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The Spiritual Rostrum.

See Ye the Needs of the Hour ? The End is Not Yet; The Purpose of Our Life; Can there be such a Thing as Unpardonable Sin in the Earth-Life? Commerce an Aid Opinion of the Re-incarnation System of Belief? What is Poetry?

A Discourse by

MRS. NELLIE J. T. BRICHAM. Delivered in Adelphi Hall, New York, befor the First Society of Spiritualists, Sunday Morning, March 3d, 1880.

(Specially Reported for the Banner of Light.)

SEE YE THE NEEDS OF THE HOUR? If any one could see all the needs of the hour he must needs be infinite. We only see from our special standpoint. That which we are and that which we have learned assist us to attain a certain position for extended observation. We have our own observatories, as one might say, and if we are raised from the dust that lies about us, we can see a little better than others, but we have not all the same observatory. With some it is limited to an invisible spot; with others it mounts on high, like some uplifted tower, and when we have climbed wearily and breathlessly to the top we see a little way. But there is no position on earth to-day that we can attain where we are beyond life? all the mountains, and in such a place that we

an view all that is going on upon the earth we are a little higher to-day, and we know something about the needs of the hour.

icals on the earth in bleaching straw and linen and cotton, in making pure and white wool, and there is a certain chemical used in bleaching out men and women hereafter. But the chief chemical known to us is furnished in the tears that people shed in their regret for wrongs done. If you weave threads stained with wrong, untruthfulness, with the grossest selfishness, with lies and envy and hate, these things must be bleached till they show threads as white as unstained winter snow. The end is not yet.

THE PURPOSE OF OUR LIFE.

The purpose of life is to develop--is to grow What is the purpose of a little tree? To grow -to push out its roots and branches and put forth its leaves and be-itself. What is the purpose of your life? Go to the tree, and when the wind murmurs soft and low among its green leaves, it will tell its story and yours at the same time. Go to the tree, and when the winds of March whistle through its branches, when the storms roar about its trunk, it will tell you the story of its resistance, and it will show you that even when it bends it resists, and after the storm and night it will fashion its leaves and grow, for

thera is hope in its buds and sap and roots; and the story of the tree is the story of life for you. It is to grow. Not just in the sunshine and under blue skies, not just when the summer winds sing soft lullabys to nodding buds and blossoms, but to grow through storm and to Human Development; What is your sleet and snow, through all the stormy days and nights-to grow. But some horror, some grief, some bitter disappointment comes, and it seems to you that you cannot grow; there is nothing for you but to die. But you cannot die. Even if you stop breathing and your heart grows still, you cannot die. You would only step out of this rocking boat upon the shore; you would live; you cannot die. You would leave the shell of the body, but you would not escape from the grief and sin.

You cannot die and must grow, and you will grow out of these things. There is something of God in you. It may lie asleep, but it dreams sometimes, and soars and sighs in its dreaming. It is the God that is in you that is the divine. It is that which, like the leaven, will work until it leaveneth the whole loaf.

So the purpose of all nature is to grow, is to develop, is to progress, for these words are interchangeable sometimes, as in the present instance.

When you asked your questions as to life and development, this one seemed to be placed next, because its time had come: Can there be such a thing as Unpardonable Sin in the earth-

Most certainly there is such a thing as an unpardonable sin. Friends, do you mean, Is We are all surrounded by the cup-like hori- there such a thing as a sin that we need not zon's rim, and we only see a little way. But suffer for? that we can escape from? that will slip away from our memory like a drop of water from the satin face of a flower-leaf, leaving no hue or trace or sign that it had been there? Well, if that is what you mean, every sin that you do, every wrong that is committed, sooner or later will bring its just reward. Its reward will not be greater than its cause or less. Do you remember reading of the debtor who was cast into prison, and of whom it was said : 'He shall not come out from thence until he has paid the uttermost farthing"? Theology has said that our souls are debtors to the Lord when we have not made our peace with him, and had a change of heart and joined the church, and that if we die in such a state as that we shall be cast into prison, and one that is uncomfortably warm; and that we shall not come out forever and forever. Jesus made this comparison of a prison, and said: "He shall not come out from thence until he has paid the uttermost farthing." He did not say forever." Not a place where the man is shut away from supporting his family or himself, but a place where a man has an opportunity to earn something and to pay his debt to the utmost farthing. Now, we tell you there is such a thing as a spiritual prison within you. It is a natural condition, and your prison is made of the wrong you have committed, the memory of it, and the repentance that you feel for it; and your repentance is breaking the chain. Strange as it may seem, while it exists it is preparing for its own destruction. It is like an ice palace: the great, thick walls are shrinking in the tears and rain, as one might say. Thinner and thinner they grow, until at last they all melt away, and that which was imprisoned by them is cast out. So it is that when people do wrong they have their prison, their spiritual condition, and they remain in that until they have paid the utmost farthing. But they can do that, and they do it by good resolves and by their regret for wrong deeds. All these things melt away the ice of the prison walls until at last they have their liberty. Our wrong-doings are not written as a child makes a mark on a slate, that some one can take a sponge and wipe it all off clean for other sins to be written on. Oh! no. Remember this saying, that lies in the heart of nature and in the heart of the Christian Bible, which lies in the very spirit and expression of truth: "Be not deceived; God is not mocked; whatsoever a man soweth that shall he also reap." Now if this is true there is no such thing as a pardoned sin from whose effects you escape entirely. You must pay for it, you must bear the burden of the wrong. If you have sinned, the future holds it. It is held, not in some great reservoir of vengeance or hate, but it is held in the great reservoir of love and tenderness, and marks? If so, let us tell you the end is not whatever comes is for your good; comes not be-

mother heart of the universe, and because your lives are to be so lifted up and strength

ened. But of course we know what you mean. And there is one thing more, There is a saying that all men shall be forgiven. You can forgive a wrong that is done you, and it may be and it is true that she divine love covers the wrong that the man does, so that you may say it is a forgiveness, as we express it. But a sin against the Holy Ghost is not to be forgiven. But what is the Holy Ghost? The Holy Ghost is the Holy Spirit, and the Holy Spirit is the Spirit of Holiness. It is impersonal. It is not an individual. It is an impersonal spirit. Now, that Spirit of Holiness dwells in you; its abidingplace, its home, is in the home of the soul, and if you sin against the Holy Ghost you sin against your own sense of right, you sin against the purest in your nature. Now for a sin like that do you suppose all the tears that could be shed would atone? No. There is a pain, there is a penitence, there is an anguish that come for that, and you cannot escape it, and it is for your good. It is something that leaves its memory as a lesson that you can never forget, and in that consciousness the old saying is true.

RE-INCARNATION.

This subject seems like an echo, almost, we have had it so many times, but we will not hesitate to give you our opinion.

Our opinion is that that reincarnation belief is an empty shell. There is no such thing in nature as a vacuum, and yet this doctrine is as empty as a shell, it is a doctrine of assertion. It does not prove anything; it gathers up a number of marvels, and takes these as though may be devoid of rhythm, but you breathe it they were positive evidence, and out of it builds a temple of assumption. This may not | It is the divinest thing in existence. be your opinion, but we are giving our opinion Its theory is, we believe, that when a human being dies he goes into the world of spirits and takes a body, as they say, from a shelf, and lives in this form until some time when it is necessary to enlarge his circle of experiences a little more. If he was a prince he comes again and becomes a beggar, as though people never could learn anything by observation or contact with the lives of others, but must have the experience themselves. There are different ways of attaining wisdom; some things you learn by observation, although some assure you that you learn everything by experience, and to do that you must have reincarnation. Now we would assure you that you have a spirit body. Clairvoyants, mesmerized persons and psychologists will assure you of this. Paul says there is a natural body-that is, a material not say there may be or there will be by and-

now? He had experienced and observed both and by these became assured it was true. Now if there is such a thing as a spiritual body, and you feel and know it, for there are times that you are conscious of it, it is that which the clairvoyant sees, that which the psychologized and mesmerized subject is conscious of. In the spirit-world the spirits have bodies which they occupy just as you do yours. If they have powers as you have here on earth, for instance, and are of your stature, do you believe they would enter the body of some little feeble infant? How does it happen that there is such an enormous shrinkage? "Well," says the believer, "I can meet that objection. The spirit body is a shell, and they leave that there, and come here as pure essence and assume another form, and these shells are kept and occupied at different times." That is a theory that sounds absurd. Really, we do not believe it would be possible for any intelligent man or woman to put forth a theory so absurd that no one would receive and believe it; and hence this is accepted by some people. What does nature tell you? Did you ever see a broken shell preserved by nature, so that a little new bird could come into it in order to utilize what already existed? Each bird has its own shell, and each spirit in the spiritworld has its own body, and although that body may not be a perfect fit, it is better than any other. Notice the deserted bird-nests. The robins' nests among the branches of the apple trees, the groundbirds' nests amid the grasses and vines, the bobolinks' nests in the summer meadows-do you ever see any eggshells for the use of the new birds? And when these reïncarnationists tell you of these shells of human souls, they might just as well tell you of something that you don't know about that is contrary to reason. Nature is the spirit of economy. She preserves everything. And yet nature is so bountiful and so lavish that she provides a shell for every little bird, and a covering for every little bulb and seed; and she provides one body for every human spirit, and when you leave that physical body you may thank heaven that you are well out of it and you are going back into it no more. Your course is onward and upward. Of course there are many links in this chain of reasoning, but we can break them one by one, and show you that men have taken assertions as though they were demonstrations. They have taken impressions as though they were actual things; they speak of them as though they were facts. Nevertheless, of course, you must all think for yourselves, and prove all things, and hold fast to that which is good.

thing of evil by-and-bye. You use many chem- | but because your are dear to the father and | received so much from that with which it was | later influences that she believed acted upon placed in contact.

And so it is when gold is first placed upon the finest china in most beautiful forms, it is a dull brown at first, but then the burnishers take it, and they rub and polish it until by friction the gold begins to grow brighter and brighter and brighter, until at last it is perfect, it is brightness itself. It is the friction that gives it its lustre. Now, if a human soul is separated from his kind he loses, he does not gain. His nature seems to be worn by attrition with his surroundings. If you come in contact with people there will be union of thought, a friction of ideas, opposition and argument, and in this commerce of spiritual things you will have the burnishing and the shining and the magnetism which will give to life its best usefulness. When China was shut in by its wall it did not grow; when the Japanese ports were closed their life was broken up, but as soon as their ports were open Japan began to blossom like its own lilies, and to-day she is far in advance of China, because of that friction of mind with mind, because commerce entered the stream and carried its own especial blessing to the people. Religion has been carried along by the aid of commerce, and humanity has been blessed by it.

WHAT IS POETRY?

Well! It is not just rhyme or jingle; it is not the mingling of words. It is the highest, it is the purest expression of thought you can know. It dwells in that which leads the human soul into a higher atmosphere, into an ecstasy of aspiration; and yet the spirit of poetry may be as silent, as moveless as air. It in and your nature becomes saturated with it.

THINGS WORTH RECORDING.

spiritualism a Religion ; The Phenomena and Work; "The Deacon of the New Dis-ion"; The Revelation of Truth; The pensation"; The Revelation of Truth; The Unity of Inspiration; Spiritualism and Its Martyrs.

BY OBSERVER.

In the years following Judge Edmonds's public avowal of his faith many very interesting psychical phenomena occurred. There was a feeling as if Spiritualism had arisen from mere phenomena to those higher evidences of immortality that followed the first years of the promulgation of Christianity. Interesting as were the raps and movements, they failed to hear these truths by crowding the elegant to appeal to the religious nature in man. A few caught from them a sublime enthusiasm Hall had moved his residence. Week after body-and there is a spiritual body. He does that hore them to a sense of religious zeal, but week his doors were thrown open, and there more generally the "signs" took away the fear was never a vacant place. Sometimes the bye, but he says there is. Now how did he of death and excited the curiosity of the crowd, carried away with a spirit of enthusiseeker. But the New England of forty years ago was a religious community. Whatever skepticism characteristic generosity of feeling, would say existed was hidden under a veil of formalism which passed for "conformity." OBSERVER remembers well how the followers of the near disciples of Channing reverently kept the sacred forms of church-going and family-worship. The Sabbath bells appealed to the poetic sense: the summons to morning praver had centuries of habit back of it. It is a question now, What is to educate the young into the feeling of reverential love that resulted from other contagion. But this argument holds good the softly-uttered aspirations of a mother's lips, or a father's sterner but loving demand [if applied to Spiritualism, may with equal force for acquiescence in religious devotion so uni- be urged against any ism, whether Methodism versal in the old-fashioned homes of a half- or Quakerism. century ago? Spiritualism, to satisfy a genuine New Englander of that period, must be religious. And how wonderfully did the new revelation adapt spiritual movement from the first. We have itself to that need! In hundreds of homes sprung up a new order of service to the higher and holier life. Writing mediums began to appear in the quiet of home circles. Sublime truths found expression and brought conviction to many a seeker for truth for truth's greater light: sake. It is an interesting fact that all these phenomena, in whatever condition developed, showed certain marks of well-defined revelation. They were not haphazard developments. but all accorded in declaring certain truths in relation to the spirit of man that were far in advance of the accepted ideas of the day. Where two or three were gathered together in the name of truth, there was always the revelator to declare the "lesson of the day." In this way there were formed many centres of free thought; ministers of the new gospel were "preparing the way" for the *public* lec-tures and platform exercises that were at first such an innovation on old customs. The Anti-Slavery movement had boldly declared that woman was a moral agent, and as such had a right to spoak in public; but on no other subthe "lesson of the day." right to speak in public; but on no other subject did woman presume to utter a word of protest against wrong, or urge, by the force of nublic influence, any method of reform, But women might use the pen and not suffer any social ostracism. Among the very intimate friends of Judge Edmonds, now with him in spirit-life, were Mr. and Mrs. Alfred B. Hall, at whose home in West Roxbury Judge E, and his daughter were always entertained with the most hearty hospitality. For, in entertaining so prominent a guarded son was seized by this power, and man, with so remarkable an experience, they must entertain hundreds who earnestly sought | dinary thought, relating often to political movefor light and help. Nothing could better illustrate the earnestness of the early Spiritualist than the course of these two friends of the Judge, who always facetiously called Mr. Hall "Deacon of the New Dispensation."

her was that of T. Starr King, and in 1864 she wrote, as from his dictation, on "The Revelation of the Truth." A few passages will serve to show how Spiritualism began early to teach the broadest charity:

"Think you the good Father will reject the service of any of his children in the construction of the great temple of truth, or that any can wander so far that they cannot contribute some offering for its altar? It is the motive that hallows the offering. The widow's mite was more than wealth, inasmuch as it was the was more than weath, infimuted as it was the soul-offering of affection. The heathen and the pagan, with their many gods that typified the subjugation of the elements, have brought their highest idea of divine power and laid it with trembling devotion at the foot of the altar. The Indians in the wilds have worshiped God

in the freedom of nature; have acknowledged the Great Spirit of the universe and have bowed before the mandate of his law; and who bowed before the mandate of his law; and who shall deny that gleams of divine truth have ir-radiated the brow of the red-man with light and love. His faith was simple but strong; the decisions of its justice were irrevocable, and swift as an arrow from its bow was judgment rendered. Their simple faith has wrought an offering, and who shall decide its worth, or tell what they have done or are still doing in spirit-life as willing agents of the magnetic and elec-tric forces of communion and intercourse? The Jew and the Gentile are alike receptive

The as wrining agents of the magnetic and elec-tric forces of communion and intercourse? The Jew and the Gentile are alike receptive of truth, and together they have built the framework of to-day; and the Christian inspirr-tion, as it now guides the world in all its glo-rious prospects, may trace in all these sources elements of life and strength. What principle has guided them? what law controlled in silent beauty or through the war-ring elements of destruction and misery? The Father was with them, leading through his own paths his children with their undeveloped perceptions, that they might come to a condi-tion of righteousness. The same law which subdues the forces of nature, making them subservient to the good of all, has directed the spiritual forces of the soul. This is, indeed, the 'Temple built without hands, whose maker and builder is God,' and of which Christ is the chief corner-stone, a stone rejected of worldly wisdom, but sacred in the building of the Tomple of Truth

which Christ is the chief corner-stone, a stone rejected of worldly wisdom, but sacred in the building of the Temple of Truth. And now what stone shall this generation, with all its advantages of culture and experi-ence, lay in the great Temple that is being builded day by day, generation by generation? Spiritual communion, with the simplicity and purity of its teachings, the sublime repose of its hopes, is the stone of the nineteenth cen-tury. It is an outgrowth of the past, and the present is placing it firmly on the basis of truth, and the future will fully delineate its beauty and timess in the great structure of eternity." Could the cultured religion of New England

Could the cultured religion of New England refuse such confirmation of its broadening philosophy? Certain it is it showed its eagerness parlors in Franklin Square, to which place Mr.

If we do not know what the needs of the world are, we know something about our own personal needs, our desires and wishes, at least, and a little about our needs, for our positive needs are not always in the line of our wishes and desires. But from the highest position of thought, and with the most earnest study and the best outlook, we believe that the need of the hour is greater strength to live up to our ideals. You all have beautiful ideals, though they are not all on the same level. But you each have an ideal beyond the present life, and if you only had the inner strength to fill in the outline of your ideal, if you only had the artist's power to paint it, your picture would be beautiful. Yes, the world would grow better till we would not know it. We want truth in this world-integrity. We do not need to have curiosity gratified, or ourselves amazed or astonished, for the lower animals might share an emotion of that kind with us. But what we want is to have more of the light of truth, and to have it not just on the surface, but to have it enter into the very centres of our life, into our hearts, until we shall so love the truth that anything that is untrue will shock and repel us, and be impossible for us to assimilate with our own beings.

This spirit of truth, this presence of the truth, is the need of the hour. Why, friends, if you had the spirit of truth, the principle of truth in political life, what a government yours would be, what a glory would shine over the land. If you had in business relations the pure spirit of truth, how many trials and difficulties would pass away and how many evil things would become impossible. If you had the spirit of truth, in your homes and hearts - the real, genuine spirit of truth-this earth would be the Kingdom of Heaven. You would never need again to sing about the sweet by-and-bye, you would realize heaven right here; and the angels would talk to you, and you would not need to pity them because they were homesick among such strange surroundings, for there would be a sympathy between the glory of immortality and the glory of truth here.

We look around, and the earth seems to us like a great place where men and women and children are weaving. They have the warp and the woof and the looms that the ages have fitted up, and they are all weaving. The little, dainty, velvety dimpled fingers of the children are weaving. They have threads as white as snow and as soft as silk, and they are weaving the blossoms of beauty in their places.

THE END IS NOT YET.

Oh, men and women! the end is not yet. What are you weaving? Are you weaving something that is dark and stained? that being placed in this great warp will leave its sad

COMMERCE AN AID TO HUMAN DEVELOPMENT. Commerce an aid to human development? Certainly. You may take a magnet and a piece of steel, and if you put the piece of steel very far from the magnet it may not receive any power, but if you place the piece of steel yet. There is a bleaching process for this cause you are neglected or forgotten or hated, beside it, it becomes a magnet itself, it has of true charity and a loving trust. One of the time. The leaven that leavened the whole

left by Mrs. Hall. The matter breathes a spirit old forms is one of the marked signs of the

asm, would stand on the rich furniture, and when a remonstrance was made, Mr. Hall, with " Let them alone : nothing is too good for those who seek this way of salvation."

Many an eager listener at these meetings became inspired to a higher life, and began a course of interior development which resulted in mediumship. This fact is adduced by the materialist to prove that all the phenomena were a kind of hallucination, a mental disorder, which had "its run," like the measles, or against all religious feeling and expression, and

Our quotation proves the high tone of the meetings, and shows a sincerity of feeling and a religious aspiration that marked the by us manuscripts from other writing mediums of that period, from 1854 to 1864. We will give one or two extracts, taken at random, to prove that there was a power at work forming the thought of man and preparing it for

"We desire to make men converts to what? "We desire to make men converts to what? Not to an external manifestation: that could possibly be accomplished by a well-arranged battery. We would have men know that the body is the temple of the indwelling God; that the spirit is the Revelator; that the true man is he who brings the two into harmonious rela-tions with all matter and spirit, and expresses the Divine. Then there will be no shadow be-tween his hope and his fruition, between his heaven and earth, between spirit and mortal, between life and death. between life and death. We shall then not claim societies, associa-

Christ in us our fruition of glory, and the king-dom of heaven shall come unto us and be our promised peace."

We see that however apart these writing mediums dwelt, there was a bond of sentiment, a unity of inspiration that was significant of a unity of condition. It is not to"be supposed that this condition of mediumship has passed away. Quite recently, in a bigoted religious community, from a strictly orthodox Presbyterian family, an only and carefullywrote pages of manuscript superior to his orments, and giving prophecies of governmental ohanges. Nothing would make this family deny the spiritual origin of this writing, or doubt its wisdom, and yet its members pass in their

church as most worthy communicants. The We have before us some of the manuscript power of adapting these religious teachings to

from him yesterday, and he said he was better, and was coming home in June —" "No! Eddie will never come home," replied the medium. "I hate to tell you this, mother, but I must. Eddie is going to die; he is going right away quick. Father says: Be prepared. Eddie will never come home. You'll never see Eddie alive again. They are going to take him home; seeds of consumption here; sown in his youth. Eddie must die." With some reference to her business and social surroundings the lady left the circle, deeply impressed with what had been given her.

her. Just four weeks from that Tuesday after-noon the writer sat again in the circle-room, and after the circle had commenced the same lady came in, wearing the same dress, bonnet and above as worn upon the previous occasion. lady came in, wearing the same dress, bonnet and shawl as worn upon the previous occasion. Hardly had she seated herself when the me-dium exclaimed: "Eddie comes to you; he throws his arms around your neck and cries, 'Oh, mother, I'm so sorry you did n't get there before I died,'' and sobbed upon her shoulder, not speaking another word. The audience were deeply affected, and the lady said: "I came here to day dressed exactly as I was the other day, so that the medium could have no outward knowledge of my sorrow-and I want to say to you who were here that day that I went home full of anxiety, expecting the worst. The next day I received a telegram stating: 'Eddie is worse, come immediately.' I went as fast as the cars could carry me, and found that Eddie died twelve hours before I arrived, exactly as the medium had foretold.'' On Tuesday afternoon. July 23d the lady

exactly as the medium had foretold." On Tuesday afternoon, July 23d, the lady was again present in the circle, and Eddie had so far gained strength as to talk with his mother and offer her many words of comfort and consolation. This is only one illustration of the many

lump was not left to foment outside of the lump, but by acting on interior forces produced unlimited results.

'The Literature of Spiritualism" is often, criticised as crude and fanatical, but however absurd some of its published matter may seem, it will compare woll with the religious literature of the day. The unpublished literatura is something phenomenal. As OBSERVER turns over these carefully written pages of twentyfive and thirty years ago, coming from different minds, through different channels, there seem to be golden threads of light and truth over spreading, divorging, diffusing, yet winding about a centre. That centre is the fundamental idea of a union of sympathy between the natural and the spiritual world that produces manifestation of unity.

Mr. and Mrs. Hall always retained their relationship to the Unitarian church; but they never failed on every fitting occasion to declare brave words for the truth that was very dear to them. They emerged from the sphere of wonder-seeking to that of calm faith. The prophecy of Mrs. Hall's death was given to her three years before she passed from the earthly life, and the change was revealed as the entrance to a beautiful country, where the paths were full of beauty and light, and her feet were never weary of walking therein.

