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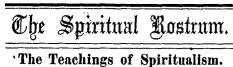
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A Lecture Delivered at Onnet Bay, Sunday,

July 28th, 1880, by HON. SIDNEY DEAN.



HERE are two things which modify or control our judgments of facts, laws, and our relationships. The first is our confessed finite

or limited powers. This is as universal as the race. Whatever we may think ourselves to be, in comparison with any and all of human kind, the fact still remains that we are finite and limited both in knowledge and in power. The wisest of us all are children in the comprehension of laws and forces which, lying beyond our powers, seem to belong either to the domain of the infinite, or to a possible order of beings existing and acting in a sphere broader and higher than our own.

For instance: we know of life through its manifestations, but we know nothing of its nature, its essential spirit, whence it came, or whither it goes to reach its ultimate. In our finite knowledge, in the very outermost courts of our consciousness, we cannot reach the soul or spirit of life, and rest in the fact that we know because we have learned it all. The intellectual and moral machinery of man seems not to have been made or adjusted to the comprehension of life as an essence or principlecertainly not in this stage of man's existence.

integer in human society? If each person is a | of our being, and pugniciously or otherwise | smith and you a watchmaker and jeweler, we world, a kingdom, a life in himself, and is de- carry our purpose into effect, we shall sooner veloping that world, kingdom or life according or later learn that law is not advice, nor ento its nature and environment, and a multitude of these spiritual planets come into a constellation or society, each with its own individual endowments, how shall it move? by what law or laws shall each be governed so as to prevent not only a destruction of the life itself; but of that which makes life really worth the living? Ah! this question is as old as the race itself.

In the early historic stages of the human race it was settled by that law of brute force through which or by which the stronger dominates and controls the weaker. It is the law of the unreasoning brute kingdom to-day as of yore. It is the destructive and not the conserving law of life, and from its universal observance in all departments of life below man, Darwin constructed his theory of "the sur-vival of the fittest." He should have called it 'the destruction of the weakest," thus blotting out all rights, even the right to live, of those who by birth or environment in life seem to be below some arbitrary standard fixed by the wiser or stronger. It is the rule by which tyrants have occupied thrones baptized in human blood; by which the Neros, the Robespierres and the slaveocrats of every age have crushed every right of humanity/crowding it in masses into the long trenches of the dead with which the earth has been furrowed. When there has been a combination of tyrants, an agreement of these human beasts who wield brute force in unity against the masses of humanity and their natural rights, then the earth has become a sickening scene of suffering, despair and blood. It is/only through a uniting of the masses

upon some broad principle or principles of social and civil equality in rights that this abuse of brute force has been checked. History discloses the fact that tyrants have succeeded best in their purposes when the masses have kept society disintegrated through a too zealous regard for each one's individual rights and opinions. The unity of the people has been the destruction of tyrants. A quarreling and discordant nation invokes the base ambition and the iron hand of the despot.

And this plain fact finds exemplification in all departments of human society, and in all associations of men where many are combined for a common end. It is brute force or reason, it is despotic will or the moral force of right and wrong as applied to all the component parts of such organizations, the end sought and the means used to secure the end, which marks the character, as well as the success or failure, of such combinations. When Cincinnatus restored liberty to the Roman people, and returned to the pursuits of agriculture-himself an equal citizen with the humblest Roman; when Washington returned to Mount Vernon prouder of his equal citizenship with his neighbors than of his Presidency at the capital of his country, they each disclosed the true supremacy of the moral over the brute-force in society. When Napoleon blotted out the republic of Venice, and made its citizens the vassals of a member of his own family, and, after filling Europe with terror and blood, bore his ensanguined banners across the frozen plains of Russia for conquest and subjugation, he disclosed the brute. He was in history the

treaty, nor expostulation, nor a chameleon of change, but a fixed, uniform and unchangeable method of procedure. If, we deposit a worm of vice in our character and add to its virus and power by our lives, when we pass from the mortal to the immortal side of the veil, in the hells of the earth-sphere we shall find the worm at its work justifying the majesty of the law. The virus of our crime against the law can only be expelled by the true reformation of our character and the consecration of ourselves to obedience to law. These are the higher teachings of Spiritualism from both the material

and the supernal side of continuous life. Following our line of thought I wish to pre sent several practical suggestions :

1. That which is plainly within the scope of our powers of investigation and analysis is to us a proper subject of investigation, and gives promise of reasonable conclusions. Where the intense creedist demands an unconditional faith, the honest Spiritualist demands investigation. Our endowment of reasoning faculties, no matter how weak or strong, how untrained or cultivated, marks our rank in the creative scale, and this endowment was not made subordinate to the credence or non-credence of the soul. In fact, every nature demands that its credence in anything shall be reasonable as well as consistent with itself and everything relating to it. How, then, can we give our credence or faith without first investigating? Our reasoning powers should not be playthings of our emotional nature, but rather its guide.

But in our investigations of that which lies within the orbit of our powers we should not unjustly nor unfairly discriminate. He prostitutes his reasoning powers who examines ex parte, who only looks upon or examines one side of a subject and refuses whatever of true weight may lie upon the other side. He stands confessed to himself an unsafe reasoner, and liable to erroneous or false views and conclusions. All truth, all law, all fact in the universe of mind and matter, is not self-evident. Truth is disclosed through investigation, and the more able, free and unbiased, the more honest and patient and painstaking the investi gator, the greater the probability of the correctness of his conclusions.

2. It is time and effort wasted when we attempt to solve the unsolvable, to reach after that, or a knowledge of that which, in its very nature, lies beyond the orbit of our finite powers. The domain of the unknowable is a vast field, and only the imagination can revel in its outskirts. It is the region of fiction to us and not the region of fact, and the unbalanced enthusiast revels in its possibilities. It is a prolific field for the investigations of the half- | it to be-then it covers every individual, and fledged metaphysician, who will talk pro- will abide as the law of character forever. We foundly of the infinite whyness, of the infinite are not to be held responsible for the use of whatness, and lose his addled brains in a search | any powers we do not possess, and in this reafter the infinite whereness. It furnishes no data for the logical processes of the intellect, and is, to a sane mind, like the dreamy visions of a sleeper who has a disordered stomach. It is the domain of speculation, and there is no solid ground under the feet. .. Those with large organs of marvelousness spend their earth-lives in conjecturing what may be, and often find their hallucinations and speculations crystallizing into empty and profitless philosophies and creeds. The domain of the knowable is practical, and every department of it yields rich returns to the patient investigator. It not only covers the material field but it sweeps that portion of the spiritual field in which we live, and whose laws and uses are necessary to human development. Beyond that line the mind may not travel with an assured certainty. Where that boundary line lies we may not know for another, but can approximately determine for ourselves. With the more spiritual and cultivated it lies far in the depths of the spiritual with the more material and dense, in whose natures the material, the sensuous predominates. the boundary line lies very near the earth or material plane. Both philosophy and sound common sense dictate that in all our investi gations we should keep the practical always in view. As in the illustration of life, as an es sence, a principle, if it is hidden from us, and by us is relegated into the region of the unknowable, still its forces, its attributes, its processes, and the results of its being, like the attributes, forces and processes of the infinite, are seen, and are proper matters for human investigation. And the more we logically investigate, the higher and broader our stature of true manhood. We cannot comprehend First Cause, God; we cannot postulate and define, step by step, the orderly processes of law as evolved from the eternal mind; we cannot go back beyond the material universe with its design evolved from the infinite creative energy and will; we cannot even comprehend how he, the Infinite, dipped his fingers in chaos" and formed suns and planets and spheres. It is to us the region of speculation, the domain of the unknowable. Theories and negations are "as thick as leaves in Vallombrosa," but they are of no possible value or utility to us. 3. The third fact suggested is that in our investigations we shall not necessarily pursue the same methods, reason with the same powers, nor in the same lines, neither shall we of law of fire is to burn, and if you, knowing the necessity reach the same conclusions. Each person enters upon the investigation of himself, the facts of his conscious life and all his relationships, from his own standpoint. He differs in mental, temperamental and psychical structure and development from all other investigators. He must use his own powers as a mechanic uses his own tools. If I am a black- | men.

cannot interchange either tools or skill. My enlarged and toughened muscle would, through clumsiness, destroy the delicate machinery of your valuable chronometer, and your delicately-attuned muscle would fail to lift my heavy hammer or beat the rattling tattoo upon the anvil. Hence difference in processes as in powers, and corresponding differences in conclusions, are to be expected. There are no fixed and arbitrary rules; there are no tyrants or masters controlling the gateways of investigation into truth or fact or philosophy. It is a free field, and it is free because the investigating mind is free.

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The race, however, has not been exempt from a class of mental and intellectual tyrants who have sought to dominate the mental processes of their age, and to dictate what conclusions shall or shall not be reached by the investigator. In the early ages of this era the Latin church assumed censorship of the intellect for the protection of its dogmas or creeds, as instanced in the case of Copernicus and Galileo, his disciple, and the true theory of the movements of the stellar universe, born to the knowledge of the race through the patient investigation of these early sons of science, and instanced also in this country by early Puritan laws and their administration over individual intellects and consciences. But the age of dictation is fast passing away, and already the age of equality in mental rights has dawned. Nay, it is to-day stretching upward to its meridian of power and glory. Here and there can yet be found, among all sects, all associations, all schools of philosophy and religion, a dogmatist, an intellectual tyrant, who claims that his views, or the views of his particular school, his processes of thought and his conclusions, are infallible. His sense of liberty and the equality of mental rights is equal to the spirit of charity which possesses his soul, and both are an infinitesimal quantity. The motto of the age is: Down with all tyranny, or assumed tyranny over intellect and soul; let the free thought forces of the world obey the law of their endowment; for in the evolution of knowledge truth shall be disclosed, fact established and mystery and superstition banished. 4. Up to the limit of individual capacity,

