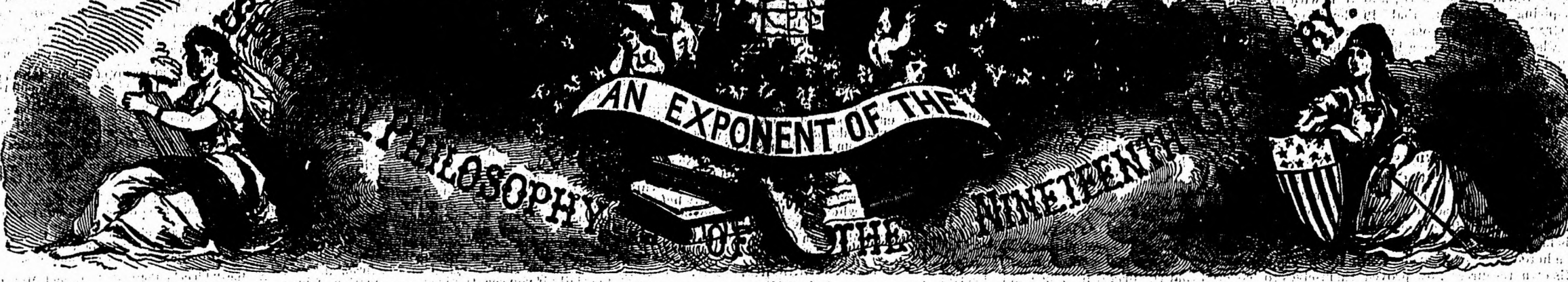


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The Spiritual Rostrom.

"TO YOUR TENTS, OH ISRAEL."

Why Do Spiritualists Worship at the Shrine of Nature?

A Lecture Delivered by the Guides of
MRS. CORA L. V. RICHMOND,
At Lookout Mountain (Tenn.) Camp-Meeting,
Sunday, July 7th, 1889.

Infinite God! Thou ever-living, ever-loving Friend! Thou Creator, Ruler and Preserver of all! Thine is the temple not made with hands, but fashioned by the laws of Thine infinite wisdom; before the shrine and altar which Thou hast made and adorned with such wonderful loveliness, we praise Thee. Thine is the temple dome of stars, those moving worlds and suns that forever reflect the perfect love of Thy visible creation; Thine the spaces filled with countless millions of worlds, numberless and nameless save to Thee alone; Thine the ever-living hills that in their solemn grandeur reveal the law of Thy creation; Thine the mountain-tops that lean against the skies, those perpetual cathedrals of living truths; Thine the valleys rich with vernal forests, where Thou hast carved the wondrous and beautiful columns of trees, whose currents of life are invisible; where Thou hast revealed Thy handiwork; and Thine the shrine and altar of the beautiful green earth, strewn with myriads of flowers and filled with fragrance, which is the incense-offering of joy. Thy choristers are birds, whose notes are of joy; the winds that breathe their anthems praise Thee, and the waves, whose solemn monotone forever proclaims the grandeur of Thy creation. Man's heart alone can praise Thee. Beautiful as is this temple, it would have no worshippers but for the soul of man, which is like unto Thee—that soul endowed with consciousness, with perception, with ever-living praise. Because man praises Thy works, so would he praise Thee, Thou source of all creation! So would he, in spirit and in truth, come unto the altars which Thou hast fashioned. May every heart be a shrine! May every life be a testimony of praise and thanksgiving! May all remember the gifts that they receive, whether of the body or of the spirit, whether of mortal life, which is changing, or of immortal life, which is imperishable. In the midst of all these solemn beauties of nature, may man remember those divine gifts, those higher treasures, those more exalted and wonderful possessions in that kingdom not made with hands, the temple that is imperishable, on that blessed altar and shrine of the soul, which is undying. Amen.

DISCOURSE.

The quotation which we have made was the word given to Israel on a far other occasion than that which summons you away to this peaceful mountain retreat. The Israelites were called by the voice of God, through their prophet, to flee from their pursuing and oppressing foes, to flee from their doubts and confusion; to flee from whatever wanderings they had made away from the chosen altar, and await the voice of God in their tents. They were still a tribal people who had not yet reached the state of civilization that belongs to cities and fixed countries; they had worshiped nearer to God than the Christian civilization of to-day; but they had wandered many times from their God in the vain pursuit of wealth; in the desire for worldly gain they had worshiped at the altar of Mammon; they had pursued their enemies and had been pursued. This command was the voice of silence, bidding them be still until they knew the wishes of the Lord.

Many centuries have rolled away since then; the earth has been in many ways entirely changed, and the religion of Christendom has taken possession of civilization. For two thousand years the world has had in mind the peaceful utterance of Christ when he talked with the women, saying: "I say unto you that neither in Jerusalem nor yet in the mountain shall men worship." "God is a spirit, and they who worship him must worship him in spirit and in truth." This was the keynote of a new dispensation. The flood-tide of Christian civilization swept over the world, destroying that Jerusalem which was upbuilded on the name of Jehovah; and now enrolling the entire globe the peaceful habitations, the uprearing spires and domes of that civilization bespeak man's progress, but they do not tell the whole story; beneath the shadows of those spires and domes human want and sorrow are found; away from the mountain of Olivet and the peaceful commandment of Jesus men have wandered; the tocsin of war and aggression is still raised in the world; in the blind pursuit of Mammon all the Christian countries of the

earth are as visibly wandering from the shrine of God as were the ancient Israelites from that of Jehovah. Under this state of things it is no wonder that a voice comes from out the sky, saying, even as in the ancient days: "To your tents, oh Israel."

Men have wandered from their mother nature; they have sought to upbuild vast cities, and, in the great commercial pursuits of the world, to deceive themselves into believing that they are further advanced than nature. They have deserted the peaceful farms and habitations of their childhood, the blessings of mothers and sires, and gathered unto those places fashioned by Mammon, seeking the degradation which men call cities; they have established arts and sciences, mechanical appliances that seem sufficient to perform the labor of the world, yet the labor drags ceaselessly upon their hands; they have encompassed sea and land with the most wonderful winged messengers, some of steam, some of light, and some of the lightning's breath; but all these are not sufficient to make the human race happy, nor to perpetuate or perfect those kindly graces that form the basis of human life.

As soon as a man is sufficiently established in business he takes his family and flies away to the seaside or to the mountain retreat; as soon as he can he escapes from the thralldom, self-imposed, of the daily pursuit of Mammon; he finds the most secluded spot upon the earth, that he may separate himself from his kind. Why? Because his kind has preyed upon him and he upon them, and he seeks to escape from what he has fashioned: that bustle and turmoil, into which the young man plunges with such eager zest when he leaves his rural home, and which he most anxiously seeks again—alas! with what a different heart, and different feelings! Does he find the mother nature? She is there; it is as though the sweet, kind mother, the one whom he had loved in childhood, had been exchanged for a painted image, a dazzling, fictitious, artificial representative, for with seared heart and affections, with the streams of thought that have run dry in the conflict with the world, he cannot find the nature that he once deserted; she is there; but he has no spirit to find her with; he has sold his spirit to Mammon, he has stifled his affections in the blind pursuit of the world. The gilded palace which he sets up by the mountain or upon the seashore is not the home of nature.

With all of these discouraging scenes in the world, there is still somewhat that wins man unto the nature of to-day: the scientist in the pursuit of knowledge accounts every pebble precious; every stratification of rock that reveals to him the great record which this mother nature has traced is to him a living book; he finds in the images around him that which traces the laws of life; he studies, with undivided and untiring energy, every leaf of this great rocky book of nature that is around him. The botanist discovers in leaf and flower that which urges him on to perpetual enthusiasm; no tint of flower, no shape of leaf that escapes him; he is busy with the minutest detail, he is far too busy to notice the broad expanse of scenery that tells a vaster story of the nature around him. The naturalist finds in nature an exhaustless source of study; he investigates the insect's wings, however small—the largest animal, however great, is still to him a source of deep and wonderful interest. But to the average man and woman nature is a forgotten book; she has sealed up the stories of childhood; she has taken away the treasures clinging to the dew-drops, the gold at the end of the arches of the rainbow; her fairy tales have been destroyed to man. Absorbed in the pursuit of the world, the living sunshine, the glorious pictures are but so many avenues for either week-day gain or holiday amusement. To the great world nature has become silent and forever seems dumb.