It is pleasant to remember their enthusiasm and their whole-hearted expression of it. Mrs. Hall's father-Dr. Thompson, of Charlestown -in the early days of Spiritualism became a devoted disciple of its truths. OBSERVER remembers well a call at his home and meeting there one of the most remarkable of New England mediums, afterward well known as a philanthropist. She was then a young girl, uneducated, and, if OBSERVER remembers rightly, unable to write of herself; but under spirit influences she wrote poems and communications worthy an educated mind. She also wrote communications in French and other foreign languages of which she was entirely ignorant. These marvelous phenomena have continued from that day to this without attracting the attention of any body of scientists until the Psychical Society found them an interesting study. This accords with the great simplicity and power that has followed the spiritual movement. Was it the scientific minds of the first three centuries of the Christian movement that bore its waves from land to land; that touched the isles of the Mediterranean with a new fire; that sent apostles into perils by sea and land; that filled prisons with willing victims; that peopled the Catacombs; that raised men and women who knew but one word, Onward? Those were the enthusiasts! Feeling the mighty power of the "innumerable company that encompassed them," they felt no deprivation, desired no ease, but only asked to serve the truth.

Has the New Dispensation such martyrs? Not for prison cells and the arena of the gladiators, perhaps, but martyrs to social ostracism, to contempt, to misrepresentation. Can they not be found in every hamlet in our land?

We recently saw a remarkable picture, "The Martyrdom of Saint Agnes." The fair woman cannot be slain by a dagger through her heart, but the fire is kindling that must burn her by inches. Is not this typical of the social martyrdom prepared in these days? Oh! arisen saints of this New Dispensation, let your serene presence give courage to such as need, and lift the weak-hearted and weary to the heights of peaceful faith.

August Magazines#

THE CENTURY.-Very appropriate to the season of midsummer this number opens with "The Stream of Pleasure," a charming narrative, written and illustrated by Mr. and Mrs. Joseph Pennell, of a boating trip on the river Thames, with the villages and land-ing-places on its banks. Mrs. Foote describes "An Afternoon at a Ranch," giving it as the ninth of her series of "Pictures of the Far West." Geo. W. Cable contributes a story that is one of his best. The scene is in New Orleans, and its title, "The 'Haunted House' in Royal Street." Geo. Kennan sustains the deep interest in the penal colonies of Russia by his vivid account of "State Criminals at Kara." and the cruelties to which they are subject. The Lincoln history has for its special topics, "The Chicago Surrender; Conspiracles in the North; Lincoln and the Churches." "Uncle Remus" commences a three-part story, "The Old Bascomb Place," and the author of "Looking Backward" a short one entitled, "A Positive Ro mance." There are several fine poems, including a lengthy one, "Song of the Woodland Spirit," by R. B. Wilson, The frontispiece is a portrait of Tennyion. New York: The Century Co. Boston: Damrell & Upham, 283 Washington street. THE COSMOPOLITAN.-A fine portrait of Frederick Douglass accompanies his fifth paper on "The Great Agitation," in which he gives reminiscences of the Anti-Slavery movement. An interesting account of "A Trip to Dalecarlia" is given by W. W. Thomas, jr. Cardinal Gibbons contributes his views of "The Dignity, Rights and Responsibility of Labor." Kate Wiggin discusses the problem, "What Shall Children Read?" "Social Life at Ottawa," Illustrated, is described by W.B. Harte. In "The Caged Tigers of Santa Rosa" Mr Wheateley describes the Chiricahua Apaches at Fort Pickens, the narrative being illustrated with a view of the interior of the fort and portraits of many of the Indian prisoners. New York: 363 Fifth Avenue.

PODM Delivered During the Exercises Attendant on

the Dedication of the Grand National Monument to the Pilyrim Fathers, at Plymouth, Mass., August 1st, 1889,

BY JOHN BOYLE O'REILLY.

IIY JOHN HOYLE O'HEHLLY.
"Let it not be grievous unto you that you have been intriments to break the ice for others who come after with less diffeculty, the honor shall be yours to the world's end."
-[Letter from London to the Pilgrims, 1632. (Bradford's List.)
... 'I charge you before God that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you by any other instruments of his, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily presunded. I am yer; confident, the Lord has more fully for the short, but you you have been in the pilgrims at Leyder, in Holiand, 1620.
"The hospitals (of Enghand) are full of the ancient *** the aimshouses are filled with old afforers. Many there more are who got their living with beging burdens; but more are who got their living with beging burdens; but more any shough and difference, but the context ment go often to the word the following. The content who are the aimshouses are and which their whole bodies. Neither come these straits upon men always through intermers, but more and discrete med go often to the wait when they have done their bost. * The rent-taker lives on sweet more fully even. "Filter of with watery eyes." — Robert Cushman, Plymouth, IG1. (Chronicles of the Filterm).

"We are all freeholders; the rent day doth not trouble us."-[Letter of William Hilton from Phymouth, 1621. (Young's Chronicles.)

One righteous word for Law—the common will; One irving truth of Faith—God regnant still; One primal test of Freedon—all combined; One sacred Revolution—change of mind; One trust unfailing for the night and need— The tyrant-flower shall cast the freedom-seed.

The tyrant-flower shall cast the freedom-seed. So held they firm, the Fathers aye to be, From Home to Holland, Holland to the sea-Pitgrims for manhood, in their little ship, Hope in each heart and prayer on every lip. They could not live by king-made codes and creeds; They chose the path where every footstep bleeds. Protesting, not rebelling; scorned and banned; Through pains and prisons harried from the land; Through double exile-till at last they stand Apart from all-unique, unworldly, true, Selected grain to sow the earth anew; A winnowed part-a saving remnant they; Dreamers who work-adventurers who pray !

What vision led them? Can we test their prayers? What vision led them? Can we test their prayers? Wao knows they saw no empire in the West? The later Puritans sought land and gold, And all the treasures that the Spaniard told; What line divides the Pilgrims from the rest? We know them by the exile that was theirs; Their justice, faith, and fortitude attest; And those long years in Holland, when their band Sought humble living in a stranger's land.

Sought humble living in a stranger's land. They saw their England covered with a weed Of flaunting lordship both in court and creed. With helpless hands they watched the error grow, Pride on the top and impotence below; Indulgent nobles, privileged and strong, A haughty crew to whom all rights belong; The bishops arrogant, the courts impure, The rich conspirators against the poor; The peasant scorned, the artizan despised; The all-supporting workers lowest prized. They marked those evils deepen year by year; The peasions grow, the freeholds disappear, Till England meant but monarch, prelate, peer. At last, the Conquest! Now they know the word: The Saxon tenant and the Norman lord! No longer Merrie England; now it meant The pension discussion of the takers of the rent; And rent exacted not from lands alone and rent exacted not from lands alone All rights and hopes must centre in the throne; Law tithes for prayer—their souls were not their own:

Then o'er the brim the bitter waters welled; The mind protested and the soul rebelled. And yet, how deep the bowl, how slight the flow? A few brave exiles from their country go; A few strong souls whose rich affectious cling. A few strong souls whose rich affections cling, Though cursed by clerics, hunted by the king. Their last sad vision on the Grimsby strand Their wives and children kneeling on the sand.

Their wives and children kneeling on the sand. Then twelve slow years in Holland-changing years-Strange ways of life-strange voices in their ears; The growing children learning foreign speech; And growing, too, within the heart of each A thought of further exile-of a home In some iar land-a home for life and death By their hands built, in equity and faith. And then the preparation-the heart-beat Of wayfarers who may not rest their feet; Their pastor's blessing-the farewells of some Who stayed in Leyden. Then the sea's wide blue !--"They sailed," writ one, " and as they sailed they Knew That they were Pilgrims!" On the wintry main

On the wintry main God flings their lives as farmers scatter grain. God mings ther fives as farmers scatter grain. His breath propels the winged seed affoat; His tempests swerve to spare the fragile boat; Before His prompting terrors disappear; He points the way while patient seamen steer; Till port is reached, nor North nor South but HERE Here, where the shore was rugged as the waves, Where frozen nature dumb and leafless lay, Where frozen nature dumb and leafless lay, Where frozen nature dumb and leafless lay, And no rich meadows bade the Pilgrims stay, Was spread the symbol of the life that saves: To conquer first the outer things; to make Their own advantage, unallied, unbound; Their blood the mortar, bulding from the ground; Their cares the statutes, making all anew; To beart no trust the many, not the few; To bend the mind to discipline; to break The bonds of old convention, and forget The calines and barriers of class; to face A desert land, a strange and hostile race, And conquer both to friendship by the debt That nature pays to justice, love and toil. Here, on this rock, and on this sterile soil, Began the kingdom not of kings, but men;

The past is theirs—the future ours; and we fiust learn and teach. (), may our record be Like theirs, a glory symbolici in a stone, To speak as this speaks, af our inbors done. They had no model; but they left us one.

Musé learn and teach. O, may our record be Like theirs, a glory symbolied in a stone. They had no model; but live foit us one. Severe they were; but let line cast the stone Who Christ's dear love dare measure with his own. Their strict professions were not cant nor pride. Who calls them narrow, let his soul be wide! Austore, exclusive—ay, but with their faults, Their golden problem, their faults, They never lied in practice, peace, or strife; They were no hyporties; their faith was clear; They of a rerognose and availe. And vain frivolity's besotting vice; The deard us for 'aults shall resurcet The lordy arrogance and availe. And vain frivolity's besotting vice; The stern enthusiasm of their life impelied too far, and weighed poor nature down; They missed God's smile, perhaps, to watch his frow. But he who digs for 'aults shall resurcet They many virtues bear of self-respect. How sum their merits? They were true and brave; They brave no compact and they owned no slave; They brave no compact and hey owned no slave; They trusted first the universal vote; They furst were they to practice and instill The fulle of law and not the rule of will: They furst were they to practice and instill The yue of an erulito based on blows, But taught one truth that all the planet knows. The pade no revolution based on blows, But taught one truth that all the planet knows. The Pligrims' leaven is at work to day. The Mayflower's cabin was the chosen womb Of light has come—more dangers, too, perplex : New pride, new greeds, our high condition vex. The fathers fied from feudal lords, and made A freehold state; may we not trutor glory. Though very ove of their forefathers' name. May we, as they did, teach no curt and school, There must be classes, but no class shall rule: The fathers fied from feudal lords, and made A freehold state; may we not ertrograde To lucre-lords and hierarchs of trade. May were, as they did, teach in court and school, There must be classes, but no class shall rule: The fathers sect. Liberty can be; The death

O People's Voice ! when farthest thrones shall hear When teachers own; when thoughtfur rabbles know When artist minds in worldwide symbol show; When serts and soldiers their mute faces raise; When priests on grand cathedral altars praise; When priests on grand cathedral altars praise; When pride and arrogance shall disappear, The Pilgrims' Vision is accomplished here!

A Chance for Natural Religion in Scotch Universities.

To the Editor of the Banner of Light:

One of the specially good signs of the times is the munificent bequest of eighty thousand pounds sterling under the last will, dated 21st August, 1885, of the late Lord Gifford of Edinburgh, for the establishment of Lectureships of NATURAL THEOLOGY in the four principal Universities of Scotland. Its significance appears in his direction that the lecturers shall treat their subject as a strictly natural science. without reference to or reliance upon any supposed exceptional and so-called miraculous revelation." "I wish it considered," he writes, "just as astronomy or chemistry is"; "the lecturers shall be under no restraint whatever in their treatment of their theme"; "as I am persuaded that nothing but good, can result from free discussion."

To make assurance doubly sure that the existing dominant religions and ecclesiastical influences of Scotland shall not pervert his endowments, he directs that "the lecturers shall be subjected to no test of any kind, and shall not be required to take any oath, or to shall not be required to take any oath, or to emit or subscribe any declaration of belief, or to make any promise of any kind: they may be of any denomination whatever, or of no de-nomination at all [and many earnest and high-minded men," he remarks, "prefer to belong to no ecclesiastical denomination]; they may be of any religion or way of thinking, or, as is sometimes said, they may be of no religion, or they may be so-called skeptics, or agnostics, or free-thinkers, provided only that they be able, reverent men. true thinkers, sincere lovers of

 G HT.
 AUGUST 17, 1889.

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 meaders deep and lasting an impression upon.
 More all deet fact and out, it is wrote to prove the addition, and he deems her and mark advises of the descent mark on the form for the state of the drofers of the state of the drofers of the state of the state of spirital mean the adverse of a wrote the more of the drofers of the state of the advise of the state Jehovah of the Jews and his medium Moses, is noteworthy. Moses went into a tent to meet him, and there heard his voice from above the mercy-seat (Numbers vii: 89). Jehovah charged him to take heed to the angel he should send, and to hearken to his voice, and obey him (Ex-odus xxiii: 20-21): and Deuteronomy xxxiv: 11 records that Jehovah knew Moses face to face in all the piere and wondow which he in all the signs and wonders which he had wrought in Egypt. Prof. Müller an-alyzes etymologies, and ingeniously traces words to their roots, and thence traces histor-ically, the rise and development of religion and its varied manifestations; but that he has ever read of the Principles of Nature, her Divine Revelations and Voices to Mankind, as com-municated by and through Andrew Jackson Davis, Hudson Tuttle, Judge J. W. Edmonds, Davis, Hudson Tuttle, Judge J. W. Edmonds, Dr. J. R. Buchanan, Emma Hardinge, Dr. Eugene Crowell, Cora L. V. Richmond and spiritual mediums of our time, he gives no

Sign. The Gifford platform for lectureships is surely sufficiently broad to admit thereon, in one or another of the favored Scotch universities, some qualified lecturer on Modern Spiritualism or some well-known teacher of its Harmonial Philosophy. Let them be invited thereon, while its apostles yet abide in the earthly sphere; and it need not be doubted that they will do their full part in helping to accomplish Lord Gifford's purpose of "promoting, advancing, teaching and diffusing the study of Natural Theology." A. E. G. Hyde Park, Mass.

Summerland.

To the Editor of the Banner of Light:

I find at Onset many adverse criticisms against our Summerland colony at Santa Barbara, Cal. It is said here that the place is

bara, Cal. It is said here that the place is nothing but a sandy country without facilities for water or shade trees; it has been derided in every possible manner by parties who have never even seen the place. Since coming to Onset and beholding its many beauties, I have been more impressed than ever with the idea that Summerland is an ideal camp-ground; for we are also near the water, and although we may have few trees as yet, it is easy to plant them. You all know that most of our trees about California are planted by those who desire shade and beauty about their premises. Camp Capitola, situated on the coast the same as Summerland, was for about their premises. Camp Capitola, situated on the coast the same as Summerland, was for-merly but a barren waste of land; everybody scouted the idea, at first, of making a success-ful summer resort of the place, but in a few years it was made to "blossom like the rose." Thousands of trees were planted, driveways and parks laid out, and to-day we find hun-dreds of beautiful cottages, with gardens filled with the most lovely flowers. There may be seen the fuchsia climbing to the roof of the house, heliotrope reaching to the eaves, and all varieties of roses—these plants remaining vens it was made to "blossom like the rose." Thousands of trees were planted, driveways and parks laid out, and to-day we find hun-dreds of beautiful cottages, with gardens filled with the most lovely flowers. There may be seen the fuchsia climbing to the roof of the house, heliotrope reaching to the eaves, and all varieties of roses-these plants remaining in the ground the year round. Capitola was once just what Summerland is to-day, and the latter place can be brought to the same pinna-cle of success. Le of success. I myself have been to Summerland. I have I myself have been to Summerland. I have looked the ground carefully over, and find plenty of water, so easily obtained that every house may have its set bowls with running water, if desired. There is money enough back of Summerland to make it a great suc-cess, and it certainly will be, in spite of the opposition of a few persons who know nothing, really, to the detriment of the place, but ob-tain their information from heares. tain their information from hearsay. There are thousands of dollars ready for use in beautifying and improving our new camp-ground. Thousands of trees will be planted immediately, and those who have bought lots are already at work on them. More than a dozen houses have been erected since the first I feel it my duty, under the circumstances, to say a good word for Summerland, and I can rpeak from what I have really seen and know to be a fact, that the place possesses all ground. Must, inter the place possesses and ground. Must. J. J. WHITNEY, (of San Francisco, Cal.) Onset, Mass., July 25th, 1889. ground.

VICE'S ILLUSTRATED MONTHLY .- A new and su perb variety of the Passion Flower, the "Eynsford Gem," is shown in a richly-colored frontispiece Drainage, tulip-planting, perennial phlox are among a large number of subjects treated upon. Henry Reeves celebrates in spirited verse the Golden Rod as the national flower of America. Rochester, N. Y. James Vick.

THE BIZARRE. NOTES AND QUERIES .- Of a large number of subjects are: "The First Saviour Men-tioned in the Bible," "Witness My Hand," "Jesus and Josephus" and "Cwenila," the ancient god of the Mexicans. Manchester, N. H.: S. C. & L. M. Gould. Boston: For sale by Colby & Rich.

THE QUIVER .- This month's number contains the opening chapters of a new serial story, "The Love Dream of Gatty Fenning," by Sarah Dondney; also two stories complete, "What Came of a Holiday" and "The Courage of Love." Outside of fiction it gives much that will interest, including a description of "The Foundling Hospital at Moscow," in which thirteen hundred infants are cared for, "Memorable Letters and Their Writers," "Some Old Church Chests," etc. New York: Cassell & Co.

THE NEW IDEAL .- The contents include an essay upon "Prescriptions for Social Evils." and a contrib utor writes upon "What Does Liberalism Offer the Workingman?" Editorally it says: "However little the Free Religious Association intended any such thing, unquestionably in taking up at its late convention subjects of Social Beform it 'put its foot in it,' and too deeply to extricate itself. Nothing remains for it now but to put its heart in it also." Boston: 192 Summer street.

THE FREETHINKER'S MAGAZINE.-Buffalo, N. Y. H. L. Green.

AMERICAN AGRICULTURIST-For the Garden and Household. New York: 751 Broadway.

TRUTHS OF NATURE-Formerly "Greeley." Boston: Jos. M. Wade.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

11

Began the kingdom not of kings, but men; Began the making of the world again.

Began the making of the world again. Here centuries sank, and from the hither brink A new world reached and raised an old world link. When English hands, by wider vision taught, Threw down the feudal bars the Normans brought, And here revived, in spite of sword and stake, Their ancient freedom of the Wapentake! Here struck the seed—the Pilgrims' roofiess town, Where equal rights and equal bonds were set, Where doom was writ of privilege and erown; Where human breath blew all the idols down; Where crests were naught, where vulture flags were furied,

And common men began to own the world !

And common men began to own the world ! All praise to others of the vanguard then ! To Spain, to France, to Baltimore and Penn; To Jesuit, Quaker—Puritan and priest; Their toll be crowned—their honors be increased! We slight no true devotion, steal no fame From other shrines to glid the Pilgrims' name. As time selects, we judge their treasures heaped; Their deep foundations laid; their harvests reaped; Their deep foundations laid; their harvests reaped; Their redon's very secret here laid down— The spring of government is the little town ! They knew that streams must follow to a spring; Awd no stream flows from township to a king. And no stream flows from township to a king

Give praise to others, early come or late, For love and labor on our ship of state; But this must stand above all fame and zeal: The Pilgrim fathers laid the ribs and keel. On their strong lines we base our social health— The man—the home—the town—the commonwealth

The man-the home-the town-the commonwea Unconscious builders? Yea; the conscious fail ! Design is impotent if nature frown. No deathless pile has grown from intellect. Immortal things have God for architect, And men are but the granite he lays down. Unconscious? Yea! they thought it might avail To build a gloomy creed about their lives. To shut out all dissent; but naught survives Of their poor structure; and we know to-day Their mission was less pastoral than lay-More nation seed than gospel seed were they ! The Faith, was theirs; the time had other needs.

The Faith was theirs; the time had other needs. The salt they boremust sweeten worldly deeds. There was a meaning in the very wind That blew them here so few, so poor, so strong To grapple concrete work, not abstract wrong. Their saintly Robinson was left behind To take hy gontic memory: to show Their saintly Kobinson was left behind To teach by gentle memory: to slame The bigot spirit and the word of flame; To write dear mercy in the Pilgrins' law; To lead to that wide faith his soul foresaw— That no rejected race in darkness delves; There are no Gentiles, but they make themselves, That men are one of blood and one of spirit; That one is as the whole, and all inherit !

That one is as the whole, and all inherit 1 On all the story of a life or race, The blessing of a good man leaves its trace. Their pastor's word at Leyden here sufficed: "But follow me as I have followed Christ 1" And, "I believe there is more truth to come 1" O gentle soul, what future age shall sum The sweet incentive of thy tender word 1 Thy sigh to hear of conquest by the sword: "How happy to convert and not to sing 1" When vallant Standish killed the chief at bay. To such as thee the Fathers owe their fame; The nation owes a temple to thy name. Thy plous instinct marks their destiny. Thy plous instinct marks their destiny. Thy love won more than force or aris adroit— It will and kept the deed with Massaoti; It earned the welcome Samoset expressed; It lived again in Ellot's loving breas; It filed the compact which the Pilgrims signed— Immortal scroll 1 the first where men combined From one deep lake of common blood to draw All rulers, rights and potencies of law. When waves of ages have their metive spent

When waves of ages have their motive spent Thy sermon preaches in this monument, Where Virtue, Courage, Law and Learning sit; Caim Faith above them, grasping Holy Writ; White hand upraised o'er benuteous, trusting eyes, And pleading finger pointing to the skies !

reverent men, true thinkers, sincere lovers of and earnest inquirers after truth." Lord Gifford's will directs that the lectures

shall be public and popular, open not only to the students of the Universities, but to the whole community! He advises that the lectur-ers also have special classes of students beside

their general and popular audiences. During last year Prof. Max Müller delivered a series of twenty Gifford Lectures before the a series of twenty Gifford Lectures before the University of Glasgow, and they have recently been published in London and New York by Longmans, Green & Co., under the title of "Natural Religion." Herein the Professor learn-edly and eloquently discourses on many phases of religion as hitherto presented by revelators and prophets, by philosophers, by simple men and women, and by savages. He treats of the Sacred Books of the East representing their eight principal religions, inclusive, of course, of the Jewish and Christian; and notices as an important truth that the founders of religion were never the writers of sacred books. He important truth that the founders of religion were never the writers of sacred books. He protests against the prejudice which prevails toward bookless religions, or religions inde-pendent of sacred books, and introduces a Blackfoot Indian to describe the difference be-tween his own religion and that of the Chris-tian missionary then trying to Christianize him: "There were," said the Indian, "two religions given by the Great Spirit: one in a book, for the guidance of the white men, who by following its teachings will reach the white by following its teachings will reach the white man's heaven; the other is in the heads of the Indians, in the sky, rocks, rivers and moun-Indians, in the sky, rocks, rivers and moun-tains. And the red men who listen to God in nature, will hear his voice, and find at last the heaven beyond." Now, says the Professor, "that religion which is in the head and in the heart, and in the sky, the rocks, the rivers and mountains, is what we call Natural Religion." That he prefers the theory of Evolution to that of Creation appears ever and anon throughout his lectures. He notices that cer-tain races and religionists ignore or reject the idea of Creation altogether; either on the moral ground that so imperfect a world as this ought not to be looked upon as the work of a perfect

not to be looked upon as the work of a perfect Being; or, from a philosophical point of view, that a belief in a Creator would involve a that a belief in a Creator would involve a belief that there was a time when there was a divine cause without effect. "The denial of a Creator, therefore, so far from being neces-sarily anti-religious, may be traced back to religion itself, that is, to a feeling that shrinks from assigning to a Supreme Being, anything unworthy of it, or contradicting its essential attributes." attributes

attributes." Prof. Müller does not touch upon phenome-nal ancient Spiritualism, nor on Modern Spirit-ualism in any of its phases. Among the many valuable works he has published pertaining to oriental languages, mythologies and religions, little or no allusion is made to the actual ad-vent of spiritual beings from supernal spheres, and their occasional intercourse with the deni-zens of earth, and never is there any evidence of his belief in it. Even the Dæmon of Soc-rates he intimates was only about what the early Christians meant by the Holy Ghost. But Socrates in his Apology speaks of it as a familiar Spirit, as a divine Voice. He says: "This Spirit has stood by me from my infancy; it is a Voice that does not speak, but when it it is a Voice that does not speak, but when it means to take me off from some resolution. It never presses me to undertake anything, but always thwarted me when I meant to meddle in affairs of State.

