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## The Spiritual Rostrum.

NO SOUL IS LOST.

A Lecture delivered before the Association of Spiritualists of Washington, D. C., BY SAMUEL WHEELER, Of Philadelphia, Pa.

[Reported for the Banner of Light by J. C. Rowland.]

"For what is a man profited if he shall gain the whole world and lose his own soul?" are portals of many of them, there arises forcibly words that we have read, and words from which we have been instructed in the past; Danté's "Inferno," "He who enters here and they suggest to us a few thoughts. It is a leaves hope behind." Go with me and look at terrible question to put to one's self; it is a those poor children of crime, the creatures terrible question to put to another, provided of circumstances, the creatures of education, we believed it to be literally true. "For the creatures of bad generation that are now what is a man profited if he shall gain the needing regeneration; and in the poorhouses whole world and lose his own soul?" We of your land, there see the possibilities, there might even go further and ask, "What would see the evidence, there see the fact exempliit profit a great nation if it gain the whole fied of the lost opportunities, of the lost moworld by conquest, and lose the liberties of its | ments, of the lost golden grains of beauty people?" But we are thankful for the fact that | that have been thrown away by those poor we do not believe that question to be capable creatures that are, as you and I, subject to all of an affirmative answer, in the sense of be- | that is good and all that is bad; and let us as lieving that any man's soul may be lost. And we are thankful for the fact that our country shall not lose the liberties of its people, but that it shall constantly progress toward that them, resolve that we will do all that we can which is better.

These words as interpreted by theologians some time in the future by our actions, by our that no souls are lost, but that many are in disbelief, or our failing to do right-we may lose darkness, constitute yourselves, each and every sidered it a burden to perform the respiratory our own souls. It is indeed a terrible thought! one, earnest and persistent workers in the And what would a man give in exchange for cause of uplifting the souls that are in darkhis soul? is also well to think of. But we ness on this and on the other side of life. It is are thankful for the assurance that we have said that a good man of whom we know, and in the light of the philosophy of Modern Spiritualism, in the light of the truth that we have | preached the law of love, and who taught othhad expounded to us, in the light of the reason that we profess to cultivate and know of-that God, that eternal principle of good, that socalled personality, or individuality, that which none can comprehend, but which men call God -we are thankful for the assurance that comes to our souls that that principle is love, and that in the economy of nature, as changes take place, as man dies and passes away, as man is born and passes from the cradle to the of us can do something for the uplifting and grave, as man gives up the ghost and goeth to the upbuilding of humanity. Realizing the the other world, we know not a single soul can fact that no souls are lost, but only that some be lost. Thank God-and when we use that may for a time grope in darkness, look not term, remember we are speaking of the princi- above for that which is higher and nobler. Let ple of good, not recognizing or knowing a personality-thank God for the assurance of our belief that God is love!

But while we do not admit the fact of the possibility of the soul of man being lost, the question to your mind, and to my mind, will start a train of thought, and each one may think out, may know of, the possibilities that have been lost, the opportunities that have been neglected in this life in the past, the opportunities that we may neglect in the future, and the opportunities lost in the other life will there bring their fruit and their reward for good works, which should be there as treasures. Each one of us is losing golden moments. Each one of us is losing opportunities and possibilities for good that never can to us return, and it is well for us to pause and ask ourselves whether we are not in a measure losing possibilities of our souls that might be to us grand mines of happiness, grand mines of joy and peace, if we would only act up to the highest light that is given to us here. Oh, the opportunities lost; the seasons of joy and gladness wasted because we do not do all we can! It were better for us if, instead of repining over the lost opportunities, that each of us should resolve here and now to waste no time in idle regrets, to waste no time in repinings, to close the book of our past, and never reopen it only with reference to higher action, and to resolve that each and every day of our lives shall be devoted to the possibilities of the future and the making of our life in the spirit-world all that we might wish and hope for.

As Spiritualists, there are reforms to which you and I can devote our time, can devote our talents, can lift up our voices in favor of, can carry the banner of peace and progress, and point our friends to that which is better than they have ever known. We may point them to the fact that over there in the land of progression no soul is lost. But we may point them to the opportunities wasted; we may point them to the fact that we are to-day building our spirit-homes, sending over there treasures

me very much, and I am happy to shake hands with you, Mrs. Stowe, who wrote it."

"I did not write it," replied the septuagenarian gently, as she shook his brawny hand.

"You didn't!" ejaculated the captain in amazement. "Why, who did, then?"

"God wrote it." she replied simply. "I merely did his dictation."—The New York World.

that we shall find safely invested when you and I shall pass from time to eternity; and that as we work here, as we act here, so it shall be with us hereafter.

As Spiritualists, oh, how grand the possibilities for us; as Spiritualists, how wide the field; as Spiritualists, how bountiful the harvest, as Spiritualists, what noble and grand achievements there are for us in this life, and what grand rewards in the future! There is not an evil in our land that it is not your duty and my duty to raise our voices against, and by the prayer of words, by the prayer of earnest work, by constantly putting our shoulders to the wheel, labor for the reform that is needed. And so shall we find that instead of losing our souls, even for a day, even for an hour, much less, as is shadowed forth in the Book, the possibility of losing them for all eternity-that over there we shall find all those who have passed from our mortal sight, and that not a single deed, whether of good or evil. shall have been forgotten.

The evils that are abroad in our land to-day it is your duty and mine to help wipe away. It is a sad fact that poorhouses and jails are dotting all this fair land, and each day, each week brings to us a call for more money for charities, more money for prisons, more money to suppress crime and the vice that is stalking abroad. It would seem as though the Christianity of eighteen hundred years had been almost a failure, and that to-day the thousands of churches that are pointing their spires heavenward and glistening in the light of the morning sun were mockeries, and, indeed, whitened sepulchres. Go with me to your prisons, and truly is it the fact, as we enter the to our minds the inscription over the doors of we view these instances, let us as we see these opportunities that have been wasted, let us as we see the regeneration that is attainable by for the uplifting of humanity.

Again, as a Spiritualist, one other the who in his life did many good things, and who ers that "all things whatsoever ye would that men should do to you, do ye even so to them"; it is said that at his death he went and preached unto the spirits in prison; and there is for you, as Spiritualists, and for me as a Spiritualist, and for every one of us as men and women who resolve to do all that we can a work on earth to do; and there is a work in the spirit-world to do, and each and every one us also realize that our God is a God of love; and that by-and-bye each and every one of us shall again hear the cry, "Come up higher" that by-and-bye we shall pass the iron door of the conditions of this life-the iron door with the crown of thorns above it-and shall come to the golden door with the crown of rosesa door that shall open to you and to me, and give us entrance into fields of eternal life, the land of continued existence, where we shall indeed realize the truth that no soul is lost!

### "God Wrote It."

Capt. Lewis Corwin's farm is three miles north of Sag Harbor, and situated on an arm of Long Island known as Hog Neck, but which latter-day dwellers find pleasanter to call North Haven. It is here that Mrs. Harriet Beecher Stowe, declining in health, is passing her time in the enjoyment of that repose and quiet which is deemed so essential in her present condition. Two weeks ago when the steamer Sunshine, from Hartford, arrived at the unpretentious dook at Sag Harbor, the crowd that waited its coming was unusually large. Some event was about to happen, for there was a marked degree of expectation on the faces of many who waited. Among the first passengers to land was an old lady whose hair was frosted as white as the foam blown among the pebbles on the beach. She walked slowly, leaning upon the arm of a bearded, muscular-looking young man of about thirty, her son, Rev. C. E. Stowe "We are in hopes," says the young clergy-man, "that her trouble is merely temporary, and that she will return to Hartford in the fall fully recovered."

One evening about twilight, as Mrs. Stowe was walking alone in the garden, as is her cutom, she was approached by the captain. He

held his hat respectfully in his hand.
"When I was younger," said he, "I read with
a great deal of satisfaction and instruction
'UNOLE TOM'S CABIN." The story impressed
me very much, and I am happy to shake hands

A STRANGE DREAM.

BY S. T. SUDDICK, M D.

While talking the other evening with an old and valued friend, who is a physician, the conversation turned on visions and hallucinations, and my friend related a dream which he had experienced, and which seemed to me so remarkable, that, for the benefit of psychologists and metaphysicians, I will record it.

The dreamer in question does not belong to any religious sect, though he believes in the existence of a Supreme Being, and thinks that the good or evil deeds of men will meet an appropriate reward or punishment even in this life. He said :

"I am not a Spiritualist, as you well know; neither am I superstitious in regard to dreams; but I choose to regard this experience, or dream, if dream it may be called, as different and distinct from the ordinary affairs which we call by that name. I thought I had been killed, seemingly by a railroad accident. My body lay upon the ground beside the track, upon which an engine and some cars were standing. It was gashed and mutilated, while I was sitting under a tree a few yards distant. I remembered nothing whatever previous to or during the accident. I had simply 'shuffled off this mortal coil,' and was now sitting as described, waiting for the life or animal heat to come out of the body and enter myself, which it presently did. It seemed to be a process of disentanglement of my selfhood, or life principle, from the mortal, or per-

"I suffered no pain or other disagreeable feeling, and was only waiting until this disentanglement should be concluded, which I in some unaccountable way understood would occur as soon as the body before me became perfectly cold. For the body itself I cared nothing; I looked upon it with as little feeling of regard as a butterfly would be supposed to look upon the chrysalis from which it had just escaped.

"I seemed to be the warmth, the electricity, the life of the body; and as I gathered myself rigid. I say 'I,' for my form was just as perfect in shape, feature and feeling as it had been before the stroke that broke the 'silver cord with which I had been manacled to that earthly clod. As the sensatory nerves come to the suras this sensatory part of my body came grad- part of it on awaking. ually to me my form seemed to round out to in the flesh. Although in life I had never conact, my first exclamation, on finding myself ful to be relieved from the trouble of breath- sum of it, I asked him if he still liked it. ing.' Lungs, or the need of them, were no part every physical instinct or desire, had perished with that mutilated body yonder, now lifeless, stiff and cold. I was all mind, spirit, soul. Though retaining the natural form of mortals, I was perfectly, infinitely at ease, infinitely conthirsty nor weary; but a sense of infinite pleasure and happiness pervaded my whole being.

"The first place I thought of was a small town in Missouri, where I once lived, and, presto! 1 was there. Oh! how light I was! light as thistledown borne on the breath of a summer evening. As I passed up the street I met several old familiar friends, but none of them took any notice of my presence. In my rambles it being the dinner hour, I found the offices all deserted until I came to that of the circuit

"My old friend, George M., who had occupied that position for many years, but who had died some time since, was sitting in the officechair at the table, engaged in looking over an old record.

"He turned as I entered, and his face brightby the hand with a 'How are you, Doc?' then motioned me to a chair and sat down himself, placing his legs on the table, as was his habit in life. He was surprised to see me, and made some remarks about the change we had both undergone, which people call death. His exact words I could not remember on awaking. He had evidently not heard of my demise, but my seeing and recognizing him (a spirit) was sufficient evidence to him that I had severed my relationship with the flesh.

him if we were not to be transported to some far-away clime, as we had been taught by the tenets of our religion to believe.

don't need to go anywhere unless you choose to, but you can go anywhere you please. You wish, until you get accustomed to this life.' I asked him how that could be?

"He replied, 'You remember in the other life your mind wandered at will, but to go anywhere you were compelled to walk that old carry it like any other piece of baggage; but appears. I almost believe it will be that way. now you have no baggage; you are all mind, all soul; and when your mind wanders anywhere you are there.'

"Just then I thought of a room in the house

remember distinctly the contents of the room, | does not the Scripture speak of a 'new earth, one present, and I thought I would sit down and wait till my father-in-law came in, whom I then remembered wanting to see me on a matter of business. Suddenly I thought of my friend in the court house, whom I had left so unceremoniously, and in an instant I was there again. He was still sitting where I had left him. He laughed heartily at my impromptu exit and reappearance, and said that it was a most difficult thing to learn to hold one's mind, or self, in one particular place, in that condition of perfect freedom of action. I then remembered that I did not see anything on the road in passing from place to place, and asked my friend if it were always so.

"'No,' he replied; 'you will learn in time to travel, and see the road, or any part of it, this evidence is by no means confined to perwhile traveling. Remember that in this state we do not walk or ride, we simply think ourselvės along. You are all mind now, all thought, and whatever particular place you wish to see, all you have to do is to first think of it and you are there. If you wish to see the points through which you pass, think all along the road to your destination.'

"'How will I find friends whom I wish to see?' I inquired.

"'You will have to find them as you always did,' was his reply. 'Go and hunt for them. We have no more knowledge of their whereabouts than we ever had, but our facilities for traveling are so great that if we know their We cannot converse with friends who are yet a woman, and as she came nearer, he recogin the flesh; they cannot see us nor hear us nized her as a sister whom he had left in Engthink!

were not talking as we do in mortal life, but believing her to be his sister in the flesh, were just thinking to one another.

room; some who had experienced the change | ment when he had come so near as to be alcalled death came and greeted me cordially, most able to clasp her in his arms, she comcongratulating me on having escaped the menced perceptibly and rapidly to fade from bondage of the flesh, while those who had not; his sight, and in a minute or two she had vanfrom its embrace it became lifeless, cold and undergone this change ignored our presence ished.

'The clerk came in with another gentleman

satisfied expression.

very fond of accumulating money, and as the neighborhood. freed from the body, was: 'Oh! how delight- men at the table were counting a considerable

I have no wants to supply.'

"I then, for the first time, thought of my wife and daughter at home, and in a trice I was with them. They were preparing dinner, tented; and this feeling of contentment con- and I noticed that it was past one o'clock. having no want to gratify. I was neither too and had delayed the meal, thinking I would cold nor too warm; I was not hungry nor come. Here a blank occurred in my dream. Then I was in my old home again, and met and shook hands with an old colored woman whom I had attended in her last sickness. She seemed very glad to see me, and we talked for some time, but I cannot remember the con-

daughter were about their household duties as before, but their faces were sad and tearthrough the town I entered the court house; stained, and their eyes were red with weeping, and both wore mourning garments. Strange to say, I was not in the least affected by their sorrow, but looked upon it with as little compassion as a father would look upon a child crying because its cob house had tumbled down. Indeed, all their joys and sorrows, their plans and labors, seemed frivolous to me as child's play. I could hear their conversation, but could not converse with them. But ened into a smile. He arose, shook me heartily even this did not distress me. I felt in this matter very much as a man would feel who, coming home with a bit of news and finding his wife occupied with domestic duties, concludes to defer imparting it to her until she is ready to listen. I felt that the time was short. I could afford to wait. On one of my visits to my late home I found that my wife was sick, and I watched her illness with some degree of interest, hoping that it would end fatally.

"Life now was a continual reception. New friendships were being formed each day, Mr. 'After conversing with him awhile, I asked M. introducing me to all with whom he had become acquainted, and they in turn presenting me to others; and each one of these newformed acquaintances proved to be exceedingly "That is all a mistake,' he replied, with a interesting and agreeable. I had not much laugh that was peculiar to him in life. 'You time to think of my family or friends from whom death had severed me. Besides, many will be likely to change places oftener than you crossing the mysterious dividing line, and our greetings were warm and sincere. I noticed once been dwellers on the earth; and I apwas left behind, the good only being immortal."

"I have thought over this dream a great many times," continued the Doctor, "and the dicated. Capt. C. was the first to speak, andhulk of a body along, or get a conveyance to more I study about it the more reasonable it omitting names-I will endeavor to give his

"The doctrine of being separated from our me. loved ones at death and transferred to some a distant city, I was there immediately, and tuture such as my dream pictured. Besides, with a shift of wind for Buffalo. As we had

bed, stove, chairs, bureau, etc. There was no and intimate that it shall be our future habitation? Did not John see the New Jerusalem descending from heaven and resting on the earth, and hear a voice saying, 'The tabernacle of God is with men, and he shall dwell with them?""

Bonne Terre, Mo.

GUIDE-BOARDS ON THE WAY TO A FUTURE LIFE,

BY DR. S. D. PACE.

By inquiry the curious reader may find in almost every household the record of events, well authenticated and free from the semblance of collusion or superstition, which carry with them the evidence of a life beyond this, and sons who accept the truths of Spiritualism.

Many years ago the writer resided in Canada. near Port Stanley on Lake Erie. The country was new, or but partially developed, and the present site of many beautiful farms was then a wilderness. There came into this neighborhood from England, about the year 1854, a man named Joseph Brumpton, who purchased a piece of wood-land, and with the industry characteristic of his people he immediately commenced to subdue the forest, with a view of making for himself and family a home. He had been in Canada a year or two, and was still engaged in clearing land. One day he happened to be employed in a field by himself, and lookhomes or resorts we can easily find them. Ing up from his work he saw approaching him land. Having no suspicion that the person "I now noticed for the first time that we whom he saw was in reality a spiritual being, he started to meet her and welcome her to his "At this point several persons came into the humble home in America, but to his amaze-

This wonderful appearance and sudden disappearance caused a very severe shock to whom I did not know, and the two took their Brumpton's nervous system; in fact, he was places at the table, my friend George M. hav- obliged to return immediately to his house and ing vacated the chair. I heard and understood retire to bed. Many comments were made upface over every portion of the human body, so | all their conversation, but could not recall any | on the affair at the time, and the whole neighborhood were much interested. Some, of "Every one I met, with whom I had been course, doubted the genuineness of the vision, perfect symmetry, becoming an exact 'curl' of | formerly acquainted, had a familiar look, but others thought him slightly demented, but permy former self. I felt, by a sort of intuition, I readily distinguished those who had passed | sonal criticism of the man was very much disthat I was forever free from all earthly pain and | that strange dividing line from those who had armed when in about two weeks from the date care. An intense, overwhelming sense of in | not; the latter looked graver and older grown, of this occurence, a letter bearing the date and and as understood by the Christian, seem to comes to my mind; and with that thought I finite rest and security pervaded me, such as while the others were younger in appearance, postmark of a village in England reached imply the possibility that it may be -that at shall close. As Spiritualists, realizing the fact no mortal could ever conceive or imagine while and on their faces was a peculiarly serene and. Brumpton, containing the news of the death of the sister whose appearance to him in the "My friend George M, was in his lifetime field had produced such a sensation in the

> I was fully conversant with the facts in this case, so far as they related to the nervous pros-"'No,' he replied, 'I have no use for the ! tration of Brumpton. I heard his story the of my present economy. Everything mortal, stuff whatever. I used to like it because it day after the alleged appearance of his sister was a means of supplying my wants, but now in the field, from his own lips, as he lay upon his bed in great agony of mind. I also read the letter, post marked as I have before described. and carrying with it unmistakable evidence of its genuineness. This letter gave the date of his sister's death, and this date corresponded sisted not in having every want gratified, but in | They had evidently not heard of the accident, exactly with the date of her spiritual appearance in America. Collusion was simply out of the question in this case. It will be seen by reference to the date that this manifestation occurred years before the time of ocean telegraphy. It would seem all candid persons should agree that this occurrence carries with it a lesson which teaches that the spirit does not become extinct with the death of the body; "Then I was again at home. My wife and that it retains its individuality, and that the forms of our departed friends bear such a striking resemblance to the earthly body as to be easily recognized by the friend or friends who may be so fortunate as to see the spirit.

Only the day before yesterday I was in conversation with two elderly gentlemen, one a retired Lake captain. Both of these men had been active in business, and physically and mentally well preserved for their years. Our conversation was at first upon political topics, but finally became somewhat metaphysical. Capt. C. remarked that he had no evidence of a life beyond the grave. "I have read the Scriptures," said he, "and can find nothing satisfactory to me. I have conversed with ministers who are supposed to understand all about these things, and I find them to be fully as much in the dark as myself upon this great question. I find no evidence, no word of encouragement in my search for a future existence, and I am strongly inclined to the belief that death means for man an eternal sleep."

The other gentleman seemed to have more hope, and argued that the evidences of immortality were seen in all Nature; but when he attempted to point out the footprints, they were found to be vague and of but little practical use; in short, he was not clear in his arguments drawn from Nature.

I then stated my belief that there was evidence of the continued existence of the soul, whom I had left behind were approaching and or spirit, after death, and that this evidence came directly from the spirits of those who had that all that was evil or disagreeable in them pealed to them individually to state whether, in looking back over their past lives, they could not discover some footprints such as I had instory, in substance, at least, as he gave it to

"About thirty years ago," said he, "I was distant region, always seemed a little improba- | first mate with Captain J. S. on board the ble to me. It seemed as if the soul were held American schooner C---. We were weatherof my father-in-law, and although he lived in in a continued probation. I should like a bound at the port of Milwaukee, ready to sail leisure, Captain S. invited me to take a stroll up town. As we were walking lelaurely along we passed a small, unpretentious-looking little cottage, opposite which Captain S. came to a stand-still, and, pointing toward it, he said addressing me by my first name: 'They tell me there is a very strange person residing there; they say she knows everything; sup pose we give her a call.' To this I assented, and we both entered the cottage, and met a plain looking, middle-aged woman, who pointed us to seats. The Captain soon opened the conversation by saying, 'They tell me you can tell us most anything, and we came to see if you could say something interesting to us. The woman disclaimed any superior knowledge, but said : 'Sometimes the spirits tell me what they see or know; and should they do so now I will give you what they give me.' She then rested her head on her hand for a few moments as though listening to something being whispered into her ear; then turning to Captain S. she said: 'You have a letter at the postoffice; this letter brings you bad news; it tells of the death of your little eight-year-old daughter (calling her by name).' Some other things of minor importance were then communicated, and after placing a coin in her hand we went to the post office, where, sure enough, the captain received a letter announcing the death of his daughter. I am well satisfied," said Captain C., "that Captain S. had no! intimation of the death of his daughter, except that received from the woman, until he had opened and read that letter." When Capt. C. had finished his story, I turned

to the other gentleman and asked him to give his experience, if he had any, touching this question. "Well," said he, "when I lived in L County, (naming a county in the interior of this State.) I was at the farmbouse of Mr. K. (the abbreviation I make myself, the full name was given). Just before supper that evening, Mr. K. walked into the family sitting-room, looking pale and somewhat agitated. His condition was so marked as to attract attention, and Mrs. K. anxiously inquired if he was ill. 'No,' said he, 'I am not ill, but Charley is dead! It may be proper right here to state that 'Charley,' the person to whom he referred, was a brother of Mr. K., who resided forty miles distant from him in another county. 'How do you know he is dead?' inquired Mrs. K. 'Why,' said he, 'I saw him as I was coming through the gate, and he told me that he had been killed by an accident!' Supper was now announced, but Mr. K. refused to go to the table, and insisted upon driving immediately to the residence of his brother in the adjoining county, and he started as soon as his team could be harnessed. He was accompanied by a friend, and when they had reached within ten miles of his brother's residence, they met a person who had been sent to convey the sad intelligence that his brother had been killed at a barn raising that day, having been struck on the head by a falling piece of timber."

Events similar to these I have related in this article are quite common in the history of most families, and perhaps the reader may call to mind more convincing testimony in this direction. I mention these instances because they happen to be fresh in my mind; but if people will stop to consider, they will find the pathway of life strewn with similar testimony, all pointing to the continued existence and intelligent condition of man in a future world. Port Huron, Mich.

## Lake Pleasant.

To the Editor of the Bannet of Light:

I have conversed with many prominent, wellinformed men while stopping at Lake Pleasant Camp-Meeting. I do not know of any better numerous to mention. It acts honestly toward way to arrive at facts concerning the Spiritual Philosophy than by the exchange of individual in fact, endeavors to deserve the meritorious tell where it begins and ends. In the Senate experiences, and especially so when the men title of modern Mentor. The Cook's excursions and women who relate them are removed be youd the sphere of pecuniary interest. Among the narrations to which I have recently listened at the Lake is the following, by a prominent business man from New York, who is one of the oldest Spiritualists of that city:

'A Presbyterian minister was employed to officiate at the funeral of my sister-employed for obvious reasons that the family are conversant with. I said to him before the exercises, 'We are largely Spiritualists in our belief of a future life,' and that minister performed his duties as well as any spiritualistic. medium could have done on the occasion; he cited a case where the mother of a little child passed on in childbirth; afterward the father married again, and they had a mutual understanding between them that the child should not know but that the latter wife was its mother: the child lived until some ten years of age, and knew not to the contrary, and supposed the last wife was its mother. Just be fore its departure to spirit life, the child looked up to its heretofore supposed mother and said: 'Are you my real mother?' 'Of course I am, replied the wife; 'why do you ask me this question?' She replied: 'There is a lady standing by my side who says she is my moth Comments are unnecessary in this case; coming as they did from a sectarian minister, the facts related speak volumes for Modern Spiritualism, and rice versa for the views of e church in regard to a future life, and its creedal requirements to obtain it.

