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TABLE OF CONTENTS.

FIRST PAGE.—Original Essay: Man's Responsibilities. Turn the Tables. Dr. Joshee of India. Literary Department: An Artist's Story.

SECOND PAGE.—Southern Michigan. Spiritual Phenom-ena: Remarkable Spiritual Manifestations. A Pleasant Letter from a Ready Writer. Postru: Re-Union or Earth. Letter from Walter Howell. Summer Camp-Meetings: Haslett Park, Mich. J. J. Morse on the Pa-

THIRD PAGE.—Poetry: Ruth. Banner Correspondence: Letters from New York, Massachusetts, Connecticut, California, Oregon, and Ponnsylvania. Dr. T. A. Blanc

FOURTH PAGE. - A Hebrew View of Christ, No Sunday Laws. Docease of Jennie Collins. Spirit-Teleg-FIFTH PAGE.-The Cincinnati Walf Fund. Spiritualist

Camp-Meetings. All Sorts of Paragraphs. Movements of Mediums and Lecturers. New Advertisements, etc. SIXTH PAGE. - Message Department: Invocation ; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Sheihamer. England in

BEVENTII PAGE. - From Western Pennsylvania. July Magazines. Obituary Notices. Mediums in Boston Book and Miscellaneous Advertisements.

EIGHTH PAGE,—Onset Bay Camp. Lake Pleasant, Look out Mountain, etc.

Original Essay.

MAN'S RESPONSIBILITIES.

BY JOSEPH WOOD. PART I.

All human beings have imposed upon them certain responsibilities, which embrace duties to themselves, to their fellows, and, we may add

even to the animal creation. We leave out the idea of any responsibility to a Supreme or Divine Power, for of that each heart must be its own dictator and mover; for true veneration and proper adoration are not the product and result of conscientious duty so much as the outflow and outcropping of a sentiment of just obligation and the grateful

sentiment of just obligation and the grateful tribute of responsive worship from the lower to the higher.

It is not supposed or determined that a human being has responsibilities which it must meet during infancy; and the exemption may even run through the years of youth. It may be a fair assumption that they begin when the mind goes out beyond itself in intellectual intercourse with others, and is capable of reasoning from cause to effect; when the exercise of thought, which is the active principle of mental life and the procuring agent of words and deeds, produces or causes the consciousness of a natural existence and of moral relationship to conscious have been. We shall doubtless have occasion to speak of reason and her relationship to consciousness, and will now proceed in the investigation of our subject upon the conceded fact that means and before a large audience that he believed that immense numbers of the Indians would be saved; but he gave no reason for his belief. It would be a good thing if the home secretary of the American Board of if issions would annunce to the world what will become of the heat would be a good thing if the home secretary of the that immense numbers of the Indians would be saved; but he gave no reason for his belief. It would be a good thing if the home secretary of the that immense numbers of the Indians would be a good thing if the home secretary of the that they begin when the scat and source of all intellectual or intelligent capacity, all mental activity, all would be a good thing if the home secretary of the American Board of for the American Board of the American Board of the American Board of the American Board of for would be a good thing if the home secretary of the American Board of the Amer ness of a natural existence and of moral rela- cling to life. There are unquestionably differtions and responsibilities. Yet there is a ent degrees of tenacity in different individuals responsibility in the young which must be recognized in filial obedience and fraternal love, and this, we may say, is the germ that in the deep affections of the soul exhibits its fruit in time in the different relations of life. This is the talent not buried in the earth nor hidden in a napkin, which if devoted to its legitimate under obligations to value life and its privuse increases in manifold interest and enlarges its intrinsic worth.

Just here we may anticipate what we may hereafter dilate more fully upon, and say that, as to the periods of infancy and youth, a heavy responsibility rests upon parents and guardians in reference to the discipline and culture of the young mind in view of the not far dis tant assumption of its own responsibility.

If we settle the point that man has great re sponsibilities, which he is bound to respect, then are we to find out and determine what they are, what they effect, and how they affect his life relatively to himself and his fellow-men. Nor do we stop here, for we cannot and in the light of spiritual illumination and ignore the fact that, as we are immortal beings, the force of spiritual truth for man to make our responsibilities are deeply interwoven into himself, in word and deed, worthy of the life our spiritual life here, and reach out into the life continued. To determine the number and the character of our responsibilities, the first effort must be, on our part, to know ourselves, and this, the beginning of wisdom, is a labor of rigid inquiry and investigation, not as to how

deep and vital concern. Taking it for granted istence, we must provide subsistence for it, and that man's dual nature, material and immate- here comes in the natural requisition for food. rial, physical and spiritual, mortal and immorinquire what these characteristics are, as to sponsibility of self-preservation. Though the each condition, and what they are relatively entity is well known, for science has disclosed its parts, their uses, influences, and effects. Mental science, or metaphysics, and moral science have also had their exemplification in the discovery of the intellectual faculties or attributes, and the sentiments or emotions which are contributary to life in various modes and influence or actuate man's words, acts or conduot.

If, then, man is conscious of a material or physical existence and a moral nature, how can he escape the conviction of a spiritual one? For while he has evidence of personal identity or individuality in whatever he manifests in his physical action, and which may be attributed simply and solely to sense, he is still forced to look interiorly to something that has the power and capacity of thought, which is the action of the mind or the force and motion of the spiritual entity. Has the science of metaphysics or psychology, or any physiological examination or test, shown us what this interior nature: is: and what responsibilities we shall covered/early in: life and subjected to the sent its development, or non-development, verest discipline; for like weeds, they may and equally so in the wrong development of our require to be out away altogether, or by prun-There is an ontaide, and an inside; there is the best results. growth and outgrowth; and we are not allowed to sesume any exemption from responsibility of these solve faculties are yet to be displayed ing the smaller end over the opening of the receiver. bio pret nith salt jud nater.

of internal action, and of external effects and | to view. The love of life, | prolong it to ourtheir consequences.

Then, where shall we expect to find the basis of man's responsibilities? Are they in the physical manifestations of his genius, his skill, power and talents of various kinds? in the machinery of his organism, which exerts itself in his human activities? or are they not, then, first of all, in the sources and fountains of his internal nature, discoverable in the propelling or impelling laws of his being? Has it not been demonstrated long ago that the human system is endowed, moved, controlled and governed by numerous duplicate faculties? and so we are compelled to examine this question of responsibility by the sciences which have disclosed the fact.

Man may justly be called a creature of circumstances, a creature of conditions, and these are internal as well as external; and the question of his responsibility is one to be considered in the light of strict justice to him, as a free and responsible agent in the exercise of his powers of thought and action. That he is controlled by innate forces and influences no one will deny, and as they are a part of his nature and impose upon him certain activities, experienced in his affectional or emotional attributes, and developed in his outward life, it is a nice point to determine how far he is liable for his words and actions, and as to the line or limit of his responsibilities.

It is held that reason, a faculty of intellectual power, supplies the place of the instinct in other forms of animal life, or is its equivalent, as an existence, but superior in demonstrative ability, in that it determines the character of thought or the mind, and decides as to the proper action of the moral nature in relation to the uses and abuses of everything connected with human life. But may not reason err from weakness or wrong direction? May not her power be limited to the degrees of intellectual knowledge or her perceptive acquisitions? May she not greatly err if affected by some abnormal condition? We know such cases to

with which they desire to live and hold on to life. There is something more in it than the bare privilege of existence. It is Nature's great prerogative, giving man an identity, a personality, with hopes realized in enjoyment, and the presentiment of immortality. We are ileges highly, not only for its uses here on earth, but as a boon that extends in its realities to all eternity. Then our responsibilities are equal to its beneficent designs, and we should not only love life, but adorn it and make the best use of it. It is ours to cultivate, improve and to enjoy in all its surroundings, and in no wise to mar or destroy; to do which would violate a trust imposed upon us by the Great Supreme, and destroy, for a time at least, the harmony of Nature's beautifully divine econo-

Is there not, then, a great responsibility, and hence a duty to cherish this innate love of life, here and capable of its full and more perfect enjoyment in its continuity? This is man's duty by the imposition of his responsibilities.

The innate love of life may be considered a very selfish propensity, but it is nature's law of wisdom, and not to be denounced. Still we have been made, but what we are when more of that apparent selfishness is indicated in the fact that the physical organism is so con-That is the question, that is the subject of structed that, for the purpose of continued ex-The duty is therefore imposed upon us to seek tal, is a settled sentiment—a foregone conclu- and secure the aliment necessary and proper sion with the majority of mankind-we are to for the animal life, and not to shirk the represervation of life is a paramount duty, there the one to the other. The human or physical is no toleration or justification for stealing, or committing wrongs against man to that end. We are to be honest in the matter of acquisi-

tion for the preservation of life. While we have these selfish propensities looking simply to existence, we have others that degrees of sensibility. There are those that tend to frugality, prudence, cautiousness, lofty aspiration, love of fame, self-respect, sense of honor, decision, truth, and indeed to every virtuous sentiment and honest and just impulse. All these are to be cherished and cultivated to their highest power of activity. But still we have other propensities, for in the social relations of life we exhibit a proneness to fierog disputation violent temper; we are disposed to do battle with men and measures, to delight in apposition, and we have also that which, when provoked, is vindictive, malignant, revengeful, and even murderous. These orinternal natural faquilies and their, functions? ling and proper culture rendered subservient to

he best results. Perhaps the strongest and most conspicuous

selves, is not any stronge in its power nor more determined in its actify than that which may be denominated love ature, or the propensity for a union of thesexes. This is nature's law. This passion i developed early in life, and perhaps it involve more and greater responsibility than the ougrowth or outcropping of any other propensit. Its responsibility is of more than ordinar weight and measure when we realize that, thile it exerts itself in the legitimate channels of duty, there are important good results inpending, but much more resultant in evil if the desire is perverted. Properly restrained, paperly directed and carried to its ultimate it scites other strong inclinations, desires and afections, which find their fruition in the consgal relation-loves for children, loves for hom, loves for friends. We have a right to say that the laws of proper generation are, in their naure and results, of immense importance not nly to individuals, but to society, or to mankid en masse. Then, in view of a significant and self-evident fact, how necessary it is that a knowledge of ourselves should be attained it early life, and the responsibilities incident tothis feature of our nature fully realized. The laws of health impose upon us an account bility and duty to ourselves in this view of our subject, and may even go out and into our jocial relations, for the penalties of impurity may be inflicted beyond our own personality.

Turn the Tables.

How would it do, now, to have a change of programme, and place some of the D. D.s and ministers without the big D.s on the stand to be questioned and oritioised? Let the catechisers be catechised, it is getting to be laughably noticeable that those who have taken upon themselves to forbid men and women to carry themselves to forbid men and women to carry the gospel to the heathen and who are trying to remove the Andover professors on account of their second probation views, keep perfectly silent about their own. To be sure, the preacher at the Des Moines meeting last fall said before a large audience that he believed

of these whispered confessions leak out occa-sionally, and there are some ministers to-day ing the gospel to the heathen, if he would be consistent with his judgment of others, for he also hopes that multitudes of those who have never heard the gospel will be saved, although he has no reason to give for his hope. The Andover professors, and many of those who have offered themselves to the A. B. C. F. M., and been refused, believe that immense num-bers of the heathen will be saved, and give as a reason for their belief the hope of future probation. Others of the old school believe the same, and when they give their reasons for their beller, as the rejected missionaries have done, the world will be able to see the difference in the two parties and may be able to decide

Come right out, ye reverend gentlemen, with your reasons for your avowed belief on this of the window, but with a forward motion, as matter and proclaim aloud some of the things if about to fall flat upon her face, faded into we know you whisper among yourselves. Fair play and honesty won't hurt you. - The Record,

Dr. Joshee, of India.

Our members will well remember our Vice-President, Gopal Vincayac Joshee, of India, who spent some months with us in Philadelphia, and attended our meetings and spoke acceptably for peace.

ceptably for peace.

We write in tender sympathy for him in the loss he has sustained, in the death of his accomplished and agreeable wife.

He impressed us with his advanced views of true religion and his thorough peace convictions, and we sincerely regret that upon his return to India he should lose his partner.

The Philadelphia Ledger these records the The Philadelphia Ledger thus records the sorrowful event:

sorrowful event:

"Less than a year from the day when the first Hindu woman awarded a degree in medicine received her diploma at the Women's Medical College in Philadelphia, the announcement comes of her death in Poona, India, on February 25th. Her disease was phthisis, developed on the voyage from New York to India. Dr. Joshee had been appointed Resident Physician of the great Albert Edward Hospital of Kohlapur, in Bombay, and at the time of her death was on her way thither, accompanied by her husband. She was not yet twenty-three years old, born near Bombay, March 31st, 1865, and married more than ten years ago. She was nd married more than ten years ago. She was distinguished student, mastering with ease the instruction in a foreign tongue, and when she graduated on March 11th, of last year, it was generally recognized that her return to was generally recognized that her return to her native land was the opening of a great and new era for women in India. By observing the peculiar ceremonials of her religion in diet, etc., she had not lost 'caste' during her residence in this country, and was, therefore, able on her return to maintain relations with the high in rank, as well as in prejudice, among Hindu ladies. Although her professional career has been out off at the beginning of its usefulness, the influence of her example, the enterprise that led that tiny creature to seek a medical education so many thousands of miles away from her home, the success and dignities won, will not be lost upon the women of India, lady Dufferin, whose energies have been directed, as the wife of the English Vicercy, to obtain women, physicians for India, will not suffer the memory of Dr. Joshes to pass unnoticed."—The Peacemaker for June.

It is said that an ingenious German has discovered that one may talk more easily through a telephone and even converse in whispers, by making a funnel of thick manilla paper about sixteen (nehes long and from six to eight inches wide in, the mouth, and placNiterary Pepartment.

ARTIST'S STORY.

Written Expressly for the Banner of Light

JOHN WILLIAM FLETCHER.

CHAPTER II. It was Not a Dream

Thus fortified he laid himself down to sleep, and a smile of satisfaction lingered around his

handsome mouth. He had a very positive impression that his unearthly visitor would appear as before, and as no harm had as yet resulted from her previous appearances, but the uncanny feeling which still lingered, he felt he had little to fear.

The haggard features of the phantom were so firmly stamped on his mind that he would recognize it, or the slightest changes in it, any-

He began to have a strange fascination for the whole affair, a feeling quite at variance with all his preconceived ideas of ghosts and midnight appearances, and he resolved not to be disconcerted by anything that should occur. Being rather in need of sleep from his loss of it during the two previous nights, he soon for-

got everything, and slept soundly. It might have been two hours later, when a sudden chill passed over him, as cold fingers

touched his forehead. Instantly he was awake, but by a tremendous effort of will he lay perfectly still, and slowly opened his eyes; the loy hand was then removed from his brow, and he saw the tall woman glide toward the window. Noiselessly the artist drew forth the package from under the pillow, and selzing a crayon, took one long look at the face and figure, then set to work with all the rapidity and accuracy of which he was so great a master. The moon had just passed from under a cloud, and its clear light flooded that portion of the room. She stood as on previous nights, holding the curtain aside, visible the still, surring process, in w. figure was clad. Every line of the haggard face, every movement of the thin gaunt body, was as plainly seen as if by day. She appeared more

intently engrossed than usual with the rocks below, and the seconds flew into minutes, and the ominous stillness of the quaint old chamber, broken only by the delicate touches of the | clal life there, for the women always dress so who speak one thing and believe another. It is flying crayon, made it seem like the tomb of not improbable that the home secretary himself might have to forego the privilege of taken angel had descended. And truly enough the angel had descended. And truly enough the artist was a recording angel. His hand was steady, his touch firm, delicate and rapid, his eyes gleamed with a fire that would have surprised his most ardent admirers. The painting of Prometheus could scarcely have been more exciting than was the sketching of this fulllength portrait. He was just congratulating himself upon

having completed the outlines, so that he could easily fill it in from memory, when she turned toward the bed, with a look of abject terror upon her ashen face, and, raising both arms high in the air, vanished; not up, nor yet out if about to fall flat upon her face, faded into space. A cool breeze passed over the artist, as if the door of the tomb had been suddenly opened, and a terror stole into his veins that seemed to chill him through and through. He sat staring at the window with a fixed gaze, as if expecting the return of his visitor; nor did he sleep again, but remained where he was, thinking wonderingly upon all that had been seen and said, until the night faded into the gray light of the morning, and another day was born. He slowly dragged himself from the bed like one suddenly grown old. He started at his own image reflected in the mirror, and sat down determined to finish from memory the sketch of the night. He worked steadily, unmindful of the tingling breakfast bell and a light rap upon his door.

It might have been eleven o'clock, when, with a louder and more determined rap, a servant came to inquire if he was ill, and was much surprised to see the artist sitting en dishabille, busily at work.

"Sir Charles presents his compliments," said the man, "and wishes to ask if Mr. Manning is ill, or if he will drive to the Abbey." The artist started like one awakened from a

dream. "Oh! I say, tell Sir Charles I'll be down in half-an-hour. I quite forgot myself. Bring my tea and toast here, and I'll take my bath and dress while you are getting them."

The servant departed. Putting a few finishing touches to his work, the artist took a final glance at it. It was to his satisfaction, and, carefully rolling it up, he put it in his coatpocket.

Shortly after this he took his place in the drag, and did his best in making himself agreeable to the fair visitors. But there was a forced galety in all that he said and did; and when for a moment his face was in repose, you could plainly see that there was something weighing heavily upon his mind-something beyond bodily weariness. It was so hard to reconcile the events of the day with the occurrences of the night, and it was not strange that, in the full sunlight and jolly human company, he found himself disbelieving his own senses : half convinced that he was the subject of some strange delusion. At one moment he would resolve to go to town and see his doctor; at the next, he

thought of quitting Raglan Court altogether and going to Switzerland, where already some members of his family were sojourning at Lausanne; but each thought was rejected by the strange fascination of that fatality which often weaves a web for our own destruction. It was not until after luncheon, and he had gone with Sir Charles to the stables to admire his recent purchase of an American trotter, that he bethought himself that the proper person to relate his strange experiences to was Sir Charles himself. But just how to do it he could not decide. To say to a man: "You live in a haunted house"; or, "At night, when I'm sleeping, the ghost of a woman stands at my window, laughing and shricking at me," was running the risk of being laughed at and condemned as insane-an odium which few Englishmen care to encounter. He might, it is true, ask for another apartment; for, judging from Sir Charles's words and manner when speaking of the room, he could accuse him of putting him in a place known to be haunted; but, again, he knew that the house was already over-crowded, and that such an accusation could only tend to reveal his own weakness. He had thrown out a few hints to the other guests, but they had failed to receive any response; and each had, in turn, expressed himself as never having enjoyed the days better, nor rested more peacefully at night. He, seemingly, was the only one who had been singled out for this special visitation.

Sir Charles was expatiating upon the beauty of his purchase. There was that look of complete satisfaction on his face which rich men are wont to wear when they feel that their money has secured for them the best the earth affords, thus raising them above their fellow-usual, very patronizingly of America, closing his remarks with:

"It's a great country, don't you know; really remarkable in some of its products. They raise a great deal of grain, cattle, and that sort of thing. I don't imagine they have much sodeucedly loud, and talk about their opinions. And the men! Well, I never found one yet who knew anything but business." And he patted his American horse in a patronizing sort of way, as if the beast ought to have been grateful to him for having reclaimed her from such common associations.

To all this, Manning was answering in a very absent manner. His eyes were wandering from the horse to its owner, and then afar out toward the distant mountains, over which the deep blue summer heat seemed to hang like a misty veil. Now and again he would nervously put his hand in the pocket where reposed the portrait of the night, for his eyes saw not the things he looked upon, but rather the gaunt old woman, with her sunken eyes, dishevelled bair and stiff, flowing robe.

"By the way, Sir Charles," he said, taking a long breath and tugging away at his blonde moustache, "are there any haunted ruing around here? Any spot we might visit at midnight when graveyards yawn, and all that kind of thing? I am mighty anxious to try a hand at something of the kind, and see some ancient spinster return from the 'vasty deep' if the rest of the party would," and he laughed in a forced way. Sir Charles started, visibly affected by the question, and moved hastily toward the trees at the edge of the park, as if fearful that some of the men about should hear the reply, as they had doubtless heard the question. Even upon reaching this shaded spot he stopped, as if thinking intently, and then asked quizzically, "Why, you don't believe in that sort of thing, do you? Those are old women's stories, well enough to tell the children and to frighten the servants with."

"I believe nothing save what I see, and that I know to be true," replied Manning decidedly. 'If they be the tales of old women. I have none the less curiosity to stand in some spot where something of this kind may be seen. Is there such a spot that you know of?"

"My dear Manning, you look pale. You are tired. I beg you let us dismiss this subject altogether" said Sir Charles, somewhat more sternly than was required.

Manning held the portrait in his hand, and apparently without noticing his host's manner opened it leisurely. Then, as twice before, looking Sir Charles squarely in the face, placed it in his hand, saying :

Could you tell me whose face this is?" "Been making a sketch?" queried Sir Charles, as he fitted his eyeglasses carefully to his nose." Is it the picture of - of - My God ! Where did you get this?" and his own face

turned white. "I repeat my question"—his perfectly calm tones belying the excitement within - "do you

"Do I know that face? Why do you ask me? How should I?"

"It is not a very pretty face," admitted the artist, with a weak attempt at a laugh; "do you think it is?"

There was a silence of perhaps a minute. Sir Charles made no reply. He seemed like a man only half awake, and yet every nerve was ting-ling with excitement. "Yes," Mr. Manning, 'I admit that I know that face; but have the kindness to tell me how you came by it, and

why do you show it to me?" The artist shook his head gravely and an swered: "No one on earth, I fear, gave it to me. See here, Sir Charles, I have slept in your house three nights; each night I have been awakened about two A. M. by the presence of a woman in my room. She always went to the latticed window and drew the curtain aside. letting the moonlight fall full upon her face. To my own knowledge I never dream in my sleep. I am the most matter-of-fact fellow in the world, and yet I was frightened beyond all reason. Last night I resolved to make a sketch of her face, that I might realize the truth of what I had seen. She came again, and the sketch you now hold in your hand is the result of that visit. If you do not recognize it and know nothing concerning it, probably I have been the victim of a wild delusion; but if, on the other hand, what seemed so clear to my senses can be proved to rest upon a practical foundation, then we stand upon the threshold of a very great mystery and a most wonderful discovery.

When the speaker had finished, Sir Charles was leaning against a tree for support.

"Yes." he answered, "I do know who it is. Come, and I will prove to you how wonderful and marvelous a likeness this is."

The two men turned toward the house, walking very slowly. The heat was oppressive, and all nature seemed hushed into quiet repose. They entered the mansion by a side door, and Sir Charles, summoning a servant, then ascended a narrow stairway which led to the main part of the castle, and stopped before a long drapery, which, on being pulled aside, revealed a door. Fitting a key which was attached to his watch-chain, Sir Charles bade the servant enter and open the shutters. With some considerable effort this was done, and then the host and the artist entered, closing the door after them. It was a very long room, dusty and only partially furnished, with many pictures hanging upon the walls. It was, in fact, the old portrait-gallery of Raglan Court, and never in the memory of the oldest son was open to visitors. At the further end was a deep crimson damask curtain, apparently suspended from the ceiling. Sir Charles advanced toward this, hesitated a moment, and then with a vigorous pull drew the curtain aside. There, standing forth from the canvas, clad in a stiff brocade, stood a tall, haughty woman, with a look of despair in her cold, gray eyes. Sir Charles took the sketch from the artist, and, raising his eyes, looked intently at the canvas. He started back in horror; it and the portrait in oil were of one and the same person. The two men looked at each other without a word. As if actuated by the same desire, the curtain was replaced, the shutters closed, and the door locked.

"You have rolled the stone away from the sepulchre," said Sir Charles, as they took their way to the drawing-room. "To-morrow I will tell you the past, and we will together try to arrive at some understanding of what this strange experience of yours means. Until then let us forget that there is a past, and devote ourselves to the eternal present."

[Continued in our next.]

Southern Michigan.

The Spiritualists' Association of Southwestern Michigan held its quarterly meeting at Santa Mrs. E. O. Towers, of Mattawan, presiding, in the absence of the President, Mr. W. T. Jones. Lyman C. Howe, of Fredonia, N. Y., and Mrs. E. C. Woodruff, of South Haven, were engaged as speakers; Miss Lora Burch-ard, of Paw Paw, furnished vocal and instrumental music, which was highly appreciated.

SATURDAY, JUNE 18TH. Afternoon.—The meeting was called to order at 2 r. m. After the song, "Angel Footsteps," Mr. Howe delivered the opening address, upon "The Needs of the Hour," suggested by Mr. Samuel Sheffer, taking the hearts of his hearers by storm with his sound arguments and philosophical reasoning. At the close of the lecture he gave a graphic delineation of the term "God," from a Spiritualistic standpoint.

Evening.—The train brought a number from a distance, Grand Haven, Benton Harbor, Sturgis, Kalamazoo, Breedsville, Paw Paw, and South Bend, Indiana, being well represented.

diana, being well represented.

SUNDAY, JUNE 19TH. Morning.—The session opened with conference, short speeches from Mr. Howe, Mr. Burdick, Mr. Cook and others upon the subject of Prayer, which was very freely discussed, and though a variety of

opinions were expressed, the discussion was conducted with the best of good will and harmony.

The official resignation of the President, Mr. Jones,

opinions were expressed, the discussion was conducted with the best of good will and harmony.

The official resignation of the President, Mr. Jones, at present sojourning in California, was read and acted upon. Vice-President Mrs. E. C. Towers was elected to fill the vacancy, and Mr. L. S. Burdick, of Kalamazoo, elected Vice-President. After a song, "Only a Thin Veil Between Us," Mrs. Woodruff read a selection from Emerson, followed by a discourse upon "Inspiration," "Prayer," and "Education." Song, "When the dear ones gather home."

Afternoon.—The Misses Jones, of Benton Harbor, sang "The Messenger Bird." Mr. Howe made a few femarks upon the late report of the Seybert Commissions atting that, considering the aggressive manner in which the investigation had been conducted, the rational thinker will not be surprised at the conclusions arrived at. A truth remains the same forever; all that is changeless in this world of change. Thousands of fair-minded people have investigated mediumship and know it to be an incontrovertible truth. The scientists, Wallace, Varley, Crookes and others having brought to bear the most rigid tests, and pronounced the phenomens as occurring beyond the possibility of fraud, places the fact beyond the reach of the many whose almis to destroy it. Spiritualism is a fact, the result of the Seybert Commission to the contrary, nevertheless.

Song, "When the Dear Ones Gather Home," Invocation by Mr. Howe, followed by an address upon the question given him by a party in the audience, "What is the meaning of the term, "War in Heaven?" The following are a few of the polins made in the lecture, but your scribe is inadequate to the fask of doing justice to the eloquent word-painting of the gifted speaker.

"Heaven and earth," he said, "are developed

justice to the eloquent word-painting of the gifted speaker.

"Heaven and earth," he said, "are developed through war; the higher the motive, the greater the conflict. The world we live in is the beginning of the kingdom of heaven. Every day adds something to your moral culture. It is a physical impossibility to consign certain souls to eternal happiness and others to eternal misery. If a line were drawn, it would cut right through every human soul. None live alone, none are good alone, none are bad alone; none die alone, none are damned alone. We accept none as infailible guides in this life, nor the spirit-life. In my experience I have found but two classes of people free from mistakes—the ministers and the politicians, and they have to submit to many peity annoyances from the worldly-minded, because of their purity of heart and aingleness of purpose. The saying that the kingdom of heaven is at hand, is equivalent to saying the kingdom of heaven is in your own hearts. War in heaven is the gospel of nature. War, pain, agony, have their place to excite to activity, te purify the moral atmosphere. The still small voice burns its way through the midnight gloom; the mother's voice touches and thrills you, and you inquire, 'Mother, is it you?' The words of love come trembling down the white alsles of time, and help you to climb higher and higher."

white aisles of time, and no pyou to onall higher."
The lecture closed with an inspirational poem. Mrs. Denslow, of South Bend, Ind., assisted by her son and daughter, sang the closing song, "Nearer Home." It was a very successful meeting in every respect. The hospitality of the friends at Houth Haven is unbounded. The grove, in which the meeting was held, was spacious and clean, and in fact everything was done to make the meeting a success. All pronounced it a very enjoyable time. Minnig NESBITT, Sec'y. Decaiur, Mich.

Among the press notices of "Immorrative IMBERENT IN NATURE," by Warren Summer Barlow, author of "Voices" and other poems, is the following from Zion's Herald: " It is dimoult to philosophize in rhyme. But the author of these connected poems, each one taking up some element in the great nt, has preserved dignity of style and continuity of thought with much freedom of versification."

I told Mrs. Debar that my object in coming with Mr. O'Sullivan was to arrange if I could for a sitting with her. She said, "For two or three days my time is fully taken up, and I cannot say when I could give you a sitting." "Could you not now?" I asked. She gazed earnestly in my face, and said, "I don't know." Walking across the room she took from a table a small canvas mounted frame (six by nine inches I afterward found it to be) and placed it on my head, saying, "Let that rest there," and walked back from me ten to twelve feet. I was seated in a chair, and in another obair on it on my head, saying," Let that rest there," and walked back from me ten to twelve feet. I was seated in a chair, and in another chair on my right sat Mr. O'Sullivan. The face side of the canvas was uppermost, and I held it with one hand on my head to prevent its slipping and falling off. Looking intently toward me for half a minute or more, she said, "I see a light over the frame." and coming over to me she took the frame off my head and placing it on my right knee, face side up, requested me to hold my hand over it, which I did. She walked up and down the room at some distance from me, and after a little, looking at me, said, "I hear the name of Mary called; that is for you." I could think of no friend I had had called Mary, but a dear cousin of that name, and to whom at the time of my leaving Scotland I called on and bade her good-bye; she was then on her deathbed. I said, "I once had a cousin, named Mary, who died years ago." "That is she," said Mrs. Debar, "and your guardian spilit is with her." Two names were then given which I could not recognize, but Mr. O'Sullivan, who was sitting close by, recognized them as names of friends of his who had dided. I remarked to him that matters were testing mixed, and hirs. Debar suggested that he thought he house, and return in a little while, or if wanted could be called. This we also thought the better thing for him to do. Mrs. Debar the better thing for him to do. Mrs. Debar the better thing for him to do. Mrs. Debar the better thing for him to do. Mrs. Debar the walked the doors of the room after he left. This was done to prevent interruption.

Shertleff to him the matters were the eight of the work of a trul spiritualized press; and of the work of a trul spiritualized press; and of the work of a trul spiritualized press; and of the work of a trul spiritualized press; and of the work of a trul spiritualized press; and of the work of a trul spiritualized press; and of the work of a trul spiritualized press; and of the work of a trul spiritualized press; and of the

the remove his chair some distance from mine. He thought he had better leave the room altogether, go out into a park which was in front of the house, and return in a little while, or if wanted could be called. This we also thought the better thing for him to do. Mrs. Debar looked the doors of the room after he left. This was done to prevent interruption.

Shortly after this, walking up and down the room, she called out, "Elizabeth." I said, "No." "No?" said she, questioningly, and again I replied, "No." for I could not think of any friend I had by the name of Elizabeth. "Bess," she engerly exclaimed, and then followed it with "Bessie," adding, "Bessie, 2001 related "Maint" "Bettle," and I answered, "Bettle," "Yes, Bettle," she uttered, up eager mother," and this seemed to gratify her very much. Here let me say I do not recollect of having heard my aunt called Elizabeth; sometimes she would be spoken of as Bessie by some called out "Annie," and I nodding assent, she gave "Willie"; then "Annie and Willie." These, I said, were my parents' names, to which she said, "Is it possible?" My parents were of the family, but most commonly she was called out "Annie," and I nodding assent, she gave "Willie"; then "Annie and Willie." These, I said, were my parents' names, to which she said, "Is it possible?" My parents were collected by the case of the spoken of by members of both their families as "Annie and Willie," as Mrs. Debar holds its meetings and scances, at which the heavens are opened, and where unseen—and given them, sometimes as "Wille and Annie." She then took the canvas frame from off my knee, saying, "We can get nothing this way," Nee, saying, "We can get nothing this way," Nee, saying, "We can get nothing the way." Nee galled Here, as in the West, the most she said, "Is it possible?" My parents were often spoken of by members of both their families as "Anule and Willie," as Mrs. Debar had given them, sometimes as "Wille and Annie."

She then took the canvas frame from off my knee, saying, "We can get nothing this way," wiped the face of it hard with her hand and gave it to me, requesting me to hold it over my head, resting the lower end of it on my forehead and inclining the top of it back a little, the face of the canvas outward, so that it could have been seen by any one if standing in front of me. After the canvas frame was put into my hand by Mrs. Debar, and before I had raised it to the position desired, I (as she had done) rubbed the face of it hard with the palm of my hand. She placed on my chair beside done) rubbed the face of it hard with the palm of my hand. She placed on my chair beside me a small hand mirror, and when I asked what that was for, was told, "I will tell you by-and-bye." Moving to some distance from me, she walked slowly up and down the room, often looking intently toward me. This was continued for some time, when she requested was to take the hand mirror and held the bear. me to take the hand mirror and hold it above and in front of me, so that I could see reflected in it front of me, so that I could see reflected in it the face of the canvas frame which I held by my left hand. This I did. "Do you see anything on the canvas?" asked Mrs. Debar. "Yes," I answered, "something is on the face of the canvas about the center of it, and it has a cloudy appearance." "What color?" I was asked. "It seems light brown," I answered. "They are working" was here access remark

"They are working," was her eager remark.

After about a minute I was requested again to use the mirror, which I did. "What do you see?" "Why, I see the picture of a familiary of the second of the s see?" "Why, I see the picture of a female form, seemingly painted in oil, but incomplete." I discerned neither hands nor arms. "Good," she exclaimed; "keep it still on your head." In less, I think, than a minute, I was requested to look with the mirror again. I did so, and saw that the hands and arms were added to the ploture, and she said, "It is completed," and I was requested to take it down. Having done so, I sat and looked at it in amazement. The paint over the whole surface of the canvas was paint over the whole surface of the canvas was fresh; and notwithstanding the wonder I felt, I said in a tone of disappointment, "That is not Mary's picture," and was told "No, that is your guardian spirit; Mary was with her." I remarked to Mrs. Debar, "You have not given me Mary's family name." "No," she said, "I have not got it yet." She then followed this up with, "Mary was laid in the kirk-yard far across the sea three decades—three decades and a half ago. She is high up in spirit-life. She suffered much, and was purified by it." I had to think a few moments to satisfy myself how long ago it was since Mary died, and said,

She suffered much, and was purified by it." I had to think a few moments to satisfy myself how long ago it was since Mary died, and said, "Yes, it is thirty-five years and more since Mary died." "Yes," said she, "more than that." After a pause, she, gazing in my face, called out, "Mary Drysdale." "Yes," I replied, "Mary Drysdale was her name."

I here thought of Mr. O'Sullivan, that he might come to the door, which was locked, and said so, and was requested to unlock it, which I did. A boy was sent to look him up, and soon after he came in, was shown the painting, and made inquiry regarding it.

Mrs. Debar not having a box suitable to put the painting in, a slate was got and tried on it. Being too small, a larger one was obtained and found suitable. I not only saw it was a new slate, that nothing was on aither side of it, but I handled it, holding the painting with my left hand, resting it on my knee, carefully placing the slate over it. The frame of the slate rested on the borders of the painting, and so protected it. Mrs. Debar produced a plece of brown paper and assisted me to carefully wrap the two up together. Speaking to Mr. O'Sullivan of the pleture, I said somewhat sorrowfully. "I wish it had been Mary's," and Mrs. De-

Spiritual Thenomena.

Spiritual Thenomena.

From the Narraganest (R. 1.) Times.

Remarkable Npiritual Manifestations.
To the Editor of the Times:

About the beginning of May I was informed by Mr. Joseph P. Hazard, of Peace Dale, that through a Mrs. Debar, a spiritual medium of New York City, wonderful spiritual manifestations were being obtained. This he had heard from Hon. J. L. O'Sullivan, who lives in New York City, wonderful spiritual medium of New York City, wonderful spiritual medium festations were being obtained. This he had heard from Hon. J. L. O'Sullivan, who lives in New York City, and formerly was United States Minister to Portugal. I told Mr. Hazard I expected to go to New Yorks on after that time, and asked him if he knew the lady's address, ale would like to see her, and, if I could, get a sitting from her. Her address he could not give me, but gave me that of Mr. O'Sullivan, and who all arge peal of ew days: and on the foremon's the following day, May 21st, called on Mr. O'Sullivan, was very kindly received, and with him spent an hour in interesting conternation. I had told him what my object was in calling, and when I asked him for. Mirs. Debar's address he not only gave it to me but said: "If you wish I will go with you." This kind offer I gladdy accepted, and together we went to Mr. O'Sullivan, and who a large parlor where we met a New York City gentleman, a lawer personally known to Mr. O'Sullivan, and who stands high in his profession. He gave us an account of a scance he had just had with him spent an hour in interesting conternation. I had told him what my object was in calling, and when I asked him for. Mirs. Debar's address he had just had been next to the painting, and the new York City gentleman, a lawer personally known to Mir. O'Sullivan, and who stands high in his profession. He gave us an account of a scance he had just had been the medium I refrain at least for the present, from saying anything more about it.