In affairs of State." Would that Prof. Müller had dwelt more fully upon spiritualistic incidents in the life of Soc-rates, or made other allusions to the clairaudi-ent, clairvoyant and visionizing faculties, from

Things, and Their Names.

Aqua fortis is nitric acid. Aqua fortis is nitric acid. Aqua regia is nitro-muriatic acid. Blue vitriol is sulphate of copper. Cream of tartar is bitartrate potassium. Calomel is chloride of mercury. Chalk is carbonate of calcium. Salt of tartar is carbonate of potassa. Caustic potassa is hydrate potassium. Chloroform is chloride of formyl. Common salt is cabloride of sodium Common salt is chloride of sodium. Copperas, or green vitrol, is sulphate of iron. Corrosive sublimate is bichloride of mercury. Dry alum is sulphate aluminum and potasium.

Epsom salts is sulphate of magnesia. Ethiop's mineral is black sulphate of mer

ury. Fire damp is light carburetted hydrogen. Galena is sulplide of lead. Glauber's salt is sulphate of sodium. Glucose is grape sugar. Goulard water is basic acetate of lead.' Iron pyrites is bisulplide iron. Jeweller's putty is oxide of tin. King's yellow is sulplide of arsenic. Lauching gas is protoxide of nitrogen. Laughing gas is protoxide of nitrogen.

In materialization spirit does not be-come matter; it only causes material elements to assume human shape, and uses that human form for the purpose of making its living exist ence and presence known to inquiring or doubting man. This it seems should establish the fact that spirit is an entity in itself sepathe fact that spirit is an entity in itself sepa-rate and distinct from matter, yet having con-trol over it to fashion it as it will. Some as-sume that this materializing phenomenon is simply a power of the mind exerted upon mat-ter through the agency of electricity; but were it so, it is unreasonable to suppose that this (mind) part of the spirit will become less pow-erful after it is relieved from the environments of this body of matter.—Ex.

Independent Slate-Writing.

To the Editor of the Banner of Light:

1 have been an investigator of Spiritual Phenomena for a number of years, during which I have witnessed many remarkable manifestations, but none more wonderful than that which I am about to relate, which occurred in the presence of the medium, Dr. Stansbury, late of San Francisco, but now at Onset Camp-Meeting, where I obtained the sitting: Upon the. inner surface of two clean slates, which I held in my own hands, I obtained pictures and colored writing most beautifully and elaborately executed. The messages were from my own snirit-friends, and contained tests that the spin-rhends, and contained tests that the Doc-tor could not have known, he being an entire stranger to me. These were of a private na-ture, and would take too much space to describe in detail.

The Doctor then held a single slate in front The Doctor then held a single slate in front of me, which I positively know was clean. We were sitting in front of a mirror, and could plainly see what was being done on the slate, as the sun was shining into the room at the time. First appeared a white cloud, which eventuated in a good likeness of an uncle who passed away in England years ago. Around this portrait, and entirely filling the slate, there came several messages in various colored crayons. We could see the writing as it pro-gressed. which, when finished, proved to be crayons. We could see the writing as it pro-gressed, which, when finished, proved to be messages from loved ones. There was also a choice bit of landscape, containing the rising sun, which represented one of my guides. Dur-ing this sitting the Doctor did not leave my side, and the slate was not out of my sight a moment. moment.

I have seen several other slate phenomena obtained through this medium, all beautiful in their way, but I consider this writing and draw-ing upon a single slate in broad daylight a most marvelous production. I have it framed, and will gladly show it to any who are interested. WILLIAM PILKINGTON,

1501 Broadway, New York City.

The Wonderful Carlsbad Springs. At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty my were entirely cured, three much improved, and the not treated long enough. Average time of treatment,

treated long enough. Average time of treatment, four weeks. The Carisbad Sprudel Salt (powder form) is an ex-cellent Aperient and Laxative and Diuretio. It clears the complexion, purifies the Blood. It is easily solu-ble; pleasant to take and permanent in action. The genuine product of the Carisbad Springs is exported in round bottles. Each bottle comes in a light blue paper cartoon, and has the signature "Elsner & Men-dleson Co.," sole agents, 6 Barclay. Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Tabold's lectures mailed free upon application. Mention this paper.

BANNE/R OF LIGHT.

Bunner Correspondence.

Massachusetts.

ONSET .-- Mrs. E. Cutler writes: "I have spent one week here, and find, as at other campmeetings, many strangers being led to a knowledge of Spiritualism. Provious to coming to Onset I was at the Parkland (Pa.) camping-grounds, upon which during the four years of their existence great improvements have been made. All who go there find many friends to welcome them. The First Society of Philadel-phia conduct the meetings in a very creditable manner. A fine orchestra is at hand for any occasion on which its services may be required. Here at Onset I find a great and growing in-terest in our Cause."

BOSTON.-A. S. Hayward writes: "Three prominent business men, residing in Cambridge, Mass., have (with their wives) been accustomed for some four years past to hold séancés for ma-terialization during the winter months—one of the gentlemen occupying the cabinet as the medium. The séances were held at his own home, and he knew all present—seven in num-ber. The utmost confidence existed among all present as the intervity of each one compresent as to the integrity of each one com-posing the circle. The late J. C. Wellington was one of this number, and while his body lay lifeless at his home—his spirit having left the material for the better life—and before the fu-

material for the better life—and before the lu-neral took place, the séance was convened at the usual location, the chair in which he was accustomed to sit being left vacant. All at once the light in the room was extin-guished by some (to them) unknown power, and a light came from the cabinet and rested upon the chair of Mr. Wellington, which had been left vacant. left vacant.

left vacant. When the light was struck again it was found that an Easter lily—which had been pur-chased and put in the cabinet by the lady of the house—had been transferred to this chair by some unknown power; the significance of the act being a symbolic declaration from the enfranchised spirit of Mr. Wellington: "I have arisen." This phenomenon was consolatory to the members of the séance as a positive indica-tion of his presence among them—though un-seen." seen.

ONSET.-Mrs. E. A. Arnold writes: "I desire to add my testimony to that of others who speak in behalf of Mrs. L. S. Cadwell. She is one of the most upright, truthful and honest of mediums for the materializing phenomena. The spiritual atmosphere of her cabinet is ever of the purest and best as to form and utter-

Those who have thoroughly tested Mrs. Cad-well's beautiful attributes—both of character and ministration—have ever proved her to be reliable, truthful and without guile, sitting at the portals of the spiritual kingdom holding the gates ajar for our beloved ones to pass and repass, giving us their greeting and leaving their blessing. For nearly two years she has sat as our me-dium in New York City and Onset, in order that a weekly opportunity might be afforded the spirit-friends of our own household to re-turn and greet us in form as familiarly as when dwelling with us daily. May heaven reward

dwelling with us daily. May heaven reward her with its richest blessing for her noble work, and may she ever be upheld by friends who fully appreciate her."

New York.

ALEXANDER.- "Progress" writes: "Or-ganization or not? That is the question discussed by many. There is hardly a town in the United States in which there are not perthe United States in which there are not per-sons who believe in the return or presence of spirit-friends. For myself, I know my spirit-friends come to me and mine, and I am anx-ious that all the people shall learn the truth of spirit-return by holding circles at private houses. As an individual I may be able to help a few people to learn the truth. This is not enough; I want-by means of local organiza-tions here and everywhere - to reach everya few people to learn the truth. This is not enough; I want-by means of local organiza-tions here and everywhere — to reach every-body; I want, as do many others, to show to the people of the world that spirit-friends do return, and that they return for a purpose, and that purpose is the elevation of the masses, showing them that they roturn for a purpose, and that purpose is the elevation of the masses, showing them that they roturn for a purpose, and that purpose is the elevation of the masses, showing them that they roturn for a purpose, and that purpose is the elevation of the masses, while they are living upon the earth, should be devoted to self-improvement. Spiritualists should organize in every town, form societies, and these societies should cooperate; the strong should help the weak. Now, my Spiritualist friends, you have a duty to perform, and that is to continuously pro-claim from the housetop that the spirit of Christ is still alive in the world; that the ob-ject of the Christ-spirit is to help all people to realize that they are spirits incarnated for a temporary residence on this earth and be it is

garded as a crime by the disciples of old theol-ogy. Can the hearors know better than their teachers—as in the above case of the declara-tion of President Porter regarding knowledge and faith? or must both classes of these blinded ones fail into the ditch?"

The Reviewer.

 DARWINISM. An Exposition of the Theory of Natural Selection, With Some of Its Appli-cations. By Alfred Russel Wallace, LL. D.,
 F. L. S., Etc. With Map and Illustrations. 8vo, eloth, pp. 494. London: MacMillan & Co. This volume is a substantial proof that the author's

study of Modern Spiritualism and his able defense of its truths have in no degree resulted in a deterioration of his faculties as a scientist, or his ability to search out and reveal the abstruse laws and operations of Nature. In it he treats the problem of the Origin of the Species on the same general lines as were adopted by Darwin; but from the standpoint reached after nearly thirty years of discussion, with an abundance of new facts and the advocacy of many new or old theories. Though Mr. Wallace differs from Mr. Darwin in some of his views, and maintains and enforces them with all the power of his intellect, the work, as a whole, tends to forcibly illustrate the overwhelming importance of Natural Selection over all other agencies in the production of new species. In doing this the author brings to view Mr. Darwin's earlier position, from which he to some extent receded at a later period, being led to do so by criticisms which Mr. Wallace herein endeavors to show were unsound.

"Darwin," he says, "wrote for a generation which had not accepted evolution, and which poured con-tempt on those who upheld the derivation of species from species by any natural law of descent. He did his work so well that descent with modification is now universally accepted as the order of nature in the organic world; and the rising generation of naturalists can hardly realize the novelty of this idea, or that their fathers considered it a scientific heresy to be condemned rather than seriously discussed." Our readers will not fail to see the appositeness of this last observation to the views that must by an inevitable law of nature be entertained by a future generation of the position so obstinately maintained by many of the learned professions of our day in their relation to so stupendous a truth as Modern Spiritualism. The generation is not far in advance of this which will hardly realize "that their fathers considered it a scientific heresy to be condemned rather than seriously discussed.'

The title page is faced with an excellent photographic portrait of Mr. Wallace, which, on account of the brave and noble stand taken by him in the advocacy and defense of the truths of their cause, based on a long course of careful personal observation, experimentation and study, will be highly prized by all Spiritualists. The book is eminently worthy of a place in the library of every student of Nature.

Passed to Spirit-Life,

From Boston, Mass., Aug. 1st, 1889, C. Frank Rand, aged 52 years 11 months.

Mr. Rand was an earnest and devoted Spiritualist for nearly thirty years. To him the truths of our sacred Cause appealed with convincing and irresisti-ble force, and he was never afraid to avow the knowl-edge he had received from the other side, even in the face of the skepticism and sneers of unbelievers and birets.

The subject of this sketch was himself highly me-diumistic, and many times his organism has been con-trolled by decarnated intelligences to volce in eloquent words the thoughts and the instructive truths which

words the thoughts and the instructive truths which they had to convey to mortals. For a number of years Mr. Rand served as Assistant Conductor of the Shawmut Spiritual Lyceum of this eity, and during the entire existence of that organiza-tion—as for years previous in Lyceum work—the gen-tleman took an active part in the spiritual movement, heing associated with the well-known Conductor of the Shawmut and other Lyceums, J. B. Hatch, Sr., in this important branch of spiritualistic usefulness. For over thirty years Mr. Rand has been a member of the Charlestown Fire Department, in which he was an enthusiastic and useful worker until toward the close of his active career.

end the apartment in which the remains reposed; while a wreath of white immortelles tied with a pearl-gray ribbon-the gift of J. B. Hatch, Sr.-depended from the door-bell of the residence, in place of the ac-customed gloomy streamer of sable crape. In accordance with a compact made between the deceased and his old friend that whichever should survive the other should read. "There is no Death." at the funeral of the one who had gone, Mr. Hatch on on this occasion read that beautiful poem in a most effective and sympathetic manner. It had been the special desire of Mr. Rand that Mr. C. P. Longley should sing his beautiful songs: "We'll All Meet Again in the Morning Land." "In Heaven We'll Know Our Own," and "Only a Thin Veil Between U's," and that Mrs. M. T. Shelhamer-Longley should offici-ate as speaker at his funeral-all of which details were fulfilled as he had wished. A the close of this impressive service, the fremen, who were present in a body, as well as the many friends that crowded the house and yard-even to the street-were permitted to view the remains, after which they were taken to Woodlawn Cemetery for in-terment. Mr. Rand leaves a wife and three sons, through the

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realize that they are spirits incarnated for a temporary residence on this earth, and that it is their duty to spiritualize and improve their earthly conditions as much as possible, in order that they may be the better prepared to enjoy the higher spiritual conditions of the spirit-world immediately upon their entrance world i therein.

Colorado.

DENVER.-"M. E. J. P." writes, July 24th: "May I ask a corner in your valuable paper for a brief record of our meetings in the Col-

lege of Spiritual Philosophy? Mrs. C. J. Mayer, the noted test medium of San Francisco, is still with us. She improves on acquaintance, and the numerous tests given by her on the platform are striking and wonderful. I have seen no one whose work was so uniform and to be depended on, no matter so uniform and to be depended on, no matter how unfavorable the surrounding conditions. At the last meeting of the College of Spiritual Philosophy, Mrs. Mayer gave many tests, one of the most convincing being to a well-known musician, whom she called by name in full. She gave many facts in relation to the lady soon to become his wife; told him he was a musician and composer, and was such purely a single lesson in music. The gentleman was astonished and delighted, 'That's so! That's sol' he said again and again, and laughed heartily when she told him he used to play truant when his father sent him out to plant corn.

A well known lawyer of Topeka, Kansas, paid A well known lawyer of Topeki, Kanaas, paid Mrs. Mayer a high compliment yesterday. He had heard of her tests, and came to Denver di-rect from Topeka to consult her, had a most satisfactory sitting, and returned the same day

Last Sabbath evening Mrs. Mayer was ten-dered a reception at the College of Spiritual Philosophy, and the occasion was a most enjoy-able one."

Nebraska.

FALLS CITY .- S. T. H. writes: "There never has been a lecturer on .Spiritualism in this locality; we greatly need one, also a good test medium and one for materialization. All these, if of correct habits and reliable, will find a broad field here wherein great good can be done. I trust some one or more will find it convenient to visit us."

Connecticut.

NEW HAVEN .- E. P. Goodsell writes: "This city has its institutions of learning, and notably that of Yale College. About three years ago, in a public address to the young aspirants to the office work of the ministry, its President told them practically that they could not know anything. Hence they must teach faith as a basis and faith as a substance--which, I would add, taken together, prove, to a thinking mind, nothing.

add, taken together, prove, to a thinking mind, nothing. New Haven has had some good mediums for the spirit-world during the last twenty years. They taught the people a positive knowledge of the immortality of the human soul. This lat-ter teaching put the faithists in the shade; and there in all the future they will probably re-main; but they called to their aid an old law which may be made to apply to mediumslip, and sought, by threatened fines and imprison-ments; to thrust the truth, the oncoming light to our world, into the dark holes where live the bats. Truth-telling has come to be re-

terment. Mr. Rand leaves a wife and three sons, through the shadow of whose grief the blessed knowledge of spirit watchfulness and love shines like a golden ray to lighten up the gloom.

Inspiration.

The Acting Governor of Victoria, in address-ing the last anniversary meeting of the Mel-bourne Shakspeare Society, is reported in the Argus to have spoken as follows: "To his mind Shakespeare had always borne

the position of an inspired writer. He had always felt, as regards the marvelous insight into human nature which Shakspeare pos-sessed, the foresight which he manifested in all things, the wonderful knowledge he exhiball things, the wonderful knowledge he exhib-ited of scenes and events which he could not himself have witnessed, that he mist have been in the highest sense of the word inspired. As regards Beethoven, and other great musical composers, he felt they were employed to com-municate to the world thoughts of so divine a nature that they could hardly originate in the human mind. So was it, in his opinion, in the case of Shakspeare himself." The Lux, of Rome, states—on the authority of Dante's earliest and latest biographers— that after the poet's death he appeared to his son in a dream, and that when asked if he had finished his great work, his father answered "yes," and taking his son by the hand, led him into a room, and touching a spot in one of the

into a room, and touching a spot in one of the walls, said, "There you will find the missing cantos

cantos." The dream made such a strong impression upon the son, that he asked a friend of his late father's, one Pietro Giardino, to accompany him to the place indicated — a room in the house in which Danté had died—and there, on. removing a piece of matting nailed over the identical spot pointed out in the dream, they found a niche containing the missing manu-soripts, which were so mouldy from the damp that they must have perished if they had re-mained there much longer. On examining the documents they were overloyed to perceive documents they were overjoyed to perceive that they comprised the thirteen cantos which had been missing till then.

had been missing till then. We happen to possess a copy of the Vita di Dante, by Cesare Balbo, and we find the inoi-dent quoted from Boccaccio, as having hap-pened eight months after the death of the poet, coupled with an expression of belief in the ac-curacy of the statement—Harbinger of Light.

12 Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanie" plane, thinking people will do well to read that pertinent work by Allon Putnam, Esq., entitled, "WITCH-CRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM." Colby & Rich, 9 Bosworth street, Bos-

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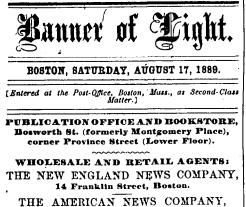
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God in the Constitution.

This is a subject which, fortunately for us all, it is not the exclusive privilege of the ecclesiastical interests to handle. It is an open and free debate, in which all may share alike, and which is not to be abruptly terminated by any hocus-pocus legislation. In THE BANNER for Aug. 3d was given a full report of an inspired discourse on this subject before the Spiritual aware of their identity, the Egyptians, Greeks, Fraternity Society of Boston, through the mediumship of Mrs. H. S. Lake; we now desire to present a few of the leading points of a similar discourse delivered in Chicago through the mediumship of Mrs. Cora L. V. Richmond. The bigoted and power-seeking advocates of the interpolation which we oppose may be counted on to improve every opportunity to advance their cause through legislation, and hence the vigilance necessary to meet them with any hopes of success must be untiring and sleepless. We may rely on it that the party that is organized to establish their authority over the conduct and consciences of the people as individuals, will never relax its efforts to achieve its dogmatic and absolute victory until it shall have been utterly and hopelessly defeated by those whom it proposes to subject to its dictatorial authority. We are in no hurry, said Mrs. Richmond, to have a name introduced into the Constitution, unless for "my name's sake" all the poor are to be cared for on that day, unless the rich shall leave their gilded palaces of worship and join in finding out the heart-misery of the poor. It is a long step taken already toward introducing God into the Constitution when Christian people send poor children out of the crowded cities in large numbers for two weeks at a time, that they may see and know something of God's work. And then when God is introduced into the Constitution, let us see to it that the vast sums expended on churches and cathedrals for the few, and by legal favor exempted from taxation, shall go to attest man's love of God in helping those who as yet are ignorant of His name, because they know nothing of His work and love. When we have God in the Constitution, let us have it in the name of humanity, so that they who do not follow any form of worship shall be accounted human and regarded as God's children. Let it be so, too, that every legislature shall be more occupied in providing labor and compensation for men and women who have neither than in protecting new schemes of monopolists or granting charters that are to be fresh instruments of torture to the laboring man. Let there be beside it that love for humanity which is the attestation of the love of God; if we have that sacred name, let there be nothing which the children of God would blush to own as occurring beneath the standard set up with that name. But we will not have God there. No man can or shall interpret God to any other human being beneath the starry heavens. No man shall declare whether we shall worship God as spelled by Protestant or Roman Catholic, Christian or Jew, Parsee or Brahman, Hindu or Mohammedan. No man shall be empowered by the voluntary legislation of all the people of this land to declare that any man shall speak

queenly land worthy of the spirit of that humanity which serves God.

The small sectarian globule which inhabits a particular creed is none the less borne onward by the great power of the humanity that is around it. Spiritualism is not afraid to have The air is bracing and healthful, and the odor God in the Constitution, for the God of Spiritualism is not a jealous God, is not an angry God, is not a revengeful God, and can inhabit the Constitution of the United States without having His name in it at all. Spiritualists are not afraid of the name of religion, neither are they afraid to have the name mentioned for fear of not being thought religious. It is not necessary that 'true plety should be labelled. Religion expresses itself, and they are perfectly willing that God's words should be declared in His name. They are perfectly willing that the human life and the human spirit shall testify of God. It would be but blasphemy to rise or bend in prayer if God is not upon the lips from within.

Spiritualism needs no altars with mystic symbols inscribed thereon. Its altars are the hearts of men and women; its shrine is humanity; its temple is the universe of love and truth; and it declares God's name in the lov- These gentlemen are both highly mediumistic, ing works of human hands. Let us have no and filled with zeal for the Cause. On Sunday name at all: but let us breathd that spirit two grand services were held at the auditowhich will weave its own name into the hearts rium, that of the morning consisting of an imand lives of humanity. Let us single out this land of the west, the bright and beautiful future republic of the world, as the one nation that has grown to the knowledge of serving God without blasphemously placing His name an able manner, and Mr. Emerson presented in the laws when the nation did not serve Nim. more of his satisfactory tests. At both these When we grow to love God, as we may, the land will be full of beauty and the world will be full of peace. The customary streams of human thought will purify themselves by natural channels.

A Universal Conscience.

It has oftentimes been questioned whether there exists a sense of right and wrong, common to all nations calling themselves civilized; and in a large sense the answer has been yes. but in a limited one it has been no. Generally ves, for the reason that moral principles are everywhere and at all times the same. The Sunday Chronicle of San Francisco advances a number of interesting and original thoughts on the subject. It considers the ten commandments the oldest moral code of which we have any knowledge, though Herbert Spencer attributes to them a merely sensual instead of an inspired and spiritual origin. For one illustra tion: He says that the idea of murder as a crime was not at first associated with the question of right and wrong, but proceeded from the more practical belief that, whatever he was intended for, a live man was better than a dead man, for whom no sort of use could be found. Reinforced as this view was by human sympathy, it ended by becoming an instinct and was incorporated into written law. And he deals with the origin or the prejudice against theft in a similar manner; the social condition was rendered uncertain, commercial relations became impossible, and hence the idea or principle of the right of property.