Spiritual truth, that truth which man alone possesses, that truth which in the midst of all this nature is the only explanation for the nature around man—we mean the truth of man's intelligence, of his immortal nature, of his partaking of the nature of that God which has fashioned the universe—this spiritual truth poured into the world wins man back to the book of nature which he has forgotten; the primitive Methodist finds more elaborate places of worship to-day, who once found beneath the dome of heaven, the over-branching boughs of trees, the most fitting place for worship; and history tells you that your Puritan Fathers sought the simplest worship; their altar was the rocky coast of New England; no velvet carpet of green, no overhanging boughs, no temple domes, but only the rocks, and the waves that were their organ peals, and the stormy sky above; yet even there they preferred to worship God according to the dictates of conscience than beneath the lofty dome of St. Paul's or beneath the canonized walls and ceilings of Westminster. Further back still, you have the wonderful traditions and histories of those mystic Druids who worshiped in the caves of western Britain, where to-day some remains of their rites and ceremonials tell of their devotion to the shrine of nature; caves far beneath the rocks, mystic trees beneath which they received the messages of truth, and altars whereon they burned fires that attested their recognition of the Infinite. You have those wonderful islands west of Great Britain that at one time held the Druidical Gods, the names and forms that symbolized them in worship and the idea of the Infinite; Mona brought her blessing of life and light to the earth; those interesting details that had such a form of nature, and through nature gave to man the mystic rites and ceremonials that brought him near unto her shrine. You have the early

Christians, worshipping not in Rome, nor yet in Jerusalem, nor yet on Sinai, but upon Olivet and upon the Sea of Galilee, following the feet of Him who was inspired to lead them to newer truths, holier aspirations, diviner spiritual possessions; Him who revealed the spiritual gifts, and declared that these signs should follow them that believed. Pass into any cathedral or church in Protestant Christendom: no man has a single gift promised of Christ: the man of God is there arrayed in sacerdotal robes, it is true, as a canonized preacher, to preach the gospel of Christ; he does not declare that "not in Jerusalem nor yet in the mountains shall men worship"; "God is a spirit, and they that worship Him must worship Him in spirit and in truth"; but he declares the letter of the creed instead; and men and women go away heart-hungry, longing for Olivet, wishing that they could be beside the Sea of Galilee, wondering when the Master will come that will give to them the sacred waters of that well of life that never can be quenched. To-day thousands of longing hearts and lives, that under some system of formality bend in worship, still seek for another altar, another shrine. If Christ were upon the earth bodily to-day, we ask you solemnly, would He be received in the gilded temples of worship? Would he be recognized by those pronouncing His name? Would he not be obliged to summon His followers to the mountains and the seaside, and there minister as of old? Who declares that the Christ of to-day is not as much denied and reviled as the Christ of nearly two thousand years ago? Nay! the very Christ of Bethlehem standing outside the temple gates would not be recognized, nor received in His lowly garb and simple teaching.

Spiritualists seek the shrine of nature because many of them have been driven from what is called the evangelical Christian Church because they found no voice of Christ there; they seek the shrine of nature and spiritual truth, because, like our venerable friend here, they have been in the church where inspiration has departed; they have been told the voice of truth was silent; that it ended with the vision of John upon Patmos, and they have found another living voice to-day. They flee from the places of the pursuit of Mammon, because there they have no room to listen to the silent ministrations of the spirit; they seek the altar that is near to nature because nature has a new meaning, an interpretation which she never had before, a book of revelation which she has never opened before. The man of science finds nature a book of knowledge, but not a book of revelation, and he declares that the universe, through the external pursuit of nature, reveals to him no soul and no life. What is he doing with all her mysteries? Why does he go with his soul, his intelligence, his life, mockingly to learn at a shrine which has no life and no intelligence? How can he look upon the petals of a rose which in their natural state are always five and not know there is an intelligence governing the *rosetta*, which declares that all plants of that order shall have five petals? How can he look upon the shining chalice of the lily and examine its starry petals, which are six, and not know that, like the symbol of the six-pointed star, it reveals the intelligence of heaven and earth? How can he gaze upon the numberless crystals stored away in the vast treasure-house of the earth and not know that every cube and every angle is governed by as correct mathematical principles as though the rocks had been thinking them out through all these ages? Something in the rock, the tree and leaf reveals to the Spiritualist the intelligence that is beyond; declares that the Living Source of that life which can fashion leaf, and tree, and flower, and gem, is the Source that man worships.

Spiritualists come unto the shrine of nature because Nature's heart turns toward them with kindness; she reveals to them her manifold forms of life; she declares to them in unmistakable voices, signs and tokens the perpetuation of life from one generation and one age to another; and by the great law of evolution unfolding to other forms of life makes a symbol of their spiritual unfoldment; she declares to them that when one form of life is insufficient and inadequate another and better one takes its place; she reveals to them that when one law is finished and fulfilled, another and higher law takes its position, which is just as divine and sacred, because another form of life is needed.

You have been told by those who fashion creeds—not by the founders of religion, not by the Christ of Christianity, but by the men that have fashioned creeds—that a certain line of faith is the only line; just as soon as the soul of man has outgrown that line he has gone beyond it. You have been told that a certain point in belief was as far as man could go; and yet as soon as any man has become sufficiently enlightened and illumined to go beyond that point the old landmark has been taken down, and another put up instead. The Roman Catholic declares that nothing outside of the Holy See is adequate to save man's soul; yet thousands, millions have plunged outside of it. If the Romish Church is right they have plunged directly into perdition by going outside of the Roman Catholic authority. You have been told by the various evangelical Protestant denominations that growth in a spiritual direction was impossible; that a creed once formulated must remain forever; yet thousands of intelligent men and women have gone outside of those denominations and found greater joy and diviner ministrations.

What does the nature around you say? Yonder oak speaking with the thousand-tongued leaves that have taken thousands of years to

(Continued on third page.)

Literary Department.

THE EXPERIENCES OF A SPIRIT.

"DON;"

OR,

MASTER OF HIMSELF.

Written Especially for the Banner of Light, through the Mediumship of
MRS. M. T. SHELHAMER-LONGLEY.

CHAPTER VII.

HIS OWN HABITATION.

There was a freshness, a vigor, an exhilaration in the new life such as the discipline of earth had never afforded to Don, and such as vitalized his entire frame and quickened his understanding. One could not experience the energizing power which existence there supplied without feeling stirred to the very centre of his being with the desire to be at work and to achieve lasting things; and so, even in the midst of ease and beauty and pleasant experiences, our friend realized that it was his duty and would become his privilege to utilize his wonderful engineering skill in the design and execution of useful works.

With the departure of the lassitude and weariness that great physical suffering had during the last few years of earth-life inflicted upon his system, Don seemed equal to any trial of mental strength or any effort of spiritual work that challenged him in the new life; and filled with the desire to do, even as his heavenly associates were doing, he began to cast about for opportunities that would conduct him into avenues of achievement.

As we have said, the man was not without rich possessions of his own; tracts of land, smiling under verdure and fruitage, displayed for him their wealth of production; and in addition to this, there spread a fair domain of grounds which were beautiful and luxuriant, and in their midst, upon a sunny slope, there rose a mansion that seemed fitted for the home of some exalted or commanding personage.

Its walls were fretted and carved with delicate work wrought with skillful precision; its floors inlaid with gleaming stones and in mosaic patterns; its halls were hung with shining draperies, and decorated with priceless works of art. Objects of use and convenience, formed of substantial but of resplendent material, fitted into spots and places that seemed especially designed for them, while many beautiful appointments of dainty, shell-like substance, as if formed of mother-of-pearl, glistened and shimmered throughout the habitation.

And this was Don's spiritual home. This was the dwelling that he might inhabit by the divine right of the soul, for by his self-sacrificing deeds, his uncompromising fealty to duty, his course of integrity through life, had he personally thrown off from his being those magnetic emanations and electrical forces that by the aid and skill of helpful spirit-guides had been transformed into this glorious structure and its marvelous appointments.

But the spirit of humility was alive within the breast of our friend, and as he gazed upon the lovely abode with its graceful furnishings and its most delightful surroundings, Don, with a sigh, said to his companions: "It is too beautiful for me. I have never deserved such a home. I am all unworthy to enter its doors. I cannot claim it until I have earned the right to its possession."

The man did not yet fully realize that in spirit-life nothing exists for any individual until it has been earned and paid for by him or herself. Friends may contribute aid in building or in decorating a home, but the soul or life itself must provide the substance and pay, by its own deeds, for the erection and the completion of its future habitation. So, this home had really been purchased by Don's own life-works, but in its beauty and grace it seemed all too fair and valuable to him for his occupancy.

Although he refused to take up his abode in this home, Don did not refrain from visiting and becoming familiar with its details, and thus he learned that while the dwelling presented a finished air to the inspection of a stranger, yet in reality it contained corners and places, and even appointments, that were not yet rounded and complete. This gave the man an idea—there was work for him to do to perfect these unfinished objects; but it was not by working upon them locally that this could be done. He must go forth among the lowly and sad; to those who needed such help as his thought and energy and sage influence could supply, and in the effort and labor of attending to their wants, he as a worker might evolve the forces and substance that would complete the imperfect parts of that wondrous home.

Gladly he turned to this task, finding new happiness in the progress that he began to make toward a clearer comprehension and a more perfect fitting into the spiritual life of which he was a conscious part; and in that work Don is at the present time striving to accomplish such results as will prove a blessing to those who need his aid.

In the mansion that our friend has not dared to claim he will not live alone when the hour comes for him to accept it with a full recognition of the justice of his ownership, for congenial companions and kindred souls will sit beside

him in its halls and attend him over its hallowed grounds. And these loving souls, whose home-life shall be a part of his in the bright-to-be, are not altogether to prove partakers of his bounty, though he would be delighted to share his richest possessions with such as they. Each life brings its own beautiful addition of art and grace and delicate finish to the home, contributing to its completion as far as he or she is to be connected with its use.

In the higher life every soul finds that its especial right is to work, to design, create; or in other words, to earn the pleasures and the beauties of existence for itself; and thus, however willing one may be to lavish gifts upon another, and however gratefully they may be received, the first right is for each to gather the supply for his own needs, and for this the power is his. Thus all contribute to the home-life of the family of which they are members, and none are selfishly encroached upon. This our friend has been told, and this he now believes; but while he looks forward with anticipation and joy to that blessed stage of home-life that he is to reach, yet Don continues to aver that it must be a long while before he can acknowledge himself worthy of that happy estate.