Another instance of reliable evidence of the spirit's continuity after the change called death, which I have met here, is that of a wealthy merchant residing in San Francisco, Cal., by the name of Thomas Dolliver, who formerly lived in Woburn, Mass., and worked at the shoe business forty years ago. He has for several years annually visited the Lake Pleasant and Onset Bay spiritual camp meetings and reading the state of the stat ings, and received what satisfies him that Spiritualism is what it is claimed to be. His interi-or vision has been opened for the past few years, and he can see his spirit friends as tangibly as he can those in the material form. The exercise of this gift affords him the greatest pleasure; and the details which accompany his recognition of the forms he beholds prove their genuineness to others.

The "Christian Science" fallacy, which has been attempted to be folsted upon Spirit-ualism, has received a pronounced "set-back" at Onset as well as at Lake Pleasant this sea-son, and the theosophists and esoteric adherents did not attempt to make converts. To my mind at least, the sum and substance of the whole matter regarding these speculative idealities is to be found, practically, in what can be made pecuniarily in teaching them to the people—not in showing the practical working of the same, or the benefit derived therefrom by the public in general. Much that is encountered in the different phases of these systems is simon-pure psychology, made use of in many cases that the apostle may derive ben-

efit from the student. At Lake Pleasant, Mr. Dawbarn, Dr. Clarke and several others, handled that waning absurdity, "Christian Science," so called, with its "no disease" theory, without gloves.

This camp-meeting seems to be settling down into a business transaction, and doubtless will gradually increase in all ways that will be desirable for families to visit and enjoy the healthy mountain air as well as the meetings—with sensationalism left out. It makes a great difference whether an individual is improving his own land or that of another on lease. May success attend the effort.

Aug. 22d.

A. S. HAYWARD.

THE DREAMERS.

We are the music-makers,
And we are the dreamers of dreams,
Wandering by lour see-breakers;
And sitting by desclate atreams;
World-losers and world-forsakers
On whom the pale moon gleams;
Yet we are the inovers and shukers
Of the world forever, it seems. With wonderful deathless dittles
We build up the world's great cities,
And out of a fabulous story
We fashion an empire's glory;
One man with a dream, at pleasure,
Bhall go forth and conquer a crown;
And three, with a new song's measure,
Can trample a kingdom down. Can trample a kingdom down. A breath of our inspiration
Is the life of each generation;
A wondrous thing of our dreaming,
Unearthly, impossible seeming,
The soldier, the king, and the peasant
Are working together in one,
Till our dreams shall become their are:

## Foreign Correspondence.

Till our dreams shall become their present,
And their work in the world be done.

- ARTHUR O'SHAUGHNESSEY.

ANOTHER SURVEY IN PARIS.

BY HENRY LACROIN.

To the Editor of the Banner of Light Jeremiah, the 'ancient, would have deprived the moderns of his Lamentations, had the heavens wept in his time as at present in this old Europe. He would have been dumfounded at such a display of heavenly grief, and his silence might have been profitable to him and to us However, things take their course, under our feet and above our heads, such as we would not have were it left to us to decide. The plain fact is that we have had no summer as yet-not a day scarcely. Cold and wet it has been all along since May began, and it is general throughout Europe. Such an amount of snow fell in mid-July in Bavaria and other parts as to stop cattle from feeding in the pastures. I was then in Belgium, and found the crops seriously injured by the inclemency of the weather, and it is so all over. America to the doors of castles and manors and beg hard will have to feed Europe next winter, and prices will go up in the land of plenty. It is said that such weather, so calamitous, has not are endeavoring to bring about, concerns the happened for one hundred years. I have come to the conclusion to give up hope-for better that this French class of employés have a sterdays-and endure what cannot be helped. It is a wise philosophy, in the passive sense.

Tourists, however, flock in from all climes and countries, and seem bent on defying overhead powers, that scowl on them as well as others. Overclouded Europe, so cruelly dealt to France. The mean ones here are the patwith in that way, may thus escape a still more severe trial-that of general war-as Nature usually afflicts us with only one disease at one

Cook's office in Paris, 9 rue Scribe, is the rendezvouz of multitudes of men and women, speaking all sorts of idioms, who congregate there as chicks under the protecting wings of the mother hen. The fact is that Cook's Unithrow a poor light over our world, and it is not pass versal institution, taking charge of tourists and seeing them through safely the world over, is one of the great inventions of our great century. Messrs. Thomas Cook & Sin (Ludgate) Circus, London, as headquarters) are the greatest sovereigns on earth, as their rule extends over it all, and without any serious opposition. They give a hand to the humble mortal as well as to the nabob, or the pasha of many talls, furnishing here (and elsewhere as well) lodging and board, in good hotels, from \$1.25 to \$4.00 per day. The broad principles of business, including a paternal like care of the traveler. ranging through every agency, is the distinctive feature of Cook's Institution. To travel under its auspices is a safeguard against accident, sickness, extortion, and many other ills too every one as broker, banker, counsellor, and, in Paris, including carriages and cicerones to taken away from me on entering, and on leaveach set of parties, embrace the summum of ing I was indirectly reminded to pay. what is to be seen. There are three such excursions every week during the season. The fare for one excursion is two dollars, and for the three, five dollars, exclusive of lunch. The starting hour is at 10 A. M., from No. 9 rue Scribe, and return about 5:30 P. M. There are other excursions, outside, to Fontainebleau, etc.

The number of strangers inhabiting Paris and environs aggregates as follows: Belgians, 57,649, Germans, 35,718; Italians, 28,351; Swiss, 27,233; Dutch, 19,227; English, 14,701; Russians. 8,018; Americans, 6,915; Austrians, 5,860; Spanish, 4,242; Swedes, Danes and Norwegians, 1,294. As a total, 180,253 strangers.

The total receipts of the Salon (yearly exhibition of paintings, etc.,) held lately, amounted to 332,000 francs; there were 314,000 free tickets. The expenses were 240,000 francs. leaving a profit of 160,000 francs to be added to the capital of the society, riz: 747,429 francs. The Society of French Artists owns a total capital of over 900,000 francs. Its field of benevolence is great, and its works for the encouragement of art cannot be too highly praised.

There are fine institutions in this world of ours, even in badly organized countries. It takes, indeed, a small dose of good to counteract the effects of evil, or the "lesser good." That has always been to me a topic of wonderment and admiration at the same time. Progress goes along through everything, transforming all atoms of matter, and beautifying us and our surroundings. Who has not noticed in his community or town the regular growing in perfection of men and women? How beautiful our mixed humanity in time to come will

En attendant, in the meantime, there are mean things to be seen everywhere, that grow, logically, as offshoots on the great tree of our social economy. Beggary is one of those mean things. It exists here, although forbidden by law. The City Fathers in Paris, as those at home, shut their eyes on, when they don't wink at, many things that are disgraceful. There are ten thousand beggars in Paris, as one of the papers lately said. To many the profession is a liberal or profitable one. Those proficient in art, who act their part well, make a good day's work, realizing more than mechanics, who have to sweat hard for a living, or clerks that get bestumped on their calling The deformed beggar, or the would be one, the blind one "who cannot see," as one on the Pont Neuf once announced on his card, or those who can see when convenient; those without arms or legs; widows with borrowed babies, or without work; most of these queer or unfortunate professionals make, it is said, from ten to twenty francs a day. It is a paying business! Some merchants, as an advertisement more or less questionable, are in the habit of giving one sou to every beggar calling at an early hour on a specified day of the week. One of these, my neighbor, a music publisher, doing a large business, under the title of Le Ménestrel,

is thus stormed once a week, from 5 to 9 A. M., by able-bodied men and women. Sometimes they number over one hundred, sitting down on the sidewalks, chatting together and waiting patiently for the opening of the store. The first time I noticed that crowd of becoming-like beings, far from beggarly in appearance, I was thunderstruck when posted regarding them and the cause of their presence there. And a propos-as strikes are a la mode just now in the city among many kinds of workers, clubbing more or less together, as a general manifestation against their patrons-I may as well bring forward a class of them who take an active lead in the disturbance, as the police authorities call it. It is the parcons of hôtels, cafés, restaurants, etc., who have a deep grudge against the Registry Offices, that "skin" them unmercifully, in league with the patrens or employers. It is the employés here who have to pay the Registry officers, and as much as twenty dollars in many cases is exacted of a carcon who, through their means, gats a situation in a hotel. Sometimes it happens that the incumbent, not satisfied, leaves his situation soon after getting it. In that case, when within a a fortnight, the amount he has disbursed is refunded to him; but not so when it is a day more than that short period. The grievances of the gargons against their double-sided masters, who hold together as the Siamese twins, are quite legitimate, and public opinion is on their side. But then here it takes long and hard fighting to get redress. The question is one that interests the world at large, it might well be said, as the traveling public are affected by it. The ourboire, or "attendance," as it is called in Great Britain, is a nuisance, a vexation, that exists as a leprosy all over so-called civilized Europe. It is a relic of the "good old times," when the people were simply vilains, liable to be driven and slain at the good pleasure of their lords, whose rights were "divine." It reminds one of when the common folks had no family name, only a Christian one when that existed-

The revolution which the garçons of Paris common weal. It proves at the same time ling notion of right about them, that they are not mercenary and mean. They want the pourboire abolished. Although forced to count on the pourboire, they never in fact extend the hand for it, as seen in a neighboring country rons, the employers, who belong to the middle classes, or the bourgeoisie. To tell the plain truth, that class, in every country almost, presents a mongrel appearance, morally so; obsemuch as they can the "million," that labor and furnish conveniences. As hydrogen in chemistry, the bourgeoisie, psychologically, much amiss that the French radicals or socialists should do as they do, despise that class, which maintains opportunisme in politics—as a safeguard for their capital.

when the herds of men and women had to go

for a crust of bread.

Many things here are reversed to what they are with us. We pay our helps, but here the servants have to pay their masters, in many cases. It is the public after all who have to pay, not only what they buy or consume, but each every morning before putting on the apron. In other restaurants the prices vary. Some of the cafes on the boulevards exact as much as ten francs from their helps, 'ters-they will go to you anywhere. The cabmen are also subjected to the same missrule, and employes in public baths, the tonsorial business also. In fact, it is hard to the red cross vanished. even, as I found out by experience, my hat was

I have been having lately a tug or discussion with Mr. Leymarie, in the Revue Spirite, on several practical points of our doctrine, which are quite familiar to us, but which in France and on the continent are rather a dead letter. They have eyes here-not to see-into the practical organization of the other world. They do not, in fact, realize organization outside of material spheres; that much, at least, is advanced by Mr. Leymarie, in the Rerue Spirite of 1st August, in reply to my last article in same number. My kind adversary-not blessed with clairvoyance, and following more or less in the footsteps of Allan Kardec, (the Master, as he is called,) who also was no medium or clairvoyant-claims that the spirits have no sex, being neither men nor women! and other such disorganized arguments, that have a Gauarmoic origin.

Authority-or "Thus saith the Lord"-is not obsolete in Europe, even in this new-born and thrice reborn Republic. They say in French that "the road to the church is a road of habit." Well, the French Spiritists, as a rule, keep up old habits and mix up a good of the suffering people. Whence she came, deal of the old with the new. They have an how provisioned, by whom supplied, no one authority to look to, and that authority they call the MASTER: Allan Kardec. It must be said, however, to the credit of Kardec, that he, in his works, repeatedly cautioned his followers that others, after him, would come and add to the sum of truth which he gave them. Notwithstanding that wise reminding, our brothers here, having been accustomed through early education to bow down before authority, in its various senses, cannot be reclaimed altogether from that propensity. Before the Society here, I said several times that we had no recognized Master of the doctrine; that each of us was his own master; and that, after all, that way was the best, as the cause with us was more flourishing than anywhere else in the world-a fact which cannot be gainsayed.

On the 8th Sept. next, there is to be a general Spiritual Congress in Barcelona, Spain. The promoters have issued printed circulars as to the bases, rules and proceedings to be adopted; and I have to remark that a free platform is not contemplated, as it is intended to be here next year. However, the stir will be a wholesome one, and the Spanish brothers will learn more as they go on. I may attend that Congress, but anyway I shall inform your readers of the result.

In the last No. of the Revue Spirite I announce that I will publish a work in French during the coming winter, under the title of My Experiences with Spirits, which work will serve to demonstrate the cause in America, the value of our mediums (so numerous), the go-ahead spirit that animates us, and throw new information into this important centre. Paris, 9th August, 1888.

WRITING PLANCHETTES for sale by Col- Cross Association. [To be concluded in our next.] by & Rich. Price 60 cents.

#### WHAT ONE WOMAN HAS DONE. The Red Cross of Europe and America.

The Story of Miss Clara Barton and the Red Cross Association.

( From the New York Bun. 1 Into the shell-shattered city of Strasburg, on the morning after its capitulation to the Grand Duke of Baden, there walked-unguarded, unattended, save by a maid-a slight, delicate woman, in a dark plain dress, with a scarlet cross wrought on her sleeve above the elbow. Through the battalions of conquering troops which guarded the city she passed unchallenged and unmolested, and the sentinels on the ramparts grounded their muskets as she touched the scarlet symbol on her arm and hurried past them over the heaps of dead and dying into the heart of the stricken city. She found famine, fire, terror, a shattered city surrendering through hunger, its hospitals filled with wounded women and children, its streets swarming with half-naked, half-starved people; a city whose able bodied men were in the streets of the Franch or the prisons. conscripted ranks of the French, or the prisons of Germany. Through the instrumentality of the stranger in forty days the hungry were fed, the sick healed and the naked clothed. Boxes of supplies came by hundreds into the city, marked with the scarlet symbol she wore; money poured into her treasury faster than she could spend it; and scores of heroic assistants githered about her. White hands that had never known labor bound the scarlet badge on their arms, and the propulest ladies of the on their arms, and the proudest ladies of Germany, under the sign of the crimson cross, went down to the help and succor of the city which their troops had conquered. Indeed, so abundant were the offerings of clothing that a message was sent to the Empress saying: "You are making paupers of all Strasburg with your generosity; send me materials rather than clothing, that I may have them made up here. and thus create an industry for my people." The material was sent, and twice each week hundreds of women went to her door with baskets on their arms to receive their work, for which they were abundantly rewarded.

She came to a naked people, and she left the best dressed city in Europe, while forty thousand neatly-fashioned garments of assorted sizes were packed in boxes stamped with the scarlet cross.

Commune had fallen in Paris! crash of the Column Vendome still thrilled in the startled air! The flames of the Hôtel de Ville lit the city with lurid light. Long files of insurgents were driven through the streets at the point of the bayonet, down to a mock trial, whose judge knew no mercy, but con-demned every offender; whose victims were backed up against the buildings and shot down by the soldiers. The streets were reeking with ood, and the air was heavy with the groans of the dying.

Suddenly there appeared the same vision of mercy that came to the need of Strasburg. Pale, dust covered, travel-worn, and well nigh exhausted, for she had walked seven miles into the city (ninety thousand horses having been eaten by the people, none were left for transportation). The German troops outside the sents a mongret appearance, morally so; obsequoious to the upper ones, they grind down as city detained her with no questions when they caught the gleam of the scarlet cross. Cordons of French soldiers guarding the streets lowered their bayonets as she touched the glowing symbol, and the sullen mob made way for her to

The Mayor had been reinstated in his office but a few hours, his assistants were hurrying to and fro, while the flames hissed and the buildings fell in the square. The Mayor himself was anxious, weary, heart-sick. Suddenly a soft voice sounded in his ear; an earnest, tender woman's face was lifted to his own; he caught the gleam of the scarlet cross, and heard the clear words: "Mayor, I have come to help you. I have forty thousand garments in my pay, not only what they buy or consume, but the servant as well that delivers it to them. In the Restaurants Daval (there being forty-two of them) the gargons have to pay two francs

"Madam, eight months ago I left my home, as I supposed, to be burned--to day, through the grace of God, it stands intact. Is it too good for God's poor? Make it your headquar-

The history of Strasburg repeats itself. The hungry were fed, the naked clothed, the poor taught self-helpfulness, and then the woman of

It was Christmas in Strasburg. Down through the lanes and slums of the city, where letters seldom were carried, the postman hurried with missives stamped with a tiny cross of red, which invited their receivers to the most beautiful hall in the city, called the "Marriage Hall." There were many wild women. They had torn up the paving-stones and hurled them at the police in the days of the famine, and none of them had ever seen the elegant hall. Arrived there, ten large Christmas trees towered to the ceiling, glaring with candles, and beneath them, with a smile on her strong, tender face, and tears in her kind eyes, stood the the scarlet cross, while around her gathered the titled and beautiful ladies of Strasburg, in garments and jewels of state. Each woman received a purse filled with new silver money, and was shown into the banquet-ing hall, where waited maidens of rank to serve with their white hands a bountiful feast. Still the women were not content. Something wa wrong. Some one divined that the woman of the scarlet emblem must eat with them. When once she had "broken bread" with them, such shouts, and cheers, and tears, and broken thanks sobbed out, as were never heard before, while the wives and daughters of Strasburg,

with tears falling, looked on amazed.
When the Mississippi overflowed its banks in 1884, and people were without homes, food, or seed for next season's planting, suddenly out of the turbulent waters a steamer, laden with every variety of provender, sustenance, and comfort for man and beast, came to the rescue knew. Only a woman stood at the helm, with a cross of crimson on her sleeve, and at the mast a banner floated—a shield of white crossed with scarlet bars. When the floods abated and the needs were all supplied, the strange craft vanished to an unknown port.

High up in the Balkan mountains the soldiers of Bulgaria were freezing and dying for want of supplies. Word came to the woman with the scarlet cross, and was forwarded by her to her colleagues in various cities; before night this telegram was sent from New Albany: "Call on us for five hundred dollars for the Balkan soldiers." Telegrams were sent from Geneva to Bulgaria, goods were purchased to that amount, and the next day after the woman of the Red Cross received the call of need, high up in the fastnesses of the Bulgarian mountains the soldiers were wearing the warm garments sent by the people of New

Albany, America
Who is this mysterious woman that controls the soldiers of opposing armies, and commands the exchanges of the world with the gleam of a scarlet cross?

Heroes of the rebellion know her as the first woman nurse to bring comfort and succor to the wounded. The surgeons remember her as a complete relief corps in herself, and remember, too, that when her white-tented wagons drove upon the field the things most needed were at hand and that the wines designed for the wounded did not find their way to the officers' tents. The army of the Potomac knew her, and the heroes of Morris Island have never forgotten the only woman who remained on the island, caring for the wounded, while shot and shell fell like hall. The Andersonville prisoners remember the woman who took them by the hand, and the widows and mothers of the Andersonville dead will ever remember her at whose request the bodies of thirty thousand men who died there were buried in marked graves. The sufferers of the Ohio sand men who died there were buried in marked graves. The sufferers of the Ohio floods, Michigan fires, Charleston earthquake, Texas drought, and recent Mount Vernon tornado, can tell who she is, and every sovereign in Europe knows the name and works of Clara Barton, the President of the American Red Cross Association.

#### MATHEMATICAL PROPORTION IN BPIRITUAL SUIENCE.

The three-fold nature of man has been shown in an article in the Bannes of Light of April 21st, 1888. The application of triangles to illustrating such a subject is there suggested. Chemists, musicians, geographers and others use objective diagrams, mathematically related, to study their branches of science, and to convoy thoughts systematically.

Of all triangles we find those which have ennal sides all around are the most symmetrical and offer most harmonies or agreements on being placed together in a mosaic or design. It is thus suggested with peculiar fitness that the three elements in man need equality in development to give harmonious results. In many schools of to day this is neglected, and with very serious results. The ancient Greeks knew the need for this harmony or balance of growth of the three elements of human nature. and studied by geometry the higher harmonies. which later peoples have neglected whilst striving to get Greek originality and eloquence by the grammar rather than by the mathematics of that wonderful race.

If any man or set of men are pushed to physical growth and strength while their minds or spirits, or both, are neglected, they become brutalized. When the mind is crammed, the tendency is toward insanity, for want of physical and spiritual development.

If spiritual culture is excessive, whether among church members or Spiritualists, there is danger; for the body is not suitable to carry out the plans adopted, and the schemes are inferior for want of knowledge.

These inharmonious results are visible in society. People are deficient in one element by reason of overattention to another. Brutal, cranky and easily befogged people are seen in all directions. Society suffers, and individuals become criminals or victims, by reason of the want of proper guidance.

When States are spending millions for education, and it is looked on by many as the panacea for social ills, it is highly important that this scientific principle be understood and applied. Schools and colleges that ignore physical culture, or carry it to excess, or leave it to the pupils: those that push spiritual culture to the exclusion of other things; those institutions that have no spirituality or little in their processes, and those that crowd the mind, are abundant. We are appalled at our social disorders. Let spiritual science be studied, and let it be in due proportion. The mathematical idea of order will also aid in this science, and many other applications of the science of method can be used. FRANKLIN.

#### Abner Kuceland.

Friday last, August 17th, was the fiftieth anniversary of the release of Abner Kneeland from the Boston Jail, where he was imprisoned sixty days in the year 1838, for the unmeaning crime of what the statute called "blasphemy." As some of our new subscribers may not be exactly aware what that "crime" is, or rather what it was then, (as it may be somewhat modified now,) we will quote the precise words that constituted Mr. Kneeland's "blasphemy," or, what was termed, his indignity to God.
When Mr. Kneeland renounced Universalism,

and soon after he became editor of The Investi-gator, he was publicly inquired of by the Rev. Mr. Whittemore, editor of the Universalist Trumpel, wherein he (Mr. K.) differed from the Universalists now that he had left their de-nomination. Mr. K. gave a number of reasons, and among others was the following, and this was what constituted his "blasphemy," and for publishing which he was tried, convicted and imprisoned:

"The Universalists believe in a God which I do not but I believe that their God, with all his moral attri-butes, (aside from Nature itself,) is nothing more than a chimera of their own imagination

These words were Mr. Kneeland's "blas-phemy." He had four trials, extending through four years. On the first two trials the juries disagreed, owing to the justice and firmness of Col. Charles G. Greene and Mr. Loring Dunbar. On the third trial Mr. Kneeland was convicted, but appealed to a higher court, which sustained the previous decision; and on the 17th of June, the anniversary of the battle of Bunker Hill, which was fought for liberty, Abner Kneeland was locked up in the Boston Jail for not believing in the Universalist religion!—Boston Investigator.

Ex-governor Levi Lincoln, of Worcester, Mass., was the bigot who prosecuted Father Kneeland, the latter being one of the most exemplary men in this commonwealth. But he was a free-thinker, and that damped him in the estimation of the stiff-necked creedists. But the times have slightly changed since then.

## September Magazines.

THE MAGAZINE OF ART .- An interesting contribution to this month's issue, by Henry Herman, is a paper on " Art in the Theatre," in which he discusses the stage as a school of art and archæology, quoting as the ground of his remarks from Ruskin: "With scene-painting like that, this Princess' Theatre might do more for art-teaching than all the art galleries and professors of Christendom." Four engrayings of noted actors are given in illustration, more particularly to display artistic skill in dressing: Mary Anderson as "Hermione," Forbes Robertson 'Leontes," Henry Irving as "Werner," and the court scene in "The Winter's Tale" at the Lyceum Theatre this year. The current exhibition at the Palais de l'Industrie is the subject of a descriptive sketch by Ed. Bradbury, with engravings of four paintings of the collection. Of other interesting contents are "Studies in English Costume," seven illustrations; "Mr. Ruskin's Museum at Sheffloid;" "The Language of Line." by Walter Crane, its specialty being Design, illustrated with twelve drawings by the author; "Twenty Years," a poem by Walt Whitman, interwoven with illustrations, occupies a page, and a very striking treatment of a familiar subject in photogravure, beneath which is the line, " A sword shall pierce through thy own soul also," is given as a frontispiece. New York: Cassell & Co.