And so on with the rest of the moral principles that we find classified in the decalogue The evolution philosophy discovers in them only an instinct growing out of the carnal wants and business necessities of the human race. Such a low-born philosophy, thinks The Chronicle, leaves little room for what the more spiritually-inclined call the soul, and makes no attempt to explain certain mysteries that; like the sphinx, seem to propound their problems forever from amid the sandy wastes of exist

Whether the moral sense is of physical or spiritual origin, The Chronicle pronounces it to be of unknown antiquity. Without being and the consequent diminution of sufferings of Romans and other ancient nations recognized the Congress have set before themselves. To out of the water. The Suffolk Chronicle, July the principles enunciated in the mandments as a moral code, without attaching to certain offences the degree of turpitude they have borne since the beginning of the Christian era. Human life was held extremely cheap before that time. Domestic virtue was not prized very highly among the nations of the ancient world, and murder and theft, with certain exceptions, were punished lightly. Human life was but little more esteemed among the Hebrews than among the neighboring nations. Truthfulness always possessed an inherent value among heathen nations. The Romans charged "Punic faith" upon their old enemies, the Carthagenians. Christianity introduced no new principle into morality. It inculcated a greater love of the human race, from which flowed peace and good-will, the sanctity of human life, and other virtues not appropriated to the Christian name. It invented nothing in morals, but simply emphasized moral principles already recognized and known, though they might be in a latent condition. The golden rule taught the gospel of unselfishness. The only other moral code taught is that contained in the Koran. It permits slavery and a plurality of wives, both of which shock the moral sense of modern nations. And it gives peculiar prominence to the doctrine of fatality, or predestination, thereby introducing into the moral code another motive of action. This last enabled the devoted followers of Mahomet to very nearly accomplish the subjugation of all Europe by arms. Enlightenment is what enlarges and quickens the moral sense. Compare the different that she could find in the dark, and hearing a nations to day and note the various standards set up by them in this particular. Yet all possess a cotemporary moral sense, which leads us to a belief in a universal conscience.

us try to make this vast, wonderful, beautiful, Jottings from Lake Pleasant Camp

The beautiful waters of Lake Pleasant shine boneath the brilliant August sun, affording deep enjoyment to the hundreds of campors who make this lovely spot among the hills of western Massachusetts their summer home. of the pines simply delicious to those who have come from the dusty city with its heat and glare. There are many genial souls at the camp, and among those who gave us cordial greeting, with a good word for our paper and its work, we may mention Mr. Henry W. Smith-the well-known supporter of our Cause at Greenwich, Mass.--and his party, who were spending a few days at the Lake. Mr. Smith is as affable as ever, and his smiling face is good to look upon. Mr. and Mrs. Milton Rathbun, of New York, with their two sons and a nephew, gave us kindly greeting each morning; they, with Dr. Towne and his pleasant wife, helped to make our stay a happy one.

On Sunday, Aug. 11th, there came a rush of visitors to the camp, and it was estimated that fully five thousand were upon the grounds. Among the new-comers we met our old friends, W. C. Tallman and David Craig, of Boston. pressive lecture by the guides of Mr. Tisdale, followed by convincing tests by Edgar W. Emerson. In the afternoon the guides of Lyman C. Howe handled subjects from the audience in services there was singing by a quartette from the band-that of the afternoon consisting of two selections, "Mother's Love Purest and Best" and "In Heaven We'll Know Our Own," from C. P. Longley's new book, "Echoes from an Angel's Lyre." President Beals, who, with kindly presence and genial face, presides over all the meetings at the camp, took occasion to refer to the spiritual press at the Sun day services, calling attention to the merits of the BANNER OF LIGHT and other Spiritualist papers.

Mr. and Mrs. C. P. Longley are at Lake Pleasant, and are meeting hosts of friends. Mr. Longley is well known at this place, and he can scarcely pass a cottage but some one 'hails him " with a reoffest that he sing one of his beautiful songs to them. As for Mrs. Longley, those who do not know her express a wish to do so, and to grasp her hand, as they have long read of her work in the columns of this paper.

On Sunday evening there were many meetings, circles and social gatherings upon the grounds. Mrs: Sue B. Fales held a benefit entertainment in the hall, at which a large attendance attested the esteem in which this lady is held at the Lake. Among those popular mediums and musicians who took part in the exercises, were Mr. and Mrs. Longley, Mrs. Twing, Mr. Emerson, Miss Rhind, Mrs. Field -Conant, Mr. Bacon, Mrs. Mason, Mrs. Dillingham, Mrs. Hall, Mrs. Edwards and others. The meeting proved to be a grand success, and there were many expressions of pleasure concerning it made at its close. Altogether our visit at Lake Pleasant was an enjoyable one, and we were glad to note the harmony which pervaded the camp.

An International Magnetic Congress Will be held at Paris, France, from the 21st to

the 27th of October, 1889. Its official announcement sets forth that the most nowerful means that humanity possesses for the relief of its ills is human magnetism; but very few understand and make use of it. and so the study of the application of human magnetism in the relief and cure of the sick, humanity, is the aim which the organizers of attain this they ask the cooperation of

The Forgotten Man.

One of the chapters in Prof. Sumner's book on "What Social Classes Owe to Each Other" considers "the case of a certain man who is never thought of." He asserts that "almost all legislative effort to prevent vice is really protective of vice, because all such legislation saves the vicious man from the penalty of his vice. Nature's remedies against vice are terrible. She removes the victims without pity. A drunkard in the gutter is just where he ought to be, according to the fitness and tendency of things. Nature has set up on him the process of decline and dissolution by which she removes things which have survived their usefulness. Gambling and other less mentionable vices carry their own penalties with them."

Society, says Prof. Sumner, is a fine word, and it saves us the trouble of thinking. The industrious and sober workman, who is mulcted of a percentage of his day's wages to pay the policeman, is the one who bears the penalty. But he is the Forgotten Man. He passes by and is never noticed, because he has behaved himself, fulfilled his contracts, and asked for nothing.

"It is plain that the Forgotten Man and the Forgotten Woman," he continues, "are the real productive strength of the country. The Forgotten Man works and votes-generally he prays-but his chief business in life is to pay. His name never gets into the newspapers, except when he marries or dies. He is an obscure man. He may grumble sometimes to his wife, but he does not frequent the grocery, and he does not talk politics at the tavern. So he is forgotten. Yet who is there whom the statesman, economist and social philosopher ought to think of before this man?" The present schemes-Nationalism, etc. - now on foot for societary amelioration have largely to do with this "Forgotten Man." What will the future of human experience on the planet bring about for his henefit?

Independent Working in Colors.

Dr. Dumont C. Dake and wife (of New York) called at this office on Tuesday last en route for Lake Pleasant Camp. Dr. Dake exhibited two slates on (or between) which he had received a remarkable instance of independent spiritwriting, etc., in colors.

Just before leaving Onset Bay, (where he had phenomenal success in his profession,) he visit-ed Dr. D. J. Stansbury for a séance. He exam-ined the two slates carefully before the sitting, and during its course he held them closed firm-writh both his hands. Dr. Stansbury having ly with both his hands-Dr. Stansbury having nothing whatever to do with them. In fifteen minutes' time the closed slates were opened, minutes' time the closed slates were opened, and on one of them were found some very sig-nificant inscriptions, etc. On the right of the slate, and near the top, was a portrait, the hair colored in crayon as a blond; the face protrud-ed above a purple cloud, and bore the legend "Hippocrates" beneath it; above the portrait were written "Paracelsus" and "Galen." On the left was depicted the ancient staff of heal-ing (the acqueue) the staff bairs in berup ing (the caduceus), the staff being in brown, the twined serpents in green, and the bud in pink and yellow. Beneath the heel of the staff in bright red were the words "Healing Po ser." On the right of the staff, and stretching out beneath the portrait, were these lines in colors as designated :

(*Pink*) The wisdom of the (*Yellow*) Ancients will be (*Green*) Given to you. Be (*Purple*) Faithful to the Trust.

Beneath all was transcribed the following message, in the ordinary writing, from Dr. Dake's mother, which he considers in and of itself to be a surprising test of spirit identity: MY SON-YOU have been chosen as an instrument in the hands of the angels. You will be very successful. I am always with you. Many come to give you strength. From your mother, HARRIET C. DAKE.

Singular Photographic Phenomenon.

The Medium and Daybreak (London) of July 19th states that a few weeks previous it quoted a report announcing that a photograph had been taken of a river at Ipswich, and the figure of a woman appeared on the photo., as if partly

NEWSY NOTES AND PITHY POINTS.

Anent the "late lamented" spell of weather the Somerville Journal remarked with force and appo-

- siteness: "The rain it raineth every day And almost every night; Your oldest neighbor never saw This weather equalide- quite.

 - "The prospect, it must be confessed, Is getting pretty dark— And, by the way, have you engaged Your stateroom in the ark?"

You cannot dream yourself into a character-you must hammer and forge yourself one.

[NOT A BIBLICAL SCHOLAR.]-Managing Editor-Have you heard anything about a tragedy to-night? City Editor-No. What's up? Managing Editor-1've just come from church, where the minister referred to the Kang-Abeli murder. Guess you'd better look it up for the morning-paper. We don't want to get scooped on it.-Judgs.

SLOW ENOUGH .-- It is stated by the press that a Hungarian bought a railroad ticket recently at Jersey City for Scranton, Pa. He supposed the ticket only allowed him to walk over the road, and had proceeded as far as Bloomsbury, N. J., where a station agent who overhauled him discovered the state of the case and put him on a train for his destination.

The melon that is probably the least likely to be surreptitiously carried off is the cantelope.—Commer-cial Bulletin.

Dr: Nansen has secured \$100,000 for an expedition;to the North Polenext year. He is encouraged by his recent explorations in Greenland to believe that he can go further than any previous explorers have done. He proposes to abandon his ship and march northward with boats and sledges as long as there is any chance of approaching the pole. He will have but one small vessel, manned by Norwegians.

Truckee, Cal., has been visited by a heavy conflagration, which destroyed thirty-five business buildngs. The pecuniary loss is severe.

Some persons we wot of are constantly cultivating ransparent pretence. They would have us believe they are very sincere men, when the reverse is the fact.

ACQUITTED HIM. "I 'Il be a sister to you"-bang!!! One shriek, and then the maiden died. ' And when the jury heard the facts They said the deed was justified. -Philadelphia Press.

The elephant is about to join the buffalo in the list of extinct animals. Twelve more years, at the present rate of killing, will finish him-it is estimated.

Politeness is like an air cushion; there may be nothing in it, but it eases our jolts wonderfully.

Commercial Traveler—What a surprise to see you traveling third class, Herr Baron. You who own a country villa! The Baron (grimly)—You would travel third class, too, if you owned a villa.—Filegende Plactice Blaetter.

The number of pupils enrolled in the public schools of this country is 11,456,799. The average daily attendance is 7,279,264. The salaries of the teachers aggregate the sum of \$67,503,037 annually. Our public school system costs the nation \$111,279,930.

San Francisco dispatches for Aug. 10th state that on July 30th two half-white Hawaiians, Robert W. Wilcox and Robert Boyd, with the aid of one hundred and fifty natives, made an armed attempt to overthrow the government. The palace grounds and government house were taken possession of by the rioters. The Honolulu Rifles were called out, and a skirmish ensued, in which seven Hawaiians were killed and twelve wounded. The rioters were at last compelled to surrender.

DAMAGES FOR VACCINATION .- A special dispatch to the Boston Herald from Dedham announces that an interesting case between Michael Tarpey of that town and the Cunard Steamship Company has just been compromised by the payment of liberal damages to Tarpey. Tarpey was a steerage passenger on the Catalonia last April. He was forcibly vaccinated on the voyage over.

Attention is called to the classic lines of John Boyle O'Reilly on another page. They are worthy of his genius at its very best: they overflow with the loftiest sentiment of liberty, are virile in their frank manliness, dignified and fervent in thought, and broad in tone.

[BUILDING IN GOTHAM.]—The records of the Depart-ment of Buildings for the first half of this year show that the total value of the buildings for which plans were submitted during that period is \$42,000,000, against \$25,355,000 in the same period of last year.— New York Sun.

197 We shall print next week the full report -prepared specially for our columns-of a fine address delivered at Onset Camp-Meeting, Sunday, August 4th, through the trance-mediumship of J₁J. MORSE, and entitled :

'A HETERODOX SERMON FROM AN ORTHO-DOX TEXT."

We are confident that this splendid effort will call out the same measure of unstinted praise from our readers everywhere which was accorded it on its delivery by the hearers at Onset-by-the-Sea.

107 According to the excellent accounts we publish in THE BANNER from week to week from our very competent reporter, ORPHA E. TOUSEY, of the camp-meeting proceedings at Cassadaga Lake, N. Y .- of which our townsthe name of God at all unless he chooses. But man, DR. J. C. STREET, is chairman-the nuin the name of that humanity for which this merous visitors must be having a grand time, land professedly is governed, for which the and doubtless many who are not Spiritualists Constitution professedly was fashioned, for will become such after listening to the grand ments," this old-time favorite on the spiritual which our forefathers professedly fought, let | truths presented them from the platform.

1. The magnetizers of all nations.

2. The sick, who, having experienced the good effects of magnetism, cannot better pay their debt of gratitude than by procuring these benefits for others.

3. All who are not indifferent to the ills of humanity.

The programme of the proceedings is long and varied, embracing: The History of Magnetism-Ought it to be Confounded with Hypnotism? Chronic Sickness; Magnetic Sleep-Is It Necessary in Treatment? The Practicability of Successfully Combining Electrical Action with Human Magnetism; The Professional Practice of Curative Magnetism, and a host of other kindred subjects.

The President of this Congress is M. l'Abbé A. De Meissas, and the Secretary is M. Millien, 13 place de la Nation, to whom all communications should be addressed.

A Doctor Misses His Guess.

The doctors are no more infallible in their conclusions regarding a case of life or death on the other side of the Atlantic than on this. A St. Leonard (Eng.) correspondent of the London Daily Telegraph described the case of the wife of a well-known tradesman who was so ill that the doctor gave it as his opinion on Monday that she could not live through the next day. The next morning at ten o'clock the doctor pronounced her dead, and the nurse confirmed the opinion. The body was laid out. About a quar-

ter to ten in the evening the nurse entered the room where the body lay to get something slight cry rushed from the room in a fright. The husband entered with a light, and was astonished to find his wife raised on her elbow. She faintly asked, "Where am I?" Proper clothing was put on her, and in about an hour and a half she was perfectly conscious, having been quite oblivious of what had occurred in her sleep. She is now said to be doing well.

85 Upon the sixth page of THE BANNER of Aug. 3d may be found a spirit-message headed "Brad. Williams." Soveral gentlemen who knew him well inform us that it is characteristic of the man. His given name was "Bradford," but he was very particular to have it printed Brad., as he was invariably saluted in that way when on earth by his intimate friends. If any in Lowell or in Lynn, where he once resided, should read the message, we would be pleased to have them give us their opinion'in regard to it.

Read the advertisement descriptive of the aim and purpose of the new magazine Psychic Studies, which our friend Albert Morton has established in San Francisco.

MISS JENNIE LEYS,-As will be seen by reference to an announcement in the "Moverostrum is now in Boston.

9th, reports that a woman was found drowned on the previous Saturday morning, adding; "There is this singular fact in the case: The body was found within a yard or so of the place where the woman in the 'phantom photograph' was depicted."

J. J. Morse at Cassadaga.

The above-named eloquent advocate of our Cause will lecture, under the control of his able inspirers, at the Cassadaga Camp-Meeting on the afternoons of Sunday and Wednesday next. As this is his final lecturing in the West, ere leaving our shores, no doubt he will be greeted with large audiences. Give him the welcome he deserves.

FF The benefits to mortals accruing from communion with their spirit-friends are not wholly confined to those of a spiritual nature. Numerous instances are upon record of the watchfulness they exercise over the material interests of those who believe in their presence and have faith in their guidance. A newspaper correspondent (C. M. Pollard) says it is an easy matter to procure details of phenomena from reliable people, but difficult to induce these people to append their signatures to the accounts they give. There is fear that somebody will call them "cranks" or doubt their sanity. The writer gives the following from his own knowledge in illustration:

"I have an acquaintance who is teller in a bank. He has held this situation for more than twenty years, is very conservative, and no one would suspect him of Spiritualism. He is a Spiritualist, but almost without his own knowlwould suspect him of Spiritualism. He is a Spiritualist, but almost without his own knowl-edge. The position he prides himself upon is that of an investigator. At the residence of a medium one evening he was informed, through the trumpet, that he had left his safe unlocked. 'That is impossible,' said he, but thereupon left the circle to reissure himself. The night watch-man admitted him to the bank, where he imme-diately verified the spirit message. The safe-door was closed, but unlocked. At another time, at the house of the same medium, he was told that in the morning he would find his cash account one hundred dollars short, and in a few days it would be returned to him from a distant city. This message proved true in every item.. Through a slate-writing medium he was informed thab the inforsement upon a certain note was 'forged. 'Next day he sent for the maker of the note and told him it must be im-mediately taken up, and so it was done, with-out asking for reasons.''

NOT We are in receipt of a private letter from our dear friend and able correspondent, Mr. George A. Bacon, dated London, August 3d, wherein he states that he enjoyed his recent trip across the Atlantic very much, as the weather was pleasant during the whole voyage. He will visit Holland, Belgium, Germany, Switzerland, Paris and other noted localities, before returning to America.

BUCKSPORT, ME.-An account of the efficient exercise of the medial gifts of Mrs. A. G. Stevens (of Stetson) in this place, will appear in gence speaking through Mrs. Longley's mediour correspondence column next week.

A very nicely printed card informs us that Augustus Day was married to Eva K. Sawyer on Thursday, Aug. 8th, 1889, in Detroit, Mich.

An editorial confrère, utterly demoralized by nocturnal feline concerts, breaks forth in the following agricultural strain:

"This is a good time to plant cats. The cat should be prepared with a boot-jack, revolver, or some other utensil, and then planted under a plum tree. If you have not got a plum tree, plant anywhere. Plant all you can, and plant deep. This branch of industry is too much neglected."

The last New York Legislature passed a bill, which has become a law, providing that after Nov. 1, 1892, all steam railroads shall equip their engines and cars with automatic self-couplers. The penalty for noncompliance is \$500 for each offence.

Suicide increases rapidly among the officers of the German army. Twenty-three shot themselves in May, and the number was greater for June. It is not the people alone who find the burden of militarism insufferable.

"What on earth is the matter with that razor?" shouted the victim, as he writhed in the barber's chair. "Deed, sail, dere is n't nuflin, de mattah wuf de razah, but yoh whiskahs sutuy acks ez if dey'd bin nickel-plated."—Washington Capital.

The veteran journalist, Erastus Brooks, (remarks The Orange Judd Farmer,) said that he had seen one hundred and twenty daily newspapers established in New York, and of these only six are now in existence. He estimated that \$25,000,000 had been sunk during that time upon daily newspapers.

Mrs. Annie Beaant, the brilliant co-worker of Mr. Bradlaugh, and the ablest woman in England, has joined the Theosophists, and her apostasy from Athe-ism is exciting much acrid criticism from her friends.— The (New York) Truth Seeker.

Moses Hull, in New Thought-after stating that his wife Mattie and himself had been recently figuring up the question of transportation, and had discovered that notwithstanding their continued labors, one-half of their receipts went into the pockets of the railroads, because they were so frequently forced to retrace their steps in meeting appointments-speaks the following truthful and practical, words in re organization among Spiritualists for local work :

tion among Spiritualists for local work: "If Spiritualists could only be persuaded to do something practical, if they could be persuaded to form State or district associations, with auxiliary soci-eties wherever there are a few Spiritualists, then if all would cooperate under one management, they could pay their speakers better and at the same time save one-third of their money and do more good." time 🕫

HORACE SEAVER, the veteran editor of The Investigator, who has been quite ill for a long time, is at the date of our going to press (13th) very low, and is not expected to survive the week. He retains full consciousness, his mental faculties being, we are informed, as clear and active as at any period of his life.

MT Dr. Dumont C. Dake and wife, during their sojourn in Boston, were guests at the Revere House. The Doctor appeared in excellent form, after his remarkably successful season at Onset.

BT The retribution which waits on the suicide on reaching spirit-life is forcefully stated on our sixth page by the Controlling Intelliumship.

BANNER OF LIGHT.

The Camp-Meetings.

Lako Pleasant, Mass.

[From Our Regular Correspondent, J. M. Young, who keeps for sale the BANNEL OF Light, and Books published by Colby & Rich.]

The week opened with Jupiter Pluvius at the helm. He was forced_to retire, and sunshine followed; it always does.

always docs. The crowds are coming in, and still there is room. The service on Tuesday, August 6th, was held in the auditorium, with a fair attendance. Lyman C. Howe was the speaker, with "Organization" for his topic. This was followed by a poem, subject: "Foot-steps of the Churches." It was well received. Wednesday, Conference in the grove; speakers, Ly-man C. Howe, Mrs. A. M. Spence, Mr. S. A. Byrnes, David Williams, and others. Thursday. Morning Conference at the auditorium; speaking by Mr. Dagar of Utica, Mrs. Knights, Dr. DeWitt and others. In the afternoon the address was by Lyman C. Howe, of Fredonia, N. Y. The following subjects: were considered: "Have we any Proof of Immortal-ity? if so, What?" "The Invisible Bide of Life," "The Cause and Cure of Inharmony among Spirit-ualists."

"The Cause and Cure of Inharmony among Spirit-ualists." Friday. Morning Conference at the auditorium; speaking by Dr. Eldridge, Mr. Knight, Mrs. Shel-hamer-Longley, Mr. Dagar and Lyman C. Howe. Sing-ing by Prot. C. P. Longley. Afternoon, a People's meeting; speaking by Mrs. Abby N. Burnham qf Bos-ton, Dr. DeWitt, Mrs. Chase of Merrimaceport, and others. A great variety of subjects having an import-ant bearing upon the Spiritualistic Philosophy are discussed at these conference meetings. Much Inter-est is being developed at these sessions. Saturday. Morning conference at the auditorium. Speaking by Mr. Knights, Dr. DeWitt and others. Platform descriptions by Mrs. Pennell. Afternoon. Service at the auditorium, opened with singing by the quartette. Mrs. Sarah A. Byrnes of Boston was then introduced, who read a poem, and then gave the address of the afternoon, which was a very fine effort, able and well delivered.

Edgar W. Emerson, the noted test medium, came this afternoon. Sunday. A beautiful summer day. The extra ex-cursion trains brought large numbers, aggregating an audience of about four thousand people. The morning services were held at the auditorium, opening with singing by the quartette. The address was given by A. E. Tisdale, of Springfield, upon the topic, "The Law of Immortality." It was one of the finest of the session, and received the best attention from the vast audience. Platform descriptions were given by Edgar W. Emerson, of Manchester, N. H.

Emerson, of Manchester, N. H. Afternoon, at the auditorium, concert by the band, singing by Prof. C. P. Longley, with cornet accompa-niment, "In Heaven We'll Know Our Own." Invo-cation and address by Lyman C. Howe. The follow-ing subjects were given by the audience, and logically considered by the speaker: "In what way do false steps affect mankind?" "The conditions of spirit-iffe"; "What constitutes God, Heaven and Hell?" "The origin of the human soul"; "Is man a special creation?" creation?

At the close of this part of the service, tests were given by Edgar W. Emerson. It was the largest gathering thus far of the session.

NOTES.