I told Mirs. Debar that my object we were a New York City gentleman,

From The Bette Way, Cincinnati, Ohio. A Pleasant Leter from a Ready Writer-New Engand Notes and Com-

wise of quite an army of private ones, who, in the seclusion of their own homes, enter into communion with the angel world, receiving of its light only to dispense it in quiet ways to those who seek for knowledge.

As for Sunday meetings, we are blessed with a large number; and from the rostrums of our open halls, resumed from week to week, the silver-toned accents of angelic souls are heard through the inspired lips of our most eloquent and gifted lecturers. I doubt if Boston believ-ers fully realize their advantages. What we have we seldom appreciate, and it takes the lonely Spiritualist of a remote town, who is not blessed with the privileges that are ours, to turn with a yearning heart toward the "Hub."

sighing for an opportunity of listening to its lectures and of attending its spiritual circles.

Then from this good old city goes forth every week, freighted with its wealth of spiritual news, the Banner of Light. For thirty years this grand old standard of truth has appeared before the public eye. Strong in the defense of mediumship, faithful to duty, it has borne its part well in the conflict with error, and whoever may differ in opinion with its course cannot fail to give oredit for the spirit of justice that animates its folds and makes it a living power in the world. It may be that some of your readers will accuse me of partiality, and say I would not write thus were I not directly connected with the establishment from which The Banner is issued; yet even such will admit that one familiar with its workings is better able to judge of the matter than one who is not thus related. If I am partial in this line, it is because I know the honest service, the useful effort and the faithful desire to elevate mankind from the leaves of error and an the is not had the faithful desire to elevate mankind from the leaves of error and an the is not had the faithful desire to elevate mankind from the slong of error and an the is not had the faithful desire to elevate mankind from the slong of error and an the is not had the faithful desire to elevate mankind from the slong of error and an the faithful the six and the faithful the six and the faithful the standard and the faithful the six and the faithful th ful effort and the faithful desire to elevate man and the fatthful desire to elevate man-kind from the slough of error and sin that is put into the work—not only by the corps of mortal laborers but by their band of spiritual helpers. Why! the kindly sympathy, the friendly assist-ance, the pecuniary aid which are yearly given to the poor and needy from that place would of themselves make up a record over which themselves make up a record over which angels

themselves make up a record over which angels might rejoice.

In making these remarks, I make bold to say that I have never been paid one cent to speak or write in praise of any one. I am free and independent in spirit and in speech; but in mentioning the work of Spiritualism in this vicinity, its journalism, its meetings and its progress, must of necessity be spoken of as they appears to me. appear to me.

At the present time Boston may offer some-what of a dearth of spiritual manifestations what of a dearth of spiritual manifestations, but the cause is wide awake and flourishing. Two great Camp Meetings in Massachusetts alone—the one at Onset Bay, the other at Lake Pleasant, at both of which thousands will congregate to listen to the voice of the Spirit—must prove to the world that Spiritualism is an important factor in increasing the happiness of mankind; a power in elevating the human mind above the sordid cares of materiality to a contemplation of the diviner ethics, without a knowledge of which man would be but little better than the bruter? M. T. Shermanne.

Boston, Mass, Welly 9th, 1887.

Written for the Banner of Light. RE-UNION ON EARTH.

BY JOHN 8. ADAMS. In this dim-lighted room Bit I with bated breath, Waiting my friends to come

From o'er the river Death. Bilence dwells here alone, Save a soft voice of song, A haif hushed organ tone, As from an unseen throng.

One went in budding life. One, at its youthful stage, One, from its depth of strife, One, glory-crowned with age.

Now, back to me they come. Hand clasped in hand to greet ; Perfect in face and form, With happiness complete.

Ah ! who shall say pretense Lingers around such scenes? Not he whose spirit-sense To truth and justice leans.

Thanks for this age of light; For this re-union given; Thanks, if we live aright, We all shall meet in heaven. West Roxbury, Mass., 1887.

Letter from Walter Howell.

To the Editor of the Banner of Light:

Many of your readers will be aware of my arrival, the time of my landing having been published through the columns of your valuable paper. Perhaps no more fitting opportunity will present itself than the present for conveying to American Spiritualists the fraternal greetings of many thousands of sympathizers across the Atlantic. During the ten months I have been away much good work has been accomplished, and it is to be hoped the angel-world will look upon a golden harvest as a result of its present time of seed-sowing. I will not occupy your space with unnecessary details of my English work, as I would rather have it speak for itself in the lives To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Many of your readers will be aware of the propertion of the presence of the propertion of the presence of the propertion of the presence of the presenc

opponents and swayed the deepest and noblest emotions of the human heart: Now, as he is about to leave our shores for a time, be it

Resolved, That we convey to him herewith an expression of our highest respect and esteem, and that we heartily invite for him the sympathy and cooperation of all Spiritualists and advanced thinkers,

Signed in behalf of the Yorkshire Spiritualists,

J. WHITEHEAD, Chairman,

J. WHITEHEAD, Chairman,
The chair was taken by Mr. Whitehead,
President of the Yorkshire District Committee,
and what with speeches, glees, songs, etc., the
meeting passed off most pleasantly. The most
earnest appeals were made that I should return
to England as early as possible and permit my
inspirers to carry on the work which has met
with such hearty appreciation.

Many of your readers may not be aware of the existence of the Yorkshire District Committee, and it may be well to state that this organization is composed of representatives of about twenty societies. They meet once a month and draw up a monthly plan; speakers are sent to the various societies, and the platare sent to the various societies, and the platforms are in this way always supplied. Each
society pays to the committee an affiliation fee.
A half of the collection when a professional
speaker or medium is sent to the society goes
to the Yorkshire District Committee Fund,
thus enabling them to carry on their work
without financial embarrassment. It seems to without financial embarrassment. It seems to me that unless we have some organization whereby our workers may be sustained and Spiritualists held together, we shall be continually subjected to innumerable unpleasantnesses that arise from societies disorganizing and a nomadic kind of life not at all conducive to the comfort and well-being of our workers. Much has been said upon this subject, however, heretofore, and I will not weary your readers by pouring into their ears the "old, old story."

Looking back upon my work in England there are many pleasant reminiscences. The hearty grasp of the hand of old friends, the revisiting of neighborhoods familiar, a peep at the home of my childhood and the like interwove pleasure with labor, poetry with prose.

On the 29th of June I sailed out from Liverpool. Many friends came to the landing stage, and some accompanied me on board, notably

and some accompanied me on board, notably among whom was: John Lamont of Liverpool, for many years an earnest Spiritualist and a noble man; one of the kind of men that would grace any movement and command the respect grace any movement and command the respect of friends and opponents alike; Mr. and Mrs. Armitage from Yorkshire, people with whom I' have made my home when in the district for years, and the like of whom one rarely meets; Mrs. Scattergood and daughter; who were about to sail the next day for this country (now resident, in Connectiout); Mrs. Savage, son and daughter; Mrs. Keves of London; Mr. Sandham and others.

We had a plasant yovers the latter part of

Sandham and others.

We had a pleasant voyage, the latter part of which was enlivened by an interesting storm, and made a little annoying by occasional fogs. We, however, reached New York late on Friday evening, July 8th, and the 9th I took a Sound steamer for Fall River, and from thence a train to Onset, where I delivered two discourses. I am now resting for a few days prior to fulfilling other camp-meeting engagements. I should be pleased to hear from scoleties regarding fall and winter work. Letters can be addressed as usual, 1742 N. 22d street, Philadelphia, Pa.

Thanking you for the many courtesies of the past, and hoping to be sustained during the fall and winter campaign, and live in the live

hat has WALTER HOWELL. If all investigators could or would come to their mediums in a spirit of sympathy and confidence, thoroughly unsusplotons and con-fiding, we apprehend they would have but it-ale cause for complaint of fraudulent practices.—Golden Gate

Summer Camp-Meetings,

Haslett Park, Mich.

The Fifth Annual Camp Meeting of the Michigan Spiritualists will be held at "Haslett Park," commencing August 8d and closing September 5th, 1887, including five Sundays.

ing August 3d and closing September 5th, 1887, including five Sundays.

The following will give some idea of the programme of exercises to be presented: Wednesday, Aug. 3d, Greetings and preparation; Thursday, Aug. 4th, A General Conference; Friday, Aug. 5th; Indian Day; Saturday, Aug. 6th, Symposium, dance in the evening, music by the Haines Family Band.

Sunday, Aug. 7th, 10:30 A. M., Bishop A. Beals, New York, inspirational speech and song, subject by the audience; 2 o'clock P. M., Hon. Giles B. Stebbins of Detroit; subject, "What is Spiritualism?" 7:30 P. M., Mrs. 8, G. Wagner of Ohio; inspirational speech, with poem and character delineations.

Monday, Aug. 8th, Quaker, Day; Tuesday, Aug. 9th, devoted to the scientific investigation of Spiritualism; concert in the evening by Haines Family Band; Wednesday, Aug. 10th, inspirational poem by Mrs. M. J. Mead of Masen, and speech by Mrs. J. M. Waiton of Williamston, followed by select readings and recitations by different persons; Thursday, Aug. 10th, Memorial Day, deruted To the ascended campers—Bro. B. L. Shaw in particular; Friday, Aug. 12th, Indian Day; Saturday, Aug. 13th, Ecufiended Council, dance in the evening, music by the Baines Family Band:

Sunday, Aug. 14th, 10:30 A. M., G. H. Brooks, Wis, Mrs. R. B. Lillie Of Boston; 7:30 P. M., Platform tests and character delineations, medium as speakers to be called by the audience.

Monday, Aug. 16th, Quaker Day; Tuesday, Aug. 18th, Symposium; Friday, Aug. 18th, Cymbosium; Friday, Aug. 18th, Symposium; Friday, Aug. 18th, Symposium; Friday, Aug. 19th, Indian Day; Saturday, Aug. 20th, 10:30, D. M., King, subject, "Rthnoiogy"; 2 P. M., Mrs. S. G. Wagner, "Specialities;" dance in the evening; music by the Haines Family Band.

Sunday, Aug. 21st. 10:30 A. M., Mrs. L. A. Pearsail, Mich.; 2 P. M., Mrs. Jullett H. Severance, M. D., Mil-

or the Lake. A good number of boats are ready for hire.

Season tickets to the grounds will be sold at the nominal price of \$1,00. There will be a charge of ten cents for single admission. Teams driven on to the grounds will also be charged ten cents.

All particulars desired will be furnished on application in person or by mail to the manager, J. M. Potter, Pine Lake, Mich.

J. J. Morse on the Pacific Coast. To the Editor of the Banner of Light:

After a month of efficient service at our State Camp-Meeting, Mr. Morse commenced his labors at Metropolitan Temple last Sunday, occupying the place Mrs. E. L. Watson has so long and faithfully held. The morning was devoted to the answering of questions.

morning was devoted to the answering of questions, and in the evening the theme was: "The Workshops of God." An audience of about one thousand was present, and received the eloquent inspirational speaker with marked demonstrations of delight and appreciation. In the morning there was also an excellent audience.

Mr. Morse and his family are pleasantly located at 331 Turk street, where they occupy a inrulehed flat. They are in the best of health, and speak highly of our cool and invigorating summer weather and the hospitality of the people. On the camp grounds he spoke regularly five times each week, and his ministrations have more than met our expectations, and given great satisfaction. The outlook for some months of fruitful labor for him on the coats is very promising, and the times seem ripe for a reception of the truth his controls so ably present. His last speaking on the camp-ground was a Fourth of July oration on the celebration of our natal day. It was a fine effort, full of stirring patriotism and beautiful in composition; and was enthusiastically received by his hearers.

At the close of this meeting resolutions were read

At the close of this meeting resolutions were read by President H. C. Wilson, which were heartly adopted; and Dr. C. C. Peet, on behalf of the friends of Mr. Morse, presented him with \$55,00 in gold; to all of which he ware feelingly replied.

ed; and Dr. C. C. Peet, on behalf of the friends of Mr. Morse, presented him with \$55,00 in gold; to all of which he very feelingly replied.

The resolutions were as follows:

Whereas, This Association having welcomed to this coast Mr. J. J. Morse of England, and feeling the deep debt of gratitude and thankfulness we owe to him and the wise and noble souls whe inspire his sublime utterances for their fatthful ministrations during the entire seasion of our Third Annual Camp-Meeting; therefore,

Resolved, That we, the members of the California Spiritualists Camp-Meeting Association, desire to express our full satisfaction and delight in the able services rendered, which now so happly close.

Resolved, That we recognize the genius, courage, fidelity to truth and love of humanity that has been manifested in the wise and gracious ones who found his lips with elequence and zest for that which is right and true.

Resolved, That in, his own individuality we recognize as fitting avenue for these great and helpful ministrations, and in his stern abservance to the duties of his high calling, his gentieness of manner and goodness of heart, we find a closer relation than that of teacher, and gladly welcome him as friend and brother.

Resolved, That we most heartly commend him to the love, sincere regard and support of all who tressure truth, right and justice, and the unfoldment of a high spiritual life.

Resolved, That scopy of this Testimonial be presented to like all the all the

Resolved. That a copy of this Testimonial be presented to Bre. J. J. Morse, furnished to the leading spiritual papers, and recorded with the minutes of this Association. G. H. HAWES, Cor. Sec y C. S. C. M. A. San Francisco, Cal., July 12th, 1881,

Verification of a Spirit-Message.

MBS. A. M. STONE.

The message in the BANNER OF LIGHT of June 18th, from my mother in spirit-life, Mes. A. M. STONE: is fully recognized, and the tests she gave also acknowledged.

She had promised before she left us to come through your medium. A strong believer in Spiritualism while in earth-life, ever Working for the cause, carnest and outspoken, she can, and we hope will, again and again return to assist and instruct us. 29 aginaling? are so the freuent of Mass Jaarson Paulient

Pitteburgh, Pa. July 18th, 1887 of wall all hall

To Orisis Rambiel Take two parts of Sommon sides, one part of pinistes stoic and one part of their powdered chall; sait; these throught and stery and mix with water; then rib the martine well all over the marble, and the states will be measured; reb the marble over with sait and water.

RUTH.

BY CELIA THAXTER, IN COTTAGE HEARTH.

A baby girl not two years old Among the phlox and paneles stands, And tuil of flowers as they can hold Her mother fills her little hands,

Her mother fills her little hands,
And bids her cross to where I stay
Within my garden's fragrant space,
And guides her past the popples gay
'Mid mazes of the blooming place,
Saying, "Go carry Thea these!"
Delighted, forth the baby fares,
Between the fluttering winged sweet peas
Her treasured buds she safely bears.
'Tis but a step, but oh, what stress
Of care! What difficulties wait!
How many pretty dappers press

Of care! What difficulties wait!
How many pretty dangers press
Upon the path from gate to gate!
But high above her sunny head
She tries the roses sweet to hold,
Now caught in coreopsis red,
Half wrecked upon a marigold,
Or tangled in a cornflower tail,
Or hindered by the poppy tops,
She struggles on, nor does she fall,
Nor staik nor stem her progress stops,
Until at last, the trials past.

Nor stulk nor stem her progress stops,
Until at last, the trials past,
Victorious o'er the path's alarms,
Herself, her flowers and all are cast
Breathless into my happy arms.
My smiling, rosy little maid!
And while her joy-flushed cheek I kiss,
And close to mine its bloom is laid,
I think, "So may you find your bliss,
My precious! When in coming years
Life's path grows a bewildering maze,
So may you conquer doubts and fears
And safely thread its devious ways,
And find yourself, all dengars nest

And find yourself, all dangers past, Clasped to a fonder breast than mine, And gain your heavenly joy at last Sale in the arms of Love Divine."

Banner Correspondence.

New York.

ROUHESTER .- A correspondent forwards us the following, as printed in several secular papers, with the request that the BANNER republish it for the benefit of its readers :

PHYSICIANS PUZZLED.

FHYSICIANS PUZZLED.

Strange Phenomena Attending a Sick Boy's Peculiar Spells.

If such a thing as witchcraft exists at the present time, then this city [Rochester] has a genuine, stamped-on-the-bottle case of it. Leonard. Westveer is a paperhanger who resides at No. 11 Huntiagton atreet. Mr. Westveer's family consists of himself, wife, two daughters and a son tweive years of ago, named Arny. The family is of Dutch descent and well-to-do. Its members have attended the Dutch Reformed Church here, and are considered among the leading members of the congregation. It is the boy Arny about whom interest centers.

of the congregation. It is the boy Arny about whom interest centers.

Not long since he was selzed with a form of St. Vitus' dance, and for fully fifteen minutes was unable to control the muscles of his lower limbs. The fit passed off and no other symptoms appeared until he retired in the evening. After getting into bed he was selzed again with a shock which apparently affected all the muscles in his body. The boy cried for help, and his parents entered the room. As they did so they were astounded to see the chairs and other furniture moving up and down, seemingly in unison with the movements of his muscles. The chairs would rise six or eight inches, while the bed and bureau would shake perceptibly. Finally the shock passed away, and the motion ceased, only to be followed, as the family state, by noises or rappings which seemed to come from the walls and ceilings of the room. The rapping also died away.

by noises or rappings which seemed to come from the walls and cellings of the room. The rapping also died away.

Since that time Arny has had the fits or shocks at intervals of two or three days. They are now increasing in frequency, and hardly a day passes without one, though they do not increase in violence. In each instance the shocks were accompanied by the moving of articles in the vicinity of the boy. Residents of the neighborhood soon heard of the peculiar case, and it was generally believed the story teld by the family was a hoax. Several prominent residents called at the house one evening to see for themselves. While there, the boy was attacked so strongly that it required two men to hold him in his chair. Meanwhile, everything in the room except the carpet was in motion; chairs rose two feet high, and a heavy centertable several inches above the floor.

Since the evening mentioned, parties have been at the house almost daily to witness the strange phenomena. Among those who called are Rev. Peter De Bruyn, pastor of the church which the Westveers attend, and Rev. Mr. Miersma, of the Garman church. Young Westveer has had medical attendance for about a month, and has been watched by three physicians, who say they are all puzzled by the symptoms. They say he is not troubled with St. Vitus' dance or epilepsy, and are inclined to believe he has heart disease. The physicians scout at the idea of witchcraft, but cannot account for the movements of turniture and the rappings which accompany each spell.

Placing the matter before our splitt-friends for explanation, we received from them the following:

planation, we received from them the following :

Of this particular case we have not been informed, but we know it to be a fact that what is sometimes pronounced by physicians to be a form of diseasesuch as chorea, coma, catalepsy, etc., may, under proper investigation, be proven to be a certain stage of mediumistic development. Not but that such forms of disease as those mentioned exist, and that their treatment belongs exclusively to the domain of the physician: but the latter should be careful not to confound such with the appearance of muscular movements or of organic torpidity-as the case may bewhich may be traceable to the agency of unseen intelligences, and not to the existence of physical de-

In such an instance as that cited in this account. we should judge that a powerful band of spirits produces the disturbances, using the person most visibly affected as their battery-not so much for the working of mischievous results as for the purpose of challenging the attention of thinking minds, and of producing manifestations of power not explainable on materia

MAYVILLE .- Charles H. Hauser writes that, having lived in America for twenty-five years, he determined to visit his native city, Newburg, Germany, He left New York City in the steamer Northland, for Antwerp, arriving there April 28th, and at Newburg May 2d. He found that, in common with all who seek their boyhood haunts, the hand of change had been busy with his friends and his comrades, only two brothers living to represent the family circle. He reports that the conditions of life in America are immeasurably superior to those of Germany, as to liber ty of speech possessed, amount of wages earned, and freedom from the intense pressure of the prevailing military system in the land of the Kalser, etc. He thinks the citizens of these United States do not fully

appreciate the rich blessings of the republic. He closes his letter with the patriotic sentiment, born of experience and observation "beyond sea":

'God bless America, her government and her flag !!' GLENS, FALLS, M. B. Little writes: "There has been considerable interest manifested in spiritual matters in this locality during the past winter. We have had Mrs. Nellie J. T. Brigham, Mrs. C. Fannie Allyn, Mrs. Clara A. Field, and Dr. Mills of Baratoga, with us; the result has been the dry bones, of old theology have been considerably shaken up.

We have an organized ladles' society, known as 'The Ladies' Society of the Helping Hand.' Semimonthly meetings are held which have been well at tended, and the society, appears to be in a prosper-ous condition. We expect to be 'fully armed and equipped' for the fall campaign, against ignorance, superstition and bigotry."

Massachusette. BOUTH HINGHAM.-Under date of July 4th. 1887.

Mrs. E. L. Nott writes as follows of the power of Charles W. Hidden, of Newburyport, as a test medium t." While visiting in Newburyport on Memorial ligent and aprightly." And the street in the Oak Hill Completely | Our correspondent alludes to the sylls inflicted on During my stroll I met Mrs. Charles W. Hidden, to. whom I had been introduced a night or two before, together with her niece, and was invited to join them; presently Mr. Hidden, who is a newspaper reporter, became one of the party, and after an introduction we treated with them in kindness and good faith, there started to witness, the decorating of the mound to the memory of the unknown soldiers. While the band was playing and the crowd passing to and fro, Mr. Hidden turned to me and asked if on the other side of life I had any one by the same of "George." I replied that I knew of one whose name was Dawes, but who most perfect and detailed description of him, together with an and held them with another perfect and detailed description of him, together son, sometimes above, at others under a rather the perfect and detailed description of him, together son, sometimes above, at others under a rather the perfect and detailed description of him, together son, sometimes above, at others under a rather than an an an analysis of the perfect and excellent that the rather son, the latest had been son, sometimes above, at others under a rather than the perfect and excellent that the rather son, the latest had been son, the latest had been son, so meeting and being of a certain length, and set within the rather son that I plainly been son, so that I plainly be read that the rate so the post son that I plainly be read to the son to the same of others, so that I plainly be read to the son that I plainly be read to the same of others, so that I plainly be read to the same of others, so that I plainly be read to the same of others, so that I plainly be read to the same of others, so that I plainly be read to the same of others, so that I plainly be read to the same of others, so that I plainly be read to the same of others, so that I plainly be read to the same of others. was pommonly called Georges; He then said that he

is very true. When he died, as you say, his whiskers time he suspended the slates ome gas fixture, direct-were that length; but when the remains were taken up for removal to another lot a few years later, and slates down, and found twentyye names of persons the comm was opened that you might observe the written between the two slate Among them, those changes wrought by time, the whiskers were found to have grown to the length I have described; which ago. I now have the slate in mossession. Many of was a fact. Then he added, with a start: 'When the comn was opened, you found the face in a perfect state of preservation-as natural, in fact, as on the day of interment'; which was also a fact, and a re-markable test besides. Then he proceeded to give a perfect description of my little boy who passed away. together with his name; and then described a young friend who passed away in consumption, the immediate cause of whose demise was a severe hemorrhage. He prefaced this test by stating that he seemed to feel warm blood gurgling over his lips; that the person to whom it related 'bled to death,' and then gave

the name and other details as related. Greatly to my surprise he next described my mother's old family Bible, clairvoyantly saw it opened, and read from it the name of my father, and the date of his decease, which he said occurred by drowning at sea, which was also true in every particular. As we turned to leave the cemetery he correctly described and gave the full names of eight of my old schoolmates, detailing the sufferings of one of the number in her

last moments with great minuteness. About a week later, as Mr. Bidden was passing the house where I was then stopping, I called him in, and passing him a photograph album, asked him to see if it contained a representation of any one he had ever seen before. Without a moment's hesitation he opened it at the picture of my husband, saying, as he pointed it out to me: 'That is the pictured face of your husband, the man I saw in spirit in Oak Hill Cometery. Having seen the recent notice of Mr. Hidden in the BANNER, I thought it best to add my mite to the testimony already published as to his ability as a test medium, regarding my experience as the more remarks. ble from the fact that I was at the time to him a perfect stranger, and the incidents related took place in broad daylight in a crowded cemetery, with a band of music playing all the while."

BOSTON. - On the occasion of W. J. Colville's closing service at Parker Memorial Hall, this city. previous to his departure for the Lookout Mountain Camp-Meeting, and San Francisco, the attendance was large. The music at both services was very fine. Mme. Fries-Bishop, Miss Phila Griffin and Mr. Colville were the soloists. Rudolph King officiated ably at the organ. The platform was beautifully adorned with flowers-roses preponderating. Both lectures and the invocations preceding and poems following them, were peculiarly appropriate to the departure of the speaker, but were so comprehensive in tone and scope as to be fully as interesting to visitors as to old

At 7:45 P. M. a grand concert was given. Eight hundred people were in attendance. The Ladies' Schubert Quartette, Mme. Bishop and W. J. Colville were the vocalists; Rudolph King and Miss Louise D'Alsace were the planists; Mrs. Helen Stuart Richings and Edwin Maynard were the readers. E. K. Foster

BOSTON.—"A. P. N." writes:

"In the third column of the advertising pages of the BANNER OF LIGHT will be found the name of Miss Lucy Barnicoat, magnetic physician, whose specialities are catarrh, paralysis, neuralgia, and all nervous difficulties.

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How magnetism it southling must agreemile, that may be resented adylike and cheering to the nervous conditions of weary invalidism. I trust her future success will be marked, both in Boston and elsewhere."

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W. J. Coville. Dr. Samuel Watson, Prof. J. S. Loveland. Moses, and balkers. Other speakers and a limit will be present.

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Connecticut.

EAST LYME.-James M. Rogers writes that the first meeting of the East Lyme Spirkualist Society chusetts, delivered the morning lecture, and gave much satisfaction to an attentive audience. The choir added to the interest of the service. In the afternoon a conference was held.

NEW BRITAIN .- Mr. E. R. Hicks writes: "For some months past my wife has been developing into a medium. Commencing with automatic writing, it nnaily left ner-clairvoyant sight and tests taking its place. In these she gradually improved, until a week ago she was placed under the charge of Prof. Cadwell, the manufact of the charge of Prof. Cadwell, the mesmerist, since which time she has been under complete control whenever she sits, giving some re markable tests. On Thursday, June 23d, while about the house she was suddenly controlled by her father, and went to her grandfather, (or rather my grandfather.) who was the only one in the room at the time -they being very friendly before he passed over. Her grandfather, who is a Mason of high standing, asked him (her father, the control) if he could not give him a test which would be proof positive, when he immediately gave him three Masonic signs, which were readily recognized. Grandfather, who has been investigating Spiritualism for more than twenty years, considers it the best test he has ever received. I could give you many more, one in particular of a vivid de-scription of the past life of a lady in Cottage City, without anything belonging to her in her possession as psychometrists usually require, and hitting the mark every time, giving a number of names, and correct in every detail. She is improving every opportunity for development, and will make every effort possible to disseminate a knowledge of the truth as revealed through her mediumship."

HARTFORD. - A correspondent writes: "W. J. Colville's recent course of lectures in this place were the means of calling together an excellent class of people, and strengthening the interest in spiritual matters in the popular mind. Eight lectures were given in four days. June 21st, 22d and 23d, the meetings were held at the office of Mr. C. B. Patterson, i Goodman Place, at 4 and 8 P. M. Although the weather was on some occasions very unfavorable, the rooms were invariably filled. Questions were asked in great abundance, and were interestingly treated.

On Friday, June 24th, a public lecture, in Unity Hall-drew out, fully four hundred people, including many of the most distinguished citizens of Hartford."

California.

PACIFIC GROVE.—Mrs. Rva Cassell writes: "I left Boston the 17th of May, arriving safely at my destination over the Santa Fé route, which has been opened only about six years, and is yet in a wild and picturesque state. The route lies across plain and valley, through vast deserts and rocky; cations. .. All along the journey we saw native Mexicans and Indians. At one place where we stopped, the 'Needles,' so called on account of its peculiar shaped mountains, these poor Indians crowded around the train, the squaws with pappooses strapped to their backs. The braves were highly painted, and the squaws seemingly intel-

various Indian tribes by irresponsible and dissolute whites with whom they have come in contact, concluding with the remark: "Had the Indians been left in their original state of nature, and the white people would now be no war or depredation."

EAST FORTLAND, M. F. Moore writes: "Sunday evening, July 3d, Dr. D. J. Stansbury save a, public exhibition of independent slate-writing before an audience of two hundred or more. After washing each slate, he tied them together; but a small bit of pencil between tiem; and held them with inchies per-

died' by several inches, he quickly replied: 'That heard the pencil writing, as a did others. At one the names were recognized bypersons in the au-

Pennsylvaia.

PHILADELPHIA .- Mr. S. Mase writes in culosistic terms of Warren SumneBarlow's book, "The Voices," particularly commends its clear analysis of Old Testament teachings, at the strong comparisons instituted between ration and irrational forms of religious belief. He advise all to read the book who would add to their knowlege of life and its ends, and thereby add to their trejures in the world to

Dr. T. A. Blancat Ouset. to the Editor of the Banner of Lint:

Dr. T. A. Blancat Ouset.

To the Editor of the Banner of Litt:

Dr. Bland, still in a cripled condition from his railroad accident, arrived at Onset to fulfill his engagement in defensiof the Indians and their natural and treaty rihts to land, of which the late act of Congress nown as the Dawes Bill robs them without empression or consideration, without their onsent and in violation of the solemn treatiernade with them by our government, all of which he plainly and distinctly showed in his spech on Wednesday, made to a highly appreciaive and sympathetic audience. His statement sowed plainly, what some of us knew before, that this bill was gotten up and pushed throug Congress in the interest of railroad corporaions and land speculators, without regard to the rights or interests of the Indian tribes which were to be despoiled by it, and that the tribes iost civilized or most advanced in what we dil civilization, and which had many friends with political influence, were exempted from the provisions of the bill to secure its passage which would be endangered if all were included.

It seemed plain to all the heard Dr. Bland that the interest and effirt of Senator Dawes in pressing this bill and securing its passage and signing by the Presient, showed plainly that he was either an agent of some railroad or syndicate of land speculaiors—especially of the Sioux tribe, whose lands tre an object of great value to both the railroads and land-grabbers. The Doctor made his statements so clear and plain that all who had notbefore looked into the

value to both the railroads and land-grabbers. The Doctor made his statements so clear and plain that all who had notbefore looked into the matter could see the gross injustice of the bill, and it created a strong felling against Senator Dawes, whose seat in the Senate is, luckily for him, secured for the nextsix years, and where he will be regarded by nany as an enemy to the Indians, although pietending to be their friend. If the bill had lift it at the option of the tribes to accept or reject the survey and division of their lands, which they as justly and legally own as the inhabitants of any island, or even Canada, do theirs, it would not have been as it now is.

as it now is.

The rights of Indians are as sacred as those were the planists; Mrs. Helen Stuart-Richings and Edwin Maynard were the readers. E. K. Foster officiated as banjo soloist.

Mr. Colville gave a very fine poem between the parts of the programme.

Both the beneficiaries, W. J. Colville and Rudolph King, received a handsome balance after all expenses were paid.

BOSTON.—"A. P. N." writes:

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Miss. Martie Hull, Vice-President,
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of existence.

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LIFTING THE VEIL:

Interior Experiences

Manifestations.

BY SUSAN J. AND ANDREW A. FINCK.

"Between the Here and the Hereafter, Heaven's repose and earthly strife, Hangs a mystic acreen, dividing Souls from souls, and life from life. Soft as down falls on the waters, Or the mist o'er hill and dalo; Seundless as a bad's unfolding, Is the lifting of the vell."

An interesting and instructive narrative of the experience of one who from early childhood was subject to the visibs and recognizable guidance of spiritual intelligences. The opening chapter gives a graphic pen-picture of Southern plantation life when the "peculiar institution" of that section of our country was in its prime. The periodical visits of the circuit preacher, the preparations in the "big house" and the "quarters" of the negroes for the event, are finely described. As the narrative proceeds the development of mediumship gradually unfolds faculities previously latent, and tokens of the presence of ppirits become more and more frequent. Accounts of clairvoyant, clairaudign independent slate-writing, the sudden production of flowers, etc. In the latter part a thrilling account is given of the wooderful mediumship of a slave woman who startled an entire community with the cloquence of her discourses, prophetic visions, and powerful denunications of wring.

The book from beginning to end is one of intense interest; there is not a duil page; and freating as it does of the inception and growth of Spiritualism at the South, of which but little has been known to the public, it will command, as it should, a wide sale and do a good work.

I.—Early Recollection of One of the Authors;
Sketch of Plantation Life in Slave Days;
The Negro Skeptic; Visit to the Quarter; Catachised by the Minister; The Creedal School and its Effects; Conviction and Conversion; Dawning Light,
II.—Early Recollections continued; Seeking for Truth; An Infidel's Experience; The Spirit of an Indian Maid; The Spirit Mother.
III.—Joining Another Church; Leaving this Church; The Spirit Rap; The Little Philosopher; A Plea for Lyceuma,
IV.—A Spirit Message; A Séance with Dr. Slade.
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XV.—Presentiments and Warnings.

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XII.—A Message from Gen. Sam Houston.

XXI.—Bush the Sea Captain Informed his Family of his Death; A Scance at Sea; The Doctor and Spirit.

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Disposed Of a Likewise Bill CHARLES DILKE.
Being a Dissection of their speches in the House of Commons on June 19th, 1883, in Defense of Compulsory Vaccle nation. By WM, WHITE, ESQ.

Paper, Price 50 cents.
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only half awake, and yet every nerve was tingling with excitement. "Yes," Mr. Manning, "I admit that I know that face; but have the kindness to tell me how you came by it, and

why do you show it to me?"

The artist shook his head gravely and answered: "No one on earth, I fear, gave it to me. See here, Sir Charles, I have slept in your house three nights; each night I have been awakened about two A. M. by the presence of a woman in my room. She always went to the latticed window and drew the curtain aside, letting the moonlight fall full upon her face. To my own knowledge I never dream in my sleep. I am the most matter-of-fact fellow in the world, and yet I was frightened beyond all reason. Last night I resolved to make a sketch of her face, that I might realize the truth of what I had seen. She came again, and the sketch you now hold in your hand is the result of that visit. If you do not recognize it and know nothing concerning it, probably I have been the victim of a wild delusion; but if, on the other hand, what seemed so clear to my senses can be proved to rest upon a practical foundation, then we stand upon the threshold of a very great mystery and a most wonderful

The first the contract of the collection of the

SUNDAY, JUNE 19TH.

Morning.—The session opened with conference, short speeches from Mr. Howe, Mr. Burdick, Mr. Cook and others upon the subject of Prayer, which was very freely discussed, and though a variety of opinions were expressed, the discussion was conducted with the best of good will and harmony.

The official resignation of the President, Mr. Jones, at present soluvning in California, was read and acted upon. Vice-President Mrs. E. C. Towers was elected to fill the vacancy, and Mr. L. S. Burdick, of Kalamazoo, elected Vice-President. After a song, "Only a Thin Vell Between Us," Mrs. Woodruff read a selection from Emerson, followed by a discourse upon "Inspiration," "Prayer," and "Education." Song, "When the dear ones gather home."

Afternoon.—The Misses Jones, of Benton Harbor, sang "The Messenger Bird." Mr. Howe made a few remarks upon the late report of the Seybert Commismon, stating that, considering the aggressive manner in which the investigation had been conducted, the rational thinker will not be surprised at the conclusions arrived at. A truth remains the same forever; all that is changeless in this world of change. Thousands of fair-minded people have investigated mediumship and know it to be an incontrovertible truth.

all that is changeless in this world of change. Thousands of fair-minded people have investigated mediumship and know it to be an incontrovertible truth. The scientists, Wallace, Varley, Crookes and others having brought to bear the most rigid tests, and pronounced the phenomena as occurring beyond the possibility of fraud, places the fact beyond the reach of the many whose aim is to desiroy it. Spiritualism is a fact, the result of the Seybert Commission to the contrary, nevertheless.

Song, "When the Dear Ones Gather Home." Invocation by Mr. Howe, followed by an address upon the question given him by a partyin the audience. "What

question given him by a party in the audience. What is the meaning of the term, 'War in Heaven?'" The following are a few of the points made in the lecture, but your scribe is inadequate to the task of doing justice to the eloquent word-painting of the gifted speaker.

justice to the eloquent word-painting of the gifted speaker.