each person is responsible for the honesty of his investigations and conclusions. If we refuse to investigate we are responsible, which is simply saying that we are responsible for our choices; for our power of choice is free, and choice lies at the foundation, and is, in fact, the foundation of moral character. That responsibility is not to his fellow-mortal, but to himself and to his creator or the author of his life. And if the law concerning character is both universal and continuous-as we believe spect Adam and his entailed gift is simply a myth born of the ignorant, honest, but uncultured, natures of an age long past, and only embalmed in an historic creed. Wesare only responsible for the talents conferred with life. and for their proper use, whether these talents be two or ten. Any other view, it seems to me, weaves a scarlet thread of injustice into the golden web of harmonic creation, law and administration, and destroys my conception of the nature of the infinitely loving All-Father, to whose care I gladly trust my all of continuous existence. "God is love," says the Book, and our conception of infinite love is that it must be without the stain of selfishness, or the least taint of injustice in nature, law, or administration. 5. Again. In matters or laws fundamental to society man is responsible to society also, if he disregard them. Any creed or ism, any faith or philosophy which either proclaims or defends that which would destroy good society or relegate the race to barbarism and the disintegration which a pure selfishness or a low animalism always produces, must receive the condemnation of the pure, the honest, and all who acknowledge the orderly processes of law. Spiritualism, as a distinct religious philos-Spiritualism, as a distinct religious philos-ophy, is taking higher ground concerning man, life, society, and all kindred personal and rela-tive matters clearly under the domination of law, than it did in its crude and undeveloped state. Modern Spiritualism, like all other re-ligions, commenced with phenomena, and did not discriminate as to the source of the ob-served phenomena or the quality of its teach-ings. It was years before the law of the phe-nomena was either systematically studied or carefully observed and analyzed. It was crude in theory, and a broad and destructive license was taught and believed by the credulous. in theory, and a broad and destructive license was taught and believed by the oredulous. That era has passed. The acknowledged funda-mental law of spiritual life is purity, followed by harmony of the nature and life, and this by as full a development of all our powers in this life as is possible to man. We gain power and strength of character by the use of such pow-ers as we have, according to the true law of our natures, and we lose by their non-use or neglect. Character survives earth, and, with the ego, or me, consciously abides through etornal ages. To build a true spiritual character, one which will be at home amid the surroundings of an eternal purity and harmony on the supernal will be at home amid the surroundings of an eternal purity and harmony on the supernal side of life, is to build a character which pure decarnated intelligences will most gladly visit under the law of "like to like," and their visi-tations and their teachings will be alike ele-vating and ennobling to character. We need not wait for our own decarnation to enjoy the excluse of the pure the loying and the harmon society of the pure, the loving and the harmo-nious, for those whom our character and our pure love attract will bring to us while in the mortal the swelling harmonies of the celestial To know is to be developed. To dct is to into know it to be developed. To det is to in-crease force or to destroy power. To love is to become unselfish. To hate is to incarnate self and orown it with the imperial attribute of ungodliness. Let us each enter upon our celes-tial life by a wise building of character, and a sublime devotion to the welfare of our fellow-man

[From the Boston Herald of Aug. 22d.] DEATH OF HORACE SEAVER.

#### Champion of Free Thought for A Fifty Years.

Life and Work of a Man Who Rose from the Printer's Case to the Editorial Chair-His Warfare Against Priestcraft and Superstition-Some Characteristic Utterances.

Horace Seaver, the well-known editor of The Investigator, expired just before noon yesterday at his residence, No. 2727 Washington street. He had been troubled with an affection of the heart for a long time, and for some six months past had been confined to the house. The immediate cause of his death was dropsy

The deceased gentleman was born in Boston on Aug. 25th, 1810, and would thus have been seventy-nine years of age had he lived until Sunday. He was of New England stock, and the second son of Nathaniel and Hannah Seaver. From the first a bright and promising boy, he early gave evidence of an ability that made him conspicuous among his companions. Young Seaver was educated in the Boston pub-lic schools, and his readiness to promote and Ic schools, and his readiness to promote and defend them in after years showed how grate-ful he was to his alma mater. After leaving school he went to Plymouth, and there served an apprenticeship as printer. It was during his stay in this town, and through his attendance at the meetings of a local debating so-ciety, that his first doubts regarding orthodox views in religion seem to have been suggested. How much these doubts were intensified when, as a journeyman, he traveled to Albany, and there heard the famous Robert Dale Owen, is shown by the fact that after this experience Seaver found it necessary to reject the cherence Seaver found it necessary to reject the clerical and retain only the pagan element of his name. Up to this time he had been known as Horace Holly Seaver—Holly having been conferred in memory of a once famous Unitarian minister man not only decided to reject the Holly and remain simple Horace Seaver, but also gave up all aspirations after the ministerial career, to which it appears his parents had destined him. an applications after the ministerial career, to which it appears his parents had destined him. In 1837 an incident occurred which determined in an important manner all the subsequent course of Seaver's life, He came to Boston, and joined *The Investigator* as a compositor. The time was an exciting one, for then the edi-tor of that journal, Mr. Abner Kneeland, had just been prosecuted, convicted, and sent to jail for the crime of blasphemy. Seaver visited the editor in prison, and his experience during this episode gave the finishing touch to the convictions of the young rationalist. The compositor, full of hatred, not for men, but for priestcraft and superstition in all their forms, soon budded out into a contributor, and so apt as well as striking was his literary work, that when, in 1838, Mr. Kneeland retired from the editorial chair to go West, Horace Seaver was promptly invited to guide the fortunes of *The Investigator*, and he accepted the proffered notification hat the the the Mr. L B Macdum had promptly invited to guide the fortunes of *The Investigator*, and he accepted the proffered position. At that time Mr. J. P. Mendum had assumed control of the paper, and Mr. Seaver's installation into the editorial chair was the beginning of that remarkable partnership be-tween the two men which has lasted, without the slightest break in the pleasantness of their relative for one which control their the slightest break in the pleasantness of their

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the slightest break in the pleasantness of their relation, for over half a century. 'Under Mr Seaver's care The Investigator took on improved literary features, and has remained the outspoken advocate of every movement calculated to advance freedom and unfetter the human mind. The late Mr. Seaver was a man of command-The late Mr. Seaver was a man of command-ing presence, dignified in manner, able in de-bate and wholly free from the weaknesses of slang and colloquial humor. He loved discus-sion, even with his opponents, for, like Socra-tes, he regarded it as a prime factor in the pro-motion of truth. Hospitaller Hall in the ear-lier days often resounded with the worthy struggles in which he measured his powers with those of oratorical antagonists, while, associated with this and other halls, still linger the memories of his victories. He was promi-nent in quite a number of free-thought con-ventions, and when, at one of these held in Alventions, and when, at one of these held in Al-bany, it became a question whether the free-thinkers of America should accept the word "infidels" as a proper designation of them, it was Seaver's influence which determined the reply given in the affirmative. The man who was not afraid to be called an infidel did not hesitate to discharge his obligations as a free-thinker, and much of his life was passed in the office of *The Investigator* in the midst of the books and exchanges he liked so much to pe-ruse. Either here, on public platforms, or in books and exchanges he liked so much to pe-ruse. Either here, on public platforms, or in private as a welcome guest, he met and came into intimate and friendly relations with re-formers like Garrison, Wendell Phillips, Theo-dore Parker, Charles Bradlaugh, Holyoke, Ingersoll, Parker Pillsbury and many others. In his private life Mr. Seaver had many qualities that made him lovable. His charity was too unstinted and impulsive to be wise in the. worldly sense, and his interest in schemes of benevolence was great. Of his life work it has been said that he molded liberal thought and modified Puritanic ideas to an extent impos-sible adequately to describe, while his writsible adequately to describe, while his writ-ings, in the words of Robert Ingersoll, "have liberalized a continent." liberalized a continent." It will be of interest at this time to recall the salient points of a characteristic address, in which Mr. Seaver gave an account of his early career and of the circumstances which led him to renounce Christianity. He was, on Nov. 22d, 1885, lecturing in Paine Memorial Hall, on "Fifty Years' Experience in Liberalism." on "Fifty Years' Experience in Liberalism," and he began his address by stating that he had not always been a liberal and an infidel. He began life, he said, like most of them, as a Christian, but, fortunately for him, he got emancipated, and had never regretted it. His first ambition was to be an actor. His parents, however, thought he might make a good min-ister, and be sent out West, like Horace Gree-lay. Happily he become a printer and if there ley. Happily he became a printer, and if there was one mighty business in the world, it was that of printing. To be a printer was greater than to be a sallor or a soldier, or even a min-ister. The public could do without ministers. If the sun were to rise to morrow upon this land without ministers and without ohurches, and only the press should remain, people would be far better off than they would be were the case reversed. The whole of theology was found-ed on conjecture and guesswork. What people was that was the work of the theology that the ed on conjecture and guesswork. What people wanted was knowledge. It was need that wanted was knowledge. It was need that caused so many able men to remain in the church. A clergyman once, prophesied that the speaker would be a bright and particular light in the church. If only that minister could see him now, he would recognize that he was not much of a prophet. The first liberal lecture Mr. Seaver ever heard was by Robert Dale Owen, and it, was delivered in Albany. [Continued on Afth page,]

Hence, of all men in the world, philosophers and students of large acquirements should be the most modest and the least dogmatic.

The second thing relates not so much to our intrinsic nature and limited finite powers, as to our human or earth-environment.

In Nature everything seems to be and to us is peculiar to itself: In the nature of the seed from which it sprung; in the soil-if it belong to the vegetable kingdom-from which it derives its life-forces; in the atmosphere which it absorbs; in its relationships to every other being, thing, or force in the universe; in its root, shoot, trunk, limb, leaf, flowering and fruitage; in its veins, arteries and circulation: in its progress, development, culmination; in its descending grade to decay, death, disintegration and absorption into other elements and organized forms and forces.

So, also, with the race of human kind. No two persons are placed exactly alike in the womb, or beyond it on its passage to the earth-grave which awaits the mortal-born child. No two educations are alike, for no two students passing through their educational processes are exact duplicates. There are no exact duplicates in the family nor in society. Each individual receives his or her life without solicitation. accepts it as it is in nature and environment and works it out to its earthly close. It is his or her own life, and not that of some one else. His earth is under his feet, his sky over his head; the sun is his, and the stars also are his; all for his own use. Others may be joint partners in earth, sun, sky and stars; others may have their oceans, rivers, lakes, forests, flowers and fruits of earth; others may inhale the perfume of rose, balsam and pine; and these others may be in number beyond his power of mathematical computation, yet though these others partake of all yet are they his, because they are all within the orbit of his conscious life. He never has been, is not now, and never will be some one else, so far as his conscious ness teaches him. What lies beyond the orbit of his consciousness is of no account to him in the evolution of his life from the cradle to the grave. And I include in man's consolousness his own mental or intellectual processes and conclusions, for unless he be conscious of these as of all else which comes to him by intuition or through the senses of the body, they are of your own life and fashioning your own charno possible value to him in the development of his life.

Now I assert that, primarily, our limited nature, finite in character, does modify, condition and even control our judgments, conclusions, beliefs of facts, laws and relationships; and that, secondarily, our environments in life make this great observed divergence of intelleot, knowledge, judgment, belief and comprehension of laws and relationships the more marked.

What, then, must be our logical and reason able conclusions from such premises when applied to man as a social being, an independent i we insist upon our right to violate any law

incarnation of the brute-force in society. It is pitiful to acknowledge, but it is true that if man is God-like in his nature and attributes, so is he a beast. And his birth, environment and will often make the beast in him the incarnation of beastliness-and history proves it.

It is useless on so thickly-populated a planet as earth to say that these living, individual, human spheres should not cross the orbits or tracks of each other. We must impinge upon each other. We must cross the line of each other's individual sovereignty. We are so constituted that we must form societies. Our natures are so constructed that the family must be. Not alone for the propagation of the race, but to meet an essential want in every independent nature-and that want social and intellectual as well as physical-is the family founded. And the family is the true basis of society. It is the aggregation of contiguous families which makes society; and society in its wider development underlies the State or Nation, and gives it character.