While we are concerned with the domain that belongs of right to the man who has not as yet accepted it, we will speak of that lofty and commanding statue which stands imposingly beside the portals of his spiritual dwelling. It is seemingly cast in bronze, and yet the delicate execution of its form and features must have been carefully and patiently wrought by the sculptor's art. This has not even been cast from a molded form, but its every part and finish is the result of careful labor independent of machinery or mechanical appliance.

The figure bears the familiar features and honest expression of Don, and yet it is a typical image representing a principle—that of Duty! It has been placed in its present position by the artistic hand that executed it, and all who behold it unite in the opinion that it is a wonderful piece of workmanship.

With mingled emotions of pleasure and pain, the original of this idea first gazed upon the glowing image. How even his dearest friend could select him as a representative of that noble principle, Duty, was a question he could not answer; and yet those who had watched the workings of his life and had understood the motives of his deeds, conceded that the model was a just and fitting one. Many times our friend came to look upon the image; not in pride at its resemblance to himself, but as if to find strength from its sturdy and lofty aspect to pursue the work and career he had resolved upon. If there came moments in which the burden of the labors he wished to assume threatened to overwhelm him, he had only to cast a glance upon the stately representative of Duty to find his vital energy and native determination to be faithful, reasserting themselves within his breast. Thus the image came to be a guide and a power to the heart of the man, and from its gleaming figure there seemed at times to pass a ray of potency and flash of fire into his own life.

The works of art in the spiritual world, as well as all other productions of the soul, are endowed with marvelous power. It is as if a part of the life and energy of their creators had passed into the creations, to in turn stimulate and vitalize the hearts and minds of those who come to study them; and thus we have the spectacle of bands of spirit students and workers deriving great draughts of inspiration and power from the study and contemplation of those objects of art or of veneration that attract them.

It is too early for history to record the results of spiritual work in the life of Don. Evidently he has many experiences to meet before he can understand his full capacity and strength of achievement. It is doubtful if he ever becomes so satisfied with himself as to sit down contented with his labors, and grow unwilling to plan and work and even toil for his fellows. As the lights and shadows of his self-imposed discipline come and go, they will engrave a deeper sense of the importance and significance of life upon his heart. He will come to understand human nature more thoroughly, and to get into even deeper sympathy with his kind. Gradually the lessons of human brotherhood are working through his nature into practical illustration. Over his soul comes the conviction that the man in chains, and he of the displaced race, the brother in sin as well as the soul who is lofty and pure, are children of God, and that all must eventually find the same inheritance of peace.

These thoughts are at times alive in the hearts of a few on earth, but not even to those advanced minds do they appeal as they must to the enfranchised, earnest spirit who is freed from material chains. They had appeared to

*This lecture forms No. 20 of Vol. IV. of THE WEEKLY DISCOURSE, containing spiritual sermons by the guides of Mrs. Cora L. V. Richmond. Published by William Richmond at Rogers Park, Ill.

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Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as THE BANNER goes to press every Tuesday.

Banner of Light.

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

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J. J. Morse at Onset.

Bro. J. J. Morse, of England, spoke under control at Onset on Sunday last. In the morning his lecture was "An Heterodox Sermon from an Orthodox Text," the "text" being: "What is man, that thou art mindful of him?" The theme was most admirably and eloquently presented to the enthusiastic delight of an immense audience, and, in response to a universal demand, we have made arrangements for its early publication in full. It will unquestionably deserve the careful perusal of all our readers. Further particulars in regard to last Sunday's services and other current matters at Onset will be found in our reporter's column on the fifth page.

Wonderful Evidences of Spirit-Power.

The demonstrations of spirit-power exhibited at Onset the present season through the instrumentality of the various mediums located there are very remarkable, especially as regards spirit-portraits in oil obtained upon slates securely fastened together, and crayon pictures of flowers, colored to life, with messages of love from spirit-friends, duly signed and fully recognized by the recipients. The medium for this phase is Dr. D. J. Stansbury. It is said to be a new development of his mediumship—at least the portraits and flowers are new to him. He informs us that the first intimation he had in this direction came about as follows: He was told to sit quietly with his wife by one of his spirit-friends, through his newly invented telephone, one end of which is placed in the dark cabinet while the other end is held at the ear of the listener in a lighted room. In this way a conversation is had with the invisible. We are assured that it is a success, although we failed to hear any voices.

Mr. S. was told to place two slates together and await the result. In a brief period three raps were given, signifying that he might examine the closed slates. He did so, and found to his surprise upon one of them, painted in oil, a beautiful flower. The second painting that came upon a slate was at the Temple in presence of a large congregation—allusion to which was made in a previous number of THE BANNER. This portrait was said to be Theodore Parker; but upon critical examination we could not see any resemblance to that distinguished individual. Surrounding the portrait were about ninety names in different chirography, some of which we readily recognized, as did others, as being those of persons who had passed to spirit-life.

On Sunday, July 28th, by invitation of Dr. Stansbury, we had a sitting at his cottage. No one was present except the medium and ourselves. We took two large-sized slates, examined them carefully, to be sure nothing was on them, fastened them securely together with a cord, laid our hands upon the top one, not allowing the medium to touch them, and awaited the result. In the meantime, Dr. S., who is clairaudient, remarked: "A dear old friend of yours is present; she gives the name of Mary Webster." "Write it down," we said. He did so, remarking that there were quite a number of spirits present who also desired to give their names, and as they were

given, the medium wrote them out, as requested.

Before proceeding further in our description of this marvelous séance, it will be in order to remark that Dr. Stansbury was an entire stranger to us, and could not possibly have known the personal friends who rapidly, one after another, gave their proper names, which were all correct except in one instance, where he got on paper the name "Dr. Kenniston," which we did not recognize, when he immediately wrote beneath it, "Dr. Pike"—a dear friend of ours when in the earth-life. The singular part of this episode was the fact, probably, that in the anxiety of these spirits to give their names, the word "Dr." was erroneously attached to the previously-written name, as, just before passing the manuscript to us, Dr. S. took up a pencil and erased the word "Dr." before "Kenniston," and inserted "Frank."

1. We have referred above to the first name given—that of Mary Webster. She was a writing medium, and resided in our native town, Amesbury, Mass. The year after THE BANNER was established this lady (who belonged to a highly respectable family, and who was a perfectly reliable woman) frequently wrote spirit-communications to us, the purpose of which she did not comprehend, but which were of the utmost importance to us, as they contained information regarding our spiritual work that gave us great confidence to persevere in it, although nearly all the people of this sphere of life were bitterly opposed to us—more especially the adherents of Old Theology. We were assured that Modern Spiritualism had come to stay, etc., etc. These communications we received from time to time—always truthful—until just previous to her demise, at the advanced age of eighty-three years. She is, as may readily be supposed, still our warm friend, and makes her presence known through medial instruments whenever a favorable opportunity offers.

2. The next spirit, who gave his name as "Joe" (a young soldier boy, as the medium remarked), was our nephew, who was a volunteer of the Northern army at the commencement of the war. He was in eleven battles, and was finally captured by Gen. Lee's soldiers at Gettysburg; he was first put in Libby prison at Richmond, Va., subsequently with other prisoners transferred to Andersonville, and finally liberated by Gen. Sherman. He passed to spirit-life several years ago, never having recovered his health after the hard usage he received while a prisoner.

3. The next name given the medium was "Minnie," an Indian maiden, who was brought to Boston some years ago by Col. Tappan, then an Indian agent, he finding her in the bush after a battle with Indians, in which her sire was killed. Mrs. Conant, our late medium, was attracted to this Indian waif, took her to her home and sent her to the Boston High School for a time—she proving to be a very fine scholar. She was subsequently placed in Gen. Howard's asylum for the Colonel, where she died of consumption. She lived a while in Mrs. Col. Fred Pope's family, in this city, and was a great favorite with all who knew her. We caused her remains to be brought to Boston, and they were placed in Mrs. Conant's lot at Forest Hills. After Minnie passed on she frequently controlled Mrs. Conant, and thanked us for assisting in having her body brought to Boston. Under these circumstances it is any wonder this Indian maiden should still make her presence known to us whenever she had the power to do so through a clairaudient medium?

4. "Birdie" Wilson was the next to report. She was the only daughter of Mr. L. B. Wilson, who was in our employ for many years. She died at a tender age, and often returned in spirit, through the instrumentality of Mrs. Conant, and held communion with her parents. In this way we became acquainted with her. She was a very lovely spirit, and we became much attached to her. This is probably why she was attracted to us at Onset. She brought her spirit father, remarking: "We come together."

5. John H. Currier gave his name, which the medium wrote under considerable influence. Upon scrutinizing the writing we found it to be a fac simile of Brother Currier's autograph. He was a healing medium. He also was attracted to us from the fact that we assisted his widow in defraying his funeral expenses. Thus in this way it may be seen how fully the law of attraction and repulsion is carried out by excommunicated individuals. For instance, those we assist in the earthly life still remember us in the spirit-world; while those who go there hating people who have injured them, return with hate in their souls until they finally outgrow such feelings.