"Heaven and earth," he said, "are developed through war; the higher the motive, the greater the conflict. The world we live in is the beginning of the kingdom of heaven. Every day adds something to your moral culture. It is a physical impossibility to consign certain souls to eternal happiness and others to eternal misery. If a line were drawn, it would cut right through every human soul. None live alone, none are good alone, none are bad alone; none die alone, none are damned alone. We accept none as infallible guides in this life, nor the spirit-life. In my experience I have found but two classes of people free from mistakes—the ministers and the politicians, and they have to submit to many perty annoyances from the worldly-minded, because of their purity of heart and singleness of purpose. The saying that the kingdom of heaven is at hand, is equivalent to saying the kingdom of heaven is in your own hearts. War in heaven is the gospel of nature. War, pain, agony, have their place to excite to activity, te purify the moral atmosphere. The still small voice burns its way through the midnight gloom; the mother's voice touches and thrillayou, and you inquire, 'Mother, is it you?' The words of love come trembling down the white aisles of time, and help you to climb higher and higher."

higher."
The lecture closed with an inspirational poem. Mrs.
Denslow, of South Bend. Ind., assisted by her son
and daughter, sang the closing song, "Nearer Home."
It was a very successful meeting in every respect.
The hospitality of the friends at South Haven is unbounded. The grove, in which the meeting was held, was spacious and clean, and in fact everything was done to make the meeting a success. All pronounced is a very enjoyable time. MINNIE NEBRITT, See'y.

Decatur, Mich.

Among the press notices of "IMMORTALITY INHERENT IN NATURE," by Warren Sumper Barlow anthor of "Voices" and other poems, is the following from Bion's Herald: " It is difficult to philosophize in thyme. But the author of these connected poems, each one taking up some element in the great argument, has preserved dignity of style and continuity of thought with much freedom of versification."

Spiritual Phenomena.

From the Narragansett (R. I.) Times. Remarkable Spiritual Manifestations.

could have been seen by any one if standing in front of me. After the canvas frame was put into my hand by Mrs. Debar, and before I had raised it to the position desired, I (as she had done) which the standard it has a she had been standard to the standard that the standard it has a she had the standard that the standard thad the standard that the standard that the standard that the stan raised it to the position desired, I (as she had done) rubbed the face of it hard with the palm of my hand. She placed on my chair beside me a small hand mirror, and when I asked what that was for, was told, "I will tell you by-and-bye." Moving to some distance from me, she walked slowly up and down the room, often looking intently toward me. This was continued for company when the reserved. continued for some time, when she requested continued for some time, when she requested me to take the hand-mirror and hold it above and in front of me, so that I could see reflected in it the face of the canvas frame which I held by my left hand. This I did. "Do you see anything on the canvas?" asked Mrs. Debar. "Yes," I answered, "something is on the face of the canvas about the center of it, and it has a cloudy appearance." "What color?" I was asked. "It seems light brown," I answered. "They are working." was her eager remark.

"They are working." was her eager remark.

After about a minute I was requested again
to use the mirror, which I did. "What do you
see?" "Why, I see the picture of a female form, seemingly painted in oil, but incomplete."
I discerned neither hands nor arms. "Good," she exclaimed; "keep it still on your head." In less, I think, than a minute, I was requested to look with the mirror again. I did so, and saw less, I think, than a minute, I was requested to part wen in the connec who circ, and who saw that the hands and arms were added to the picture, and she said, "It is completed," and I was requested to take it down. Having done so, I sat and looked at it in amazement. The your readers will account make it a living your readers will account make it a living power in the world. It may be that some of your readers will account make me of partiality, and saw I would not write this wars I not directly. was requested to take it down. Having done so, I sat and looked at it in amazement. The paint over the whole surface of the canvas was fresh: and notwithstanding the wonder I felt. I said in a tone of disappointment, "That is not Mary's picture," and was told "No, that is your guardian spirit; Mary was with her." I remarked to Mrs. Debar, "You have not given me Mary's family name." "No," she said, "I have not got it yet." She then followed this up with, "Mary was laid in the kirk-yard far across the sea three decades—three decades and a half ago. She is high up in spirit-life. She suffered much, and was purified by it." I had to think a few moments to satisfy myself how long ago it was since Mary died, "Yes, it is thirty-five years and more since Mary died." "Yes," said she, "more than that." After a pause, she, gazing in my face, plied, "Mary Drysdale was her name."

I here thought of Mr. O'Sullivan, that he might come to the door which was looked and independent in spirit and in speech; but in mentioning the work of Spiritualism in this I here thought of Mr. O'Sullivan, that he might come to the door, which was looked, and said so, and was requested to unlook it, which I did. A boy was sent to look him up, and soon after he came in, was shown the painting, and made inquiry regarding it.

bar felt for me in my disappointment. She had walked back some distance from where I sat (Mr. O'Sullivan sat close by me and on my right), and, looking over my way at the package, said: "I see a light over the package," and came over beside me and sat down on my left. She took hold of the package on the one end with her fingers and thumb. requesting me to do the same at the opposite end, and Mr. O'Sullivan to place his fingers on the side next to him. In a few moments we heard sounds as if a fine-pointed tool was being used, cutting into the slate. It seemed as if long lines were sometimes being out, sometimes shorter ones, and

Remarkable spiritual Manifestations.

To the Editor of the Times:

About the beginning of May I was informed by Mr. Joseph P. Hazard, of Peace Dale, that through a Mrs. Debar, a spiritual medium of New York City, wonderful spiritual manifestations were being obtained. This he had from Hon. J. L. O'Sullivan, who lives in New York City, and formerly was United States Minister to Portugal. I told Mr. Hazard of Long and the stime, and asked him if he knew the lady's and dress, as I would like to see her, and, if I could, that time, and asked him if he knew the lady's and not give me, but gave me that of Mr. O'Sullivan, was yery kindly received, and the dot to apend a few days: and on the foremon of the following day, May 21st, called on Mr. O'Sullivan, was very kindly received, and with him spent an hour in interesting conversation. I had told him what my object was in calling, and when I saked him for Mirs. Debar's address he not only gave it to me but went to Mrs. Debar's. The lady herself received us in the hall of the house, and we were cived us in the hall of the house, and we were shown into a large parlor where we met a New York City gentleman, a lawyer personally known to Mr. O'Sullivan, and who stands high is showed us a wonderful piece of artistle with he had at that sentence obtained arrough mire at the own of the sentence of the shall be showed. I sentence obtained for a sitting with her shall be sentence of the sh

sincere and honest public mediums, but like-wise of quite an army of private ones, who, in the seclusion of their own homes, enter into communion with the angel world, receiving of its light only to dispense it in quiet ways to

the sight only to dispense it in quiet ways to those who seek for knowledge.

As for Sunday meetings, we are blessed with a large number; and from the rostrums of our open halls, resumed from week to week, the silver-toned accents of angelic souls are heard through the inspired lips of our most eloquent and gifted lecturers. I doubt if Boston believers fully realize their advantages. What we have we seldom appreciate, and it takes the lonely Spiritualist of a remote town who is not lonely Spiritualist of a remote town, who is not blessed with the privileges that are ours, to turn with a yearning heart toward the "Hub,"

turn with a yearning heart toward the "Hub," sighling for an opportunity of listening to its lectures and of attending its spiritual circles.

Then from this good old city goes forth every week, freighted with its wealth of spiritual news, the Banner of Light. For thirty years this grand old standard of truth has appeared before the public eye. Strong in the defense of mediumship, faithful to duty, it has borne its part well in the conflict with error, and whoever may differ in online with its course cape

independent in spirit and in speech; but in mentioning the work of Spiritualism in this vicinity, its journalism, its meetings and its progress, must of necessity be spoken of as they

soon after he came in, was shown the painting, and made inquiry regarding it.

Mrs. Debar not having a box suitable to put the painting in, a slate was got and tried on it. Being too small, a larger one was obtained and found suitable. I not only saw it was a new slate, that nothing was or afther side of it, but I handled it, holding the painting with my left hand, resting it on my knee, carefully placing the slate over it. The frame of the slate rested on the borders of the painting, and so prothe slate over it. The frame of the slate rested on the borders of the painting, and so protected it. Mrs. Debar propured a plees of brown paper and assisted me to carefully wrap the two up together. Speaking to Mr. O'Sullivan of the picture, I said somewhat sorrowfullity: "I wish it had been Mary's," and Mrs. De-

Written for the Banner of Light. RE-UNION ON EARTH.

BY JOHN 8. ADAMS. In this dim-lighted room Sit I with bated breath, Waiting my friends to come From o'er the river Death.

Silence dwells here alone, Save a soft voice of song. A half hushed organ tone, As from an unseen throng.

One went in budding life. One, at its youthful stage, One, from its depth of strife, One, glory-crowned with age.

Now, back to me they come, Hand clasped in hand to greet; Perfect in face and form. With happiness complete.

Ah ! who shall say pretense Lingers around such scenes? Not be whose spirit-sense To truth and justice leans.

Thanks for this age of light; For this re-union given ; Thanks, if we live aright, We all shall meet in heaven. West Roxbury, Mass., 1887.

mittee, and it may be well to state that this organization is composed of representatives of about twenty societies. They meet once a month and draw up a monthly plan; speakers are sent to the various societies, and the platforms are in this way always supplied. Each society pays to the committee are affiliation for society pays to the committee an affiliation fee. A half of the collection when a professional speaker or medium is sent to the society goes to the Yorkshire District Committee Fund, thus enabling them to carry on their work without financial embarrassment. It seems to me that unless we have some organization whereby our workers may be sustained and Spiritualists held together, we shall be continually subjected to innumerable unpleasant-nesses that arise from societies disorganizing and a nomadic kind of life not at all conducive and a nomadic kind of life not at all conducive to the comfort and well-being of our workers. Much has been said upon this subject, however, heretofore, and I will not weary your readers by pouring into their ears the "old, old story." Looking back upon my work in England there are many pleasant reminiscences. The hearty grasp of the hand of old friends, the revisiting of neighborhoods familiar, a peep at the home of my childhood and the like, interwove pleasure with labor, poetry with prose. On the 29th of June I salled out from Liverpool. Many friends came to the landing stage, and some accompanied me on board, notably among whom was: John Lamont of Liverpool, for many years an earnest Spiritualist and a

and some accompanied me on board, notably among whom was: John Lamont of Liverpool, for many years an earnest Spiritualist and a noble man, one of the kind of men that would grace any movement and command the respect of friends and opponents alike; Mr. and Mrs. Armitage from Yorkshire, people with whom I have made my home when in the district for years, and the like of whom one rarely meets; Mrs. Scattergood and daughter, who were about to sail the next day for this country (now resident in Connecticut); Mrs. Savage, son and daughter; Mrs. Keves of London; Mr. Sandham and others.

We had a pleasant voyage, the latter part of which was enlivened by an interesting storm, and made a little annoying by occasional fogs. We, however, reached New York late on Friday evening, July 8th, and the 9th I took a Sound steamer for Fall River, and from thence a train to Onset, where I delivered two discourses. I am now reating for a few days prior to fulfilling other camp-meeting engagements. I should be pleased to hear from societies regarding fall and winter work. Letters can be addressed as usual, 1742 N. 22d street, Philadelphia. Pa.

Thanking you for the many courtestes of the

adelphia. Pa. Thanking you for the many courtesies of the past, and hoping to be sustained during the fall and winter campaign. and winter campaign, and incorely yours,

Boy lete bag WALTER HOWELL

11 all investigators could or would come to their mediums in a spirit of sympathy and confidence, thoroughly unsuspicious and fiding, we apprehend they would have but lit-tle cause for complaint of fraudulent practices. —Golden Gaio. —Golden Gale.

Summer Camp-Meetings.

Haslett Park, Mich.

The Fifth Annual Camp-Meeting of the Michigan Spiritualists will be held at "Haslett Park," commencing August 3d and closing September 5th, 1887, including five Sundays.

Spiritualists will be held at "Haslett Park," commensing August 3d and closing September 5th, 1887, including five Sundays.

The following will give some idea of the programme of exercises to be presented: Wednesday, Aug. 3th, A General Conference; Friday, Aug. 5th, Indian Day; Saturday, Aug. 6th, Symposium, dance in the evening, music by the Haines Family Band.

Sunday, Aug. 7th, 10:30 A. M., Bishop A. Beals, New York, inspirational speech and song, subject by the audience; 2 o'clock r. M., Hon. Glies B. Stebbins of Detroit, subject, "What is Spiritualism?" 7:30 r. M., Mrs. S. G. Wagner of Ohlo; inspirational speech, with poem and character delineations.

Monday, Aug. 8th, Quaker Day; Tuesday, Aug. 8th, devoted to the scientific investigation of Spiritualism; concert in the evening by Haines Family Band; Wednesday, Aug. 10th, Inspirational poem by Mrs. M. J. Mead of Mason, and speech by Mrs. J. M. Walton of Williamston, followed by select readings and recitations by different persons; Thursday, Aug. 10th, Memorial Day, deyoted to the ascended campers—Bro. B. L. Shaw in particular; Friday, Aug. 12th, Indian Day; Saturday, Aug. 13th, Ecumenical Council, dance in the evening, music by the Haines Family Band; Sunday, Aug. 14th, 10:30 A. M., G. H. Brooks, Wis, medium, speech and psychometric readings; 2r. M., Mrs. R. S. Lillie of Boston; 7:30 p. M., platform tests and character delineations, mediums and speakers to be called by the audience,

Monday, Aug. 18th, Quaker Day; Tuesday, Aug. 18th, Symposium; Friday, Aug. 18th, Guaker Day; Tuesday, Aug. 18th, Symposium; Friday, Aug. 18th, Indian Day; Saturday, Aug. 20th, 10:30, D. M. King, subject, "Ethnology"; 2 p. M., Mrs. S. G. Wagner, "Specialities;" dance in the evening; music by the Haines Family Band.

Sunday, Aug. 21st. 10:30 A. M., Mrs. L. A. Pearsall, Mich.; 2 p. M., Mrs. S. G. Wagner, "Specialities;" dance in the evening; Tuesday, Aug. 28th, 10:30, W. H. Bisir, Chicago, Ill.; 2 p. M., Speaker selected by the manager; 7:30 p. M., speaker selected by the manager

should be ready as follows: going West, 10 A. M., going Rast, 5 P. M.

The steamboat Lincoln, new plying on Pine Lake, is a comparatively new boat, with a capacity of one hundred and fifty passengers. It is in charge of a competent engineer, and will meet all regular and special trains on the C. & G. T. R. R., landing them at the Haslett Park dock and thence to the Pine Lake House, situated one mile from the Park at the north end of the Lake. A good number of boats are ready

or hire.

Season tickets to the grounds will be sold at the nominal price of \$1,00. There will be a charge of ten cents for single admission. Teams driven on to the grounds will also be charged ten cents.

All particulars desired will be furnished on application in paragon of w mail to the manager. J. M. Pottertion in person or by mall to the manager, J. M. Potter, Pine Lake, Mich.

After a month of efficient service at our State Camp-Meeting, Mr. Morse commenced his labors at Metropolitan Temple last Bunday, occupying the place Mrs. E. L. Watson has so long and faithfully held. The morning was devoted to the answering of questions, and in the evening the theme was: "The Workshops of God." An audience of about one thousand was present, and received the eloquent inspirational speaker with marked demonstrations of delight and appreciation. In the morning there was also an excellent

audience.
Mr. Morse and his family are pleasantly located at Mr. Morse and his family are pleasantly located at 331 Turk street, where they occupy a furnished flat. They are in the best of health, and speak highly of our cool and invigorating summer weather and the hospitality of the people. On the camp grounds he spoke regularly five times each week, and his ministrations have more than met our expectations, and given great satisfaction. The outlook for some months of fruitful labor for him on the coast is very promising, and the times seem ripe for a reception of the truth his controls so ably present. His last speaking on the camp ground was a Fourth of July oration on the celebration of our natal day. It was a fine effort, full of stirring patriotism and beautiful in composition; and was enthusiastically received by his hearers.

ers.
At the close of this meeting resolutions were read by President H. O. Wilson, which were heartily adopted; and Dr. O. C. Peet, on behalf of the friends of Mr. Morse, presented him with \$55,00 in gold; to all of which he very feelingly replied.
The resolutions were as follows:

Whereas, This Association having welcomed to this coast Mr. J. J. Morse of England, and feeling the deep debt of gratitude and thankfulness we owe to him and the wise and noble souls who inspire his sublime utterances for their faithful ministrations during the entire session of our Third Annual Camp-Meeting; therefore,

Resolved, That we, the members of the California Spiritualists' Camp-Meeting Association, desire to express our full attisfaction and delight in the able services rendered, which now so happily close.

full satisfaction and delight in the able services rendered, which now so happily close.

Resolved. That we recognize the genius, courage, fidelity to truth and love of humanity that has been manifested in the wise and gracious ones who touch his lips with eloquence and seal for that which is right and true.

Resolved. That in his own individuality we recognize a fitting avenue for these great and helpful ministrations, and in his stern adherence to the duties of his high calling, his geniences of manner and goodness of heart, we find a closer relation than that of teacher, and glady welcome him as friend and brother.

Resolved. That we most heartily commend him to the love, sincere regard and support et all who treasure truth right and justice, and the unfoldment of a high spiritual life.

iffe.

Resolved. That a copy of this Testimonial be presented to Bre. J. J. Morse, furnished to the leading spiritual papers, and recorded with the minutes of this Association.

G. H. HAWES, Cor. Soc'y C. S. C. M. A. San Francisco, Cal., July 12th, 1887.

Verification of a Spirit-Message.

MRS. A. M. STONE.

The message in the BANNER OF LIGHT of June 8th, from my mother in spirit-life, Mas. A. M. Brons, is fully recognized, and the tests she gave also acknowledged.
She had promised before she left us to come through

your medium. A strong believer in Spiritualism while in earth-life, ever working for the cause, carnest and outspoken, she can, and we hope will, again and again return to assist and instruct us. we no

Pitteburgh, Pa., July 1884, 1887, 1997, 15 al 1997

TO OLMAN MANBER Take two parts of common soda, one part of pumies stone and one part of factly powdered chalk; salt; these; through a fine sleve and mix with water; then rib the mixture well all over the marble, and the stains will be removed ; rub the marble over with salt and water.

the of M.,

the names were recognized bipersons in the au-

Pennsylvaia.

gistle terms of Warren SumneBarlow's book, "The

Voices," particularly commenne its clear analysis

of Old Testament teachings, at the strong compart-

sons instituted between ration and irrational forms

of religious belief. He advis all to read the book

who would add to their knowlege of life and its ends.

and thereby add to their tretures in the world to

Dr. T. A. Blancat Onset.

To the Editor of the Banner of Lint:

Dr. Bland, still in a cripled condition from his railroad accident, arrived at Onset to fulfill his engagement in defension the Indians and

their natural and treaty ribts to land, of which the late act of Congress nown as the Dawes Bill robs them without emponsation or con-

PHILADELPHIA .- Mr. S. Mase writes in culo-

dience."

RUTH.

BY CELIA THAXTER, IN COTTAGE HEARTH.

- A baby girl not two years old Among the phlox and pansies stands, And full of flowers as they can hold Her mother fills her little hands, And bids her cross to where I stay Within my garden's fragrant space, And guides her past the popples gay 'Mid mazes of the blooming place,
- Saying, "Go carry Thea these!"
 Delighted, forth the baby fares,
 Between the fluttering winged sweet peas
 Her treasured buds she safely bears.
 "Tis but a step, but oh, what stress
 Of care! What difficulties wait!
 How many pretty dangers press
 Upon the path from gate to gate!
 But high above her supply head
- Upon the path from gate to gate!
 But high above her sunny head
 She tries the roses sweet to hold,
 Now caught in coreopsis red,
 Half wrecked upon a marigold,
 Or tangled in a cornflower tail,
 Or hindered by the poppy tops,
 She struggles on, nor does she fall,
 Nor stalk nor stem her progress stops,

- Nor stalk nor stem her progress stops,
 Until at last, the trials past,
 Victorious o'er the path's alarms,
 Herseif, her flowers and all are cast
 Breatbless into my happy arms.
 My smiling, rosy little maid!
 And while her joy-flushed cheek I kiss,
 And close to mine its bloom is laid,
 I think, "So may you find your bliss,
 My precious! When in coming years
 Life's path grows a bewildering maze,
 So may you conquer doubts and lears
 And safely thread its devious ways,
 And find yourself, all dangers past.
- And find yourself, all dangers past, Clasped to a fonder breast than mine, And gain your heavenly joy at last Sale in the arms of Love Divine."

Banner Correspondence.

New York.

ROUHESTER .- A correspondent forwards us the following, as printed in several secular papers, with the request that the BANNER republish it for the benefit of its readers:

PHYSICIANS PUZZLED. Strange Phenomena Attending a Sick Boy's Peculiar. Drevious to his departure for the Lookout Mountain

died' by several inches, he quickly replied: That heard the pencil writing, as a did others. At one is very true. When he died, as you say, his whiskers time he suspended the slates one gas fixture, directwere that length; but when the remains were taken ly over my head, and in about sen minutes I took the up for removal to another lot a few years later, and slates down, and found twentyre names of persons the comn was opened that you might observe the changes wrought by time, the whiskers were found to have grown to the length I have described'; which ago. I nowhave the slate in moossession. Many of was a fact. Then he added, with a start : ' When the comn was opened, you found the face in a perfect state of preservation-as natural, in fact, as on the day of Interment'; which was also a fact, and a re-markable test besides. Then he proceeded to give a perfect description of my little boy who passed away, together with his name; and then described a young friend who passed away in consumption, the immediate cause of whose demise was a severe hemorrhage. He prefaced this test by stating that he seemed to feel warm blood gurgling over his lips; that the person to whom it related 'bled to death,' and then gave the name and other details as related.

Greatly to my surprise he next described my mother's old family Bible, clairvoyantly saw it opened, and read from it the name of my father, and the date of his decease, which he said occurred by drowning at sea, which was also frue in every particular. As we turned to leave the cemetery he correctly described and gave the full names of eight of my old schoolmates, detailing the sufferings of one of the number in her last moments with great minuteness.

About a week later, as Mr. Hidden was passing the house where I was then stopping, I called him in, and passing him a photograph album, asked him to see if it contained a representation of any one he had ever seen before. Without a moment's hesitation he opened it at the picture of my husband, saying, as he pointed it out to me: 'That is the pictured face of your husband, the man I saw in spirit in Oak Hill Cemetery.' Having seen the recent notice of Mr. Hidden in the BANNER, I thought it best to add my mite to the testimony already published as to his ability as a test me-dium, regarding my experience as the more remarkable from the fact that I was at the time to him a perfect stranger, and the incidents related took place in broad daylight in a crowded cemetery, with a band of music playing all the while."

BOSTON. - On the occasion of W. J. Colville's closing service at Parker Memorial Hall, this city,

Bill robs them without empensation or consideration, without their pasent and in violation of the solemn treatlemade with them by our government, all of which he plainly and distinctly showed in his spech on Wednesday, made to a highly appreciaive and sympathetic audience. His atatement howed plainly, what some of us knew before, that this bill was gotten up and pushed throug Congress in the interest of railroad corporations and land speculators, without regard to he rights or interests of the Indian tribes which were to be despoiled by it, and that the tribes sost civilized or most advanced in what we did civilization, and which had many friends with political influence, were exempted from the provisions of the bill to secure its passage which would be endangered if all were included.

It seemed plain to all the heard Dr. Bland that the interest and effert of Senator Dawes in pressing this bill and securing its passage and signing by the Presient, showed plainly that he was either an agent of some railroad or syndicate of land speculaiors—especially of the Sloux tribe, whose lands to an object of great syndicate of land speculaiors—especially of the Sioux tribe, whose lands ire an object of great value to both the railroads and land-grabbers. The Doctor made his statements so clear and plain that all who had notbefore looked into the Mtendance matter could see the gross injustice of the bill, and it created a strong feeling against Senator Dawes, whose seat in the Senate is, luckily for ly adorned h lectures bollowing parture of the secured for the next six years, and where he will be regarded by nany as an enemy to the Indians, although pietending to be their friend. If the bill had lift it at the option of the tribes to accept or reject the survey and division of their lands, which they as justly and legally own as the inhabitants of any island, or even the secure of the striped of their lands, which they are justly and legally own as the inhabitants of any island, or

were the even Canada, do theirs, it would not have been as it now is.

The rights of Indians are as sacred as those D'Alsace ings and of any other people, and to me this bill seems to be based on the same principle as the edious

decision of the late Judge Taney on the ques-tion of color, in which he held that the black man had no rights the white man was bound to respect. It seems to me that Senator Dawes and some other members of Congress have the Rudolph

and some other members of Congress have the same theory in regard to the Indians: Take their lands without consulting them, make them citizens without their conient, and force them into a new system of life which is nearly equal to extermination in their present condition of hereditary habits and disposition. The Doctor gave us an additional speech, clear, strong and convincing, on Friday, and got considerable help and much sympathy for the Indians.

WARREN CHASE. ir in Bossemeacy gure it is depronic of dis-naments naments na

The Mississippi Valley Association of Spiritualists

Commences its annual Camp-Meeting the first Sunday in August at Mount Pleasant Park, Clinton, Ia., and will continue through the mouth.

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An interesting and instructive narrative of the experience of one who from early childhood was subject to the visite and recognizable guidance of spiritual intelligences. The opening chapter gives a graphic pen-picture of Southern plantation life when the "peculiar institution" of that section of our country was in its prime. The periodical visits of the circuit preacher, the preparations in the "big house" and the "quarters" of the negroes for the event, are finely described. As the narrative proceeds the development of mediumship gradually unfolds faculties previously latent, and tokens of the prevence of spirits become more and more frequent. Accounts of clairvoyant, clairaudient and other synariences follow—all remarkable—including independent slate-writing, the sudden production of flowers, etc. In the latter part a thrilling account is given of the wonderful mediumship of a slave woman who startled an entire community with the cloquence of her discourses, prophetic visions, and powerful denunciations of wrong.

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a month, and has been watched by three physicians, who say they are all puzzled by the symptoms. They say he is not troubled with St. Vitus' dance or epilepsy, and are inclined to believe he has heart disease. The physicians scout at the idea of witchorait, but cannot account for the movements of furniture and the rappings which accompany each spell.

Placing the matter before our splitt-friends for explantion, we recalled from them the following.

we received from them the fo Of this particular case we have not been informed, but we know it to be a fact that what is sometimes pronounced by physicians to be a form of disease such as chorea, coma, catalepsy, etc., may, under proper investigation, be proven to be a certain stage of mediumistic development. Not but that such forms of disease as those mentioned exist, and that their treatment belongs exclusively to the domain of the physician; but the latter should be careful not to confound such with the appearance of muscular movements or of organic torpidity-as the case may bewhich may be traceable to the agency of unseen in-

telligences, and not to the existence of physical derangement. In such an instance as that cited in this account, we should judge that a nowerful hand of spirits produces the disturbances, using the person most visibly affect ed as their battery-not so much for the working of mischlevous results as for the purpose of challenging the attention of thinking minds, and of producing manifestations of power not explainable on materia

MAYVILLE .- Charles H. Hauser writes that, having lived in America for twenty-five years, he determined to visit his native city, Newburg, Germany, He left New York City in the steamer Northland, for Antwerp, arriving there April 28th, and at Newburg May 2d. He found that, in common with all who seek their boyhood haunts, the hand of change had been busy with his friends and his comrades, only two brothers living to represent the family circle. He reports that the conditions of life in America are immeasurably superior to those of Germany, as to liber ty of speech possessed, amount of wages earned, and freedom from the intense pressure of the prevailing military system in the land of the Kaiser, etc. He thinks the citizens of these United States do not fully

appreciate the rich blessings of the republic. He closes his letter with the patriotic sentiment born of experience and observation "beyond sea" God bless America, her government and her flag !!" GLENS, FALLS,-M. B. Little writes: "There has been considerable interest manifested in spiritual matters in this locality during the past winter. We

have had Mrs. Nellie J. T. Brigham, Mrs. C. Fannie Allyn, Mrs. Clara A. Field, and Dr. Mills of Baratoga, with us; the result has been the "dry bones" of old theology have been considerably staken up. We have an organized ladies' society, known: as 'The Ladies' Society of the Helping Hand.' Semimonthly meetings; are held which have been well at tended, and the society appears to be in a prosper-ous condition. We expect to be 'fully armed and equipped' for the fall campaign against ignorance,

superstition and bigotry." Massachusotte.

SOUTH HINGHAM .- Under date of July 4th, 1887 Mrs. E. L. Nott writes as follows of the power of Charles W. Hidden, of Newburyport, as a test medium : " While visiting in Newburyport on Memorial Day of 1880, I took a stroll in the Oak Hill Cemetery During my stroll I met Mrs. Charles W. Hidden to whom I had been introduced a night or two before, together with her niece, and was invited to join them; presently Mr. fildden, who is a newspaper reporter, became one of the party, and after an introduction we started to witness the decorating of the mound to the memory of the unknown soldiers. While the band was playing, and the crowd passing to and fro, Mr.

presence ladylike and cheering to the nervous condi-tions of weary invalidism. I trust her future success will be marked, both in Boston and elsewhere." enoie, and ner

Connecticut. EAST LYME .- James M. Rogers writes that the first meeting of the East Lyme Spiritualist Society was held Sunday, July 10th. Mrs. Bangs, of Massamuch satisfaction to an attentive audience. The choir

NEW BRITAIN .- Mr. E. R. Hicks writes: "For medium. Commencing with automatic writing, it finally left her-clairvoyant sight and tests taking its place. In these she gradually improved, until a week ago she was placed under the charge of Prof. Cadwell. the meamerist, since which time she has been under complete control whenever she sits, giving some remarkable tests. On Thursday, June 23d, while about the house she was suddenly controlled by her father, and went to her grandfather, (or rather my grandfather,) who was the only one in the room at the time graudfather, who is a Mason of high standing, asked him (her father, the control) if he could not give him a test which would be proof positive, when he immediately gave him three Masonic signs, which were readily recognized. Grandfather, who has been investigating Spiritualism for more than twenty years, considers it the best test he has ever received .: I could give you many more, one in particular of a vivid description of the past life of a lady in Cottage City, without anything belonging to her in her possession as psychometrists usually require, and hitting the mark every time, giving a number of names, and correct in every detail. She is improving every oppor-

revealed through her mediumship."

On Friday, June 24th, a public lecture in Unity Hall-drew out fully, four hundred people, including many of the most distinguished citizens of Hartford."

California. valley, through vast deserts and rocky canons. All along the journey we saw native Mexicans and Judians. Atone place where we stopped, the ! Needles, so called on account of its peculiar shaped mountains, these poor Indians crowded around the train, the squaws with pappooses strapped to their backs. The braves

were highly painted, and the squaws seemingly intelligent and sprightly." 1976 (297) Our correspondent alludes to the svils inflicted on various Indian tribes by irresponsible and dissolute whites with whom they have come in contact, concluding with the remark: "Had the Indians been left in their original state of nature, and the white people treated with them in kindness and good faith, there

added to the interest of the service. In the afternoon a conference was held.

ome months past my wife has been developing into a -they being very friendly before he passed over. Her

tunity for development, and will make every effort possible to disseminate a knowledge of the truth as HARTFORD. - A correspondent writes: "W. J. Colville's recent course of lectures in this place were the means of calling together an excellent class of people, and strengthening the interest in spiritual matters in the popular mind. Eight lectures were given in four days. June 21st, 22d and 23d, the meetings were held at the office of Mr. C. B. Patterson, 1 Goodman Place, at 4 and 8 P. M. Although the weather was on some occasions very unfavorable, the rooms

were invariably filled. Questions were asked in great

abundance, and were interestingly treated:

PACIFIC GROVE.-Mrs. Eva Cassell writes : "I left Boston the 17th of May, arriving safely at my destination over the Santa Fé route; which has been opened: only about six years, and is yet in a wild and ploturesque state, The route lies across plain and

would now be no war or depredation."

And a prof Oregonally for all in was playing, and the crowd passing to and fro, Mr.

Hidden turned to me and saked if on the other side of life I had any one by the same of "George." I replied evening, July 36, Dr., D. J. Stansbury gave, a, publish I had any one whose hame was Dades, but who lie exhibition of independent slate writing pefore an was pommonly called George, He they said that he was my husband, (which was correct,) and gave a most perfect and detailed description of him, togother pendi between them, and held them with another perwith a number of most singular and nonvincing tosis.

with a number of most singular and nonvincing tosis.

of his hresener. Among the latter he described my both positions in full view of all ois the front seasily 21.

which is an and he often put the glately had seasily and the position of him, and he often put the glately which is an analysis of him, and he often put the glately which is an analysis of him and he often put the glately which is an analysis.

The position is not an analysis of the care of others, so that I plainly the position is not an analysis of the care of others.

only half awake, and yet every nerve was tingling with excitement. "Yes." Mr. Manning,
"I adopt that I know that face; but have the
kindness to tell me how you came by it, and
why do you show it to me?"

The artist shook his head gravely and answered: "No one on earth, I fear, gave it to
me. See here, Sir Charles, I have elept in your
house three nights; each night I have been
awakened about two A. M. by the presence of a
woman in my room. She always went to the
latticed window and drew the curtain saide,
letting the moonlight fall full upon her face.
To my own knowledge I never dream in my
sleep. I am the most matter-of-fact fellow in
the world, and yet I was frightened beyond all
reason. Last night I resolved to make a sketch
of ther face, that I might realize the truth of
what I had seen. She came again, and the
ketch you now hold in your hand is the result
of that visit. If you do not recognize it and
know nothing concerning it, probably I have
been the victim of a wild delusion; but if, on
the other hand, what seemed so clear to my
senses can be proved to rest upon a practical
foundation, then we stand upon the threahold
of a very great mystery and a most wonderful
discovery."

When the apeaker had finished, Sir Charles
was leaning against a tree for support.

"Yes." he answered," I do know who it is.
Come, and I will prove to you how wonderful
come, and I will prove to you how wonderful
come, and I will prove to you how wonderful
come, and I will prove to you how wonderful
come, and I will prove to you how wonderful
come, and I will prove to you how wonderful
come, and I will prove to you how wonderful
come, and I will prove to you how wonderful
come, and when I asked him for Airs Debar, and
come in my disappointment. She
had walked beek some distances to be a few in my disappointment.

Emmarkable Spiritual Mannifestations.

Remarkable Spiritual Ma

Come, and I will prove to you how wonderful and marvelous a likeness this is."

The two men turned toward the house, walking very slowly. The heat was oppressive, and all nature seemed hushed into quiet repose. They entered the mausion by a side door, and Sir Charles, summoning a servant, then ascended a narrow stairway which led to the main part of the castle, and stopped before a long drapery, which, on being pulled aside, revealed a door. Fitting a key which was attached to his watch-chain, Sir Charles bade the servant enter and open the shutters. With some considerable effort this was done, and then the host and the artist entered, closing the door after them. It was a very long room, dusty and only partially furnished, with many pictures hanging upon the walls. It was, in fact, the old portrait-gallery of Ragian Court, and never in the memory of the oldest son was open to visitors. At the further end was a deep crimson damask curtain, apparently suspended from the ceiling. Sir Charles advanced toward this, hesitated a moment, and then with a vigorous pull drew the curtain aside. There, standing forth from the canvas, clad in a stiff brocade, stood a tall, haughty woman, with a look of despair in her cold, gray eyes. Sir Charles took the sketch from the artist, and, raising his eyes, looked intently at the canvas. He started back in horror; it and the portrait in oil were of one and the same person. The two men looked at each other without a word. As if actuated by the same desire, the curtain was replaced, the shutters closed, and the door

"You have rolled the stone away from the sepulchre," said Sir Charles, as they took their way to the drawing-room. "To-morrow I will tell you the past, and we will together try to arrive at some understanding of what this strange experience of yours means. Until then let us forget that there is a past, and devote ourselves to the eternal present."

[Continued in our next.]

Southern Michigan. The Spiritualists' Association of Southwestern

Michigan held its quarterly meeting at a Mrs. E. C. Towers, of Mattawan, presiding, in the absence of the President, Mr. W. T. Jones. Lyman C. Howe, of Fredonia, N. Y., and Mrs. E. C. Woodruff, of South Haven, were engaged as speakers; Miss Lora Burchard, of Paw Paw, furnished vocal and instrumental music, which was highly appreciated. SATURDAY, JUNE 18TH.

Atternoon.—The meeting was called to order at 2 P. M. After the song, "Augel Footsteps," Mr. Howe delivered the opening address, upon "The Needs of the Hour," suggested by Mr. Samuel Sheffer, taking the hearts of his hearers by storm with his sound arguments and philosophical reasoning. At the close of the lecture he gave a graphic delineation of the term "God," from a Spiritualistic standpoint.

Evening.—The train brought a number from a distance, Grand Haven, Benton Harbor, Sturgis, Kalamazoo, Breedsville, Paw Paw, and South Bend, Indiana, being well represented.

Sunday. June 19th.

SUNDAY, JUNE 19TH.

contrary, nevertheless.