It is useless to say, because you are a world in yourself, that you will live a hermit and cast all of your kind out of your life. It cannot be done without relegating you to the beastly level. That which is the glory of intellectual, moral and social manhood would be lost out of your life. Hermits as a rule are something more than fools. They are generally unclean, devoid of true culture, and dwarfs in everything save the stature of their animal natures There are exceptions, but the rule obtains. It is because they violate one of the fundamental laws of their own creation and existence.

It is as useless and more criminal to say that because you are an independent soul, living. acter for a continuous existence beyond the life of the material body, you will form it as

you please, irrespective of well-defined law, moral, intellectual, social and personal. Law is supposed to carry with it the punishment of violation and the reward of obedience. The law, choose or will to thrust your hand into the flame, the law will not be suspended, but its violation will be avenged by the smart and pain you will suffer. No exterior or ulterior punishment inflicted by some extraneous or outside force will be found necessary. If, then,

#### BANNER LIGHT OF

# Original Essay.

THE NEW DISPENSATION. ATTUNED ATONEMENT, IN CO-OPERATIVE HU MAN AND DIVINE LIFE.

# BY JACOB EDSON.

HE New Dispensation involves and evolves a · belief in the uncreated, perfect cause of all causation, so related to all effects as to constitute a perfect Providence, competent and all-controlling, to guide, direct and overrule all things for the perfect good of all con-

cerned. All that have entered or are entering the New. Dispensation are children of this Providence, of small or larger growth. As children with toys and playthings we have rested in the arms of Providence, relying upon Father, Mother-God to do for us what under other circumstances we might and ought to have done for ourselves. This childlike simplicity and trust is hopeful and prophetic. It bespeaks growth, Godward. Childlike, we hope to become full-grown men and women as we advance in the New Dispensation and put away childish things.

We cannot have too much faith or trust in this perfect cause or Providence, but we should realize that we are unfolding effects of this cause, individual parts of this Providence, and may, under God, good men and angels, become centres around which circumstances may be made to move, and move straight. We may not succeed as we expect, we cannot fail. Law, God's eternal standing-stool pricking and paining us when we lean, stumble or fall against it. must in the end teach us to stand erect.

We trust in God, the absolute Soul of the Universe, its love. will and wisdom-its justice, mercy and truth; its eternal energy and coöperative eternal life.

We believe that law in its best sense is the will of God. We would study especially the higher law as the will of God, with the intent of executing His will here on earth as it is executed in spheres above. We say His will, because God to us is a personality, the All in All of life, as near and essen tial to each and every one of us as we are to ourselves. Not that God is personal in the same sense that we are personal, but rather in the sense that we-finite outbirths of the Infinite (God, good men and angels helping us)-hope and expect to be.

Living faith in the personality of God, the uncreated Cause; its divine presence; spiritual perception of the truth involved, constitutes the anchorage of the Mind, renders apparent and objective the substance of things hoped for, the evidence of things not surely seen, and opens up in the individual man the presence-chamber of the soul, its absolute personality—the living God, which, as we understand, is the spiritual fruitage of eternal life.

To us. the Father, Mother-God is a dual personality, the source or fountain of all life and evolution. As no stream rises higher than its source, or no effect is greater than its cause, and as we, progressive effects of the uncreated cause, are personal, it follows conclusively that Father, Mother-God may be more than personal-cannot be less.

It is himself, his personality, that is to be evolved within us; it is our dual Father, Mother-God that is subjectively within us, and is to be evolved, made apparent, objectified, which is the sum and substance of all teaching. In proportion as we make it the object and aim of life, we pass the spheres of discord, contention and strife, which involves spiritual travail and birth. It is the better way in which Jesus, in whom the Christ-principle obtained, opened the door Godward and traveled therein, and is now considered by many in the New Dispensation their Saviour. We see no distinguishing difference between what has been called salvation and what is now known by enlightened, loving souls to be spiritual evolution.

The earlier forms of expression that have been, were true to the day and dispensation in which they were madethey were religious and useful. The truth now seeks a more exact and comprehensive expression. The former were expressions of belief and faith, the latter expressions of hope and trust, which blend into knowledge and ultimate in growth Godward. Nature, God's mode of evolution, is a continual opening up of life through discreet conditions of good and use; death to the old, involves life in the new-the progressive soul dies daily. We are told by some philosophers that there is no personal God or Saviour. except our inmost better self, upon which we must rely if we would be saved. Irreligious and skeptical as this state ment may appear, there is some truth in this direction. All mature, enlightened, thoughtful souls will agree that there and and tr enlightened human love is, or is to be, the saviour of the human race; it used to be called "shed blood." It vis now known by the spiritually enlightened that God is love, that love is to the soul what blood is to the body, or what sap is to the tree-the life thereof; and that God, or love, in its best estate, coursing through our affectional nature, regeneratively transforms the differentiated soul, from the animal through the human, into the divine department of eternal life. The statement made by thoughtful and mature friends of superior ability, well-wishers of the human race, that there is no personal God or Saviour except our inmost better self, and that if we would be educated or saved we must educate ourselves, embodies a part but not all of the truth involved, and is to us unsatisfactory. We appreciate self-reliance and persistent endeavor: they should be encouraged, but there are times, states and conditions-environments over which we have little or no control-that "try men's souls." Smoking flax and broken reeds bespeak the fires of nature, disaster and apparent death to the external soul; crucial tests, difficulties apparently insurmountable to our better self, when we must, seemingly, utterly fail, and might, were it not that we know by observation and experience, by precept and example as well as by theory and practice, that our Father, Mother-God is at the helm of Church and State, with innumerable hosts of good men, angels to coöperate with, guide and protect us through the voyage of life. Verily within our inmost, our better self; in the presence chamber of the soul, our uncreated cause, the personal Christ-subjectively or objectively as our state and condition may be-is. It is not us. not a part of us, it is within our better self, like Lazarus in the grave waiting to come forth; it is, or may be, as distinct and different from us as the infinite. the eternal cause, can be from its finite effects. Not only it. the Christprinciple, but all that are in harmony and cooperate in it. are saviours in proportion to service rendered. Salvation as taught and practiced by the literal church is a misnomer, and becoming obsolete; it does not save: the shedding of blood for the remission of sins does not remit: vicarious atonement does not atone; the doctrine is too superficial to be believed, too cheap to serve in the new dispensation; what we need is attuned at-one-ment. Spiritual enlightenment eliminates ignorance, the occasion of sin, and frees the enlightened soul from superstition, bigotry and crime, for the glory of God and the good of all concerned. We are God's embryo; through the execution of the law it is to be demonstrated. Soul has been defined as mind, the immortal part of man; in the light of this definition there can be but one soul, one mind-all else are but expressions, outbirths of the absolute soul. We believe that considering our knowledge of heredity, prenatal conditions, laws of life, and evolution, with the experience we have had in producing seedlings, etc., in the different kingdoms -especially the animal kingdom-that it is easier, and much more satisfactory to breed up than down; and it is surprising that so little has been attained in this direction, particularly in the human department of animal life. We believe that in the light of the New Dispensation, its inhering divinity, the essential Christ, our Saviour, will so obtain in the love, will and wisdom of the race, that deprayity, with ignorance its occasion, will be dispelled as mist before the rising sun, and children, because of their heredity and environments, be born preeminently divine, Godlike in their nature and tendencies. Then will the essen-

tial Christ of Christendom be seen and known to be the unoreated and indwelling Saviour of the race.

It may be necessary, in order' to unfold the kingdom of heaven here on earth, that we should do more and better for others who are less onlightened or spiritual, than we would want or allow them to do for us. When the kingdom of heaven is opened up in the heart and conscience of the race it will be seen and known that self-denial or sacrifice may consist more in not doing, in not suffering, than it does in going without what we really need for ourselves.

The correction of any system of theory or practice lies not so much in the denial of the principle involved as it does in the further unfoldment and harmonious elucidation of the same, its corollaries and all states and condi tions pertaining thereto. We are spiritual as well as physiical beings-dualities-sons and daughters of Father, Mother-God. Did we not on our Father's side inherit eternal life? Is it not within us an expectancy? Did we not on our Mother's side obtain states, conditions, environments through which this eternal life is to be evolved? For aught we know, may there not be millions upon mil lions of unfolding spiritual entities occupying every conceivable standpoint in the discreet degrees of spiritual evolution, from the lowest all along up the spiral stairway, in the spiritual sunship of the living God?

The improvement of ourselves and race is a gladsome, joyous study; it has to do with our affectional nature, the receptivities of the soul; it unfolds the subjective world, its exhaustless energy, and demonstrates the personal existence and all-controlling power of God in the transformation of the human race.

The New Dispensation supposes a change of base for cooperative human and divine action that is radical and effective. In the old, the declining dispensation, the inspiring motive for action was selfish, upon the animal plane; how much money is there in it? or how much can I make for myself? is the question asked; it was suicidal: its adherents cut their own throats in cutting others. In the new, the incoming dispensation, it is still for selfinterest, but it is a larger self-it includes the whole human family, the brother and sisterhood of man as well as the Father, the Motherhood of God. In the incoming, the New Dispensation, the question is not how much money may be acquired? how much can I make out of it? but rather, is it good, right and proper? is it the best for all concerned? how much good can I get and give or do for the human family? In brief, it is the practical recognition that the world is our home, God our Father and Mother, and all mankind are our brethren.

> Awake! glad morning dawneth. Its light comes on apace Be up, reflect its glory; Inspire the human race. There is no time to idle. To loiter by the way, For God, good men and angels Bespeak the coming day.

# Written for the Banner of Light. ONSET-BY-THE-SEA.

Boston, Mass.

BY MRS. HATTIE E. CARR. The summer days, they pass too soon

At Onset by the Sea, Mid scent of woods, and waving grass, And birdsongs blithe and free. Within the shadow of these trees Low whispering to the wind, The spirit finds companionship With those of kindred mind;

And drinking in old Ocean's air, I think: What can with this compare? I lean upon the earth's warm breast.

Where solitude is found, And feel a subtle sense of good. That wraps me all around;

And looking o'er the waters blue, Where boats their anchors weigh, 1 float in thought from sensuous things

Away, ah! far away; And leaving all earth's cares behind, A sense of peace and rest I find

Where can you find a fairer spot Than Onset-by-the-Sea?

Its bluffs where cooling breezes blow, Its waters glad and free; Its pleasant walks and shady paths,

Where fleeting hours are spent, By tread of slow or eager feet, On thought or pleasure bent; In converse with the lost and loved.

Or by some happy impulse moved! Fair Onset! Mecca to the throngs Whose pligrim footsteps come From far and near, for light and strength To carry to each home; To bless them in the afterglow. When shadows shall grow long, When they no more as pilgrims here In spirit shall be strong, And with the throng that's gone before Shall come again to Onset's shore.

handsomely done by Capt. Benner-with many warm words of honor and praise far beyond the Pilgrim's deserts, he fears. The audience was enthusiastic, and it surely must be about the first case on record where John Bull accepts the stars and stripes from Cousin Jonathan! The two months were passed with the genial family of Mrs. Lydia R. Chase, and right pleasantly the Pilgrim was therein housed and entertained.