6. Abner L. Bailey, who was a schoolmate of ours, reported as being present, although when a resident of earth he was a bitter opponent of Spiritualism, belonging as he did to an Orthodox church. But he was still a personal friend of ours. He was a good business man—just in all his dealings. The Bailey Hat Factory in Newburyport, of which he was the principal founder, was named after him.

7. Then "Springflower" was written. This spirit invariably goes with us whenever we visit such localities as Onset, where much spirit-power is manifested. She was a constant attendant of Mrs. Conant for many years. She was a Sioux Indian. We had a portrait of her, painted by the late Mr. John Joseph, a genuine spirit-artist, of Philadelphia. Mrs. Conant and other clairvoyant mediums at the time declared the painting to be a correct likeness of our dear little Indian friend.

8. Then came into the atmosphere of the medium "Sister Elizabeth," our only sister, who was killed many years ago by a "regular," through being overdone with drugs while ill.

9. Ella Simpson gave her name. She was our half-niece, of whom we were very fond when she was a small girl. She died at the age of twenty, of consumption, seventeen years ago.

10. Dr. Warren then gave his name. This spirit prescribes through Mrs. M. T. Longley, and has done so successfully for many years. He, in conjunction with other spirit-physicians, cured us in 1886 of diphtheria, after being confined to our bed eight weeks, while in the meantime over one hundred similar patients died under the "regular" doctors' treatment in Boston.

11. Then the name of Charles Dudley was written. He was a clerk in our office for many years.

This closed the list of our spirit-friends which Dr. Stansbury had recorded. In the meantime we kept close guard of the slates which we had in our possession. At this time the thought struck us that it was a little singular our original partner, Mr. Berry, who is one of our efficient and constant guides, did not report himself; and why Father Pierpont, the President of our Public Free Circles, did not show him-

self, as his medium, Mrs. Longley, was on the grounds, and he spoke in public through her organism the previous day. We accordingly asked, mentally: "Are my friends Berry and Pierpont here? If not, why not? Can any one tell me?" Three raps, signifying "yes," were distinctly heard upon the table, when the medium seized his pencil and wrote at the end of the list before him: "Father Pierpont;" and directly under this name was written, "William Berry." Upon examination we found this latter to be a fac simile of his signature, which was perfectly familiar to us. Had Mr. Pierpont been present in person he would not have written "Father" Pierpont, but John Pierpont instead. We subsequently understood through our medium that he was not present at the time the painting was being made.

And now comes the most remarkable feature of this wonderful séance: We loosened the cord that held the slates intact, lifted the top one, and to our surprise and that of the medium as well, on the under side of it we beheld a portrait painted in oil and colored to life, which we at once recognized as the Rev. JOHN PIERPONT. It is an excellent likeness of this grand old man and devoted Spiritualist, whom all our readers know by reputation, of course, while those who knew him personally at once recognize his likeness given through the instrumentality of Dr. Stansbury.

This is the most convincing of the numerous tests in this direction we have ever had, and we have been favored with many such.

In conclusion we would here remark that our picture of Father Pierpont is the third one only, done in oil. Others in crayon have been given through Dr. Stansbury's mediumship for some time. We give below a brief account of one as follows:

On Friday, August 2d, Mr. M. B. Little of Glens Falls, N. Y., visited the residence of Dr. Stansbury, and succeeded in having a very satisfactory sitting. He got a crayon picture between two slates in less than ten minutes. On the centre of the slate was a female form holding above her head a bouquet consisting of sprays of flowers of various colors with drooping flowering vines. On the left of the figure in orange crayon is a message as follows:

"Darling One—We come to-day and bring to you the fragrance of the flowers that bloom in the Summer-land." (Signed) ELLA.

The second message underneath, in red crayon, read thus:

"I am here, and want to say that you will succeed, for we are all helping you. WINONA."

The above names were recognized by Mr. Little. On the right hand margin of the slate, in red color, is the word "Russell," known to be the nephew of Mr. Little. Under the above in blue crayon is written:

"Once more I come to bring to you the blessings of sweet communion. As ever, KATHARINE BLAIR."

This Mr. Little recognizes as a Scotch grandmother of his, who invariably spelled "Catharine" with a K. He will gladly vouch for the above statement when called upon to do so.

To the Editor of the Banner of Light:

I desire to add my testimony to the genuineness of independent slate-writing through the mediumship of Dr. D. J. Stansbury.

I have had two sittings with him at Onset, and obtained at each remarkable writings and pictures upon the inside of slates which I positively know were clean and which I held all the time.

The pictures and writing were in many colors and contained convincing tests.

I also received a correct diagnosis of my case and prescriptions which have been of great benefit to me.

JAMES C. FIELD.

109 N. Main street, Brockton, Mass.

MATERIALIZATION.

To the Editor of the Banner of Light:

I send you the following account, which I furnish for our local paper, "The Windham County Transcript." I hope also to see it in the columns of THE BANNER.

DELOSS WOOD.

EDITOR TRANSCRIPT: I do not pretend to understand what materialization is, or the law that governs it, but I would like to present to your readers an account of an experience I had in a materializing séance at Onset, Mass., at the Spiritualist camp-ground, on the evenings of July 26th, 27th, 28th. I will endeavor to be as brief as the facts will permit, and I trust that the thinking people of Windham County—I mean those who are willing to accept truth whatever it may reveal—will seriously consider the matter in question, and with me endeavor to solve the problem.

I was at the camp-ground July 26th, but a little more than an hour before I was present at the first of the three séances which I attended. To the best of my knowledge and belief I was a perfect stranger, not only to Onset, but to that section of the country; and, furthermore, the people of my own home could not have known of my whereabouts, the local newspapers having announced that I was at Old Orchard, Me., more than one hundred miles distant from where I really was.

On the evening of my arrival I attended a private materializing séance—Mrs. Gertrude Berry-Johnson, medium. I will state here that I was an unbeliever in this particular phase of spirit-manifestation, and was present through mere curiosity, not expecting or desiring any personal test. As I quietly sat there watching the materialized forms appear and receive joyful recognition from their friends (many of whom were pronounced skeptics) in the belief, I did not for the moment place any faith in the genuineness of the manifestations, for to me it seemed impossible. But a short time had elapsed, however, when, to my surprise, I saw the form of a young lady advancing toward me. Being summoned, I approached her, and, bending my head, I inquired who it was. The answer came in a very faint voice, giving me the surname of a young lady with whom I was well acquainted, and whose mother, brother and sisters are now living in Danvers, Vt., where I had placed my friend passed out of the body a year ago. It being simply a surname, I replied it was impossible for me to recognize her by that, requesting her to give me her full name. After a moment my request was granted, and I heard her speak distinctly her full name. This somewhat startled me, for the name was of a person whom I had not thought of for months. Up to this time I had not looked into the face of my friend, but upon receiving her full name I quickly averted myself of the opportunity recognizing in the form before me the exact features of her with whom I was well acquainted and could recognize as easily as I could my most intimate friend. Her form, her voice, her every feature, all were correct and life-like as one could imagine, and had she remained silent, I should have instantly recognized her, so exact was the reproduction of her form by the materialized form. The moment she recognized I recognized her, her face was radiant with happiness, and it was difficult for her to find words to express herself; but above all things she wished me to understand who it was, and that she wanted me to be sure and tell her people that I had seen her, and to convey to them the fact that she was happy and that she was with them, adding, "Tell them that."

Who, I thought, who died a year ago in Danversville, wants to be remembered by all to mother and brother and sisters. This I wanted to do. Before the close of the séance she came and talked with me for the second time.

On the same evening the materialized form

of my mother appeared, whom I easily recognized, and with whom I held extended conversation. On the succeeding two evenings the materialized form of my lady friend appeared to me at three different times, making five in all, my mother coming but twice each of them, with me conversing, lasting three and four minutes each time, always giving me their full names, and the form, features and tone of voice—all that goes to make up the material body—always appearing as natural as ever in life.

I was accompanied to these séances by a gentleman friend—a Methodist—with whom I fell in on my arrival at Onset. He was as much of a stranger at Onset and unbeliever in materialization as myself. In fact, he did not believe in any phase of spirit-return. During the three séances we attended a materialized form came to him each evening, which he instantly recognized as his wife, who had passed over five years before, giving him a name not her given surname but a pet name he always used when addressing her. He told me if ever he saw his wife he did then; that it was an exact counterpart of her, and as strong a Methodist as he had always been, and was skeptical as to how he should always believe that the form he then held in his arms and with whom he conversed was his wife, for to deny it would be to refuse the evidence of his sense of sight and hearing, through which he recognized and heard from her conversation revealing facts known only to him and to her.

During the three séances I attended I witnessed several forms materialize outside of the cabinet in full view of every person in the room, on two occasions a form materializing directly in front of me and not a foot away from me; and during the séances several of them dematerialized in full view of all, and on one occasion directly in front of me. These materialized forms have the same appearance of a physical body. The closest inspection cannot detect any difference. The hands, the face have the same fleshy feeling, the body the same solid substance, which compose the material body. At times the materializing occurs in a few seconds before the visitor's eye, and they quickly dematerialize in full view of all. Their appearance when materializing is like this: Your attention is directed to their location by a bright light, which evidently seems to assume a circular form, and as it gradually arises takes form; the dematerializing is the opposite, i.e., instead of taking form, the figure gradually disappears, steadily sinking down to the floor, until where but a moment before an active, life-size form stood and conversed and shook hands with and was identified by friends, remains, but air. This materializing and dematerializing close by and in full view of the persons present was intended, I am told, to demonstrate beyond a doubt the genuineness of the phenomenon, and to show that the cabinet is not an essential requisite for materialization.