Song, "When the Dear Ones Gather Home." Invocation by Mr. Howe, followed by an address upon the question given him by a party in the audience, "What is the meaning of the term, "War in Heaven?" The following are a few of the points made in the lecture, but your scribe is inadequate to the task of doing justice to the eloquent word-painting of the gifted speaker. contrary, nevertheless.

justice to the eloquent word-painting of the glited speaker.

"Heaven and earth," he said, "are developed through war; the higher the motive, the greater the conflict. The world we live in is the beginning of the kingdom of heaven. Every day adds something to your moral culture. It is a physical impossibility to consign certain souls to eternal happiness and others to eternal misery. If a line were drawn, it would cut right through every human soul. None live alone, none are good alone, none are bad alone; none die alone, none are damned alone. We accept none as infallible guides in this life, nor the spirit-life. In my experience I have found but two classes of people free from mistakes—the ministers and the politicians, and they have to submit to many perty annoyances from the worldly-minded, because of their purity of heart and singleness of purpose. The saying that 'the kingdom of heaven is in your own hearts. War in heaven is the gospel of nature. War, pain, agony, have their place to excite to activity, te purify the moral atmosphere. The still small voice burns its way through the midnight gloom; the mother's voice touches and thrills you, and you inquire, 'Mother, is it you?' The words of love come trembling down the white alsles of time, and help you to climb higher and higher."

white aisles of time, and help you to think manner higher."
The lecture closed with an inspirational poem. Mrs. Denslow, of South Bend, Ind., assisted by her son and daughter, sang the closing song, "Nearer Home." It was a very successful meeting in every respect. The hospitality of the friends at Bouth Haven is unbounded. The grove, in which the meeting was held, was spacious and clean, and in fact everything was done to make the meeting a success. All pronounced it a very enjoyable time. Minnie Nesbirt, Sec'y. Decatur, Mech.

Among the press notices of "IMMORTALITY IMBERENT IN NATURE," by Warren Sumher Barlow, author of "Voices" and other poems, is the following from Bion's Herald: " It is difficult to philosophine, in rhyme. But the suther of these connected poems, each one taking up some element in the great argument, has preserved dignity of style and continuity of triesgat with much freedom of versification."

known to Mr. O'Sullivan, and who stands high in his profession. He gave us an account of a scance he had just had with Mrs. Debar, and showed us a wonderful piece of artistic work he had at that scance obtained through her instrumentality. But as this does not form part of my own experience with the medium I refrain, at least for the present, from saying anything more should it.

frain, at least for the present, from saying anything more about it.

I told Mrs. Debar that my object in coming with Mr. O'sullivan was to arrange if I could for a sitting with her. She said, "For two or three days my time is fully taken up, and I cannot say when I could give you a sitting,"
"Could you not now?" I asked. She gazed earnestly in my face, and said, "I don't know."
Walking across the room she took from a table a small canvas mounted frame (six by nine inches I afterward found it to be) and placed it on my head, saying, "Let that rest there," and walked back from me ten to twelve feet. I was seated in a chair, and in another chair on my right sat Mr. O'Sullivan. The face side of the canvas was uppermost, and I held it with one hand on my head to prevent its slipping one hand on my head to prevent its slipping and falling off. Looking intently toward me for half a minute or more, she said, "I see a light over the frame." and coming over to me she took the frame off my head and placing it on my right knee, face side up, requested me to hold my hand over it, which I did. She

to hold my hand over it, which I did. She walked up and down the room at some distance from me, and after a little, looking at me, said, "I hear the name of Mary called; that is for you." I could think of no friend I had had called Mary, but a dear cousin of that name, and to whom at the time of my leaving Scotland I called on and bade her good-bye; she was then on her deathbed. I said, "I once had a cousin, named Mary, who died years ago." That is she," said Mrs. Debar, "and your guardian spirit is with her." Two names were then given which I could not recognize, but Mr. O'Sullivan, who was sitting close by, recog-O'Sullivan, who was sitting close by, recognized them as names of friends of his who had died. I remarked to him that matters were getting mixed, and Mrs. Debar suggested that he remove his chair some distance from mine.

getting mixed, and alres. Debar suggested that he remove his chair some distance from mine. He thought he had better leave the room altogether, go out into a park which was in front of the house, and return in a little while, or if wanted could be called. This we also thought the better thing for him to do. Mrs. Debar locked the doors of the room after he left. This was done to prevent interruption.

Shortly after this, walking up and down the room, she called out, "Elizabeth." I said, "No." "No?" said she, questioningly, and again I replied, "No." for I could not think of any friend I had by the name of Elizabeth. "Bess," she eagerly exclaimed, and then followed it with "Bessle," adding, "Bessle-gollowed it with "Bessle," adding, "Bessle-gollowed it with "Bettle," and I answered, "Bettle." "Yes, Bettle," she uttered, in eager response. "Aunt Bettle," I said, "was Mary's mother," and this seemed to gratify her very mother, and this seemed to gratify her very much. Here let me say I do not recollect of having heard my aunt called Elizabeth; sometimes she would be spoken of as Bessle by some one of the family, but most commonly she was called Bettle. After a short pause, Mrs. Debar called out "Annie," and I nodding assent, she called bettle. After a short pause, Mrs. Debar locked the doors of the room after he left. This that which is clevating and instructive to humanity is useful. There is room for it, and thus depting the hand of fellowship to the true and tried of their ranks, giving welcome to the new comers who step forward with earniest teach one may find SATURDAY, JUNE 18TH.

—The meeting was called to order at 2 rethe song, "Angel Footsteps," Mr. Howe is opening address, upon "The Needs of suggested by Mr. Samuel Sheffer, taking in his hearers by storm with his sound arguphilosophical reasoning. At the close of he gave a graphic delineation of the term in a Spiritualistic standpoint.

—The train brought a number from a disability of the control of the term in Assistance of the samuel standpoint.

—The meeting was called to order at 2 rather and physical uplift called Bettie. After a short pause, Mrs. Debar had willie," These, I said, were my parents' names, to which he is solid growth. Scarcely a town or village but he gave a graphic delineation of the term in Assistance and scances, at which the heavens are opened, and where unseen—and lies as "Annie and Willie," as Mrs. Debar had sometimes seen—spirits converse intelligently and in wise counsel with mortals; and what is true of this State is also true of the whole of New England. Here, as in the West, the most sturdy hearts and the clearest heads accept the tokens and tidings of truth that Spiritualism Morning.—The session opened with conference, short speeches from Mr. Howe, Mr. Burdick, Mr. Cook and others upon the subject of Prayer, which was very freely discussed, and though a variety of opinions were expressed, the discussion was conducted with the beat of good will and harmony.

The official resignation of the President, Mr. Jones at present solourning in California, was read and activation of the President, Mr. Jones at present solourning in California, was read and activation of the President, Mr. Jones at present solourning in California, was read and activation of the President, Mr. Jones at present solourning in California, was read and activation of the President, Mr. Jones at selected to fill the vacancy, and Mr. L. S. Burdick, of Kalamazo, elected Vice-President. After a song, "Only a Thin Veil Between Us." Mrs. Woodruff read a selection from Emerson, followed by a discourse upon "Inspiration," "Prayer," and "Education." Song, "When the dear ones gather home."

Afternoon.—The Misses Jones, of Benton Harbor, sang "The Messenger Bird." Mr. Howe made a few remarks upon the late report of the Seybert Commissions arrived at. A truth remains the same forever; all that is changeless in this world of change. Thousands of fair-minded people have investigated meditumship and know it to be an incontrovertible truth. The scientists, Wallace, Varley, Crookes and others having brought to bear the most rigid tests, and pronounced the phenomena as occurring beyond the possibility of fraud, places the fact beyond the reach of the canvas shout the center of it, and it has a cloudy appearance." "What color?" I was asked. "It seems light brown," I answered. "Yes," I answered, "something is on the face of the canvas frame which I had the face of the canvas?" asked Mrs. Debar. "Yes," I answered, "something is on the face of the canvas frame which I had the face of the canvas?" asked Mrs. Debar. "Yes," I answered, "something is on the face of the canvas frame which I had the face of the canvas frame which I had the fa gave it to me, requesting me to hold it over my head, resting the lower end of it on my forehead and inclining the top of it back a lit-tle, the face of the cauvas outward, so that it could have been seen by any one if standing in

of the canvas about the center of it, and it has a cloudy appearance." "What color?" I was asked. "It seems light brown," I answered. "They are working," was her eager remark. After about a minute I was requested again to use the mirror, which I did. "What do you see?" "Why, I see the picture of a female form, seemingly painted in oil, but incomplete." I discerned neither hands nor arms. "Good," she avaigmed: "keep it still on your head." In she exclaimed: "keep it still on your head." In less, I think, than a minute, I was requested to less, I think, than a minute, I was requested to look with the mirror again. I did so, and saw that the hands and arms were added to the picture, and she said, "It is completed," and I was requested to take it down. Having done so, I sat and looked at it in amazement. The paint over the whole surface of the canvas was fresh; and notwithstanding the wonder I felt, I said in a tone of disappointment, "That is not Mary's picture," and was told "No, that is your guardian spirit; Mary was with her." I remarked to Mrs. Debar, "You have not given me Mary's family name." "No," she said, "I have not got it yet." She then followed this in up with, "Mary was laid in the kirk-yard far across the sea three decades—three decades and a half ago. She is high up in spirit-life. She suffered much, and was purified by it." I had to think a few moments to satisfy myself how long ago it was since Mary died, and said, "Yes, it is thirty-five years and more since the sain of "Yes, it is thirty-five years and more since themselves ma Mary died." "Yes," said she, "more than might rejoice. that." After a pause, she, gazing in my face. In making the Mary died." "Yes," said she, "more than that." After a pause, she, gazing in my face, called out, "Mary Drysdale." "Yes," I replied, "Mary Drysdale was her name." I have never been paid one cent to speak or write in praise of any one. I am free and I here thought of Mr. O'Sullivan, that he might come to the door, which was looked, and mentioning the work of Spiritualism in this said so, and was requested to unlock it, which I did. A how was sant to look him up. and

and slate, without the paper in which they had been enwrapped. 'Instantly three raps were heard, and Mrs. Debar said, "Finished," withdrawing her hand, as also did Mr. O'Sullivan withdraw his. I raised the slate from the painting, turned it over, and on the slde that had faced the painting, found engraved a fine female figure in flowing robes. In her left hand she held a torch aloft, and a little behind her, her right arm being extended and pointing in the opposite direction, and her gaze fixed in the direction she was pointing. Underneath the form was engraved "Mary D."

Silently I looked upon this plcture in wonderment, and the thought arose within me, "Verily the heavens are open, and angels descending among men." DAVID HABROWER.

Wakefield, R. I., July Sth, 1887.

From The Better Way, Cincinnati, Ohio.

A Pleasant Letter from a Ready Writer-New England Notes and Comments.

To the Editor of The Better Way:

It gives me pleasure to congratulate you upon the successful dibit of your new paper, The Better Way, and to express the hope that its career may prove such a useful and happy one as to be the means of pointing many doubting hearts and guiding many weary feet toward the higher and better way that leadeth to a peaceful life.

ful life.

To my mind there is a wide and open field for the work of a truly spiritualized press; and of journalism, as of niediumship, that is pure in tone and high in principle, we cannot have too much. There is room in the world for every honest, true-hearted medium; room and work and a career; and each one has his own place that none other can fill as well. Those who understand this, move calmly on in their own sphere, doing their allotted tasks, and gazing with benevolent eye, into which no glance of envy, jealousy or distrust can come, upon the equally important work of their fellows. As in this department of labor, so with journalism: that which is elevating and instructive to humanity is useful. There is room for it, and those who have it in charge may safely pass along, extending the hand of fellowship to the true and tried of their ranks, giving welcome to the new comers who step forward with earnest, faithful hearts, recognizing the fact that each one may find his niche where he may do his best to advance the principles of justice and truth.

While I am interested in every movement

tokens and tidings of truth that Spiritualism brings when once these brave thinkers have investigated its claims

During the cooler months of the year this city offers many advantages to the earnest seeker after spiritual truth. Boston is favored in being the residence of not only a number of sincere and honest public mediums, but like-wise of quite an army of private ones, who, in the seclusion of their own homes, enter into communion with the angel world, receiving of its light only to dispense it in quiet ways to

those who seek for knowledge.

As for Sunday meetings, we are blessed with a large number; and from the rostrums of our open halls, resumed from week to week, the silver-toned accents of angelic souls are heard through the inspired lips of our most eloquent and gifted lecturers. I doubt if Boston believers fully realize their advantages. What we have we seldom appreciate, and it takes the lonely Spiritualist of a remote town, who is not

have we seidom appreciate, and it takes the lonely Spiritualist of a remote town, who is not blessed with the privileges that are ours, to turn with a yearning heart toward the "Hub," sighing for an opportunity of listening to its lectures and of attending its spiritual circles. Then from this good old city goes forth every week, freighted with its wealth of spiritual news, the Banner of Light. For thirty years this grand old standard of truth has appeared before the publiceys. Strong in the defense of mediumship, faithful to duty, it has borne its part well in the conflict with error, and whoever may differ in opinion with its course cannot fail to give credit for the spirit of justice that animates its folds and makes it a living power in the world. It may be that some of your readers will accuse me of partiality, and power in the world. It may be that some of your readers will accuse me of partiality, and say I would not write thus were I not directly connected with the establishment from which The Banner is issued; yet even such will admit that one familiar with its workings is better able to judge of the matter than one who is not thus related. If I am partial in this line, it is because I know the honest service, the useful effort and the faithful desire to elevate mankind from the slough of error and sin that is not kind from the slough of error and sin that is put into the work—not only by the corps of mortal laborers but by their band of spiritual helpers. Why! the kindly sympathy, the friendly assistance; the pecuniary ald which are yearly given to the poor and needy from that place would of themselves make up a record over which angels

sald so, and was requested to unlock it, which I did. A boy was sent to look him up, and soon after he came in, was shown the painting, and made inquiry regarding it.

Mrs. Debar not having a box suitable to put the painting in, a slate was got and tried on it. Being too small, a larger one was obtained and found suitable. I not only saw it was a new slate, that nothing was on atther side of it, but I handled it, holding the painting with my left hand, resting it on my knee, carefully placing the abstector it. The frame of the slate rested on the borders of the painting, and so protected, it. Mrs. Debar procured a piece of brown paper and assisted me to carefully wrap the two up together. Speaking to Mr. O'Sullivan of the ploture, I said somewhat sorrowfully an of the ploture. The frame of the ploture, I said somewhat sorrowfully an of the ploture, I said somewhat sorrowfully an of the ploture, I said somewhat sorrowfully an of the ploture. The frame of the ploture and the progress, must of necessity be spoken of as they what it is journalism; its meetings and its progress, must of necessity be spoken of as they what is journalism; its meetings and its progress, must of necessity be spoken of as they what is journalism; its meetings and its progress, must of necessity be spoken of as they what is journalism; its meetings and its progress, must of necessity be spoken of as they adont the cause is wide swake and f

Written for the Banner of Light. REDUNION ON HARTH. BY JOHN S. ADAMS.

In this dim-lighted room Sit I with bated breath. Waiting my friends to come From o'er the river Death.

Slience dwells here alone, Save a soft voice of song, A half hushed organ tone, As from an unseen throng. One went in budding life,

One, at its youthful stage. One, from its depth of strife, One, glory-crowned with age. Now, back to me they come,

Perfect in face and form. With happiness complete. Ah i who shall say pretense Lingers around such scenes? Not be whose spirit-sense

Hand clasped in hand to greet;

To truth and justice leans. Thanks for this age of light, For this re-union given ; Thanks, if we live aright, We all shall meet in heaven. West Roxbury, Mass., 1887.

Letter from Walter Howell. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Many of your readers will be aware of my arrival, the time of my landing having been published through the columns of your valuable paper. Perhaps no more fitting opportunity will present itself than the present for conveying to American Spiritualists the fraternal greetings of many thousands of sympathizers across the Atlantic. During the ten months I have been away much good work has been accomplished, and it is to be hoped the angel-world will look upon a golden harvest as a result of its present time of seed-sowing. I will not occupy your space with unnecessary details of my English work, as I would rather have it speak for itself in the lives of the people. Suffice it to say that for several months I was speaking twice every Sunday and from four to five times during each week. In the Yorkshire District alone, during the past winter, my inspirers have delivered more than seventy lectures. Surely the thought embodied in these must sooner or later exert an influence for good, "for truth is immortal and cannot die."

I cannot let the present opportunity pass without mentioning the farawall demonstra-

bodied in these must sooner or later exert an influence for good, "for truth is immortal and cannot die."

I cannot let the present opportunity pass without mentioning the farewell demonstration which took place in Bradford. Prominent Spiritualists and workers from all parts of the country attended the meeting, among whom I would mention the names of James Burns, editor Medium and Daybreak, London; Thos. Shorter, late editor of The Spiritual Magazine; his sister, Miss Shorter; Mr. Swindlehurst of Preston; Mr. Gilman, Leeds; Mr. Bradbury, Morley; Mr. Joseph Armitage, Batley; Mr. Kitson, Lyceum Advocate, Batley; A. D. Wilson, Halifax; David Richmond of Darlington (formerly a resident among the Shakers in this country and the introducer of Spiritualism into Keighley, Yorkshire), and representative Spiritualists and mediums too numerous to mention. Upward of two hundred sat down to tea in the afternoon meeting, the spacious Temperance Hall being well filled. A quartette party from Sowerby Bridge furnished the music. In the speeches of Messrs. Burns, Shorter, Gilman, Swindlehurst, Bradbury, Armitage and others, many kind things were said, and I sincerely hope a life of usefulness and manliness on my part will prove myself worthy of them.

About the middle of the exercises Mr. Armitage, Treasurer of the Yorkshire District Committee, in behalf of the Yorkshire District and many other friends, presented me with two superb albums containing the photographs of representative Spiritualists in all parts of the United Kingdom. These were contained within a beautifully polished mahogany case, lined with reliams of polished mahogany case, lined with reliams on plush. Both albums are full, and many more portraits came in after the burdense of another album. During the evening the following resolution was unanimously passed by the audience then assembled:

Whereae, Our highly esteemed and respected brother, water lowell, has for the past few months labored among use most assiduously in the cause of Spiritualism, manifest.

mously passed by the audience then assembled:

Whereas, Our highly esteemed and respected brother,
Waiter liowell, has for the past few months abored among
us most assiduously in the cause of Spiritualism, manifesting as an inspirational speaker a capability of disseminating a knowledge of the divine truths of Spiritualism in
such a manner as, whilst influencing the highest and most
cultured intellects, at the same time ensured the respect of
opponents and swayed the deepest and noblest emotions of
the human heart: Now, as he is about to leave our shores
for a time, be it

Resolved. That we convey to him herewith an expresslon of our highest respect and esteem, and that we heartily invite for him the sympathy and cooperation of all Spiritualists and advanced thinkers,
Signed in behalf of the Yorkshire Spiritualists,
J. WHITEHEAD, Chairman.

The chair was taken by Mr. Whitehead.

The chair was taken by Mr. Whitehead, President of the Yorkshire District Committee,

President of the Yorkshire District Committee, and what with speeches, glees, songs, etc., the meeting passed off most pleasantly. The most earnest appeals were made that I should return to England as early as possible and permit my inspirers to carry on the work which has met with such hearty appreciation.

Many of your readers may not be aware of the existence of the Yorkshire District Committee, and it may be well to state that this organization is composed of representatives of about twenty societies. They meet once a month and draw up a monthly plan; speakers are sent to the various societies, and the platforms are in this way always supplied. Each society pays to the committee an affiliation fee. society pays to the committee an affiliation fee. A half of the collection when a professional speaker or medium is sent to the society goes to the Yorkshire District Committee Fund, thus enabling them to carry on their work without financial embarrassment. It seems to me that unless we have some organization whereby our workers may be sustained and Spiritualists held together, we shall be continually subjected to innumerable unpleasant-nesses that arise from societies disorganizing and a nomadic kind of life not at all conductive to the comfort and well-being of our workers. Much has been said upon this subject, however, heretofore, and I will not weary your readers by pouring into their ears the "old, old story." Looking back upon my work in England there are many pleasant reminiscences. The hearty grasp of the hand of old friends, the revisiting of neighborhoods familiar, a peep at the home of my childhood and the like, interwove pleasure with labor, poetry with prose. On the 29th of June I salled out from Liver-

on the 29th of June I saled out from Liver-pool. Many friends came to the landing stage, and some accompanied me on board, notably among whom was: John Lamont of Liverpool, for many years an earnest Spiritualist and a noble man; one of the kind of men that would grace any movement and command the respect of friends and opponents alike; Mr. and Mrs. Armitage from Yorkshire, people with whom I have made my home when in the district for years, and the like of whom one rarely meets; Mrs. Scattergood and daughter, who were about to sail the next day for this country (now resident in Connecticut); Mrs. Savage, son and daughter; Mrs. Keyes of London; Mr. Saudham and others.

son and daughter; Mrs. Keyes of London; Mr. Sandham and others.

We had a pleasant voyage, the latter part of which was enlivened by an interesting storm, and made a little annoying by occasional fogs. We, however, reached New York late on Friday evening, July 8th, and the 9th L took a Sound steamer for Fall River, and from thence a train to Onset, where 'I delivered two discourses. I am now reating for a few days prior to fulfilling other camp-meeting engagements. I should be pleased to hear from societies regarding fall and winter work. Letters can be addressed as usual, 1742 N. 22d street, Philadelphia, Pa.

delphia. Pa. phia. Pa. past, and hoping to be sustained during the fall and winter campaign, " line of the fall I remain most alocerely yours, " one:

, lego idas has WALTER HOWELT

16 all investigators could or would come to their mediums in a spirit of sympathy and confidence, thoroughly unsusploins, and confiding, we apprehend they would have but little cause for complaint of readmissis practices.

—Golden Gate.

Summer Camp-Meetings.

Haslett Park, Mich.

The Fifth Annual Camp-Meeting of the Michigan Spiritualists will be held at "Haslett Park," commenc. ing August 8d and closing September 5th, 1887, including five Sundays.

clucing five Sundays.

The following will give some idea of the programme of exercises to be presented: Wednesday, Aug. 3th, 36 Greetings and preparation; Thursday, Aug. 4th, 4 General Conference; Friday, Aug. 3th, 16 and 18 give the conference is friday, Aug. 3th, 16 and 18 give the conference is friday, Aug. 3th, 16 and 18 and

end of the Lake. A good number of boats are ready for hire.

Season tickets to the grounds will be sold at the nominal price of \$1.00. There will be a charge of ten cents for single admission. Teams driven on to the grounds will also be charged ten cents.

All particulars desired will be furnished on application in person or by mail to the manager, J. M. Potter, Pine Lake, Mich.

J. J. Morse on the Pacific Coast. To the Editor of the Banner of Light:

After a month of efficient service at our State Camp-Meeting, Mr. Morse commenced his labors at Metropolitan Temple last Sunday, occupying the place Mrs. E. L. Watson has so long and faithfully held. The morning was devoted to the answering of questions. and in the evening the theme was: "The Workshops of God," An audience of about one thousand was present, and received the eloquent inspirational speaker with marked demonstrations of delight and appreciation. In the morning there was also an excellent

Mr. Morse and his family are pleasantly located at Mr. Morse and his family are pleasantly located at 331 Turk street, where they occupy a furnished flat. They are in the best of health, and speak highly of our cool and invigorating summer weather and the hospitality of the people. On the camp grounds he spoke regularly five times each week, and his ministrations have more than met our expectations, and given great satisfaction. The outlook for some months of fruitful labor for him on the coast is very promising, and the times seem ripe for a reception of the truth his controls so ably present. His last speaking on the camp ground was a Fourth of July oration on the celebration of our natal day. It was a fine effort, full of stirring patriotism and beautiful in composition; and was enthusiastically received by his hearers.

At the close of this meeting resolutions were read by President H. C. Wilson, which were heartly adopt-d; and Dr. C. C. Peet, on behalf of the friends of Mr. dorse, presented him with \$55,00 in gold; to all of which he very feelingly replied.

The resolutions were as follows:

The resolutions were as follows:

Whereas, This Association having welcomed to this coast
Mr. J. J. Morse of England, aving welcomed to this coast
Mr. J. J. Morse of England, and feeling the deep debt of
gratitude and thankfulness we owe to him and the wise and
noble souls whe inspire his sublime utterances for their
faithful ministrations during the entire session of our Third
Annual Camp-Meeting; therefore
Resolved, That we, the members of the California Spiritnalitate Camp-Meeting Association, desire to express our
full satisfaction and delight in the able services rendered,
which now so happily close.

Resolved, That we recognize the genius, courage, fidelity to truth and leve of humanity that has been manifested
in the wise and gracious ones who touch his lips with eloquence and zest for that which is right and true.

Resolved, That in his own individuality we recognize a
fitting avenue for these great and helpful ministrations,
and in his stern adherence to the duties of his high calling,
his gentleness of manner and goodness of heart, we find a
closer relation than that of teacher, and gladly welcome
him as friend and brother.

Resolved, That we most heartily command him to the

him as friend and brother.

Resolved. That we most heartily commend him to the
love, sincere regard and support of all who tressure truth,
right, and justice, and the unfoldment of a high spiritual
life.

Mesoived. That a copy of this Testimonial be presented to Bre. J. J. Morse, furnished to the leading spiritual papers, and recorded with the minutes of this Association. G. H. HAWES, Cor. Soc'y C. S. C. M. A. San Francisco, Cal., July 12th, 1887,

Verification of a Spirit-Message.

MBS, A. M. STONE. The message in the BANNER OF LIGHT of June. 18th, from my mother in spirit life, MRS. A. M. STONE, is fully recognized, and the tests she gave also ac-

knowledged.
She had promised before the left us to come through your medium. A strong believer in Spiritualism while in earth-life, ever working for the cause, carnest and outspoken; she can, and we hope will; again and again rejurn to assist and instruct us Thank harding 25

Pitteburgh, Pa., July 18th, 1887, January Paulin

TO Ondre Massiel Take two parts of sommon sods, one part of publics stone and one part of their powdered chalk i with those through a fine sleve and mix with water i then rib the mixture well all over the marble, and the stains will be removed; reb the mar-ble over with salt and water. enc-in-

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RUTH. BY CELIA THAXTER, IN COTTAGE HEARTH.

A baby girl not two years old Among the phlox and pansies stands, And full of dowers as they can hold Her mother fills her little hands,

And bids her cross to where I stay Within my garden's fragrant space And guides her past the popples gay 'Mid mazes of the blooming place,

Saying, "Go carry Thea these i" Delighted, forth the baby fares, Between the fluttering winged sweet peas Her treasured buds she safely bears.

'T is but a step, but oh, what stress Of care! What difficulties wait! How many pretty dangers press Upon the path from gate to gate!

But high above her sunny head She tries the roses sweet to hold, Now caught in coreopsis red, Half wrecked upon a marigold, Or tangled in a cornflower tall, Or hindered by the poppy tops, She strugles on, nor does ahe fall, Nor stalk nor stem her progress stops,

Until at last, the trials past, Victorious o'er the path's alarms, Herself, her flowers and all are cast Breathless into my happy arms.

My smiling, rosy little maid!
And while her joy-flushed cheek I kiss,
And close to mise its bloom is laid,
I think, "So may you find your bliss, My precious! When in coming years Life's path grows a bowildering maze, 80 may you conquer doubts and fears And safely thread its devious ways,

And find yourself, all dangers past, Clasped to a fonder breast than mine, And gain your hoavenly joy at last Bale in the arms of Love Divine."

Banner Correspondence.

New York.

ROUHESTER .- A correspondent forwards us the following, as printed in several secular papers, with the request that the BANNER republish it for the bene fit of its readers : "

PHYSICIANS PUZZLED. Strange Phenomena Attending a Sick Boy's Peculiar Spells.

Strange Phenomena Attending a Sick Boy's Peculiar Spells.

If such a thing as witchcraft exists at the present time, then this city (Boobester) has a genuine, stampedon-the bottle case of it. Leonard Westveer is a paper-hanger who resides at No. 11 Huntisgton street. Mr. Westveer's family consists of himself, wife, two daughters and a son twelve years of age, named Arny. The family is of Dutch descent and well-to-do. Its members have attended the Dutch Reformed Church here, and are considered among the leading members of the congregation. It is the boy Arny about whom interest centers.

Not long since he was selzed with a form of St. Vitus' dance, and for fully fifteen minutes was unable to control the muscles of his lower limbs. The fit passed off and no other symptoms appeared until he retired in the evening. After getting into bed he was selzed again with a shock which apparently affected all the muscles in his body. The boy cried for help, and his parents entered the room. As they did so they were astounded to see the chairs and other furniture moving up and down, seemingly in unison with the movements of his muscles. The chairs would rise six or eight inches, while the bed and bureau would shake perceptibly. Finally the shock passed away, and the motion ceased, only to be followed, as the family state, by noises or rappings which seemed to come from the walls and ceilings of the room. The rapping also died away.

Since that time Arny has had the fits or shocks at

motion ceased, only to be followed, as the family state, by noises or rappings which seemed to come from the walls and cellings of the room. The rapping also died away.

Since that time Arny has had the fits or shocks at intervals of two or three days. They are now increasing in frequency, and hardly a day passes without one, though they do not increase in violence. In each instance the shocks were accompanied by the moving of articles in the vicinity of the boy. Residents of the neighborhood soon heard of the peculiar case, and it was generally believed the story told by the family was a hoax. Several prominent residents called at the house one evening to see for themselves. While there, the boy was attacked so strongly that it required two men to hold him in his chair. Meanwhile, everything in the room except the carpet was in motion; chairs rose two feet high, and a heavy centertable several inches above the floor.

Since the evening mentioned, parties have been at the house almost daily to witness the strange phenomena. Among those who called are Rev. Peter De Bruyn, pastor of the church which the Westvers attend, and Rev. Mr. Miersma, of the Garman church. Young Westver has had medical attendance for about a month, and has been watched by three physicians, who say they are all puzzled by the symptoms. They say he is not troubled with St. Vitus' dance or epilepsy, and are inclined to believe he ha/) heart disease. The physicians scout at the idea of witchcraft, but cannot, account for the movements of furniture and the rappings which accompany each spell.

Placing the matter before our spirit-friends for explanting were already for the flowing.

Placing the matter before our spirit-friends for ex-

planation, we received from them the following:
Of this particular case we have not been informed, but we know it to be a fact that what is sometimes pronounced by physicians to be a form of diseasesuch as chorea, coma, catalensy, etc., may, under proper investigation, be proven to be a certain stage of mediumistic development. Not but that such forms of disease as those mentioned exist, and that their treatment belongs exclusively to the domain of the physician; but the latter should be careful not to confound such with the appearance of muscular movements or of organic torpidity-as the case may bewhich may be traceable to the agency of unseen intelligences, and not to the existence of physical derangement.

In such an instance as that cited in this account, we should judge that a powerful band of spirits produces the disturbances, using the person most visibly affected as their battery-not so much for the working of mischievous results as for the purpose of challenging the attention of thinking minds, and of producing manifestations of power not explainable on material

MAYVILLE.- Charles H. Hauser writes that, having lived in America for twenty-five years, he determined to visit his native city, Newburg, Germany. He left New York City in the steamer Northland, for Antwerp, arriving there April 28th, and at Newburg May 2d. He found that, in common with all who seek their boyhood haunts, the hand of change had been busy with his friends and his comrades, only two brothers living to represent the family circle. He reports that the conditions of life in America are immeasurably superior to those of Germany, as to liberty of speech possessed, amount of wages earned, and freedom from the intense pressure of the prevailing military system in the land of the Kalser, etc. He thinks the citizens of these United States do not fully appreciate the rich blessings of the republic.

He closes his letter with the patriotic sentiment, born of experience and observation "beyond sea": 'God bless America, her government and her flag !!'

GLENS, FALLS, M. B. Little writes: "There has been considerable interest manifested in spiritual matters in this locality during the past winter. We have had Mrs. Neille J. T. Brigham, Mrs. C. Fannie Allyn, Mrs. Clara A. Field, and Dr. Mills of Baratoga with us; the result has been the 'dry bonds' of old theology have been considerably sticken up.

We have an organized ladies' society, known as 'The Ladies' Society of the Helping Hand.' Semi-monthly meetings are held which have been well attended, and the society, appears to be in a prosper-ous condition. We expect to be 'fully armed and equipped' for the fall campaign, against ignorance, superstition and bigotry."

Massachusette.

BOUTH HINGHAM. - Under date of July 4th, 1887. Mrs. E. L. Nott writes as follows of the power of Charles W. Hidden, of Newburyport, as a test medium : "While visiting in Newburyport on Memorial Day of 1886, I took a stroll in the Oak Hill Cometery." During my stroll I met Mrs. Charles W. Hidden, to: whom I had been introduced a night or two before, together with her niece, and was invited to join them; presently Mr. Hidden, who is a newspaper reporter, became one of the party, and after an introduction we memory of the unknown soldiers. While the hand was playing, and the crowd passing to and fro, Mr. Hidden turned to me and asked if on the other side of EAST PORTLAND M. M. Moore writes; is under the last was being of George. I replied that like was being and the was being of the said that he was pommonly called, George, He these said that he was my husband, (which was correct), and grave a suddence of two hudden of them together, but a small bit of the said that he was my husband, (which was correct), and grave a cach slate, he tied them together, but a small bit of the said that he was perfect, and detailed description of him, together of his presence, i Amore, the little was correct, and the little was little being the little was little was little being the little was little being the little was little being the little bei started to witness the deporating of the mound to the memory of the unknown soldiers. While the band was playing, and the drowd passing to and fro, Mr.

'died' by several inches, he quickly replied: 'That | heard the pencil writing, as a did others. At one is very true. When he died, as you say, his whickers time he suspended the slates one gas fixture; directwere that length; but when the remains were taken up for removal to another lot a few years later, and slates down, and found twentype names of persons the comn was opened that you might observe the changes wrought by time, the whiskers were found to of my sister, who passed ovenome thirteen years have grown to the length I have described; which ago. I now have the slate in my ossession. Many of was a fact. Then he added, with a start: 'When the | the names were recognized b persons in the aucomn was opened, you found the face in a perfect dience." state of preservation—as natural, in fact, as on the day of interment'; which was also a fact, and a remarkable test besides. Then he proceeded to give a perfect description of my little boy who passed away, together with his name; and then described a young friend who passed away in consumption, the immediate cause of whose demise was a severe hemorrhage. He prefaced this test by stating that he seemed to feel warm blood gurgling over his lips; that the person to whom it related 'bled to death,' and then gave the name and other details as related.

Greatly to my surprise he next described my moth er's old family Bible, clairvoyantly saw it opened, and read from it the name of my father, and the date of his decease, which he said occurred by drowning at sea, which was also true in every particular. As we turned to leave the cemetery he correctly described and gave the full names of eight of my old schoolmates. detailing the sufferings of one of the number in her last moments with great minuteness.

About a week later, as Mr. Hidden was passing the house where I was then stopping, I called him in, and passing him a photograph album, asked him to see if it contained a representation of any one he had ever seen before. Without a moment's hesitation he opened It at the picture of my husband, saying, as he pointed it out to me: 'That is the pictured face of your husband, the man I saw in spirit in Oak Hill Cemetery." Having seen the recent notice of Mr. Hidden in the BANNER, I thought it best to add my mite to the testimony already published as to his ability as a test medium, regarding my experience as the more remarka-ble from the fact that I was at the time to him a perfect stranger, and the incidents related took place in broad daylight in a crowded cemetery, with a band of music playing all the while."

BOSTON. - On the occasion of W. J. Colville's closing service at Parker Memorial Hall, this city, previous to his departure for the Lookout Mountain Camp-Meeting, and San Francisco, the attendance was large. The music at both services was very fine. Mme. Fries-Bishop, Miss Phila Griffin and Mr. Colville were the soloists. Rudolph King officiated ably at the organ. The platform was beautifully adorned with flowers-roses preponderating. Both lectures and the invocations preceding and poems following them, were peculiarly appropriate to the departure of the speaker, but were so comprehensive in tone and scope as to be fully as interesting to visitors as to old friends.

At 7:45 P. M. a grand concert was given. Bight hundred people were in attendance. The Ladies' Schubert Quartette, Mme. Bishop and W. J. Colville were the vocalists; Rudolph King and Miss Louise D'Alsace were the planists; Mrs. Helen Stuart-Richings and Edwin Maynard were the readers. E. K. Foster officiated as banjo soloist.

Mr. Colville gave a very fine poem between the parts of the programme.

Both the beneficiaries, W. J. Colville and Rudolph

King, received a handsome balance after all expenses were paid. BOSTON .- " A. P. N." writes:

BOSTON.—"A. P. N." writes:

"In the third column of the advertising pages of the BANNER OF LIGHT will be found the name of Miss Lucy Barnicoat, magnetic physician, whose specialities are catarrh, paralysis, neuralgia, and all nervous difficulties.