R. Chase, and right pleasantly the Pilgrim was therein housed and entertained. The next move was on to Cleveland, O., where on arrival the Pilgrim was cheerfully greeted by the ever-active Thomas Lees, who has so long served our cause in that city. But, alast how can one appreciate anything if there nestles, in all too friendly closeness, upon one's neck a big, brutal carbuncle, owning a central cavity, and seven minor holes daintily ranged around it? So fared the Pilgrim, and after a night in the sleeper he folt that life was not worth living, if sustaining 'buncles was to be his future duty! But off the visitor was taken and duly landed at his host 5, Mr. F. Muhlhauser's elegant home on Walton Avenue. There, tired, slek and dejected, the sore traveler arrived, to be at once taken in care by Mrs. Muhlhauser, who is alike a most excellent medium and a charming hostess, as well as a truly motherly-hearted lady. The spirit-doctor came, treatment was given, and in twenty-four hours the 'buncle had sold out! The Pilgrim was thankful-very. Again large audiences, excellent lectures (one upon "Evo-lution, Spiritually Considered," has been published in pamphlet form-on sale at THE BANNER office) and fine enthusiasm marked the month's work. This being the month of March, the anniversary was celebrated during the Pilgrim's stay-on the last Sunday, in fact-Mrs. Car-rie E. S. Twing Mrs.

month of March the anniversary was celebrated during the Pilgrim's stay—on the last Sunday, in fact—Mrs. Car-rie E. S. Twing, Mrs. E. Anne Hinman, Thomas Lees and the Pilgrim being the talkers, and several youths and maidens the poets and singers of the day; this engage-ment, as also the anniversary celebration, being under the auspices of the Children's Progressive Lyceum, of Cleve-land: The Pilgrim has gotten fairly used to shocks and surprises, after over twenty years of public life, but the Cleveland friends "put it up on him" rather badly at the close of the anniversary services, for, after temporarily closing the curtains across the prettily-decorated platform, there was disclosed upon their withdrawal a very strik-ing tableau, consisting of Miss Pearl Lees as "Columbia," waving the stars and stripes, supported on one side by Master Mulhauser attired as a sailor, waving the Union Jack, and a fair little girl on the other side carrying a British ensign. Mr. Lees then advanced to the front, making a highly eulogistic speech, all about the Pilgrim, his guides, British ensign. Mr. Lees then advanced to the front, making a highly eulogistic speech, all about the Pilgrim, his guides, their work, Columbia, Britannia, and lots of other patriotic and personal things, concluding by grasping the stall of a handsome American flag and inviting the Pilgrim to ascend the rostrum and accept it, "from the Children's Progress-ive Lyceum of Cleveland, Ohio." To say the Pilgrim was surprised is but to mildly express the situation. The en-thusiastic plaudits of the crowded auditory, coupled with the most generous sentiments extended by Brother Lees, were literally overwhelming. To reply as one felt was out of the case. When the heart is full, speech is almost impos-sible. The flag is a beautiful specimen, manufactured to order from domestic silks, the blue union having the stars in gold, as is the inscription blazoned on the field. It is order from domestic silks, the blue union having the stars in gold, as is the inscription blazoned on the field. It is one yard and three-quarters by one yard and one-quarter, edged with a handsome amber fringe, and attached to a fine polished staff, surmounted by a gilded eagle with ex-tended wings. Again the Briton received another stars and stripes to carry home with him, and another valued and highly-prized tribute fell to his share from the good friends of the great-country wherein he has passed so many friends of the great country wherein he has passed so many pleasant hours during the visit now swiftly drawing to its

close. Eighteen hours, and once more in New York City, to fill an engagement with its First Society for the month of April, on the rostrum good and faithful Mrs. Brigham has so long occupied and adorned. The hospitable doors of Mr. Henry J. Newton again opened to the Pilgrim, and many a plagsant talk with that veteran of the Cause and his "con-trol," as he facetiously describes his amiable wife, afforded many pleasures. A first class picture of the Pilgrim was obtained in Mr. Newton's private studio, a copy of which is in THE BANNER's sanctum, and as Mr. Newton is a past-master in Photography, as well as President of the Photo-graphic Section of the American Institute, the excellence of the work in question is assured. Excellent success at tended the work here, and many regrets were expressed at its being the closing labors with the Society. During his stay in New York, the members of the Ameri-can Spiritualist Alliance, by unanimous vote, elected the Pilgrim an honorary member of that body, and have since put him in possession of a handsome certificate of member-ship. Also the Pilgrim had the pleasant fortune to lunch and spend several hours with Professor Henry Kiddle, whose earnest devotion to our Cause is so well known, as are also the heigh literary attainments with which he has adorn-ed his invaluable services to our work. Ilis many contribu-tions to our own and outside journals have been of marked service to the progress of our work. Eighteen hours, and once more in New York City, to fill

tions to our own and outside journals have been of marked service to the progress of our work. During May the Pilgrim was for the third time in Wash-ington, D. C. As before, so again the guest of John B. Wolff, President of the Society. Meetings were held in the new G. A. R. Hall, and the lectures were supplemented by the services of Miss Maggie Gaule, of Baltimore, Md., as test medium, and most ably and acceptably were those ser-vices rendered. The young lady deserves a place in the front ranks of her profession. Accident prevented a call on Bro. G. A. Bacon, which was much regretted—though we exchanged notes—but nevertheless a good season was spent. Large and enthusiastic andiences, much kindly feel-ing, and every homeful comfert from host and hostess, and all the friends, coupled with a rousing farewell reception, all the friends, coupled with a rousing farewell reception, made the time speed past all too quick. But every morning has its evening, so all pleasures must have their endings. The friends in this city have a fine Lyceum, and its success-ful management reflects the utmost credit on all concerned. During June a return visit was baid to Brooklyn. N the Sundays being filled at Conservatory Hall again. Being a month beyond the regular season, the attendance was but moderate but moderate. Most of July was utilized for needed rest. A visit was made to Richmond, Va., as the guest of George W. Close, chief steward of the steamship Old Dominion, upon which vessel the journeys down and up were made. Capt. Couch chief steward of the steamship Old Dominion, upon which vessel the journeys down and up were made. Capt. Couch and Purser Col. J. M. Goldagher, as well as host Close, did all that could be done to give the Pilgrim a pleasant time; and in spite of the heat, which ran up to 100 degrees, the voyage was most beneficial in resting and refreshing the tired traveler. Another grateful rest was had at the sum-mer home and farm of Judge A. H. Dailey, of Huntington, L. I. Some ten days were spent at that charming retreat, much to the enjoyment of Mr., Mrs. and Miss Pilgrim. Then came work again, commencing the final series of calls for camp duties at Lake Pleasant. A right warm recep-tion from officers and campers, many generous attentions and much cordial good-will, made a necessarily brief stay full of sunshine. Dr. Beals, the worthy president, J. M. Young, the courteous clerk, the Pierces, the Wilsons, the Tices, the Joneses, the Rhynuses, are all gratefully remem-bered; while the marked improvement on all sides clearly Trees, the Joneses, the Rhynuses, are all gratefully remem-bered; while the marked improvement on all sides clearly shows the success and popularity that this oldest estab-lished camp is plainly the recipient of. From there to Onset, where another truly gratifying welcome was ac-corded by old friends and officers. A fine camp, splendidly located, commanding enormous patronage and liberally at-tended by mediums of all sorts, it presents attractions un-coupled in themselves. tended by mediums of all sorts, it presents attractions un-equaled in themselves. Immense audiences, more than enthusiastic, greeted the Pilgrim, endorsed his work and filled him with the pleasure of their sympathy. While at Onset the Pilgrim met the well-known disciple of liberal Theosophy, Dr. Elliott Coues, with whom a pleasant interchange of thought was had. The "determi-nation of the personal parallax," as the professor described it, was mutually pleasing, and as both are philosophers in their way, the two P's-Professor and Pilgrim-agree to differ on conclusions, each determined to find the truth as their way, the two P's-Professor and Pilgrim-agree to differ on conclusions, each determined to find the truth as best he can. best he can. A night in Boston, the guest of the ever genial Col. W. D. Crockett, Onset's president, and his warm-hearted wife; a flying visit to the good BANNER'S home, where its vet-eran editor was found, and with whom a memorable visit was had, and then off on the "Limited" for New York, reaching home at 10 P. M., wound up the first part of camp work, leaving Cassadaga and a return visit to Onset to complete the four years' work and up doubt these visits work, leaving Cassadaga and a return visit to Onset to complete the four years' work, and no doubt these visits will be as pleasant as the rest. Now, as the Pilgrim lays down his pen, just a few words as concerns his present visit to Columbia's shores. The unseen ones laid it out for four years. Their plans were given us are coming, and all has been fulfilled, in some cases with even starfling singularity. Wherever the Pil-grim has gone he has had warmest welcome, unstinted kindness, every sympathy and support. He feels it some-what hard to go, but it is so ordered. In going he looks back with grateful heart for all the kindness given him and his: To THE BANNER for its unswerving friendship and support; to the officers of all the associations with whom he has labored; to the innumerable host of friends he has not and made, he here records his deepest thanks, joined to the hope that if, hereafter, he is to return, he may be The has hadred; to the innumerable host of rights, joined to the hope that if, hereafter, he is to return, he may be treated then as he has been now, the steamship on Thursday, Aug. 20th, at nine A. M., the steamship State of Indiana, of the "State Line," will head out of her dock for the wide Atlantic, laying her course for Glasgow, Scotland's capital, where, at the special invitation of the Society, the Pilgrim and his family will hand. And as these shores fade from our sight, and the silence of the deep swallows the roar of the city, we shall see in the eye of the soul the faces of our 'dear' good friends we are leaving, and with the inner ear shall hear their ever'remembered' voices. Addeu to you all, East, West, North and South. May the good angels bless and, guide you all in ways of peace and joy, and may the record of the Briton's labors be the proof of his sincere service to that Cause, unfolded first in fair Columbia, and by her sent to Britannia on her sea-girt isle! Farewell, good friends. Perhaps we may meet again—if not here, certainly in that brighter world our philosophy has opened to our knowledge. Brooklyn, N. Y.