Mr. Luther Colby, the veteran editor of the BANNER of LIGHT, and Dr. A. S. Hayward of Boston, received a very cordial welcome upon their arrival in camp on Saturday. Mr. Milton Rathbun of New York is here for a brief stay. Mr. Rathbun's family will remain through Au-rust

Sust. An interference in the second se

Orleans. The band will give an extra concert on the evening of the 17th. A choice bill will be offered. This will be in connection with the grand lihumination. There are more mediums at Lake Pleasant this sea-son than usual. The cottages at the foot of Lyman street are being removed. This will complete the new street to the Highlands Orleans

Highlands

Prof. C. Payson Longley and Mrs. M. T. Shehamer-Longley are here, being located at the cottage of Mr. Lyman, at the Highlands. A new Thompson-Houston dynamo is used for light-

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J. G. Patton and E. W. Hale of Towanda, Pa., have arrived. These gentlemen are annual visitors at Lake Pleasant. Mr. Charles Wing and daughter, Mrs. M. L. Wing, of Amesbury, came to camp Wednesday. Mr. Wing is a veteran Spiritualist. Hon, and Mrs. James Priest of Derry Dépôt, N. H., celebrated their golden wedding on Monday, August 5th. A large number of relatives and friends were present, who left substantial tokens of their esteem, including a generous sum in gold. Mr. and Mrs. Priest are annual campers at Lake Pleasant, and have many friends here. The grand illumination of the grounds will be next Saturday evening. August 17th. A special programme will be rendered by the Worcester Cadet Band. Extra trains will be run, and there is every indication of a large attendance.

BA N. sparkling fashion. She concluded with a few words of self, ending with "God Biess Old Omset." After this the orchestra played another solection, and Mrs. J. Heymour of New York City sams a song, which worked much applause, during which. "Ikabod" on-tranced his medium, and sailing the people to the platform, one by one, gaye mminy mains of splitt-friends with proofs of their identity, and also proplecto readings for some time. At intervals during this time were given: A whisting solo." The Mocking Hird," by Mr. Baldwin, who accompanied himself on the plano most admirably, a song by Mrs. J. Hey-mour, with selections by the orchestra; Ikabod's Prayer, as a concluding benediction. Mrs. J. Hoy Mrs. J. Hoy Mrs. J. Hey-mour, with selections by the orchestra; Ikabod's Prayer, as a concluding benediction. Mrs. Twing left on Friday morning for Lake Pleas-ant, followed by general regret that she should leave Onset. She has had her time fully occupied since coming, and given satisfaction to all. She has also given much acceptable voluntary aid upon the plat-form at meetings in addition to her private scances. Mr. H. A. Buddington has held daily scances at "Happy Corner," whiter: all sorts of questions wore discussed and much hilarity prevalle. Mrs. But Mrs. E. O. Kimbali, fine tost medium, from Lawrence, for Sunday, Sept. Sth. Ave of thanks is extended to Mrs. Butterfield, Miss Belle Ames, Mrs. E. S. Loring, Mrs. Sturtevant and C. T. Wider and others for beautiful foral deco-ratious contributed for the rostrum during the season. The largest hop of the season took place last Stur-dy fight in the Temple; it was under the manage-ment of Mrs. Eva Cassell and Mrs. E. S. Loring, and attended; Mrs. C. B. Bliss, Mrs. Hattle C. Stafford, dertrude Berry-Johnson, Mrs. H. V. Ross, Mrs. Effe-Moss, Mrs. Helen C. Bradford, Mrs. Etta Roberts, Mrs. L. S. Cadwell and others all doing weil, and af-fording opportunities to inquirers, as well as those who are fully convinced, that the p

performers. Saturday evening the circle of Mrs. Beste was so crowded that many failed to obtain admission. Dur-ing the scance a signit walked out on the back plazza in the moonlight And sang messages to the people outside who, attracted by the vo ices, assembled there to listor

outside who, attracted by the voices, assembled there to listen. The lecture on Tuesday afternoon, Aug. 6th, by Mrs. M. S. T. Wood, was listened to with interest and close attention. She was followed by Joseph D. Stiles, who gave a large number of tests—more than at any one time before, it is said. The steamer *Island Home* took a large party of ex-cursionists from New Bedford and Onset to Gay Head this week. Although a rain came on toward evening, and it was a little rough, the trip was a very pleasant one.

The steamer Island Home took a large party of ex-cursionists from New Bedford and Onset to Gay Head this week. Although a rain came on toward evening, and it was a little rough, the trip was a very pleasant one. Several excursions are announced from Onset to Marthä's Vineyard. Col. Kase of Philadelphia is on the grounds. Mr. A. L. Hatch of Astoria is visiting Onset. Mrs. S. Dick of Boston is at Mrs. Ricker's cottage. Mrs. Webb, the celebrated astrologist, will remain at Onset until the first of September. At the conference on Wednesday morning Dr. W. E. Reid (editor and publisher of the Spiritual Instruc-tor), of Grand Rapids, Mich., was first introduced to an Eastern audience, and explained briefly the fact that he was under arrest for claiming to be able to obtain messages from spiribland "to order." On Friday morning at conference meeting the entire time was devoted to a thorough explanation of this case. A de-fense committee inab been organized by the Grand Rapids local Spiritual Societies, an appeal had been sent out by them to the Spiritualists of America and Dr. Reid appeared as their representative. The subject was opened by Dr. Reid, who was fol-lowed by a number of other speakers. The expression of sympathy toward Dr. Reid did not cease with this meeting, however, for on Sunday night at the Temple a benefit was given him which ars, and was, In fact, the largest Sunday evening meeting of the year. Upon the platform and among the speakers were Mrs. Townsend Wood. Mrs. Wal-cott of Bättimore, Col. Kase of Pfiladelphia, Dr. Loucks of Worcester, Joseph D. Stiles, Mrs. Kate He Stiles and others. Mr. Falrelild presided, and the exercises were of interest. Dr. Reid gave the first address, and also a few tests. Dr. Reid gave the dist and when Dr. Stansbury proves the and exercises were of interest. Dr. Reid gave the dist and when br. Stansbury took a pair of new slates, had them exhibited to the addi-ence and the ladies and gentlemen on the stage, and caused them to be held by different persons-when the

Spiritualist Camp-Meetings for 1889.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is now in full progress; and the reader will 'find subjoined a list of the localities and time of session where such convocations are being hold.

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.—Meetings will be continued at this place on Sundays during August and September. 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, 8:16 A. M., 8:31 A. M., 11:30 A. M., 3:30 P. M., 5 P. M.; Sundays only at 6:20 P. M., 6:31 P. M.

LAKE PLEASANT, MASS.—The Sixteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association continues at Lake Pleasant, Mon-tague, Mass. (on the Hoosac Tunnel route), to Aug. 25th. Trains leave Boston week days for the Lake at 6:30, 8:30, (10:45 Ex.,) 11:30 A. M., 3:05 P. M. No Sun-day trains.

day trains. LOOROUT MOUNTAIN; TENN.—The Sixth Annual Meeting will continue at this place (near Chattanooga) till August 31st.

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

QUEEN CITY PARK, VT.-Meeting continues to August 15th, inclusive.

HASLETT PARK, MICH.—Meeting closes Aug. 20th. VERONA PARK, ME.—Meeting ends August 25th.

CASSADAGA LARK, ME. - Meeting closs August 2001. CASSADAGA LARKE, N. Y. - The Tenth Annual Meet-ing closes Sept. 1st. MISSISSIPPI VALLEY SPHITUALIST ASSOCIA-TION.--The Seventh Annual Camp-Meeting at Mount Pleasant Paik, Clinton, Ia., closes Aug. 27th.

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

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

VICKSNURG, MICH.—The Camp-Meeting will con-tinue until Sept. 3d. NIANTIC, Ct.—Meeting now in progress.

TEMPLE HEIGHTS, ME. – Meeting commences August 18th, and holds to August 25th, inclusive.

EAST PORTLAND, ORE.—The Thiff. Annual Camp-Meeting of the Oregon State Spiritual Society will con-vene at New Era, Clackamas' Co., Sept. 6th, and con-tinue ten days.

Movements of Platform Lecturers.

[Notices under this heading must reach this office by londay's mail to insure insertion the same week.]

Dr. D. J. Stansbury, the medium for independent slate-writing and other psychic phenomena, will be in Boston from Sept. 1st. Address 9 Bosworth street, care of BANNER OF LIGHT.

Miss Jannie Leys having to refrain at present from lecturing publicly, desires to form classes in Practical Spiritual Science. Terms, time and place of lectures to be soon announced. Those who wish to join the classes are kindly requested to address her, box 2297, Boston Boston.

Boston. Lyman C. Howe closes his engagement at Lake Pleasant next Sunday, August 18th, and goes to Vicks-burg, Mich., for August 22d to 26th inclusive. He is engaged to serve the "Friends of Human Progress" at North Collins, Erie Co., N. Y., August 29th, 30th, 31st, and Sept. 1st. He speaks in Buffalo the Sundays of April. 1890. of April, 1890.

Mrs. Cora L. V. Richmond, as has been already an-Mrs. Cora L. V. Richmond, as has been aiready an-nounced in these columns, speaks during September at the First Spiritual Temple, Newbury and Exeter streets, Boston. She will accept calls for week even-ing engagements near this city. She can be address-ed for the present at Lily Dale, Chautauqua Co., N. Y. The address of Mr. and Mrs. G. W. Kates is now at 224 Frankford Avenue, Philadelphia, Pa.

Frank T. Ripley, platform test-medium, can be en-gaged the last two Sundays in August, in the State of Maine, on liberal terms. Address care of BANNER of LIGHT, 9 Bosworth street, Boston, Mass.

(D) Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pled by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes. Dr. J. C. Street, (the efficient chairman at Cassa-daga Lake) is, we are informed, unable to conclude his engagements and other business in time to sail for Europe for the convention **L** Paris on Sept. 9th.

George W. Watroud, 179 Park street, (North.) Ham-itton, Ont., will lecture on the Spiritual Philosophy when opportunity offers, in Canada. Address him as above. He has of late accomplished some good work in Montreal, to which reference will be made next week.

Dr. B. M. Lawrence has been engaged to visit the camp-meeting at Chattanooga, Tem., and will remain there for two weeks, after which he expects to spend most of his time lecturing, with stereopticon illustra-tions.

SUMMERLAND SONGS AND HYMNS .- The above i

the name of a sixty-four page octavo pamphlet of words and music by B. M. Lawrence, M.D., the conwords and music by B. M. Lawrence, M.D., the con-tents being chiefly from his larger work, "Celestial Sonnets," which has attained a great popularity in the left the rest of the soft of the lecture-rooms, camp-meetings and social gatherings of Spiritualists. The words embody sentiments of a spiritual, consequently elevating and progressive character, and are adapted to music within the canac ity of every one, many of the pieces being harmonized to popular melodies. The low price at which the collection is sold places its possession within the means of all. See advertisement, fifth page, for further particulars.

Spiritualistic Meetings in New York and Brooklyn.

the People's Apiritual Meeting every Bunday oven-ing at 8 o'clock at realdonce of Mrs. M. C. Morrell, 20 West Shit street. Good mediums and speakers niways in attend-nice. (Removed from Columbia Hall.) V. W. Jones, Con-ductor.

ductor. A General Conference will be held Wednesday oven-ing of each week at 230 West Still street, at the residence of Mirs. M. C. Morrell. The Progressive Spiritualists hold their weekly Conference at Evereti Hall, corner Bridge and Willoughby streets, Brooklyn, over Baturday evening, at 5 o'clock. Good speakers and mediums always present. Scats free. All cordially invited. Samuel Bogart, President.

To Inquirers.

As numerous, letters are often directed to this office. from distant points inquiring ins 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.

Special Notice to Subscribers.

The date of the expiration of every subscription to the BANNER or LIGHT is plainly marked on each ad-dress. Subscribers intending to renew will avoid in-convenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER or LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work. COLBY & RICH, Publishers.

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THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, io cents. THE BETTER WAY. A Spiritualistic weekly journal. Pub-lished in Chreinati, O. Single copy, 5 cents. THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

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Brechn Notices forty cents per line, minion, each insertion. Business Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, Afty cents per line. Payments in all cases in advance.

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The BANNEN OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly un case they du-corer in our columns advertisements of parties whom they have proved to be dishonorable or uncorthy of confidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Denoral Vates Co., N. Y. 13w^{*} Jy6

Andrew Jackson Davis, Seer into the

Trains will be run, and there is every indication of a large attendance. Mrs. Addie J. Ordway of Haverhill is stopping at Jennie Rhind's cottage on Montague street. Parties from Onset are coming in quite freely. A week of fair weather is what is greatly needed

A week of fair weather is what is greatly needed here. Mr. Colby, the editor of THE BANNER, has had very satisfactory séances with Mrs. Shelhamer-Long-ley and Arthur Hodges. Hon. A. H. Dalley will speak next Sunday. Every section of the country is represented here. A friend hands us the following, in relation to Mrs. Cushman, the musical medium: "I called upon Mrs. Cushman, finding her in the nice little cottage at Lake Pleasant, the donation of Mr. and Mrs. Terry of California. She speaks in grateful terms of the kindness and generosity of the donors. Her deformed hand and close connection with her musical instrument should be evidence suf-ficient to satisfy any skeptic that some intelligence outside of har own produces the music-and she gives credit to invisible sources. Mr. and Mrs. Terry per-formed a good act in bestowing the cottage upon her." Lake Pleasant, Mass., Aug. 12th, 1889.

Onset Bay.

[From Our Regular Correspondent, Sara Williamson, wh keeps for sale the BANNER OF LIGHT, and Books published by Colby & Rich.]

People are still arriving at Onset. The most enjoyable part of the season is approaching.

The dummy road is kept busy conveying passengers and freight from Onset Bay Station to the grounds.

able part of the season is approaching. The dummy road is kept busy conveying passengers and freight from Onset Bay Station to the grounds. The President of the Association is at Onset for its isual weekly visit. The cars of the dummy road from Onset Bay station were taxed to their utmost capacity, and the pathod of excursionists, accompanied by a band, the music of which enlivened the trip. A number took advantage of the opportunity to go to New Bed outload of excursionists, accompanied by a band, the music of which enlivened the trip. A number took advantage of the opportunity to go to New Bed outload of excursionists, accompanied by a band, the music of which enlivened the trip. A number took advantage of the opportunity to go to New Bed outload of excursionists, accompanied by a band, the music of which enlivened the trip. A number took advantage of the opportunity to go to New Bed outload of excursionists, accompanied by a band, the music of which enlivened the trip. A number took advantage of the opportunity to go to New Bed outload of excursionists, accompanied by a band, the additorium was filed to its utmost, and many stoad, to listen to the inspired utterances of Mrs. The Light of spiritualism," she said, "comest or du-tates men out of the dread of death caused by false iconsole and encourage. We know that spirits com-municate, but there are some who, like Peter, profess to be faithful, but when the test comes they deny the truth, because their acceptance of it may affect their coming from the ranks of yoman. The intuition of woman now makes her the channel of divine inspira-ton to lead man upward. The angle-world can ap-proach her more readly." Mrs. Spence appears to have lost nothing of her old-time force and fre, and the large multitude listened to her remarks with una-bated interest from the commenement to the close. The same interest was manifested in the afternoon spi in the morning, when Mrs. Spence spoke a large in the morning, when Mrs. Spence spok

Cassadaga Lake, N. Y.

To the Editor of the Banner of Light Sunday, August 4th .- A spirit-picture claiming to

be that of Abram Antone, an Oneida chief of over a century ago, was the subject of Mrs. R. S. Lillie's discourse this morning. Antone was a brave soldier in the war of the Revolution, in which he served the American side, won the confidence of the officers, and was employed in many hazardous expeditions. He had controlled a medium in Buffalo for a long time. He had controlled a medium in Builalo for a long time, and was the constant adviser of a prominent lawyer in matters of business. The picture is 5x9 ft. in size, is enclosed in a heavy gilt frame, and cost \$700. It is said to have been drawn by W. P. Anderson of Chi-cago, in a perfectly dark room-at intervals-the blawket first, then the form, and last the head. It was donated to the Cassadaga Free Association of Spiritualists by the widow of the lawyer above-men-tioned.

basket first, then the form, and last the head. It was donated to the Cassadaga Pree Association of Spiritualists by the wildow of the lawyer above-montioned. Horace Wilcox was one of a party of Buffalonians who arrived in camp Aug. ist. He had been suffering from severe nervous prostration for several months, and was by his own request brought to this camp. He walked over nearly the entire grounds soon after this arrival, being condident that it was for the last time, and at night came in and laid down, telling his friends he was never to rise again. Saturday morning at ten o'clock his premonitions were verified, and he calmity sumk to sleep to awaken in the land of souls. Mr. Wilcox was fifty-seven years of age, had been a Spiritualist wenty years, and was frank and outspoken in the defense of the Cause he lowed. He was for the years connected with the *Buffalo Express* Frinting Co. He also served in the capacity of commercial editor for several years. The acautiful canket while compy of green that sheltered the fully sumk to sleep to the capacity of commercial editor for several years. Mr. Wilcox left a written request that his body be created, and it was taken to Buffalo on the evening train. He leaves two daughters and one sou. Support on these grounds. "Mr. Wilcox left a written request that his body be created, and it was taken to Buffalo on the evening train. He leaves two daughters and one sou." Support on these grounds. "Mr. Wilcox left a written request to all stored on the beginning, and one of our most beloved and officient workers. Each year she comes to us with a first due to beginning, and one of ur most beloved and officient workers. Each year she comes to us with a first and increased inspiration, which touches every hear with his beginned on the sequent to the provine and power of man's reasoning facilities. The shade the beginning, and one of our most beloved and officient workers. Each year she comes to us with a first and increased inspiration. Nucli the erader the provent of the dine sem

[Continued on eighth page.]

Dr. Chas. W. Hidden, of Newburyport, Mass. will be at Lake Pleasant from Thursday, Aug. 22d, until the following Monday. It will be Dr. Hidden's first visit to a spiritual camp-meeting.

CF Augusta Dwinells, secress and trance medium vill remain at the Treadwell Farm, Exeter, N.H. (Hampton Road), for a few weeks longer, owing to her many engagements.

HORSFORD'S ACID PHOSPHATE MAKES DE-LICIOUS LEMONADE. -- A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

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Eagle Hall, 616 Washington Street .-- Sunday, Aug. 11th, the subject of the morning conference was: "Temperance from a Spiritual Standpoint." The

day, Aug. 11th, the subject of the morning conference was: "Temperance from a Spiritual Standpoint." The exercises were opened with an original temperance song by Mrs. M. F. Lovering, after which the Chair-man made some able remarks and read a poem. He was followed by Mr. Dill, Mr. Wright, Prof. J. M. Garst, Mr. Merrill, Mrs. Merrifield, Mr. Ridell, Mrs. Leslle, Mrs. Chapman. In the afternoon the exercises were opened with an invocation by Mrs. Dr. Robbins. Mrs. Jenuic K. D. Conant (of Sectland), Mrs. Wilkins, Mrs. Lewis, Mrs. Dr. Whittemore (from Manchester) and Mrs. Leslle gave tests and descriptions, which were fully recog-nized. The hall was well filled with a very attontive and appreciative audience. In the ovening the exercises were opened with a song by the planist, Mrs. Lovering. The Chairman read a poem, after which Dr. Coombs made some ex-cellent remarks. Mrs. M. V. Leslie made a short ad-dress, her closing remarks to the Society for the pres-ent, as she leaves for a four weeks' absence-attend-ing the Etna (Mo.) camp-meeting. Tests were given through the organisms of Mr. McKenzie and Mrs. Wilkins. Closing remarks by Dr. U. K. Mayo. A grand work is being accomplished in these meet-ings, and many skepties and investigators receive positive proof of Immortal life. Meetings are held in this hall every Wednesday afternoon at 3 o'clock.

Married.

In this city, July 29th, by the Rev. E. F. Rexford, Edmund Russell, of Brookline, and Mrs. E. M. Thayer, of Boston.

The BANNER OF LIGHT is not only "the oldest journal in the world devoted to the spir-itual philosophy," but is the most widely-cir-culated, and, as a purveyor of spiritual news and information, is unequalled. The answers to questions in the Message Department are richly worth the price of the yearly subscrip-tion.—Psychic Studies.

The friends of the late Edward S. Wheeler-and they are numerous all over the country-should circu-late freely the Sketch of his Life, that has been care-fully propared by Mr. George A. Bacon, and put in con-venicat pamphiet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

Jy6 13w*

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 county em-braced in the Universal Postal Union.

H. A. Kersey, No. 3 Bigg Market, Newcas-tle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

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Lectures by Gerald Massey. We have received from Mr. Massey a supply of his inter stime Lectures in pamphlet form. The following is a list of

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" What Shall Be My Angel Name ?"
" What Shall Be My Angel Name ?"
" Hack from the Silent Land.".
" What Shall Be My Angel Name ?"
" Gates, Beer Thee."
" Love's Golden Chain," restranged.
" All are Witting Over There."
" Open Those Pearly Gates of Light."
" There are Homes of Ver There."
" On the Mountains of Light."
" There are Homes of Ver There."
" On the Mountains of Light."
" There are Homes of Ver There."
" On the Mountains of Light."
" There are Homes of Ver There."
" Or the Mountains of Light."
" There are Homes of Ver There."
" Or the Mountains of Light."
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BANNER OF LIGHT.

Messuge Depurtment.

TP It should be distinctly understood that the Mesances publication in this Department junicate that spirits carry with them to the life beyond the characteristics of their earthly them to the life beyond the characteristics of their earthly investigation of the spin state of existence. We ask from reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they proceed to recover the instance of their aprilt friends will vorify them by inform-ing side of the fragment for the spirit should be inform-ing is of the fragment claim of the spirit should be inform-ing is of the fragment for the spirit should be inform-ing is of the fragment for the spirit should be inform-ing is of the fragment of the spirit should be addressed to the fragment must be addressed to Coliv & Ricci, proprietors of the HANNER OF Light, and not, in any case, to the mediums.

The Free-Oircle Meetings

Held at this office have been suspended for the summer. They will be resumed, as usual, in the fall-Mrs. Longley beginning her séances on Tuesday, Sept. 17th, and Mrs. Smith on Friday, Sept. 20th.

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held May 21st, 1889. Spirit Invocation.

Spirit Invocation. Ohi thou Supreme Spirit of all Life and Being, our Father, who art all goodness, our Mother, who art all love, we are thy children, and we turn to thee trust-ingly and with confidence, even as the little ones of earth turn to their tender parents for sympathy and for affection. Our hearts go out to thee, asking that they may receive light and understanding and knowl-edge of thy truth; for ohi thou art the Omnipotent One, whose ways are just, whose have are grand, whose works are glorious. We see the display of thy handlwork on every side; wherever we may gaze throughout the universe there are evidences of thy skill and of thy grandour of spiritual power; and ohi our handiwork on every side; wherever we may gaze throughout the universe there are evidences of thy skill and of thy grandeau of spiritual power; and oh! our God, who art all wise and loving and kind, we feel that we are in thy presence daily, ay, even hourly, and at all times there is no escape from thy watchful eye, and that thy spirit doth brood throughout the universe, and even in the heart of man maketh itself known. Oh! may we at this time, and through every moment of our lives, realize our dependence upon the spirit, upon that which is vital and lasting and grand, upon that great intelligence and over-ruling power which we call God, because we may recognize its majesty and understand that it is infinite, even though we nay not comprehend in fullness that which it is and that which it thas accomplished. Oh! may we become open in thought and aspiration, receptive in spirits to the high and holy instructions that are brought down to us from minds and intelli-gences beyond. May we aspire upward, seeking for more light and truth and understanding from day to day, that our spirits may grow in sweetness, in depth, in quality, and become undided in higher attributes as the years go by. We would welcome those who return from the spiritual life, and ask, oh! Father, that they may be given power and opportunity to make their blessed missions known to earth. May the sad be comforted and uplifted i may the weary be given peace and rest, and those who mourn receive that consolation which the world of light and beauty alone can give. We asking to rest upon all, now and forevermore. Amen.