One of Miss Barnicoat's patients, a stranger in Boston, wishes to give grateful testimony to the efficacy of her treatment. In acute and sudden setzure it is simply marvelous; in long-established and chronic cases it seems to find and reach the very root of disease. In four short weeks, with three treatments each week, Miss Barnicoat, with magnetism, massage, and medicines strictly compounded of herbs, has done more for the writer of this article than the leading physicians of New York, Baltimore and Cincipnati, in our own'country, and the first talent of Paris, France, have accomplished in as many years.

For magneticum is SOUTHING and agreeable, Rha net presence indylike and cheering to the nervous conditions of weary invalidism. I trust her future success will be marked, both in Boston and elsewhere."

Connecticut.

EAST LYME .- James M. Rogers writes that the first meeting of the East Lyme Spiritualist Society was held Sunday, July 10th. Mrs. Bangs, of Massachusetts, delivered the morning lecture, and gave much estisfaction to an attentive audience. The choir added to the interest of the service. In the afternoon a conference was held.

NEW BRITAIN .- Mr. E. R. Hicks writes: "For some months past my wife has been developing into a medium. Commencing with automatic writing, it finally left her-clairvoyant sight and tests taking its place. In these she gradually improved, until a week ago she was placed under the charge of Prof. Cadwell, the meamerist, since which time she has been under complete control whenever she sits, giving some re markable tests. On Thursday, June 23d, while about the house she was suddenly controlled by her father and went to her grandfather, (or rather my grand father,) who was the only one in the room at the time —they being very friendly before he passed over. Her grandfather, who is a Mason of high standing, asked him (her father, the control) if he could not give him a test which would be proof positive, when he immediately gave him three Masonic signs, which were readily recognized. Grandfather, who has been investigating Spiritualism for more than twenty years, considers it the best test he has ever received. I could give you many more, one in particular of a vivid description of the past life of a lady in Cottage City, without anything belonging to her in her possession as psychometrists usually require, and hitting the mark every time, giving a number of names, and correct in every detail. She is improving every opportunity for development, and will make every effort possible to disseminate a knowledge of the truth as revealed through her mediumship."

HARTFORD .- A correspondent writes: "W. J. Colville's recent course of lectures in this place were the means of calling together an excellent class of people, and strengthening the interest in spiritual matters in the popular mind. Kight lectures were given in four days. June 21st, 22d and 23d, the meet-ings were held at the office of Mr. O. B. Patterson, 1 Goodman Place, at 4 and 8 P. M. Although the weather was on some occasions very unfavorable, the rooms were invariably filled. Questions were asked in great abundance, and were interestingly treated in On Friday, June 24th, a public lecture, in Unity Hall-drew out fully four hundred people, including many

of the most distinguished citizens of Hartford." California.

Cantio V PACIFIC GROVE.—Mrs. Eva Cassell writes: "I left Boston the 17th of May, arriving safely at my destination over the Santa Fé route, which has been opened only about six years, and is yet in a wild and ploturesque state. The route lies across plain and valley, through vast deserts; and rocky; caffons. All along the journey we saw native Mexicans and Judians. At one place where we stopped, the 'Needles,' so called on account of its peculiar shaped mountains, these poor Indians 'crowded 'around' the train, the squaws with pappooses strapped to their backs. The braves were highly painted, and the squaws seemingly intelligent and sprightly." .9 (1) a 1970)

Our correspondent alludes to the evils inflicted on various Indian tribes by irresponsible and dissolute whites with whom they have come in contact, concluding with the remark: "Had the Indiana been left in their original state of nature, and the white people treated with them in kindness and good faith, there

written between the two slate Among them, those

Pennsylvaia.

PHILADELPHIA.—Mr. S. LKase writes in eulo-gistic terms of Warren SumueBarlow's book, "The Voices," particularly commends its clear analysis of Old Testament teachings, at the strong comparisons instituted between ration and irrational forms of religious belief. He advise all to read the book who would add to their knowlede of life and its ends, and thereby add to their trejures in the world to

Dr. T. A. Blancat Onset.

To the Editor of the Banner of Litt:

Dr. Bland, still in a cripled condition from his railroad accident, arrived at Onset to fulfill his engagement in defension the Indians and their natural and treaty ribts to land, of which the late act of Congress nown as the Dawes Bill robs them without empensation or consideration, without their onsent and in violation of the solemn treaties made with them by our government, all of wich he plainly and distinctly showed in his spech on Wednesday, distinctly showed in his spech on Wednesday, made to a highly appreciate and sympathetic audience. His statement acwed plainly, what some of us knew before, that this bill was gotten up and pushed throug Congress in the interest of railroad corporations and land speculators, without regard to be rights or interest of the Indian tribes which were to be despoiled by it, and that the tribes tost civilized or most advanced in what we dil civilization, and which had many friends with political influence, were exempted from the provisions of the

which had many friends with political influence, were exempted from the provisions of the bill to secure its passage which would be endangered if all were included.

It seemed plain to all the heard Dr. Bland that the interest and effict of Senator Dawes in pressing this bill and securing its passage and signing by the President, showed plainly that he was either an agent of some railroad or syndicate of land speculaiors—especially of the Sioux tribe, whose lands ire an object of great value to both the railroads and land-grabbers. The Doctor made his strements so clear and plain that all who had not before looked into the matter could see the gross injustice of the bill, plain that all who had notbefore looked into the matter could see the gross injustice of the bill, and it created a strong feeling against Senator Dawes, whose seat in the Senate is, luckly for him, secured for the nextsix years, and where he will be regarded by nany as an enemy to the Indians, although potending to be their friend. If the bill had lift it at the option of the tribes to accept or reject the survey and division of their lands, which they as justly and legally own as the inhabitants of any island, or even Canada. do theirs, it would not have been even Canada, do theirs, it would not have been

The rights of Indians are as sacred as those The rights of Indians are as sacred as those of any other people, and to me this bill seems to be based on the same principle as the odious decision of the late Judge Taney on the question of color, in which he held that the black man had no rights the white man was bound to respect. It seems to me that Senator Dawes and some other members of Congress have the same theory in regard to the Indians: Take their lands without consulting them, make their lands without consulting them, make them citizens without their conient, and force them into a new system of life which is nearly equal to extermination in their present condition of hereditary habits and disposition. The Doctor gave us an additional speech, clear, strong and convincing, on Friday, and got constrong and convincing, on Friday, and got con-siderable help and much sympathy for the In-dians. WARREN CHASE.

The Mississippi Valley Association of Spiritual-ists

Commences its annual Camp-Meeting the first Sunday in August at Mount Pleasant Park, Clinton, Ia., and will continue through the month.

W. J. Colville, Dr. Samuel Watson, Prof. J. S. Loveland, Moses and Marie and J. W. Kannon and J. I. prominent mediums for varied phases of the phenomena will be present.

Good tent, board and private house accommodations can be had at moderate expense.

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BY SUSAN J. AND ANDREW A. FINCK.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge,—Spirit John Pierpont.

A Hebrew View of Christ.

Rev. Dr. Mendes, a distinguished Hebrew rian painter. Transporting his hearers to those days, he referred to the Hebrews groaning under Roman oppression, the masses ripe for revolt, and all longing for Messiah to rescue them. Divided in their religion, austere Essene confronting careless Sadducee, hypocritical Pharidisquiet appeared the Nazarene. In relation to grasping and mean because he is a Jesuit? Or a sensualist because he is a Mahametan? The Rabbis of the Jews themselves lash those who, in those very days, were no more Pharisees than those other people were Christians who burned each other not so long ago, or those who to day hate where their religion says love, and who watch one another with the watchfulness of the lynx.

of the Pharisees of old, Dr. Mendes quoted from the sayings of one of their number, Hillel, whose life ended a few years after that of the Nazarene began. Hillel preached "Be a lover of peace, a pursuer of peace, a lover of mankind, one who brings man under religious influence. Do not to another that which thou wouldst not have him do to you. He who misuses the law deserves death." His colleague, Shamai, taught "Say little and do much." Rabbi Simon, afterward head of the Pharisees, preached "Not the study of the law is the principle, but the practice." The predecessor of Hillel, Abtalion, preached "Ye sages, be cautious of your words." Shemang taught 'Love labor and hate grandeur."

When the Nazarene came, his sympathy for the poor gained him friends and followers. So did his preaching. Among the thinkers he made friends by his attacks on irreligion, but he made enemies by his pretension to magic, said to have been acquired in Egypt. He made enemies among the patriots writhing under taxation, which they objected to on religious grounds, by advising them to render unto Cresar what was Cresar's; and among the religious by his claim of divinity; and among the wealthy by his preaching of idleness — "Take no thought for the morrow," and so forth. But most of all he made enemies among the Romans. Unhappily for him the procurator was Pontius Pilate, a man of no heart, who threatened death to the people whose religious scruples he wantonly outraged, who one year afterward massacred them because they opposed his robbery of the sacred temple, who mingled Galilean blood with the sacrifices, and so on.

Roman law it was, not Hebrew, that ordained flagellation before execution. The Roman sol diers did not so much mock the condemned Nazarene as the Jewish hopes of restored independence, by hailing him as "King of the Jews." He was crucified by Roman law, crucifixion never having been a Jewish punishment. The Hebrews, in fact, had not the power of inflicting death. To Rome the news was carried that Jesus was executed for political reasons. Renan cites Tacitus to prove it. His followers nearly all dispersed. He made no public appear. ance before Pilate, or Calphas, or in the market place or public synagogue, to show he was immortal. What is to-day called Christianity. said Dr. Mendes, is not his religion, for he kept the seventh day Sabbath, and all Jewish law, and denounced any alteration of the law of Moses. Christianity was developed in an age when there were still affoat myths of gods of Olympus becoming incarnate, of their marrying human beings, of trinities of Egypt and India, of transmigration of the spirit, of the worship of goddesses and a mother of the gods, of paganism in its death throes, but dying hard and its champions defending it with desperate strongth.

Thoughts bring thoughts, said he; and the picture sets them in motion, not only for its masterly execution and its faithful reproduc-

Pharisee faces and depict the Nazarene with his head uncovered; not only by its change of his figure from the severe countenance, long hair, and thick beard, as the fathers of the church recognized him; but because he represents, not the Nazarene before Pilate, but the Jew before the world. It is the centuried figure of history, the Jew; with its intellectual brow and eyes, through which gleams the indomitable courage of profound convictions. Behind him and around him shouts the rabble, with tossing and pointing arms. They shout, "Kill him"; as the rabble has shouted in the fields of France, the plains of England, the towns of Germany, the valleys of Spain, the slopes of Italy, and where not beside?

The priest who accuses him is not a Calphas, but a Torquemada, personifying persecution. The judge listening is not a Pilate, but a Ferdinand, and the female figure is only an Isabella. Those so-called Pharisees are statesmen and priests, plotting his ruin. And the careless figure against the wall is the type of the careless citizen who cared nothing for what might happen to the Jew. The faces which crowd the canvas are the faces which crowd the canvas of history, as it portrays around the Jew in his world-march-faces mocking, faces hating, faces incredulous, faces plotting, faces diabolically cruel.

Oh," exclaimed Dr. Mendes, in making his eloquent and impressive peroration, "if he in whose name the hatred and the mocking, the plotting and the cruelty were set in motion, could have made his voice heard, how little of them would have been heard, how the canvas would be filled with forms grouped around the central figure, eager to do justice to the Jew and repair the wrongs of ages, with types of chivalric manhood, regret for the past in their faces, personifications of love, justice, mercy, righteousness, peace and good will. Yet shall be drawn this picture. Yet the Jew shall stand the central figure of an assembled world-not for the unworthy pleasure of receiving commendation, but happy in the fulfillment of his mission, that all his brothers are brought at last in brotherhood and peace universal; wars | men of Boston. This |ed to the formation of ended, love reigning, right triumphant, justice supreme, earth filled with true religion as the | in July, 1870, and known as Boffin's Bower. waters cover the sea; this is the fulfillment of the Hebrew's mission; it is why we sons of | in this city, through Miss Collins, has become Jacob have not been consumed."

No Sunday Laws.

The colored pastor of the Bethesda Baptist Church in Chicago, Rev. Bird Wilkins, before beginning upon his morning sermon to his congregation a few Sundays ago, took occasion to Rabbi of New York, recently preached in one express himself on the subject of Sunday laws of the synagogues of that city on the subject of | in the plainest and most emphatic manner. He "Christ before Pilate," the same which is now said it was no advantage to the religion of strikingly illustrated before the public by the | Christ or the church that laws were being engreat picture of Munkacsy, the famous Hunga- acted at the State House to enforce the observance of Sunday. He considered it rather a reflection on the church. He thought the church ought to oppose these laws with the same power that she would an attempt to have all people baptized. Whenever and wherever, said he, the church has entered the halls of legislation. see and nobly earnest Pharisees side by side, in seeking the recognition of men, she has lost the midst of this political, religious and social their respect. On entering the political arena she lays aside the holy robes of charity, and the term Pharisee the preacher remarked that thus loses her influence over men. She may it is untruthful and scandalous to use it in only have a majority, and thus carry her point, but a bad sense. Must a man, he inquired, be sly, she will live to regret it. The political sword does not belong to the Christian church. If. he continued, she forces men to observe her holy days by law, she becomes an intolerant factor, a persecutor, and a robber of men's consciences, and treads her foot on the poisonous serpent's tail instead of its head.

"I tell you," said this independent colored The better to show the true character of some in the week. It is not the business of the State to make men keep holy days. It is wrong. When we put religious injunctions into our law books, and put Jesus for Blackstone, then Christ becomes a politician. Then will come to pass the attempt to force men to bear the mark of the beast." There could not be uttered a more forcible or timely rebuke for the combination of church rulers and their political allies, who are trying every means in their power to put God as a civil ruler into our Constitution and so into the legislation of all the States. The day will be the unhappiest one ever seen in our history as a people, that sees the final accomplishment of so misguided a purpose.

Our colored Chicago preacher said he was not ready to see the church scrambling amid the political corruptions of the day to save her own holy days from desecration. "Whenever," he bravely declared, "I come to the conclusion that the religion of love taught by Christ needs the arm of the State to support it, I will renounce it." He considered it a declaration of weakness on the part of the church to ask such legislation. Just imagine Jesus, said he, asking Pilate to compel the people to follow him! Or St. Paul and the apostles asking Domitian to see that the first day of the week be observed as a holy day! Imagine St. John coming from the isle of Patmos to see Domitian about it! He pronounced it suicidal. It is religious intolerance, in a mild yet detestable form.

Coming right down to the bare, hard fact of the case, he felt obliged to admit that to endorse or approve these Sunday laws as a church is to endorse one of the festivals of the ancient Sun-god and an edict of a heathen pope. He wondered how such Protestant and Baptist 'divines." like Dr. Fulton of Brooklyn and Dr. Henson of Chicago, can defend or press a claim that attempts to conscorate a day made holy by the decree of a heathen idolater. He said he did not understand it, and they could not explain it. Nevertheless, he was not opposed to these Sunday laws because of the origin of Sunday, but because he did not want to see the church creeds put into our law books. He did not want to see a single line or word of any oreed there. And he was fully convinced that the larger number of candid minded people in this country, on sober second thought, should such Sunday laws be once enacted, would repeal them. Of course they would.

A First-Class Entertainment at Onset.

By reference to our Onset correspondence it will be seen that the remarkably fine entertainment given in Berkeley Hall last May, under the supervision of Mrs. W. S. Butler, a repetition of which at that time was loudly called for, will be given at Onset on the evening of Friday, August 5th, the receipts then, as previously, to be donated for the benefit of the Children's Progressive Lyceum. Let all who can attend do so; they will not only experience a very enjoyable time, but render aid to a cause tion of Oriental types; not only for its perpet which every Spiritualist should do something nation of errors which delineate wickedness on to support. God bless our Maggle. A CONTRACTOR OF THE SECOND and the long

Decease oJennie Collins.

The workingwom of Boston have lost the visible presence as helping hand of one of their best friends at protectors in the demise of Miss Jennie Cons, whose promotion to higher fields of labopecurred on Wednesday of last week, July 20th t Brookline, consumption having sundered the relations to earth held by her fifty-nine yes

Miss Collins was d New England parentage. and from her four enth year was forced to labor for her own mintenance, first engaging in a mill, subsequent in a clothing establishment in this city, an through this experience became acquainted ith the wants of workinggirls.' The outbreakf the war found her the leader of the loyal all enthusiastic women in To the Editor of the Banner of Light: her workshop, who dvoted all their spare time working for the sqliers. Throughout the great conflict Miss collins and her equally enthusiastic co-works supplied many a poor soldier's knapsack wh articles of comfort and convenience

She also enlisted the sympathy of many for and led a movement in aid of the sick and wounded in hospitals. The insight she acquired into business affairs ad her knowledge of the world gave her a preëhinence among her working companions, and in a series of public debates in 1888, on socia questions, she presented the grievances of the vorking woman, advocating the political and scial rights of women in a manner which did er great credit. In 1869 she addressed a worki gmen's convention. In 1871 she was invited p take part in a debate on woman suffrage, inplace of Mrs. Livermore, who had been taken il. She went, not knowing who her opponentswere to be. One was a lawyer and the other in author. She opened the debate, was replied to by each, replied to each in turn, and triudphed over both.

In 1870 she occupied Rev. Mr. Morgan's pulpit, and in the fall often spoke in Rev. Mr. Cudworth's church in East Boston. Early in that year she started a series of meetings on the Common, advocating the providing of cheap and rational amusemetts for the workingwothat grand institution started by Miss Collins What the Bower has done for workingwomen a part of history. She gave her whole heart and time to the work, and labored indefatigably to improve the condition of our young women in a practical way. Miss Collins continued in her philanthropy until the last, and, after closing seventeen years of incessant labor in behalf of working women and girls, as one of the grandest champions of her sex in Boston

has gone to her reward. Our personal knowledge of Miss Collins and her work dates back to 1872, at which time she called at our office and introduced herself for the purpose of saying that a sum of money had been bequeathed to her for the furtherance of her self-imposed mission, and a like sum to us with which to render assistance to the worthy destitute who might apply to us for aid. Miss Collins said she was unquestionably a spiritmedium, and was "told by the angels" to enter upon the special mission in which she was engaged; but she did not wish her relations to Spiritualism made known to the world at large. as the fact might, owing to the prejudice of bigotry, retard her in carrying on her work. Her recognition of the earnest anineration of the spirit world in her philanthropic labors was, however, known to her most intimate friends. The wisdom of this course at the time was quite apparent, the sequel confirming the correctness

of her position. The obsequies of Miss Collins were held at the Church of the Messiah on Saturday, July preacher, "the States will lose much when they | 23d. At the hour of noon the casket was borne undertake to make men good by law any day | up the main aisle, laden with beautiful floral designs, prominent among them bright scarlet geraniums, her favorite flowers. There was no music but that of the organ; no words of eulogy were pronounced; her life had for over a score of years voiced her eulogy. The whole service in its simplicity and brevity was in keeping with the spirit that had so recently vacated its earthly tenement. At its close the casket was borne to the vestibule of the church, where the lid was lifted, and all had an opportunity of looking upon her face for the last time. The scenes were full of pathos at times, when some poor girls whom she had befriended burst into uncontrollable expressions of grief. The interment was at Walnut Hill Cemetery, Brookline.

Culture and Life.

At the recent-the ninth-annual commencement of Wellesley College, Rev. Dr. Murray delivered an address on Culture and Life as related to each other. He rightly asserted that culture is becoming more and more the possession of the many and not the few, and that the germs of true culture are being planted more firmly every year. In its broader and higher relations, culture opens our eyes to the signs of life. It gives us more than the power of vision, for it brings to the mind the diviner conceptions which are above all wrangling and gossip over common things. And more than this, there goes forth an influence from these educated people which is a benefit to all. The best service rendered by life to culture is its correctionary qualities. Life comes in to test the work of education. We are accordingly to be thankful that modern life has broken up all monastic theories of education and brought culture so far under the testing demands of life-of life in its larger, deeper, richer meanings-that the nobler manhood and truer womanhoood is reached through entrance upon her fair domains.

Spiritualism vs. Business.

Commenting on an impression which prevails among anti-Spiritualists—but not to the extent it once did-that the business faculty of a man is impaired as soon as he becomes a Spiritualist, the Onset Dot newspaper says : "There is a business man of immense wealth on the Pacific Coast who is an avowed Spiritualist and is doing great good. Mr. Terry, now staying at the Glen Cove House, Onset, is a wealthy. and successful business man, and is a large stockholder in the Lake Pleasant Camp-Meeting syndicate. Mr. George Hosmer, Vice President of Onset Bay Association, stands at the head of one of the largest jobbing-houses in boots and shoes in Boston. He is considered one of the best financiers in the country, his firm having for the past twenty-five years sold from some seven hundred thousand to seventeen hundred thousand dollars' worth of goods yearly. Mr. Elisha Morse of Minneapolis, Minn., and John Low, both now at Onset, Mr. Wade of Cleveland, and a host of others, could be added to show the absurdity of the false impression which prejudiced persons have against those embracing Spiritualistic views,"

Spirit-Telegraphy.

[It affords us much pleasure to place before our readers the following statement of the causes that led to, and the progressive stages of, the development of Mr. W. S. ROWLEY as a medium for a new and remarkable phenomenon known as "Spirit Telegraphy," some particulars of which have heretofore appeared in these columns and those of the secular press. As the account is furnished us by himself, it may be depended upon as authentic in all its details. and will serve to correct any misconceptions that may prevail regarding his mediumship and its operation. Mr. Rowley has our thanks, as he doubtless will have those of our readers, for his interesting narrative.-ED.]

I should have written you a statement long ago of the development of my spirit-telegraphy but for the fact that up to within six months I avoided notorlety of every kind. I only used my instrument for the diversion and instruction of a few of my friends and relatives, and as I never considered myself a public medium, did not think it incumbent upon me to make a statement either to the spiritual or secular press. I never made any charges for my services; I was a member of a church and engaged in mercantile pursuits, therefore it was not thought best by my friends, spiritual or physical, to make my medial powers public. When, however, about six months ago, at the request of a physician in this city, I went into his office to diagnose and prescribe for diseases, friends. Mr. and Mrs. Strong, of Arlington and the secular press of this city and others came to me for information, I could not well refuse, especially when it related to medical subjects. In fact, after one paper had stolen a march on us, and published a mixed-up and unprofessional account of the manifestations, we invited the investigation of the press, of this city especially, not fearing in the least the fore I have severed all connection with Dr. S., strictest scrutiny in broad daylight. I speak and associated myself with G. F. Whitney, M. D., of these things because I saw in your paper some time ago an article in which I seemed to be censured for giving articles to the secular press before I did to the spiritual journals.

My early training had been such that it took me a long time to be convinced of the fact of spirit return, notwithstanding the demonstrations came through my own organism. I pondered long and earnestly whether or not it was possible for my own mind or spirit to get outside my body and manifest itself through matter; but when I found that many things came from this mysterious force that I did not then and never had known, I made up my mind that it was what it represented itself to be—an intelligent force from the unseen world. As this manner of spiritual communication is somewhat unusual, it may interest some of your readers to know how it came about.

Permit me to say by way of introductory that my family consists of myself and wife only in this life, and an infant daughter, Maudie, who has passed over to the life beyond. One evening wife and I (both of us, by the way, most bitterly opposed to Spiritualism and Spiritualists in general, considering them all cranks, frauds and charlatans,) were sitting chatting on miscellaneous subjects with a neighbor, when by chance the subject of Spiritualism was brought up. This neighbor had, a short time previous, been spending the evening with Capt. William Wilson, of this city-of whom you gave notice in a recent issue of your paper, where he had witnessed some spiritual mani-festations, such as tipping the table, raps, etc. He (the neighbor) jestingly suggested that we sit at the table and see what we could get-"just for fun," as he remarked. We then sat down to a small stand, and had no sooner found ourselves seated when distinct telegraph raps were heard, first upon my cuffs and next upon my collar. We listened in amazement as the elegraphic symbols came in showers, conveying intelligent and correct answers to all questions. As soon as I noticed that it was really telegraphing the Morse alphabet, I asked, "Who The answer came immediately, John Rife." "Where did you work?" Ans: Forest, Ohio." Many questions followed this, all of which were answered correctly. This Mr. John Rife was the gentleman that I learned telegraphy from, merely for pastime. Many personal tests followed in succession, both to ourselves and others. Capt. Wilson receiving at one time the pass-words in Masonry up to the thirty-second degree—and as I am not a Mason this was certainly a good test. I was also taken control of completely afterward, and gave the various grips up to the same degree. I will say in this connection that I owe much to Capt. Wilson and Mrs. Springsteen-afterward his wife-Benjamin Springsteen and others, for the interest they took in my development; also Dr. A. G. Springsteen and Dr. J. T. Lillibridge, both in spirit-life, all of whom did what they could for my advancement.

Shortly after this came to me, it attracted the notice of Mr. J. H. Wade, one of Cleveland's most prominent, wealthy and honorable men, formerly President of the Western Union Telegraph and a prominent official at present of the same company, and they came together at my house to investigate the phenomenon. Two common school slates were procured from a neighboring grocery, and almost as soon as my hands were placed upon them raps were heard and messages received, first from Rife and afterward from Mr. Wade's son in spiritlife. It might be well to state that every telegrapher has his own peculiar way of writing on a telegraphic key, and both Mr. Wade and the official declared they recognized the peculiar writing of Mr. Wade's son, who was a fine telegrapher while in the body. There being no "back stroke" when rappings came upon the slates, cuffs, collar, etc., these two gentlemen asked Mr. Wade's son (R. P. Wade) if they could not construct an instrument so that a telegraphic key and sounder could be used. He immediately answered "Yes; we have that all arranged," and at once proceeded to give minute instructions how to construct such an instrument. These instructions were carried out in detail by them, and an instrument made. As soon as they brought it to my house I put my hands on it and it responded perfectly, and I have used it ever since. The instrument consists of merely a key, sounder and battery, The key is enclosed in a box, with slate top and bottom. The sounder sits on the table beside it, say probably one foot away, and the battery on the floor by the table. All three are connected by wires in the usual manner, and it is merely what all operators know as a short local circuit, only that the key is placed in a box out off from all physical contact. This box, sounder and battery are exposed to full view of every one. The messages come equally as well in full daylight as in darkness, and it can be moved from one, room to another or from house to house, and no interference is experienced. I have taken it to a number of peopless houses, and formal sold life which that to distingue of neutrons 10 and a reverse a suprimed.

The place of neutrons and formal sold life which the distingue of neutrons 10 and a reverse and a suprimed.

results. Have had dozens and dozens of telegraph operators try to manipulate it, but none thus far have succeeded, though all can read the messages as readily (or more so) as I can. it happening many times that messages are ticked off to a first-class operator while I cannot get a word myself, as it comes too fast and I am only a very indifferent reader of the Morse telegraphy, having only learned it as a pastime.

Well, it of course became pretty well noised around, and I hardly had time to transact my business or eat my meals. This went on for some time, until I engaged in the capacity of merchant traveler for a leading New York house, and had but little opportunity to use the instrument for nearly two years, but would get the messages on ouffs, collars, bedstead, and in fact, any hard substance. This continued until about the first of the present year, when I met Dr. S., of this city, and at his earnest solicitation went into his office. At this stage our spirit, Dr. Wells, and his six associates came to us, and it is truly wonderful how they diagnose and prescribe for diseases, when I know nothing of anatomy, physiology or therapeutics. Every doctor who hears them, will testify that they go deeper into all of these than any earthly physician possibly can, and when their instructions are followed it is wonderful how many cases are cured, many of which have been pronounced incurable. I wish to say, also, that I owe a great deal to my wife, who was tireless in aiding my development, and my particular street, this city, as well as others. I should also mention Mr. H-, of Euclid Avenue, who has been one of my most earnest supporters, To all these I offer my most sincere thanks.

Owing to a combination of circumstances, it was thought advisable by all concerned to make a change in my business relations, and thereof this city, a prominent physician, and one who is in full sympathy with the work, at 513 Prospect street, and it is my wish to do all the good to humanity I can. I did not go into this to make money, for I left a lucrative position that paid pecuniarily more than this does; but at the earnest solicitation of friends on both sides, I cast my bark adrift on the tide, willing to risk all for the sake of truth and what may come of it. Thus far I am more than satisfied with their wonderful ability to heal the infirmities of mankind, and will persevere to the end. It seems to make little difference to them whether the patient is near or far away, the diagnosis and prescription seem fully as correct. They only ask, to save time, that the patient give his or her exact address, and what special part of the body, if any, he or she wish-Very respectfully, es examined.

W. S. ROWLEY. 513 Prospect street, Cleveland, O., July 16th.

The Better Way,

Published in Cincinnati, O., comes to our table brighter and brighter with every number issued. Its editorial in No. 3, "Can We Please Everybody?" is a capital article, showing most conclusively that a skillful hand wields the editorial pen. As a specimen we give the following choice paragraph:

"It is the ardent desire of the managers of this publication to make a newspaper which will please and edify their readers, and make will please and edify their readers, and make them wiser and better men and women; and if this result is accomplished they will regard it as a duty well performed. There are more ways than one by which future happiness may be gained, and if our neighbor's course toward this goal is different from ours, we propose to wish him God-speed in it, and do our best to re-move impediments from his pathway. He may call himself what he pleases and helieve as he call himself what he pleases, and believe as he likes; he shall have our love all the same, and all the same he will have the love of every true-hearted Spiritualist."

Our Spirit Message Department the present week opens with a lucid answer to a question by A. H. Nicholas in regard to how many known phases of mediumship there are, and a request that the Intelligence manifesting at our circle-room name and define them. Also another question is ably answered in regard to the hypothesis that Spiritualism is a philosophical and scientific religion. The individual messages in this department of THE BANNER are especially interesting to those for whom they are given, as many individuals who have recognized their spirit-friends inform us from time to time. George B. Brown reports from Baltimore, Md. Charles Banks hails from Milwaukee; he says he has been attracted many times to a man in the furniture business, and explains why. Sarah Wood, who has sisters living in Pittsburgh, Penn., sends a friendly message to them. Robert Burgess, late of Chicago, says he comes back to post up his friends in regard to immortality-of the life beyond the grave, etc. Mrs. Ruth Parker, of Portsmouth, N. H., has a special word for her daughter Sophia. Mattle E. Smith says she lived in Hartford, Ct.; she sends love to her earthly friends. Georgie McLellan reports himself to a party present in the circle-room. Other Questions and Answers of a later date are given: One subject hinges on reëmbodiment, which has been so often discussed pro and con. of late years in the spiritual press; important points in this regard are briefly but pointedly discussed, etc. The second question relates to mairlage in spirit-life. George Denny says he used to work in a foundry; he informs us that he lived in Cambridge, Mass. Mary Ann Lyman sends word to Julia Lyman; the spirit said she came from St. John, N. B. Lucy Wheeler is anxious to let her people on earth know that she still lives; she halls from St. Joseph, Mo.

We learn from a Washington correspondent, under date of July 18th, that Mrs. M. C. Levy, the noted medium of Washington, will be at 84 Main street. Portland, Oregon, during the present summer. It is also said that Spirit Prof. Leopold De Meyer, Mrs. L's principal control and the ablest of her many talented spirit-friends, not only converses through her organism in several foreign languages, and proves himself an adept as a planist, but gives very satisfactory tests and discourses on scientific subjects clearly and flu-

We had on Monday last a pleasant interview with Mr. C. M. Brown, editor and proprietor of The Eastern Star, published at Glenburn, Me, who had just returned from the Camp-Meeting at Opset Bay, of which he gives a good account in his issue of July 28d. He returns well satisfied with his brief visit to Massachusetts, we should judge from the tenor of his

Be advertisement of the New England

The Cincinnati Waif Fund.

In the Message Department of our issue of June 4th appeared the following communication from the Spirit Chairman of our Circle. We reprint it, that our readers may have a distinct idea of that noble charity now in operation in the city of Cincinnati, O., which the spirit came to commend :

JOHN PIERPONT, TO MRS. H. D. MACKENZIE JOHN PIERPONT, TO MRS. H. D. MACKENZIE, I desire, Mr. Chairman, to voice a message to a lady who is at present in Cincinnati, Ohio, as the thought of the spiritual band interested in her work, and who understand the motives which inspire her mind and prompt her actions. This lady has in contemplation the formation of a practical home that will result beneficially for little homeless children. A spiritual band, headed by our noble friend, Henry Clay, is interested in this spiritual work, and is exercising its influence to bring about certain results in more effective ways than it has been attempted before.

bring about certain results in more effective ways than it has been attempted before.

The lady to whom I refer has already under her charge several little waits who were without home and irlends to care for them. Having come into the light of spiritual knowledge, and realizing the fact that there are unseen friends around her to endorse and bless this work, she desires to extend its limits. We feel that a word of encouragement to such a soul as this will not be out of place from the Banuer of Light Circle Band, and I express the sentiments of that band, as recently expressed to me by Mr. Clay, in relation to this movement.

relation to this movement.

I will say to that lady: Be of good cheer; the angels. I will say to that lady: Be of good cheer; the angelsunderstand your object and will guide you; they are
now forming their plans as rapidly as possible, that
you understand in a measure, and which they feel will
be outwrought as you desire. They will bring you the
material advice and assistance you have craved. We
know that you are willing to give your all to this work;
but what is mostly needed is the strong, good advice
of brave minds who are wise enough to guide you
clearly and not direct you on to the shoals. This we
hope will be brought to you from near places, and the
outlook is promising.

outlook is promising.

I wish to say that the good friends who are interest-Outlook is promising.

I wish to say that the good friends who are interested in humanitarian works should particularly be interested in the welfare and care of the little children—the waits of the streets, the outcasts from society—who, if left to themselves and their own unlovely surroundings, will become a curse to mankind and of no service to themselves or to the world, but if gathered in and cared for in loving ways may be taught wholesome influences and assisted to form such correct habits as will make them industrial, honest and pureminded members of society. Therefore I bespeak sympathy and something more practical from those who love humanity and desire to see it advanced to the highest possibility of unfoldment.

The time is not far distant when, in private ways, such advice and suggestions will be given to the lady I refer to—Mrs. H. D. Mackenzle—as will guide her steps and movements and give her practical support. It seems to me that if she can, after securing the home—which appears not only a possibility but a certainty—interest a number of good men and women who will be willing to invest twenty five dollars each in the operation, it will be a grand and lasting staffaction for them to know that by investing these few dollars they are really providing some child of God with a home. This is a work, we trust, that we shall see accomplished. When I say we, I mean a

of God with a home. This is a work, we trust, that we shall see accomplished. When I say we, I mean a band of spirits who intend to work until such practical labors are established in all quarters of the globe. John Plerpont.

June 4.

We learn that Mrs. Mackenzie is a lady of most exemplary character; one earnest in purpose, sincere in method, and a devoted Spiritualist. She is at present located at 114 Broadway, Cincinnati, O., where, in addition to caring for several little waifs whom she has rescued from a life in the streets, she has taken charge of a first class lodging-house, from the income of which she gains the means for caring for her little wards.

Mrs. Mackenzie has property of her own which she intends to devote to her benevolent work just as soon as she can dispose of it to the best advantage. Her plan is to purchase a farm, upon which she may establish a home for as many little waifs as she can properly attend to. It is a grand idea.

The lady has made no appeal to the public for pecuniary aid; but hers is a work that should receive noble responses from the benevolently inclined, without solicitation; and we have reason to know that any contribution, however small it may be, will be thankfully accepted for the object mentioned.

We will gladly receive and acknowledge in these columns any donation for this laudable object that our friends wish to bestow. At present the list of contributions stands as fol-

 Lotela, Rurlington, Vt.
 \$23,00

 Luther Colby, Boston, Mass.
 25,00

 Isaac B. Rich,
 25,00

 Mrs. Helen Strart-Richings.
 25,00

 Viola, the Indian Maiden.
 10,00

 Memorial.
 25,00

 * Elisha Morse, Minneapolis, Minn.
 25,00

*BRO. COLBY:-Noticing in the BANNER the account of the noble work undertaken by Mrs. H. D. Mackenzle of Cincinnati.O., in behalf of little homeless children, I herewith send my check for \$25, payable to your order, to help along that grand work. It is only carrying out "the practical teachings of our beautiful philosophy."

Respectfully yours, ELISHA MORSE,

Onset, Mass., July 22d, 1887.

Under our Correspondence heading in this issue the reader will find interesting statements in regard to the medial nowers of Mr. Charles W. Hidden of Newburyport, Mass., a newspaper reporter. If Mrs. Nott's statements are correct-and no doubt they are-Mr. H. is one of the most wonderful mediums that has been developed of late. Our spirit friends informed us several years ago that the time was rapidly approaching when new mediums would be developed in our midst with vary superior powers: while in the meantime those who had knowingly abused the "divine gift of mediumship" with which nature had endowed them would be set aside.