# A MORNING IN NORTH CAROLINA.

To the Editor of the Banner of Light:

What a lovely morning!---away down in North Caro-lina, in the sleepy old Moravian town of Kernersville! About the year 1760 this place was selected by Caleb Story, an Irishman, who, it is said, bought four hundred acres for four gallons of -rum. It has the highest altitude of any non-mountainous point in the State, being eleven hundred feet above the sea. To the northwest Pilot and Sauratown mountains tower, about thirty miles distant; while on h clear day, against the horizon line, can be seen the peaks of the Blue Ridge. The unobstructed elevation gives a pleasant breeze for the hot days of summer, and the nights are refreshingly cool. It is a roomy town, with wide, straggling streets, bounti-fully shaded by sycamores, poplars, oaks, elms, maples and evergreens—not planted in orderly rows, but grouped and scattered in the delightfully haphazard, but harmonious, fashion of the primeval forest. As you walk the unpaved footpaths bordering the grass-grown streets, sweetbrier and honeysuckle reach through and over the fence they have almost buried from sight to detain you. Old-fashioned gardens with box-bordered walks, hollyhocks, "old man," marigolds and luxuriant rosebushes surround old-fashioned houses, with their of any non-mountainous point in the State, being eleven

dormer windows, projecting gables, low roofs and wide porches

porches. Fruit is plenty, both cultivated and wild. Yesterday I was in an orchard where I waded about in the long grass from cherry tree to peach, and from peach to plum, so ut-terly oblivious of all save the mellow, sun-tinted fruit that I almost stumbled over a beehive. Now if there is any-thing in the insect kingdom-I dread familiarity with, it is the busy bee and his yellow-jacketed cousin, the wasp. We do not seem to understand each other.

do not seem to understand each other, One of the latter once flew into the room where I was sitting, when I started for the door. Some one cried, "Let him alone and he won't touch you. Do n't be a coward." Now I do not like to be called a coward, so I stayed, and Now I do not like to be called a coward, so I stayed, and the result was a lump the size of a goose-egg, that ought to have been on my mentor's head instead of mine. I am sure I did not wish to touch that wasp, but somehow he seemed to construe my frantic efforts to keep out of his way into a desire to fight, so he fought and—conquered. Remember-ing this, I hurriedly and stealthily stole away from the orchard, leaving the bees in undisturbed possession of their fruity pasture-land. Early in the morning when the shadows are stretching westward and the dewy coolness of the night yet haunts the air, along the country roads come sunbonneted, bare-footed figures bearing baskets, wooden buckets and tin pails filled with "dew-berries." A few hours later the same figures may be seen leaving the town with brown-paper parcels projecting from baskets and buckets. An ex-

same figures may be seen leaving the town with brown-paper parcels projecting from baskets and buckets. An ex-change has been made, and the "pickers" trudge home-ward with a new calico dress, a few pounds of coffee and sugar, or an ounce or two of snuff; while the merchant re-tails the "dew-berries" at three cents per quart. One of the features of the highways is the long scow-shaped canvas or cotton-covered wagons that come toiling slowly over the white road line through the shady streets, and after a lengthy pause at the "general store," away out again toward the green stretches of fruitful field and fallow land.

land. Another feature that does not confine itself to the high-Another leature that does not confine itself to the high-ways, but marks alike the meadow and the orchard, the mountain and the valley, the forest and the open, is the host of song-birds. In the cool of the morning and evening the "Bob-White," the robin, the cat-bird, the pewit, the mocking-bird, and many others whose names I do not know, hold the most delightfully informal praise meetings, where every one flits about at his own sweet will, and every pair of wings covers at once a priset and a worshiper

of wings covers at once a priest and a worshiper. Last night, sitting in the moonlight on the wide porch of the hotel, I was first startled and then charmed by a low. the hotel, I was first startled and then charmed by a low, sweet, plaintive voice in the great cedars overhead, softly crying "Whip-poor-will! whip-poor-will! whip-poor-will!" And those cedars! said to have been planted by the re-doubtable Caleb himself more than a century ago—two rows of them, forming as grand a cathedral aisle as ever the blue sky arched! And beneath them such a queer, quaint, odorous, old-fashioned garden! "Box," fifty years old, sweet jasmine, honeysuckle, sensitive tree with its fuzzy bloom, and roses—climbing roses and hedge roses, red roses, pink roses and white, large and small, clambering over the deserted cabins, which in ante-bellum days were the "quar-ters," and shrouding in gracious loveliness the dilapidated picket fences—lovely, fragrant roses everywhere!

# Southern California.

The Saturday Evening Spectator, Minneapolis, Minn., recently contained a letter from the pen of the poet James G. Clark, wherein were made the following references to Santa Barbara and Summerland :

Santa Barbara and Summerland: "The most magnificent stretch of ocean-shore scenery I have found on the Pacific coast is in the vicinity of Santa Barbara. It is a wonderful picture, in which massive moun-tains roll away to the northeast and the arms of the main-land stretch out on either side into the sea, while in the foreground at the southwest the islands lift their brown heights above the warm, blue and shimmering waters to an elevation of 2,500 feet. This is the picture which Nature hangs out in sight of the dwellers of the Santa Barbara coast. I sometimes wonder if they appreciate it. In the very heart of the picture is located the 'Chautau-qua' of the Spiritualists, beautiful 'Summerland.' Being-as my friends know-an 'Eclectic' in theology, and finding something good in all systems which dignify human exist-ence through a rational faith in the soul's indestructibility and endless progression, I do not aim to tear down any, but

ence through a rational faith in the soul's indestructibility and endless progression, I do not aim to tear down any, but rather strive to help and aid in the development of the good in all, trusting in the survival of the best. My association and acquaintance with our Spiritualistic friends, especially those who live above the mere phenome-nal or elementary plane, has led me to love and respect them for their sympathy with all true reform, and their practical illustration of the Christian graces. I find less of the spirit of social caste among them than I do among the average members of any of our great denominations. I am glad that in their new and fity-named 'Summerland' they have at last established a rallying point and home of their own, near matchless Santa Barbara, where they can secure cheap lots for dwellings, and hold summer and winter camp-meetings, and, like our church friends, blend pleasure with utility, in search of higher life, growth and expression."

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# Onset, August, 1889. PILGRIM PENCILLINGS.

# NO. VI. AND LAST. [Specially compiled for the Banner of Light,] BY J. J. MORSE.

Five months, with all their weight of work, have roll away since the Pilgrim compiled his former Pencillings for THE BANNER's pages, the said compilation having appeared in this journal on the 9th of March, of this year. It is over three years and nine months since the first of these papers appeared, the initial one being printed in THE BANNER of October 3d, 1885, detailing its writer's experiences since landing in this city some two months previous. Ah. yes! four years have now sped past us since our landing, during which our feet have stood in many strange cities, and our road has been over many thousands of miles.

First let a brief chronicle be made of duties done since the point reached in the former contribution, which nar-rated our Western trip, terminating at our return East, in Worserbay lost November last.

rated our Western trip, terminating at our return East, in November last. The first point of labor was at Paterson, N. J., where a noble few had banded together to maintain a season of seed-sowing on as poor soil as one could find. All honor to those earnest friends of Freedom, and their liberal sup-porter, Brother Doherty, who of his ample means—unlike so many—was willing to supply the "sfnews of war" to carry on the good fight. As host, Mr. Doherty is genial; as a Spiritualist, rational and progressive; as a map, emi-nently successful, owning a large silk milly and employ-ing a great number of work-people. English, as also is his kindly-natured wife, the Pilgrim found under their roof a pleasant resting-place. The lectures were successful, audi-ences good, and all seemed pleased. A subsequent social visit to the pleasant home of Mrs. Hayes and her father, Mr. Noble, enabled him-to view a wonderful specimen of Wella Anderson's mediumship, and gain a knowledge of some items of early American and English Spiritualism, that were well worth the knowing. So passed November. The Pilgrim next labored in thisscity for December, and again received a warm welcome from his Brooklyn friends, who turned out in force. Conservatory Hall was the scene of operations and its serves two proprietor Mr. J. W Raud.

again received a warm welcome from his Brooklyn friends, who turned out in force. Conservatory Hall was the scene of operations, and its earness proprietor, Mr. J. W. Raud, the director. Brooklyn has now no society that promotes Sunday lectures, each body having died, the old First Soci-ety deceasing sixty dollars in debt to Bro. Rand. Such are the pleasures of hall-owning 1. The meetings were uniform-ly good, each lecture being followed by tests given through. Mrs. Henderson. Mr. Delere officiated as chairman, and was even earnest, and energetic.

Area benderson. Mr. Delere officiated as chairman, and Mrs. Henderson. Mr. Delere officiated as chairman, and was ever earnest and energetic. The first two months of the present year wore devoted to Philadelphia, Pa. This society is about as active, well-sus-tained, and its services as largely attended, as any organiza-tion in the East. Its morning meetings average two hun-dred attendants, while some four to six hundred are gen-erally present at night, the number depending much up-on the attractiveness of theme and speaker. Modesty compels reticence; suffice it to say, that with two excep-tions, the Pilgrim's audiences, in. point of intelligence and numbers, were all the most exacting could definand. Bro. W. H. Jones, as Trensurer, Capt. B. F. Benner as Chair-man, and Bros. Thompson, Bronson, Capt. Keffer and hosts besides, were brimming over with those kind attentions that make a sojourn in their midst a perpetual pleasure. On the final Sunday evening the Society presented the Pilgrim with a U. S. A. Silk Company banner, as a token of ceteem, accompanying the presentation--which was

# Cleveland Notes.

fo the Editor of the Banner of Light:

The dearth of Spiritualistic news during the summer vacation nust be my excuse for the absence of "Cleveland Notes" lately. True, the two societies on the west side of the city have kept their neetings running all the summer, but it was rather from fear of in-

meetings running at the summer, but it was lather from ten of the curring the difficulties of reörganizing after a vacation than any par-ticular interest manifested in summer meetings. *The Spiritual Advance Thought Organization*, presided over by Mrs. Helen S. Parker, meets every Sunday afternoon on Pearl street, in a newly-furnished hall, nicely located and well adapted

Itelas interest manifested in summer meetings.
 The Spiritual Advance Thought Organization, presided over by Mrs. Hielen S. Parker, meets every Sunday atternoon on Pearl street, in a newly-dumished hail, nicely located and well adapted for such meetings.
 The Spiritualised Progressive Thought Society meets in Probeck's Hail, Frankin Avenue, near the Circle. A Study School has lately been organized. It meets every Sunday at 1:30 r. M., and the first of the services of services of the development of home-mediumship. Considering the absence of so many spiritualists from the city, and the "ensuit" incidental to summer-time, the meetings are fairly well attended.
 The Chifterie Progressive Lyceum will resume its meetings in ductor-lect. Mr. I. W. Pore, is preparing for that time by holding a series of informal meetings every Sunday morning, in the antertore of the healt, at which suggestions are received and discussed from all and by all interested in the work who may be in attendance.
 Mr. J. W. Pore, formerly of Chardtro Falls, O, but now a resident of this etty, and the position of Conductor: a genial gentleman with a magnetic presence, good executive ability, a thorough Spirituality well qualified for the position of Conductor: a genial gentleman with a magnetic presence, good executive ability, a thorough Spirituality is the above all of kindly disposition, and a lover of children, he will no doubt add great strength to the cause in his new official dup and popularize the Spiritualists' in Cleve-and and language, and build up and popularize the Spiritualists' in Cleve-and will no doubt add great strength to file cause in his encored the set of a control of the site of the daw of the daw of the daw of the source of the daw of a control of the site of the daw of the set of the daw of the anter of the set of the daw of the daw of the daw of the daw of the set of the daw of the d

# BANNER OF LIGHT.

The Indiana Association

music and flowers were worthy of that world to which she has gone. For some reasons inknown to the writ-er, the flex. Br. (J), Bates, of HL. Paul's Episcopal Church, officiated. The funeral ritual he read scened sally out of harmony with the occasion-harred on those of her friends who had enjoyed her acquisintance and partaken of the spiritual feast she frequently spread for them. *Still Another Transition*.-Gilbert W. Henderson, aged thirty-nine, a victim to consumption. In his death newspiperdom hoses a brilliant mind and the Spirit-edge of the Spiritual Plains being on the editorial start of the *Cleviand Plain-Deater*, his therough knowl-edge of the Spiritual Plains Spiritual belief in it) made his city. Mr. H. appeared at an opportune time and helped gain us the victory over the press we had so long fought for. His able reports of our fact meetings three years ago were copied extensively by other pa-pers in the Sfate. It will be some time before his place will be as well filled. Yet

"Rest in peace! We would not call thee back To know the grief that comes with riper years."