The gentleman friend referred to above tried, at the last séance, this experiment: When the time came for his wife to depart, standing there with his arms lovingly entwined about her form, he said to him, "I must go now." He remained in the same position, not removing his arms, reasoning to himself in this wise: "If this is mortal, this will decide it." But the form did not attempt to retire; instead, all of those elements by which he was enabled to recognize his wife gradually faded away, until nothing but a blank in the place of the beautiful face remained. Being satisfied after this exhibition that nothing there was material, he once unclasped his hands, and returned to his seat, more convinced than ever of the truth of materialization.

Of the young lady who came to me I would say a word. She was well known in this place, a highly respected member of the Baptist church, and had a large circle of friends, among whom I was numbered. To me her coming was a grand test, as unexplainable and mysterious as it was real. I wish it were within the bounds of propriety to thus publicly give her full name, for then my readers would be better qualified to judge as to the real merits of the test I received through her coming to me.

In conclusion I would state that, knowing of the possibilities of fraud, nothing but a personal test would satisfy me that materialization is true, though I might see forms materialize and dematerialize from now until doomsday, and I think every other investigator will find it so, and am quite ready to confess that I have received as much that much. To all others who have the moral courage to investigate and receive an equally good test I would respectfully ask of them, "What are you going to do with it?" And the person who won't investigate it, is to use the language of Sidney Dean, "a moral coward."

Yours sincerely, DELOSS WOOD.

Danversville, Vt., July 31st, 1889.

A High Compliment to Hudson Tuttle.

When a man has done a good piece of work, it is a pleasant thing to him to have it appreciated. Such has been the good fortune of Hudson Tuttle, in the authorship of his latest book: "Studies in the Outlying Fields of Psychic Science."

It will be remembered, perhaps, that before publishing the work Mr. Tuttle asked his friends who were willing to do so to subscribe in advance. Among other subscribers were two European noblemen. When the book was published and sent to its subscribers, we are informed that one of these noblemen sent Mr. Tuttle, instead of the subscription price of one dollar and a quarter, a hundred pound Bank of England note! It came in a letter without any sign by whom it was sent, and Mr. T. only knows it is from one of these two noblemen. The delight that went to his heart can be imagined better than described. He had been struggling along on his farm, educating and establishing his children in business, and feeling at times at least as if his load was rather a heavy one, but this generous pecuniary return—a criticism on his book and a practical endorsement of it of the highest order—operated to lift a burden from his mind, and to fill him with that satisfaction which waits on appreciated labor.

Our present issue is essentially a "Spiritualist Camp-Meeting Number." The managers of these summer resorts should do what they can to extend our subscription-list, by making their visitors acquainted with the sterling merits of THE BANNER OF LIGHT.

THE BANNER is promised a report for publication, at an early date in the future, of the discourse delivered at Onset Bay Camp-ground, Sunday July 28th, by Hon. Sidney Dean, on "The Law and Philosophy of Modern Spiritualism."

C. FRANK RAND—formerly Assistant Conductor of the Shawmut Lyceum in this city—passed to spirit-life Aug. 1st, having attained the age of nearly fifty-three years. An article in his memory will appear next week.

The Hotel Onset, Messrs. Clark & Ainslie, proprietors, is rapidly filling up with guests from various parts of the country. The West, Middle and Eastern States are represented.

Dr. Dumont C. Dake, the well-known healer, is still at Onset, meeting with marked success. Dr. Dake remains there until Aug. 12th, and then visits Lake Pleasant.

NEWSY NOTES AND PITHY POINTS.

St. Swifflin was an English parrot a great many years ago. He ordered his remains, at his decease, to be disposed in a certain church-yard, so that he might continue to be on familiar terms with nature. He was canonized afterward, and his day set at a date corresponding to our July 15. The monks decided that the church-yard was not good enough for the remains of a saint, so made preparations to remove them to a neighboring Cathedral, whereupon a heavy rain set in, continuing for "forty days and forty nights" thereafter, which was construed by the monks to mean that St. S. did not wish to be disturbed in his rustic grave. Flous legends say that if it rains on St. Swifflin's day it will continue to do so for forty days. All aspiring weather prophets will please remember that the 15th ult. was a rainy day.

Hold up your brow in honest pride, Though rough and swarthy your hands may be: Such hands are sap-veins that provide The life-blood of the nation's tree.—*Eliza Cook.*

A man who lives near Platt, Sullivan County, Pa., claims to have a scheme whereby he can manufacture shoes with movable soles, so that when one sole wears out the old one can be replaced with a new one without any trouble.

God as a Man is the essential form of all uses—the form from which all the uses in the created universe derive their origin; and the created universe, viewed as to uses, is an image of God.—*Svedenborg.*

If all men were to perish who did not succeed in obtaining what they wish, all mankind would die.—*Platonism, B. C. 830.*

An inquiring man thrust his fingers into a horse's mouth to see how many teeth it had, and the horse closed its mouth to see how many fingers the man had. The curiosity of each was fully satisfied.

A man in a peck of trouble is in a measure to be pitied.

Although the bustle has of late been shrinking much in fashion's eyes, It still continues to prevail In dry goods stores that advertise.

A writer in a scientific magazine says the earth is being bored too much (for natural gas, coal oil, etc.), and is liable to lose its place among the heavenly bodies in consequence.

A reminder for Dr. Talmage: When the whale emitted Jonah, the prophet emitted no wall.

New Music.—We have received from the publishers—White, Smith & Co., Boston—the following: Vocal: "Do not Sail To-day," song and waltz-chorus, by James R. Homer; "O Salutaris" (for contralto or bass), C. Saint-Saëns. Instrumental: "Clover Waltzes," Franz Von Supplé.

The only way to get a hen out of the garden is to go slow but shoo'er.

Emperor William has just made his English grandmother a Colonel of German dragons; and she has rewarded him by constituting him an honorary Admiral in the Royal Navy—the first since Frederick the Great.

The urchin now released from school sits on the wharf all day, And with a bended pin and worm brings out the funny prey "flippies" by the score, enjoys the summer air, And catches something from his pa when home he doth repair. Alas! how often in the life of every little boy The bitter lesson he must learn, that sorrow waits on joy!—*Boston Courier.*

The city of Spokane Falls, Wash., was nearly destroyed by fire on the night of August 5th. Estimated loss \$10,000,000. Many New England men and interests are reported involved.

[AWFUL NEWS].—"There's a flood in Richmond, Va.," remarked a telegraph editor. "G'waat Heaven!" exclaimed the dupe reporter. "Will it spoil the thiggawettes?"—*Washington Capital.*

Spiritualist Camp-Meetings for 1889.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is now at hand; and the reader will find subjoined a list of the localities and time of session where such convocations are to be held.

We trust the managers of these meetings, and the friends attending, will kindly cooperate in efforts to increase the circulation of the BANNER OF LIGHT, and thereby strengthen the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

ONSET, BAY, MASS.—The Thirtieth Annual Camp-Meeting at this place commenced its sessions July 14th, to close Aug. 11th. Trains leave Boston, 8:15 A.M., 9 A.M., 1 P.M., 3:30 P.M., 4:05 P.M.; Sundays only at 7:30 A.M., 8:15 A.M. Leave Onset, 8:15 A.M., 8:31 A.M., 11:30 A.M., 3:30 P.M., 6 P.M.; Sundays only at 6:30 P.M., 6:50 P.M.

LAKE PLEASANT, MASS.—The Sixteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), to August 25th.

LOOKOUT MOUNTAIN, TENN.—The Sixth Annual Meeting will be held at this place (near Chattanooga) to August 31st.

SUNNY LAKE, N. H.—The sessions of the Twelfth Annual Meeting close Sept. 1st.

QUEEN CITY PARK, VT.—Meeting continues to August 16th, inclusive.

HARLEY PARK, MICH.—Meeting closes August 10th. YERONA PARK, ME.—Meeting opens August 10th, and ends August 22th.

CASADAGA LAKE, N. Y.—The Tenth Annual Meeting closes Sept. 1st.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Seventh Annual Camp-Meeting at Mount Pleasant Park, Clinton, Ia., closes Aug. 27th.

PARKLAND, PA.—Meetings will continue till Sept. 11th.

ERYA, ME.—Twelfth Annual Meeting, Aug. 30th, to hold ten days.

VICKSBURG, MICH.—The Camp-Meeting will continue until Sept. 3d.

NANTUXO, CT.—Meeting now in progress.

TEXARKANA, MISS.—New Year commences August 18th, and holds to August 25th, inclusive.

A number of choice new songs, with music and chorus, have just been published in sheet form by the well-known composer, C. P. Longley, and are for sale at this office. The titles of these songs, with price, etc., will be found in our advertising columns. One edition of these beautiful compositions has been issued with a lithographic title page, which, beside giving excellent portraits of Mr. and Mrs. Longley, represents a charming spiritual scene, significant of the inspirational labors of these two talented workers in the Cause of Truth. The latter named edition of these songs retails at forty cents per copy, but three can be secured at one dollar; while an edition of nine of the songs has just been issued, with plain title page, which can be had at twenty-five cents per copy. Lovers of sweet music and of truly inspired songs should add this rare collection to their repertoire.