THE QUIVER. - "The Story of the Spanish Armada," accompanied by several illustrations, is the subject of the opening article, and possesses much historical interest. A thrilling incident of mining life is related in "Out of a Horrible Pit." New installments are given of two serial stories. Self-denial is inculcated in a story of "Edith's Green Dress," and words to young men which it would be profitable for them to heed are given in "Companionships," by Sam Twinkle. W. S. Stacey contributes a complete story entitled, "Through the Arlula." New York : Cassell & Co.

OUR LITTLE ONES .- Amusement and instruction are happily blended in the reading matter and engravings of this month's number. Of the former may be noted as specially attractive to the youngest children, "Isadore's Goat," "The Singing Mice," "The Ohick and the Duck," and "The Yoked Kittens." Russell Publishing Co., 36 Bromfield street, Boston.

> You will Not be Sorry For hearing before judging. For thinking before speaking. For holding an angry tongue. For stopping the ear to a tattler. For being kind to the distressed.

For being patient to all. For doing good to all men. For "laying up treasures in heaven." For asking pardon for wrongs. For speaking evil of no man.

For being courteous to all

## Banner Correspondence.

CLINTON .- "A. B. B." writer, Aug. 20th : " Monday was a day of rest at Mount Pleasant Camp. Dr. Lyon gave a lecture in the afternoon, which was all the meeting that was held. In the evening scances were held by the different mediums.

Tuesday the morning lecture was by Prof. Loyeland to his class, followed by a conference. In the afternoon Warren Chase gave a lecture on the remedy for some of the evils of the day, especially those that relate to the economics of Government. It was a practical and very instructive lecture.

Wednesday morning Prof. Loveland lectured; a conference followed. In the afternoon Dr. Juliet II. Severance gave a lecture on the laws of health; and at the close of her discourse afforded the audience a chance to ask questions; the people improved the opportunity, and it helped to make a most interesting

At 4 o'clock the first exhibition was given by the 'Electric Girl,' Miss Lock ; and it was most wonderful to see a little sixteen year-old girl, weighing only ninety-four pounds, pushing the strongest men ail about the floor; even the combined strength of three or four men was not equal to hers. She would hold a chair with a two bundred pound man in it with perfect ease; and when the combined strength of half a dozen men was exerted to hold the chair down, she held it up, apparently without difficulty. She is also a wonderful 'mind reader,' and on the whole gives a most interesting exhibition.

In the evening the ladies' leap year dance was held, and proved a grand success in all respects; every one declared that it was the best ever held upon the grounds. It was universally attended by the campers. and some of the ladies invited gentlemen from the city of Clinton. The large hall was full of happy people. Such gatherings bring about a social harmony that is very much desired, and changes the action of intellectual thought to something of a social char-

On Thursday, after the morning lecture of Prof Loveland, conference ensued at half-past ten A. M., in which quite a discussion arose on some points of the morning address, several taking exceptions to ome of the statements made by the Professor. All seemed intensely interested in the discussion.

In the afternoon J. Clegg Wright, having arrived the day before, gave his first discourse to us. It was bold, strong and good, and I judge that he will be child in the world could imitate his stroke without quite a favorite here because he is so much of a radi- | hearing it." ical. This camp is prepared to receive the most radical thought that the most radical thinker can give us.

Friday Prof. Loveland gave the last lecture of his private course. It was considered the best of the audience voted to have the entire course of lectures published in book form-many agreeing to take several copies.

Next came the conference, in which many mediums

In the afternoon memorial services were held, as such other business as might be deemed proper.

Mrs. Jenkins, vice-president; J. II. Randali was reelected secretary, and Mrs. Harding reflected treas urer. Committees were also elected on music and on | efforts speakers; besides numerous committees on other matters. The meeting adjourned to convene the fol- agement of the veteran Dr. C. S. Bates at the Camp. lowing Monday at 1 P. M. to transact other business. The afternoon lecture was by Mrs. Kates-as her-

had arrived on the grounds the night before. In the evening a mediums' meeting was held at the Hall, which was largely attended and with good satisfaction. In these meetings some of the principal mediums volunteer to give tests in their different

Sunday was a bright and beautiful day, and large numbers from the surrounding country came to help the spiritual food given through her mediumship. swell the audience to an unusual size. A Lyceum session was held in the morning at 9

o'clock, under the management of Mattle Hull, assist- but a few remain unrecognized. Her tests are aled by Mrs. Dobson and Dr. Boyle. All the children | ways clear and truthful in every respect, especially were out in their neat Sunday attire. A large number as to description of form and full names; and many of adults took part in the exercises to help to make it all the more interesting. A good share of the campers attended, and all seemed delighted with the exercises-many seeing them for the first time.

At 1 o'clock the last exhibition of the 'Electric lectures are both pleasing and instructive.' Girl' was given to a very large audience.

At 3 o'clock J. Clegg Wright delivered a lecturesubject given him by Warren Chase: 'What are the remedies for the evils of our present civilization? It was eloquent and grand, and gave universal satis-

He was followed by Mrs. Kates in giving tests from a person, when she delineated the character and even described the looks of that person-the President acknowledging the correctness of her statements in every particular.

the West, and of course has many friends on the grounds.

Thus passed one of the most interesting days of the camp. Prof. Lockwood and wife, from Wisconsin, came to camp last Saturday, with a large number of others.

The prospects for the coming week are most prom-

ising."

Massachusetts. CHARLTON.-L. Holmes quotes from the lecture of A. H. Dailey on Bibles, recently published in THE BANNER: "Whether there is one who comprehends the whole in the sense that we comprehend the little within the grasp of our mentality, who controls these wonderful forces and commands them at his will, we but Sunday evenings in Lincoln Hall, to crowded do not know, and no man by any possibility can know; he can simply conjecture, and the right of conjecture can be denied to no one"; and comments upon the same as follows: "Astronomy has reached an excellency it never attained before. It has more students than ever, and more knowledge of this science is diffused among the people. From its very nature it is the most comprehensive of all the sciences. If embraces all worlds, all general forces. Let us fc'low the 'scientific method.' I submit, then, that astronomy teaches in its philosophy that there is but one primary force in the universe; that this is allembracing, reaching every star and world; that 'all are parts of one stupendous whole'; every law running back to a higher, each orb dependent, all movements as correlative as those of a clock-the great science thus proving that this one, unifying, eternal force, is infinitely intelligent and beneficent, the one Almighty God and Father."

BOSTON,-"A, F. E," writes: "I am impressed that there is at present too much fraud hunting. Free thought is only obtainable when all are allowed to judge for themselves. Exposures never really satisly anybody. To depend on a person that exposes another is to yield to him that function of caution that we should exercise for ourselves. How can we be safe if we need to have an exposer to help us pick our way through the snares and pitfalls of life? People who are beginning to investigate Spiritualism I think had better be told to test all that they get, whether it purports to come from those in or those out of the material body. Some secular papers like the New York Herald advise Spiritualists to expose frauds, but they are not very much in sympathy with the promotion of free spiritual intercourse. If we are to be dependent on exposures to set forth the names of all frauds before we can safely study the communications purporting to come from spirits. It seems as if the flow of truth and wisdom will not be very rapid or abundant. Then how are we to know who is to be advertisement from Webster's Weekly, of Reidsville,

readily if we leave the frauds to bury the frauds—the dead to 'bury their dead."

New York.

NEW YORK CITY .- II. Sincialr writes: " Home thirty years since. I induced a friend by the name of Davidson to go with me to see Mrs. Coan, who then resided on Lispenard street, in this city, but who I am informed is now Mrs. Poye, of San Francisco. He received some tidings of an absent brother whom he had not heard of for many years. He was much astonished, both by what he saw and heard. On teturning home he related his experience to a Mr. Murray, who assured him that it was all a delusion and

He called on me the following day and introduced this friend, Mr. Murray, who stated that if I would take him to the medium's he would expose the whole thing. I accepted his proposal, and we three went directly to the presence of the medium. We took our seats around the table with several others; some had asked questions and received their answers. When It came Murray's turn to question the spirit he made many inquiries in regard to the birthplace, death, age, etc., and wrote his answers in a notebook with a great deal of assurance. At this time a sitter arose and handed Mrs. C. a bank-note to take out her fee; she arose and went into the back room to make the change; while she was absent a lady who was standing near Mr. Davidson, asked him if Mr. Murray's answers were correct. Mr. D. replied he old not know, but all he did know was the spirit was a blacksmith or machinist. The spirit responded by giving the imitation of the hammer on the anvil by rapping. Mrs. Coan resumed her seat, and the lady informed her of what the spirit had done. Mrs. C. then said she would have been pleased to hear them, and asked the spirit to repeat them for her, which he did several times. At this point Murray arose much excited and said: 'Aleck, is that you who made those raps?' The spirit said ' Yes.' 'Did you intend them to imitate the hammer on the auvil?' 'Yes.' Now give me your own peculiar stroke you used to make when you and me worked together.' The spirit then rapped three very light or false blows, then one heavy blow! Murray in a high state of excitement brought his fist down upon the table with much force and said: 'He must be here! Ladies and gentlemen, I came here to convince my friends that this was a delusion, but I now frankly admit it to be God's truth. This man was born, lived and died in Glasgow, Scotland; he never was in this country, and no man, woman or

Pennsylvania. PHILADELPHIA.-Harry T. Greenwood, Secretary, 810 Lattimer street, writes: "The Fourth Assowhole series; but all were good, and so good that the | clation of Spiritualists in this city is still doing good work for the advancement of the cause. As a result of its labors a marked increase in its membership and finances is to be observed. We have a building fund for the purpose of erecting a hall in this city, also a fund for procuring a charter, a sinking fund, also a relief fund for the benefit of any of our members who has been the custom every year, for the arisen camp- may become distressed; another fund is for the builders. Mrs. Mattie Hull gave the first discourse, folding of a hall on the camp meeting grounds of the First lowed by Moses. The singing was fine indeed, and | Association at Parkland. As a direct fruit of this very appropriate for the occasion. Several of the ! fund, the corner stone of the new had was laid at mediums were controlled by some of the campers | Parkland on July 4th. The opening address was from the other side of life in the morning conference. made by Bro. Benner, the Vice President of the First Saturday, at 10 o'clock, the Association had its an- Association; Dr. C. S. Bites then addressed the asnual meeting for electing officers, and transacting semblage, and assisted by Bro. James E. Stanton, Vice President of the Fourth Association, laid the Prof. J. S. Loveland was reflected President, and stone, declaring it 'True' by plumb, square and level -after which Sister Minnie Brown solicited tonations, and a handsome sum was realized through her

While the good cause is prospering under the manit is not any the less prospering at the Association's Hall, corner 9th and Callowhill streets, and it may be self and her husband are engaged as speakers, and truly said that this society has enjoyed one of the most successful seasons this summer.

Mrs. Minnle Brown (formerly of Baltimore) -well known for her zeal in the cause-after holding circles and giving platform tests at the Camp on every Sunday afternoon, never fails to fill her post at the hall in the evening, where a large audience always awaits her coming, and where anxious souls are fed upon

Truly may we say that since her arrival in our midst, amongst the many hundred tests given by her a skeptic has been brought into the ranks of Spiritnalism through her gift of clairvoyance.

Thanks are also due to Sister Kate Irelan, the President of the Association, for her close attention At 10: 30 o'clock Mr. Kates gave a very good lecture. | to all meetings; as also to Bro. Charles Driver, whose

Colorado.

DENVER.-J. D. Davis writes: "We are greatly enjoying, at this time, the services of Doctor and Mrs. Edith Nickfess, of New York City. The first named is a gentleman formerly known to some of us old residents of that city as being for many years located the rostrum, which were unusually good. She tried an | as an apothecary on Breadway, near 4th street; but experiment, by the President giving her the name of two years ago he left this occupation for that of magnetic healing under the auspices of spirit agency. He has been eminently successful in this city in the ten days here, doing very much for many who could not pay a penny, but simply give thanks for restora In the evening Mrs. Bishop gave a lecture and was tion to health by the divine way appointed, viz: well received. She is one of the old workers here in laying on of hands, and the volition of the spirit-

As for the work of the wife, Mrs. Nickless, it is beyond all question in point of eloquent discourse and satisfactory tests of spirit presence. She often gives full names of communicating spirits, and as explicit revelations of identity and message matter as could be asked for.

It is no uncommon thing for from seventy five to one bundred test communications to be given by her of an evening, with scarcely a dental or a misunderstanding, but all acknowledged.

Solo and congregational singing aid greatly in making the meetings as they are, intensely interesting. They are now being held week-day evenings in the Scott Saxton College Hall of the Tabor Opera House.

houses. Several children in resident families have recently been developed as good mediums; also adults, whose tests are overcoming unbelief in all who see and hear. I understand the Doctor and Mrs. N. will go from bere to Salt Lake soon."

Maine.

VERONA PARK .- "H." (of Boston) writes as follows from the Camp-Meeting ground, concerning a pleasant episode recently occurring there: "Mrs. Gray, of Orland, a town some six miles distant, had the misfortune about a year ago to lose her husband by death In the waters of the Penobscot: she heard of the meeting being held at this place, and determined to visit us and gain a word from the departed spirit. Having a family of little ones dependent upon her for support, she could not afford to ride to camp, and after a friend had placed in her hands money enough to pay for her dinner, she started on foot to gain what she desired. Upon her arriving, she called upon Capt. Ryder (who, by the way, is connected in relationship with Bro. Rich of THE BANNER); after hearing ber story, he refused to take any pay for her dinner, and also called in her behalf upon one of our mediums, Mrs. Hildreth, of Worcester, Mass., who consented to hold a circle at her cottage, and also donated her services. Campers were notified of the object, and as the people entered, they individually gave what they pleased. After the scance was concluded, Editor Wardwell (of the Rastern Star), who is concerned in all good movements, presented Mrs. Gray with a purse containing some twelve dollars (the results of the occasion), and with tears in her eyes she returned to her home a much happier woman than when she left. The Spiritualists of Maine, I think, have warm hearts."

North Carolina.

RUFFIN.-A. A. Spalding sends us a three column trusted to expose? No one has the authority of a wherein a certain strolling company of the genus "yel-

pope among us to tell what books to believe or what low handbill" put forth great promises, supported by mediums to visit. We can study real truth more small performance, as usual. The denizens of that part of the "Old North Blate " were informed that 'The world's mystery," otherwise "The Steen-Itou" clere Company, the only mediums materializing in the broad, open night, the great and only mind readers, producing spirit forms in the open giare of light!" were in their midst! "Fautasie" and "Palmistry" were also to be expected from these wonders of mys tery. The Reidsville people exhibited their good sense, however, as our correspondent states that the attendance on the exhibition was very small: "Jus as they deserved."



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In Memoriam.

Passed to the higher life from Gloucester, Mass., Aug. 17th, 1888, after a brief illness, Francis M. Loring, aged 77

The announcement of Mr. Loring's decease was a painful surprise to his numerous friends, and has cast a glo-in over the community where he has passed a long life, honorably spent in active and useful pursuits. As we look back upon the record, we can truthfully say: "Well done, good and faithful servant."

the record, we can truthfully say: "Well done, good and faithful servant."

Mr. Loring was possesed of qualities which drew to bim a large chele of friends. He was a man of strict integrity, kind-hearted, just in his business relations, unselfish, toyal to his convictions, and with reasonable and due consideration for the opinions and rights of others. In the business community he had the respect and confidence of all with whom he met. His love of home was strong y predominant, and as a husband and father he was most devoted and kind. His wife preceded him to spriit-life s me five years since, and one daughter only survives tim.

He attended the interestigation, became convinced of its truths, and with that conviction came belief in its essential principles. It was an intel-igent belief thoughtfully arrived at, and it everted a helpful and salutary influence upon his (ife.).

rived at, and it exerted a helpful and salutary influence upon his ife.

It was my privilege to have known the departed intimately for many-years, and I (for this feeble tribute to his memory in testimony of my personal regard and warm appreciation of his character.

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forms of the Units and duties that attend their present form of existence.

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The book as a whole is true to its name, and many who might be dispessed to combat the author's positions will find that he has tortified them with \( \cdot V \) hanswerable Legic, \( \cdot V \)

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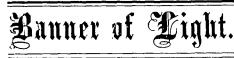
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the varied shades of opinion to which correspondences retterance.

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remble, Ignorance dies. Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

September 3d

Being a legal holiday, the BANNER OF LIGHT Establishment will be closed on that date.

We shall print next week "SOME [very interesting | Experiences in Earth and SPIRIT-LIFE OF THE SPEAKING CONTROL OF J. J. Morse"-the same being embodied in a discourse recently delivered in Metropolitan Temple, San Francisco, and specially reported for our columns by G. H. Hawes.

### Ingersoll on Marriage.

Even when handling old and worn truths, Col. Robert Ingersoil passes them through the medium of his individuality and transmutes them for others into fresh and living forms. He has again exemplified this in an interview with a reporter for a Boston Sunday journal involving of course its rights and relations. Without repeating any part of the horrifying incident which the interviewer made the occasion of his quest, we proceed directly to the recital of the views enunciated by the distinguished orator.

"The ground has been taken," said he, "that woman would lose her dignity if marriages were dissoluble. Is it necessary to lose your freedom in order to retain your characterin order to be womanly or manly? Must a woman, in order to retain her womanhood, become a slave, a serf, with a wild beast for a master, or with society for a master, or with a phantom for a master? Has not the married woman the right of self-defense? Is it not the duty of society to protect her from her husband? If she owes no duty to her husband, if it is impossible for her to feel toward him any thrill of affection, what is there of marriage left? What part of the contract remains in force?"

If, he continued, she fears he may take her life, she is not to stay in the same house with him. Their relations are those of hunter and hunted, of tyrart and victim. Is it desirable that such relations should be rendered sacred by a church, or that families should be raised under such circumstances, or that society is in need of children born of such parents? Then, if the fault is not on the part of the woman, has society the right to insist that her life shall be wrecked? Can the virtue of others be pre served only by the destruction of her happiness. and what is the same as her perpetual imprisonment?

Col. Ingersoll said he held marriage to be the most important contract that human beings can make. Suppose the man does not keep his contract; is the woman still bound? A contract is a mutual thing, or it is nothing. There is a consideration on both sides, moving from one to the other. A contract without consideration is null and void. A marriage without love is bad enough, but what shall be said of a marriage where the parties hate each other? Is there either morality or virtue in it? Will any decent person say that a true, good, loving woman should be compelled to live with a man she detests, and be compelled to be the mother of his children? Is there a woman, asked Col. Ingersoll, who is so heartless and immoral as to force another of her own sex to bear what she would sliudderingly avoid?

The right way is to bring these questions home to ourselves; to exercise sense, feeling, heart. Marriages are made by men and women, not by the State, and not by the gods. What is useful to human happiness is the foundation of virtue, the foundation of morality. Nothing is moral that does not tend to the well-being of sentient beings. Nothing is virtuous that does not result in human good. The world has hitherto been living for monsters begotten by ignorance and fear; it should now learn to live for itself. Man ought by this time to be convinced that all the reasons for doing right and doing wrong are within the horizon of this life. And we should likewise have imagination enough to put ourselves in sense) so we freely give.

another's place. Let any man imagine himself to be a helpless wife, beaten and tormented by a brute who believes in the indissolubility of marriage; would be not want a divorce?

Few people know anything of the daily sufferinge of women and children; of the wives who tremble to hear the footsteps of returning husbands; of the children who hide when they hear the voice of their father. Few know of the blows that fall on the flesh of the helpless every day. Few know of the nights of terror passed by mothers holding young children at their breasts. The hardships of poverty, borne by those who love each other, are nothing compared with this. Men and women truly married, bear the sufferings of poverty. They console each other; their affection gives to the heart of each perpetual sunshine.

The home is the unit of the State. Never until all fathers are kind and all mothers loving shall we have civilization. That begins at the hearthstone. When the marriage contract is broken by either party, said Colonel Ingersoll, the other has the right to ask for a divorce, and should be allowed it. And it should be granted as publicly as the marriage itself is contracted. As all marriage records should be kept, so all divorces should be open, public, and known. The property should be divided by a court of equity, according to statute regulations. If there are children, they should be provided for through the property and the parents. People should understand that men and women are not virtuous by law. The law is not the fountain of love. Real love is always virtuous. People who love each other will be true to each other. The death of love is the commencement of vice. People should marry to increase their happiness, and so the general happiness; but where they have made a mistake, and the result is misery instead of happiness, the quicker they are divorced the better.

There is more good than evil in the average human being, and the natural tendency of most people is toward the good and the right. The good of society does not demand that any good person should suffer. The misfortune of our time is that so many people are married who do not love each other. Position, wealth, title, and all that, have nothing to do with real affection. Where men and women truly love each other, that love lasts as long as life.

#### Humanity to Animals.

Rev. Dr. Wild, of Toronto, not long ago preached a timely and impressive sermon on the Dumb Creation, in which he eloquently emphasized our duty to all kinds of animals, to treat them with unvarying kindness, as much for our own sake as for theirs. He especially praised the intent of the Humane Society of Toronto, quoting the article in its constitution which declares its object to be to promote and develop a humane public sentiment, and to secure the enactment and enforcement of suitable laws for the prevention of cruelty. God's Gospel, said Dr. Wild, is the great remedy for the destruction of all cruelty, suffering, and sin. It seeks, in every case, to reduce suffering to the lowest minimum. It is divided into specialties, one society taking hold of one of putrefaction. distinct evil and another of another, each working on some special line for some special purpose. There is the temperance cause, the sanitary-reform cause, the prison-reform cause, the cat, the bird, and to all living creatures.

ciety also looks to it that they are not overloaded or overtaxed in their daily labor, and be any part of a true and enlightened religion. additionally afflicted with the whip. Likewise to suppress the unnecessary cruelty of sportsmen. To provide, further, for the proper treatment of cattle in transportation, in which regard the humane society of the United States has proved itself eminently successful, by persuading the railway companies to make better and more wholesome accommodation. Even in the mode of slaughtering, the Toronto society, like our own, desires that it shall be done scientifically and without any excessive torture, no violence being employed save what is necessary to the slaying of the animal. Dr. Wild is inclined to endorse electricity as the

the life of any animal. animal world, he assured his hearers, for our comfort. Dumb creatures do much of our furnish us with some of our best food and isfied." clothing, our shoes, our warm flannels, our milk, butter, and cheese. Then ought we to abuse, or even treat unkindly, such faithful the hereafter remain unsolved until the river servants? We are intimately related to them both in their health and disease. Angry beef will affect us with anger. The scratch of a playful cat will soon heal, but that of an angry one is poisonous. And so with the bite of a dog. It will not allow that public sentiment has be-It is a mysterious influence that works in this way, but it is always there. Kindness to his animals pays their owner in many ways. The man who abuses an animal nurses a passion that soon stunts the finer feelings of his nature. To exercise our passions in acts of cruelty brutalizes both ourselves and the fowls of the air, the fish of the sea, and everywisely, and always under proper control. toward the animal world.

Do not fail to carefully peruse the spirit answers to questions propounded by mortals which are given at our Public Free Circles and are printed on our sixth page each week. The individual spirit messages are also of a very interesting nature, showing as they do that

It may not be out of place at this time to state that our Free Circle Room, 81 Bosworth street, will be reopened for the season on Tuesday and Friday afternoons, commencing September 11th, 1888-where everybody will be welcome. As we freely receive (in a spiritual

Cremation Holds its Ground.