Fraternally yours, THOS. LEES.

# Banner Correspondence.

# Massachusetts.

ONSET .-- Mrs. Flora B. Cabell (of Washing ton, D. C.) writes: "Capt. Cabell and myself arranged with Mrs. Ross for a private séance at nine A. M. on Tuesday, July 23d. We sat in the centre of the room, and spirits came out to us in groups, two or three talking to us at one time. Of those who came were Capt. Ca-bell's father and mother, my own parents, sis-ters and brothers and colored servants; at one time there were seven spirits with us at once. time there were seven spirits with us at once. This was the first time my father ever came. At the suggestion of one of the spirits we all knelt together in prayer—white and black, mas-ter and slaves. My dear old father knelt by my side; I held his hand, which I could recognize by its peculiar form. He knelt slowly and stiff-ly, as if weighted with his eighty years of life. During my conversation with the colored serv-ants one who gave the name of 'Eliza' whom we had owned in the days of slavery, said, in answer to my question whether they were black in spirit-life: 'Our souls are white; we are not slaves; we are free here. My two children who loved you so well are also here in spirit-life with me.' Here she brought forward her daughter, who came up to me and saluted me. She called me by an abbreviation of my given name, by which our servants were accustomed to addres me at that period of my life. She said: 'You have the bills of sale for us at your home.' This is the case, though no one here but ourselves knew the fact. In the course of our conversa-tion these spirits fully identified themselves reference to many things in the past only

A number of old acquaintances materialized, and proved their identity. Gen. John G. Fos-ter and Gen. George P. Estey came in their military uniforms, giving their full names. Col. Clarence Prentice, the son of George Prentice, of Louivrille, Kr. came with his wife. Col of Louisville, Ky., came with his wife. Col. Prentice was with my husband in the late war, and spoke to him of circumstances connected

sever the chain of love nor the familiar ties of friendship and kindred, but that these continue without a break. Of this we receive proof on such occasions as this I here record, when friends return from beyond the veil to greet us with the old familiar words of greeting and the warm hand-clasp of love."

lantic. He resides at present at 179 Park street. Hamilton, Ont."

Ohio,

CINCINNATI .- "A Student of Nature' writes as follows upon "The Phenomena of Sound ": "Sound is the voice of Nature speak ing aloud. If we study the mixture of voices

many incongruities occur through the inter-mingling of sounds set in motion in the forces of nature by our idens, volces and work. We often understand the volce differently from the meaning expressed by the person, or misunderstand the person when we do hear the words correctly.

That sounds are very deceptive was illus-That sounds are very deceptive was illus-trated to me a few evenings ago, coming up the street of Columbia. Listening to a band play-ing about a square back, I suddenly heard a band ahead playing the same tune, yet with all the distinctness of separation. It was so dis-tinct and positive that it surprised me. As long as I listened without change of thought it remained so, but the moment I questioned or sought an explanation I found it dissolved into the sounds of a church choir a square ahead. My mind being intent on the band and the vol-ume of sound much stronger, it intermingled

ume of sound much stronger, it intermingled with and swallowed up the distinguishing in-tents of the church choir. I have several times

tents of the church choir. I have several times noticed in passing the same spot while the choir was singing, that the music sounded pos-itively as though inside of a large barn on the opposite side of the street, some hundred feet this side the church. Phenomenal means unusual or new, and the term should be used with great caution, as our sense of feeling depends upon a correct interpretation within ourselves. If we understand somebody in conversation to say something not agreeable to us, how quick a hurtful feeling permeates our whole system. If we find in truth that sounds have deceived us, we as quickly recover our equilibrium of If we find in truth that sounds have deceived us, we as quickly recover our equilibrium of ordinary flow of a peaceful life. This shows that the great power of success is in governing ourselves, as we far more often make our own misery by anticipation or by receiving sounds as facts without duly considering whether we may not be mistaken, than we do by the faults of others of others.

of others. May not much of what are supposed to be voices, be germs of thought already planted in the general mind, forcing their way through our physical soil, in a growing voice?"

# Maine.

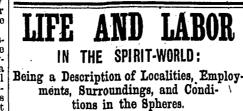
CORNVILLE. - Samuel Woodman writes: While many are skeptical of immortality and

others believe without evidence, it seems wise for all individuals to summon what of evidence they may gather of the fact. Tangible evi-dence is what all should seek. Would we prove the truth of immortality, let us do as we would the truth of immortality, let us do as we would with a case in court, not by stating what we believe, what we have read in a book or some other person has told us, but by stating what we know.
Thirty years ago I was told by my wife (in spirit-life), through a writing-medium, that I should hear her spirit-voice and see her eye to o ave with other of my spirit friends in the

and spoke to him of circumstances connected therewith. A colored man servant, named 'Charley,' who had been my husband's trusted steward on board the boat he commanded, came and man-ifested his devotion as of old, and fully identi-fied himself. He said: 'Master, I am still watch-ing over your interests as I ever did.' This was characteristic of him; we always found him honest and faithful, and a deep and true friend ship seemed to exist between my husband and this humble individual. I had a brother who was killed in 1840 in a political difficulty between himself and another editor. He came to me and fully identified himself, giving me his name and the location of the bullet-wound that caused his death. He also gave the name of the man who killed him, and described the fate that subsequently befell him. My brother at his death was engaged to a young lady who some years afterward foland described the tate that subsequently befell him. My brother at his death was engaged to a young lady who some years afterward fol-lowed him to spirit-life, still unmarried. At this séance he brought her with him and told me that he had changed her name from Caro-line to Lily, because she had been faithful to her vows, and they were now walking hand-in-hand together in spirit-life. These friends who came seemed to be fully conversant with our daily life at home. They met us with all their old affection and regard, showing that the change called death does not sever the chain of love nor the familiar ties of

NEW HAVEN.-E.P. Goodsell writes: "The religious teachers of the people declare they cannot assure them that they are immortal: but all earnest inquirers must wait for a solu-tion of that important question until the res-urrection of their bodies from their graves. These same teachers must know, through their

The Indiana Association Of Spiritualies will meet in Westerfield's Hall, Anderson, Ind., at low'check A.M., on Thursday, Sept. 26th, and con-tinue four days. There will be a number of good speakers and test me-diums in atrendance, among whom are Mr. and Mrs. 6, W. Kutes and Mrs. Colby-Jathor, well known to Spiritualists, who will contribute inrigity to the work and entertainment, and a grand time is expected. A most cordini invitation is extended to every one to come and participate in this relinious and an entrest append is directed to all speakers, medianus and spiritualists here to ald in giving an impetus to the spiritual work in Indiana. Hoard and longing at the Perret House for 55 cents of \$1.00 per day. J. W. MESTERFIELD, President. CAROLINE HILLIGOSS, Sec'9 :



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# ZÖLLNER. An Open Letter

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BY C. C. MASSEY, Of Lincoln's Inn. London, Eng. Prof. Fullerton having made in his notes appended to the famous Preliminary Report of the Seybert Commission cer-tain statements placing Mr. C. C. Massey as a Spiritualist in a rather uneuviable position, the latter herein sets the mat-ter right, and in doing so, clearly shows that the Professor had no foundation in truth for what he said. In this con-mection it may be remarked that Prof. Fullerton has since, in a letter to Mr. Massey, admitted that he was mistaken. Mr. Massey's Letter should be widely circulated, as it com-pletely disproves the charge of Prof. Zoliner's disqualifica-tions as an investigator of phenomena at the date of his searces with Dr. Henry Slade. Pamphilet, pp. 16. Price 5 cents, postage frees, 6 copies 25 cents; 13 do, 50 cents. For sale by COLBY & RICH.

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papers and r Cleveland, O.

BOSTON.—A correspondent desirous of giv-ing credit to whom it is due, writes: "It is alleged that Senator Gleason, an allopathic M. D., of Plymouth County, did as much as any one member in the last Legislature of this State to defeat the doctors' plot law. He was wont to remark that he had all the practice he , wanted; and when his brother Senators came to him to ask about the necessity of a restric-tion of the present life. But for their oppo-late the present life annihilation, as the result of the present life. But for their oppo-state to defeat the doctors' plot law. He was to him to ask about the necessity of a restric-tive law, he would inform them that he did not and should not advocate it. This one word from a doctor like him was sufficient to settle the question with many not as well informed , on the subject as himself. Plymouth County could not do better than to return him to the General Court as a Senator.'

.

TAUNTON.-"A. W. L." writes: "Hon. Joseph B. Hall, who passed from this sphere of existence on Friday, the 5th of July, at his home in Presque Isle, Me., was long a true and able expounder of the fact and philosophy of Modern Spiritualism. He had been the editor of several papers, and while such never allowed an opportunity to pass unimproved to advo-cate and defend what was to him a truth of an opportunity to plass uninploted to attract cate and defend what was to him a truth of inestimable value. At a time when Spiritual-ism was very unpopular, and many who knew it to be true shrank from publicly acknowledg-ing their belief, Mr. Hall stood before a large audience in a public hall in Augusta, Me., and clearly stated that he was glad to say he was a firm believer, having been convinced of the truth of Spiritualism by manifestations of the presence of spirits and their power to com-municate with friends on earth, which he could not for a moment doubt. He was at that time Secretary of the State of Maine, and his bold avowal had great weight among a class of intelligent people who had hitherto thought the subject unworthy their attention. Mr. Hall led a very active and useful life, and filled many offices of trust and honor in his na-tive State (Maine). His last services were given

to the railroad enterprise known as 'The Di-rect Line'-the N. M. Railroad-now fast ap-Three months previous to his departure from

us he had a premoition that his departure from nearing its close, and alluded to the expected change as one naturally would who understood death to be simply a passing to a higher state of living of living. His faith in Spiritualism was to the last his

crowning blessing. He experienced great solace and comfort in communication with his friends in the Summer-Land. May angels bless and strengthen his dear companion and children, who are left to mourn, yet not without the light that sheds its beams from the constella-tion of spirits. They know that he is with them still."