Robert Anderson.

[To the Chairman:] Well, Tony, my boy, how do you do? I am glad to see friends here on do you do? I am glad to see friends here on this platform. Brother Longley, I thank you for your song. [To the reporter:] Miss Chace, I am happy to greet you. It does me a world of good to come back to this circle-room, and to once more speak to my friends. A long time has elapsed since I sent out any words through these means, and some of my friends have been asking mentally what has become of me and asking mentally what has become of me and where I am, and have I lost interest in them and in the spiritual cause.

My work was not very extensive in that line when here; I was limited by conditions of a material nature that kept me from doing all that I wished to do for the cause of Spiritual-ism, but my heart and soul were in that cause, ism, but my heart and soul were in that cause, and whenever I could I sent out some influ-ence or spoke my word and gave my thought in its defense. I have always held this circle-room very close to my heart, for I have known of its good work, and I have felt that this was holy ground, that one might feel almost sancti-tied by standing here, either in the spirit or in the mortal form the mortal form.

l'o-day, as I look around me, it seems almost strange, for I find changes have taken place since I spoke before through these fips, and that some of those whom I knew on this side who were working in the defense of truth, have passed over to the great beyond; from my own immediate family have come near and dear ones since I passed on; but thanks be to the angel-world and to God, there is room over there for all who come; there are homes for each one, and there is opportunity for all to grow and develop themselves into something more grand and beautiful because of this great change. who were working in the defense of truth, have change.

see double to-day, my friend, for a

contents; oceans upon oceans, so to speak, of truth which he has yet to cross; consequently he is very far from being an infinite mind or soul. Finite man cannot comprehend the infinite because he has not the capacity for taking

spirit exists to-day just as much in the mor-tal form as it does in the eternal world. You all are spirits, individualized, conscious entities, all are spirits, individualized, conscious entities, capable of understanding very much more than you comprehend to-day, but because of the lim-itations which matter flings around you you cannot expand in this comprehension. By-and-bye, when you have thrown off the physical form, you will begin to gain in knowledge, to press on in the attatument of wisdom and truth, and to grow in spirit more fully than you can do on earth; but it does not follow that you at once become infinite, that you have gained all understanding, all wisdom and knowl-edge, because you have become a spirit in the immortal world. It will be many, many zons of ages before you can begin to call yourselves anywhere near the infinite kingdom of knowl-edge and of truth; and therefore we say you edge and of truth; and therefore we say you cannof comprehend God only in this sense: that it is intelligent *Mind* that governs and con-trols the universe, that it is omnipotent Love that sways the worlds, that it is omnipresent Truth that controls and regulates systems and laws, that it is eternal Wisdom that guides all things, and that this infinite love and intelli-gence and wisdom and truth may be as fully alive in the heart of man as it is in the bosom of a glowing world, and just as active and use-ful in the depths of an atom that is doing its work, filling its place in the universe, as it is in some glorious system beyond the stars, an in-finitude so vast and deep and high that the mortal or immortal spirit cannot possibly sound its depths and soar to its height. What we shall become by-and-bye, when we have rounded out all the possibilities of our natures, and have grown spiritually so strong and beautiful as to have risen above worlds that are now high be-yond us, to have come into a comprehension of

nature's laws and of her secrets, to have re-vealed to our own understanding her mysteries, so that we can govern and control the forces of the atmosphere and make them subservient to our will, we cannot yet foresee. It may be, then, that we shall begin to comprehend in a meas-ure infinitude, and what the Infinite Soul of all Intelligence, of all Life, really is; but at present ve cannot do this, we must only judge of it by its works.

We know there is intelligent mind manifested throughout the universe, because of the law, the order, the regulation, the evidences of design and skill that are written every where upon nature; and so we reason from this to the belief in a wise, unerring, loving and supreme Spirit, that lives and moves and breathes throughout every atom of matter as well as throughout every force in nature and throughout all parts and spaces of the grand universe itself.

Q.-[By F. H. North, Chicago.] Conceding that it is wrong to commit suicide, wherein lies the punishment?

A.-The punishment, the real, vital, regen-A.—The punishment, the real, vital, regen-erating punishment of every wrong that has been committed, does not lie in that external retribution or discipline that may be brought to the offender by others; it lies within the soul of him who has committed the deed, and will work its sure result. The wrong itself brings its own retribution, and he who com-mits a wrong either against himself or against any other individual, will unswervingly and unmistakably find its punishment coming up within his own soul. Therefore, if one com-mits suicide, and learns after he has become a

assured, how do you reconcile the terms immor-tal and finite 7 Ans.—There may be a difference, and a very inrge one, between the term immortality and that of infinited. We claim—and this expendence; near the provided, y have been undoubtedly designed and brought into existence for this specific purpose, and a cach one must offer man some facility for gain-into existence; for this specific purpose, and a cach one must offer man some facility for gain-ing experience; each one must allord some standeur of thought and of power to those y who shall explore it. We believe that apin-ty out the mortal stage of existence into one soul, but to us it need not be a plurality of that is unceasing; but it does not follow that supreme and eternal. This is something more than immortal alone. The immortal man is constantly-learning, faining experience and knowledge, and grow-ing in understanding. The Infinite Mind has no need to do this because it has all knowledge, and every great opportunities for gaining t finite. Therefore we claim that man now-on this side of life or on the spirit-side-life finite, since he is a creature of progress, a being of advancement, one who can still un-fold in power and gain in knowledge, becauses there are fields upon fields of learning for him to explore, storehouses upon storehouses of wisdom for him to enter and partake of their contents; oceans upon oceans, so to speak, of truth which he has yet to cross; consequently he is very far from being an infinite mind or

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

Report of Public Séance held May 17th, 1889.

George W. Stevens.

I have attended your meetings often, Mr. Chairman, always with an earnest desire to speak to mortals; to-day I am permitted to do so. I find some familiar faces in the audience, and I feel that I am not forgotten.

My purpose is to try and convince some one or to add one more link in the proof of immortal or to add one more link in the proof of immortal-ity. We come here not only for ourselves, but to assist others. Some of my dear friends in earth-life know little of our coming, others have learned something. Now, dear 'friends, we all have an anxious desire that you should be aware of our visits to you. A little while since I entered the hall where many proofs were given of spirit-return, thinking perhaps I might be able to give my name; but I failed. We do not know how much power we may have until we attempt to use it.

We do not know now much power we may have until we attempt to use it. Mary stands beside me, one of the relatives, desirous of making herself known. In Somerville I shall be remembered, also here in Boston. We love to come into these meetings to gain in knowledge, and also we gain by gathering magnetism from each one. Lam benny in put on the start home and Lam also

I am happy in my spirit home, and I am also satisfied with what was done after I left the old mortal form. Many times I have felt while old mortal form. Many times I have felt while on earth that there must be something beyond this life, but, like many others, I could not comprehend what that might be. Now it is all made plain. Many in the physical we often hear speak these words: "No; I feel they can-not return to earth." We would say, again and again, we are with you much of our time. George W. Stevens.

James Bourge.

When I saw the gentleman stepping up here I thought I should get ahead of him, but I found I must wait my own time. I have been here once before, a number of years ago, but I find I did not accomplish what I started for. We in the spirit never lose our courage; we still persevere. I would like to reach some of the boys on the Baltimore and Ohio road that I used to come in contact with so often while l used to come in contact with so often while dwelling in earthly life. I left the old form very suddenly; I suppose

the cars had something to do with it. It was an accident, as it is called in mortal life. I found on entering spirit-life, to my great sur-prise, how easily we could return to earth. Return? It seems to us we are here. Only a step from you, and that step I hardly know how to place. Just a wish, a thought, and we are with you; it certainly cannot be far.

The boys and myself often spoke of being sent out suddenly, as we would hear of acci-dents, but little did I think I should go that Yet I found a better country than you way. have here.

have here. In Zanesville, Ohio, I would like to meet some of the dear friends. 1 know I am not forgotten there, although it is quite a number of years since 1 left this life. I was satisfied with the way they disposed of my effects, and with the way they disposed of my effects, and also with the spot where they placed the body. It makes little difference to us what they do with the old house we have left. Grand it is to feel we shall know each other there, and seemingly we are but such a little way from you. I have been into meetings in different places, hoping through some channel I should be able to find come of my come people but I have foiled thus

possible for us to enumerate them, therefore I will not endeavor to. I am often in the halls and hear what I term a good lecture, which I do enjoy. You in the body are looking for what you call tests. We speak of them as proofs that we do come into your homes, that we do walk beside you, and visit you wherever there is power given us to come. I know it was said, even while I dwelt in the mortal, many times: "What proof have you that they come to you?" I turn again and ask: What proof have you of anything that you know on earth? You may look at an object and say? "I know it is such a thing." But perhaps we would say to you: "There imay be some trouble with the option nerve, therefore you are not sure of it." There is as much reason in this as in some things that are put forth by mortals. I understood a great deal concerning spirit communion while dwell-ing here, but I found on entering spirit-life I knew very little compared to what there is to learn. I know I shall be remembered in. East Boslearn.

I know I shall be remembered in. East Boston by many friends; and also in this good city I have walked by the side of many whom city I have walked by the side of many whom I hold in dear remembrance, for the tie of af-fection is never severed. How gladly would I come into conversation with the loved ones, but I find often, as I approach them, that it is impossible for me to make my presence known. Never thre in good works, dear friends; go on and learn all you can, for you will feel more light breaking in upon you as you learn of the spirit-world day by day. What is termed Spir-itualism is making a great inroad upon the old

spirit work day by day. If the is to inclusion is the old itualism is making a great inroad upon the old theology; people are learning more of the beautiful beyond, are holding more communion with the dear ones that have gone. I have said many times in my own soul that if possible I would make them know in the home that I did return. I am greatly obliged for the few mo-ments given to me. Joseph M. Gardner.

Flavilla E. Whittaker.

[To the Chairman :] Kind sir, I would like to leave a few words for my dear husband. I know he would say: Do you come to the home? Yes, often; and I know of the loneliness. I Yes, often; and I know of the loneliness. I know of the sadness that has overshadowed your soul since I left you, only a few months since — I can hardly tell how long — the time seems very short, as I have been so anxious to make my presence felt in the home. And Charles, I well understand of the changes that have come since I passed out. Dear loving friends are here to-day from my old home in Rockland that I know would wish to be remembered to you. I know of the sick-ness that came to the mother. I know of the change that you have made--of the lady that came into the home. Many times, as I have stood there beside her, her own dear husband has stood by her in spirit-form, anxious to make

has stood by her in spirit-form, anxious to make has stood by her in spirit-form, anxious to make his presence felt. Much rather would I commune with you pri-vately; but I have waited and waited, until it seemed as if I could wait no longer. I have entered as if i could wait no fonger. I have entered this room with other spirits, hoping some one would just speak of me here, but never have I heard my name spoken. To-day, through the kindness of the Spirit-Chairman, I am able to speak to you. These few words are through the kindness of the Spirit-Chairman, I am able to speak to you. These few words are for you alone, hoping you will feel me nearer and nearer still. As changes come to you I know 1 shall be permitted to be with you, and through all good influences to assist you. Look up, and feel that I am not far from you. I have seen you about your daily labor, when it has been so hard for you as your thoughts would go away to me, and many times in spirit have you held com-munion with me, when I feel you may not have been able to realize it was me. I have stood so near to you many times as you have come to the home. As I said, I have seen the ohanges, and I do approve of them. I know it was the best you could do under the circum-stances, for it is hard for you, as you need some one to rely upon a little and to advise with. Happy, happy life! Happy were the years that flitted away as we dwelt together—only a few, but still we were happy. Charles, I wish you would listen for the tiny raps, as I have been able to make some in our room. I feel it, will be a comfort to you to real-ize that I am so near you. I am happy in my spirit-home, and I hope through the good paper this message will reach my loved ones in Rockland. Me. But, Charles.

through the good paper this message will reach my loved ones in Rockland, Me. But, Charles, as I said, these words are expressly for you. I have not a great deal to say, as you know I would much rather not come in public. Fla-villa E. Whittaker.

Charles Fenclosa.

The lady made a great effort to speak to-day, and through the assistance of other spirits she was able to do so. You must understand that we need assistance in spirit-life from others who have long dwelt there, who have more AUGUST 17, 1889.

come I know you often feel: "Does Elbridge know of what is passing here?" Whop we are in earth-life we know all; in spirit-life your trials cannot reach us. But through the laws of trials cannot reach us. But through the laws of attraction are we taken to you vory often, and try in overy way to make some manifestation that you may know we are with you. Many dear ones stand beside me wishing to be re-membered to you in your homes far away. And oh! how quickly do we come to you. As has been said, the vell is very thin between

And on now quickly do we could to your his inas been said, the vell is very thin between us. In the meeting a short while ago a disap-pointment came to me, for I felt pretty sure I should be able to speak my name, but I failed again; therefore, mortals, you must under-stand that we in spirit get many disappoint-ments--not in our spirit-homes, but as we enter earth-life. The greatest disappointment that overtakes us is when we come so often and you do not know it. We try and try again to make some manifestation that you may know is not made by mortals but is from the spirit. We are so near, walking beside you much of the time, still you khow not of it. You will want to know if I come often into the homes. Yes, dear children, I do come often, for your own spirits attract me there. I am happy in my spirit home, and I would say to you: learn what you can in this life, for it is a shadow, and soon is past, while the life to come is to be forever, and no more sepa-rations will trouble us. Elbridge Eaton.

Eliza Richards.

There are many friends who would be glad to hear from me, who hardly know what it means when anything is said about spirits re-turning to earth, but you will readily under-stand that mortals are learning more and more of holding sweet communion with those who have gone before. I have often felt as I have come into my home: "Why do they take so little notice of me? and I have learned to know it is because

nome: Why do they take so httle notice of me? and I have learned to know it is because they do not understand of our coming. I am very happy when I find there is a channel open that the dear spirits can speak through, aside from myself, for I love to see others aside from myself, for 1 love to see athers happy in coming into communication. I have been into many circles as a listener, for we have the privilege of going wherever we will. I have also conversed with dear spirits that have gone on before me, and they have told me many things that I knew not of when in physical life. There is very much to learn in the spirit-life. How many times has dear father said: "This

How many times has dear father said: "This life is a life of questions: one answered, brings another." How true it is, the spirit is ever reaching onward and upward for a little more light. Receive what has been given you here, and reach out again, for the dear ones are close baside you. beside vou.

beside you. How little you understand of our coming! Why, sometimes it seems to me as if I did not leave the earth. I know we must be in our own abiding home a part of the time, but we flit so easily by your side, and at times we hardly leave you. I have been so anxious to make them know that I come to the little gathrings and that I have at one time been able to just speak my name. Speaking our names is like passing you a plate of food, and you just get a taste of it and wish for more; we are not satisfied.

satisfied. I am so thankful that I could take con-trol, and I am thankful also for the privilege extended to me to-day. But a little while since a manifestation came up in the home, and they could hardly understand whether it came from spirit or mortal. Then I say again, try the spirits, and see from which it near come and you will rast assured in time may come, and you will rest assured in time we are working continually on the spirit-side. Eliza Richards, Boston.

George Carr.

George Carr. I hardly know, Mr. Chairman, how to take control, but if the red men will stand close enough—the dear old chiefs—I feel I shall not make a failure. I am very glad, Mr. Chairman, that your doors are open for us. I did not understand, when dwelling in the mortal, how this control of a spirit in the flesh by one out of it was accom-plished. Friends, you'll all have to learn it after you leave the old lump of clay; and then you will be surprised to find how real, how nat-ural you feel as you look back on what I might term the other man. We gaze upon that form term the other man. We gaze upon that form even as you mortals do, knowing it is the tene-ment we have vacated, and we have no wish to return into it again, no love for it; the affection

return into it again, no love for it; the affection clings to the new. How strange it seemed to me for a while as I entered earth-life! All I had to do, apparently, was to pass from one room to another, and I could hear the voices and see people moving about, taking very little notice of anything but

I look before me I see the friends who are pres-ent in the body, and I behold the old familiar hall and its objects that were known to me so well in times past; then I look again and see the spiritual side. So far as I can tell, the

well in times past; then I look again and see the spiritual side. So far as I can tell, the spiritual side of most places and of most people is a little better and brighter than the material side; that is, I mean it can be seen more clear-ly by a spirit on this side. Now, the spiritual side of this room to-day looks very different from the material side. I do not see walls enclosing your seats, and, com-paratively speaking, a few individuals on those seats. I see an open place that extends quite a distance into the atmosphere, and I see a great many people gathered here to listen to words that may be spoken—not so much to mine, I suppose, but to those wiser words that will be spoken after I have gone, words spoken and influences given out by wise spirits who are here acting as missionaries. Well, then, I know that in every meeting at this place, and in every meeting where the spiritual work goes on, spiritual food is of-fered to the hungry and those in need; the people that come in the material are very few compared to those who come in the spirit, and so voll have a very large audionee. A good people that come in the material are very few compared to those who come in the spirit, and so you have a very large audience. A good many minds take up what is given, and I sup-pose make the most of it. Now here, to me, is a beautiful scene, because I see so many eager faces and earnest minds, ready to catch some gleam of truth and to learn how to come back to their friends, and also get light upon their own condition in the spirit; and I say to you of earth you have little conception of what this spiritual work of our cause is, of what the mission of returning angels is—to the earth and to spirits alike. and to spirits alike.

and to spirits alike. Well, my friend, I did not come to give an extended speech to day, but I came to send my love to all my friends and to my children. I wish them to know I have not gone so far away but that I can learn of their doings, and how life fares with them. I want them to know that I am not so eager to study the worlds and enneed havend but what I can come hack with that I am not so eager to study the worlds and spaces beyond but what I can come back with love for them in my heart. And I say the same to all my friends. I remember each one; I bring them greeting; I want them to understand that life is broad and grand and free, and that as they aspire in spirit and reach out in mind to know something more of life, to become something better for themselves, to grow inte-riorly, so as to grasp some of the lessons of ex-istence, they will rise higher and become more fitted to understand and enjoy this great uni-

fitted to understand and enjoy this great uni-verse of spiritual life that is before them. I would like to have you tell my good Bro. Colby that I send him my best greeting and affection, and say to him: Be of good cheer. I aucetion, and say to him: Be of good cheer. 1 know that he has many trials and perplexi-ties to stand—that sometimes life seems hard and its crosses heavy; but he is doing the work of the angel-world, and is supported by a grand following of wise and good spirits, who will sustain him through his tribulations and labors, and greet him faithfully and kindly on the other side when he joins their angel band. Robert Anderson. Robert Anderson.

Questions and Answers.

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

QUES .- In the BANNER OF LIGHT of March QUES.—In the BANNER OF LIGHT of March 30th is an answer to the question "If God is a personality, and as such created all things," etc., which closes with the significant peroration: "Yet when we have said all this, and might say much more concerning the theme, we could not is the Infinite, because we ourselves are finite." etc. If spirit is immortal, as we are constantly

suicide, and learns after he spirit, decarnated from the flesh, that he has done wrong, that he should have remained on earth until in the fullness of time nature

earth until in the fullness of time nature should have done its own work and released his spirit from the body, he will feel a vital unrest stirring his whole being, and consequently he cannot be at ease anywhere. This will bring punishment to him for having done wrong to himself and possibly to others; his interior perceptions will become opened; the man will see clearly and unmistakably where he might have accomplished good work by remaining in the body; where he might have fulfilled duties which he has shirked by committing that deed; where he could have set an example of patience and fortitude and courage to others that might and fortitude and courage to others that might have been of great use; while on the contrary he has shown himself to be a coward. Perhaps he has shown hinself to be a coward. Te haps he has willfully and designedly cut the cord which held him to the body, and therefore de-prived himself of certain experiences which he really required, before he could come into an really required, before he could come into an understanding and enjoyment of the spiritual life and its conditions. What is the result? The man is unhappy, restless, undecided, he cannot rise to the spiritual world, where all is light and beauty and peace, because he feels he does not belong there; he has not become prepared for it; he is not ready to partake of its employments and its duties, and he cannot come back into the body and take up again its experiences because he has cut himself off from that discipline. He may attach himself to some medium and try to gain through that agency some knowledge and experience that he requires, perhaps for his spiritual unfold-ment; but he finds himself even in that condition not able to do all that he should do, or to gain all that he should gain; therefore he is unhappy and disturbed. Very well; is not this retribution? Is it not punishment for that which he has done? He feels himself to be a coward, tries to shrink away from the contemplation of limself and of that which he has done. Yet he cannot get away from him-self; he must face the past, face his own life, and consequently he does not fail to do so. This is not only punishment for committing the deed, but it is quite sufficient to bring a sting of condemnation to his life such as we should not care to be obliged to meet.

Q.-{By "Inquirer," New York City.] Is the doctrine of the plurality of existences in this or other worlds-which is taught in the East and believed by some Spiritualists-true? And, if true, what is the probable object of these many incarnations?

A.-Personally we believe in the plurality of existences for every spirit, that it may gain ex-perience through an infinite variety of means and places, and thus round itself out ulti-mately into what we may call an infinite exist-ence. But, your correspondent might say, there can be but one infinite intelligence, and that is God. Very well; we will concede there is but one infinite intelligence, but we claim that we are all the children of God, and if so, we must partake, even through the law of in-heritance, of the nature and likeness, the works and parts of our creator or our parent, therefore we must have a germ of infinitude within us, even though it takes centuries, ay, even millions of years, for its unfoldment. Very well; we believe that all souls have, or will have, the opportunity and the pleasure of gaining an experience through various worlds and various instrumentalities. We do not be-lieve that the spirit will be confined to one tworld after its passage from this earth, any A .- Personally we believe in the plurality of

some of my own people, but I have failed thus far, yet I am not discouraged. I trust that through perseverance I shall yet come in contact with some of my dear friends. I have not a very extended message to leave, for I feel I have said enough to make them understand what my motive is in speaking here to day. James Bourge.

Jane F. Atkins.