The recent death of Cortlandt Palmer, of New York, having revived public interest in cremation by reason of the process having been applied to his own remains at his special request, the subject naturally invites fresh comment from all sides, since it is one that is destined to a prolonged discussion before being settled either one way or the other. Mr. Savage, of this city, presented some time ago, in an article published in the Sunday Globe, a fair summary of the considerations which favor cremation and support it as a practice, and we now return to it because it virtually expresses in small compass about all that is to be said upon it. He gave an historical statement of the different modes of disposing of inanimate human bodies, showing that it has always been regarded by all nations a matter of great importance. The practice of embalming was followed in Egypt, for example, to preserve the body from decay, in the belief that the soul would some day come back to reinhabit it. But | The Sloux are keeping within the strict letter of the it is not at all clear what provision was to be law, and there will be no war, unless it is forced by made for the poor souls that died before the process of making mummies was invented. This doctrine of the soul's coming back to claim the revivified body is likewise a part of the Chris- Bloux, which are not generally known; but which tian belief, though gradually losing ground. It has likewise been regarded as necessary

that the body should be placed in "consecrated ground," as having much to do with the resurrection and the soul's salvation. And it has even been deemed necessary then to label each place of burial, in order that the omniscient God might be able to find them and to recognize their occupants. The Jews held a similar belief, since they held that the first coming of the Messiah, would be confined to The Chinese believe the same thing to-day. They are anxious to have their bones laid in the soil of the Celestial Kingdom, as a necessary step on the road to the Celestial Kingdom on high. Socrates was among the first to break away from such a superstition, telling his friends, who asked him how he would like to be buried, that they might bury him as they pleased, if they could find him. "Bury my lifeless body where you please," he added. 'but do not mourn over it as if that were Soc-

rates.' The question of the disposition of the dead is complicated with three other questions, viz: Has religion anything important to say on the subject? What has the health of the living to say about it? and What is the voice of sentiment? The answers to these questions in their order are, that religion has nothing valid to say against cremation; the welfare of the living demands it; and the process of combustion is identical with that of decomposition, only it is more rapid. It may be mournfully pleasant to think of grasses and flowers growing on the mounds beneath which lie the forms of those we loved, but when we pause to think of what is going on below, the process of decay is repulsive in the extreme. The clean, sweet ministry of fire delivers at once from all the horror of the invading worm and the foul reek

In a few years at most, all monuments crumble and all cemeteries are blotted out. Therefore there is no such thing as permanent honor to the bodies of the dead. About the urn of and the humane cause; and in Toronto is a ashes, made pure by fire from all that can deof the earth, whose professors are striving to the tenderness and devotion that really are ascertain the cause of diseases in animals and associated with the body. And by the process the remedy, and whose students are sent out of cremation the heavy expense to the poor. as missionaries to the horse, the cow, the dog, as well as the ostentatious and wicked waste of the rich, may be wholly avoided. The senti-The Humane Society of Toronto proposes to ment of one age or people on many or most aid in the suppression of cruelty, especially to subjects, is not the same as the sentiment of animals: to see first that they have proper other ages and peoples. It is a changeable qualon the always engrossing theme of Marriage, shelter, enough food, and needed care, which ity, the product of education, association and three things some men, through avarice or custom. Thus it can be subordinated to reaviciousness, will neglect, and beat their horse son without the loss of any of its tenderness or or cow in the most brutal manner. The So-| beauty. And since health and human welfare are opposed to the practice of burial, it cannot

### Interoceanic Strabismus.

While a journal like the Chicago Inter-Ocean admits that "there is no more universal longing than the desire to near behind the veil which hangs between this life and the hereafter." it does not rejuct at all at the fact which it feels compelled to accept, that "those who claim to have solved the mystery of the future life are looked upon with especial distrust." It allows-though without attempting to offer any reason for it-that "there is more prejudice to day against Spiritualism than against any other ism of the day." It asserts least cruel and most healthy agent in taking without a visible pang that "even the religious public has more patience with disbelief in the We are all of us intimately related to the Bible and in the immortality of the soul than with those who claim to have detailed and ourrent information in regard to a state of being work, minister to much of our pleasure; they above the present, in which joy-hunger is sat-

The tendency of the day, generally speaking, says the Inter-Ocean, is to let the mysteries of of death has been crossed. It believes the wind blows steadily in that direction. And that being the case, its easy inference is that Spiritualism cannot expect to make much headway. come, or is becoming, specially materialistic or skeptical; but it insists that it is simply content to apply in spiritual things the familiar proverb about not crossing a bridge until it is

reached. Now this is decidedly a great compliment to pay to the influence of the Christian religion, creature we act upon, and strengthens the of which we hear so much. If this is the whole temptation with every repetition. We were outcome of the vast amount of effort its preachmade lords over the beasts of the field, the ers and professors have put forth, it is a pretty slim showing for so large an expenditure. If thing that creepeth on the earth; for that reason | the result of it all is simply to induce or comalone we should use our authority kindly and pel people to rest in the belief that the oneworld-at-a-time theory is the safest and best Even the Mosaic laws were very humane one, we should say, and so must all persons say, that Christianity is a dismal and complete failure; that it has not lifted the vision of the mortal spirit to the contemplation of anything beyond or above the familiar objects of sense. and that it sheds no glimmering ray of illumination upon death and the life to which it naturally introduces us.

One world at a time, says the Inter-Ocean. and in the same breath it admits "that there direct spirit communion is an unquestionable is no more universal longing than the desire to fact to those who have carefully investigated peer behind the veil which hangs between this life and the hereafter." The Inter-Ocean's "two-viewed" article on this subject must have been concocted in two different weeks, or perhaps by two different minds.

Correspondents of the San Francisco Golden Gate say that Mr. Colville's lectures in California were a great success, and that when he left everybody feit as though they were losing a near and dear friend.

Again the Siotz: the Formation of Indian States the True Solution of the Indian Question.

We last week applauded the recent action of the Sloux nation in refusing through its legal representatives to sign the agreement proffered by the Commission, and now hold that in so doing they have but done their duty to their present dependents, and to their children who are to succeed them in the arduous task of outliving the hereditary tendencies of the past, and fitting themselves for life under the new conditions with which time in its march is sure to environ them.

We revert to this matter once more for three reasons, the first two remindatory and historical, the third having practical bearing on the future solution of the Indian problem:

First, we desire to remind the public that all the war talk" of the telegraphic dispatches regarding the Sloux, to which we referred last week, has (like that concerning those other alleged uprisings in the San Carlos region) proved, as we then said, to be utterly without foundation in fact-although the motive for the circulation of such alarms is not far to seek. Second: we wish to give certain facts in the history

of the past dealings of the government with the have just been placed before a wide field of readers by the Boston Herald, under date of Aug. 22d, in the shape of an interview with Dr. T. A. Bland, of Washington, General Agent of the National Indian Defense Ascociation. We consider that The Herald deserves the thanks of the friends of the red man, everywhere, for its action in putting these facts so succinctly before its numerous clientells.

After characterizing Dr. Bland as a pleasing con versationalist, who talks very interestingly of the Indians, whose cause is dear to his heart, the narraresurrection, which was to take place at the live proceeds with the depicting of the following act of atrocious injustice, heretofore sought to be per those buried in the sacred soil of their country. petrated on the Sloux, but fortunately averted by report of a Senatorial Committee:

report of a Senatorial Committee:

"In 1882 the President sent a Commission to the Sloux tribes for the purpose of obtaining their signatures to an agreement by which they were to cede one half of their reservation, amounting to eleven million acres, and receive therefor twenty-five thousand cows, one thousand bulls, agricultural implements, seed, school houses, teachers, etc., etc., aggregating in amount about four million dollars.

This Commission reported to the United States Senate in December, 1882, that they had received the signatures of the requisite number of Indians—that is, three-fourths of the male adults of the Sioux nation, in accordance with the treaty of 1868."

Dr. Bland denounced this alleged agreement in The

Dr. Bland denounced this alleged agreement in The Council Fire, on the ground that the cows, buils, agricultural implements, seed, schools, etc., promised in that agreement were all due these Indians under the treaty of 1868 and the agreement of 1876 for lands sold by these tribes to the Government.

When the Commission reported that the Sloux tribes had signed the agreement, he peremptorily denied its statement: The Senate refused to accept the report and sent a committee to investigate the affair.

and sent a committee to investigate the affair.

"That committee," he says, "was composed of 8en ators Dawes, Logau and Cameron, of Wisconsin, who visited the various tribes of the Sioux nation in the summer of 1833, reporting to the Senate at the next session that the Commission had practiced stupendous frauds upon the Indians; that some of the Indians had been induced to sign by telling them they would get a lot of cows and other things, and a strip of land in Nebraska adjoining their reservation on the south, which the Sioux had always claimed belonged to them, but that the Commission did not tell them they were surrendering any portion of their reservation, and that most of the signatures were names of women and children, which were parectically forged, and which were attempted to be paimed off on Congress as bona file signatures of Indian men."

Efforts were afterward made from time to time to revive this project in Congress-the Dawes Sloux bill being a sort of compend of them all. The Stoux nation called upon Dr. Bland to visit them and explain the action of this proposed measure. He went to their reservation in June, '84, for that purpose, but [as Veterinary College, second to none on the face | cay, may gather all the sweet sentiments, all | referred to in The Banner columns at the time | was

arrested immediately upon his arrival by Agent McGillicudy, and forcibly put off the reservation. He (B.) then made his headquarters at Gannow's Ranche, near the reservation line.

"Here," says Dr. Bland, "the Indians visited me freely, and on the 2d of July they came together in council in Arlidge's grove, near by, Red Cloud and one hundred and thirty-eight chiefs being present. I laid before them a map of the reservation, prepared expressly for me by the Indian office at Washington, showing the lands to be surrendered and those to be retained by the Sioux nation, under this agreement, the provisions of which I explained. They examined the map carefully, and decided unanimously that the hill provided for taking their best lands from them, leaving the poorest, and for that reason they opposed it. On my showing them that the cows and other things offered them in the Dawes bill were already due them for lands previously sold to the government, and that they would really get nothing for their reservation except a new promise to pay an old debt, they also unanimously resolved not to sign the agreement should it be presented."

"As Supreme Truth found after continued investigations in spiritual science, and that is the reason why this Philosophy inspires the most complete knowledge of man and his destiny after leaving the earth, and the only one which can free the skeptic's heart from the harsh deatiny after leaving the earth, and the only one which can free the skeptic's heart from the harsh deatiny after leaving the earth, and the only one which can free the skeptic's heart from the harsh deatiny after leaving the earth, and the only one which can free the skeptic's heart from the harsh deatiny after leaving the earth, and the only one which can free the skeptic's heart from the harsh deatiny after leaving the earth, and the only one which can free the skeptic's heart from the harsh deatiny after leaving the stephy inspires the most unruly passions, and leads humanity to moral referely. It is the Eternal who with olved not to sign the agreement should it be

This bill failed to become a law. After varying vicissitudes in the forty ninth the matter was brought up early in the session of the fiftieth Congress—the bill being slightly changed for the worse. This time, however, it came up in the name of the Indian Rights Association [a Society supposed to be friendly to the Indians]. and the report states that Mr. Herbert Welsh, the Secretary, and Mr. C. C. Painter, the Agent of that Asso ciation, lobbled for it in conjunction with the regular lobbyists representing the territory of Dakota, and the St. Paul, Milwaukee and Chicago Railroad Company. which Company has a line of road projected across the Sloux reservation, and a syndicate already formed to plot towns on the line of that road.

The Indian Defense Association decided not to contest the matter with the Indian Rights Association before Congress, but contented themselves with laying before the Sloux chiefs, at their request, a full ex pose of the provisions of the bill. Congress passed the bill, the President signed it, and it is now before the Sloux tribes, who are being urged to sign the agreement, by the chairman, Capt. Pratt, and his associates of the Commission; but so far, if reports are correct, without success.

Questioned as to what he would think, were a report made that the present Commission had succeeded in obtaining the signatures necessary from the Sioux, Dr. Bland responded that he should then know that it was but a repetition on a more gigantic scale of the peculiar methods of '82-cited above t

Asked if he thought war was imminent, he replied, There will be no war unless it is forced upon the Indians in the interest of the land grabbers." Requested to give his estimate of the Sloux, he

answered that from long and personal experience he considered them the best representatives of the genuine American Indian now on this continent, and that Red Cloud is the grandest chief now living, who stands inflexibly by his treaty of 1868, in which he agrees that he will never go on the war-path against the United States, and the government agreed in that treaty never to make war on the Stoux nation again. Asked concerning the reported war (?) party sent from Pine Ridge to the Cheyenne agency, he replied that they had a perfect right to go anywhere in their own reservation, and a legal right to meet and advise their brethren not to sign the proposed agreement; there was nothing hostile or illegal in such actionthe refusal of the Agent to grant (!) them passes for the purpose to the contrary notwithstanding: [the Indian agent being, according to the law in the case, (as Dr. B. subsequently assured us at our office) but a person stationed among the Indians, and appointed by the government to do for the Indians what that government has agreed to accomplish for them; which appointment necessarily conveys no arbitrary control over the tribes to which he is to minister; the status of those tribes being that of independent nations - not prisoners of war. The Sloux, he informedus, maintain a national police of three hundred men to preserve order, and do not recognize the agency police as a factor in their concerns.] Asked: "What was your advice to the Sioux?"

Dr. Bland replied: or in 1884 I advised them, should the government present an agreement to them, that they should be permitted to select the land they were willing to part with—to sell one-half their lands to the government, and they unanimously agreed to take my advice. I made the further condition that they should not sign

the agreement until the government had paid them what it already owed them for lands previously sold. I said to the congressional committee three years ago, that whonever an honest and fair agreement should be presented to the Indians they would sign it, surrendering one half their reservation to the government."

We feel that no one who has followed us thus far will fall to be convinced that justice is on the side of the Bloux. Will they receive it at the bands of this great nation, notwithstanding the intense pressure which will inevitably be brought to bear on the Washington authorities this " Presidential Year," by interested white men who have everything to gain if system of despoliation of the Indians can be successfully inaugurated i

This brings us to the third of the points mentioned at the outset, vis: How is the Indian problem to be satisfactorily settled? Dr. Bland called at THE BAN-NEB office just previous to his return to Washington, and being asked by us for his opinion-as an expert in Indian affairs-regarding what was the most feasible method of deciding, with full justice to all parties, the future of the red man in this country, he replied : "I would preserve Indian Territory intact, putting

in it the Indians of the Southwest.

The friends of the Indian would be very glad if it could be found to be practicable to reserve the west half of Dakota for the Sloux Indians and other Indians of the Northwest, who could be induced to sell their reservation to the Government and move into

that country. Then, after the Government had by industrial schools educated them up to the knowledge of our literature and our industrial arts and system of political economy, admit these territories as Indian states, leaving the Indians free to govern themselves locally, and give them representation in both houses of Congress and in the electoral college, thus preserving a remnant of the tribes, who once owned the whole continent, in a safe and honorable way.

The Indians have surrendered of the four billion acres of land they formerly owned all excepting about one hundred million, and for a very small compensation, and, in some instances, nothing at all.

The Indian Territory embraces forty one million acres, and the west half of Dakota contains about forty million acres. It seems to us of the Indian Association that the Government and the people of this country could well afford to let the Indian race retain forever for themselves and their descendants this small portion of their former territory." Then, after the Government had by industrial

#### Spiritualist Convention in Spain.

As mentioned in THE BANNER some weeks since. and as briefly referred to in the interesting letter of Henry Lacroix on our second page, a Convention is to be held Sept. 8th by the friends of Spiritualism in the Iberian Peninsula, and from other points.

We are in receipt of the somewhat lengthy call issued by the Executive Commission of the Spanish Spiritualists, and present the following from the translation made for our columns by C. G. Helleberg:

This Commission—"unanimously elected at the preparatory National Congress which took place the 26th of February last, and assisted by our spiritual notabilities, all the spiritual journals, and the great majority of all our Societies"-convokes and invites in the name of the Spanish Spiritualists all associations and friends of the Spiritual Philosophy, wheresoever residing, to a consideration of the status of the cause and the best methods for its further advancement.

"In our time, fertile and wonderful," say the Com-missioners, "secret science makes immense progress, and very radical and deep transformations in senti-ment have taken place through the Spiritual Philoso-

and very radical and deep transformations in sentiment have taken place through the Spiritual Philosophy, which universally propagates itself.

It makes itself widely known in this way, because it expresses the natural law which germinates in intelligence, quite in accord with the results of research and reason. These manifestations have been going on, without making the least alteration, through the diverse circumstances and vicissitudes of the ages! One can see that this Philosophy truly—more than any other—contains universal, unchangeable facts.

That Spiritualism has long been unacknowledged, that its nature even has been questioned, and that trials have been made to Ignore it, prove nothing in themselves, because these are the natural effects of humanity's imperfection. To-day its light is conspictioned, before which diverse models and persistent accustomed routines fade away and disappear. People who in former times elevated sumptuous temples and offered perfumes to the imaginary gods, have, confounded, broken their golden idols; and states that with fire and blood for nerly imposed religions worship and strict obligation to observe intolerant customs, now establish generally in their laws the right of the people to freely express their thoughts.

Meantiful and the proposed religions worship and strict obligation to observe intolerant customs, now establish generally in their laws the right of the people to freely express their thoughts.

to freely express their thoughts,
Meantime Spiritualism invades the public conscience as Supreme Truth found after continued investigations

practice the transcendent acts of virtue which it reveals; and to more efficaciously propagate this truth, so favorable for human progress, they propose to take advantage of the coming Universal Exposition, and in the cities of Amilear, Ataulfo and Wilfredo—the first which saw Columbus returning from an unknown ocean with the news of a new world, which promoted the progress and civilization of the Iberique—we propose, with your coöperation, to establish a project which will offer immense advantages by putting before the public a sole no manifestation of our principles." public a sole mn manifestation of our principles.

"GEMS FROM CHRISTIAN PREACHERS."-Ministers and laymen of the Orthodox ilk are roused every now and then to a denial that a literal sulphurous burning lake is the kind of "hell" meant by their creeds. But their denials are vain; the proofs to the contrary are too handy! We have before us, while writing, for instance, a leastet headed as above, containing several fine specimens in evidence, from which the following are extracted:

Under a Pyramid of Cinders.—The Clarksburg (Va.) Register, in 1865, published the following as an extract from a sermon preached by Rev. Samuel Clawson, a Methodist minister, in allusion to a Universalist who

"Thank God the day is not far distant when you will be chained down to holl's brazen floor, and the devil, with his three-propaged harpoon, will plerce your recking heart, and plie the red-hot cinders of black damnation upon you as high as the pyramids of Egypt, and fry out the pride of your heart to grease the gudgeons of hell."

A Musical Devil .- In Spurgeon's sermon on the Resurrection is the following: "In a fire exactly like that which we have on earth, thy body will lie, asbestos-like, forever unconsumed; every nerve a string on which the devil shall forever play his dia-bolical time of Hell's Unutterable Lament."

Additional to the above, and of later date, is the following, reported in the New Orleans Picayune of July 18tb, 1888, as having been enunciated by Rev. Dr. W. C. McCoy at the Seashore Camp-Ground, Miss., the day previous. It purported to be a description of a lost soul receiving its punishment. Said the Reverend (?) gentle-man:

"I can see a rebellious soul standing in the presence of Jehovah, and taunting him while "I can see a rebellious soul standing in the presence of Jehovah, and taunting him, while before all the hosts of heaven he dares God to do his worst. I see the angels, at Goo's command, grapple that defiant soul, bind him hand and foot and carry him to the utmost bound of heaven, and there, with all the power of their great strength, from the top of some vast promot tory, hurl him out, out into utier darkness. I see him dashing down the vast abyss, striking from projecting crag to crag, until he lands upon that seething lake of fire, and bounding from wave to wave, bound, wrestling, struggling, unable to help himself forever and forever, groaning, subject to the power of God."

THE THEOSOPHIST for August contains an interesting biography of Cagliostro, of whom the writer says that among the many remarkable men of the eighteenth century, he is one of the most fascinating; he has been made the hero of romance and the drama, and while his foes found no epithet too shameful to apply to him, the array of mystics, the advance-guard of humanity which surrenders not though it often seems to die, hail him as a noble martyr in their cause." Part IV is given of the papers on "Himalayan Folk Lore." and " The Mind" is the special topic treated upon in the series" Nature's Finer Forces," by Rama Prasad. "The Double in Norway." translated from Der Sphinx, will attract many readers. Madras, India: The Proprietors. For sale by Colby & Rich, Boston.

"JUSTITIA" is published semi-monthly in Chicago, as the official organ of the Illinois Equal Suffrage Association. It is edited by Caroline A. Huling, and has among its contributors Frances Willard, Sara A. Underwood, the Pundita Ramabai, Nettle Pease Fox. and other able writers. In its efforts to obtain justice for women it needs the sustaining power of many friends, and we trust those of our readers who desire to render aid to a worthy cause will hasten to make it manifest by enrolling themselves among its sub-

#### Letter from John Sister.

A word from this gentleman, which arrived just too late for publication last week, states that on the 25th of August Mr. Slater was to leave San Francisco by the steamship Alameda. He intends stopping at Melbourne and other places in Australia, coming home by the way of Europe, and thereby making a tour of the world. He says of his experiences in "Frisco"

"My success here in San Francisco has been great. and I am very much pleased thereat. The climate here is lovely, and the cause of Spiritualism progressing wonderfully.

There are many good mediums here in San Francisco, and they have all they can do to satisfy the eager craving of the multitudes who are seeking after the grand truths as given through Spiritualism. I have been treated most kindly since my sojourn

here by my brother and sister mediums. I have had the pleasure of meeting Mr. and Mrs. Lillie and E. W. Emerson, who, I am pleased to state, created a very pleasing impression on the people of this coast; also Mr. J. J. Morse and family, who are doing quite well; and also a friend from Boston, Mrs. Mary F. Lovering, of whom I can only say words of praise for her earnest sincerity and good feeling for the cause. She looked very well indeed, and was fully enjoying herself.

I look for THE BANNER each week as patiently as possible, for some news of home and friends. I am sorry that I could not be at Lake Pleasant, but my heart goes out to the many kind friends I have met there."

At the Cassadaga Lake Spiritualistic Camp-Meeting, according to our correspondent, "Grapho," they are having very satisfactory evidence of independent slate-writing. He says there has never been a season so marked by marvelous phenomena as the present one at Cassadaga. Slate-writing has been the most popular, and some of the most remarkable tests have been given through this phase. Our correspondent has seen slates bearing messages in German, in Latin, in shorthand, and in telegraphic characters; some of the messages having been obtained under absolute test conditions, the slates being either locked or screwed together. What has the Psychical Research Society to say to this evidence of spirit-power, which, indeed, is on the increase Hygiene. all over the land? The phenomena will not down at the bidding of bigots or the mutterings of theological zealots. The spirit-world's the superstitions of the past give place to a knowledge of the truth as inculcated by Modern Spiritualism.

Several English mediums ask if there is a pecuniary opening for them in America. We are obliged to answer in the negative, for the reason that our own speakers, several of them at least, complain that they are not fully employed. One writes that his average pay for several years past has amounted in the aggregate to not much over \$200 per year! We cannot comprehend why this is so, knowing the fact as we do that large additions to our ranks are being made all over the country. The laborer is worthy of his hire, we all know, and we hope and trust that the coming season will inaugurate a new era, wherein the officers controlling societies will make it a point to place these facts before their members and raise a fund in advance in order to adequately remunerate those who give their time and talents to the Cause.

There are said to be no less than three thousand parechial schools in this country, says the Boston Investigator, and if they were designed to teach freedom and patriotism on the American system, they would not be objectionable. But this is not their motive and design. They are established to teach mental slavery, denying as they do the right of private judgment, and furthermore they exalt the Pope of Rome above the Government of the United States. Hence no American, native or adopted, can consistently support the parochial schools.

Joseph L. Newman, at 81 Bosworth street. Boston, (Room 4) is a capital magnetic healer. If anything ails you he will make a new man of you in almost less than no time. ----We may say the same of Mr. J. A. Shelhamer; i. e., that he is an excellent healer, and can be found at the same number (Room 5). He cures pneumonia when the regular M. D.'s fail. We know this to be a fact. Give them a call.

The man who sees only the good there is in his fellow-beings, says the Golden Gate, making no note of their weaknesses or failings, may be deceived and wronged many times and in many ways; he may die in poverty, unhonored and unknown; yet we would like to be in his place when he wakes in the morning of his resurrection to life-eternal in the spirit-world.

Brother Kates and wife are doing a vast deal of good work this summer in different sections of the country in behalf of the glorious Cause we all feel so deeply interested in. God bless all the workers.

Beware of those who profess to make spirit photographs. They are unquestionably

Read the call for the New Era, Oregon,

Camp-Meeting-on our eighth page.

A correspondent of The Two Worlds (Thomas Beaman) furnishes an account of a séance for materialization, of which Mr. H. Turner was the medium, held at his house at Pendleton. There were six in the circle, the medium being separated from it by a curtain, and the light was such as to enable all to see one another plainly. The first appearance was a small boy, who was recognized. During the evening ten forms appeared, among them the mother of the writer; all were clothed in fine drapery, and walking about evinced much satisfaction in being able to cause themselves to be seen and known. The

spirits slowly built up their visible forms in front of

the curtain, directly in view of the sitters, and as

slowly dissolved them. All who were present attest

to the correctness of Mr. Beaman's statement. THE BAY STATE FAIR, which will be beld at Springfield Oct. 4th to 11th, promises to be one of the finest agricultural and industrial exhibitions ever attempted in New England. The premiums aggregate over \$10,000. Excursion tickets will be sold from nearly all points in New England. Entries for the different classes of animals close Sept. 5th, for most of the other classes, Oct. 3d. Further information will be furnished by the Secretary, Winslow S. Lincoln, Worcester.