The issue of THE BANNER for August 24th will contain No. VII. of Dr. F. L. H. Willis' admirable series treating of "THE SPIRITUAL FACTS OF THE AGES."

We had a pleasant call last week from Dr. Conant and Mrs. Clara Field-Conant, who were then in Boston on a flying visit from their cottage at Lake Pleasant, Mass.

PSYCHIC STUDIES.—The August number of this instructive publication has for its principal subject "Physical and Moral Education," in the treatment of which matters of vital importance to parents and those interested in the training of children with a view that each succeeding generation shall be an improvement on

The Camp-Meetings.

Onset Bay.

(From Our Regular Correspondent, Mrs. Williamson, who keeps for sale the BANNER OF LIGHT, and Books published by Colby & Rich.)

The past rainy week has been extremely trying, but the sun shone out on Sunday, and everything was very pleasant.

Dr. E. B. Fairchild gave the two lectures during the week to good audiences, notwithstanding the inclemency of the weather.

Sunday, Aug. 8th, the steamer *Isis* from New Bedford, and returned with a number from Onset, bringing them back at 4 o'clock and taking her passengers home again to New Bedford. A band of music accompanied the excursion. The whole day was bright and pleasant, and all seemed to be enjoying themselves. In the morning and afternoon Mr. J. J. Morse, of England, addressed an immense audience. All listened with close attention to the lectures, frequently signifying their appreciation by applause. Mrs. Morse, in the morning, "An Heretodox Sermon from an Orthodox Text." The text was from the Scripture, "What is man that thou art mindful of him?" It opened with an eloquent portrayal of the creation of the world preliminary to the advent of man, followed by an equally masterly analysis of human organism and intelligence. A bold sketch of the achievements of modern science followed with the thought that science had done more for the advancement of humanity than religion. The speaker reviewed the history of American liberty as the leader and exemplar to the world of progress in civil and religious freedom, claiming that the Rocky Mountains are a better backbone than God in the Constitution.

The afternoon lecture was upon "Ghosts, Holy and Unholy, Ancient and Modern," and elicited from the audience repeated manifestations of approval. The Middleboro' Band played several fine selections before an audience in the auditorium. Miss Alice Sinclair, the talented young singer from Attleboro, sang a solo at each service, and Joseph D. Stiles gave the names of spirits present, between forty and fifty being given in the morning, the greater number of which were recognized.

Notice was given from the platform that following the meetings during August, according to the programme, they would be continued through the month of September on Sundays—also on week days, to be announced—in the auditorium.

Hotels and cottages are full and new arrivals occur every day. The mediums are having plenty to do, and the interest seems on the increase.

Mrs. J. J. Whitney, the celebrated platform test medium, who was suddenly called back to San Francisco, to the regret of many, has done a good work in the East, and there is a probability that in November or later she will be in Washington and other Eastern cities for time.

Dr. Bland of Washington addressed a meeting Friday morning, on the Indian question, a cause which he has very much at heart, advocating the education of the Indian as a preliminary to bestowing the suffrage upon him. A second meeting was called by Dr. B. on Saturday, but the heavy rain prevented it taking place.

Mellie D. Cofer of Boston is at the Scholastic cottage on Park street. She is a magnetic healer of rare power.

Mr. J. H. Young, late of New Orleans, but now residing in Onset, has published a neat volume, containing hymns and songs for circles and social gatherings, rules for circles and a declaration of spiritual principles, beside other matter of an interesting character. The present is a new edition, revised and considerably enlarged. It is bound in paper covers and sold at a price within the reach of all. Mr. Young prints and works at his printing office with neatness and despatch.

Prof. Cadwell, the well-known mesmerist, looking younger than ever, came on Sunday and was greeted by a host of old friends, who expressed great pleasure upon meeting him. He has made arrangements to give his wonderful and amusing mesmeristic entertainments on Tuesday and Friday evenings of this and next week in the Temple, under the auspices of the Association. He will also have sittings for the development of mediumism by mesmerism in the ante-room every morning at 10 A. M.

A new medium for materialization has risen on the horizon, Mrs. Helen Bradford, a young lady whose manifestations have hitherto been confined to her own family circle. A séance was held by this lady on Thursday evening, at which it is said twenty-seven forms appeared, nearly all of whom were recognized by friends present.

Mr. L. S. Handy, of Charlestown, brought a slate to headquarters on Sunday, the writing upon which he received that day at a sitting with Dr. D. J. Stansbury; it contained several very gratifying tests. At the top of the slate are these words: "Dear Brother, I am here. Willie." Below this is a picture of a bark dismantled and stranded; a boldly sketched scene, in colored crayon, of craggy rock and water. At the bottom of the slate is the following message: "My Dear Boy, the bark lies stranded on the beach, but my spirit is happy, and I am sailing through dear seas, having reached a fair harbor. Father." Also this: "My Darling Husband, I am permitted to come to you to-day, to give you my love. All is well with us. Your loving wife, Edith." These messages and the picture are fully recognized by Mr. Handy as tests of identity. Mr. Handy also received a number of names of spirit-friends through the occult telegraph, which were very satisfactory to him.

Col. W. D. Crockett, the President of the Association, paid his usual weekly visit to the camp on Sunday.

An excursion from Onset to Plymouth took place Wednesday, July 31st.

A yacht race came off on Saturday in Onset Bay.

A select circle was held on Friday evening at the cottage of M. Eugenie Bristle, on South Boulevard. A number of forms came in the light, after which, during the dark circle, the spirits sang and talked with their friends in a great variety of voices of every grade of power.

At times it seemed as though a dozen were talking to their friends in different parts of the room. The spirit-daughter of Mrs. K. R. Stiles stood beside her mother while they both sang in unison the song, "Speed Away." Nearly all the spirits were luminous. The voice of Spirit John Severance is one of great power, and has a character of its own, while he answers questions upon all subjects in a most instructive and satisfactory manner.

A spirit who chanted the "Gloria in Excelsis" was recognized as a friend by one present. Another intoned the benediction, "Domine Vobiscum, Et cum Spiritu tuo," and was also recognized by a lady present. A spirit claiming to have lived in ancient Atlantis came to a gentleman present and discoursed concerning the predicted recovery of traces of that continent, submerged by a cataclysm over thirteen thousand years ago. Many personal friends of those in the room also came.

THE HEADQUARTERS' PUMP AT ONSET. Dear Pump at Onset, thy praises we sing. For thy currents of crystal unfailingly spring; To thee may each thirsty and "dry" one repair, And quaffing thy waters forget every care. Like the fountain men speak of in Homer's Old, Whoever doth drink of thy draught sweet and cold Shall surely return to thine innocent brink; Of thy waters again, as in past time, to drink; For in thy sweet chalice is hidden a spell Whose mystical nature doth unto one compel From all quarters of earth to return, And in pleasure and mirth to drink from thine urn. Full of healing and power, all ill to destroy, Each drop in thy dower is a well-spring of joy.

Another correspondent writes:

Friday morning's (Aug. 22d) séance at the Glen Cove House was well attended, several new mediums being present, among them being Mr. Haines, Mrs. Anderson-Joyce, of Chicago, Mr. Adams of Providence, Mr. Young, Mrs. Tomes.

A fair was held at the Washburn House, and the park in front of the same, the receipts going for the improvement of the park. Quite a little sum was raised. Mrs. Ring of Brookton

was the fortunate one to draw a very nice bed-quilt.

Dr. J. V. Mansfield had a reception tendered him by his friends, at the residence of Mr. and Mrs. Townsend Wood, on Sunday evening. Dr. Mansfield left on Monday morning for Lake Pleasant camp-meeting.

RESOLUTIONS.

At a representative meeting, held at Onset Bay, Aug. 3d, the following preamble and resolutions were adopted:

Whereas, The Massachusetts Medical Society in its Convention held in Boston, June 12th, 1880, advocated the passage of a State law by the incoming Legislature that would, if enacted, deprive the people of the privilege of employing any or all practitioners except those who have been educated at some legalized medical college, and have received a diploma from the same; therefore,

Resolved, That we, citizens of Massachusetts, assembled at Onset, protest against this movement of said society on the ground that the present laws protect the people and punish the guilty in and all misdemeanors connected with medical practice: We further believe that many remarkable cures have been effected upon individuals who have been pronounced incurable by the so-called regulars, the persons making such cures having never obtained a medical education or a diploma from a medical college, but depending in their practice upon natural gifts of healing to perform said cures. Such gifts being an inheritance, and not taught or recognized by medical colleges, no diploma could be obtained from such sources.

Resolved, That having no sympathy with any such movement that will create a medical monopoly and enslave the people in this regard; believing that the spirit of the Constitution of the United States guarantees to every citizen the right to use any mode of treatment or practice in which he or she has confidence when afflicted by disease, we feel it a duty to call upon all citizens of the State who wish to retain their constitutional rights in medical matters to use their best endeavors to see to it that their freedom is not taken from them by the legislation proposed by the Massachusetts Medical Society.

Ocean Grove.

Tuesday, July 16th, Jennie B. Hagan conducted the services, which were held in the afternoon. She led in an invocation, improvised a number of poems, and took an affectionate leave of her many friends. In the evening a conference was held.