I know, Mr. Chairman, there is a dear one waiting for a few words from me. It is only a few months, comparatively, since I left the few months, comparatively, since I left the mortal, and twice has he felt that I was near him; he thought he had proof enough to be sure it was J. He was not deceived. These few words are for my dear husband and Rebecca, and I know they will be very glad to hear from me. He has often said: "Why is it you do not make some manifestation at home, that we may know that you are there?" Then bittle taken that to may inclusion a little token that I was instrumental in his would not part with it—no, not for gold

procuring, I know is a treasure to him; he is would not part with it—no, not for gold. The loneliness, the sadness, dear husband, I that have crept over your spirit, I have been conscious of when I have been with you, and that is much of the time. We have a beautiful home beyond, awaiting the loved ones' coming, seemingly like a building, only not built with hands. Oh! how glad I was that I caught a glimpse of the beautiful beyond before the spirit had taken its flight, and I knew full well I should not be alone. The loyed ones came around me, and were so happy to see me and also happy to come into association with those they had left behind. It seemed so real I could hardly understand that I had left the earth, as I looked upon the faces of the dear friends that had long gone before. How sweet the meeting with loved ones there, ready to clasp our hands! I know that sadness wells up in the soul at the parting; but when we learn a little of the beautiful beyond, it takes away a portion of the sadness that creeps over us. And as you learn to realize that we are near you, the sorrow is not so deep. Dear busbapd I have often felt, as I have

us. And as you learn to realize that we are near you, the sorrow is not so deep. Dear husband, I have often felt, as I have stood by you, that you do not feel as you did before you learned of my coming once before, when I left the little token for you. Before that, how sad and lonely you were! I prom-ised to give Rebecca something again, and now I send love and greetings to her also, and I wish to be remembered to the dear friends and neighbors, for they were very kind. Willing. hands did all that could be done for me, and as the Angel of Life came and rapped at the door

hands did all that could be done for me, and as the Angel of Life came and rapped at the door I know there were tears dropped for me. I am happy, dear husband, in my spirit-home, and through the help of the angels do I come to you often, trying to bring greetings every day to you, as you call them days. We know not of the time as you do here, for we have no nights like yours. I wish to say again: Come into communica-tion with me whenever you can, even in your

I wish to say again: Come into communica-tion with me whenever you can, even in your own homes, as much as possible. And when-ever there is an opportunity I wish you would visit the halls where meetings are held. In our place there are not so many privileges as in some cities, but I know you will go to the camp-ground, where, perhaps, I may be able to commune with you as I have done before. Jane. F. Atkins. My husband is Capt. Atkins, of Provincetown.

speak, and have waited long, hoping some one would help me to take control, and I have been enabled to do so at last.

enabled to do so at last. How strange it seemed to me on my first en-tering the atmosphere of earth to hear one spirit and another say that they could speak through a mortal. You little understand the effort we put forth to do it. Some may think it is a very easy task, but how little they know about it. I have been very much entertained in hearing one and another give out kind words for some loving one far away. but there is more in hearing one and another give out kind words for some loving one far away; but there is more satisfaction in speaking for one's self. Not one dwells in spirit-life but has an anxious feeling to reach some one yet dwelling in the mortal; and there are very few but what some one would be glad to hear from if they could only believe in their coming. I have many friends in old Salem who I know have not forgotten me, although I passed away many hundreds of miles from here. My friends live there, the most of them, only a few

friends live there, the most of them, only a few have crossed over, yet I made friends far away in Switzerland where I left the body. I have stood by mediums many times when they have been upon the platform, hoping I might even give my name. But a few days since, I should say, I stood close by the side of a medium who was giving out name after name, but I could not give mine, or else they could not read it. I can hardly tell which.

not give mine, or else they could not read it. I can hardly tell which. I am very happy in my spirit-home, but I have a desire to come to earth. Come? Why! iOseems we are here. Only a little way, and we can almost penetrate through the filmy mist that comes up and separates you mortals from us. But a short time since I stood beside the old red man, the guide who was giving forth name after name. Swift Arrow is the name, and it is a pretty correct one, too. I was una-ble to make my presence known at that period, and a kind spirit said to me: "Come with me, and get as near the medium as possible, and perhaps you will be able to control." So I have made another attempt to-day, with the hope that my friends will learn of my desire to communicate with them. Charles Fenelosa, of Salem, this State; I passed away in Switzer-land many years ago. land many years ago.

Elbridge Eaton.

Elbridge Eaton. The gentleman was using so much power, the red men stood gladly by to give out strength. You will find, dear friends, we are all dependent. We need help from the red men. You will need it here, and they are will-ing to give out to each side of life. How grand it is to feel that they are so kind, so good, and always ready to come to the rescue. I did not understand so much as I thought I did before leaving the earth-form in regard to spirit-re-turn. I did feel they were around me, but as for knowing it I did not. I have learned much since I passed over, and there is much for me to learn to-day. I should not come upon this platform to speak if I could come into com-muion with my dear wife and children in Chat-tanooga, Tennessee. It is impossible for me to reach them just at present, although I hope I may do so in time. I also have many friends in this States. Mina; I know you were disappointed, and so wee I the two count of communicate tographer

visit the halls where meetings are held. In our place there are not so many privileges as in some cities, but I know you will go to the camp-ground, where, perhaps, I may be able to commune with you as I have done before. Jane F. Atkins. My husband is Capt. Atkins, of Provincetown. While the lady was speaking I stood looking upon one and another of the dear spirit that throng this room. How little you understand, friends, how many are here. It would be im-

about, taking very little notice of anything but what is termed material. We would like to come into communication with our friends in some way. We have been far away in New York, in Philadelphia and differ-ent places, hoping through some channel to reach our own, but without avail. To-day, as I had an invitation extended to me, I was only too glad to accept it, hardly knowing whether I could proceed or not, but with the aid of those about me I feel I shall not make a failure. Sarah stands beside me, hoping she may in

Sarah stands beside me, hoping she may in time be able to give a message to the dear friends yet dwelling here, sending greetings to those at home, and also making the request that they will do their part to come into communication with us.

I am very thankful, Mr. Chairman, that you have this institution, not wholly for mortals but for us also. A little selfish, I presume you will say. We partake of the earth and of earthli-ness while we stand in your midst, but when we leave you we carry away no selfishness with us, not by any means. George Carr.

Sarah Bartlett.

I am very anxious to reach some loving ones who are waiting to hear from those gone on before. Only a short time neel felt I made my presence known, but ne are not I made my presence known, but the are not always sure whether they sense us or no; we look at the spirit of the mortals, and sometimes are assured that they recognize our presence; at other times we cannot readily understand if it is so or not. Oh! how sweet it is to feel, as we look upon their faces, that in a little while we will all be together again, and that many lowed ones are writing worder to shear the head

we will all be together again, and that many loved ones are waiting yonder to clasp the hand of the dear one that has gone. As I glance down into the first aisle I see a group of four children, then a fifth, sixth and seventh; they come together and seem to be of one family. Why should the Angel of Life rap at the door so many times? Mortals cannot answer the question, neither can we of the spirit-life. The Great Father himself knew best as he called these little ones home. They have vanished now, all but three, from my sight, and as I turn again I see eager faces up-turned here, hoping they may make their pres-ence known. But how often do we fail; yet we persevere, hoping in time to do so, not only at home, but in the homes, for in more than one home will they be glad to hear from us. I do not refer to one only; there are many that are eager to demonstrate their continued exare eager to demonstrate their continued ex-

istence. But a little while since, in Philadelphia, I

But a little while since, in Philadelphia, I was in a meeting, and I came very near the mediums. God bless them! And how thank-ful I have been that there is a channel pro-vided for all to speak through. I wish it to be understood here by you mor-tals that I confine myself not wholly to my loved ones. I come to all. I love the whole world, and I bring greetings for all, for most of my close relatives have crossed over; some dis-tant ones yet remain in the body. I think I shall be remembered in Batavia, N. Y. Sarah Bartlett. Bartlett.

Mehitable Bryant.

The Spirit-Chairman kindly asked me to speak to-day, saying: "You will find it will help you, and also give some of your dear ones a lit-tle light concerning the beyond;" and I took

BANNER OF LIGHT.



I hope this will reach Dr. Dyer. I want you to say Jerry Mann is here, and I do feel first-rate. I'm going to thank everybody I meet on the way back that had anything to do with my coming here. I thank you, Mr. Chairman, and the Spirit-Chairman for his great kindness in tell-ing me I could speak to-day. I guess he'll thirfk I'm learning something the other side— that is, the doctor. Good afternoon.

you know how?



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Fanny Giles.

Fanny Giles. I have been asked mentally a number of times to send a letter; it makes very little difference whether you call it a letter or a message. I wish to speak to my dear, lov-ing friends. Mother, father, all—I send greet-ings to you to-day. Do not think this is the first time I have been in this hall. I have come here to listen to what others have said, hoping I might learn a little, so that I could control some instrument nearer home. Mother, do try to come into communication with me in some way. I know you don't have the same do try to come into communication with me in some way. I know you do n't have the same privileges that Aunt Fanny does, but do grasp an opportunity whenever you can. I am so happy in my spirit-home. Little children come around us here, so eager to speak in these meetings; for they are permitted the same as we are, and it is beautiful to look into their sunny faces and see them so happy. Father, I wish I could make you understand when I come into the home. I have tried, oh! so many times, to have you listen to the little sounds that have been made, even in your own

so many times, to have you instant to the intervery room. Do not pass them by unheeded. We nust work through sounds, or, as you might say, talk through sounds, for they all mean something.

something. Mother, I know how anxious you have been to learn something of where I have gone. It hother, I know now anxious you have been to learn something of where I have gone. It seems a long time to you, each one in the home, since Fanny left you, but it is a short period to me; as I enter earth it seems a little while; but J have never left you long at a time, I am drawn to you so often, and when trials come, or when you feel badly in the physical, then am I attracted so strongly to my home, not yours alone; I feel it is my home just as much as when I dwelt in the form. I have been to Uncle Thomas's house, and he is feeling badly; it seems to us that the Angel of Life is very near. I know you wonder many times how long it will last. It is not re-vealed to the angels. We do see further and clearer than you mortals, but not to the end of life; that is not given to us. How strange it seems to me to be speaking here in public, which I would not have done when in the form; but I seek to reach my loved ones, and it is beautiful to feel that the ohannel is so free, and you mare so kind to listen to us and give us of your magnetism.

obannel is so free, and you are so kind to listen to us and give us of your magnetism. I hope this may reach my dear father, Charles Giles, of Booth Bay, Me. Fanny Giles. May 3d.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. May 24.--William Parkerson; Thomas Hatch; Jessie Cor-win; Luoy Answorth; Bowman Saller; Abel Parkhurst; Susan Kont; Ethel Forter; Anile Cummings; Ell Rand; Ell zabeth Davis.

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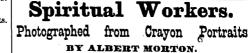
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BANNER OF LIGHT.

[Continued from Afth paye.]

Banner of Bight.

BOSTON, SATURDAY, AUGUST 17, 1889. Why the Sloux Have Signed.

The Boston Herald for Aug. 7th devotes over a column of its space to a report of an interview held at the Parker House by one of its representatives with

Dr. T. A. Bland, of Washington, editor of the Council

Fire, and the Secretary of the National Indian Defense Association-which organization has a membership

of about one thousand in this country. In the course of the conversation it transpired that the agreement which the Indians are reported to have signed is a compromise between the Dakota delegation that was in Washington last year and the National Indian Defense Association, and a substi-tute for the bill prepared by the Association at the re-quest of the Indians. This latter bill proposed to pay the Indians \$11,000,000 for 11,000,000 acres of land, and to furnish the schools and other things enumerated under the treaty of 1868.

under the treaty of 1868. Dr. Bland said: "If the Sloux have yielded, the paragraph [in the dispatch] which quotes Chief Gall's utterances explains why the Sloux did so. No doubt the Commissioners have told these Indians that if they

of about one thousand in this country.

[Continued from fifth paye.] net powers is giving proof of the life beyond, and adding to the inferest of the conference by her carn-est remarks. We gladly welcome her to our camp and rostrum. Tucaday, Aug. ath.-Conference opened by the chairman, Dr. J. C. Street, followed by Mr. M. M. Toussy, Judgo McCornick, Hon. Bidney Ipan and A. B. Hichmond. The exercises were closed by Waiter Howell. Hon. Sidney Dean closed his labors with us for this season this afternoon. An unusually large audience greeted him, and were decply moved by his discourse, which was full of human sympathy and broad philan-thropy. The hearts of the people seemed to melt and peaker and hearers were at once brought into the closest sympathy. After a duct by Mr. J. T. Lillie and Mrs. Anna Orvis, the speaker announced his subject, "The Soul." His reasoning was that back of hereditary influ-free to work out its condition, and impress and ex-press itself as a factor in the great, eternal spheres of life and belog-free to exait the action of the will as a factor in the achievements of life, and to plead with tearful enness for amore general and positive exercise of the principles of fraternal love, and that broad human sympathy the binds all hearts as one family of loving and kind brothers and sisters. When this condition obtains there will be a millennium on earth. At the close of the discourse Mr. Lillie and Mrs.

the commissioners have told these human that it troy did n't sign the agreement their property would be con-fiscated by the government. Chief Gall went to a Bis-marck lawyer for confirmation of the power of this threat, and of course he was told that the government could do as was said. This, and this alone, is the rea-son why Chief Gall and John Grass'signed the agree-ment? Son why chief each and some Grass signed the agree-ment." To the reporter's question: "What are the objec-tions, if any, of the National Indian Defense Associa-tion to the agreement?" Dr. Bland replied that the Association had no objections to the agreement if all its provisions were liberally construed, but he consid-ered that the course of Secretary of the Interior Noble had been singularly non-committal regarding the 17th section of the agreement. So singular had this ap-peared that the Association, as represented by Messrs. Alexander Kent, H. B. Moulton and Dr. B., addressed a letter to the Secretary, in which the following queries were categorically put regarding his idea of the con-struction of that section: "1. As to whether or not the money to support the schools

family of loving and kind brothers and sisters. When this condition obtains there will be a millennium on earth. At the close of the discourse Mr. Lillie and Mrs. Orvis sang "Beckoning Hands." Mr. Dean has won the esteem of many hearts, and departs with our blessing and best wishes. Wednesday, 7th.—J. Frank Baxter made his first address this P. M. He is no stranger upon our ros-trum; we always anticipate a rare treat when he is expected, and are not disappointed. He prefaced his discourse to-day by reading a poem entitled "The Game of Life;" then sang and played, "On the Bridge." His lecture was upon, "The Posi-tion and Tendency of Modern, Liberal and Spiritual Thought." In answer to the question, "What good has Spiritualism done?" he said: "It has alridged the river of death and lighted it; it has allayed super-stition; it has encouraged humanity to action and aspiration. It has given an impetus to free thought, to woman a broader freedom, to the world new Inven-tions, and revealed blidden laws. It has warned of danger, healed the sick, reformed and uplifted the erring, given hope to the bereaved and to the suffer-ing. It stands at the climax of all past religions." – Mr. Baxter closed with the song. "My Angel Friends." A large number of platform tests were then given, all of which were recognized by persons in the audience. Thursday, Aug. 8th.—There was quite a flutter of curiosity manifested among the people at the rumor

struction of that section: "1. As to whether or not the money to support the schools for twenty years is to be supplied by the government under-the treaty of 1808, or charged to and deducted from the fund-to accrue from the sale of 11,000,000 scress of land, to be ceded by the Bloux under the provision of this act. "2. Whether or not the cost of the cows, buils, agricul-tural implements, schools, etc., provided for in sec. If of said act is to be charged to and deducted from the moneys arts-ing from the sale of the said 11,000,000 acres of land, or paid for by the government out of moneys due said Indians un-der the treaty of 1868." This letter bringing out no centy, they called on him for by the government out of moneys due said indians un-der the treaty of 1888." This letter bringing out no reply, they called on him with no better success—he refusing to commit himself to any extent except the admission that the President had directed that the construction of sec. 17 should be left to the commissioners. The Association informed the Secretary that any interpretation by the commis-sioners would not be binding on the government, and that unless an official construction of the meaning of the section was made by the government, in advance of the request for the Indians' signatures, the asso-clation would advise the Indians of the danger of subsequent illiberal construction of the rate exc. of the agreement. This its officers did; but at once ma-chinery was set to work by the authorities to prevent communication between the N. I. D. A. and the In-dians. To the suppression of these warning letters, in-structing the Indians that if anything was promised them, the demand that the commissioner show a paper from the President saying so. Dr. Bland attributes the success of the commissioners in overcoming their objections to the bill.

Friends." A large number of platform tests were then given, all of which were recognized by persons in the audience. Thursday, Aug. 8th.—There was quite a flutter of curiosity manifested among the people at the rumor that there was to be a marriage in the amphitheatre, and at 10 o'clock A. M. every seat was filled. "Father" Samuel Watson performed the ceremony in a brief and impressive manner, and the happy pair went on their way. Hon. A. B. Richmond, the eminent lawyer, of Mead-ville, Pa., had engaged to give the people a talk (as he termed it) on the "Difference between Magic, or Sleight-of-Hand, and Spiritual Manifestations." The account of this gentleman's conversion to a bellef in Spiritualism at this camp, during a former season, has atready appeared in THE BANNER. Though Mr. Richmond's head is silvered with age, yet through this new baptism of Truth "his youth is renewed like the eagle"; he steps with that elasticity born of a new hope, and his face is fairly radiant with happiness and good-will to all mankind. He was introduced by Chairman Dr. J. C. Street, and handled his subject with a masterly power, giving his experience in the study of magic, and relating what he had seen of spiritual manifestations, explaining how utterly im-possible it would be to counterfeit the communications and manifestations given through media, which evince an intelligent source and many times convey facts unknown to us before. He said he did not appear before us as an inspirational speaker; he had no in-spiritual which was to acquit or sentence a human being to punishment by death. So earnest did he become in pleading for the cause he loved that he for-got himself and 'brought this house down''by saying: " Now, genteman of the ju—" Bethinking himself before he had fully spoken the word *jury*, he begged pardon, saying he *thought* his feet were on his 'native heath." In the afternoon Rev. Samuel Watson, of Memphis. Tenn., who was a minister in the Methodist church for fifty years, occupied the platform and spoke upon:

them, to demand that the commissioner show a paper from the President saying so, Dr. Bland attributes the success of the commissioners in overcoming their objections to the bill. He now believes that the only hope for justice for the red man in this case is to hold the Government rigor-ously to the construction given by Gen. Crook to Sec-tion 17: The matter being stated in *The Herald* re-port as follows: "The Association's letter reached Red Cloud before the commissioners arrived at Pine Ridge agency. He sent one of his head men post haste to Rosebud agency to confer with the Indians there. This head man asked Gen. Crook in open council if the money to support the schools for twenty years and pay for the other things mentioned in Sec. 17 of the agreement was to come out of the Government under the treaty of 1868, or to come out of the Sloux under the present agreement. Gen. Crook replied that of course the Government would furnish such money, and that the Sloux would not be saddled with the expense at all. The Indian evidently asked him then whether he had authority for such a promise, and Gen. Crook replied that what he said would be seen by the President, and if the President did not approve of his promise, the agreement under such efreumstances would not be valid. Therefore the construction of Sec. 17 made by the commissioners was, in accordance with Secretary Noble's statement, that the President had directed such liberty of construction; hence it would be an act of infamous bad faith for the Government not to stand by Gen. Crook's promise to the Indians. Neverthe-less, I am afraid that the whole affair is a subterfuge on the part of the Government, by which it is hoped to secure the advantages of the former obnoxious bill under false pretences. We propose to do all in our power to see that the Government stands by the con-struction which the commissioners have verbally made."

tribunal which was to aquit or sentence a human become in pleading for the cause he loved that he for the pleading for the cause he loved that he for the pleading for the cause he loved that he for the pleading for the cause he loved that he for the pleading for the cause he loved that he for the pleading for the cause he loved that he for the parding sing he throught his end werd of many he begged parding sing he throught his end werd of his needing was an inister in the Methodist church for the regular address was by J. W. Kenyon, his subject hends the pleading for the pleading f

Lake Pleasant, and gave us several points additional to the above, showing the animus of those who have had this Sioux problem in hand on the part of the Government, and the importance of the work being carried on by the National Indian Defense Association. Baracter, Baturday, 10th.-Mrs. A. M. Glading, of Doyleston

Henly's, Mr. Orango Ferkins, wife and two children, Mr. Dwight Perkins and wife, and Mrs. Spencer, all of Willimantic, are at the farm-house with Mr. Chas. Clark. Mr. D. T. Williams and family, of Colchester, are at the Jones cottage, Mrs. G. K. Webster, healing and test medium is with Mrs. Tassett, Mrs. Smith, of Springfield, Mass., is at Mr. Holknap's, Mr. Amos Bill guralistics teams to convey pascengers to and from the trains and elsewhere. August of the cottage of Drusilla Chappel was ded-leated. Interesting remarks Were made by Mr. G. Barrett, Mrs. C. E. Webster, Mrs. Chapman, Mrs. Dr. Eager and the writer, all under influence of their spirit guides.

spirit guides. Mrs. Williams and Mrs. Sinikus, of New London,

Mrs. Williams and Mrs. Sinkus, or New London, have come to day. Mrs. II. B. F. Chapman, New Haven, Conn., is at Mrs. Harrison's cottage. At the E. M. Lyman Cottage are Mrs. Schwarner and three children, of New London, Mrs. A. B. Hast-ings, Mrs. A. H. Hawes, Mrs. Charles A. Barsdon, Mrs. A. K. Koch, Miss Heine, all of Hartford, and others.

others. Jonathan Hatch and family, of South Windham, are

Jonathan Hatch and family, of South Windham, are here. Mrs. Beebe and three sons, of Norwich, are in Mrs. Schofield's tent. Mr. Willie Belknap, wife and two children, of Bridge-port, are at the Belknap cottage. Aug. 7th.-We have the pleasure of meeting our old and esteemed friend, Mrs. C. L. Wetherill, of Provi-dence, R. 1., also her son Henry, of New Haven. Mr. George Pearl, of Hartford, four or five years ago built a cottage here for his family. A year ago this last spring he passed to higher life. This year Mrs. Pearl came as usual, with her four children and nicee. Her eldest child is a son about fourthere years of age. These two children have been developed into some phases of mediumship. I felt impressed to go and see the children and Mrs. Pearl. I found the son gone, but in his place there was another young me-dium. I had no knowledge of Lizzle B. Lewis, of Will-mantic, eleven years of age, living with her mother, who is a medium in the Rising Sun Cottage close by. [Our correspondent gives an account of a scance [Our correspondent gives an account of a séance

held by her with these mediums with very satisfactory results, which, on account of the pressure of other camp-meeting matter, we are obliged to omit.-ED. B. OF L.]

Aug. 8th.- Held a circle at the writer's cottage in the evening. After opening the circle, Mrs. Eager spoke with force and vigor. Mr. Barrett and Miss Lina Carlson were also con-

Mr. Barrett and Miss Lina Carlson were also con-trolled, and gave several tests and personal descrip-tions of spirits. Mr. E. R. Whiting and wife, Miss Wilcox and Miss Russell, of New Haven, and Mrs. Kimmel, of Hart-ford, have arrived. The annual meeting is to be held here Aug. 17th at 9 A. M., and the following business is to be transacted: 1. To hear the report of the Treasurer and to act upon the same. 2. To elect all charter officers. 3. To levy a tax, if necessary, for current and other expenses, and to provide for its collection. 4. To instruct the Board of Management what course to pursue relative to unpaid taxes. Mrs. N. H. FOGG.

Queen City Park, Vt.

Monday, Aug. 5th .- Last evening J. Clegg Wright gave the first of his series of historical lectures. Its title, "The Age of Alexander, or the Rise of Orient-alism in the West." No historical facts so dry that

alism in the West." No historical facts so dry that they cannot be made to glow under Mr. Wright's in-spiration. There was an excursion to day to Ausable Chasm, one of the great natural wonders of the world. On such occasions parties can leave the Park at 9 A. M. and return at 6 P. M., having experienced a day's pleas-ure such as will long be reinembered. In the evening Mr. Wright gave a lecture on "Charlemagne, or the Gaelle Influence in the Chris-tianity of the West." It was a strong connecting link in the chain of historical events. Tuesday, 6th.—The day was perfect, and the Park

in the chain of historical events. Tuesday, 6th.—The day was perfect, and the Park never looked more beautiful. The morning hour was devoted to a conference meeting. Interesting ques-tions were discussed by Messrs. Kneeshaw and With-ell, of Montreal, and Dr. S. N. Gould and Mrs. A. W.