We are in receipt of a very neat card bearing appropriate verses printed in gold upon a black surface, "In Loving Remembrance of James Clark," whose transition to the next stage of being took place, at the age of 77 years, July 2d. It is a souvenir of the event that all the friends of the enfranchised spirit will highly prize.

The Seventh Annual Convention of the Wis consin Woman Suffrage Association will be held at Stevens Point on the 25th, 28th and 27th of September, to elect officers and discuss plan of work for the coming year.

W. J. Colville

Commences his engagement with the First Society of Spiritualists in Martine's Hall, 55 South Ada street Chicago, Bunday, Sept. 2d. Subjects of discourse 10:48 A. M., "The Hope of the Age;" 7:45 P. M., " New Heavens and a New Earth." A special birthday reception will be tendered him in Lodge Hall, Thursday, Sept. 6th, at 8 P. M., when Rudolf King and other eminent artists will take part.

Classes in spiritual science commence Tuesday Sept. 4th, in Central Methodist Church, at 2:30, and at 247 Ogden Avenue, (residence of Dr. and Mrs. Congar, with whom Mr. Colville is at present residing) at 8 P. M.

Friends of Mr. Colville will be pleased to learn that he will spend the month of October in Boston. Particulars of his engagement will be announced in dus course. It is already settled that he will lecture in Berkeley Hall, Sunday afternoons and Thursday evenings; and hold special gatherings on other days at the rooms of the Society Esoteric, 478 Shawmut Avenue. A few week evening engagements can be accepted in neighboring places. Address 247 Ogden Avenue, Chicago, Ill.

Hitherto the Sarasavisandaresa, a Buddhist ournal in Sinhalese, published in Colombo, Ceylon, bas given several articles in each number in English, but finding this practice encroached too much on those in Sinhalese, they propose to publish a supplement, which virtually will be a new paper, to be printed entirely in English, entitled The Buddhist, a specimen of which is sent to this office. It is a small sheet of eight pages, to be printed weekly, its purpose being a dissemination of a knowledge of Buddhism in foreign lands, and the revival and strengthening of it in its own. The price to American subscribers will be two dollars a year. Address Sarasavisandaresa, Pettah, Colombo, Ceylon.

The Spiritualistic Phenomena Association of Boston, will, we are informed, resume its meetings early in October, at Lyceum Hall, 1031 Washington street, this city. First class talent is and will be engaged for the platform. The Hall has been leased for the season, and all the meetings, Sunday and week evenings, will be as interesting as usual.

The Annual Announcement of the Cincinnati American Eclectic Medical College Informs us that Dr. J. M. Peebles, one of the faculty, is expected by the Board of Trustees to lecture a portion of the winter before the students in attendance. The Dictor fills the Chair of Physiology and Physical and Mental

UNCLE TOM'S CABIN (widely acknowledged as the best arrangement and rendition of the play ever known in Boston) holds the boards at the Hollis the remainder forces are bound to be heard, to the end that of the week, ending Sept. 1st. Beginning with Sept. 3d, J. M. Hill's Union Square Theatre Co. will appear at this popular theatre in "A Possible Case."

> Mr. John H. McElroy, Pittsburgh, Pa., sends two clippings from the Dispatch of that city, which set forth that a Mr. Green, a young man thereabout, is a remarkable flower medium (of the Mrs. M. B. Thayer order), also a materializing medium-having had four forms appear at one time.

"Saratoga Springs Items" will appear next week. Arrived too late for this issue. Well attended and intellectually profitable meetings occurred in Saratoga, Sunday, Aug. 26th, among the speakers being F. F. Cook, of New York (formerly of Chicago).

Augustus Day writes us from Detroit, Mich., that Dr. William Bradley is making remarkable cures without medicine at No. 12 Park Place, that city. The Sale and Circulating Library, projected by Mr. Day, will soon be opened at 73 State street.

Dr. J. C. Street has, we are informed, won golden opinions by his skillful management, as regular Chairman of the platform services at the Cassadaga Lake (N. Y.) Camp-Meeting. Mrs. Carrie G. Forster writes us that after a

very pleasant visit at Obset Bay, she has returned to her home in Baltimore, Maryland.

J. O. Barrett is a candidate (Prohibition) for election to the next Legi-lature in Minnesota.

(Notices under this heading must reach this office by Monday's mail to insure insertion the same week, ]

J. W. Fletcher speaks in Providence, R. I., in October; in Willimantic, Conn., the first two Sundays in November; in Springfield, Mass., the last two Sundays of November and December; in Norwich, Conn., the last two Sundays of January. Mr. Kjetcher lectures in New England only. Address 6 Beacon

Boston. He will return to his office about G. W. Kates and wife lectured and gave tests, satis factorily, at the Clinton, Ia., Camp-Meeting, Aug. 18th to 26th. From thence they journeyed to Ord, Neb. They remain West during September and October. Address at Greenville, Darke County, O.

Dr. O. H. Wellington, of Boston, will lecture in Bogg Hall, Princeton Centre, Mass., Sunday, Sept. 2d, at 2 P. M., on "Obsession"; Parker Pillsbury, the veteran anti-slavery lecturer, will speak in this hall at 4 P. M., same day, on "One More Side of Temperance—the Under Side."

Oscar A. Edgerly, of Newburyport, Mass., has, we are informed, from the lst of July to the present time filled engagements at Rockland, Maine, and Temple Helghts Camp-Meeting; at present he is devoting a week to the Verona Park Camp; he will also be at the Etna Camp. He is engaged in Maine for the month of September and a part of October. He would like to make engagements in Massachusetts for the month

Mrs. Jennie K. D. Conant is now at Lake Pleasant Mrs. Jennie K. D. Conant is now at Lake Pleasant, where her 3 o'clock and 8 o'clock meetings are well attended. Her psychometric readings are, we are informed, making her very popular among the campers and daily visitors. She would like to make engagements with societies to lecture, and improvise poems, (subjects from the audience) with psychometric readings and spiritual tests. She can be addressed in care of this office for the present.

Frank T. Ripley, platform test medium, can be addressed for engagements in care of this office. Miss M. T. Shelhamer lectured at Attleboro' and Onset in July, and at Attleboro', Mass., and Verona, Me. in August. She is to speak at Pigeon Cove, Attleboro' and Hanson, Mass., during September.

Dr. F. H. Roscoe and wife, of Providence, spent Sun-lay, Aug. 19th, at Onset Bay, and will be at Lake Pleasant Camp until Sept. 3d. Dr. H. F. Merrill's permanent address is now 87

Sewell street, Augusta, Maine. The friends should keep this worthy platform test medium actively em

Hon. Warren Chase lectures in Maquoketa, Iowa Sept. 2d; in Moline, Ill., Sept. 3th and 18th; after that he may be addressed at Cobden, Ill., till further notice in The BANNER.

Miss Viel, an English medium of good gifts, is to be found at Excelsior Cottage, Longwood Avenue, Onset. A. W. S. Rothermel is now on his way Eastward.

A man with a sensitive nature, and who possesses any manly pride, should never engage possesses any manly pride, should never engage in journalism, because it is the most aggravating business on the face of God's green earth, and a position that is the hardest to fill acceptably. No matter how hard an individual tries to please and benefit a community, there are hundreds of people who seem to take special delight in finding fault with what he writes, and in decrying both the paper and its editor. Of course all this comes to the editor's ears, and the fact that he has done these same viliflers many personal favors, makes no difference with many personal favors, makes no difference with them. It is said—but with how much truth we are unable to say—that after a man has been in the newspaper business many years he naturally becomes cynical, and learns to distrust all mankind. It is no wonder if they should become such, and old journalists will agree used without limit. with us.—Burrton Granhic.

George T. Albro states that séances for full form manifestations will be held as usual at 55 Rutland street, Boston, commencing Sunday afternoon, Sept. 9th.

Read the call for the Annual Meeting at North Collins, N. Y .- on our seventh page.

Dr. A. S. Hayward, the well-known magnetic nealer, who has many friends in Saratoga, is spending few days at H. Lyman's, on Clinton street .- The Daily Union, Saratoga Springs, N. Y.

ALL SORTS OF PARAGRAPHS.

DEATH. f am the key that parts the gates of Fame; I am the closk that covers cowering Shame; I am the final goal of every race; I am the storm tossed spirit's resting place.

The messenger of sure and swift relief.
Welcomed with wallings and reproaching grief;
The friend of those that have no friend but me,
I break all chains, and set all captives free. I am the cloud that when Barth's day is done, An instant yells the unextinguished sun; I am the brooding hush that follows strife, The waking from a dream that Man calls—Lite.

- From the August Century.

Anent darkness as a necessary condition in spirit manifestations, J. A. Doane, in the Truth Sesker says: "I am pleased to raise corn without witnessing the sprouting process; I would be equally as willing a spirit should have darkness to produce a negative aura necessary to draw to itself a tangible form."

It came out in the suit over the Stewart will the other day that the late Mrs. Stewart will the other day that the late Mrs. Stewart always entertained a holy horror of the contesting of wills. If her spirit hovers about the New York courts nowadays, it can hardly be in a seraphic frame of mind while the lawyers are endeavoring to prove that her own last will and testament is not fit to be probated.—N. Y. Sun.

A very good way to keep cool in warm nights, says The Sedgwick (Kan.) Pantagraph, is to take three or four pounds of ice, place the whole in a sack and hang the sack in the open window where the breeze will strike it. You will be surprised at the wonderful cooling effect it will have on your sleeping apartments.

We accompanied Judge Cross, of New York, last week to Winnepesaukee Lake, N. H., for rest and recuperation, and were cordially received by those whom we had the pleasure of meeting at this most charming retreat. We are under special obligations to Mr. and Mrs. P. W. Merrill, of Lake Village, for favors rendered.

WILD WORK OF THE ELEMENTS .- Since last we went to press, fire, water and wind have done what they might, in savage fashion, to make heavy the acter. lot of mortals. Michigan has been devastated by fearful forest conflagrations, a heavy pall of smoke covering a scene of ruin in which many farmers have lost their all; many persons are thought to have been consumed in the flames; immense damage has been wrought by a flood at Wheeling, W. Va.; great losses caused by heavy rains in Canada, in Pennsylvania, and in the Southern States; nine lives were lost, Aug. 21st, by a evelone at Still Pond, Md., and five at Wilmington, Del.

A red-headed reporter from the Chicago Tribune has been rusticating at Provincetown, on Cape Cod. for a brief time; but the feminines in that quarter did n't take much stock in him. Here is his revenue in cold type: "Provincetown ladies trim their hats with the red gills of the mackerel, and confine their long tresses with small sculpins, while minims are used in the place of clothes-pins."

There are said to be thirteen cottagers at Lenox, Mass., who are worth \$150,000,000 in the aggregate.

CHARMING MAID. Charming maid of beauteous face, Full of sweetness, light and grace, Half concealed by vell of lace— Tell me this:

Art thou not of noble race?

Canst thou not thy lineage trace To some old historic place? Pensive Miss-Tell me is not this the case,
Dearest Miss?
And the malden answer'd, "Could

I appraise ancestral blood. Doubtiess I would find it good As the rest

But I'll best be understood And nip your question in the bud It I say I don't think blood

Fact 1s, papa carted mud.

Way out West."

— Texas Siftings. In the middle of the late heated term a railroad man in interior New England received a shock which threat-

ened to entirely overturn his mental economy-being asked snap short fashion by a tourist: "Have you any data on which to base a prognostication of the duration of the present period of excessive caloric in Movements of Mediums & Lecturers. | the circumambient atmosphere?" A cold wave fol-[A HINT FOR SPIRITUALISTS.]—It is remarkable

that white no individual Dodson was satisfied with any other individual Dodson, each was satisfied not only with him or herself, but with the Dodsons collectively. -The Mill on the Floss.

The coast steamer City of Chester was run down and sunk about 10 A. M., Aug. 22d, by the Occidental and Oriental steamer Oceanic, thirty-three lives being lost. The accident occurred in the Bay of San Francisco, at a short distance from the Golden Gate. Fog 10 did it.

The Boston berdle is almost as powerful an engine of destruction as New York's bob-tail car.—Boston

Herald. The Pipe of Peace, published semi monthly at Genoa, The Pipe of Peace, published semi monthly at Genoa.

Neb., by Indian youths who are in their student years, says that the knowledge of the English language furnishes expressions of profanity which cannot be found.

THE MEALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Priceit cannot be some contents of the profanity which cannot be found. In the Indian tongue; and asks quite pertinently: "Is it best to be too much civilized?"

We task about the ignorance and the iniquities of the Dark Ages. What shall we say of the women of these enlightened times, who lap their ribs by means of corsets several sizes too small for them, and drag down what few internal organs are left unfettered, by skirts that weigh sixteen pounds. Add to this list high heeled shoes as many sizes too small as the corsets, and we have a costume which would break down the constitution of a weman who was naturally as strong as a horse.-Eleanor Kirk.

The consumption of brown paper doesn't seem to hurt the goats; but eigarette paper is liable to bring consumption to the "kids."—Puok.

Twenty five years ago only fifteen women were employed in the whole country as editors. Now two hundred find employment in New York alone.

A sheet of yellow paper placed on the wall over the desk is said to afford rest to the eyes of writers.

Many of the native tribes of Northern British Columbia are Quakers in principle, absolutely refusing to resort to warlike measures for defense or retaliation.

THE BANNER is in receipt of some queer stories given it of late in re the management of the Lake Pleasant Hotel, which the corporation should fully investigate.

The merry moth is enjoying his annual feast of fur. That is what he camphor.—Philadelphia Press. And the merry boys are in the woods trying to drown out the ground-hog. That is what they gopher.—Chicago Trilans. A camel can make a hundred miles per day, if he

has fire crackers tled to his tail, but he'd rather go about ten, and then loaf around the rest of the day. Planos always stand on four legs. Although planos

are used for balls, you cannot play billiards with A certain means of stopping a dog fight or loosen

ing a victous dog's hold upon anything is showering something over the animal that will produce sneezing. Be his will-power ever so strong, the motion

"No, indeed," said Miss Prudence, "I never ride in those Robert-tail cars."

At a summer resort: Bella—Oh, dear! What are we to do to day without a man on the grounds? Carrie—Let's get a boat and row around the buoy.—Burlington Free Press.

The public prints aver that a man in the West recently attempted suicide by driving a chisel into his heart, but the instrument was turned from its course by a rib. He then cut his throat from ear to ear with a razor, but did not sever the jugular vein. He then commenced hacking away at his head with an axe. Fully fifty scalp wounds were inflicted before a neighbor.

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.

hos rushed in and disarmed him. Thus far, all is plain sailing-whether he subsequently lived or diedbut when we add that the telegram states he was the pastor of the Methodist Church at Newark, maybe Paraou Talmage will be led to take some interest in the case; perhaps he was "a Spiritualist" in dis guise, after all-ministers are never crazy : ob no!

The yellow fever is still active in Jacksonville, Fig. The present peculiar season has proved bad in Egypt—as well as elsowhere—for the farmers, and the corn crop, upon which the fellaheen depend for subsistence, has been seriously damaged.

The term "precipitate" I invented some fourteen or fitteen years ago, to designate the production of legible and visible images of things upon or in any opaque or transparent body—such as paper, parchment, woven stuffs, wood, metal or glass—without the agency of brush, crayon, pencil, pen, acid, or other mechanical aid. There was no word in use that exactly expressed the nature of the phenomenon, and it seemed to me that the deposit, or infusion, of pigmentous matter, which had been separated from the ather, or akasa, by will action, resembled the precipitation of inorganic matter from a sait by chemical action rather than anything else.—H. S. Olcott, in Theosophist for July. ophist for July.

Brazil is reported as on the eve of revolution. The emancipation of the slaves was, it is said, merely a sop thrown by Princess Isabella, the regent, to the Liberals. The six southern provinces, really the strength of the empire, are ripe for revolt and a republic. They only await the death of Dom Pedro. when they will split the empire, and a president will rule over Brazil.

The Wildwood Messenger has many wise sayings in it, said to be copied without credit from the works of Dr. J. M. Peebles. This is very naughty of our young friend in the estimation of the author, if he does such things.

C. E. Watkins, the bona fide independent slatewriter, is still Watkinsing the people of Lake Pleasant with his wonderful powers. He has a heart as hig as an ox : that's what makes him minus the ducata so often. He is, however, a very queer mortal; still we like him, he has so many honorable traits of char

A cow, said Mr. Beecher, is the saint of the barnyard. She could be fat if she only would be selfish But she economizes beauty that she may be profuse in practical virtues.

A terrible calamity occurred at Neenah, Wis., on Wednesday night, Aug. 22d. The large paper mill there was burned, and by an explosion of a boiler the roof and walls of the building were thrown upon the crowd of people present, killing twenty-five and in-

Without mediums we have no Spiritualism, and materialization is one of the primal truths which mediumship has developed.—The Better Way. Even so, Bro. Barney. And be sure to keep this truth in mind.

A city submerged by the sea for one thousand years has just reappeared above the waters. The town of Haigen, north of Hing-po, in China, was completely overwhelmed during the Sung dynasty, and lay buried till quite recently, when the sea gradually receded and exposed the remains of buildings. Quantities of vases, plates and domestic utensils have accordingly been recovered-of the utmost interest to Chinese

Who is blind? He who is bent on doing what he should not Who is deal? He who does not listen to what is beneficial. Who is dumb? He who does not w to say kind things at the proper time. - From the Hindoo

Speaking of the late Cortlandt Palmer's directions for the cremation of his remains, a New York correspondent of The Rochester Democrat says: "Cremation eventually must become the custom in our large cities. At present three thousand acres are absorbed by cemeterles in the suburbs of this city; and Greenwood, which has the greatest run of interments, will eventually be indicted as a nuisance. The noxious effluvia is already felt in South Brooklyn, and naturally must increase."

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The author says that the book has been written in the intervals of a busy professional life, which fact has proved of advantage; (or, while as careful as pessible not to be carried away by enthusiasm, or by imagination, in a region wherein there is much scope for their action, the disjointed method of working he was compelled to adopt operated as a protection against a surrender to mere fantasy.

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## ZÖLLNER. AN OPEN LETTER

PROFESSOR GEORGE S. FULLERTON,

of the University of Pennsylvania, Member and Secretary of the Seybert Commission for Investigating Modern Sprittualism.

BY C. C. MASSEY, BY C. C. MASSEY,

Of Lincoin's lim, London, Eng.

Prof. Fuferion having made in its notes appended to the famous Preliminary Report of the Seybert Commission certain statements placing Mr. C. C. Massey as a Spiritualist in a rather unenviable polition, the latter herein sets the matter right, and in doing so, clearly shows that the Prof. seor had no foundation in truth for what he said. In this connection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, adultted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it completely disproves the charge of Prof. Zöll-net's disquadifications as an investigator of phenomena at the date of his séances with Dr. Henry Stade.

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more,

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

Letters of inquiry in regard to this Department of
The Hannen must not be addressed to the mediums in any
Lewis B. Wilson, Chairman.

#### The Free-Circle Meetings

At this office will be resumed Sept. 11th.

#### QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF Miss M. T. Shelbamer.

Report of Public Séance held June 19th, 1888. Spirit Invocation.

Spirit Invocation.

Ont our Father in Heaven, whatever discipline thou shalt bestow upon us will be that which is best in thine own sight. We seek for knowledge and truth; we would be led over that pathway which shall enlighten our minds on thy law, and give to us something of comprehension of infinite wisdom. On! may we grow spiritually nearer toward thee, and become like unto thyself, as children become like their parents; and may we be able to realize thy works, and accord with them in all sympathy. Oh! our Father. parents; and may we be able to realize thy works, and accord with them in all sympathy. Oh! our Father, we desire to walk and talk in spirit with thy angelones who delight to minister to humanity. We wish to grow like them, holy and pure in thought, that we may send forth to our brothers and sisters something of harmonious association and kindly sympathy that will be felt and accepted as helpfulness, that which will uplif our lives while we are pressing onward. We ask thy blessing; may it fall into every life, that all may experience thy love and protecting care.

#### Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—(By Rev. T. W. Woodrow, Seneca, Kan.] Is there a band of spirits attending mortals? if so, what is the purpose of it, or why are they with us?

Ans.—From all that we can learn concerning

human life, we are satisfied that each human being brought into this individual existence upon earth, for the purpose of receiving a certain discipline of some needed experience, is attended and guarded by one or more special intelligences from the spiritual world. Not only are such intelligences attracted to the child upon its entrance into mortal life, because child upon its entrance into mortal life, because of some element within its organism which is assimilative to their own perchance, but because it seems to us those spiritual attendants have been appointed—by what high power we shall not say—to guard the life of the child as much as possible, and to keep watch over it, so that it may, at no time, be affected, when conditions are traverable by an inthrupped not of ditions are tavorable, by an influence not of earth. These guardian spirits may never have been attached to the individual on earth through the laws of consanguinity, or even of association, but they may be wise and good, and as we have said, attracted to the child for

benevolent purposes.
Then, again, every individual upon earth has within him (or her) self a social nature, and that social nature sends out ties and tendrils, so to speak, which find a resting place. It may be that these tendrils may be formed and utilized, in connection with individuals on earth, and perchance some of those friends may pass to the spirit world, but being bound to the mortal by affection, they are attracted to him, and desire to serve his interest and to help him over the pathway of life, therefore such may form themwote much of their time and thought to his welfare, to guard and guide him through his earthly experience, and to assist him in prepar-

ing his spiritual home by and-bye.
Your correspondent may say that if it be the case that a man is individually surrounded by a band of spiritual intelligences who desire to guard and guide his life, why is it that he so often falls into danger, meets with calastrophes of various kinds, or perhaps leads a life of sorrow? If those ministering spirits are about him, why do they not interfere and prevent the man from coming under conditions of painful experience? We reply that how-ever large the band of spiritual attendants, and however loving and fervent they are in their desire to protect his life, they are not sent in contact with him to bear his buildens or to do his work. The man may require a special discipline, perhaps, one that is largely made up of sorrow and affliction; possibly his spirit requires to pass through just such a flery furnace in order to purify and elevate it to a high and exalted position. Very well; these attendant spirits are not allowed to so far interfere with this destiny or discipline of his as to prevent its consummation, but they are sent to give him assistance, to stimulate his mental and moral powers, that they may grow and be strong, and also be able to resist and to overcome the things that belong to earth alone. Thus the man develops his own nature, the best part of his character, evolves that from his life which may and must be usethese magnetic attendants to overcome the obhis way, and assisted to rise above them. Such is the especial labor of the attend-

ant spirits.

Again, a human being may be placed on earth to pass through a certain experience, and to carve out a special destiny that will be of service to humanity; he may be what the world calls a genius, and under the direction and assistance of spiritual attendants those mental faculties which are his may be brought forth and blossom into light and beauty. Such a life may attract to itself high and exalted pirits from the other life, those who live in that sphere of harmony to which he most espe-cially belongs; they take him in charge, devote their attention to the unfoldment of his life, just as a teacher devotes his attention to the unfoldment of the mental powers of the pupil. Thus is he encouraged, assisted, quickened by influences of the spiritual world to put

forth that which is within himself.

It is not always the business or the province of any spirit guide to bear your burden, to re-lieve you of your own responsibility, to do your own work; this must be accomplished, even though through repeated failure, mistake and struggle, by the individual himself. But it is the province and the desire of wise attendant spirits to so place those whom they have under their charge as to assist the unfoldment of whatever is pure and good within the soul.

Q.—[By the same.] In the New Testament record of "possessions," the subject was often afflicted in body and mind. Why did they afflict their subjects? Was it unavoidable, accidental or intentional?