We were sorry to learn that Mr. Joseph Kinsey-who is a firm Spiritualist and a very liberal gentlemen, assisting as he does often in a private way destitute mediums and others who are in needy circumstances—has been quite sick at Oakland, Md.; but The Better Way informs us that our worthy brother bids fair to recover in a short time, which is good news.

In the course of a private letter received from Dr. J. M. Peebles, under date of Glasgow, Scotland, July 14th, he says: "When in London I called upon Mr. Eglinton. He was just home from Russia, where he had a grand time. He gave me a sitting with splendid tests. He

Read the interesting correspondence in this week's BANNER. We like to hear from everybody everywhere, who are worth hearing from-and this is mostly the sort we do hear from. Keep on in the good work, friends, for you are protected by the angel-world.

Mrs. Milo Norton, 406 (West) Sixth Avenue. Topeka, Kan., says, in a business note to us: "The First Society of Spiritualists of Topeka, Kan., wish to inquire what the expense is of the paraphernalia for a Spiritual Lyceum, and how it should be sent." Write to her.

All Spiritualists who are disposed to say bitter things against their fellows should carefully peruse the Spirit Invocation upon our sixth page. It may do them great good to give heed to the beautiful thoughts so happily expressed."

The Carrier Dove, which has been issued from Oakland, Cal., has been removed to San Francisco, and will hereafter appear weekly

The full in signal and action of the country

Spiritualist Camp-Meetings.

The season of out-of-door gatherings on the part of the believers in the New Dispensation has come again; and the reader will find, by reference to the subjoined, an extended list setting forth the localities and the time of session where such convocations are either in progress or in immediate prospect.

ONSET BAY, MASS.—The elevanth Camp-Meeting at this place will close Aug. 28th. During the season trains will clave Boston for Onset from the Old Colony Raliroad Station at 8:15 A.M., 9 A.M., 1 P.M., 3:30 P.M., 4:05 P.M., 4:15 P.M., on Sundaysonly at 7:30 A.M. The 4:05 train stops at Onset, and not at East Wareham, the 4:15 train steps at East Wareham, and not at Onset.

THE NEW ENGLAND BPIRITUALISTS' CAMP-MEETING ASSOCIATION will hold its fourteenth annual convocation at Lake Pleasant, Montague, Mass., July 50th to Aug. 29th. The train leaving Boston at 1135 A.M. will stop at the Lake provided there are passengers to leave or take. RINDGE, N. H.-The Camp-Meeting at this place closes Aug. 18th.

Aug. 18th.

Lookout Mountain, Tenn.—The fourth annual meeting is now in session on Lookout Mountain, near Chatta-nooga, Tenn., continuing to Aug. 1st.

SUNAPER LAKE, N. H.—Sessions for the tenth Annual Meeting commence Sunday, July 31st, and close Aug. 31st.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—
The fifth annual Camp-Meeting of this Association will be held at Mount Pleasant Park, Ulinton, 1s., commencing Aug. 7th and continuing through the month.

PERINE MOUNTAIN HOME.—A Sunday afternoon meeting (at 3:30) will be held for the summer at this place—near Summit, N. J.

PARKLAND, PA.—The Camp-Meeting heretofore held at Neshaminy Falls now takes place at this locality. Its ninth annual session will close Sept. 10th.

THE NIANTIC (CONN.) SPIRITUALIST CAMP-MEETING closes Bept. 8th.

THE QUEEN CITY PARK CAMP-MERTING, Vt., commences Aug. 17th and closes Sept. 12th.

CASSADAGA LAKE, N.Y.—Begins Saturday, July 30th, and closes Monday, Sept. 4th.

TEMPLE HEIGHTS, NORTHPORT, Mr.—Camp-Meeting commences Aug. 13th; closes Aug. 21st.
VERONA PARK, Mr.—The Camp will continue during August ETNA CAMP, Mr.—Commences Aug. 26th and continues ten days.

ten days.

MADISON LAKE CAMP.—Near Skowhegan, Me., will commence its sessions shortly after the close of the meeting at Etna. MANTUA BTATION, O.—A three-days' meeting will be held at this place Aug. 4th, 5th and 6th.

HASLETT PARK, MICH.—A Camp-Meeting will be convened here from Aug. 8d to Sept. 8th, LAKE CORA, MICH.—A fivedays' Camp-Meeting will be held from Aug. 4th to Aug. 8th.

Abraham Lincoln at Gettysburg.

If those whom we call the dead ever revisit this world, who shall venture to say that Abraham Lincoln was not at Gettysburg recently, an invisible but gracious presence, witnessing the fulfillment of his own immortal prophecy? The chords of memory have indeed been touched, as he told us they surely would be, by the better angels of our nature, and are again swelling the chorus of the Union. Though passion strained the bonds of affection, it has not broken them. 'The nation has had, under God's providence, a new birth of freedom. Government of the people, by the people, for the people, shall not perish from the earth.-The Hartford (Ct.) Daily Courant.

Decease of M. B. Craven.

Information reaches us of the decease, at Richboro', Pa., July 19th, of Mr. M. B. Craven, author of several radical and progressive works. His last, and probably most elaborate one, he had just completed, and negotiations were pending for its publication at the time of his transition.

D. P. Lindsley, inventor of that "royal road" to shorthand writing, the art of Tachveranhy, announces that he is about to place before the public a new style—not a new system—of this art, which will be specially fitted for use in correspondence, general business and literary work. As we understand it, the new style is to be a sort of labor-saving form of expressing thought and embodying it for use—not for perbatim purposes. We bespeak a hearty welcome for the new brochure, knowing, as we do, Mr. Linds-ley's fitness for the peculiar service which he will in this instance strive to perform for overburdened humanity. Those who desire to know of the new style, etc., can address him at No. 817 North Forty-Fifth street, Philadelphia, Pa.

The production of portraits by the same process the increase. Those given through the medial agency of Mr. Evans at San Francisco are well known to the public by their reproduction in the columns of The Golden Gate. We recently gave an account of one made in Mr. Eglinton's presence, and now learn that others have been supplied through his mediumship, among them one of Mrs. S. C. Hall. The constant additions made to the list of spirit phenomena, serve to show that the three or four phases the Seybert Commission professed to have investigated scarcely enabled them to take a single step on the threshold of the investigation it was solemnly pledged to conduct.

Movements of Mediums and Lecturers.

[Notices for this Department must reach our office by Monday's mail to insure insertion the same week.]

J. S. Loveland, well known in this city and vicinity as a lecturer in the early days of Spiritualism, is on his way from California to the New England Camp-Meetings.

Meetings.

Mrs. Mary C. Morrell has located at 230 West 36th street, New York City.

George W. and Zaida Brown-Kates will remain on Lookout Mountain during August. They will then go to Ohio, from whence they desire engagements in the West. Address G. W. Kates, Chattanooga, Tenn.

George A. Fuller, of Dover, Mass., will lecture at Rindge Camp-Meeting, July 31st; at Niantic, Ct., Aug. 7th; at Verona Park, Mo., Aug. 14th, 15th, 16th, 17th and 18th; at Temple Heights, Mo., Aug. 19th, 20th to 31st; at Etna (Me.) Camp-Meeting, from Aug. 28th to Sept. 4th. Will remain in Maine until the 23d of the mouth and speak in several towns, dates not yet named.

named.

A. E. Tisdale lectured in Chicopee Falls, Mass., June 28th and July 6th, 18th and 20th, and at Harwich Camp-Meeting the 29th and 80th. 'He will be at Lake Pleasant August 5th and 7th; Onset Bay, August 27th and 28th; Queen City Park, Sept. 8th and 11th. Will speak in Worcester, Mass., during October; in Troy, N. Y., the last two weeks in February, 1838. Desires engagements for dates not mentioned above.

engagements for dates not mentioned above.

Hon. Warren Chase may be addressed until August 10th at 201 Summer street, Worcester, Mass. From Aug. 10th to 23d at Newbury, N. H., Bunapee campaground; after that, till Sept. 10th, at Queen City Park, Burlington, Vt. His time is not engaged for October, November and January. He goes West the 1st of March, and is open for engagements in the Western States this side of the Rocky Mountains, after June next.

Horsford's Acid Phosphate in Nervous Irritability. Dr. B. B. GROVER, Rushford, N. Y., says: "I have prescribed it for nervous irritability with marked results."

A Full File

Of the BANNER OF LIGHT is wanted by a gentleman in Philadelphia, Pa. As several of our files were consumed in the great Boston fire of '72, we are unable to furnish them. If any one has a full FILE to dispose of, dating from 1857 to the present time, such person will please write to us, naming price, etc.

Back numbers of the BANNER for no special date will be supplied at four cents per copy; But parties ordering papers for any special date will be charged the usual price-eight cents per copy.

ALLEN PUTMAN, REQ., will answer calls to lecture or to attend funerals. Address him No. 670 Tremont street, Boston, Massagary Telent

Francisco, and will hereafter appear weekly instead of monthly, as heretofore. The first lasue as a weekly will be on July 80th.

By Sylvanus Cobb, Jr., the famous writer of fiction, planed to spirit-life from his residence in Hyde Park, Mans. July 20th, at the age of the Hyde Park, Mans. July 20th, at the age of the Hyde Park, Mans. The Sylvanus Cobb, Jr., the famous writer of fiction, planed to spirit-life from his residence in Hyde Park, Mans. July 20th, at the age of the Hyde Park, Mans. The famous writer of the Hyde Park, M

ALL SORTS OF PARAGRAPHS.

THE MODERN BLECTRIC LIGHT. The Modern Electric Light.
The pale moon shines with sickly hue,
And hides her yellow face.
The spark electric rules the night,
And has usurped her place.
And burning Phœbus, lord of day,
When this new sun he sees,
Withdraws himself to other parts,
And shines on the Chinese.

In answering to the question: "Why does churning make butter?" the Scientific American says: "Agitating the milk causes the rupture of the coating of the butter globules contained in the milk, and their fatty contents then collect together."

FLESH-EATING COFFINS.—The ancient Roman coffin, according to Pilny, was generally of stone. In some cases it was of a peculiar color of stone, which was claimed to have the faculty of destroying the entire body, with the exception of the teeth, in forty days. Hence the name "sarcophagus," literally meaning flesh-eater. The stone is now supposed to have been a species of limestone.—Ex. An area of 8,990,000 square miles, a population of

600 000,000 such are the three great physical facts for which the British empire stands to-day. I regard compulsory and penal provisions, such as those of the Vaccination Act, with mistrust and misgiving, and were I engaged on an inquiry I should require very clear proof of their necessity before giving them my approval.—The Right Hon. W. E. Gladstone, M. P.

850,000,000 persons, and an annual revenue of over \$1,-

People who bathe in sait water too much, generally

If we of one great family
Each form a separate part,
There is no room for enmity
In any human heart.

The Carlise Indian Training School sent seventythree pupils West a few weeks ago, nearly all of whom have completed the course of the school. They were mostly of the Bloux tribes.

were mostly of the Blong tribes.

THE SOBIBE AT THE CIRCUS.—Oh, the drums were heard, and the piccolo note, as the circus uptown paraded, and the shorn off mule and the whiskered goat and the elephant mber shaded. I followed it caimly at early morn, my work and my labors spurning, and I harked to the sound of a rusty horn with a wild and unhallowed yearning. Few and short were the tunes they played, and they paused not to my sorrow, as I slowly followed the route they made, and "bitterly thought of the morrow." I bought up a seat at the show that night, and looked at the agile woman, who tied herself in a knot so tight she seemed more like hemp than human. And I eagerly looked at the wondrous chap, who swallowed some cotton blazing, and blew from his nostrils a cloud of smoke, till I thought he was sheel-raising. And I watched the clown, as he ran and rolled, and stood in a dozen poses, and worked off jokesso old, they seemed to have come from the time of Moses.—Atchison Globs. come from the time of Moses.-Atchison Globe.

To remove warts from the hands with little or no pain, get a piece of sal ammoniac about the size of a walnut, moisten the warts, and rub the sal ammoniac vell on them every night and morning for a fortnight,

Our summer intellect is all right. The Concord School of Philosophy is at the helm !-Herald.

Of all women in the world the Czarina of Russia is most to be pitied. Her husband is in daily peril of assassination, and her eldest son is on the verge of

"I hear your little boy is sick, Mrs. Hitormiss."
Dear me, yes; the Charlotte russe broke out all over
him, and if he hadn't wore the Injun beads as an
omelet it would have calumniated fatally, I fear."—
Washington Post Washington Post.

Utah cannot become a State without the consent of Congress, and Congress is not likely ever to admit the territory with any constitution under which polygamy in the future would be constitutionally possible, says the N. Y. Herald.

On a recent Sunday a Boston preacher told a New York congregation that "pulpit growlers are the devil's buildogs." With some preachers growling is chronic, but they are generally victims of dyspepsia. Those who have had an "experimental sense" of this trouble know the origin of such ebuilitions.—Gospet Agg.

Yes, and many not in the pulpit are in a similar con dition, unfortunately.

> TRUE FRBEDOM. Remember dot vass you may like,
> Another may not shust so strike.
> Der liberty is fery goot
>
> Dot steps not on another's foot!
>
> —George Birdseye.

BELVIDERE SEMINARY .- The Fall Term of Belvidere Seminary will begin Monday, Sept. 19th. For circulars address Belle Bush, Belvidere Seminary, Bolvidere, New Jersey.

The purpose of Spiritualists is to look at matters just as they are, not as we would have them, remembering always that it is the truth and the truth only can make you free.—J. J. Morse.

The New York Times truthfully save. "We want no more foreign paupers added to the enormous burden which we already have to bear. Let Europe take care of its own paupers, as well as its convicts, lunatics and idiots." "So say we all of us."

A lawyer's first duty is absolute fidelity to the interests of his client. The breaking of this law is as unpardonable an offence as is the sin against the Holy Chost in theology.—Gen. Eutler.

Count Herbert Bismarck says he thinks his father would quickly settle the "Irish question" if he were Premier of England. "What you want in Ireland." he recently remarked, "is continuity of government, Now, what one does, the next undoes."

The man who was to publish a newspaper to suit everybody, fell out of Noah's ark and was drowned. -Cape Ann Advertiser.

The herdic jehus have no regard for any one. They would as soon drive over a human being as they would a dog. It has come to such a pass that these irresponsible drivers imagine they own the streets, and that pedestrians apparently have no rights, even on the cross-walks.

A soldier once fought in Ky..
In a manner exceedingly ply.,
"Though I rank as a Col.,"
He wrote in his jol.,
"If I live through this war I am ly."—Life.

When women see too much of one another they generally get on bad terms. That is, outside of the

family circle, of course. Judge (to a very homely old maid): "Miss, in what year were you born?" Winess: "In the year 1846." Judge: "B. C. or A. D.?"—Texas Siftings.

There is a Virginia law, passed many years ago but still extant, which imposes a fine of fifty pounds of tobacco on a man absenting himself from church

one month without valid excuse. The most afflicted part of a house is the window. It is full of panes; and who has not seen more than one window blind?—American Inventor.

The flood which deluged Berkshire County, in this State, July 23d, resulted in the loss of one human life and the destruction of property valued at unestimated thousands.

There was a Quaker lady once who was called upon to speak, and she gave a sermon in a single sentence. It was this: "Beware of puffedupness."—United The more you puff a cigar the smaller it becomes

And that is the way with some men. At the examination of the backalaureate degree the professor of physics asks the candidate, "What is the best insulator known?" "Poverty," was the reply.—

No longer complain that you're needy and poor, Or from poverty seek a release, When good silver dollars are bought by the score At seventy cents aplece!—Detroit Free Press.

Experiments by French medical men seem to have proven that conscious life and feeling continue for a lew seconds safter decapitation, but that pain is probably not felt on account of the rapid dissipation of nervous elements.—Boston Budget. Father of Seepid Boy. "Professor, I want you to teach this boy. German and French." Professor. Why do you want the Germans and French to know what an ask he is? I gen't enough that the English-speaking races should know it?"—Texas Sytings.

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FACTS. A Monthly Magazine. Published in Boston.
Peryear, \$1,00.
BUCHANAN'S JOURNAL OF MAN. Monthly. Published
at Hoston. \$1,00 per year.
HALL'S JOURNAL OF HEALTH. A Progressive Family
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per year.
THE BETTER WAY. Devoted to Spiritualism and other
Topics. Published weekly in Cincinnati, Ohio. Price per
year, \$2,00. The Better Wat. Devoted to Spiritualism and other Topics, Published weekly in Cincinnati, Ohio. Price per year, \$2.00.
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Religio-Phillosophical Journal. Published weekly at Chicago, Ill. Per year, \$2,50; aix months, \$1.25.
Light: A journaldevoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eug. Price \$3.00 per year.

THE MEDIUM AND DAYBREAR: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2.00 per year, postage 50 cents.

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annum,
THE GOLDEN GATE, Published weekly in San Francisco.
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THE NEW THOUGHT. Published weekly in Des Moines,
10wa. Per year, \$1,50. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Chicago, Ill.

Eight pages. Per year, \$1,00. Single copies, 10 cents.

THE THUTH-SERKER. Published weekly in New York,
Single copy. S cents. THE THUTH-SERREH, FUULBARD ROLL IN MORTHLY, Bingle copy, 8 cents,
THE MIND-CURE AND SCIENCE OF LIFE. Monthly,
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THE HERALD OF HEALTH AND JOUENAL OF PHYSICAL
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THE THEOSOPHIST. A Monthly Journal, published in THE THEOSOPHIST. A Monthly Journal, published in India, Single copy, 50 cents.

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THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents. copy, 15 cents.

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RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Npecial Notices forty cents per line, Minion, each insertion. each insertion.

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Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

AF Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Naturday, a week in advance of the date where-on they are to appear.

Ar Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in exof the regular rates. ectrotypes of pure type matter will not be The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at onceinterdicted.
We requet parons to notify us premptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

SPECIAL NOTICES.

Andrew Jackson Davis's Medical Office tablished at No. 63 Warren Avenue, Boston. Mass. Consultation and advice, \$2. Every Tuesday and Thursday from 9 to 12 A.M. Jy2.0

Dr. F. L. H. Willis may be addressed until further notice, Glenora, Yates Co., N. Y. Jy2 13w*

Dr. Jas. V. Mansfield, at 28 Dartmouth street, Boston, answers sealed letters. Terms 32 and 10c. Dostage. 4w Jy16

To Foreign Subscribers the subscription price of the BANNER of LIGHT is \$3,50 per year, or \$1,75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications Colby & Rich during the absence of J. J. of Colb Morse.

ADVERTISEMENTS.

HASLETT PARK Camp-Meeting

Michigan Spiritualists WILL be held at Haslett Park, commencing Aug. 3d, and closing Sept. 5th, 1887, including five Sundays, Haslett Park was formerly called Nemoka.

LIST OF SUNDAY SPHAKERS.

Sunday, Aug. 7-10:30 A.M., Bishop A. Beals, New York, inspirational speech and song: subject by the audience. 20 clock P.M., Hon. Glies B. Stebbins, of Detroit; subject, "What is Spiritualism", 7:30 P.M., Mrs. S. G. Wagner, of Ohio, inspirational speech, with poem and characteristics.

ner of Ohio, Inspirational speech, with poem and character delineations.

Bunday, Aug. 14—10:30 A.M., G. H. Brooks, Wis., medium, speech and psychometric readings. 2 P.M., Mrs. R. B. Lillie, Philadelphis. 7:30 F.M., platform tests and character delineations, mediums and speakers to be called by the audience.

Bunday, Aug. 21—10:30 A.M., Mrs. L. A. Pearani, Mich. 2 P. M., Mrs. Juliett H. Beverance, M. D., Milwaukee, 17:30, conference.

Bunday, Aug. 22—10:30 A.M., W. H. Blair, Chicago, Ill. 2 P. M., speaker selected by the manager. 7:30 P.M., speaker. Selected by the selecte

ONSET. ELEVENTH ANNUAL

Camp Meeting. FOR Circulars of Information, address E. Y. JOHN-BON, Onest, Mass. The meeting is held from

July 10th to Aug. 28th. All facilities for Camping, Stores, etc. Beaure to buy your Excursion Tickets for Onset, and denot get off at any other station than Onset. 186w Jy10

MRS. M. L. BLAIR, MEDICAL and Magnetic Physician. Office 14 Bulfinch street, Boston. Hours 9 A.M. to 8 P.M. 18*1 Jy20 the control of the control of the control of

STATEMENTS of Reliable Phenomena wanted for publication in FACTS, Drawer 882, Boston. ti Jyz.

Now on Sale. The Grandest Spiritual Work Ever Published. Voices from Many Hill-Tops-

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In Ages Past; In the Long, Long Age; and their Many In-carnations in Earth-Life and on Other Worlds, A Spiritual Legacy for Earth's Children. This book of many lives is the legacy of spirit Eoná to the wide, wide world.

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New England Spiritualists' Camp-Meeting Association.

Fourteenth Annual Convocation AT LAKE PLEASANT, MONTAGUE, MASS.

(On the Hoosac Tunnel Route, midway between Boston and Troy). July 30th to Aug. 29th, Inclusive.

SPEAKERS. Sunday, July 31st, Hon. A. H. Dailey, Brooklyn, N.Y.; Mrs. Fannie Davis Smith, Brandon, Vt. Wednesday, Aug. 3d, Mrs. Fannie Davis Smith, Brandon, Vt. ion, Vt. Friday, Aug. 5th, Mr. Albert E. Tisdale, Springfield, Mass.
Bunday, Aug. 7th, Mrs. Amanda M. Spence, New York,
N.Y.: Mr. Albert E. Tisdale, Springfield, Mass.
Wednesday, Aug. 10th, Mrs. Amanda M. Spence, New
York, N.Y. York, N.Y. Friday, Aug. 12th, Mr. Chas, Dawbarn, New York, N.Y. Sunday, Aug. 14th. Mr. Chas, Dawbarn. New York, N.Y. Mr. J. Clegg Wright, Philadelphia, Pa. Wednesday, Aug. 17th. Mr. J. Clegg Wright, Philadelphia, Pa. Friday, Aug. 19th. Mrs. R. S. Lillie, Boston, Mass. Sunday, Aug. 19th. Mrs. R. S. Lillie, Boston, Mass. Wednesday, Aug. 24th. Mr. Lyman C. Howe, Fredonia, N.Y. Mrs. R. S. Lillie, Boston, Mass. Wednesday, Aug. 24th. Mr. Lyman C. Howe, Fredonia, N.Y.

N.Y. Friday, Aug. 26th, Mr. J. Frank Baxter, Chelsea, Mass. Sunday, Aug. 28th, Mrs. C. Fannie Allyn, Stoncham, Mass.; Mr. J. Frank Baxter, Chelsea, Mass.

Binday, Aug. 28th. Mrs. C Fannie Allyn, Stohcham, Mass.; Mr. J. Frank Baxter, Chelsen, Mass.

PUBLIC TENT MEDIUMS.

Mit. JOHN SLATER, Mr. J. FRANK BAXTER, MRS. MAUD K. LORD, MRS. CARRIK E. S. TWING, DR. J. V. MANSPIELD, the writing medium.

MUNIC.

The Worcester Cadet Band, E. D. Ingraham, Leader, is a splendid organization, and a worthy successor of the Fitchburgt some thinking it equally as good as the latter. At all events we are sure of good music, and there need be no measiness on that score. Mr. Ingraham is a fine musician, and promises to spare no pains to give entire satisfaction to all. His Band has played at the Point of Pines and Nantasket to tummense audiences with great favor.

The Ingraham's Orchestra with furnish music for dancing at the Pavillon, and a good Prompter will manage the floor at each seasion.

The musicians will arrive at the Lake Saturday, July 30th, and remain until Aug. 20th, giving cholve concerts daily at 9:30 A. M. and ir J. M. On Sundays an additional concert will be given in the evening.

THEE HOTEL.

Under the management of H. L. Barnard, of Greenfield,

Under the management of H. L. Barnard, of Greenfield, the goulal and popular landlord of last scason, will be open for guests from July 1st. Address Lake Pleasant, Mon-tague, Mass. tague, Mass.

For particulars concerning transportation of campaquipage and baggage, leasing tents and lots, engaging lodgings and board, schedules of railroad fares, etc., etc., see annual circular, which will be sent post-jaid to any address by N. S. HENRY, Clerk, Lake Pleasant, Montague, Mass.

The Cassadagan,

A DAILY paper, published on the Cassadaga Lake Camption and benefit of the members of the Association, its patrons and the public, during the meeting of 187.

It will contain a brief synopsis of the leading discourses, the meaning of the contain a brief synopsis of the leading discourses. It will contain a brief synopsis of the leading discourses, a careful report of its interesting conferences, in which all are invited to take a part, a record of the public tests given, important arrivals, notices of mediums and such other matter as may be found interesting. The whole comprising a graphic record of the sayings and doings at the Camp. The meeting will cover a period of thirty-seven days, and the paper will be sold on the grounds at five cents a copy, or furnished to cottagers, delivered, at twenty-five cents a week; but in consideration of the advantage of knowing just what to depend upon, and how many to provide for, it will be furnished to advance-paying subscribers, by mail or on the grounds, at one dollar for the entire series.

PROGRAMME FOR THE SEASON OF 1887. The Spiritualists of Western New York, Northern Pennsylvania and Eastern Ohio, will hold their Eighth Annual Camp-Meeting on their camp grounds at Cassadaga Lake, Chautauqua Co., N.Y., beginning Saturday, July 39th, and closing Monday, Sept. 4th.

LIST OF SPEAKERS ENGAGED.

LIST OF SPEAKERS ENGAGED.

Saturday, July 20th, Jennie B. Hagan, Mass.

Sunday, July 31st, Jennie B. Hagan, Mass., and Lyman
C. Howe, Fredonia, N. Y.

Monday, Aug. 1st, Conference.

Tuesday, Aug. 3d, Jennie B. Hagan.

Wednesday, Aug. 3d, Lyman C. Howe.

Thursday, Aug. 3d, Lyman C. Howe.

Thursday, Aug. 6th, M. J. Colville, Boston.

Friday, Aug. 6th, M. J. Colville, Boston.

Friday, Aug. 6th, W. J. Colville, and Mrs. Cora L. V.

Richmond of Chicago, III.

Monday, Aug. 8th, Conference.

Tuesday, Aug. 10th, W. J. Colville,

Wednesday, Aug. 10th, W. J. Colville,

Thursday, Aug. 11th, J. Frank Baxter, Chelsea, Mass.

Friday, Aug. 12th, Mrs. Cora L. V. Richmond.

Maturday, Aug. 12th, Mrs. Cora L. V. Richmond and J.

Frank Haxter

Monday, Aug. 18th, Conference.

Tuesday, Aug. 18th, Valter Howell, of England,

Wednesday, Aug. 15th, Conference.

Tuesday, Aug. 18th, Walter Howell,

Friday, Aug. 18th, Walter Howell,

Friday, Aug. 18th, Mrs. It. S. Lake,

Saturday, Aug. 20th, Walter Howell,

Friday, Aug. 20th, Walter Howell,

Friday, Aug. 21th, Mrs. It. S. Lake,

Saturday, Aug. 22th, M. French, of Clyde, O., and Mrs.

H. B. Lake.

Monday, Aug. 22th, Conference.

Sunday, Aug. 21st, A. B. French, of Clyde, O., and Mrs. H. B. Lake.

Monday, Aug. 22d, Conference.
Tugaday, Aug. 22d, Mrs. H. B. Lake.
Wednesday, Aug. 24th, Walter Howell.
Thursday, Aug. 25th, Mrs. R. S. Lillie, of Boston, Mass.
Friday, Aug. 25th, Drs. J. G. Breet, of Hoston, Mass.
Baturday, Aug. 27th, Judge R. S. McCormick, of Franklin, Ps.
Bunday, Aug. 25th, Mrs. R. S. Lillie and A. B. French,
Monday, Aug. 25th, Conference.
Tuesday, Aug. 25th, Conference.
Tuesday, Aug. 35th, Dr. J. C. Bireet,
Wednesday, Aug. 31st, to be announced hereafter.
Thursday, Bept. 1st, Mrs. R. S. Lillie.
Friday, Bept. 24, to be announced bereafter.
Baturlay, Sept. 3d, Mrs. R. S. Lillie.
Bunday, Sept. 4th, Mrs. R. S. Lillie.
For Circulars, address MRS. M. J. RAMSDELL, Cassa-For Circulars, address MRS, M. J. RAMSDELL, Cassadaga Lako, N. Y. 183w J16

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THER-WORLD ORDER: Suggestions and

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Message Department.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their sarth-life to that beyond—whether for good or evil; that those who pass from the earthly sphero in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is our earnest desire that those who may recegnize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Electers of inquiry in regard to this department of the BANKH must not be addressed to the medium in any case.

Lewis B, Wilson, Chairman.

The Free-Circle Meetings

At this office have been suspended for the summer. They will be resumed, as usual, about the middle of September next.

SPIRIT MESSAGES, GIVEN THEOUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held May 6th, 1887.

Invocation.

Invocation.

Our Father, we lift up to thee our hearts in adoring gratitude at this hour. We feel the responsibility of life, we acknowledge its discipline, and we would bow before its law. Thou art indeed the ruler, the omnipotent power of the universe, and yet we can claim thee as the tender Father, too kind to be injust to thy children, too wise to err in any respect; so we may rely upon thy will and upon thy purpose, understanding as best we can that even through the shadows thou art leading the human race onward and upward, to grander experiences and higher conditions of unfoldment. We would, oh our Father, learn of thee and thy angel ones; we would gain instruction and influences of peace from thy blessed ones who come from heavenly worlds to minister unto mortal needs. May every heart present become inspired by the very best which angelic life has to afford; may every life, either of spirit or mortal, become purified and upilified through the experiences of the hour, and may all mingle together in sympathy and harmony of thought and purpose, until an atmosphere of concord and purity is generated that will uplift and strengthen all who come within its folds.

Questions and Answers. CONTROLLING SPIRIT .- You may now present

your questions, Mr. Chairman. Ques.—[By A. H. Nicholas.] Will you please tell us how many known phases of mediumship there are, and name and define them?

Ans.—It might be difficult to state to the sat-isfaction of all how many phases of mediumahip there are, for the simple reason that there is a difference of opinion, both among spirits and mortals, concerning this subject. We do not enumerate as many phases of mediumship as do certain Spiritualists and their spirit-friends, because we recognize many of those which are distinctly mentioned by such as being only de-grees of certain special phases of mediumship. Among the mental phases of mediumship we may mention clairvoyance; the unconscious trance condition; that of a partial conscious-ness and yet entrancement—very different from the unconscious condition; of inspiration; clair-audience; and also that power which is hardly understood as yet by mortals, which throws the medium into a psychological condition through which he or she may impart spiritual strength which he or she may impart spiritual strength and vitality to the drooping spirit or to the mentally-disturbed mortal. We will also enumerate among this mental class the phase of mediumship known to earth as magnetic, although this may also be classed with phenomenal phases of mediumship, inasmuch as not only spiritual power but also physical force is used through and by the medium in imparting mental and physical health or magnetism to the diseased and the insane. Among phenomenal diseased and the insane. Among phenomenal phases of mediumship we may mention that of the movement of objects, or physical medium-ship; independent slate-writing, or psychogra-phy; the production of forms, known either as materialization or etherealization, but which we predict, in the coming century, will be known and received and understood rather as etherealization. These are perhaps the most important of the phenomenal phases of Spiritualism, and from them may be classed many degrees of mediumship possessed by most all degrees of mediumship possessed by mortals. In addition to those mentioned in the mental range, we beg to offer that of automatic writing, where the hand of the medium is used independently of her brain; also that of writing-mediumship, where the brain is impressed by thought, quickly conveyed through the hand to the page; also in this order may be mentioned inspirational mediumship, wherein the brain of the medium is quickened or illuminated, its the medium is quickened or illuminated, its beart and I am sure they would not be afraid of me or of father or mother were we here in the body, and I do not see why this fear head come now when we approach, because best mental powers set in operation and con-trolled by spiritual intelligences who direct upon it their own mental vigor and force, and thus express through this agency not only their own grand thoughts, but perhaps may at times bring forth new and startling ideas of truth

ism is a philosophical and scientific religion."
Is that correct? Is Spiritualism a science in part? Are spiritual phenomena produced through magnetism or by magnetic forces? A.—To our mind Spiritualism is both a science and a philosophy; a science because, un der proper investigation, in accordance with its established laws, the truth of Spiritualism and its claims can be demonstrated to the mind

of man; that which can be absolutely tested and demonstrated to human conception or knowledge is a science, and Spiritualism can certainly be classed under that head. Spiritualism, to us, is a philosophy, because we can reason upon it; we can find not only a cause for Spiritualism, but a need; we can also trace it back to its source, and, as we have said, reason closely upon it. It presents philosophical ideas for the consideration of man; appeals to his reason and to the very finest sensibilities of his nature: it outlines for him a moral code of ence. To us, Spiritualism is not only a science and a philosophy, but it is a religion, as, in appealing to the highest and finest senses of humanity, it calls to man to look onward for something more holy and pure than merely material things can afford, and it most certainly does direct humanity to the imments. conduct, which, if he follows it closely and sin-cerely, will lead him up to diviner heights of knowledge as well as of happiness and experi-ence. To us, Spiritualism is not only a science things can afford, and it most certainly does di-rect humanity to the importance of a strictly good and righteous life, outlining a plan of right living which, in every essential point and attribute, means religion. The phenomenal part of Spiritualism is that which appeals to the outward senses of mankind, or rather it is thus generally understood; phenomena meaning appearances, something out of the usual run of the dissection of the dissectio human conception and of experience; therefore phenomenal Spiritualism is that which appeals to the external senses of mankind; it is
produced by the agency of magnetic and electrical forces, the magnetic being of that fine must employ at such places as this to give a recharacter emanating from the spiritual part of all things in the universe, and of man him-self; the electric being of a like nature to the magnetic, only that it holds its position more' in the physical, being a vital fluid of a physical nature, imponderable though it be imperceptible to the senses of mortals, yet purely physical in character and purpose, acting as an agent or conductor of the more reflued, magnetical force of which we speak, and, employ-ing these forces, the spiritual chemists and scientists who desire to demonstrate the power of spirit over matter through physical or material ways, make themselves known to earth, it may be through apparitions or form-manifesta-tions, it may be by the movement of physical objects, it may be by the production of inde-pendent writing, demonstrating their power and presence to the external senses of mankind.

circle of their lives with an understanding of what I bring. I however make the attempt.

I bring greeting to those who think of me sometimes, almost wishing I were back with them amid old-time associations. I do not wish them to feel in this way, for it is best that I should have reaped my experience and passed on to the other life. While there are many in whom I take a deep interest, there is one especially who I think needs my watchful care, one who is sometimes led into temptation—or perhaps I should not speak in that broad way. one who is sometimes led into temptation—or perhaps I should not speak in that broad way, of one who needs an influence of counsel, by which guidance may be given. I do sometimes try to get very close to that life, and endeavor in many ways to bring assistance to resist the temptations which come, that they may be carried under the feet and triumphed over. I do not speak as clearly as I would were I in private conversation with those toward whom I direct my thoughts, but I am sure I cannot be misunderstood.

I come here with the most friendly feeling

I come here with the most friendly feeling for the dear ones I have known, for former associates, for all who have given me a kindly thought; if they will seek an avenue through which I may approach them and give a personal communication, it will afford me much pleasure to meet them in that way. I am George B. Brown.

Charles Banks.

I am from Milwaukee, and that is a long distance when measured by miles, but to a spirit it is not far; yet I would rather have come to my friends in their own homes had occasion offered. It seems to me highly important that I should notify my friends of my continued existence. I have been living in the spirit-world a few years—quite long enough to feel that I am well grounded there—and I do not look for any sudden change to come to me.

My friends here on earth are plodding along in their own old way, and it seems to me as though they are blind concerning these immortal things. I have tried to make an impression upon them, but did not have the right kind of means, and they know nothing of my presence. I am from Milwaukee, and that is a long dis-

upon them, but did not have the right kind of means, and they know nothing of my presence. One friend of mine, who is interested in the furniture business, has attracted me to him many times; not that he requested me to come, for he does not know that spirits can return to take a conscious survey of their friends, nor does he know that they can manifest in any way; but he has had thoughts of me, and has wished he could have a good talk, as in former times; and in other ways his mind has gone out toward me and drawn me back to his side. out toward me and drawn me back to his side. I have ever attempted to respond, though he

knew it not.

I send greeting to all my friends, with affec-I send greeting to all my friends, with anectionate regards. I wish them to understand that life opens for me more promising and flattering, more useful, I think, than anything one can dream of on the earthly side.