## Canada.

MONTREAL.-Geo. Dawson writes, Aug. 6th: "The platform of the Religio-Philosophical Temple was recently occupied by G. W. Wal-

Temple was recently occupied by G. W. Wal-rond, a fine trance speaker, who has arrived in Canada from Glasgow, Scotland. Mr. Walrond is a retired officer of the British Army, and evidently a man of intelligence and ability, as well as a zealous and energetic advocate of Spir-itualism. Judging from notices of his work which have appeared in the *Two Worlds*, he has done good service for our Cause on the other side of the water. I trust that an oppor-tunity will soon be afforded him of doing a simi-lar work here in Canada. Mr. Walrond arrived in Montreal quite unexpected, and gave the Spiritualists an agreeable supplies. To say that his address, alluded to above, gave universal satisfaction, would be to but feebly express the feelings of all who had the pleasure of listening to his first public effort on this side of the At-

 rialism and belief in annihilation, as the result of the present life. But for their oppo-sition of the spirit-world, the people would know that they have a spiritual body, and that their own life is now and ever will be continu-ous. The physical body may be the servant for a while, but the spirit is the life thereof. I deem that ignorance in the present age of investiga-tion of spiritual facts which prove immortality is inexcusable. Let the teachers inform them-selves of spiritual facts, and thus be qualified to teach. Immortality is a truth not to be ignored, nor much longer hidden from the peo-ple."

## Pennsylvania.

SCRANTON .-- S. J. Higgs writes, Aug. 16th: Mrs. C. H. Loomis-Hall, of Boston, made a brief visit to this city last week and held a private séance. It is hoped she will soon repeat her visit and give an opportunity to others to witness the remarkable phenomena produced through her finely-developed mediumship."

## New York.

SAUQUOIT .-- Joseph P. Smith writes commendatory of the general tone and policy of the BANNER OF LIGHT. "It speaks," he says,

in no uncertain tone, and is doing valiant work in the demolition of moss-grown citadels of error, and dark and dismal Bastiles of false religion.

# THE RIVER.

I dreamt dat I saw de ribber ob life, Dat flows to de Jaspah sea ; De angels war wadin' to an' fro, But none of 'em spoke to me. Some dipped dere wings in de silv'ry tide, Some were alone, and some side by side: My time to cross 'd not come, I could see, O' dat ribber ob life, De ribber ob life, Dat flows to de Jaspah gea.

I'se qwine to ford dat fibber ob life, An'see de eternal day? I'se gwine to hear dem heabenly bands, An' feel de tech of ele time hands

An' feel de toch of ole-time hands Dat long hab passed away. Dars crowns ob glory fo' all, I 'm told, An' lubly harps wid strings ob gold; An' I know ef dars peace beyond dat sca, Wid res' fo' de weary, dars rest fo' me Beyond dat ribber, Dat ribber ob life Dat flows to de Jaspah sea. -New York Witness.

#### Facts for Married Folks.

Facts for Married Folks. At the request of many of our readers, says the New York Journal, the following order of weddings is published: At the end of the first year—Cotton wedding. Second year—Paper wedding. Third year—Leather wedding. Fifth year—Woolen wedding. Seventh year—Woolen wedding. Tenth year—Woolen wedding. Twentifth year—Woolen wedding. Twentifth year—Crystal wedding. Twentieth year—China wedding. Twentieth year—China wedding. Twentieth year—China wedding. Twentieth year—Ruby wedding. Fortieth year—Ruby wedding. Fortieth year—Golden wedding. Seventy-fifth year—Golden wedding.

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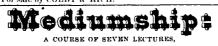
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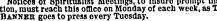
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## What is Spiritualism?

In answer to the question : "Is Spiritual Science hostile to Religion?" in his book on "The Scientific Basis of Spiritualism," Epes Sargent declares that "Thought is the supreme factor in the universe. Thoughts are not mere evanescent nothings. They have an almost objective force. They build up and shape the fabric of our minds, as snowflakes make the avalanche. Even the thoughts of delirium, though may not t their impress. All that we are is the result of what we have thought.... To drive out bad thoughts by good, error by truth; and to give our best, most unbiased thinking to the cause of truth, is the road to the gate of heaven. This is the great admonition which we get from Spiritualism.... To those who have surmounted the perplexities, abuses and misconstructions, the ennui and the disaffections which beset one's way to it, and which are all accounted for by eternal laws operative both in the sensual and supersensual spheres, it is the summit of all earthly content.' Mrs. Cora L. V. Richmond discoursed on this high question: "What is Spiritualism?" in the latter part of July, and said that to tell what Spiritualism is would be to give the entire spiritual or religious history of the world; not its creeds, formulas and dogmas, for these belong only to a particular age or period; but the spirit of religion must be spiritual, and if there is spirituality it must emanate from God, who is spirit, and from His ministering angels and spirits. This is Spiritualism; that God is spirit, and that, He employs angels and spirits to minister to mortals according to His wish and their needs. Orthodox Christianity is a formulated sys tem of belief, but unfortunately it predicates its belief more upon the testimony or translations of men than upon the teachings of Christ. If Spiritualism is in accord with the teachings of Jesus of Nazareth, it must differ from the accepted doctrines of the orthodox Christians. If there were but one creed in the world, and there were no differences among the Christians, one might the more readily believe that the forms accepted by evangelical Christians are the ones essential to human salvation; but there were no established formulas and creeds until three hundred years and more after Christ. This formulation did not take place under inspiration, and the compilation of the books that form the Bible was entrusted to some two hundred persons, all of whom could not have been inspired, and therefore could not have selected from the number of writings presented precisely the ones intended by the divine spirit to be used. To suppose that their translation of that compilation, too, was in exact conformity to the will and wish of God, is to suppose what is not claimed and what no reasonable man can accept. And it seems incompatible with the teachings of Christ that the Jewish Bible should be claimed by Christians. The Hebrew religion was a separate and distinct religion. Paul was trained a Jew, and was the only educated man among the apostles; and he translated the teachings of Christ according to his previously conceived opinions. Jesus, himself, was a Nazarene, one of the most despised among the tribes of Israel, living apart, and refusing to statements are not true, and he thinks it rather observe the external forms of the orthodox singular, if they are not, that so much money Jewish church. Hence there is no reason why should be spent to prohibit the appearance in the Old Testament, made up as it is of Jewish | public of the letters which would place beyond books, should be made a part of the Christian | all dispute the facts in the case.

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Bible. As the Jews refuse to accept Jeans, and the Jowish religion is separate and distinct to-day, it is proposterously absurd that Christians should claim the Hebrew Bible as a portion of their sacred Book, especially as the Now Testament distinctly declares that it is a spiritual revelation, and that Christ was a new light come into the world. But it is not so strapge, either, when we come to consider that the-practices in Christian countries are muchmore in keeping with the Jewish law than with the mild and gentle teachings of Christ. The foundations of the Christian governments of the world are Jewish, and not Christian.

But humanity is better than its dogmas. Few, if any, orthodox clergymen dare preach openly the dreadfully cruel tenets of John Calvin. The world has outgrown the horrors of such a so-called religion; the creed may remain the same, and the forms also, but a milder and humaner interpretation has followed. Why such a monstrous and intricate theological creed should have been evolved or constructed upon the Sermon on the Mount, is beyond human comprehension. The life of Christ has been complicated into one of the most mysterious and impossible things for man's acceptance, while in the record which is claimed to be authority in the Christian church it forms the simplest and most easily understood religion, is the purest and most exalted, is unattended with any horrors, and is only a blessing, a light, and a divinity.

The Roman Catholic Church has kept alive the essential fires of inspiration by permitting and recognizing the power of spiritual gifts. Sometimes it put to death those persons for exercising spiritual gifts whom it subsequently made into saints to be worshiped. So, too, Protestantism has put to death, persecuted, or socially ostracised those whom it afterward turned and clothed with the highest honors and reverence it could bestow. But now Spiritualism sweeps in between intelligence and higotry, enlightenment and dogma, the church and materialism, with testimony from the only realm that can declare anything about man's immortality-the life, the light, the power of the spirit-world. It meets that materialism which the creeds have been unable to meet. with the only evidence that the world contains of man's continuous life hereafter, claiming that the living testimony of departed spirits and the manifestations of the present hour are God's present testimony to man. Spiritualism is the new inspiration of the present hour. It offers the open door of spiritual communion.

It comes not to destroy the spirit of Christ's religion; but just as he set aside the forms of the Jewish church so do Spiritualists outgrow all that cramps and hinders in the creeds and forms of the Christian church. It declares that God is a God of love, that Christ is a Saviour of mercy and love. It proclaims a milder faith, a more perfect truth. It teaches that angels and ministering spirits have not left the earth, and that the gateways of the spirit-world have not been closed for a thousand and more years past. It tells us that we are not permitted by any thin film of creed, or any small measure of atonement, or even by any death-bed repentance, to enter into a state of spirit-life higher than our life here has prepared us for. It offers the hope and promise and certain salvation to the whole world by earning it, and not before. It teaches that mere belief is of little consequence, but that a pure life and good and kind actions are the only salvation. It says that moral infirmities are like diseases that must be cured by the great healing power of knowledge, and wisdom, and love. It conquers death and its terrors, draws aside the veil that separates from the invisible realm, and teaches that the kingdom of heaven is the entire universe of God.

## Sir John Franklin.

In our issue of July 20th we gave some account of a spirit manifestation in England, de sensitive persons are completely under the tailing specific directions whereby, if followed the fate of Sir John Franklin and his companions might have been discovered nine years before it really was. The full details of this manifestation were the subject, as we have stated, of a volume by a clergyman of Liverpool, Rev. J. H. Skewes, published last spring. was in command of the expedition of 1857, in a letter to the Liverpool Post, denied the truth of the statements made by Mr. Skewes, and said that Miss Cracroft, Lady Franklin's niece, had authorized him to appeal to her in support of his denial. Mr. Skewes immediately wrote to Miss Cracroft to learn how the matter stood dorse M'Clintock's avowal that Mr. Skewes maintained a sphinx-like silence. Mr. Skewes, it will be remembered, previously said he had in his possession the original letters of Lady Franklin and Miss Cracroft. substantiating to the fullest extent the truth of all his statements regarding the spirit reve- all its parts. lation given through the medial agency of a child of Capt. Coppin. Since Miss Cracroft, by her silence, refused to affirm or deny, Mr. Skewes, in defense of his character, determined upon publishing these letters; but this he was prevented from doing by a notice to the press from Miss Cracroft's solicitors, forbidding their publication or even extracts from | poring over dead languages, when the knowlthem. Under these circumstances nothing remained for Mr. S: to do but to make a general reference to the contents of the letters. This he has done in the Liverpool Post of July 19th, and helping poor suffering humanity wherever wherein he states that on June 11th, 1850, six days after the sailing of Lady Franklin's first expedition, Capt. Coppin, the father of the "little child," received from Lady Franklin a most important letter. In connection with this letter he challenges Miss Cracroft or Sir. Leopold to deny the following: That her ladyship received from Capt. Coppin an account of the "revelation"; that she firmly believed it; that her belief was so strong that it could not be set aside by all the Arctic authorities; that this revelation she deemed to be supernatural; that, as such, she gave instructions to Capt. Forsyth and his chief officer; that she had less faith in Forsyth carrying out her instructions than in his chief officer; that she went to Liverpool and saw the Messrs. Horsfall on the subject of assisting her; that, as believers more or less in the revelation, they promised a ship as a consort to the Prince Albert: that she and the Messrs. Horsfall agreed not to make known to the merchants of Liverpool the supernatural aspect of the case; and that she waited with anxiety to know the results of the efforts founded on the revelation.