A.—It sometimes happens that pain and suf-fering are produced through the very forces, and by their operation, that are ultimately in tended to work out grand results, and in this case it was undoubtedly unavoidable that the subjects should be afflicted in body and mind, under the superior and strong pressure laid upon them by the magnetic forces of spiritua attendants. It sometimes happens that a spirit band, in choosing a medium through whom they desire to effect good works, is obliged to bring to the subject a powerful influence, one that will search through every portion of his being, and affect him mentally as well as physically. and under this strong magnetic pressure the subject may feel disturbed in mind and body; he may declare himself ill, and unable to cope with the forces of life, and he may also affirm that his mind is not strong, that it cannot take hold of the questions which arise before it and solve them satisfactorily. Very well; this disturbance must take place verhaps in that particular organism before good results can ensue.

It frequently happens that a medical man, in treating his patient, finds it necessary to apply certain remedies which must cause a seeming disturbance throughout the entire system he-

growing at ease, becoming rested, recuperated throughout the entire system. With these unseen intelligences that approach human life, it is possible that their influence and their magnetism may be so powerful, so strangely at variance at first with the magnetic forces of their subject or patient, that they must unavoidably produce a sense of uneasiness and of friction; but under the potent power and the wise ministration of these intelligences the magnetic forces are properly applied, and by-and-bye they begin to assert themselves, the subject grows passive beneath them, and finds that they will assimilate with his nature, and that if he but receives them in the right spirit they will not only restore himself to a proper state of mind and body, not only afford his own life spiritual instruction and helpfulness, but they will also flow forth unto others, giving ease, comfort and enlightenment in the hour of need. Q.—Are new-comers in spirit-life usually accompanied by guides in travels and researches?

A.—New-comers into the spiritual world are usually received by some friend (or party of usually received by some priend (or party of usually received the some party of usually received the

A.—New comers into the spiritual world are usually received by some friend (or party of friends) who has had them in charge during their previous existence, and who has been magnetically attracted to them through the laws of sympathy and association, and sup-plied them with magnetic force in the hour of trial. These attendant spirits are privileged, usually, to welcome the new-comer into their life, to take him in charge, and perhaps to direct his movements for the time being. Should such a spirit be alert and active upon entering the spirit world, eager to learn and to understand something of his surroundings to understand something of his surroundings and associations, desirous of making explorations into the spiritual life, of visiting its various countries and locations, and familiarizing himself with its many associations, he may be attended by his guides if he so desires, and undoubtedly he will, because there must be a sympathy or congeniality between himself and these attendants, and it will please them to go together. These guides will, if they know anything of the localities he desires to explore, be very glad to guide him, and if to explore, be very glad to guide him, and if they have not been attracted to such scenes, or are unable to visit them, they will have the power of summoning other spirits who are familiar with and will be delighted to lead their charge unto the scenes he desires to

One spirit may have an attraction for certain One spirit may have an attraction for certain places and certain people, and if so, the desire to visit those places and people, to come into vital contact with them, will be so great as to impel him forward toward them. It may be that those who have attended him in the past have had no such attractions, their work and their thought having been called in other directions; but the spirit cannot be lost, nor is the soul that desires to study and to gain knowledge ever alone; for its very desires will knowledge ever alone; for its very desires will attract to itself kindly spirits who have a like longing, who will give him companion-ship guidance and helpfulness in his sevreb. Even should he desire to travel alone he could not be lost, since the attraction of his soul would be so strong that it would stretch forth from his life like a silver cord, leading him onward to those places and those scenes which had such power to hold him in their grasp. The soul cannot be lost, for the entire universe is God's, and wherever a spirit may stray, there is he still in the domain of God, under the watchful care and guidance of ministering spirits, and sure to be brought back again to his own resting place.

Q.— By "Inquirer," Utica, N. Y.) How should a person proceed who wishes to become a medium for independent slate-writing?

A. Way should addice such progress to sit

a medium for independent slate-writing?

A.—We should advise such a person to sit quietly and persistently, week after week, month after month, and year after year, if necessary, asking the guidance at d the assistance of good spirits in his undertaking. It sometimes happens that a person who possesses this phase of mediumship, or, indeed, any other phase, is obliged to sit quietly and patiently for a long period of time before his faculties in that direction are unfolded and put into practical use. We would advise an individual to hold his scances in a quiet, dimly lighted, well-ventilated apartquiet, dimly lighted, well-ventilated apart-ment, to have beneil and paper at hand, to sit quietly at a table, passive in mind and at ease in body, holding no speculations, brooding over no anxieties, but yielding himself up, so far as he possibly can, to the spirit world. It is only a matter of time, when one can so experiment with himself as to draw his thoughts away from the outside world and its business cares, to sink self in the higher thought of yielding up the material to the use of the spiritual

Granting that the individual possesses the faculty or gift mentioned, it may be a long time before he will draw to himself those spirits who have the power to make use of his faculties, and after they have gathered they will be obliged to unite their magnetisms and to operate upon him, their medium, and his surroundings, before they can make a practical use of his gifts; therefore he should be pa-tient, persevering, ready to sit at a required time, and to yield up all other thought but that to which be directs his mind and his desire in the development of mediumship. If, after a trial of some weeks or months, as cir-cumstances may be, he should find himself gaining no idea of special influence, feeling not the presence of spiritual attendants, it might be well for the individual to invite to his scances one or two congenial friends, either of a positive or regative nature, as the case may be If he is himself very positive, then he requires the assistance and presence of some sympathetic friend who is negative and passive: but if he is extremely negative, then the presence of a friend who is more positive, who possesses a strong will of his own, may prove beneficial. While these rules may apply to any and all cases where there is a de-ire to develop mediumship, each one should have special di-rections, because no two persons are alike in every particular, and each one requires some variation in the general rule in order to effect the very best results; but if the sitter is pa-tient, persistent, seeking the advice and assist-ance of good spirits, and if he possesses the medial gifts desired, it will only be a question of time, if he yields himself up in passivity to the spirit-world, before his mediumship is unfolded and brought to use.

#### SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. B. F. Smith.

Report of Public Séance held May 25th. 1888 Thomas D. Morse.

Will you, Mr. Chairman, please to announce my name as Thomas D. Morse, of Franklin, Mass.? I have many times stepped into this room, hoping to be able to give a few words that my friends might know Thomas was not dead. How it hurts us when we hear mortals speak of us as dead! I am satisfied with the home I have, yet feel that I can make it more

peautiful as I progress. Your work here is not new to me, for your paper is an old friend. How I did love to scan its pages and read the messages from the other

I have met father in the spirit-life. He was the teachings of his early days had taken such a strong hold upon his mind that it was hard for him to realize the truth, but he is learning. Mary, this is a beautiful truth, a blessed real ity; too beautiful to be true, many say, Oh! no: you will be happily disappointed when you come to the experience yourself.

## Elizabeth F. Lindsay.

My home was in Laconia, N. II. Elizabeth F. Lindsay. I am glad at this time to make myself known, for I have tried before. I have felt so happy even to come into your meetings and hear others speak of the beautiful beyond. I prayed often that I might stay longer in the form with my dear husband, so that I might minister to his wants; but the angels called me higher. Albert and myself often talked of the dear spirits, as we felt their presence with

disturbance infroughout the entire system before they begin to take proper effect. The medicine makes the patient feel badly, distressed in mind and body, and he longs for ease, but after a time the remedies begin to take their desired effect, the system and its forces become tranquilized, the vital fluid begins to circulate freely and properly, and the patient finds himself!

Us.

Dear children, mother lives in heaven, and you a few words before. I have not been idle. I am satisfied with my home, although I passed out suddenly. Do not have any regrets, Aunt Lydia; you did all you could for me. Alice, temember, we shall cannot find words to express my feelings as I beheld the bright ones beckoning me on. We

have no desire to enter the mortal form again, but the thought is sweet that we shall all come together again. I know they will receive the message, because they get the paper.

#### Oscar Lane.

My head was hurt when I went away. On the cars somewhere between Fitchburg and Gardner I got the blow. My name is Oscar Lane. I have a dear mother in Ashburnham, Mass., and I know she has been turning the paper over and over to see if Oscar could not give a message as well as many others.

Grandma, Cora and Uncle Ellery are with me, and we are happy in our spirit-home. I know, mother, of the many trials and worriments that come to you. And you have often

know, mother, of the many trials and worriments that come to you. And you have often said: "Oh! why did they take away my boy, just coming to manhood?" The angels knew best, dear mother. I would not come back to stay, if I could as well as not. I want you to tell auntie that Cora is not the little girl she was when they laid her away, but she has grown, and we are often together, but not all the time. I want Charlie to know that I often come around him; and I think they all ought to know there must be some power back of to know there must be some power back of

Grandma wants me to say that we ask the

angels every day to help dear auntie, who is suffering so much physically.

Mother, you could n't turn the picture back, could you, by opening the window? You thought perhaps the wind turned it the other side out. You turned it back, and then you opened the window, and came up and blowed, opened the window, and came up and blowed, to see if you could turn it; but you could not do it. We had more power spiritually than you had in the means you used. You found the picture turned two or three different times, and you sometimes thought that perhaps we did it. We did do it, and we will do it again. I think if we've done it once we can again.

Dr. Miller stands beside me. He feels pleased to think that he was able to speak and let the

to think that he was able to speak, and let the people of Fitchburg know he was n't dead. I am with you often. I know you are lonely. When you feel so, look up, and you will feel happier in knowing we are around you. This is from your own darling boy, Oscar.

#### Mary Mich.

Mary Mich.

My home once was in Haverhill, Mass. It troubles me a little to talk in this way. My name is Mary Mich. My mother has been looking for a letter from her Mary for a long time, and now as they give me the privilege, I am glad to just send this through your paper, that she may know her kind lives, as we call ither child, as you would say.

I am happy, mother, in my spirit-home. Josie is here, and will send a letter, when she can, to her people in Cambridge. I tried once before, but I was not quick enough. I don't leave mother nor sister. We often come into the home. I know of the troubles that come to her. I want her to feel that we will all come together sometime, in the spirit-home. come together sometime, in the spirit-home. Grossmutter sends love to the mother, and all are so happy.

#### Ruth Hamlet.

My home was in Farmington, Me. My name is Ruth Hamlet. I know I am not forgotten by the town's-people there. The good BAN-NER! how I watched for the day of its coming, and sometimes could hardly wait for it, so in-patient was I for a little spiritual food. Mother used to say I always was impatient when looking for something good, and it was true. Oh! how beautiful it is to think of father, mother, sister, brother-all reunited in this spirit-life. I often felt when on earth as if I could hardly wait until they should call me up higher. I was firm in the faith. The question would be asked, "Do you never have doubts?" While one dwells in the flesh, doubts will come; still I firmly believed that spirits did come to earth, and that I did commune with them. I walked with them and talked with them, and felt them beside me. It was a blessed thought

to me then -it is knowledge now.

Mary is here, and Mary Dyer also. I hardly know whether she will be able to speak. We are happy in our spirit-homes. We form acquaintances there, just as you do here, and find ompanionship that is sweet and dear.

I would ask you mortals to be charitable with

your mediums. I know something of what they have to bear, therefore I say again, be charitable, be patient, be loving and sympa-thetic; you do not know how it grates upon our spirits to hear a harsh word spoken.

## Sophia A. Chadbourne.

phia A. Chadbourne. I have tried to speak before, and I feel that some have sensed me in the meeting.

Oh! do not think we are far away, dear friends. If you knew how much happiness

you gave us by opening a door of communica-tion, you would do it oftener. I find the spiritlife beautiful. I learned something of it while here, and yet but little comparatively speaking. I have heard mortals speak of us as and I realize it as I come among you. I to step into the halls and hear one after other speak. I love to come into this council-

fird there is work for us all to do in spirit-life, and what is more, we are willing to do our work. How blessed is the thought that we can help each other, and also work among you mortals, influencing and helping you spir itually, after we have thrown off the mortal

truth is, dear friends, I have not been able to get control of the organism until now.

It is some six or seven years since they called me dead. But, Annie, I am not dead. Uncle Joseph is with me, and father, and I am happy in my spirit home. I feel blest at this hour; and I know that I can leave a few words which have been made since I left the earth. We used to think six years was a very long time, but it speeds away quickly in the spirit-life.

## Joseph Merriam.

My name, Mr. Chairman, while dwelling in the flesh, was Joseph Merriam, and I don't think it has been changed. Boston was my home. My wife Sarah has joined me since I came over, and is with me at the present time. I knew very little of spirit return, and so had much to learn after I crossed over. I had privileges, but I must acknowledge I did not privileges, but I must acknowledge I did not improve them, and therefore I did not understand one-eighth part of what I might have known. When the death angel came for me how I wished then I had learned something of the future; but it was too late.

I am glad that I found a good home. I would not ask to return to stay, but I would ask you all to learn something here. I find create are

all to learn something here. I find creeds are of little value. You are all aiming for one country, and that is heaven, which I find, as near as I can explain it to you, is a place of heavings. Oh! happiness.

## Frank Griffith.

My home was in Groveland, Mass., and my name, Frank Griffith. I feel, as I come to earth, a little troubled on account of some who dwellhere, yet I realize that we do not take

dwell here, yet I realize that we do not take such feelings away with us.

Aunt Lydia, I know the many trials you have, even every day; but don't take them to heart too much; you were a good mother to me. Mother is with me to-day, and father, also little Annie; but sister Annie is not present, for she is with Willie, who needs her at the present time.

the present time.

You will ask why I have not tried to send

where I did, I would like, Mr. Chairman, to have it put in italies; then sho will understand.

Willie, father watches ever you. Do right, and in heaven you will be happier for it. I would like Willie Burbank to know that little Annie is with us most of the time. Mother says that as soon as she can, she, too, will send a message, for I know it cheers you much to get a word from some of the dear ones who have passed on. I do not wish to return to earth to live, but I do ask for opportunities of coming into communion with you all.

Mary, I would like to sit down and talk a little with you, but I know you will feel as if it might not be just right, on account of the church. If you examine your Bible you will find that spirits always did return to earth. And they always will!

If it is wrong for us to come and converse with you, then it is wrong for you mortals to visit each other and hold conversation. I know that it is right, for I have tested it. I know also that mortals will agree with me that while dwelling in the flesh we all seek for the most happiness we can get. Then, dear friends, why not try and come into communication with those you love who have crossed the shining river? You know not how much happier you would be.

Aunt Lydia will say that I judge from my

would be.
Aunt Lydia will say that I judge from my own experience in communing with my beloved mother. It did help me a great deal, and I have always been glad that I enjoyed the privilege. Every day may the angels bless you all.

#### John Neal.

My home was in Woodstock, Vt. I know if this letter is printed, which I am pretty sure it will be, that my children will get it—for Amanda has the paper and Willie often reads it

Father is not far away from you, children, and your own dear mother stands beside me while I am giving this message. Ella is here, too. Willie, do come into communication with us when you can, for I know you are privileged a little differently from the others. I often go into the old home, although I find it occupied by strangers and things not kept as they used to be

as they used to be.

We have received a great deal of happiness in coming into communication with you several times. At two different places I could not get control and talk directly to you, so the guides had to repeat what we said. That was better than not to talk at all, but it is natural

for us all to want to speak.

Now, Willie, I know you have not been feeling right physically, but what you are doing for yourself I feel is of benefit. Lucy now comes beside me. You feel a little discourcomes beside me. You feel a little discouraged and disheartened at times, but look up, my boy. Things will come a little better by and-bye. Take care of the tender bud, for oh! how easy the stem would snap. We watch over the little child, asking the angels to care for and bless it every day, for it is a comfort, a little pet in the home. Many times I see when you are weary in body, as you enter the house, it seems to rest you to take the child.

#### Della Peaslee Crockett.

My home was in Plaistow, N. H. My name My home was in Plaistow, N. H. My name is Della Peaslee Crockett. I am very earnest to make myself known. Oh! mother, Annie and Susie, how happy I was when you came to talk with me but just once. I have been working hard to make you know I was in your homes. Now, Susie, do you not often feel Della by you? Lev is here, and Tim. I want you to tell L. that the boys are here, but are not going to do the talking. I am so glad Annot going to do the talking. I am so glad Annot going to do the talking. not going to do the talking. I am so glad An-nie came to speak with me, for that helped the others to feel that Della was "not dead." Grandma Peaslee sends greetings too, and says she thinks you will understand where some of the little raps come from when you hear them in the home. Oh! do not think it may be the wind, or the cat, for we make the raps our-

selves.

Mother, I think it is much better since father made the change in the house. That window is very pleasant. Annie-for I know you can reach me a little easier than some of the others-do come and talk with us when you can. And will you see that Charlie gets the message? I know you will. I want him to know all I have said. Tell him I have the little one all I have said. Tell him I have the little one with me, grewing in spirit, and oh! so beautiful! In heaven we will all be together again.

I want Uncle Sam to see this message, also. I don't think you'll wear the paper out if you all read it. Be sure that every dear one knows that Della had the privilege of speaking to-day.

I have been in the halls many times, and stood layers begins to the halls many times, and stood layers begins to the sixty was the second of the secon

stood close beside the instrument, and when Mr. Emerson has been there, yet not a word did he speak of me! Once the medium did

mention me, but only once.

I am happy indeed that I can send a word to my dear sisters and brother, father and mother. Nellie is with me a part of the time. I am so glad that I found life, and not death, for before I passed away I knew not of the spirits coming to earth and conversing, neither did my people know, but since I was taken they have tried to learn something of spirit communion.

## Charles Woodwell.

My home was in Salem, Mass. My name is Charles Woodwell, and I have been in your meetings, thinking I could send a line to father and mother, sister and brother, but have failed In every attempt. I have friends in Salem, and in Newburyport, also, as at one time I resided there. I think I shall be remembered in both places. I was just entering manhood—about nincteen years of age—and I should say it was from three to four years ago that I passed

I lived in Columbus. Ohio. I know that some dear ones have asked the question over and over again in looking over your paper: "Why is it that one and another can send a message, and we never hear a word from Maria". The

The not a relative,) a little while since, and he told me he had not been able to send a communica-

tion, but will do so in time.

called Grandfather is here, and we all send greet-Uncle lings to you to day. Often has The Banner been looked over, to see if Charlie was strong enough to send a message. It is not wholly which for lack of strength that we are delayed; will be printed, for then some kind one will sometimes we have to wait for permission to bring them to you. I understand the situation of the families; I know of the changes that gives: the knowledge that we can commune with you, and not have to wait until the judgment day. I can't tell you when that time will be. I am happy and progressing. I feel will be. I am happy and progressing. I feel glad that these meetings are organized, where we can speak a word when unable to gain a private interview. This is the sixth time I have tried to speak.

## Samuel Hidden.

My home was in Peacham, Vt., and my name is Samuel Hidden. I have often been here, and have seen my two daughters sitting in your audience; and you must know, Mr. Chairman, I was disappointed when I found I could not get

power enough to speak to them.
Your mother is here with me, children, and
George is here. I know this message will reach
Esther, Elvira and Sarah, and that my dear
daughters will see that it reaches Martin, for I want them all to know father holds the floor to day, and is feeling pretty good over it. When Samuel Hidden had anything to say he was

I am happy in my spirit home, but that is n't all: we have a work to do as we come to earth. Children, sit down by yourselves passively and all: we have a work to do as we concliden, sit down by yourselves passively and see what may be given out to you. I know Esther will say that I would not have said so when in the mortal. No, I would not; but I find a vast difference between dwelling in the find a vast difference between dwelling in the mortal and the immortal. I see clearly now, mortal and the immortal. I see clearly now, when in the mortal is set of the immortality of the soul and its eternal progression."

darkly."

My children all have strong mediumistic powers. I wish that Albert and Sarah would sit down in their quiet little home and see what we may give them, even though we have to talk by means of the table. Now there is a power back of mortals. Oh! do not say that spirits have none with you. I know you will tell me I used to say so. I have a great deal to acknowl-I used to say so. I have a great deal to edge, because I see that I was wrong.

I know, Elvira, you were a little disappointed, for as you sat in the seat here you thought George might be able to give a communication. He tells me to say that he will do so as soon as the power and privilege are given him.

I often visit Martin. We are happy when we find a channel is to be eyened for us to come to you privately, but when not successful in that way, we try to in every meeting.

#### Carrie Hodgkins Condell.

I have been waiting very patiently, thinking perhaps time would be given me, yet I should have found no fault if it had not been. My home was in Melrose Highlands, Mass., or Oak Grove, and my name, Carrie Hodgkins Condell. I want mother to know I can now speak a few

words.

Ria, you will be glad when you know I have influenced you to just take a little run down to mother's. Mother, Annie, Etta, Lydia and Warren, I love you all—but the dearest is little Clemmie. Oh! mother, take care—take care! Will, do be careful, for you know it is a tandar bud. i would rather have staid longer in the mor-

I would rather have staid longer in the mortal. Mother, father is with me, and we are happy. I do think the dear ones should give you a little encouragement. But oh! mother, you would be happier if you would only come into communication with your Carrie. We all shall live together again. Grandma took me by the hand and bade me come up higher, and then in a little time fother came to me and we then in a little time father came to me, and we were all so real, in perfect forms, where no sickness comes and no disappointments find us. I want to send greetings to Ria, for we were dear friends in the mortal, and we are to day. Dear mother, sisters, brother, and dear friends all, I send you greetings. In heaven we shall meet and know each other more perfectly than

#### Isaac Proctor Greenleat.

I have been standing here waiting, thinking if there was one moment to spare I would grasp it. I passed out from Onset, Mass. I am Isaac Proctor Greenleaf. As I control this medium to day, I feel encouraged as I see the desire of hearts for spiritual food. In visiting the old home, I mark the preparations they are making for coming together in camp meeting.

May soul-stirring words and songs resound and rise to heaven. May mortals and immortals forced the hound of the sound and the sound th tals forget the bounds of time and sense and

clasp hands together.

I am happy, and I would say to the dear brother yet dwelling in the mortal: Go on; for your mortal work is not done. I might almost

place my home everywhere and anywhere that spirits love to come.

I thank the guides to-day for the help they have given me, and I thank you, brother Wilson. The good work is going on. Take courage; spirits are working with mortals far more than they are given credit for. I am grateful for these few moments of your time.

#### SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. June 1.—David Bagley; Benjamin Fitzgerald; Milton Emerson; James Gore; Betsey Clark; Katle, to Henry; Narcy A. W. Priest; Charles Damon; Rebecca Damon; Anna Coan Badger; Jacob Chickering; Davis Butler; Han-nah Maloy; Narcy Dunbar.

THE MESSAGES ON HAND,

Not mentioned above, will appear in due course.

#### Messages from Spirits Preller and Maxwell.

The reporter of the St. Louis Globe-Democrat has, through a trance medium in that city, interviewed the spirits of Preller and Maxwell. Preller is reported as saying:

"I have been with Maxwell all the time for the past three years. I have kept him strong in spirit, although I have haunted him much. He kept our secret to the last, which I said I would hold him to. I also said that if he should be executed I would be with him on the gallows. We met as friends immediately upon his spirit departing from the hold. Also did we spirit departing from the body. Also did we accompany Landgraf. There were the spirits of two lovely females with him. I had no malice in regard to Maxwell, because he did me a great favor in cutting off my earthly career and allowing me to reach the sphere of my destiny, in which I am now enjoying more than

destiny, in which I am now enjoying more than words can express."

A request was made of the spirit to remove from the minds of the people of earth the one mysterious feature about the latter part of Brooks's life—his taking the fictitious name of "Maxwell" on leaving Eugland for America.
"We each had a secret. Ming was not of

"We each had a secret. Mine was not of much public concern; his was. This secret of mine is the one I have mentioned as having been kept by Maxwell to the last. I cannot give it out, nor his."

Maxwell's spirit said: "It is done! Thank

God, I have reached rest at last! The horrible thought of death is over, and in spirit light I can see with what you call on earth the light of a clear conscience. I am happy in knowing that my friend was the first to greet me. I wish the end had come sooner than it did. I am satisfied with all of my past, knowing that my attorneys did all in their power for me. Many think that I hold a dogma or grudge toward earth's community, though I do not, but I feel that my life could have been pro-longed on earth by your governor if it had not been for special circumstances unnecessary to explain. I am glad, however, that he did not, now that I have seen both sides of the curtain. "The dread of death itself was none with me; it was breaking the chain that bound me to earthly friends and loved ones. That seemed to be the dirk or bayonet that caused me the greatest pain. The last two hours of resulte

## Verifications of Spirit-Messages.

granted by the sheriff seemed the longest and

most severe of all."