Wednesday, 17th.—A morning conference was held, participated in by Dr. Storor, Eph. Doane, Orrick Nickerson, and others. The speaker was Mrs. Otis B. Jepson followed.

In the evening séances were held in Circle Cottage and that of W. B. Kelley.

Thursday, 18th.—At the morning conference Mr. Cobb sang a fine solo, and in addition to the usual participants in the general exercises were Mrs. Adeline Burgess, Mrs. Moses Handren, Mrs. Minerva Sears, Dr. Coval and others.

In the afternoon Mrs. Colby M. Nickerson, after an invocation, gave an address on "The Old Thought and the New," and "Children in Spirit-Life and How Cared For," closing with an improvised poem. Mrs. Nickerson is an attractive speaker, and one of the best that occupies the platform. Her gifts in the line of spiritualistic work are remarkable.

Friday, 19th.—At the morning conference Mrs. Abner Small was the speaker. Mrs. Jepson, who was once thought dead, having laid in a state comparatively so for four days, and would have been buried but for the intervention of friends, told her experience during that period.

Afternoon.—Mr. Eben Cobb delivered an excellent discourse on "The Old Religion and the New."

Conference in the evening in Circle Cottage. Saturday, 20th.—Rev. Frederick A. Hinckley delivered in the afternoon a fine lecture on "The Theoretical Problems of Life." A social meeting was held in the evening.

Sunday, 21st.—Mr. A. E. Tisdale gave the morning lecture. Subject: "The Religion of Nature and the Religion of Law." Mr. Tisdale is recognized as a powerful speaker, and this was one of his best efforts.

In the afternoon Rev. Frederick A. Hinckley spoke on the "Inequality of Civilization and Capital vs. Labor." His address was scholarly and well received, being listened to by the largest audience of the season.

Among the mediums present the past week were Drs. Coval and Crandall from Onset. The conference meetings have been of unusual interest, and the relations of personal experiences and inspired revelations of spiritual progress have delighted all present.

Dr. A. H. Richardson made his annual visit to this camp, staying about a week, and by his genial manners and free participation in the conferences, augmented the harmony characteristic of Ocean Grove Camp.

Mrs. Kelley, of Michigan, on a visit to the home of her early life, a medium of very fine development, was controlled by her father, who addressed his old neighbors and friends, mentioning them by name in a most familiar manner, and speaking of other neighbors now in the spirit-world as their companions and guardians. Many personal messages were given, so pure and elevating in character that all present felt the holy baptism of spirit presence and interior unfolding of the noblest powers of their souls. Mrs. Kelley was a valued medium before she left the Cape, and her welcome back was most cordial.

Mr. Joshua D. Allen has charge of the grounds as usual, and Mr. T. G. Small the horse grove on Sundays.

Tuesday, July 23d.—The usual conference was held in the morning at the stand participated in by Drs. Storor, Richardson, Orrick Nickerson, Mr. Whitney, A. E. Tisdale and others. Mr. Tisdale was the speaker of the afternoon, his subject being "Spirit of Nature." He opened the discourse with a charming song. Mr. Joseph D. Stiles gave thirty tests after the lecture. A conference was held in the circle-room in the evening.

Wednesday.—At the conference in the morning remarks were made by Capt. Eph. Doane and Veri Chase in addition to the regular speakers, and Mrs. Nathaniel Robbins, formerly of West Harwich, read three interesting poems. A particular feature of this service was the leave-taking of Dr. Whitney. He was the recipient of the good wishes of all. The afternoon service opened with an invocation by Mr. J. D. Stiles, followed with a poem and a claim was made for the same, which he called "Our Religion." Mr. Stiles is always an interesting speaker. Mrs. Minnie M. Nickerson, elocutionist, gave a selection, and then followed forty-three tests by Mr. Stiles, all recognized. Private circles were held in several of the cottages in the evening.

Thursday.—Conference in the morning. Additional to the regular participants were Mr. and Mrs. Orrick Nickerson and Mrs. Adeline Burgess.

At noon the cottagers enjoyed their annual picnic dinner at the boarding tent. Two long tables were filled. The number served was probably one hundred and fifty. The dinner was prepared in excellent style by Caterer Chase, and highly spoken of.

The afternoon service consisted of singing by Mr. Tisdale, a poem and address by Dr. Storor. The subject of the address was "Spiritualism: The Philosophy of Life." It was a fine lecture. Mr. Stiles gave tests and a poem, which he claimed was from the same source, which he called "Our Religion." Mr. Stiles is always an interesting speaker. Mrs. Minnie M. Nickerson, elocutionist, gave a selection, and then followed forty-three tests by Mr. Stiles, all recognized. Private circles were held in several of the cottages in the evening.

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Song, "Sweet Days Gone By," A. E. Tisdale. Singing, "Old Sergeant's Story," Miss Annie Colby. Song, "Little Fisher Maiden," Miss Malva Nickerson.

Reading, "How Cushing Destroyed the Albatross," Mrs. Florence Hays. Singing, "How the Parson Broke the Sabbath," Miss Maude Smith. Singing, "In the Catacombs," Miss Annie L. Hills. Singing, "Faith and Hope," Mrs. J. Buck. Singing, "To the Valley of the Uter," Miss Minnie M. Nickerson. (Encore). Cornet Solo, Mr. J. B. Calhoun. (Encore). Singing, "Old Maid's Prayer," Miss Ethel M. Nickerson. Singing, "How Mrs. Wiggins Fainted Her House," Miss Minnie M. Nickerson. Song, by A. E. Tisdale.

The parts were all well sustained, and every number deserves special commendation. It was a very fine entertainment, the especial features being the cornet solo, "Jesus, Lover of My Soul," by Mr. Calhoun, and the encore, and Miss Minnie Nickerson's readings, which were of the usual high order of merit. Mrs. Buck's solo was also a beautiful contribution, as well as Miss Mayo's reading. Mr. Kelley's songs were much-praised as usual.

Friday.—At the morning conference remarks were made by Mrs. Moses Kelley, of Wisconsin, Rev. W. W. Parker, Geo. D. Smalley, Mrs. Esther Smith, and others.

The afternoon lecture was by Mrs. H. S. Lake, of Boston; subject, "The Future Religion and the Unity of Reformers." Mrs. Lake is an attractive speaker, and presents her arguments with force and earnestness, commanding the closest attention. Mr. Stiles supplemented the lecture with a brief address and afterward gave tests.

In the evening a Fair was held in the circle-room. The children recited selections, and others participated. A silk quilt was taken in shares and drawn by Mrs. L. C. Howes. A horse-shoe, a valuable relic from California, was drawn by Mrs. Josiah Sears.

Saturday.—The day was stormy, and services were held in the circle-room. The morning address by Mrs. Moses Kelley, of Wisconsin, was excellent.

Mr. L. K. Washburn, of Revere, was the afternoon speaker, his subject being "Taxation of Church Property." Mr. Washburn is an old favorite here, and his eloquence and logic are ever listened to with marked attention. In the evening Mr. Stiles and Mrs. Kelley gave tests.

Sunday.—This was the last and "great day" of the meetings, but the ominous clouds of the morning dimmed the anticipated large attendance at least fifty per cent. Mr. Washburn was the speaker of the morning, on the subject, "Is Christianity a Failure?" It was a masterly effort, and one of the best of the season.

The afternoon services opened at the stand one-half hour earlier than usual, owing to the threatening weather. The speaker was Mrs. H. S. Lake. After singing by the choir, Mrs. Lake gave one of Walt Whitman's poems, and herself opened her control and began her discourse. In a few minutes the meeting was broken up by a lively shower, and an adjournment was made to Social Hall, where the services were concluded. Mrs. Lake's subject was "Life: What is it? What is its Purpose? Does it Continue after so-called Death?" The speaker treated her theme eloquently and intelligently.

The evening was given up to a general conference in the circle-room, the happy series of meetings for '80 was at an end. The sessions have been very harmonious, and productive of social good feeling and the advancement of Spiritualism. The Ocean Grove enterprise is gaining strength every year. Many will remain on the grounds a while longer.

Mrs. Bangs Nickerson, the efficient Secretary of the meetings, has the editor's thanks for her assistance in making up the reports that have appeared in these columns.

Lake Pleasant, Mass.

(From Our Regular Correspondent, J. M. Young, who keeps for sale the BANNER OF LIGHT, and Books published by Colby & Rich.)

The close of the first week of the camp-meeting at this place finds the session well under way, with an old-time attendance, extending far into the hundreds. The stormy weather had the effect to dampen the physical aspect of things, rendering life out doors anything but agreeable.

The meeting of Tuesday was held in Association Hall, which was well filled. The service was opened with singing by the quartette, followed by an invocation and address by J. J. Morse, of England, upon the subject, "Spirits of Evil, Ancient and Modern."

On Wednesday a Conference meeting was held, with speaking by local talent. This service was largely attended, and was an occasion of interest.

Thursday the service was held in the hall, opened with singing by the quartette. Invocation and address by David Williams, of New York, upon, "Spiritualism vs. Materialism."

Friday, Conference at the auditorium. Speaking by Mrs. Clara Banks, Mrs. Allen, Oscar A. Edgerly, of Newburyport, Dr. Temple, of Hartford, and John Slater.

Saturday, the service was held at the auditorium, opened with singing by the quartette. Address by Mrs. A. M. Spence, of New York: "The Philosophy of Death, and what it teaches."