I was not a Spiritualist. I did not know what life held in store for those who are called upon to give up the mortal, but I am learning it now, and I wish to convey something of the infor-

and I wish to convey something of the infor-mation to my friends on earth, that they may begin their lessons before they pass from the

I thank you, sir, for permitting me to come. I am Charles Banks.

Sarah Wood.

My name, Mr. Chairman, is Sarah Wood. I have sisters and other relatives living on earth, and they have attracted me to them a great and they have attracted me to them a great many times. I have friends, too, who were not relatives, but between them and me, I may say, there is a cord of sympathy which makes me long to meet them and to tell them of a brighter world. My parents are with me in the spirit-world, and we are together in loving association. We often visit our friends on earth, twing to make their lives herely and agreety.

trying to make their lives happier and sweeter.

I have many times thought that Rachel had
mediumistic powers. I am sure when her hand
shakes so at times that she feels the spiritual forces surging around her, and it is only a ques-tion of time and means for that power to make itself intelligently understood. I have tried to use her hand in endeavoring to pen my thoughts for friends, but I have not succeeded. I fear that she will be alarmed if she thinks the I fear that she will be alarmed it she thinks the spirits of the dead have any hold of her, because my sisters do not understand Spiritualism, and if they think of it at all, it is as of something ghostly and not to be meddled with. I want to disabuse their minds of this idea if I can. I want them to understand that Spiritualism means the demonstration of the never and uncapped the lore and life of these should come now when we approach, because we are not very different from what we were when here. Perhaps we have learned a little more and understand things a little better, but our love is the same, and we try to be gentle

bring forth new and startling ideas of truth and beauty evolved from the mind of their instrument, this being an educational process which spiritual teachers employ for the instruction of their mediumistic students on earth.

Q.—I have often heard it said that "Spiritualism is a philosophical and scientific religion." Is that correct? Is Spiritualism a science that the correct is spiritual that the correct is spiritual to the correct in the correct is the correct in the correct is spiritualism. ters live in Pittsburgh, Penn.

Robert Burgess.

This is a strange experience to me, Mr. Chair man, one that I have looked forward to and tried to undertake for a long time. This knowledge of spirit-return came to me after leaving the body. I watched its operations for some time, and talked with spirits who had been back to their friends and tried to learn of their proceedings; then it came to me how good it would be if I could only get to my friends on earth; but the thought that they would deny my coming and reject my advances deterred me from making the attempt for some time. Finally, I thought I was recreant in my duty by not making the effort, that I should at least try to tell my friends of immortality, of the life beyond the grave, and it would not be my fault, if I did the best I could, should they deny my coming and refuse to believe in me.

seemed to be a something tying me to the old life, a sort of fatality that was rather of the physical than of the spiritual. What it was, I know not; but for some time I lingered around the old scenes and associations, and knew but very little of the spiritual world itself. I am

port of the difference between the homes, the localities of the spirit-world and those I have localities of the spirit-world and those I have seen on earth; it is enough for me, and enough, I think, for my friends, if they can realize it, to know that there are homes, real, substantial and beautiful, there are localities filled with natural scenery, and beautiful surroundings for man after the death of the body; that there is consciousness, vital activity and intelligence and all things that are the realizable. gence, and all things that go to make up the real man, and that these things are not laid

down with the material form,

This would be a lesson wide enough and deep enough for my friends to study, if they would only care to pursue it, and I give this hint that it may perhaps open their eyes to something beyond the earthly vale. I come from Chicago.

couragement, because I know that my child is not only worthy of them, but she needs something of this kind. I would say to her: Dear child, you are doing your work well. I know it is sometimes hard, and sometimes you feel that unless assistance comes you cannot hold on. But you will: the ones that are dependent upon you are beautiful, and you will be given strength to care for them until they are strong enough to take care of themselves. I promise you spirit assistance and sympathy; I know this can be brought; notwithstanding the shadows surge around you on the mortal side, the light from above cannot be quenched, and shadows surge around you on the mortal side, the light from above cannot be quenched, and it must sometimes be felt, even though you do not understand from whence it comes. I have no material message to bring, no earthly gift to bestow: I have only the things that belong to the spirit; but I feel that they are powerful to work for good, and so I come with a mother's blessing and love to one in need.

You may announce me as Ruth Parker

You may announce me as Ruth Parker.

Mattie E. Smith.

As spirits who are traveling along the spiritas spirits who are traveling along the spirits and pathway, seeking an understanding of those finer forces that belong to the soul-life, we sometimes forget, or rather are not quick to recall the fact, that, in coming to earth-life, our friends feel the importance and need of some direct message from us. We do not consider that spiritual words may not appeal to their minds with the conviction or importance that they do to ours; and so I know it is true that they do to ours; and so I know it is true that very often in coming we speak the spirit-ual word and bring the magnetic influence to the interior lives of our friends, and they are disappointed, because they want something tangible concerning our past lives on earth, and things that may happen to them in time to come.

I have nothing to give of a material nature. I do not forget my past life nor the dear friends, and yet, when I look back, it seems almost like a dream; the surroundings, conditions, friends and their heartfelt love are clear to me, and I recall their tenderness with great joy. It gives me pleasure to visit them and try to assist

them Those little material effects which I possessed are of no service to me, and I am glad they have been distributed among friends, and I hope they will be useful. I have nothing to give but a wealth of love, sympathy and tender regard for the friends who remember and care to hear from me.

I am accompanied by dear ones who join me

in a pleasant home on the spirit-side. Julia and Hattie send regards and greetings to friends, and wish all to know that we are a united band, happy in our association and con-tented with our lot. I am Mattie E. Smith. I lived in Hartford, Conn.

Georgie McLellan.

I have been standing here hoping to say a word to one present. It seems to me, as I look over my past, that the greatest experience and over my past, that the greatest experience and knowledge of life I have gained has been drawn from the spirit-world; and yet I can hardly say that, because, through all the years that have passed since I entered the school of spiritual life, I have kept up a constant return to earth, and in attending upon my dear father I have gained much experience and knowledge of life, not only of human nature but of earthly conditions, objects and surroundings. It seems to me I have a double experience in gaining information from both sides which is very useful to me. I have been back many times trying to use my influence to help on the good work, and I am now trying to assist him in doing something which is, I might almost say, opening now, and is to broaden and become clearly defined. The past has had its trials and perplexitles, but spiritual guidance has been kept up all the way, and it has been seen many times. I know you have felt cheered by the thought that dear friends are around you. But I wish to say that it seems to me there is many times. I know you have felt cheered by the thought that dear friends are around you. But I wish to say that it seems to me there is to be a bright, good and especial work performed that will not only be made known in earthly life but will reflect brightness and cheer upon your spirit. The spirit guides are using their influences, and the work is to be done just as surely as the sun is to shine, and like that beautiful orb it will bring out fresh blossoms and a clear and beautiful life for othblossoms and a clear and beautiful life for othin store for them.

I asked the controlling spirit if I might say a few words; but I have not as good possession of the medium as I would like, yet I feel that I may be understood. I bring my love as strongly to day as at all times, and some day I hope to stand before you so clearly that you will see and recognize my presence and know what the angels have in store and have been doing for you. I am Georgie McLellan.

Report of Public Séance held May 10th, 1887. Questions and Answers.

QUES.—[By C. W. J.] Does a spirit who once lived in a mortal body ever inhabit the earth again and take on another mortal form? if so, what is its object? And if a spirit the second time, which of the two mothers will claim it in

Ans.—This question touches the subject of reëmbodiment, a subject which has been tabooed in certain circles; one that is dimly understand by mertals are all that is dimly understand the mertals are all the me derstood by mortals generally, and one that even spirits themselves—some of whom are highly advanced in certain departments of knowledge—differ upon. We believe that there is such a law operating in the universe—not an arbitrary one—which brings all souls under its dominion; but a wise regulation, by and through which those souls who have not gained their needed experience and discipline through contact with matter or material things, may take advantage of return to gather up such discipline as they need. There are certain intelligences or human beings brought to the earth who fail to gain that experience which will assist in the care of the car sist in ripening out their soul-powers. These persons on earth exhibit very feeble faculties, and do not gather up knowledge by the way, nor do they profit by such adventures or circumstances as they meet, and when they enter the spirit world, whether they do so in the early years of infancy or remain on earth to an old age, they come to that life unfitted to cope with its conditions, or to understand anything of its laws and surroundings. For such spirits as these the law of reembodiment obtains and through its operation they may at some time return to earth and take up a new embodiment, gather new experiences, gain knowledge and understanding, or rather find their mental powers brought into such a condition as will enable them to understand life and make the most of it, and thus be able to realize and cooperate with the laws of the spirithal world. You will find sometimes on earth that the mother of a child does not seem to be highly attracted to her offspring, nor is the child very much in sympathy with its maternal parent; you will discover there is a wide difference between them in opinion, in thought and general tendency of mind, and that the two may drift apart even here on earth; the law of maternal love does not seem to operate very strongly in that direction; and if the child or the parent be removed from earth, the survivor does not seem to mourn very deeply. And yet that child has a true spiritual mother somewhere in the universe, and that spiritual mother will be found them to understand life and make the most of verse, and that spiritual mother will be found sometime in the future. In the spirit world the parent and the child who are closest in symobjects, it may be by the production of independent writing, demonstrating their power and presence to the external senses of mankind.

George B. Brown.

I trust I do not intrude, Mr. Chairman. I thank you for your kind reception. I step in here as a stranger. I was once known is the city of Baltimore. I made that place my home, and I have relatives and dar friends still living in that old city, to whom hope to bring: a knowledge of ingirite communication. It is strange to them, for they move in pircles where spiritualism is almost a taboocal subject, at living the day with a sigh, and swell as she would spiritualism is almost a taboocal subject, at living the day with a sigh, and swell as she would like; and sometimes at hight, when the cares and in the discipline which it requires for its live they give it consideration they say in the heritage of knowledge of ingirite communication. It is she can get through as well as she would like; and sometimes at hight, when the cares and interesting the day are over, she lies down with another are needed about by consideration they severe as to bind the parent and the did who are closest in sympathy. And between whose soul-lives the law of affection operates to such a feetien operates. I have pathy, and between whose soul-lives the law of them together in bonds that period on a feetien operates to such a feetien operates to such a feetien operates to such a feetien operate to such a feetien operates to such a fee

will certainly marry sooner or later in the spirit-world; if so, is the married state there similar to that in earth-life?

A.—We have been taught, and we believe it to be true, from observation, that every spirit to be true, from observation, that every spirit has its counterpart somewhere in the universe; that eventually each spirit will find its counterpart, as you of earth term it; that it takes two souls to form a perfect unity of being and intelligence, and that these two souls, male and female, blend together in utter harmony of thought and of aspiration. When these meet in the spiritual world they will know and understand each other, they will come together, under the law of sympathy and perfect trustfulness, and coming together under this law. fulness, and coming together under this law, they will live together in peace and concord This constitutes true marriage, a perfect wed-lock of heart with heart, of soul with soul, of intelligence with intelligence, working out the best part of their being for their ultimate good. This makes up not only the perfect marriage state, but the perfect law of society, where all is harmony and peace, and where love ruleth every life.

George Denny.

I came here, and I thought I saw a bit of a chance to come in. It seemed as though I could slip in sort of easy. If I am in your way, just turn me out. It's queer, take it all together. It seems queer to me, when I hear people preaching in this way, so different from what I knew of; but when I look around me, and see the little patch of ground I've got, and the little hut of my own, I feel that it is all right.

right.

I used to work in the foundry, and I tell you, sir, it was pretty hot, and just as much of a hell as I have ever found. Sometimes it did seem as though I was running into grease altogether. It was a hard kind of life; but I did n't want to get out of it by slipping off the old body, you know, for I did n't know just what was coming beyond that, and it seemed to me I had better hold on as long as I could. Well, I did hold on the best I could, but I had to get out, and then when I found myself standing, on my pins and looking round on a place about as firm as this one here, I began to wonder if I had got to go to work in the foundry again; if that was what was meant by the hot place, you know.

that was what was meant by the hot place, you know.

But I didn't have to. I kept round these parts for a while, until I got sort o' used to the new way, I suppose; and I looked round at my friends and tried to help them a bit. It was no use; it didn't seem just right, and I got to looking round on the other side, and by and by I came across a little spot there, quite a good little home, and I found my mother was taking care of it. Now she was a sort of a good old body when she was here, but some folks used to say she didn't know much. Well, she seemed to be knowing enough to take care of things and have a tidy sort of place for me when I got there—and when I found it I was thankful for it.

I want to tell my friends I've got a nice

I want to tell my friends I've got a nice little home there, and it is pleasant: I do n't have to work in any hot place, either. Will you tell'em that for me, sir?

I want to bring them my greetings; I want o tell them I think a good deal of them all the to tell them I think a good deal of them all the time, and it seems as though I ought to get to 'em some way. I've been keeping around this place for a good while, hoping to get in and say a word, but this is the first time, and I am glad to be here. I hope sometime I'll get a chance to come and talk right out to my friends in their own houses.

I lived in Cambridge, you see, and I feel sort of at home round these parts, because I knew a good deal about Boston. Many's the time I've been down to the North End and the West End; I've done a bit of work there more than once. My name is George Denny. I wish I

once. My name is George Denny. I wish I could do something for you.

Mary Ann Lyman.

I would like to send a few words to Julia Lyman. I feel happy to come, to send my love, and to say that I have found things much better than when I lived in the body. I had dear friends, and those who were very kind to me, and there was much to make life pleasant, though there were trials, too; but when I realize what it is to be free from pain, not to have the worrying cares that used to come pressing upon me day after day, I can truly say, I am in a home that is brighter, and that I am happy. I bring my love I want all to feel that it is best for me—that life, as it has proved, has brought me that which was for my good. I am satisfied, and I wish my friends to be so.

I do see the trials that sometimes come, and the heavy cares. I want to help them bear them, if I can; at least, I want to give them my sympathy, and tell them how much I care I would like to send a few words to Julia

my sympathy, and tell them how much I care for them; how I try to look after and guide them, though I have had to learn all these things, and to study new lessons for myself. I was ignorant of spiritual life. I did not know l could come back and see my friends, and I have been trying patiently to learn about it, so I might be of some use.

There are kind friends with me in the spirit-

world, who also send love. They would like, if possible, to find a way back, with their words of cheer; and we are hoping that some day there will be ways and means provided in the locality of our old home, where we can communicate with those who are here. Sometimes it seems very dark around them, for they have not your light. It makes me feel sad that they do not know of these things, and I have been trying to make the effort for a long time to come and tell them of our life, and what a joy it is to find one's self freed from the weak, trembling hody—strong and calling in pay. trembling body—strong and active in a new life. Perhaps sometime we can do this better; perhaps we can come to our old homes, and tell of the spirit-world and of all that God has given to us. I am Mary Ann Lyman. come from St. John, N. B.

Lucy Wheeler.

My name, Mr. Chairman, is Lucy Wheeler. I was young in years when I passed away, and truly young in an understanding of life. I had never seen much of the world, and had but a dim idea of its great moving forces.

When I found massly in spirit 116 and understanding of the production of the second production of the secon When I found myself in spirit-life and under

When I found myself in spirit-life and understood my ignorance I felt almost faint; I did not know how I 'could possibly learn all the things that I ought to know; but I had kind teachers and patient guides, who have all the time been giving me their instruction and trying to help me understand the things of ilfe. I do not feel as discouraged now as I did, and so I come back, hoping to reach my dear friends and tell them of my life and what I have seen. It hurt me, at first, to think of passing away from the body; I was not quite reconciled; even after I had left that form I wanted, to be here with my friends, for I knew them and did not want to go among strangers, for I knew not want to go among strangers, for I knew nothing of the other life:

nothing of the other life;

Now I am satisfied, and I wish my dear, friends to know that I live and have the power of, reaching, them, and knowing something of their lives and what the years are bringing to them. I have seen the changes made in our family, and I know that while some have been sad others have been pleasant and prosperous. I can rejoice, with the bright things and symipathize with the sadness that comes to their hearts; it seems to me that all things are just right, sithough it may not seem so to the external of I look on them from the spiritual side, and I can tell how they are going to affect the

ternaica I look on them from the spiritual side, and I can tell how they are going to affect the future of, those to whom they come.

Aunt' Maria is with me on the spirit side, and foins in much love. She has a warm, large heart; she can day after day think of those who are here and at the same time care for those, with her in the spirit world. She has been very kind to me, and from her life I have gathered many lessons which I hope will be useful in my own career?

hard to follow here, and I thought I had done with allosuch work; but I want my friends to

England in India.

The Indian Prince Duleep Singh is reported to be engaged in an attempt to excite a united revolt on the part of the other Indian princes against the British government. This prince belongs to one of the oldest of the royal families of India. An ancestor, dying in 1839, left an empire of twenty million inhabitants, and an army of seventy thousand men. Prince Duleep Singh is an Asiatic in his appearance and features, and one of the boasted products of Christian missionarying in India. He had long been a resident of England, and receives a pension of a couple of hundred thousand dollars a year from the British government. This is bestowed on him in the hopes of pacifying him, the government regarding him as a great power for evil in regard to its ambition in the East. Ten years ago he remarked to an English interviewer that the time would come when the island of Great Britain would be the insignificant appendage of a gigantic Anglo-Indian empire.

"The Normans conquered you," he said to his English listener, "and you absorbed them; you conquered us, and we shall absorb you." He then believed that the government of England would be eventually administered from Delhi, and he had no idea that Russia would attempt to seize India. Now he looks at the matter differently, and is plotting with Russia to overthrow the British government in India. He has an Egyptian wife, whom he married in Cairo on his way home from England. Should the revolution succeed which he is reported to have in mind, it would deprive the British government of India, the richest perhaps of all its colonial possessions. Prince Singh refuses to believe that a small and distant island like England can always continue to rule so vast a colonial empire, and there are a great and steadily increasing number of persons who think so with him. In India alone, England rules a people five times the number of the inhabitants of the United States.

Eighty-seven different languages are spoken by them. While the total population of India is two hundred and fifty millions, the number of English-speaking people among them is but two hundred thousand. This is more than a thousand natives to one Englishman. One can readily see how perilous England's situation is in the event of an Indian revolution. In the last twenty-five years India has increased seventyone millions in population; in other words, she has added more to her population than the entire present population of the United States. About half of the entire exports of India go to England to enrich her revenues. While she thus receives about one hundred and fifty millions a year from India, she sends back of her own domestic products about two hundred millions' worth. India supplies England with cotton. coffee, jute, hides and skins, opium, tea, grain, indigo and wool, and could keep on supplying her with these things for ages to come.

The rule of England in India is entirely different from her rule of her other colonies. In place of the ballot and self-government are the bullet and cannon-ball. She governs by sheer terrorism. She proceeds on the assumption that the entire population are inferior creatures. The executive authority is vested in a Governor General, with an annual salary of one hundred thousand dollars, and perquisites amounting to forty eight thousand more. He is supreme throughout the Empire. Each province, however, has a subordinate Governor, many of whom in turn are controlled by the native princes; but they are limited as to the military force which they can command, and they are forbidden to send ambassadors abroad. The total English army itself in India numbers sixty-three thousand men, supplemented by a native force of one hundred and twenty-four thousand men. But in case of war the danger always is that these native soldiers will desert to the revolutionists, who, of course, are their brethren. To maintain this composite army in India costs one hundred million dollars a year, which of course comes out of the natives.

It is this heavy burden of needless expense. wrung from their labor every year by taxation, that keeps alive all the time the spirit of revolt. It is not to be wondered at that the natives are continually plotting to throw off this heavy yoke of a foreign government, that has no business in that distant and populous peninsula. The native armies of India outnumber the combined English army, by far the larger part of which is made up of natives, by hundreds of thousands. The Hindu states alone have two hundred and seventy-five thousand men, and the Mohammedan states seventy-four thousand men. These immense armies are made up of infantry, cavalry and artillery, with a plentiful supply of guns. And the natives of India are good soldiers, too. They have many times proved themselves to be such. They are thinkers and philosophers, and a very different race of beings from what people generally imagine them to be.

It is a matter of supreme interest at this time to inquire into their religious status as a people. Of the entire population, vast as it has been shown to be, the professed Christians number but a little over a million, more than half of whom are Roman Catholics. There are fifty Mohammedans to one Christian, The Hindus alone number in India more than the combined populations of Great Britain and the United States." The Buddhlats are as three to one of the Christians. The population is noteriously dense, and rapidly becoming more so. In an area of a little over one million square miles, or one-third of the territory occupied by the United States, there are about two hundred and fifty four million people, of whom the proportion of males is much larger than of females. A little multiplication of figures will show what such a population would mean for our own country. There are a number of large cities in India whose names we have never heard of. Calcutta and Bombay are larger than Chicago, and Madras is larger than St. Louis. Lucknow is a greater city than Washington, and Hyberadab has a population of three hundred and fifty-four thousand. "As compared with the United States, where we have thirty five towns of over fifty thousand, inhabitants, India has sixtv.

Although the work of education is making visible progress in this immense body of hu-man beings, there are more than two hundred thousand people of India who can neither read nor write. It is not to be disputed that the with all such work but I want my friends to know I could take them up in a broader way and follow them more completely from my paper of the dudational improvement of the spirit home; so I have not been blighted, nor do I wish them to feel so. I would rathen have them think I have been promoted to Higher them there more the been promoted to Higher them there more the been given me than I bould india, and at good desany in the world. A personal find here, My friends are the st. Justin Mon. I had a so can travel over the greater part of India by will be the strength of the sould be the control of the sould be the strength of the sould be the sould be the strength of the st as varied as that of the United States. The Himalayas are known to be the highest mountains in the world, while the entire peninsula is watered with majestic rivers. The territory, which is about half the size of the United States, is alternately plain, rolling land and hills. Its plains are immense in extent, and they are thoroughly irrigated, making the agricultural capabilities of India as fine as those of any country on the globe. The basis for a grand empire is to be found in these vast resources of population and nature. If the natives were united, instead of being the most disunited population in the world, they would have thrown off the English yoke long ago.

From Western Pennsylvania. To the Editor of the Banner of Light.

On Sunday, July 17th, Mrs. Cora L. V. Richmond delivered an excellent address in the Free Church at Columbus, Warren County, near this place. The subjects given by the audience were: "The Divine Mind; How does it Operate on the Individual?" "How can we best give the Spiritual and Intellectual in Man Dominion over the Animal and Passional?" These questions were very ably answered to

These questions were very ably answered to the satisfaction of all present. She was reëngaged to deliver another lecture at the same place on Sunday, July 24th.

Spiritualist audiences in this section are composed of some of the most intelligent men and women in the community. Most of them have grown out of churches as wheat is separated from chaff. In their early stages the church helped them, as chaff protects the wheat is ripened the chaff is in the way and needs to be blown off. Formerly this section, which is near Chautauqua Lake, was nearly all Methodist in persuasion; now not one person in ten its a Methodist, nor does one in four belong to any orthodox corporation. Rev. J. G. Townsend, by far the ablest minister the Methodists had, has grown out of the creeds of the dark ages, and established a school of New Theology at Bemis Point, on Chautauqua Lake—commencing August 5th with lectures by such men as Drs. Thomas and Swing, of Chicago, and other advanced religious teachers. The movement is doing much good.

Rev. Mr. Adams, of Dunkirk, the foremost minister of the Presbyterians, has also grown out of the chaff of orthodoxy. He will speak at the School of New Theology next month.

The people hereabout have become too large to be longer fed on unsatisfactory dogmas. At Sinclairville, for instance, there are three deserted "steeple houses"; and at Beaver Dam there are two deserted "steeple-house," with two others opened on Sundays to small congregations. Spiritualism, on the contrary, is steadily on the increase.

G. F. Lewis.

Corry, Penn., July 18th, 1887.

July Magazines.

THE COSMOPOLITAN.-Enlarged, with a newly designed cover, and otherwise improved, this month's number is issued from New York City instead as heretofore Rochester. The opening article is "A Lazy Town in Spain," by that vivacious writer, Louise Chandler Moulton. It is finely illustrated, one of its engravings, "In a Madrid Café," being the frontisplece. Other illustrated papers are "Monte Carlo: Its Games and Gamesters," by C. C. Welman, and "Royal Signatures," by F. G. Carpenter, accompanied by fac similes of those of Emperors Alex. I, and Nicholas, George III., Victoria, The Prince of Wales, Napoleon I. and III., Louis Phillipe, the King of the Netherlands and the Mikado of Japan. Interesting "Reminiscences of Horace Greeley," with portrait, several attractive stories, choice poems and a department for "The Young Folks," constitute the remaining contents. New York : Schlight & Field Co.

THE FREETHINKER'S MAGAZINE. - The leading paper is a Fourth of July address by Col. Ingersoll, delivered in 1876. Susan H. Wixon has a sound, practical article upon "The Higher Education," in which she claims that "the urgent demand of the times is for an education that shall embrace mental, moral and industrial training in a greater degree than has yet been known in this country for both sexes." Buffalo, N. Y.: H. L. Green.

THE VACCINATION INQUIRER. - Several proposttions are alluded to as presented, or soon to be, to the House of Commons, among them the motion by Mr. Picton to repeal the compulsory clauses of the Vaccination Acts, and that of Arthur O'Connor for the refection of the vote of £16,500 (882,500) for vaccination bonuses. The following item in regard to what is now the subject of considerable discussion is worthy of note in its bearing on vaccination in any form for any purpose: "Prof. Frisch went to Paris to study Pasteur's practice, and, repeating it in Vienna, he has been driven to the conclusion that it is illusory, and that in some cases it communicates the rables it is assumed to prevent." There has been a shocking death from vaccination at Haworth. The child was vaccinated in three places when three months old, and died thirty-two days afterward. The doctor made a special remark on the healthy condition of the child when he vaccinated it. Only one place "took," and when the child was brought for examination on the eighth day, the doctor vaccinated it in two places with virus from its own arm. This revaccination failed outwardly, but so poisoned the child's blood that it was soon a mass of corruption. London: R. W. Allen, 4 Ave

THE TRUTHSEERER. - Brief extracts are made from recent remarks of Alfred Russel Wallace on Spiritualism, the editor prefacing them by alluding to Mr. Wallace as "one of the keenest, most patient, and most successful seekers after fact and truth." London: Williams & Norgate.

Passed to Spirit-Life,

May 24th, Mrs. Myra E. Johnson.

May 24th, Mrs. Myrs E. Johnson,
Funeral services were held at her home, 228 Shawmut Avenue, Boston, and her remains were conveyed to Sliver Lake Cometery, Athol, Mass., for burlai. Mrs. R. S. Lillie gave the funeral address in most fitting words, paying a just and beautiful tribute to the life-work of the departed. Many friends gathered to mingle their sympathy with each other and the near friends in mourning. A beautiful foral display, including a pillow, in which was entwined with flowers of different shades the word "Rest," was tastefully arranged in and over the cashet. The "rest "has come, after years of physical suffering, illness and pain, borne with patience and hope. Many friends, including her husband, cared for her, and hoped with her for her recevery, but all efforts, including the best medical akili, failed to hold the dear wife, sister and friend, longer on earth.

Mrs. Johnson's early life was in Athol, where, in her childhood home, she first became interested in Spiritualism, adopting the faith, which was unbroken, to the end of earth-life, a faith that strengthened as the years rolled by. Her mediumistic powers were manifest early in life (more than thirty years ago), and many can now recall, with feelings of deep satisfaction, messages written and wrotal, in prose and poetry, from friends gone before, through the mediumship of this dear sister, now gone to join the friends "on the other side." Many are left to mourn her visible passence, but are cheered by the faith of immortality and spirit-onmunion. In this earth-life comes the lesson, insufest in the strong faith of this sister, seeming to be knowledge to her. While-she could give to others words frum spirit-friends, she relied, and without failure, upon the grow was the problems of the spiritual powers seemed quitkened, until it became to her a matter of conversation with spirits awith mortals. Friends mourn, but are comforted by the faith that, freed from the pains of earth-life, she row enjoys the happiness of the spiritual powers.

From near Varna, Ill., July 9th, 1887, Wm. B. Green. From near Varna, Ill., July 9th, 1887, Wm. B. Green.
He was born in Stamford, Conin., Jan. 18th, 1800, and
lived near Baratoga Springs until inheteen years of ago.
Then he moved to New York City, and remained there
until 837, when he came to Illinois and lived on a farm near
Varni until his decease. He became a Liberal; and a hard
contestor of the dogmas of the Christian religion. He embraced Spiritualism early in life, and was a subscriber to
the BANNER OF LIGHT for more than twenty-five years.
E. B. GREEN.

From Taunton, Mass., July 18th, Caroline M., wife of Elkanna A. Babbitt (formerly of Boston), aged 88 years.

She had always been a zealous advocate of Spiritualism, therefore she has not gone "a stranger to a strange land, therefore she has not gone as a stranger to a strange land, but knew where she was going, and that the loved ones would neet her. It was always a wish of hers that should Dr. H. B. Store or culive her, he should be called to officiate at the (uneral, and her request was compiled with.) The head of the company of the stranger of the company is the was one of the few women who has made the world better for having lived in it.

From Ayer's Village, Mass., June 22d, after a long and distressing tiliness. Mrs. Mary J., wife of James Sterens, formerly of New Hampshire, aged 87 Tears.

Bis has at last joined this son whom shase long mounted, and waifed, sometimes impatiently, to meet.

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Banner of Wight.

BOSTON, SATURDAY, JULY 80, 1887.

Onset Bay Camp.

To the Editor of the Banner of Light: Second week of camp-meeting ended and attendance increasing. There have been large accessions to the population this week, while the outward trains have been slimly patronized, showing that the majority of those coming in are settling down for the season.

The weather for the past seven days has been delightful; just enough sunshine, just enough rain, lightful; just enough sunshine, just enough rain, just enough breeze, and just about enough of everything to make one comfortable and contented. The mosquito, once the terror of sojourners in Onset, is now almost as much of a rara avis as the red man who formerly roamed its forests, and its presence is missed—not mourned. Somehow the unwonted excitement of Sunday has a depressing influence upon the inhabitants, and Monday is generally a very quiet day.

day.

Tuesday Miss Jennie B. Hagan concluded her work at Onset for the season, the subject of her lecture being "Was Christ One of the Trinity of Natural Man?" Every new lecture of Miss Hagan's seems better than the last, and as she is still hardly more than a girl it is hard to say to what heights she will reach. Her inspired poetical invocation breathed the very spirit of God. In the afternoon a mediums' meeting was held, over which President Crockett presided. Wedneaday morning, July 20th, Dr. T. A. Bland, of Washington, Agent of the National Indian Defence Association, delivered a very stirring appeal, taking as his subject "The Indian: What Shail We Do With Him?"

Wednesday, Thursday and Friday afternoons were given to Fact Meetings, presided over by L. L. Whitlock. The speakers and the speeches have been of an unusually interesting character this week.

Baturday morning, conference meeting. Prof. Cadwell. Mrs. Maud E. Lord, Mrs. Chase of Lyon. Byron Haskell of Boston, and Dr. Bland, contributed to the enjoyment of the meeting.

Saturday afternoon, Mrs. H. S. Lake. The subject of Mrs. Lake's lecture, "Heroes—Who Are They?" was a grand one and scientifically handled by the lecturer. Following is a synopsis: "There are some problems which, on this plane, we can never satisfactorily solve; for instance, Why is self-sacrifice more lovely than self-Interest? We can explain it only by saying that there is the germ of a spiritual sense in man, which harmonizes with the spiritual truths of the universe, as our love of beauty harmonizes with the blossoming rose.

"When ante-natal tendencies benumb the spiritual sense we are then common people, leveled to the low-errorder of human beings. It is no fiction that there have been those who bave been extraordinarily glitted, spiritual truths of the heart of whee self-mers, because it the defence of whee self-mers to be a spiritual sense in the defence of whee self-mers to be a spiritual sense in the defence of whee self-mers to be a spiritual sense in the defence of whe day.

Tuesday Miss Jennie B. Hagan coucluded her work

spiritually; these persons have exercised a stimulating power upon others; they have been moral heroes, because, in the defense of what they perceived to be a truth, they have gladly renounced material good. Such were Buddha, the founder of the religion of Asia; Confucius, the promulgator of a code of morality which has influenced twenty centurles; Jesus, the inapiring spirit of Christendom; Joan of Arc, the here-maid of Orleans; Martin Luther, the valiant monk of Wittenburg; Thomas Palue, the patriot hero, who first wrote 'The United States of America'; John Brown, the evangel of freedom to the slave; Ida Lewis, who risked her own life to save her fellows, and many more whose names have graced no printed page.

risked her own life to save her fellows, and many more whose names have graced no printed page.

"In the humblest walks of life we sometimes find children and feeble women devoting themselves to dependents with the most wonderful fortitude and herolsm, renouncing selfish ends and displaying marvelous spiritual power. These are they whose lives are a benediction and an inspiration to the race; whose herolsm is grander than that displayed on any of the red battle-fields of the world; for spiritual conflicts are more terrible than material ones, as soul is superior to matter." superior to matter."

Auperior to matter."

From the moment Mrs. Lake began her lecture until its close she was listened to with the profoundest attention, and it was the unanimous opinion of all that we received a feast of good things.

Sunday morning, 24th, the Hon. Warren Chase was the speaker. Mr. Chase was obliged to speak in the Temple, as for about an hour before the time for service we had severe showers; but rain did not have a fendency to keen the people from young to listen in

vice we had severe showers; but rain did not have a tendency to keep the people from going to listen to this grand old veteran of spiritual work, and well were they repaid for their pains, as the speaker was in his best humor, and his kindly pleasantry was never bet ter received than on this occasion. I give you also a synopsis of his lecture, but to be fully appreciated one should hear the sentences as they fail from his own lins:

synopals of his lecture, but to be fully appreciated one should hear the sentences as they fall from his own lips:

Air. Chase began by saying, for a thousand years scores of men spent their lives searching for the philosopher's stone, which would turn all metals to gold, which they believed to be the precious metal. It would have been a misfortune if they had found it, as gold is not the precious metal to mankind. It is fron, and it would be well if all the gold was turned to iron, with which we are now experimenting, and which carries our intelligence under the ocean and over the mountains, and enables us to travel with great speed from place to place. That search is abandoned, as the stone does not exist. Another class of men were searching for the clixir vitre, by which life could be supplied and death prevented. Had they found it and got possession of it, it would have been the ruln of the race, by stopping the transition through death to other and broader fields of development. Again we were lucky in their failure. Since the days of the alchemists, scientists have been searching equally in vain for the origin of life, which has no origin, as it is alchemists, scientists have been searching equally in vain for the origin of life, which has no origin, as it is eternal, being an element that is never increased or diminished, but appearing and rekppearing in new forms, as it is pressed out of one organic structure, soon appearing in another. In the vegetable, animal or

soon appearing in another. In the vegetable, animal or human kingdoms, the forms alone are ephemeral and the elements eternal, of which life is one.

The question of individuality in the soul-element exhibited in these external forms was the great question for science to settle. He had tried to do this in his late work, "Essence and Substance," as he found human beings passed through death without dissolution or diminution of individuality or mentality, and as he found some element evidently intelligent, and which was not the parents nor the cell nor the protoplasm, organized the body, and as he had no evidence that it was any one of the hundreds of manmads gods, he concluded it was the soul, the ego, and a unit indivisible and indestructible, and hence possessed of eternal life and forever respecting in new a unit indivisible and indestructible, and hence pos-sessed of eternal life and forever reappearing in new organic forms. He did not put any condence in the seventy-five thousand elergymen in our country who stand like guide-posts with fingers pointing to another life for us to succeed this, most of them teaching that it is by and in a renewal and resurrection of the de-serted and dissolved body, to be miraculously resur-rected by their God, nearly all of them declaring that no travelers to that life ever return, at least till the bodies return and that no messages aver come from no travelers to that the ever return, at least till the bodies return, and that no messages ever come from them, as they are beyond the bounds of time and space, which is really annihilation, as all existence is in both time and space.

He was quite severe on these blind leaders of the blind, with Dewitt Talmage at their head, relying, as they declare, on what they call words and communications from their gods and so conflicting that they

cations from their gods, and so conflicting that they teach hundreds of theories of that after life, nearly all teach hundreds of theories of that after-life, nearly all utterly ridiculous, and evidently false and fabulous as the ancient stories of the heathen gods. Turning to Spiritualism, he graphically portrayed the difference between its teachers and its evidences and those of the Christian churches, and said that any honest, candid and intelligent person on these grounds could get positive proof of the existence and return of friends, whose bodies were buried and decayed beyond a resurrection, by applying it a proper spirit of honest inquiry at the rooms of mediums on the grounds.

Of course we cannot do justice to this discourse in this brief sketch, but it was highly appreciated.

Sunday afternoon we had another grand lecture

this brief sketch, but it was highly appreciated.