CHARLOTTE STONE. In the BANNER OF LIGHT Issued June 2d, 1888, I read a spirit-message from CHARLOTTE STONE, of Lowell, Mass., in which she speaks of Ellen and Fidie. I was not personally acquainted with Mrs. Stone: Fidie was dearly loved by me, as well as by hosts of others. She passed away from her home, 125 Gorham street, Lowell, Mass., since I left Lowell, and I think it nearly ten years since. Ellen is an aunt, her mother's sister, also a particular friend of Mrs. Stone. She is now living in Lowell, 5 West Adams street, 1 take great pleasure in acknowledging any word from loved ones gone before, but have waited for Lowell friends in this case, therefore the delay.

Ever for the cause, Martinez, Con'ra Costa Co., Cal., Aug. 14th, 1888.

## OLIVE HILL. - ANNIE BEAL.

I wish to recognize a message from MRS. OLIVE HILL (my mother) and one from Annie Beal (my aunt), given through the mediumship of Mrs. B. F. Smith, printed in THE BANNER Aug. 18th. They were correct in every particular, and were read with great pleasure by their many friends. We should be pleased to hear from other spirit friends. Lawrence, Mass., Aug. 20th, 1888. L. J. Hill.

## To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachu-setts, Publishers, there insert the description of

" If a Man Die, Shall He Live Again ?" The world-wide reputation of Prof. Alfred

R. Wallace as one in the foremost ranks of scientists imparts an added strength and value to the clear elucidation and masterly advocacy of the truths of Spiritualism given by him in his lecture having for its theme "If a Man Die, Shall He Live Again?" published in a pamphlet of twenty-four pages by Colby & Rich, and supplied at the very low rate of 5 cents a single copy, thirteen for 50 cents, or thirty for \$1,00. Let it do its work; buy it and olrculate it. Weltten for the Hanner of Light. night.

BY REV. E. CARE. Night i and the starry chambers Are bending o'er my head:

Night I and those heavenly rangers Seem whispering of the dead. 'T is a strange, mysterious language

From those far depths above, Like strains of sweetest music Poured forth from souls we love.

Tell me, ye glittering watchers That sit at Heaven's gate, Tell me if there be others

That with you watch and wait: Those whose dim rooms are silent, Whose halls reccho not,

Whose glorious forms and faces Though gone are not forgot!

There were brows with golden ringlets; There were cheeks of summer bloom: There were eyes that shone that shine not; Alas!-the noisome tomb!

There were steps so light and graceful Young flowers might bless their tread: There was manhood's night and woman's light, The bowed and hoary head.

We miss them from our sunny paths; We miss them when we pray; In homes, or bowers, or glittering halls,

We miss them! Where are they? Tell me, oh! Night, whose burning orbs Wheel through you denths sublime Ye wanderers through eternity. Ye conquerors of Time:

Tell me if in your silent depths, Unseen by mortals here. They live where your far circles run, Your coursers wander near?

If in those burning deeps serene Soul meets with soul in bliss? Or are your worlds as dull and cold And pulseless as in this?

If so, be quenched, ye burning orbs; Be quenched, thou burning fire: Come night and chaos o'er my soul, And Nature's hope expire. Reaufort, S. C.

#### New Publications.

THE MOTHER: The Woman Clothed with the Sun. Part the First. 12mo, cloth, pp. 307 London: Simkin, Marshall & Co. The purpose of this work is difficult to comprehend

Whoever has brought it into being must be an erratic visionist, far above or far below our plane of understanding. Some idea may be had of its style and typography-and sense, if there is any-from the following, which is page 274 in full:

MESSAGE: April the 10th, TO THE QUEEN: A great and mighty change will now passover Thy spirit O QUEEN: THOU ART! That is ENOUGH! BE!

BE !
STAND IN THY PLACE!
From the Spirits of the Eastern
Mard and of the Hornew Nation
who are watching from their heavenly palaces and Temples,
THY UNVELLING.

Menico; Picturesque, Polifical, Pro-Gressive. By Mary Elizabeth Bake and Margaret F. Sullivan. 16 no, cloth, pp. 228. Boston: Lee & Shepard.

The growing Interest in all that pertains to modern Mexico will tend to attract many readers to this volume. In which they will find information greatly needed of the history, government, and social and political condition of that republic; its picturesque scenery, architectural peculiarities, climate, methods of travel, and its numerous characteristics utterly distinct from those of our own country and people. The authors are peculiarly fitted in their gifts of observation, analytical tact and expressive description for the work they entered upon and have brought to so successful an Issue. Mrs. Blake is a well-known staff corre spondent of the Boston Journal, and the author of On the Wing," and Mrs. Sollivan an editorial writer ! and art critic of the Chicago Tribune. Mexico is in many respects a wonderful country, one that is described as being "picturesque beyond description, beautiful beyond belief, with traditions of a past and prospects of a future" that will in the narrative here

ADDRESS TO THE CLERGY, and Skepticism and Divine Revelation. By John Ellis, M. D. 16mo, paper, pp. 260. New York: The Au-

This work is written in the interest of Swedenborgianism, and the author, as might be supposed of one deeply grounded in that belief as he is, endeavors to exalt the doctrines of the New Church and to underrate the facts of Modern Spiritualism. The difference between the two, as we view it, is that between belief and knowledge-the former based on the experience and words of one man who lived in the past, and the latter on the person d experience of millions who live in the present. For this reason, when Mr. Ellis says the revelations made through Swedenborg are immeasurably better calculated to benefit man, and elevate our race, than are the revelations and phenomena of Modera Spiritualism," we respectfully but most emphatically dissent.

RECEIVED: HOW TO SUCCEED AS A STENOGRAPHER OR TYPE WRITER. Quiet Hints and Gentle Advice by One Who "Has Been There," By Arthur M. Baker. 16mo Op. 71. New York: Fowler & Wells Co.



WARNER'S LOO CABIN REME-DIES - "Sarsaparilla" - "Cough and Consumption Remedy" -"House and Buchu" - "Exand Consumption Remedy"—
"Hops and Buchu"—"Extract"—Hair Tonic"—"Liver
Pills"—"Plasters" (PorousElectrical)—"Rose Cream" for
Catarrh. They are the simple,
effective remedies of the old
Unique anoe."

Annual Meeting at North Collins, N. V.
The Friends of Human Progress will hold their Thirty-Third Annual Meeting at Forest Temple Aug. 30th and 31st

and Sept. 1st and 2d.

The platform will be occupied by the best talent obtainable, Mrs. R. S. Lillie, of Boston, Mass., is well and favorably known in this vicinity; Walter Howell, of London, Eug., is a fine inspirational speaker, and cannot fall to please; Edgar W. Emerson, of Manchester, N. H., the well-known test medium, will occupy the platform each af ternoon of the last three days; J. T. Lille, of Boston, Mass., the popular vocalist, will have charge of the music.

The Lyceum Exercises on Sunday morning will be a pleas The Lyceum Exercises on Sinday morning with bea pleasing feature.

Programme of meetings and speakers: Thursday, Aug. 30th, 11 A.M., conference; 2 P.M., Walter Howell.

Friday, Aug. 33st, 10 A.M., conference, 11 A.M., Mrs. R. S. Lillie; 2 P.M., Walter Howell.

R. S. Lillie; 2 P.M., George W. Taylor.

Sunday, Sept. 2 t, 10 A.M., Lyceum Exercises; 11 A.M., Mrs. R. S. Lillie; 2 P.M., Mrs. R. S. Lillie.

All mediums are cordially invited to be present, and will be amounced from the platform.

Vistors via the Buffalo and Southwestern Railroad will receive certificates, on application to the Secretary, entitling them to one cent per mile return.

Hotel rates \$1,00 per day; single meals, 25 cents. Tenting privileges free.

privileges free.
By order of Executive Committee.
EMMA TRAIN, Sec. y. GEORGE W. TAYLOR, Pres.

Convention in Oregon. The Second Annual Convention of the Oregon State Spiritual Society will be held on the eamp-grounds at New Era, Clackamas Co., September 7th, 1888, to continue ten days. All members are requested to be present, as important business is to be transacted.

A general invitation is extended to all friends of the cause. Reduced rate of fares on the O. and C. Railroad to those who attend.

who attend.

By order of the Executive Board.

B, F, FULLER, Pres. MISS WILDA BUCKMAN, Sec'y. East Portland, Ore., Aug. 3d, 1888.

The Indiana Association

The Indiana Association
Of Spiritualists meets at 10 A.M. Sopt. 13th in Westerfield's
Hall, Anderson, Ind.
All will be made welcome, and an excellent treat is in
store for those who attend.
We do hope all Indiana Spiritualists will be there.
GEO. W. HUNTER, See'y,
DR. BECK, Delphi, Ind.
Indianapolis, Ind.

## Adbertisements.



THE following characteristic letter, from the pen of Lynous cause of Spiritumlian, speaker and writer for the new corn our Shields for more than five years, and has had large experience with them among his friends. The readers of The Hannan have implicit confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be TRUE. Write him for further evidence about our Shields, and he will give his experience:

ther evidence about our prices, and there are a partial part of the part of th

CHICAGO MAGNETIC SHIELD COMPANY, No. 6 Central Music Hall, Chicago, Ili.

Jy7

#### Dr. F. L. H. Willis May be Addressed until further notice.

Clenora, Yates Co., N. Y.

Cienora, Yates Co., N. Y.

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NO. 19. WHAT OF THE NIGHT?

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NO. 20. WHAT IS THE SPIRITUAL SIGNIFICANCE OF THE TEXT. "IN MY PATHER'S HOUSE ARE MANY MANSIONS"?

NO. 21. MODERN SPIRITUALISM AND PRIMITIVE CHRISTIANITY IDENTICAL.

NO. 22. WHAT IS THE SPIRITUAL SIGNIFICANCE OF THE TEXT. "IN MY PATHER'S HOUSE ARE MANY MANSIONS"?

NO. 21. MODERN SPIRITUALISM AND PRIMITIVE CHRISTIANITY IDENTICAL.

NO. 22. WHAT IS THE DIFFERENCE BETWEEN OCCULTISM, THEOSOPHY AND SPIRITUALISM.

NO. 24. THE RELATION OF SPIRITUALISM.

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# Panner of Tight.

BOSTON, SATURDAY, SEPTEMBER 1. 1888.

The Spiritualist Camp-Meetings. Unset Bay.

(Miss Gustis F. Howe is curauthorized agent at Onset Day. She will receive subscriptions for the Hannen of Light. She also has a full line of our publications for she at Association Headquarters, and will conduct the correspondence for This Bannen from this Camp-Meeting.)

Monday, Aug. 20th, conference meeting was held at the Auditorium in the afternoon.

Tuesday morning a large party went for a "clamthe people to the Pavilion to hold their meeting, which was well attended; many who understood nothing either of the phenomena or philosophy of Spiritualism were present, and much interested in the instructions given. In the evening the Business Club with Line baka" to Hog Island. In the afternoon the rain drove given. In the evening the Business Club with Lin-dall's Band gave a concert in the Casino. Copious showers of rain fell during the night, deluging the streets, and cleansing and purifying the walks and

streets, and cleansing and purifying the walks and shrubbery.

Wednesday there was an excursion from Edgartown. Cottage City, Falmouth Heights and Woods Holl to Onset, also an excursion from Onset to Provincetown and Chatham Light. Wednesday evening there was a dance in the Cashio.

Mrs. M. E. Williams. of New York, and Mrs. A. E. Hill, of Philadelphia. left Wickett's Island Monday for New York. It is whispered that Mrs. Williams is soon to marry and settle down to private life. Commodore Rhodes's new and elegant steam yacht "Indolent" lies at anchor near the wharf.

D. F. H. Roscoe and wife, of Providence, left Onset Sunday evening

Sunday evening
Mrs. H. S. Lake made us a flying visit at the begin-

ning of the week.

Mr. Charles H. Rand and wife, of New Bedford, Mrs. Mr. Charles H. Rand and wife, of New Bedford, Mrs.

S. Lockwood, of Denver, Colorado, Mr. E. Byfield, brother and friend, of Toronto, Canada, who have been stopping at Howe Cottage, "on the moor," left for their separate homes during the past week. John A. Howes, wife and son, who have been visiting at Stanton Cotrage, also left for New York, stopping a few days at Middleboro' on the way.

Our worthy treasurer E. Y. Johnson comes to the office each morning smiling and good-natured, with a kind word for every one, bearing his own troubles philosophically, and with words of cheer for trose less fitted to bear the burdens of life's journey.

The Harvest Moon Festival will take place Saturday and Sunday, Sept. 22d and 23t. The Ladies' Industrial Union will take steps to make the occasion attractive and entertaining.

Tally ho! The old stage-coach with fifteen passengers on board from Mattapolsett came in on Thursday

gers on board from Mattapoisett came in on Thursday for a day's picnic.

for a day's picote.

Mr. J. R. Perry, an old Spiritualist, and Mr. Charles
Lehman, both of Wilkesbarre, Pa., arrived at Ouset
Thursday, and are stopping at Howe Cottage "on the
moor." This is Mr. Perry's first visit to Onset, and
like all who come to us for the first time, he is charmed

with the place and its surroundings.

An interesting conference meeting was held at the Auditorium on Thursday.

Friday was a beautiful day. Conference meeting well attended in the afternoon—Mr. Fairchild presidents. well attended in the atternoon—Mr. Faircuitt presiding with his usual grace and diguity. Dr. Drisco, Dr. Hervey, Mr. Jones of New York, Mr. Straight (a recent convert) and Mr. Brown participated. A poem, given by Beile Bush at Belvidere Seminary to the Spiritualists at the different camp-meetings, was also

[On account of the lateness of the hour when this report reached our office, the publication of this poem is deferred to our next issue .- ED. B. OF L.]

A very satisfactory materializing scance was given at the house of Mrs. Nash, Friday evening, Aug. 17th, with Mrs. Bliss as medium.
Mrs. S. R. Stevens has recovered from her recent illness, and will go to Topeka, Kan., by way of Montreal and the Lakes, arriving at Topeka about the 16th of Sentember.

16th of September.
Persons coming from other camp grounds declare
Onset to be by far the most laviting and pleasant,
and for the heauty of its scenery and surroundings,

with its boating and fishing and bathing facilities, and Invigorating atmosphere, cannot be excelled.

The Committee on the Temple entertainments have

The Committee on the Temple entertainments have concluded to have one more dance, to take place Saturday, Sept. 1st. Saturday evening the dance in the Temple was well attended.

The following Committee have been appointed to take charge of the Harvest Moon Festival, with power to appoint sub committee: Mrs. Wm. Sturtevant, Mrs. Southworth Loring, Mrs. Alfred Nash, Mrs. Susan E. King, Mrs. Exa Cassell, Miss Gustie F. Howe, Mrs. Thomas B. Griffith, Mrs. Martin Tribou, Mrs. W. W. Currier, Mrs. M. E. Thompson, Mrs. M. E. Whittemore, Mrs. A. F. Wilcox, Mrs. Frank Union, Mrs. M. L. Union, Mrs. Jennie P. Ricker, Mrs. C. L. Woodward, Mrs. Munie L. Pierce, Mrs. Vienna Whitwell, Mrs. C. P. Keith, Mrs. A. F. Butterfield, Mrs. M. E. Williams, Miss Nancy Batchelder, Mrs. E. M. McLotire, Miss Ad die Bourne, Mrs. May Whittier. Donations of money, food or fruit will be thankfully received by this Committee. Mrs. Dr. Wm. Sturtevant, Chalrmin. Our tharks are due to Mrs. Sturtevant, Mrs. Elvira Loring, Mrs. Alfred Nash, Mrs. Simeon Butterfield, Mrs. E. A., Pennell, Mrs. Harrison and others for flowers received for the platform at the different meetings.

neetings. Saturday afternoon's conference was very interest-ng. Col. Kase, of Philadelphia, related his interview with President Lincoln, and his connection with the

emancipation proclamation. The story is familiar to many of your readers. An old gentleman, eighty-nine years of age, Jonathan Moster by name, stepped to the platform and made a few remarks, and immediately Mrs. S. Dick gave a beautiful and affecting poem, purporting to come from his mother long since passed to spirit life.

Sunday, Aug. 26th, was a beautiful summer day. The cars brought many people to the grounds from Providence and way stations, Plymouth and way stations, Provincetown, and all points on the Cape; while the steamers Island Ilome and Cygnat Drought each a loa 1 of passengers from New Bedford. The Middleboro' Brass Band gave a grand concert litts usual skillful manner from the Auditorium at 10 Middleboro' Brass Band gave a grand concert in its usual skillful manner from the Auditorlum at 10 o'clock, and at 10.30 Mrs. Sarah A. Byrnes gave an elo quent and powerful discourse, her subject being "Plain Talk to Spiritualists," and her remarks setting forth the beauties of Spiritualism, its purity and truth, the holiness of its mission, and the duties and responsibilities of Spiritualists.

At noon the Middleboro' and Lindali's Bands each gave a concert

The afternoon's discourse was delivered by Mr. E R. Fairchild, his subject "Progress"

instructive and interesting lecture, followed by tests from David Brown from David Brown.

The Children's Progressive Lyceum met as usual at 3 P. M.—Mr. Besse acting conductor. Recitations from Lottle Glies, Lillie Wendemouth, Eloise Wendemouth, Ethel Drake, Gertie Trowbridge, Violet Willis, Herbert White, Cora Campbell, Alice Cummings, Gad Robinson, Emily Drake, Edith Erskine, Lulu Morse, Rula Putnam; song by Carrie Rothermel.

Col. John C. Bundy and wife of the Religio Philo sophical Journal are the guests of Mr. W. W. Curtier.

sophical Journal are the guests of Mr. W. W. Currier.

We were presented by Mrs. Lita Barney Sayles with a report of the 15th Woman's Congress—an association for the advancement of woman—held in New York City, October, 1887.

Bunday, Aug. 26th, the dummy trains carried fifty-two car loads of passengers to and from the Onset station during the day.

Mrs. A. E. Oliver, of Reading, Mass., would be pleased to receive contributions of canceled postage stamps by mail to her address, for the benefit of an old lady desiring to enter the Old Ladles' Home.

Meetings will be held morning and afternoon, on Sunday next, Sept. 21, under the auspices of the Ladles' Society. E. B. Fairchild being the speaker.

This closes the regular camp meeting at Onset for the present season. Wishing all pligrims to our camp a "God speed," we bid good bys to the series of 1888.

Headquarters Office, Onset, Aug. 27th, 1888.

Lake Pleasant.

[MR. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for mant, and will be pleased to receive subscriptions for BANNER OF LIGHT. Mr. Young also has a full line of publications for sale at his bookstore. He will conduct correspondence for THE BANNER from this Camp-

CLOSING DAYS.

The great camp-meeting at this place is now at its height, and another week will close its record. The attendance has been large and the interest unprecedented. Mediums for every phase of manifesta-tions are here, and have been largely patronized. The weather for the most part has been fine, the days have been fair, and the nighis delightfully cool and

have been fair, and the nights delightfully cool and conductive to sweet and refreshing sleep. This feature of dame Nature is duly appreciated.

The annual meeting of the Association, and subsequent meetings of the board of directors, seem to have settled it very definitely that Lake Pleasant is now on a solid basis. Many important improvements are being projected, and plans made to carry them into effect. The committees having the matter in charge are gentlemen of push and energy, and will mature their plans. There will be several new buildings, including a hotel, auditorium, dépôt, bandstands, and a new bridge from the foot of Lyman street to the Highlands.

The addresses as announced on the official card

Un Wednesday, the address was by J. Frank liaxter, who also gave tests.

Thursday morning, conference, opened by Dr. Dean Clarke, speaking upon the relation which we hold to the spirit world and the necessity of using judgment in accepting the teachings from spirits. Dr. Temple, of Boston, followed, giving psychometric readings Dr. Bidridge, of Boston, gost two medical examinations. Mr. Kenyon followed. He expects to find in spirit-life the tesuits of his mental labors more than here. Mr. Franer, of Providence, entertained the audience with a song. Mr. Newman Weeks, of Rutian, said the believed in a common sense shy fittualism. We should use our own reason and common sense the should use our own reason and common sense t

SPECIAL NOTES.

SPECIAL NOTES.

Mrs. S. S. Brown, of Athol, is passing the season at Lake Pleasant as usual. This lady is an old time Spiritualist, having been a leader in the movement for many years in the Green Mountain State. Mrs. Brown has just returned from an extended tour to New Mexico, California and Alaska, visiting the Yosemite, the Geysers, Victoria Land, the Yellowstone Park, and many other points of interest.

Mrs. Millie Ranoul, of Brooklyn, N. Y., is a talented elocutionist. She has appeared several times at Association Hall.

The Lake Pleasant choir consists of David Williams, Mrs. S. S. Allen, Mrs. M. A. Masterson, Miss C. A. Daggett.

llams, Mrs. S. S. Allen, Mrs. M. A. Masterson, Miss C. A. Daggett.
Misses Drs. Carradice and Andrus will carry to their home, in the Everglade State, golden memories of Lake Pieasant.
The speakers for next Sunday will be Mrs. A. M. Spence and Lyman C. Howe.
A large number of campers will remain hore through September.
Association Hall has been utilized quite largely for entertainments during the session. As a rule they have been meritorious, and have received a liberal patronage.

patronage.
Prof. Russell, of Goffstown, N. H., the blind must

Prof. Russell, of Goffstown, N. H., the blind musician, plays the sweetest music upon the little harp which he carries, and cheers the workers at Headquarters with "Robin Adair," Home, Sweet Home," and other sweet old tunes, that call up blessed memories wherever and whenever heard.

The materialization circles held by Wm. Eddy and Mrs. Mary Huntoon are well patronized.

Mrs. Cushman's circles are well attended, and people appreciate the music, receive excellent tests, and feel that they are assisting a medium who has physically been very unfortunate, but whose spirit friends still direct and guide.

Mrs. Carrie E. S. Twing gives private sittings daily, and "Ikabod's" circles are as funny as ever; his prayer the other evening was wonderful for the many new words introduced; he is "contickier" to have all correspond.

new words introduced; he is "contickier" to nave all correspond.

Mr. Chamberlain, from Newburyport, has been here one week at the Lake, and is prolonging his visit, and enjoying the spirit friends' communications and the beautiful surroundings at the same time.

Mrs. M. J. Tillotson from Hartford, and Mrs. G. W. Mills from Canton, Ct., are at Mrs. Sylvester's cottage, and enjoy every moment of their stay here, and enter with enthusiasm into the "doings" of the young propile solourning there.

with entiusiasm into the "doings" of the young propies of solutions and the ple solutions there.

Prof. Cadwell is very busy holding measurizing circles morning and evening, and many mediums are being developed under his influence.

Two hundred and one persons have registered at the Headquarters the past week, and thirty at the hotel.

When this letter appears, the departing trains will have carried many who will have left with fond auticipation of an early return next summer. "So mote it be."

J. M. Y.

Lake Pleasant, Mass., Aug. 26th, 1888.

Cassadaga Lake, N. Y. The past week at Cassadaga camp has been very The past week at Cassadaga camp has been very interesting. We have had lectures by Walter Howell, Mrs. R. S. Lillie, Mrs. Clara Watson and W. J. Colville. On Friday evening "Esmerelda" was given by the Lyocum to a large audience in the amphibiteatre. On Thursday evening a benefit was given to W. A. Mansfield, the celebrated state writing medium. A fine programme was presented, including music, recitations, short addresses, and tests by E. W. Emerson. The public slate-writing by Mr. Mansfield was a remarkable exhibition of spirit power. A committee was chosen to clean and the logether two pairs of slates. One pair of slates was passed to Mr. Ransom, of Buffalo, who sat some distance back in the audience. The other pair was held by a member of the committee, Mr. Barrett, at arms' length. The committee joined hands, and at the request of the medium a line was formed to the slates held by Mr. Ransom, by Johning bands. Mr. Mansfield was pow erfully influenced, and Mr. Ransom declared he heard the pencil site between the slates which he held When the influence left the medium the two pairs of slates were unlied by the committee. On one of the slates held by Mr. Barrett were four communications, one of them being signed with the name Henry Seybert, and referring to the unsatisfactory work of the Seybert Commissios. On one of the slates held by Mr. Russom were found several short marks, as though an unsuccessful attempt had been made to write upon it. The scance was very satisfactory, and gav- additional evidence of Mr. Mansfield's gift as a medium for independent slate writing. A few days ago a party by the name of "Starr" made his appearance on the camp ground. This fellow makes a business of guiling the public, and especially the 'Christian' public, by pretending to show how the phenomena of Spiritualism are produced. He had the audacity to scatter his posters about the grounds until ordered off by one of the trustees. There was quite a buzz of excitement on the grounds to consequence of Start's visit, but he was tr interesting. We have had lectures by Walter Howell, Mrs. R. S. Lillie, Mrs. Clara Watson and W. J. Inventory of property.... Receipts for one year... Expenditures for one year... Cash on hand Aug 20th, 1888.