Sunday morning opened bright and fair. Numbers came in on the morning trains, aggregating a large audience. A fine programme was rendered by the Worcester Cadet Band. The service at the auditorium opened with singing by the quartette. Mrs. A. M. Spence gave an address, upon "The School of Experience."

The afternoon audience was larger than the morning, the extra trains bringing a great number of new visitors. The service was opened with singing, after which Mrs. Sarah A. Brynes, of Boston, led in an invocation and gave the address of the afternoon, her subject being "Preaching vs. Practice." The address was of a practical nature and well delivered. The session has opened successfully, and promises well to the end.

NOTES.

Mrs. Abby N. Burnham, of Boston, is welcomed by her many friends here, Hon. A. H. Dailey and Mrs. Dailey, of Brooklyn, are at their new cottage on the bluff.

A large company from Milford have settled on Ninth Avenue.

Mr. Kennedy's new restaurant and dining-rooms are being well patronized.

The Fair to be held in Association Hall by the Ladies' Lake Pleasant Improvement Society promises to exceed anything of the kind which has ever been attempted here. A large amount of useful and ornamental articles will be placed on sale.

Mrs. Milton Rathbun and sons, of Mt. Vernon, N. Y., are here for the season. Mr. Rathbun will come in the near future.

Mrs. E. L. Comstock, of Norwich, Conn., test medium, is located on Lyman street.

The fair weather of Sunday brought a large company.

Several excursion parties are booked for this place during the month.

Dr. S. J. Damon, of Boston, was here on Sunday.

Don. Silas Mason, of Hartwellville, Vt., has been in camp several days.

Dr. Henry Slade, the noted slate-writing medium, is having a large patronage and marked success in his sittings.

A general illumination of the grounds will take place Aug. 17th.

Among the mediums who are rapidly gaining in favor here is Mr. Samuel Thompson, of New York.

The speakers next Sunday will be A. E. Tisdale, of New York, and Mrs. E. Clark, of Norwich, Conn., test medium, has rooms on First Avenue. She is one of the new mediums here.

The children are very largely represented at Lake Pleasant this year.

Mr. and Mrs. Lewis Bartholomew, of Philadelphia, are now in camp for the season. Mr. Bartholomew is treasurer of the Lake Pleasant Association.

Among the late arrivals is Charles T. Buffum, [Continued on eighth page.]

Movements of Platform Lecturers.

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

Mr. J. W. Fletcher will lecture in Saratoga, N. Y., the remaining Sundays of August, and can be consulted at the Circular Street Hotel. Address 9 Boston street, Boston, Mass.

A. K. Tisdale lectured at Harwich camp July 21st and 23d, also Aug. 4th; he speaks at Lake Pleasant Aug. 11th and 17th; at Hanson, Mass., Aug. 18th; at Sunapee, Aug. 25th and 28th, and Sept. 1st; he desires engagements for the second and third Sundays in September, also for the month of December. His address is Merrick, Mass.

F. A. Wiggins' engagements for inspirational lectures are as follows: Portland, Me., last two Sundays in September; Oct. 20th, Salem, Mass.; Nov. 3d, Harwich (Britten Hall); Nov. 10th, Lowell, Mass.; December, last two Sundays; Portland, Me., Harwich, Mass., last two Sundays in January, 1880. Address care of J. W. Fletcher, 9 Boston street, Boston, Mass.

Dean Clarke has been doing good work of late at Glover's Hall, Los Angeles, Cal.

Mrs. Ada Foye, while en route to Denver, Col., held two meetings which called together large and interested audiences at Hamburg, Ia.

Mrs. Clara A. Field-Conant will lecture at Queen City Park, Burlington, Vt., on Saturday, Aug. 10th. All correspondents should address her at Lake Pleasant, Mass.

The Rev. E. B. Fairchild, now presiding at Onset Bay, speaks in Salem, Mass., the last Sunday in September. He can be engaged for the autumn and winter months throughout New England. Address care of J. W. Fletcher, 9 Boston street, Boston, Mass.

Mrs. W. W. Leslie can be engaged for the autumn for lectures, followed by tests. Address care of J. W. Fletcher, 9 Boston street, Boston, Mass.

Mrs. H. S. Lake has filled all Sunday dates up to July 16th, 1880. She will engage for course of week evening lectures within easy distance of Sunday appointments. Permanent address, 8 Worcester Square, Boston, Mass.

Mrs. Nellie J. T. Brigham will speak in the Town Hall at Chesterfield, Mass., on Sunday, Sept. 1st, at 2 o'clock P. M.

Mrs. Mattie E. Hull is to attend the Etta (Me.) Camp-Meeting, and will make engagements for the remainder of September, or all of October, in New England. Mr. and Mrs. Hull have ministered to large and successful meetings thus far the present season. Dr. J. K. Bailey has given one or more lectures during the week in the following places: Kansas, Spring Hill, Sulphur (near Thayer) and Salina.

Spiritualistic Meetings in Boston.

Twilight Hall, 789 Washington Street.—Sundays, at 10 A. M., 2 1/2 and 7 1/2 P. M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street.—Sundays at 2 o'clock P. M., also Wednesdays at 7 P. M. Dr. E. H. Matthews, Conductor.

Engle Hall, 616 Washington Street.—Sunday, Aug. 8th, the hall was well filled throughout the entire day. These meetings continue to attract large and appreciative audiences, and the revenue for the cause of Spiritualism is a perfect success. Mr. Matthews, the Conductor, has worked in the harness for over twenty-five years; being a medium himself, he knows just how to make conditions for each and every one who steps upon his rostrum.

The subject of the morning conference was: "The Phenomena." Mrs. M. F. Lovering opened the service with a song, after which the subject was ably discussed by Mr. Ridell, Mr. Dill, Mrs. Leslie, D. Barker, E. L. Hanlon, Dr. Coombs and the choir.

In the afternoon the exercises were opened by Mrs. Jennie K. D. Conant with some excellent remarks and tests of spirit presence. Dr. G. A. Ordway, of Quincy, delivered a short address and gave descriptions, all of which were recognized, and were interesting. Mrs. A. Wilkins, Mrs. Lewis and Dr. Coombs gave satisfactory delineations.

The evening service was introduced with an inspirational solo upon the piano, followed with a song by Mrs. Lovering, Miss M. M. Holt, Mrs. Nellie T. Burbeck (from Plymouth), Dr. Barker, Dr. Coombs, Mrs. Wilkins and Dr. Ordway, entertained the large audience with short speeches and tests of spirit presence.

The subject for next Sunday morning's conference is: "Temperance, from the Spiritual Standpoint."

Meetings are held in this hall every Wednesday afternoon, at 3 o'clock. F. W. M.

To Southern Spiritualists:

We have had so many urgent appeals for our return South to labor in the public cause of Spiritualism, that we have accepted some appointments and postponed our trip to the far West. We will accept week-night appointments during November and December in Texas, Louisiana and Mississippi; during January, in Florida, Georgia and the Carolinas. If possible to so arrange our route, will visit Tennessee and Kentucky in February.

We must be kept busy to so arrange for our services, and the dates must be engaged soon, so that we can cancel promises of visits to other sections.

Will accept New England engagements for lecture season of 1880-91.

Will accept in the West for spring and summer of 1880. G. W. KATES AND WIFE. 224 Franklin Ave., Philadelphia, Pa.

Acknowledgments.

To the Editor of the Banner of Light: Since my last report I have received toward my cottage fund: From J. S. Draper, Wayland, Mass., \$1.00; W. H. Card, Laytonville, Cal., \$2.50; A. J. Davis, Boston, Mass., \$3.00; total, \$6.50; making to date, \$43.15.

The cottage is completed, and we are in it. Carpenter's bill, \$54.00. Balance due, \$78.00. Aug. 1st, 1880. WARREN CHASE.

P. S.—With grateful hearts to many friends who are quietly working in our next little home, the call of the boatman that has ferried over so many of our friends and fellow-laborers during the past few years—none nearer and dearer than Bros. Wilson, Newton and Dunklee of Boston and Arlington. The watchman says, "Be ye also ready." W. C.

Chicago, Ill.

To the Editor of the Banner of Light:

Wednesday evening, Aug. 14th, under the auspices of the Young People's Progressive Association, at Y. P. P. A. Hall, 104 2nd street, Dr. Adam Miller, a well-known physician and lecturer on this subject, will deliver an address on Memory. The gentleman is upward of 80 years of age, and has cultivated one of the most remarkable of memories. He will demonstrate his powers on the platform. All are cordially invited, no admission will be charged.

A. L. COVERDALE.

FOR MENTAL DEPRESSION, USE HORSFORD'S ACID PHOSPHATE. Dr. L. C. S. TURNER, Colfax, La., says: "I am very much pleased with it in mental depression from gastric troubles."

Spiritualistic Meetings in New York and Brooklyn.

The People's Spiritualistic Meetings every Sunday evening at 8 o'clock at residence of Mrs. M. O. Morrell, 20 West 36th street, Brooklyn, every Saturday evening, at 8 o'clock. (Removed from Columbia Hall.) F. W. Jones, Conductor.

A General Conference will be held Wednesday evening at 8 o'clock at 125 West 35th street, at the residence of Mrs. M. C. Morrell.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Wolloughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator might not be able to meet the requirements of another. It is therefore best for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

ADVERTISING RATES.

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

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