Yeaw. Invocation. Closing locture by Mrs. Yeaw. Evening. After a song by Miss Johnson, Dr. Bichard-son, Prof. Keayon, Mrs. Addie M. Stevens and Mrs. Yeaw occupied the time allotted for conference. Saturday, August 10th.—An excursion was taken on the steamer Edmand Burke, A literary entertain-ment in the evening was well attended. Sunday, Aug. 1th, 10:30 A. M.—Dr. Bichardson pre-siding. Exercises commenced with a song by Mrs. Jones, of Wilton. Prof. Kenyon gave a lecture, which was highly instructive, the service closing with vocal music.

was highly instructive, the service closing with vocatinusic. Afternoon service commenced with a song and cho-rus, "Cast Thy Bread upon the Waters"; invocation by Jennie, B. Hagan; song by Miss Wilson; lecture and poems by Miss Hagan on subjects presented by the audience. In the evening Prof. Kenyon gave a lecture in the Pavilion. A vote of thanks was passed to Dr. Richardson for the able and efficient manner in which he has presided over the meeting. There was a large attendance, to day, and the best of har-mony prevailed in camp. The thanks of all are ex-tended to Dr. Prentice, of Worcester, for decorating the platforms both in the grove and Pavilion. Mirs, Fellows has also contributed largely of flowers. N. A. LULL, Sec'y. Sunapec Lake, Aug. 11th, 1889.

Sunapec Lake, Aug. 11th, 1889.

Mt. Pleasant Park, Clinton, Iowa.

Tuesday, July 30th, was another bright and beauti-

o'clock opened by Prof. Severance, followed by Dr.

Itil day, and many new arrivals. Conference at 10 o'clock opened by Prof. Severance, followed by Dr. Davis, Dr. Brown, Will Hodge, Dr. Randall, Jay Changel and others. The drift of the talk of the different speakers was the recommending that the Spirit-ualist take more interest in practical life and the high-er purposes of Spiritualism. In the afternoon, at 3 o'clock, Jennie B. Hagan gave a lecture, subject chosen by the audience. In the early part of the evening the friends were invited to meet at Mrs. Blodgett's cottage for the purpose of giving Miss Hagan a reception and surprise, it being her birthday. After an overture by the band, Prof. Loveland spoke of the occasion in a very feeling manner, and present-ed Miss Hagan with one of his books on Mediumship, after which Mrs. Blodgett presented her with a beauti-ful basket of flowers. The whole thing was so much of a surprise that Miss Hagan could hardly reply at first. After she had recovered a little she gave a fine poem on the occasion, improvising it in the manner for which she is so justify eclebrated. The company was invited to repair to Dr. Phillips's tent, where there was an organ. After a plece of music, Mr. Hodge, with appropriate remarks, presented Miss Hagan with a fine painting of a part of the camp, exe-cuted by Mrs. Ludington of Indiangolis, Ind. Here was another surprise for her. One of her controls, who called himself " Bay White," came and entertained the company which his conceilities, after thanking the donors of the picture. Thus ended a very pleasant episode.

donors of the picture. Thus ended a very pleasant episode. A public dance was held at the Pavilion, and largely attended. These public dances are for the entertain-ment of the people of Clinton, and the Association gets a large revenue from this source. Wednesday was a bright and clear day, with an in-vigorating atmosphere. A very interesting confer-ence was held at 10 o'clock. A mediums' meeting was held at the Pavilion in the atternoon and largely attended. At 4 o'clock Prof. Severance organized his class in Physical Culture by giving a short lecture upon the importance and necessity for such culture, that all seem to appreciate. General deportment and etiquette are taught in his classes. Physical, mental, spiritual and moral culture are all taught here in this camp, and any one coming here will see the good re-sults. In the evening a camp dance was held, which was

camp, and any one coming here will see the good re-sults. In the evening a camp dance was held, which was intended only for campers and a few invited friends. They are always pleasant and interesting and very sociable, for all can get acquainted and have a good visit as well as a dance. Thursday was a little cloudy in the forenoon and a little rainy, so the conference could not be held in the auditorium, and as they were at work cleaning out the Pavilion the conference meeting was adjourned. At 3 o'clock in the afternoon Miss Hagan gave a lec-ture and poem, and was as interesting as ever, giving satisfaction to all who heard her. Moses Hull, having come upon the grounds in the morning, was invited by the President to make some remarks. As he stepped forward the audience received him with rounds of applause, showing that his old-time friends at the camp were glad to see him once more. He only came for a day in the interest of his paper, *New Thought*, and left on the morning that Piday. In the evening a large share of the campers at-tended the entertainment, and all were delighted, and said it was the best we ever had. Two or three pro-fessionals took part. Miss Hagan, Miss Lille Still-man, who has been on the stage for several years, vol-unteered to assist. Byron Stillman, her brother, who is perfectly at home on such occasions, our own sweet shigers, and a lady who gave a very fine recltation, but 1 did not learn her name; these all, with the assistance of Prof. Kreyer's orchestra, made it a suc-cess. In the forenoon of Friday we had a very interesting

Associated of Fight Artyler a orienteeth, made the edge cess. In the foremoon of Friday we had a very interesting conference upon the subject of Mediumship, which was voted to be continued on Saturday morning. Afternoon, there being no meetings, the campers en-joyed themselves in a social way. In the evening a public dance was held, which was largely attended from the city. Saturday, August 3d, was bright and clear, and the conference was as interesting as the day before and a larger attendance. Miss Hagan gave us a good lec ture in the afternoon. A medlums' meeting was held in the evening.

In the evening. Sunday, August 4th, was bright and clear. At nine o'clock a meeting was held at the Pavilion for the purpose of forming a Children's Lyccum. Miss Hagan took an active part in assisting. Much credit is due her for the work she has done here beside the lec-tures she has given. The officers chosen were Byron Stillman, Mr. Northrup, Miss Stillman and the Lead-ers of the Groups, the names of whom I did not, get.

In this l'avilion. Dr. Fuller's time is so engaged with material duties in these days that it is aimost impossible for him to eccupy the platform often. Mrs. Themas, of Aflanta, Gu., is giving great satisfaction here in private sittings.
 Mrs. Anna Clasma, of Cincinnati, who has been expected here for several weeks past, will be unable to ill her engagement on account of illness. Thus we are minuss sinte-writing medium. Dr. B. M. Lawrence is expected daily.
 Guite a number of clergymen have been interested attendants at our meetings, and earnest investigators are here daily in quest of mediums.
 The Chelmanti musicians, Mr. Cooke, Mrs. Ross and Miss Bertrand, win constant praise in their artistic efforts.
 The moonlight nights here, are like glimpses of an ideal world.
 Mrs. Klibby, test and trance medium, is kept busy most of the time.
 The Mountain is steadily growing in popularity, and travel is taxing the capacity of holes and cottages.
 A package of Prof. Longley's beautiful and latest songs has been looked over and admired by us. We are pleased, to find fine likenesses of Prof. and Mrs. Longley on certain title pages of the same.
 Now for a little chat with friends gathered under the trees.
 Guren ables.
 Guren ables.

[We have been obliged, for want of space, to omit

from the above an account of an interesting incident ful day, and many new arrivals. Conference at 10 that occurred during the progress of one of the meetings. It will appear next week .-- ED. B. OF L.]

J. Frank Baxter Again in Ohio.

On Sunday, August 4th, Mr. J. Frank Baxter lectured at Mantua Station, O. Mantua meetings have been held here thirty years, and have been always largely attended. Sunday morning by eleven o'clock a large number was present, and the audience contin-ually increasing. Mr. Baxier was greeted warmly, and was most happy in his selections of songs, poem and lecture. The subject was, "The Dawn of Vic-tory." tory

In the afternoon a large audience listened to fine

In the alternoon a large audience listened to ine music, vocal and instrumental, from Mr. Baxter and local talent. Mr. Frank Wilson, a recently developed trance-speaker, gave an excellent discourse, followed by talks from other "controls." In the evening the large hall of King's Opera House was full, the audience being a most harmonious and desirable one. The meeting was pronounced by all the best and most effective ever held in Mantua. Mr. Bayter there a more a more entiovable lecture than on

desirable one. The meeting was pronounced by all the best and most effective ever held in Mantua. Mr. Baxter never gave a more enjoyable lecture than on this occasion, when he discussed "The Moral Effects of Modern Spiritualism." The music and reading were good and the seance, of an hour's duration, mar-velous and convincing. Tuesday, August 6th, Mr. Baxter lectured at Beach-wood Park, Ashtabula Harbor, to a numerous andi-ence, and many heard Spiritualism discussed for the first time. A series of meetings had been held just previous to Mr. Baxter's coming by Mr. and Mrs. Moses Hull, during which time a discussion was maintained between Mr. Hull and one Rev. Mr. Bart-lett, who challenged him. Figuratively speaking, the united opinion is that "Bartlett was hedged at every turn and then ran for 'salvation." Mr. Baxter's lec-ture on "The Status and Power of Modern Spiritual-ism" was a thought-stirring discourse, and his de-scriptive séance a wonderful exhibition of spirit-power. Miss Jennie B. Hagan was present and announced to follow Mr. Baxter on the two succeding atternoons in the same place. She was to lecture and evening in In the same place. She was to lecture an evening in Ashtabula proper, but Mr. Baxter had to leave to keep his appointments with the Lily Dale camp-meet-SCRIBO. ing.

East Portland, Ore.

The Third Annual Camp-Meeting of the Oregon State Spiritual Society will convene at New Era, Clackamas Co., Sept. 6th, and continue ten days.

All members are requested to be present, and all friends of the Cause are welcome. There will be good accommodations, and reduced rates on O. & C. Rallroad. Good speakers and mediums are expected. Miss Wilda BuckMAN, Sec'y.

Verona Park, Me.

The Camp-Meeting at Verona Park commenced its sessions Sunday, Aug. 10th. The regular services began on Sunday, the 11th inst., with a lecture by Dr. H. B. Storer.



FOR CLEANSING, PURIFYING AND BEAUTIFYING the skin of children and infants and curing torturing, disfiguring, itching, scaly and plupply diseases of the skin, scalp and blood, with loss of hair, from infancy to old age, the CUTIOURA REMEDIES are infailible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RE-SOLVENT, the new Blood Purifier, internally, cure every form of skin and bloo alseases, from pimples to scrofula. Sold everywhere. Price, CUTICURA, 50c.; SOAP, 25c.; RE-SOLVENT, SI. Prepared by the POTTER DRUG AND CHEM-ICAL CORPORATION, BOSTON, MASS. Send for "How to Cure Skin Diseases."

He emphasized all he has previously said in our columns, in the Council Fire, and elsewhere, in praise of Red Cloud, and the firm stand he had taken (at the risk of personal pecuniary loss) in behalf of his people; and spoke in terms of commendation of Sitting Bull, who had, on gaining knowledge of the interests covered by the 17th section, stood out to the last against signing the agreement, unless the verbal statements of the Commission could be shown to have official backing. The telegraphic dispatches had shamefully misrepresented Sitting Bull, calling him an obstructionist. and declaring him not to be a chief, etc.; whereas he really is the great medicine chief of the Sioux, and a good friend of his neonle's real interests. If the construction of Section 17 made by Gen. Crook (which Red Cloud, Sitting Bull, and the other chiefs demanded should be documentarily shown to them to be also the Government's construction of that section. ere they would sign the agreement) is held to, as in common justice it ought, it will make a difference to the Sloux of about \$4,000,000 for educational purposes. A bill devoting millions, to a pro rata distribution of U.S. Government funds for popular education among the States has long been agitated in Congress: Will the Nation justify its representatives at Rosebud Agency or elsewhere in making statements on their own account, which if repudiated by the authorities at Washington will, in effect, deprive the Indianswho need it more than any other class-of some \$4,000,000 of their own educational fund?

Dr. T. A. Bland called at our office on his way to

Dr. Bland also spoke enthusiastically of Dr. H. Ten Kate, and what he had said and done in the cause of the American Indian-by his instrumentality, the Professors of the University of The Hague, and the leading scientists of the National Bureau of Ethnology, Leyden, Holland, having been led to become life members of the N. I. D. A.; through Dr. Ten Kate's influence, also, Prince Roland Bonaparte, the recog nized head of the Bonaparte family in France, has also become a life member. Dr. Ten Kate's interest in the Indian was not born of sentiment or the reading of literature at a distance, but from his practical contact with them in traveling among them as a Commissioner for the obtaining of ethnological data, etc.

Mrs. Helen C. Bradford.

To the Editor of the Banner of Light: This lady gave her first scance for materialization,

To the Editor of the Banner of Light: This hady gave her first scance for materialization, or transfiguration, or personating of spirits, on a recent Thursday evening at "Blue Cottage," Onset Bay. A cablet was placed between the parlors, and some twenty pine forms made their appearance. "A unt Mary Stearns" and Mrs. Perkins, once con-nected with the Boston Ladles' Ald Society, wero recognized by several present—as they informed the writer. Mr. and Mrs. Aplin, and Mrs. Loring, all of Fitchburg, claim that they recognized their relatives without a doubt. Others also were of the same opinion. Capt. "Blank," a prominent business man, recog-nized Col. Clark, formerly of the 164th New York Reg-iment. He gave him the time of departure to spiri-life, which was correct. There was no one at Onset who knew this fact but himself. The Captain is not a Spiritualist, but an investigator; he knows what he is about in his research, and he is satisfied that whatever it is, the medium is not deceiving the public in theso manifestations. Mrs. Bradford had the prophecy given to her some ten years ago that she would be unfolded for this phase of mediumship. The second scance came off August 5th. Mr. John Low, of Chelsea, Mr. Haines, of Cambridge, Mr. H. O. Howard, of Brockton, and several others who attended, and with whom I talked concerning the ro-sults of this scance, apressed themselves, as being thoroughly satisfied that no fraud was practiced on them by either the medium or any one else connected with her. I called at the 'cottage where the scance was hold,

with her. I called at the cottage where the scance was held, and Mrs. Sprague said that she locked the doors at the time of the scance, and feels satisfied that in what appeared no deception was practiced. A. S. HAYWARD. A. S. HAYWARD.

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Saturday, join.—Ars. A. M. Glading, of Doyleston, Pa., is to speak to-day. Mediumship of every type is represented in a marked and striking degree at Cassadaga Camp this season. W. A. Mansfield, P. L. O. A. Keeler, the Bangs sisters and many others are giving wonderful manifestations in slate-writing and materializations. Slate-writings have several times been given in foreign languages.

A large number of physicians and other professional men are here; all are manifesting great interest in the

men are here; all are manifesting great interest in the work. Dr. J. C. Street was to have sailed for Europe yes-terday, the 9th, to attend the Paris convention, but has been induced to remain. Dr. H. T. Shipley of Marengo, O., is now on the grounds. As a psychometrist, clairvoyant and healer he is doing a good work, and is being recognized as one of our best instruments, in the hands of his spir-itual guides, for faithful and effective labor. Mrs. Dr. Thomas of Cardington, O., (widow of the late Dr. Robert M. Thomas) is here with her new method of treating disease by electricity and magnet. Ism. Her batteries are a spirit invention, and can be worn on the body for any disease. Her mission is to finish the work her husband began. Through the gift of psychometry she diagnoses diseases accurately. Dr. O. J. Willard and wife of Mayville, Dr. Tyler and wife of Linesville, O., Dr. Akin and wife of Blooming Valley, Pa., are also present with us. *Erratum.*—In last week's report the name *Bishop Beals* was given, instead of *lease Litehyliel*.

ORPHA E. TOUSEY.

Additional to the above we have the following FROM ANOTHER CORRESPONDENT.

FROM ANOTHER CORRESPONDENT. During the past week the lectures have been very interesting, and large audiences have greeted each successive speaker. President McIlroy, of the Pittsburgh Spiritualist Society, and President Skenes, of the Scientific Society in Cleveland, are enjoying the spiritual and material hospitality of our camp. Major Chas. E. Richmond, son of Hon. A. B. Rich-mond of Meadville, Pa., is here upon a tour of investi-gation of our phenomena. Prof. George L. Cary and wife, also of Meadville, the former being one of the Professors in the Unitarian Theological School in that city, are here for rest and recreation.

recreation. Mrs. A. M. Glading is to arrive to morrow, and will

Mrs. A. M. Glading is to arrive to-morrow, and will give three lectures from our rostrum. She is an excel-lent speaker, and visits our camp for the first time dur-ing her life as a fublic worker. Our good friend and indefatigable worker, Mrs. Ma-rion Skidmore, has heen quite ill for several days. "May she soon recover," is the carnest, heartfelt prayer of her many friends. "About five hundred people are now residing upon the grounds, and this number will reach one thousand before the senson is over. Cassadaga has a wonderful future before it. future before it

Incure before it. President Gaston and the entire board of Trusteer are hard at work in their official capacities, endeavor ing to make everybody welcome and comfortable while bere

A. G. Purple's news-stand is a great convenience to all, and should be liberally patronized, for he has all the leading Spiritualist journals and Buffalo dallies for sale

Cassadaga is alive and flourishing as never before, and the continual increase in the number of attend-ants indicates a great change in public sentiment in the lake region to say the least. Aug. 9th, 1889.

Niantie, Conn.

Aug. 5th .- Mr. Gillett's family, of Hartford, leave to-day. Mr. E. A. Nellis's family, of Winsted, are expected.

Mr. Emil Grzywacz, wife and sister are at Mrs. J. J. Clarke's; Mr. Perry and wife, of New Haven, at Mr.

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In the evening Miss S. L. Ewer gave a test scance in the Pavilion. Though unable to be present, I am informed that her tests were excellent. Miss Ewer is gaining many friends. Friday, oth.-The usual conference meeting was held in the morning. The annual Fair, under the auspices of the Ladles' Add Society, was held this afternoon and evening. Though the weather was not entirely favorable, the attendance was good and the patronage liberal. Saturday, 10th.-Frequent and heavy showers through the day, but the people keep pleasant and happy. An interesting conference meeting was held in the large parlor of the hotel in the forenoon. If the afternoon Miss S. L. Ewer occupied the plat-form for the giving of tests. A goodly number were present and many descriptions given. In the evening an Old Folks concert, under the di-rection of that rare genins, Chas. W. Sullivan. The hall was well filled, and the programme was to the entire satisfaction of all present. The costumes were unique and in keeping with the character of the en-tertainment. Miss Albee, a graduate of Goddard Seminary, gave two recitals, which were highly ap-preciated. A gentleman from New York-I have not his name-interested the audience with some imper-sonations. Sunday, 11th.-This has been a marked day at the Park. The weather has been a marked day at the Park. The weather has been a marked is a haved house. His subject was "The Reality of Faith." If was an admirable discourse, and gave universal satis-faction. Mr. Kneeshaw spoke to a packed house. His subject was "The Reality of Faith." If was an admirable discourse, and gave universal satis-faction. Mr. Kneeshaw is highly sensitive to condi-tions. When they are favorable grand results follow. In the afternoon a large audience assembled in the grove to listen to a memorial service. In remembrance of Mrs. P. A. Dickerman, Mrs. J.S. C. Drake, Mrs. A. E. Manum, Mrs. T. B. Gordon, Marcus D. Gilman, P. Stinley, Mrs. A. W, Crossett and Franhle D. Smith. It was an inte

Sunapee Lake, N. H.

ers of the Groups, the names of whom I did not get. The Lyceum bids fair to be one of the most interest-

ers of the Groups, the names of whom I did not get. The Lyceum bids fair to be one of the most interest-ing features of the camp. At half past ten o'clock Prof. Loveland gave a lee-ture at the grand stand, which was so well liked that the audience invited him to give more lectures upon the same line of thought. At half past two, Miss Ha-gan gave a lecture to the largest audience that we have had this season; it was well received, as usual. Her last lecture was given in the evening, and all seem to regret it was the last. I believe the manage-ment have engaged her for the next season. Mondays we do'not haye any lectures, but a confer-ence in the afternoon. The subject for discourse August 5th was "Intui-tion." Circles were the order of the evening. Tuesday, August 6th.—After the "Physical Culture" class another conference, Psychology was the topic for discussion. Mediums' meeting in the afternoon and a public dance in the evening. Wednesday, 7th.—After the class in "Physical Cul-ture" came the conference, which evolved itself into, a sort of business meeting. Afternoon Mrs. Lillie spoke to a large audience and made a very favorable impression. It was her first appearance on this camp-ground. In the evening a camp-dance was held, which was largely attended by the campers and fully enjoyed.

camp-ground. In the evening a camp-dance was held, which was largely attended by the campers and fully enjoyed. Thursday, 8th.—Conference. Dr. Jullet H. Sever-ance was introduced to open the meeting. The rule is: the first speaker has fifteen minutes, and the rest ten minutes; but when her time was up she had so inter-ested the audience that they voted to have her occupy all the time, and she gave them an opportunity to ask questions. Her subject was "Health." Afternoon, mediums' meeting, which was declared very good. In the evening we had a fine entrainment, given by some professionals, Lillie Stillman and her brother, and volunteers from the campers. All enjoyed it hurgely. Some new mediums have come upon the ground, Mrs. Houston, from Minneapolfs, a material-izing medium, and Mrs. Mott.Knight, sister of the famous materializing medium Mott, of Kansas City. Being a good independent slate-writer she has all she can do. Friday, 9th.—After the class in Physical Culture came the conference, which was good as usual. Mrs. Lillie gave us one of her grand lectures, with univer-sal satisfaction to all. Public dance in the evening. Saturday, 10th.—Conference. Meeting of the stock-holders at i P.M. Mediums' neeting in the afternoon. A. B. S.

Lookout Mountain, Tenn.

To the Editor of the Banner of Light: " -This has been a week of departures and arrivals.

This has been a week of departures and arrivals. On Tuesday afternoon Mr. and Mrs. Richmond and Mr. and Mrs. Glading left, to the great regret of all here. There was a general gathering on the front "gallery" to bid affectionate farewells to the dear co-workers, who were visibly affected as they cast a parting glance on old Lookout Camp-Meeting. Bunday last witnessed three well-attended services. Mrs. Glading in the morning, Mrs. Richmond in the afternoon, and Mrs. Glading, Mrs. Richmond and Hon. A. C. Ladd in the evening, individually, made the fortunate.listener, congratulate himself on being present.

Sunapee Lake, N. H.
Monday, Aug. 5th.-Evening. Conference particl-pated in by Dr. Richardson, Mrs. Yeaw, Edgar W.
Emerson, Mrs. Chapman and Mrs. Emma Paut, all of whom spoke of the presence of the late Col. B. P.
Burpee and Miss Máy Pearson, who have passed to the other side since our last gathering.
Tuesday, Aug. 6th., 2 P. M.-Dr. Richardson in the chair. Sole by Miss Johnson. Lecture by Mrs. Paul, which was highly appreciated. A song and chorus
Soles dthe exercises.
Evening.-Scolal gathering at the Pavilion. Wednesday, Aug. 7th, 2 P. M.-After singing and reading Mrs. Yeaw delivered a discourse, basing her remarks on the sentiment. 'Only remembered by the deeds I have done.'' A song by Miss Wilson closed the service.
Evening.-Conference. Dr. Richardson, Mrs. Paul, Dr. Ober, Mrs. Bayyer and Mrs. Stevens taking part. Tuurday, August 8th, 2 P. M.-Dr. Richardson in the chair. Vocal music, selections of poetry read by Mrs.
Mrs. Paul. Many arrivals, including Prof. J. W. Ken-chair. Vocal music, selections of poetry read by Mrs.
Mrs. Paul. Many arrivals, fucluating Prof. J. W. Ken-chair. Vocal music, selections of poetry read by Mrs.
Mrs. Paul. Many arrivals, fucluating Prof. J. W. Ken-chair. Vocal music, selections of poetry read by Mrs.
Mrs. Brain and orderly party.
Mrs. Richardson in the chair. Vocal music, selections of poetry read by Mrs.



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