.. \$31,011,0 At the annual election the old board was reinstated entire. Everything points to harmony and success. Of course it is impossible to please everybody, and there are still some imperfections which will disappear under the persistent endeavors of the management. I believe Cassadaga is the most promising camp in this country to day, and that there has been and will continue to be the most earnest endeavor to improve its condition. Secularizing influences are guarded against, and the amusement features are properly subordinated to the intellectual and spiritual. If this policy continues, Cassadaga will become the Mecca of Spiritualists and liberal thinkers in America.

GRAPHO. At the annual election the old board was refustated

Sunapes Lake, N. H.

THE LAST WERK AT SUNAPER LAKE. Tuesday, Aug. 21st, at 10:30 A.M., Mrs. Chandler presiding, exercises commenced by singing ' Nearer, My God, to Thee," joined in by the congregation.
After opening remarks by the chairman, Mr. A. E.
Tisdale, the blind medium, who came upon the grounds
the previous night, rendered a song very finely, playlug his own accompaniment. Joseph D. Stilles spoke
next and gave a pogen; Mrs. Chandler gave a commu
nication from Betsey Blodgett, followed by Mr. Tisdale, Mrs. Waite and Danlel N. Brower. Closed with
quartette rendering "Seeds of Kindness."
At 2:30 P. M., Joseph D. Stiles in chair, exercises
commenced by a song by quartette, followed by a
splendid lecture from A. E. Tisdale; after another song,
Mr. Stiles gave twenty-five names of spirits presented
to his vision. My God, to Thee," joined in by the congregation.

spiential ecutie from A. R. Hisdale; after another song, Mr. Stiles gave twenty-five names of spirits presented to his vision.

Wednesday, Aug. 22d, the President, Dr. H. B. Storer, was again at his post. The morning hour was passed in conference, commencing with a song by Mrs. Wentworth and Mrs. Osborn, followed by Dr. Storer and Mr. Tisdale. Mrs. Chandler stated that the spirit of Thomas Gales Forster was present, sending a short message to President Storer. Mr. Tisdale sang a beautiful song, followed by remarks by Dr. Storer, Simon Keyser, Mr. Tisdale and Mrs. Osborer, Storer, Simon Keyser, Mr. Tisdale and Mrs. Osborer, Simon Keyser, Mr. Tisdale and Mrs. Osborer, Simon Keyser, Mr. Tisdale and Mrs. Osborer, Osborer, Storer, John Mrs. J. D. Stiles; thirty eight names of spirits were spoken, nearly all of which were recognized.

Thursday, Aug. 23-1, 10:30 A. M., the conference opened with a song. Remarks were made by Dr. Storer, followed by Moses Nelson. Dr. Storer made mention of a letter from Mrs. Sophia K. Durant, a former worker upon these grounds, now in Southern California. She sent greeting to the camp. Remarks by Mrs. S. B. Craddock, Simon Keyser and G. H. Whithey followed, and closed with a song by the quartette.

attentively listened to. Monday and Tuesday were devoted to conferences, in which several speakers participated, the principal ones being Mr. Elisworth, of New York, Dr. W. S. Eldridge, of Boston, Dr. Temple, of Boston, Newman Weeks, of Rutland, Vt., Rmma J. Nickerson, of Boston, Dean Clarke, of Boston, Tr. Storer, a song by Mr. Tisdale and a discourse by Dr. Storer from the subject "Spiritualism as a Liber ator." The names of thirty-six spirits that presented themselves were given through the organism of J. D. Stiles. Song by Mr. Tisdale to close.

At 7:30 P.M. the last entertainment of the season was held in the Pavilion, and proved a very interesting one.

Sunday, Aug. 26th, at 10:30 A.M., services commenced with a song by quartette, followed with a poem and invocation by Eben Cobb. "Child of the Golden Sunshine" was then beautifully rendered by the quartette, and Mr. Cobb delivered an eloquent lecture. Service closed with a song by the quartette. 1 o'clock P.M. Test Séance in Pavilion by J. D. Stiles, who gave the names of forty-three spirits, nearly all of which were recognized.

2 P. M. a song opened the session, followed by lecture by A. E. Tisdale, subject, "Spiritualism as a Science and a Religion," A duet by Mr. Osborne and Mr. Johnston, entitled "Hope Beyond," was followed by tests by J. D. Stiles, who gave in a short time one hundred and twenty-seven names, making the whole number at the different sessions upon the platform while here three hundred and seventy-four—nearly all of which were recognized by some one present.

The closing day was very fine, and a large and quiet crowd was in attendance. Everything passed off pleasantly.

pleasantly.
I wish here to state that the thanks of the Associa I wish here to state that the thanks of the Association and all concerned are due to the members of Fraternity Quartette, composed of Mrs. Nettle Wentworth, Mrs. Nettle Wentworth, Mrs. Nettle Wentworth Osborn, J. G. Osborn and C. E. Johnston, for the efficient manner in which they have performed their parts, and the beautiful music they have furnished during the meeting.

Aug. 27th, 1888.

N. A. LULL, Secretary.

Queen City Park, (South Burlington.) Vt. Under the most favorable auspices the Spiritualists of Vermont opened their seventh annual camp meeting at this park on Tuesday, Aug. 21st. The opening

of Vermont opened their seventh annual camp meeting at this park on Tuesday, Aug. 21st. The opening exercises were in the Pavilion, a larger audience than usual for the first day being present.

Dr. E. A. Smith. President, made an appropriate speech, followed by a fine selection by the choir. Miss Jennie B. Hagan was then introduced, and improvised three poems from subjects given by the audience. Miss Hagan is a general favorite here. She was followed by Hon. A. E. Stanley, who gave an address on the "Probabilities of the Truth or Fact of Spirit Intercourse." No attempt will be made to give an abstract of the discourse. He spoke plainly and by facts, not attempting to decide for others, but leaving each to draw his own conclusions. In closing he pleaded for harmony among the workers in whatever capacity, and urged that they give to each other their hearty encouragement and good will. Wednesday, Aug. 22d, an interesting conference was held in the forencon, participated in by Dr. A. H. Richardson, of Charlestown, Mass., Mr. John withell, of Montreal, Dr. S. N. Gould, and others.

In the afternoon Miss Jennie B. Hagan was greeted by a good audience. She gave some exquisite poems, and an address on "The Character and Feachings of Jesus," the subject being suggested by the audience. In a strain of subdued eloquence and tender pathos she dwelt upon the Christ-spirit which characterized the mission of Jesus—which spirit was revealed in the long ago, and is in the world to-day.

Thursday, Aug 231, conference was held in forencon as usual. At 2 P. M. a goo 1 andience assembled to listen again to Miss Hagan. Her address gave very general satisfaction. Her poems, which followed her address, were exquisite, especially the one on "General Sheridan," which was such as to ensitrine the departed hero in the hearts of all who were privileged to hear it.

In the evening G-orge Dutton, M. D., gave a lecture on the "Methods of Healing." He spoke with case and assuranace, indicating that he is a man of thought and culture.

Friday,

and culture.

Friday, Aug. 24th, A. M., a conference was held in the spacious parlor of the hotel. Dr. Richardson made some excellent opening remarks, and was followed by Mrs. R. A. Weils, of New York, with tests. In the evening she held a séarce, at which the tests were considered in the main quite accurate by those for whom they were given.

At 2. P. M. Mrs. Sarab. A. Wiley, of Rockingham, spoke yery acceptably to a good audience. In her spoke very acceptably to a good audience. In her mild, persuasive way she unfolded the beauties and philosophy of Spiritualism so clearly as to make one

wonder that any could reject truths so potent to up

wonder that any could reject truths so potent to up in the district of a conference meeting in the morning in the Pavilion, and a very acceptable address in the afternoon by fines. Abbie Cross: to of Waterbury, one of our favorite State speakers.

The first Sunday of our camp meeting this year opened fair and beautiful, after a night of refreshing ratu. The morning meeting was held in the Pavilion, as it was rather damp for out door exercises. After a musical selection, beautifully rendered by our excellent choir, Judge Dalley of Brooklyn, N. Y., gave a fine invocation, and then recited an original poem, which was grand and beautiful both in matter and in rhythm, and most highly appreciated by the large audience present. He then gave a fine lecture

and in rhythm, and most highly appreciated by the large audience present. He then gave a fine lecture on "The Problems of Life," full of instruction and noble thoughts. We trust and hope to have Judge Dalley with us again, as he has made many friends here during his short stay.

The large steamer Reindeer made two trips from Burlington to the Park during the day, bringing a large concourse of prople. It is believed there were never so many people on the grounds before on the first Suoday during our annals of camp-meeting.

The afternoon meeting on Sunday was held in the grove, and after singing by the choir Mrs. Fannie Davis Smith, of Brandon, Vt., gave one of her grand and stirring addresses. It is the opinion of those competent of judging that this fine lecturer progresses every year in her power of speaking, and the verdict yesterday on all sides was: "Mrs. Smith out did herself."

ild herself."

After the lecture the audience adjourned to the Pavilion to listen to poems by Miss Jennie B. Hagan, followed by some admirable tests by Dr. W. B. Mills, of Saratoga, N. Y., all of which were recognized.

of Saratoga, N. Y., all of which were recognized.

In the evening there was a conference in the Pavilion. Truly it was a grand day at Queen City Park.

An interesting feature of the meetings is the singing. The choir consists of Chas. W. Sullivan, Mrs.
Florence Ely and Mrs. Hattle Carr, assisted for the
present by Mr. John Withell of Montreal—all accomplished singers. Mrs. Jane E. Thompson, who presides at the piano, is a skillful performer.

At no previous meeting was the attendance so large
during the first week as at the present.

A bopeful and very harmonious spirit prevails here,
and everything indicates that this will be the most
successful and enthusiastic meeting ever held on the
grounds.

The Park is now favored with the presence of Mr. F. A. Moore and wife, of Washington, D. C; Mrs. J. Z. Sprague and daughter, of Manchester, N. H.; Mr. John Withell and his interesting family, of Montreal; and daily arrivals of others from a distance are ex-

pected.

The following mediums and healers are present:
Mrs. E. A. Weils, Dr. Fannie C. (Dexter) Miller, Miss
Dr. H. A. Blaksdell, Dr. A. H. Richardson, Dr. George
Bronson, Dr. G. W. Fowler, Lucius Colburn and Dr.
A. E. S., Soo'y. Locke. A. E. S. Sec'u. [We hope some of the mediums and speakers at this

amp, whom we so often notice in THE BANNER, will do us the justice to call attention to the merits of this journal, and request the friends to aid in its circulation by subscribing liberally.-- ED. B. of L.] To the Editor of the Banner of Light :

I shall leave Lake Pleasant Monday morning, Sept I shall leave Like Pleasant monday morning, Sept. 3d, at 9:30, from New London station, with two special cars, for Queen City Park, South Burlington. I shall sell the ticket, good going on this train and good to return ou any day within two weeks, for \$3.00. This is said by all to be the best excursion of the

season.

There is also a \$5.00 ticket, good any day or train during the camp meeting: I have left some with the station agent at Lake Pleasant, and with the dépôt master at Miller's Falls. master at Miller's Falls.

My Boston ticket can be obtained of A. F. Briggs,
Congress street.

E. A. SMITH. 5 Congress street. [A word from Dr. A. H. Richardson regarding this camp will appear next week .-- ED.)

Mount Pleasant Park, Clinton, Ia. Another installment of the report of services held at this camp ground will be found under "Correspond ence" head on our third rage.

Since this report was received, the following has come to hand from Hon. WARREN CHASE:

come to hand from Hon. WARREN CHARE:

"The Mount Pleasant Camp-Meeting at Clinton, Ia., closed its session of four weeks and five Sundays on Monday, Aug. 27th, although many linger about the cottages and tents for a short time. The meeting has been a pleasant and profitable one—successful in every respect, especially financially. The Society had paid for its land, but was indebted some \$1700 for improvements, which has been reduced to about \$500.

Intelligence, enterprise and earnestness are in this western movement. In a measure not surproseed by Intelligence, enterprise and earnestness are in this western movement. In a measure not surpassed by any of our camps in the East, but there has not been the taste, neatness and economy of Onset and Queen City Park. There is now a move in this direction.

I was not in my usual health the first three weeks here, which, with the storms, made it rather more gloomy than it would have been, but I got in my six lectures on time, and with Prof. Loveland, Moses and

Maitie ffuil, Dr. Juliette II. Heverance, Mr. Hodge and several volunteers, kept the ball inoving till J. Ulegg Wright, Mr. and Mrs. Kates, Mrs. Watner Hishop and Prof. Lockwood came and relieved us mostly of the platform work.

We had delightful weather the last week, and all seemed to enjoy it. Many made arrangements and engagements for next season. Mr. J. B. Loveland was redieded President for the coming year, and J. H. Randall, Beoretary. Bo far as I can discover there is no camp-meeting among the many I have visited that shows more signs of permanence than this, but I do not expect to visit it again, for so far as campmeelings are concerned, my heart yearns for those of my native New England soil, among the rocks of my ohidhood days, and if I visit any more it will probably be in that portion of the country.

I feel sometimes as if I ought to relire and prepare for that change which has befallen so many of my old associates during the last few years, and which must ere long fall to my lot.

I have met hundreds of old friends here, and all greet me with their best wishes, and we part, with few exceptions, to meet no more in this life.':

military ground to witness the coming of the soldiers

Niantic, Ct. Monday, Aug. 20th, many of our number went to the

military ground to witness the coming of the soldiers and their settling down to camp-life.

Tuesday, the 21st, was a rainy day, most emphatically such, the rain pouring lu torreuts and the wind doing some damage to the tents outside the grove. Within the grove there was more protection, and in the evening a number of our campers met at the cottage of G. W. Burnham to listen for the last time to our Euglish friend, Mr. Lamont, who expects to be at an early day on his way across the waters. The occasion was very interesting to us all.

On the 224 a séance was held at the special request of some of our soldier friends, whom we met here last year and who became interested in our spiritual philosophy. But we need more mediums, and I hope that next year we shall have a sufficient number to satisfy all who desire to know more of the truths none but they can bring. Some like to patronize the dance; others come to us and ask, Where can we find a circle to night for a few of our friends?

The 231 was a beautiful day, and a multitude of strangers visited our pleasant grounds, to all of whom we say, come again. Among our visitors was Rev. Mr. Horton of Cheshire, Conn., also our old friend Fred Chamberlain of Windsor. Mr. E. A. Perry of Hartford is in camp. Mr. and Mrs. Stedman of Waterbury are here. Mrs. G. Jones of Hartford is at L. H. Burnham's.

The 24th was "Governor's Day," and both camps were as one. There never has been such a turnout here. Cars were loaded with visitors, and five boats touched our Niantic bay, from Hartford, New Haven, New London, Norwich and Sag Harbor. Thousands witnessed the grand review, but the illumination in the evening by the different companies, at their own expense, was truly grand.

Saturday, 25th, the Ladies' Ald Society closed their sales, the proceeds not being quite equal to those of last year. Nearly all the old officers have been reflected, and a Fair is to be held another year, when it is hoped all who are interested in our lovely place will patronize to the Summer-Land.

Mr. F. and their settling down to camp-life.

Much good is being accomplished by our mediums in these last few days.

The coming week will see many departing for their homes, and memories of many happy hours we have spent together will be to us through the coming year like the fragrance of summer flowers.

In my report printed in last BANNER, E. R. Whiting should have been given as the name of our President, instead of E. R. Whitney.

MRS. N. H. FOGG.

Verona Park, Me.

Mrs. A. M. Glading, who left the grounds on Monday, Aug. 27th, called at this office on the 28th, en route for Fitchburg, and gave a very encouraging re

route for Fitchburg, and gave a very encouraging report of the state of things at V-rona.

At the annual meeting—the largest in attendance ever held there—Dr. C. F. Ware was reë ected President, and J. B. Hatch, Sen., of Boston, chosen Vice-President. These gentlemen enter upon the new year with the assistance of a very efficient board. It was voted to Improve and add to the Pavilion, and introduce other changes for the better next season—in which good work an Auxiliary Board, organized by the ladies to work in harmony with the Association, will do efficient service. This new society, if it may so be called, already numbers upward of forty members. pers.

Mrs. Glading exhibited a fine service of silver—con

Mrs. Glading exhibited a fine service of silver—consisting of a cream pitcher, sugar bowl and fruit basket—of which the friends at Verona Park had made her a present, in token of their appreciation of her services at this meeting and others she has attended at that place. [We are pleased to note this kindly and practical recognition of the loving and faithful service which this worthy lady has certainly performed as speaker and medium, not only at Verona, but wherever she has been.]

George A. Fuller, she stated, has done excellent service at Verona this season, and won many friends who lament that his engagement with the Southern Association will prevent his appearance among them next year; nevertheless, they are cheered by the thought that Lookout Mountain Camp will be greatly helped by his presence. Anent Lookout Mountain, Mrs. Glading informed us that the Southern Association had this year refused an offer of \$50,000 by partles outside of Spiritualism for the property it purchased at the outset for \$7000; and that its financial and other property have never here as batches.

outside of Spiritualism for the property it purchased at the outset for \$7000; and that its financial and other prospects have never been so bright as at present.

Mrs. Barnes (formerly Mrs. Blynn of Boston)is President of Verona's "Ladies' Auxiliary Board," with Mrs. Stubbs as Vice President. Mrs. Dr. Ware, Treasurer, and Miss Edna Abbott, Secretary.

The birthday of J. B. Hatch, Sen., was recently honored at Verona by floral and other offerings from oblidren and adults, present and absent, mingled with the warm congratulations of all on the grounds.

Mrs. Glading spokeln the highest terms of Dr. Ware, President of the Association, as an honest man and faithful worker, who, devoting time and means unself-isbly to its interest, has done much for the success of ishly to its interest, has done much for the success of

the Camp.

She also referred appreciatively to the services of One and referred approximation, to the bound of two entertainments (with stereoption) for the benefit

of the Association.

She speaks in Fitchburg, Mass., during September; in October she will be in Cincinnati, O.; next July and a part of August she speaks at Lookout Mountain, Tenn.; the latter part of August at Verona Park. Next November is the only month at her disposal up to November, 1889. Her permanent address is Box 672, Doylestown, Pa.

Rindge (N. H.) Camp Ground. Bunday, Aug. 5th, the writer visited this beautiful resort, but as the speaker advertised falled to put in an appearance. Mr. Merrill G. Parker, of Peterboro' a young man who is just being developed as a medium, made his first public appearance on the platform.

made his first public appearance on the platform.

At the earnest request of those present he consented to speak the next Sunday, but as the day was very rainy no meeting was held.

Aug. 19th came with perfect weather, and the meeting was called to order at 11 A.M. After music, Mr. Parker gave a short inspirational discourse, when his Indian control described a number of spirits, giving names and characteristics, nearly all of which were recognized by those present.

At 2 P. M. wellstened to a well written essay abounding in practical points, again followed by tests. Over forty names were given and recognized.

We believe Mr. Parker is destined to become one of our best mediums, and hope be will have abundant

our best mediums, and hope he will have abundant opportunities to exercise his gift.

The cottages are all full, and there is a prospect that quite a number more will be erected before next eason. With unsurpassed natural attractions this place mly needs time and a little more energy by somebody o become one of the most popular resorts in the land. Francestown, N. H. GEO. D. EPPS.

Temple Heights, Northport, Me. At the moment of going to press we receive from Mr. H. C. Berry a report of the entire proceedings of the camp-meeting at the above place, which we are bliged to defer the publication of until next week.

Mrs. Ada Foye in Chicago.

Mrs. Foye arrived in Chicago Aug. 21st, looking well and happy. The lady is at last confident of with standing the severe weather in the East, and making an extended tour through the principal portions of it. Mrs. Foye will fill her long standing engagement with the Young People's Progressive Society during the month of September. The Society will hold the lectures and scances in a suitable hall on the South Side (observe next Sunday's Chicago papers).

The first will be held next Sunday evening, Sept. 2d, 77.18.

The friends will understand that an early attend ance will be necessary to secure good seats. Spirit-ualists in particular are requested to secure the at tendance of their skeptical friends and make his. tendance of their skeption in the successful engagement. The Society will give a complimentary ball on Thursday evening, Sept. 6th, and continue its sociables every two weeks in Martine's Hall, corner Indiana Avenue and 22d street. The friends are all invited to attend.

A. L. COVERDALE.

Camp-Meeting at New Ern. The State Spiritualists Society of Oregon will hold a meeting at the camp-grounds at New Era, commencing Sept. 7th, and to continue two weeks.

FRANK PULLER, President.

HILDA BUCKMAN, Sec'y.

Spiritualist Camp-Meetings for 1889. ONSET HAY, MASS — The Twelfth Annual Camp-Meeting closes Sept. 1st. Trains from Boston, 818, 9 A.M., 1,00, 818, 400, 818, F.M., on Old Colony B. E. Bundays, 7,20, 816 from Bloston.

Silo from Hostou.

I.AKN I', MARANT, MARS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake I'leasant, Montague, Mass., on the Hoseac Tunnel route) closing Mept. S. Trains ''64.'' ''100, '' ''45 '' and ''43, '' will stop at the Lake when there are passengers. The above trains, ''51' and ''10, '' teave Hoston at 6:30 A. M. and 8:05 P. M., arriving at Lake I'leasant at 10:40 A. M. and 6:45 P. M. The trains No. ''45' and ''43' leave Lake I'leasant at 6:40 A. M. and 2:45 P. M. PAHRLAND, I'A.—Moetings close Sept. 5th.

QUEEN CITY PAHR, VT.—Meetings commenced Aug. 21st

QUEEN CITY PARK, VT.—Meeting commenced Aug. 21st and continues to Bopt. 16th, inclusive. CASSADAGA LAKE, N. Y.—The Ninth Annual Meeting

NIANTIC, CT .- Meeting closes Bept. 9th. ETNA. Mr. — Camp-Meeting commences at Buswell's Grove, Aug. 31st, and closes Sept. 0tb. New Era, Ore.—Camp-Mooting commences Sept. 7th, and continues two weeks.

Spiritualistic Meetings in Boston.

College Hall, 84 Easex Street.—Sundays, at 10% a. M., 2% and 7% P. M. Eben Cobb, Conductor. Mishawum Hall, City Square, Charlestown.— Mediums' meeting every Sunday at 2% and 7% r.m. Dr. Mark Smith, Chairman.

Engle Hall, 616 Washington Street. - Sundays st 24 and 74 P.M.; also Wednesdays at 8 P.M. Dr. E. H. Mathews, Conductor. Ladies' Aid Parlors, 1031 Washington Street.-Sundays at 2½ and 7½ r.m. F. W. Mathews, Conductor.

Eagle Hall, 616 Washington Street .- The afternoon exercises were opened by Mr. Coombs, who spoke under inspiration; at the close of his remarks Mr. C. gave eight spirit descriptions, all of which were fully recognized. Dr. Thomas, Mrs. J. T. Lewis, Mrs. Thomas, Mrs. Litch and Mrs. Burnnam also participated.
In the ev-ning Mrs. Abble N. Burnham lectured, closing with tests. The chairman closed the meeting with psychometric readings.

F. W. MATHEWS.

Spiritualist Meetings in New York and Brooklyn.

Columbia Hall, 878 6th Avenue, between 49th and 50th Mirecta.—I'm People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 24 and 74 P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

Frank W. Jones, Conductor.

Arcanum Hall, 57 West 25th Ntreet, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 2½ and 7½ P.M. Reliable speakers and test mediums a ways present in spirit phenomenal gifts. Prof. G. G. W. Van Horn, Conductor. A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell. Johnston Building, Fintbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Confer-ence every Saturday evening, at 8 o'clock.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. H. C. Dorn, Secretary.

Arcanum Hall .- The meetings in this place will recommence on Sunday, Sept. 24, at  $2\frac{1}{2}$  and  $7\frac{1}{2}$  P. M. Parties can find copies of the BANNER OF LIGHT always for sale at the meetings.



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