Sunday afternoon we had another grand lecture from Mrs. H. S. Lake, she taking her subjects from the audience, and I can only say that it was good for us to be there and listen to the noble words as they were given to us by her controls. Mrs. Lake has left at Onset an indelible impression for good, and it is to be hoped we may have the pleasure of hearing her lecture again upon this platform.

Of our young brother, Edgar W. Emerson, who has given tests from the platform after each lecture, we cannot possibly do him credit; for to describe a fraction of the tests given it would not be in my power to do him justice. I do not wish to make comparisons between Mr. E. and others of the same phase of mediumship, but I will say that nowhere in this wide world can be found a better platform test-medium. Brother Emerson is not only popular on the platform, but immensely so among his fellowmen. When the Board of Directors voted to invite him to do the work he has so well done, they made one of the greatest bits of the of Directors voted to invite min to do the work he has so well done, they made one of the greatest hits of the season, and when President Crockett suggested a vote of thanks to him it was given with a will; I hotteed more than one, who voted double by raising both hands, and when the nay vote was called not one hand was raised, and, "It is a unanimous vote," says the President, and so it was—one such as few people get.

MEDIUMS AT ONSET. All who purchase the BANNER this week will find the All who purchase the BANNER this week will had the following list of mediums, their phase of medium-hip and place of residence, a very convenient directory for reference:

J. V. Mansfield, scaled letter and writing medium, Dr. Pratt's cottage, Pleasant Avenue.

Dr. A. S. Hayward, magnetic physician, Greenleaf

Cottage.

Dr. Fred Crockett, magnetic and elairroyant,
Owassa Oottage, Pearl Avenue.

Chas. D. King, clairvoyant and magnetic healer,
Eagle Nest Cottage, Pleasant Avenue.

Mrs. S. M. Wyman, magnetic healer, Pearl Avenue.

J. L. Wyman, M. D., physician and surgeon, Pearl Avenue, W. B. Ridridge, magnetic physician, Central House,

House, Mrs. B. B. Martin, magnetic physician, Onset Cot-tage, Union street, Dr. O. O. York, electric, magnetic and clairvoyant, a and Mosier, magnetic healers, West Central And the state of t

Berry Sisters, Berry Cottage, Park street, opposite Temple.

O. H. Bridge, physical, light and dark séances, C. H. Bridge, physical, light and dark séances, Longwood Avenue.
E. T. Johnson, physical, light and dark séances, Berry Cottage, Park street.
Mrs. J. A. Bliss, materializing medium, West Central Avenue.
Mrs. Bertha Fay, materializing medium, Maj. Griffith's cottage. Prospect Avenue.
Mrs. H. V. Ross, materializing medium, South Boulevard, corner of Fourth.
Mr. and Mrs. A. W. S. Rothermel, materializing mediums, Longwood Avenue.
John Weeks, musical and physical medium, Waban Avenue.

Avenue.

Mrs. E. B. Stratton, writing medium. Onset Place.

Mrs. E. B. Stratton, writing medium. 4th street David Brown, test and business medium, 4th street.
Mrs. A. B. Saunders, test and business, Park street.
Edwin Powell, clairvoyant and trance, Parsons Cot-

age. Mrs. A. Darling, business and test, Union street. Mrs. Jennie K. D. Conant, test and business, Park treet. Mrs. Cunningham (of New York City), test medium,

Area Contingent for New York City, test ineducin,
Acorn Cottage, Union street.
Mrs. Carrie E. S. Twing, mechanical writing, test
and business, South Boulevard.
Hattle Demond, test and business. Union Villa.
Miss J. M. Grant. Onset Cottage, Union street.
Mrs. A. L. Pennell, test and Dusiness, East Central
Avenue. venue.
Dr. Julia A. Spalding, business and test, Hotel Onset.
Louis F. Jones, spirit artist, West Central Avenue.
Mrs. M. Eugenie Beste, Nye Cottage, East Boule-

Mrs. S. R. Stevens, test and business, Hotel Onset. Mrs. Katie R. Stiles, Plummer Cottage, South Boule-

Mrs. L. N. Vierge, psychometrist, Plummer Cottage, John Slater, test medium, of Brooklyn, N. Y., will give test scances at the Pavillon.

Mrs. E. M. Shirley, psychometrist, business and test, Robbins' Nest, South Boulevard.

Mrs. Jennie Cole Biake, test and business, West Central Avenue.

Mrs. Jennie Cole Biake, test and Dusiness, west Central Avenue.
Dr. E. W. Hopkins, Boston.
Mary Eddy Huntoon, materializing medium, Prospect Avenue.
Mrs. Mellie D. Cofran, magnetic healer and spirit medium. Plummer Cottage, Bouth Boulevard.
Mrs. H. W. Cushman, musical, test and business medium, tent on Park street.
Mrs. Parmenter, cf Lowell, Association Cottage, opnosite Auditorium.

posite Auditorium.
Doubtiess this list is incomplete; but if any medium, inadvertently omitted, will leave name and address at Association Headquarters, the mistake will be reme-The following entertainments are to take place at

the Temple:
Miss Carrie Courtenay, select readings, Thursday

Miss Carrie Courtenay, select readings, Thursday evening, 28th inst.

Stetson's "Hidden Hand Combination," Friday evening, 28th inst.

The Association Assemblies every Saturday evening, George Cassell floor manager. These assemblies, as well as Mr. Cassell, the manager, are very popular, and all lovers of dancing will find it a pleasant place. The best of order is always kept.

There will be a repetition, on the ovening of August 5th, of the concert given at Berkeley Hall, Boston, under the management of Mrs. W. S. Butler, the proceeds to be donated to the cause of the Children's Lyceum. Miss Lucette Webster and George Le Clair will assist Mrs. B., and the little dancers who won such storms of applause last winter will take part. All who know the manner of Mrs. Butler's doing business will know what to expect at this entertainment, and no doubt this affair will be quite as successful as its prefecessor. Come one, come all, and help "Maggie" out in her good work.

Charlie Sullivan's "Old Folks" are announced for August 5th, and Prof. Crane's annual benefit will soon follow.

Mrs. S. R. Stevens, of California, is making many.

follow.

Mrs. S. R. Stevens, of California, is making many

Mrs. S. R. Stevens, of California, is making many friends here at the camp. May they continue to increase, as she is deserving of them all, by her pleasant ways and fine mediumship.

Prof. D. Lyman, of Washington, D. C., is with us for a time.

Mr. G. W. Bullard, of Dundee, Ill., is making his annual visit.

George T. Aibro, of Boston, can be found at Association Headquarters, where he has for sale, or will furnish on order, all or any of the publications of Colby & Rich; also for sale and will take subscriptions for the Hannel of Light.

Mrs. Raiph W. Ware, Mr. D. H. Kirby and wife, and Mr. C. C. Lewis and wife, of Boston, are here for a few days.

Mr. Smith Drake, Mrs. Alice Hardy of Malone, N. Y.

Mr. C. C. Lewis and wife, of Boston, are here for a few days.
Mr. Smith Drake, Mrs. Alice Hardy of Maione, N. Y., arrived the 22d inst.
Our genial triend, Mr. Eben Cobb, of Boston, and his busy wife, were with us two or three days. Mr. Cobb, as is usual, was promoted to the platform and gave us one of his very interesting talks.
Mr. E. B. Nye, of Banawich, is making his yearly visit to the camp.
Mrs. James A. Bliss, of Boston, gave a materializing séance on board the yacht Onset Belle Thursday evening, which was very successful considering the conditions available at such a place.
Mrs. A. W. Rudd and Mr. S. Fideld, of Pawtucket, are on the grounds.
Charles W. Clough, of Pawtucket, is on hand at his cottage, as usual, to keep you up to time. Mr. Clough is a firstrate watchmaker.
Mr. D. N. Ford, the Onset florist, has constantly on hand the best and most beautiful of the floral kingdom available.

hand the best and most beautiful of the floral kingdom available.

Mr. Gould, of St. Louis, Mo., President of Parker
Circle, is visiting Onset.

Mrs. Maud E. Lord and daughter were on the
grounds for a few days. Maud had to do a great deal
of hand shaking, for everybody was glad to see her.
She goes to Lake Pleasant for business this season.

Dr. A. H. Richardson, after having visited Harwich,
returned to Onset speeding Studay: from here he

returned to Onset, spending Sunday; from here he goes to Lake Sunapee. Samuel Rarker Prest, of Roston, paid us a visit of a few days.

of a few days.

Mrs. Mary P. Lovering, of Boston, is here for two or three weeks. Mrs. L. is Secretary of the Industrial Society connected with the Boston Spiritual Temple, and has recently been elected Corresponding Secretary for the ensuing year of the Boston Spiritual Temple Sunday service.

Mr. C. W. Odiorne and wife, of Boston, Mr. E. F. French and wife, of New York City, and Mrs. Dr. J. R. Newton are visiting the camp for a few days.

Prof. Cadwell, the well known mesmerist, arrived at camp, and will remain with us for awhile.

Mr. John W. Haines and wife, of Cambridgeport, like Onset so well that they will remain for some time, no doubt.

no doubt.
Miss Shelhamer has gone from our midst to enjoy a vacation among the hills of the old Grantte State.
The hotels have been doing a good business this week, and the outlook is very good for a generous sea-The following friends have registered their names

week, and the outlook is very good for a generous season's work.

The following friends have registered their names at the Association headquarters:

J. M. Cornell, E. B. Packard, Boston; B. J. Haskell, Everett, Mass.; Fred. Crockett, Nellie E. Whitney, Mrs. Martin, Mrs. J. S. Grant, W. W. Gleason, M. D. Isabelle Smith, E. P. Davis, Charles H. Bridge, Mrs. F. M. Bridge, G. D. Brabrook, Win, T. Conant and family, Mrs. A. Maraton, Miss Georgia A. Webber, Mr. and Mrs. E. F. French, Mrs. J. R. Newton, Mrs. Stelia Handy, Lizzie Richards, Mr. and Mrs. Eben Cobb, W. H. Darling, Mrs. J. B. Johnson and daughter Flossle, Mrs. R. L. Pike, Annie V. Chase, Ossie Stone, Mrs. M. A. Stone, Mrs. M. C. Chase, Mrs. C. S. Witherell, T. W. Ripley, Louis F. Jones, Mrs. C. S. Witherell, T. W. Ripley, Louis F. Jones, Mrs. H. A. Darling, H. E. Barney, Mary F. Lovering, Dr. T. A. Blake, Miss Dollte Milliken, Miss Lona Le Pavre, Miss Jennie Gray, Mrs. Nellie C. Parker, L. L. Whitlock, Mr. and Mrs. C. C. Lewis, Mrs. Ralph Ware, Mr. D. H. Kirby, Charles F. Ruggles, W. C. Chubbuck, Miss Sara Williamson, Olivia Shepard, Joseph Forrester, Mrs. Mary Forrester, Miss O. Rorrester, Mrs. Anna C. Barker, Mrs. B. B. Brown, Dexter Parker and wife, Charles R. Munger, Alvida M. Munger, Russell Munger, Edith Munger, Prof. J. W. Cadwell, Will A. Wilcox, Janet M. L. Albright, E. S. Brown, Mrs. Samtel B. Gregory, Mrs. Shirley V. Ellis, B. A. Stevens, Mrs. Annie R. Stevens, C. A. Pond, O. C. Pond, A. F. Cornell, Mrs. H. S. Lake, W. F. Peck, Buith A. Kemp, Mrs. Mary A. Brown, of Whitman, Hattie J. Johnson, John Slater, Lyman Rackless, Mary H. Hill, Mrs. A. L. Albright, E. S. Loring, Julius Carroll, G. Bessle Myer, Gertrude H. Hammond, Jennie B. Allen, Horace, Mary A. Brown, Or Whitman, Hattie J. Johnson, Mrs. E. P. Peaslee, Mrs. L. D. Francis, Thomas B. Vose, Sadie M. Swilt.

Sunday, July 24th, 1887. Sunday, July 24th, 1887.

DEAR BANNER-I have just listened to the earnest and eloquent discourse of Dr. Bland, publisher of the Council Fire, upon the Indian question, at the auditorium of this grove, and I cannot resist the temptation to express my approval of his brave and manly words uttered in behalf of an oppressed race and without hope of earthly reward. The Doctor clearly and tersely presents the situation of the Indian and his relation to our United States Government, and appeals to the justice loving public to sustain the "Indian Defence Association" in its efforts to protect the rights of the red man. So forcible and so convincing of their truth were the burning words of Dr. Bland, this day, that at their close the sum of innety-one dollars was collected from the audience in contributious and in subscription fees to the Indian Defence Association and the Coincil Fire—a result that proved the interest maintained for the Indian race by the sojourners at Onset Bay.

Dr. Bland appears a little pass and worn still, and Council Fire, upon the Indian question, at the audi-

and the Colucit Mre-a result that proved the interest maintained for the indian race by the sojourners at Onset Bay.

Dr. Bland appears a little pass and worn still, and his right hand is yet disabled from the effects of the railroad socident he encountered some four weeks since; but he tells me that, although considerably shaken up in his nervous system, he is grateful for the escape from great peril, and even death, that at the most effects of the important threatened him; and that he most certainly feels that an unseen power preserved his life in the midst of danger.

I need not dwell upon the beauties of Onset Bay at this season of the year, which to me are unsurpassed,

nor am I called upon to speak of the successful meetings held under the management of its Association, as these are duly reported to you by your regular correspondent from this place; but it is a pleasure to me to mention that on all sides I am met by pleasant words concerning the BANNER OF LIGHT and its management, from strangers and friends slike, and to say that these words of appreciation are gladly received.

M. T. Shelhamer.

A correspondent (A. S. H.) writes to us thus: "Dr. Huviar and wife of New York are at Onset Hotel. Dr. Huyiar has been convinced by and through his wife's exertion of the truthfulness of Spiritualism, and it would seem that he is further advanced in four months than some who have been studying it for years, and gets satisfaction wherever he goes. Whether he is easily satisfaction wherever he goes. Whether he is easily satisfaction wherever he neems of knowing. Before he was a Spiritualist, while traveling among the Indians, he thought the only; way to settle the trouble with them was extermination; but on listening to Dr. Bland's remarks at Onset he was so touched by the story of the wrongs inflicted upon them that he at once made eight mediums life members of the Association of which Dr. Bland is the able representative, paying to him eighty dollars for the same." Our correspondent closes by saying: "I learn that Dr. Huylar is a man of great executive ability and large wealth, which he is disposed to employ for the benefit of every philanthropic cause."

Lake Pleasant.

[From Our Special Correspondent.]

The fourteenth annual convocation of the New England Spiritualists' Camp-Meeting Association will open at this place Sunday morning, July 30th, for a five weeks' session. Dr. Joseph Beals, of Greenfield. President, will open the meeting with an address of welcome, and introduce Hon. A. H. Dalley, of Brooklyn, as the opening speaker. Mrs. Fannie Davis-Smith, of Brandon, Vt., will give the address of the afternoon, and speak again on the Wednesday following. The entire list of speakers, with their dates, is

afternoon, and speak again on the Wednesday following. The entire list of speakers, with their dates, is as follows:

Sunday, July 3ist, Hon. A. H. Dalley, Brooklyn, N. Y., and Mrs. Fannie Davis-Smith, Brandon, Vt.; Wednesday, Aug. 3d, Mrs. Fannie Davis-Smith, Brandon, Vt.; Friday, 3d, Mrs. Fannie Davis-Smith, Brandon, Vt.; Friday, 5th, Albert E. Tisdale, Springfield, Mass.; Sunday, 7th, Mrs. Amanda M. Spence, New York, N. Y., and Albert E. Tisdale, Springfield, Mass.; Wednesday, 10th, Mrs. Amanda M. Spence, New York, N. Y.; Friday, 12th, Chas. Dawbarn, New York, N. Y.; Sunday, 14th, Chas. Dawbarn, New York, N. Y., and J. Clegg Wright, Philadelphia, Pa.; Friday, 19th, Mrs. R. S. Lillie, Brooklyn, N. Y.; Sunday, 21st, Lyman C. Howe, Fredonia, N. Y.; Bunday, 24th, Lyman C. Howe, Fredonia, N. Y.; Wednesday, 24th, Lyman C. Howe, Fredonia, N. Y.; Friday, 26th, J. Frank Baxter, Chelsea, Mass.; Sunday, 28th, Mrs. C. Fannie Allyn, Stoneham, Mass., and J. Frank Baxter, Chelsea, Mass.; Test and conference meetings will be held on Tuesdays, Thursdays, and Saturdays of each week. In past years these conferences have been occasions of much interest.

much interest.
The following public test mediums are announced to

much literest.

The following public test mediums are announced to be present:

Mr. John Slater, Brooklyn; Mr. J. Frank Baxter, Chelsea; J. V. Mansfield, Boston; Mrs. Maud E. Lord, Boston; Mrs. Carrie E. S. Twing, Boston.

The Worcester Cadet Band, E. D. Ingraham, leader, will be present through the entire session.

The Ingraham's Orchestra will furnish music for dancing at the Pavilion, and a good prompter will manage the floor at each session.

The musicians will arrive at the Lake, Saturday, July 30th, and remain until August 29th, giving choice concerts daily at 9:30 A. M. and 1 P. M. On Sundays an additional concert will be given in the evening.

The usual entertainments will be given in Association Hall.

No independent conferences will be allowed, but all meetings will be appointed and controlled by the Association, and the laws, rules and regulations which have been in vogue for several years will be strictly enforced. The Wildwood Messence a new earm per

have been in vogue for several years will be strictly enforced. The Wildwood Messenger, a new camp paper, will be issued weekly. A large number of campers have already arrived, and the indications are very favorable for an old-time attendance.

favorable for an old-time attendance.

NOTES.

"Doc." L. Spooner will preside in his old place at the hotel.

"Prospect Cottage," the home of Mrs. George Allen of Greenfield, is now open. This is one of the prettiest cottages on the "Bluff."

Mrs. E. L. Tozler and family, of Brooklyn, are at their summer home on Broadway. Miss Julia A. Booth is one of the family.

Prof. A. H. Huse, the "Seer," and wife, have arrived for the season. Prof. Huse has been before the public half a century.

Mrs. J. F. Dillingham and tamily are at their cottage on Montague street. Mrs. Dillingham is an old camper here, and has been before the public as a medium for several years.

Don't forget to subscribe for the BANNER OF LIGHT. Mr. Frank L. Fletcher, Chairman of Committee on Police, Lights and Sanitary, is at his post of duty, one of the most important positions of the camp.

There is a larger call for cottages and rooms than there has been for several years.

The report of the "Seybert Commission" is regarded here as "stale, fat and unprofitable."

Parties from Los Angeles, Cal., Newton, Kan., San Diego, Cal., Brooklyn and New York City, Albany, N. Y., Boston and other places are registered at the Lake Pleasant Hotel.

There has been more painting this year than usual. "Heavenly Court" is correctly named. It is one of

There has been more painting this year than usual.

the prettlest streets "in town."

Landlord Barnard is rejoicing in the prospect of a full house.

J. K. Nevins, the florist, is doing a big business in

the sale of plants and flowering shrubs.
Capt. and Mrs. Rounsevill most ably represent the Bunker Hill District Come to Lake Pleasant and enjoy yourself for the next four weeks. next four weeks.

Mr. John Slater and sister, of Brooklyn, N. Y., came no camp on Thursday, 21st inst. Mr. Slater was very cordially greeted by his many friends here. He will have plenty of business.

Mrs. Annie Blakelin, of Lawrence, is at "Highland Norse!"

nome." There is a big call for cottages and tents. The friends from New Hampshire are expected

sooi.

Parties occupying lots here are invited to purchase the same, in accordance with an appraisal made by the trustees. Deeds are now ready.

August will be a busy month here—the crowd is multiplying.

Mr. and Mrs. W. R. Tice, of Brooklyn, arrived in camp on Friday. They came with carriage.

O. O. Poole, Esq., is stopping at Lake Pleasant Hotel.

iotel. Mr. James Wilson and wife of Bridgeport, Ct., are mong the latest arrivale in camp. Mr. Wilson is one of the directors of the Association, and a veteran in

he cause. The indications are favorable for the largest attend-The indications are favorable for the largest attendance that we have had for several years.

Recent arrivals at the Hotel: Henry Raymond, Kan.;

F. L. Wallace, New York; Mrs. S. J. Sargent and Mr. W. Sargent, Pittsburgh, Pa.; J. C. Earle, E. W. Perry, W. A. Smith, Boston; Mr. and Mrs. George W. Rogers, Newton, Kan.

W. L. Jack, M. D., of Haverbill, Mass., will not be at Lake Pleasant, as he has rented his cottage to Dr. Charles L. George, of Auburn, N. Y.; where will be found the clairvoyant medium, Mrs. M. M. Durling, of same place.

J. M. Y.

Lake Pleasant, Mass., July 23d, 1887.

Lookout Mountain.

The morning of Monday, July 11th, a conference was held in the morning, participated in by mediums and lecturers. In the afternoon, Mr. W. J. Colville's metaphysical class was in session, and in the evening Mr. Colville delivered an address that held the close attention of a large and deeply interested audience.

Tuesday, the 11th, Mr. Colville delivered the after Tuesday, the 11th, Mr. Colville delivered the afternoon discourse, followed by a number of fine tests by
Mrs. Porter. The evening was devoted to terpsichorean exercises, which all who engaged in them, as
well as some lookers on, greatly enjoyed.

In passing, it may be mentioned that the second
materializing réance of Mrs. Wells was very satisfactory: the conditions having improved, the results were
better. Before the séance was opened, the organist
noticed that Mrs. Wells was affected, and mentioned
the fact, and a moment after a large hand was thrust
out from the crevice in the instrument, above the keys.
This was in strong light, and the lady says she certainly was not dreaming. While Mrs. Wells was in
full view, "Kunice," a spirit draped in white, came
from the cabinet, talked for a time, then slowly dematerialized.

materialized.
Wednesday, July 13th. after the opening vocal ex-Wednesday, July 13th, after the opening vocal exercises and an invocation by Mr. Colville, George P. Golby gave, an address upon "The Necessary Attitude, i Mentally and Physically. of Investigators toward Mediums and the Spirit-World," in which he said: "Were it my province to dictate I should first require of every one who desires to investigate Spiritualism to make themselves familiar with the philosophy of it. Before investigating the phenomena they should be familiar with the laws of spirit control and power over earthly matter. All phenomena are of mental or psychic origin. Those who visit a medium and desire special and particular communications are apt to receive the reflex of themselves, for their positive minds affect that of the sensitive."

In the evening your music by Mr. Colby and an in-

Lake Cora, Mich.

The Spiritualists of South. Western Michigan will hold a five-days' Camp-Meeting at Lake Cora, August 4th, 5th, 6th, 7th and 8th, 1887.

4th, 5th, 6th, 7th and 8th, 1887.

Speakers engaged: Hon. L.V. Moulton, of Grand
Rapids: Mrs. E. O. Woodroff, of Bouth Haven; W. H.
Biair, Ohicago: Other speakers are expected.
Good vocal and instrumental music will be furnished. Miss Lora Burchard, of Paw Paw, will give some of her beautiful songs.

Dr. W. O. Knowles, of Grand Rapids, will be on the grounds to give clairvoyant diagnoses and hold public séances.

Mrs. Ollie Denslow is expected, and will give psychometric readings.

Mrs. Ollie Denslow is expected, and will give psychometric readings.

Lake Cora is situated on the T. & S. H. R. R.—four miles west of Paw Paw. A fine steamer and row-boats will be in readiness for pleasure seekers. A large horse-barn, with feed for horses, is on the grounds. Shelter in case of rain will be provided free. Parties driving teams will find good hitching bars and a man to attend to horses. Camping privileges free. A poice force will be on the grounds to insure good order.

order.
Tickets admitting to the grounds, ten cents per day;

Reduced rates on the M. C. B. B. and C. & W. M. Reduced rates on the M. O. R. B., and C. & W. M. R. R. have been applied for.
MRS. ELLA TOWERS, President, Mattawan.
L. S. BURDIOK. Vice President, Texas.
MISS MINNIE NESBITT, Secretary, Decatur.
MRS. ROXINA SHEFFER, Treasurer, South Haven.

Sunapee Lake (N. H.) Camp-Meeting.

To the Editor of the Banner of Light : Paying a visit to Blodgett's Landing, a few days ago. I found everything looking more beautiful than ever. Already many cottages are occupied for the seaever. Already many cottages are occupied for the season. Sunday, July 31st, is the opening day of Sunapee Lake Spiritualist Camp Meeting, which, in all probability, will be the largest and best meeting ever held on these grounds and new cottages built. The Forest House is under the management of Mr. F. E. Nelson, whose aim is to please all; the fact that there are many boarders at the hotel this season is good evidence of his success as a landford. This place, with its varied scenery and bracing atmosphere, cannot be surpassed in New England.

Newbury, N. H., July 20th, 1887.

Cassadaga Lake, N. Y.

The Camp-Meeting at the above locality is announced to open Saturday, July 30th, with an adnounced to open Saturday, July 30th, with an address by Jennie B. Hagan. The speakers engaged are Jennie B. Hagan, Lyman C. Howe, W. J. Colville, Mrs. Clara Watson, Cora L. V. Richmond, J. Frank Baxter, Walter, Howell, Mrs. H. S. Lake, A. B. French, Mrs. R. S. Lillie and Dr. J. O. Street, the assignment of days for each of whom will be found in our advertising columns.

There is to be a daily camp paper published, The Cassadagan, and the meeting of 1887 promises to be one of the most if not the most attractive and instructive that has been held at this popular summer resort of the Spiritualists of Western New York, Northern Pennsylvania and Eastern Ohlo.

Rindge, N. H., Camp-Meeting.

A report of the exercises during the week ending July 24th is received, which, we regret to say, reached us too late for insertion in the present issue. It wil appear in our next. We give the closing paragraph : appear in our next. We give the closing paragraph:
"The coming week we expect large additions to our
camp. Tickets from Boston and return are only three
dollars. Trains leave Boston at 8, 11:15 A. M. and 3:05
P. M. Be sure to change cars at Winchendon. For
circulars, address the President, Geo. A. Fuller,
Rindge Camp Ground, East Jaffrey, N. H.

Queen City Park.

To the Editor of the Banner of Light : I would like to correct an error in my letter of last week. The ticket from Onset to Burlington by the way of Lake Pleasant is \$8. I expect to be at Onset next Sunday, 31st, and shall leave the tickets with some one there to sell. Yours very truly, Brandon, Vt., July 23d, 1887. DR. E. A. SMITH.

Haslett Park, Mich.

By reference to the official notice on our 5th page, it will be seen that the forthcoming camp-meeting to be held at this popular resort Aug. 3d' to Sept. 5th, will present eloquent speakers for the Sunday services; week-day exercises, which promise to be varied and full of interest, are also to be participated in.

Foreign Item.

A neatly printed eight-page paper, bearing the title More Light, comes to us from Greytown, Waltarapa, New Zealand, the result of the efforts of two enterprising young ladies to make known the truth of Spiritualism, and remove from the mind of the public ignorance and misconception concerning it. In their opening address to readers they say :

"We have taken our place as workers in the field, ready to do hard service, willing to defend the facts we have experienced, and to stand in the front of the battle for truth. We ask you to do the same, ever remembering that this movement takes its origin not from the human side of life—that it will be directed to from the human side of life—that it will be directed to the accomplishment of its aims and ends not upon the mortal side of being—but that it arises in and is directed from the vast home of resurrected humanity; and our duty to that resurrected humanity is that we stand shoulder to shoulder, uniting our forces in one solid phalaux. And if we succeed in impressing this age with the practical demonstration of immortal life the consciousness may go with us when we pass to the other shore, that we have done our part toward ushering in the time when the world spail realize and all acknowledge the purity of the aims, the grandour of the ends, and the practical benefits of Modern Spiritualism."

Such a spirit of courage and determination is worthy the highest commendation. We wish the paper a de gree of success commensurate with the hopes of its publishers, and the worth of the subject it advocates

Chicopee Falls, Mass.

To the Editor of the Banner of Light :

Some time since I wrote you in regard to Spiritual ism here and my efforts to bring it before the public. For the past four Wednesday evenings I have opened my house and Mr. A. E. Tisdale has addressed us On the first evening we had about ten for an audience On the first evening we had about ten for an audience. On last evening the pariors and hall were full, and I feel grateful to him and his controls for the seed they have sown. Mr. Tisdale is a fine, open-hearted man, and his controls of a high order of intelligence. Any society engaging him will never regret it. May God biess him and his band. Our circles are improving each week. Manifestations are growing stronger. I devote one room entirely to them, and use it for no other purpose. Mr. Tisdale is the first medium to address an audience in this town.

Yours for truth, G. W. D. LYON.

July 21st, 1887.

Bridgeport, Conn. To the Editor of the Banner of Light:

Prof. Cadwell's lectures on Spiritualism versus Mesmerism proved very entertaining, as well as instructive. The professor is a powerful mesmerizer. He claims that spirit-controls are greatly assisted by their cialiss that spirit-controls are greatly assisted by their mediums being meamerized. He is also an able teacher, and has effected some wonderful cures while here. Though the heat was excessive, he held well-attended and successful entertainments, which closed the lecture season of our Society until September, when Miss Banks opens the fall course. The Society is in a flourishing condition. The coming season we hope to have many speakers and test mediums with us.

MRS. R. A. BLINN. MRS. B. A. BLINN, Cor. Sec'y of the Bridgeport Spiritual Society.

JAMES PYLE'S PEARLINE

THE BEST THING KNOWN FOR WASHING AND BLEACHING

IN HARD OR SOFT, HOT OR COLD WATER.

SAVES LABOR. TIME and SOAP AMAZINGLY. and gives universal antisfaction. No family, rich or poor, should be without it.

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white grade and always become the name of

BABY'S SKIN & SCALP CLEANSED PURIFIED AND BEAUTIFIED CUTICURA.

FOR CLEANSING, PURIFYING AND BEAUTIFY-ing the skin of children and Infanta, and curing tor-turing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the Cuticura Remedies are infallible.

OUTIOURA, the great SKIN CURE, and CUTIOURA SOAP, an exquisite Skin Beautider, prepared from it, externally, and CUTICURA RESOLVENT. the new Blood Purifier, internally, invariably succeed when all other remedies and the best physicians fail.

CUTICURA REMEDIES are absolutely pure, and the only infallible akin beautifiers and blood purifiers, free from poisonous ingredients.

Sold everywhere. Price, Cuticura, 50c.; Soap, 25c.; Resolvent, \$1. Prepared by the Potter Daug and Chemical Co., Boston, Mass.

Send for "How to Cure Skin Diseases." BABY'S Skin and Scalp preserved and beautified by Ou-



All people of Dyspeptic ways Should learn to lengthen out their days, When Indipection makes a call; Or Constitution, worse than all, Makes life a burden, bear in mind, In TARRANT'S SELTZER health you'll find,

Hidden Way Across the Threshold:

THE MYSTERY WHICH HATH BEEN HIDDEN FOR AGES AND FROM GENERATIONS.

An Explanation of the Concealed Forces in Every Man to Open the Temple of the Soul and to Learn The Guidance of the Unseen Hand.

Illustrated and made plain with as few Occult phrases as possible.

BY J. C. STREET, A. B. N., Fellow of the Order S. S. S. and of the Brother-hood Z.Z. R. R. Z.Z.

ILLUSTRATIONS.

The Oracle of Delphi; God, the Eternal Feuntain of All Life, the Great Infinite and Eternal Energy, from which All Things Proceed; The Gross of Autiquity and Other Sacred Symbols; The Wingod Globe and Other Gnestic Symbols; The Great Mystery of God in Man-the Interlaced Triangle; Illumination of Mentality; Monogram of the Three Mysteries and Other Symbols; The Gnestic Amuletthe Delphic Sacred Mysteries—The Hidden Things; The Many Mansions or Spheres and Firmaments. CONTENTS.

From Night to Light; God and the Divine Image; Sacred Symbols; Man and the Opportunities of His Life; Soul and Spirit Soul; The Astral Body; A World's Religion; Adept, Seer and Mediumship; Cultivation of Spiritual Glits, or the Guldance of the Unseen Hand; Spiritualization of Matter; Metaphysics, the Prayer of Thought, or Expression of Infinite Mind; Evolution and Involution; The Great Mystery, or the Hidden Way; The Many Mansions; Transactions or Thoughts from Other Tongues; The Temple Within; Gathered Sheaves; Across the Threshold.

The book is full octave size, and contains 537 pages, illustrated. Price \$3.59; postage 25 cents.
For sale by CULBY & RICH.

To Correspondents.

Noattentien is paid to anonymous communications. Name and address of writer in all cases indispensable as a quaranty of good faith. We cannot undertake to preserve ir return communications not used.

G. A. F., DAMASCUS P.O., SPARTANBURG CO., SOUTH JAROLINA: Our correspondent queries why it is that he has never seen spirit messages from those who lived in hissection of country published in the BANNER, while so many are represented from the Northern, Eastern and Western States, and asks us to explain. We submitted his letter to Spirit Father Pierpont, the President of our Public Circles,

and he replied as follows: Spirits presenting themselves at our Free Circle do so unsolicited. All are welcome, from whatever section of the country they may arrive. We have found a comparatively States, and we account for this on the theory that, owing to the atmosphere of conservatism and of prejudice existing in that part of the country, the spirits themselves do not feel the freedom of action in seeking to communicate which characterize those of other sections. Yet the world is rapidly advancing in spiritual knowledge, and the time is near at hand, we trust, when spirit communion will be fully open to all parts and to all people; and we would here say that all proper questions intended for the Banner Circle-Room may be sent to L. B. Wilson, the Chairman. These questions should not be inclosed in a sealed envelope, and

nust not refer to private personal matters. AMERICAN SPIRITUALIST ALLIANCE

MEETS AT 52 WEST 15TH STREET, NEW YORK CITY. ON THE SECOND AND FOURTH WEDNES-DAYS OF EACH MONTH AT P.M.

All Spiritualists are cordially invited to become connected with THE ALLIANCE-either as resident or nonresident members—and to take an active part in its work. THE ALLIANCE defines a Spiritualist to be: "One who knows that intelligent communication can be had between the living and the so-called dead," and all such are invited o become members. NELSON CROSS, President. o become members. Nelson Cros J. F. Jeaneret, Secretary, 44 Maiden Lane, New York.

Spiritualistic Meetings in Boston.

College Hall, 34 Easex Street.—Sundays, at 10% a. M., 2% and 7% P. M. Eben Cobb, Conductor. Engle Hall, 616 Washington Street, corner of Essex.—Bundays, at 2½ and 7½ P.M.; also Thursdays at 1r. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

1031 Washington Street.—The First Spiritualist Ladles' Aid Society meets every Friday. Mrs. H. O. Torrey, Secretary. rey. Becretary.

Ohelsen.—The Ladies' Social Ald Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday after-noon and evening. All are invited. Mrs. E. H. Pratt, President; Mrs. M. A. Dodge, Secretary.

Spiritualist Meetings in Brooklyn. Conservatory Hall, corner Fulton Street and Bedford Avenue,—Services every Sunday at 11 A.K. and 7 N. P.M.

Fraternity Rooms, corner Bedford Avenue and South Second Street.—Services every Sunday at 1/5 r. M. Children's Lyceum at 2 r. M. The Spiritual Liberary Union meets the first and third Saturday of each month at 8 r. M. Avon Hall, Bedford Avenue and Halsey Street, -Mr. John Blater holds meetings on Sundays at 8 P.M. and P.M. sharp.

Everett Hall, 396 Fulton Avenue.—Brooklyn Pro-gressive Spiritual Conference every Saturday evening, at 8 Spiritualist Meetings in New York. Spencer Hall, 114 West 14th Street.—The People's Spiritual Meeting every Sunday at 24 P. M. and Thursday afternoon at 3 o'clock. Frank W. Jones Con-

Adelphi Hall, corner of 52d Street and 7th Avenue.—Bervices every Bunday at 11 A. M. and 73 P. M. Uonference every Bunday at 2½ P. M. Admission free to each meeting. BT. LOUIS, MO.—The First Association of Spritualists meets at 24 F.M. every Sunday in Brandt's Hall Southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence collected from America and Europe. H. W. Fsy. President, No. 620 South Broadway. Isaac S. Lee, Cor. Sec., No. 142 North 13th street, St. Louis, Mo.

NEWARK, M.J.—The People's Burritial Fraternity holds meetings every Bunday evening at 7% oldock at Liberal League Hall, No. 177 Halsey street. Mrs. & Dom.

CHI GAGO, HAL. Avenue Hall, 160 250 street. Unli-dren's Lyopins, Bunday, at 114 F. N. Spiritus inthe and facilized. Meeting, 2. F. N. Medium's Leopyton, 2578 and third Tuesday evenings. Society Bocianies, second and fourth Tuesdays in each month.

CHRUAGE, RIAL—The Young People's Profession to Memory and Profession Avenue Hall. Wabsah Avenue and Sunday ovenings, at 7:65 o'elock.