# Horace Seaver.

THE BANNER foins its voice with the many now being raised in appreciation of the lifework of that veteran apostle of Free Thought, the late Horaco Seaver, a brief account of whose life and report of whose obsequies will be found on the first and lifth pages of the present issue.

Mr. Seaver was our life-long friend; we have for years admired his unflinching attitude regarding the theologic creeds which New England has so persistently buttressed with forms of law and sentinelled with the shibboleths of social custom. Mr. Seaver rose from the printer's case to the

editorial chair, and left a noble record in whatsoever department of life he devoted his ener-

Although he held the views of a non-immortalist, he was nevertheless open to consider all things pertaining to human welfare; and has frequently in public and private taken the broadest views along humanitarian lines; glimpses of his inner nature have long led us to feel that within his heart of hearts he was a conscientious agnostic concerning, not a bald denier of, the possibility of a continuous, conscious existence for the fellow-men whom he so much loved and strove to benefit while in mortal life.

Mr. Seaver was a close reader of the BAN-NER OF LIGHT, Mr. Mendum, the publisher of The Investigator, (himself an old personal friend of ours,) once stating to us that when a number of THE BANNER was missing, Mr. Seaver seemed disappointed, as it was invariably perused by him on the Sabbath, as a sort of "Sunday Bible."

The following editorial remarks from the columns of a Boston daily so clearly meet our endorsement that we append -them as a fitting close to this appreciative word: Preferring (as we have mainly done in our report elsewhere) to use the terms of the secular press in this regard, in order that our readers at distant points may attain to a conception of the standing Mr. Seaver won in this community through a perusal of the language used regarding him (at his decease) by men, the great majority of whom may be safely counted as his very antitheses in conviction and belief:

"There was so much sterling goodness of mind and heart in this eminent and self-made free-thinker [Mr. Seaver], and his opinions have been so honestly and fearlessly expressed for the last fifty years, that he has commanded the respect of even those who differed from him. He always hit square from the shoulder and you always knew where to find him. What was weak in the forms of Christianity with which he was most familiar he did not hesitate to expose, and it was easy to see why, as a very pronounced individualist, taking a not uncommon view of a certain type of Christianity as a representative of the Christian religion, he was led to glory in being an 'infidel.' He belonged to a group of men who, fifty years ago or less, were come-outers from orthodox Christianity and felt that they had reason to justify their action. Among them were Garrison, Phillips, Parker and Pillsbury. These men were reformers in politics and in religion, and had great influence during the 're form era' in New England life. Society is changed to-day from what it was when these men held forth most successfully, but forty or fifty years ago the services to society at large which these men rendered cannot be too highly appreciated, and among then Mr. Seaver held a high and honorable place.'

# The Obligations of Civilization.

In a recent lecture of Mr. Charles Dawbarn, on the "Obligations of Civilization in the Nineteenth Century," he stated that the field of human knowledge is wider now than it ever was before, and that it is taking into cousideration phenomena and facts that a little while ago were neither known nor comprehended The experiment in hypnotism, instituted and carried on by Dr. Charcot and other physicians of Paris, was a case in point. Hypnotism is merely another name for mesmerism, and is a condition of sleep, a semi-trance, in which

### Tips for Paid Services.

The editor of the Century Mayazine has come down in deserved phrases of censure on the detestable practice of "tipping" waiters and others, which is rapidly becoming a practice that not every one who condomns it can nevertholess withstand. It is indeed a nuisance, and there is neither sense nor justice in it. In European countries it is silently assented to and universally provided for among necessary expenses. But it is a bad practice all the same, and ought never to be allowed to prevail in this country. People who refuse to comply with it are considered niggardly; and treated accordingly by those who are employed to serve them.

The practice becomes still more offensive when it exposes, as it often does, an employer to the suspicion of being a party to it himself, by compelling those he employs to make up their wages in large part from the tips they may receive. This practically makes it a conspiracy. Nobody can really say what share of the total gratuities-they would better be called collections-goes to the landlords. They may count on eventually losing the patronage of people in ordinary circumstances, who pay what is asked for what they get, and do not wish or expect to pay any more. So that it is more likely to be a loss than a gain to them on the whole, as it honestly deserves to be.

The practice is wholly un-American, and ought to be discarded on that account. It implies distinction in classes by outward tokens. which is intolerable in this land of professed and practical equality. Those who cannot afford to indulge in so needless and expensive an attention should not be made to feel a sense of social inferiority for so cheap and vulgar a reason. A man's bill at a public table should include all charges against him, leaving nothing to be implied. If he discharges that, he is socially on an equality, so far as that single act goes, with every one else who does the same. Employers owe it no less to themselves than to the public they serve, to put an immediate stop to what may become a practice corrupting to all. It is demoralizing to servants, who cannot be expected to be faithful to any but themselves.

# Hon. Sidney Dean.

A correspondent writes from Lake Pleasant, Mass., as follows:

"Honses, as follows: "Hon Sidney Dean gave an able discourse, August 24th, at the camp-meeting at this place, which was well received by an appreciative audience. His fecture was historical, treating of the religions of the past, and contrasting the old theological doc-trines with the truths inculcated by Modern Spirit-ualism. It was a masterly production, and I trust it will be transferred to the columns of the BANNER oF LUGHT as it furnishes a whole armory of focts suita. LIGHT, as it furnishes a whole armory of facts suita-ble for use in meeting the needs of inquiring church-members and all earnest seekers after truth."

Mr. Dean has accomplished excellent work at the spiritual camp-meetings this season, more especially with those of his hearers who are studying the principles of the Spiritual Philosophy

# Mrs. Cora L. V. Richmond.

We are informed by Mr. Andrew Cross that this talented lady has been induced to favor Portland, Me., with a flying visit during her period of work in Boston, and will lecture there on the 18th, 19th and 20th of September. This announcement-we feel sure-has but to be made to command a large attendance in that city.

# "Between Two Mountains."

We shall print next week the report of an address (titled as above) delivered in Boston, June 10th, by Spirit HENRY CLAY, through the mediumship of MRS. M. T. LONGLEY.

B A writer addressing the editor of the "Physical Proofs of Another Life." Devon (Eng.) Evening Express, says that six years

# Special Notice to Patrons.

Sept. 2d boing a legal holiday, the BANNER or Liour establishment will remain closed on that date.

RF Read the announcement made in the name of the Indiana Association of Spiritualists, on our third page.

EF Attention is called to the change of address in the card of Prof. Campbell, seventh page.

# A New Work by Mr. Colville.

W. J. Colville will shortly place in our hands for publication, the MS. of his new work, "THEOSOPHY A STUDY OF MAN AND THE UNIVERSE." It will ex tend to about 450 pages, and in style of binding, etc., will closely resemble his translation of Kardec's "Genesis." The retail price will be \$1.50. Subscribers who send us \$1.10 immediately will have this valuable work mailed to their address as soon as it leaves the press.

Due notice will be given in the columns of THE BANNER from time to time as to how the work progresses, and when it will be issued. The following is a synopsis of its contents:

Theosophy, or the Wisdom Religion, what is it and now did it originate?

A critical study of all the great religions of the world, their points of unity and difference. Spiritual Anthropology, a study of man here and

hereafter. Spiritualism in all countries and ages; the identity

of Spiritualism with the truth in all religions.

Practical Theosophy, or spiritual knowledge ap plied to government, industry, health and social life. Reviews of all important works treating on Theosophy, Spiritual Science, etc., etc.

Practical directions and advice for the cultivation of the intuitive instinct, and the prevention and cure of moral, mental and physical discord.

This work is specially intended for busy people and investigators, and will be a fearless, non-partisan review, of this great subject, entirely unbiased by the peculiar notions of any particular school.

# A "Haunted" Elevated Bailroad.

New York papers say that manifestations of spiritpresence are noticeable on the Fifth Avenue branch of the Brooklyn elevated railroad, the operator being supposed to be a workman who fell from the structure, and thereby sustained injuries that passed him to the other world. The manifestation is said to resemble the striking of a heavy hammer upon an unfinished portion of the road. A number of persons testify to having heard the sound. A man by the name of Mooney one night ascended an incomplete stairway, and walked along the track for a half-dozen blocks. He says that he heard the click of the hammer on every side of him, and once it sounded as though it was directly under his feet. He is firmly convinced

that the sounds are produced by a spirit. Says the *Press* : "Among others who claim to have heard the sound of the hammer are Thomas Nolan, Joseph Coyne and Max Webber, all well-known and reputable citizens; and Night Watchman Hogan, at Deacon Richardson's car stables, says any one who doubts that a spirit is at work can have his doubts set at rest by visiting him any night after twelve o'clock."

## Caned at Cassadaga

As Bro. J. J. Morse was leaving the camp at Cassadaga Lake. N. Y., at the close of his late engagement there, in fact, just as he had boarded the train, he was the unexpected recipient of a memorable caning, at the instance of his old friend and co-worker and fellow-countryman, Walter Howell.

fellow-countryman, Walter Howell. The said caning was, however, purely fraternal, and was administered in the form of a handsome ebony cane, surmounted with a massive gold top, upon which Brother Morse's monogram had been ele-gantly chased. Walter Howell was moved to this exemplary act by feelings of sincere esteem and friendship for Brother Morse, who in days past, in the old country, took him, Brother Howell, by the hand when he first came out in the work. Such an instance of fraternal courtesy is pleasant to record, and is an example of sympathy and appreciation be-tween two prominent workers that is creditable to them and the Cause. May neither gentlemen get a worse caning hereafter, and may the gental recipient feel that his caning was as deserved as THE BAN-NER feels it was.

The action of the Seybert Commission, which some ago a young gentleman, known among Spiritu- thought detrimental to Modern Spiritualism, has alists as a medium, whilst walking in South proved quite the opposite, in that it has called forth a street became entranced. In that state he vast amount of positive evidence of its truth, and that the phenomena are as real as anything that appeals to human sense to establish its verity. Of collections of such evidence the "Physical Proofs of Another Life, Given in Letters to the Seybert Commission, by Francis J. Lippitt," will be found of much value for general circulation and placing in the hands of those He was then accosted by a friend who had who are skeptical as regards materialization, indewitnessed his movements, but he had abso- pendent slate-writing and similar phenomena. An lutely no knowledge that he had gone from the advertisement in another column gives information of

Mr. Skewes offers £500 to Miss Cracroft or Sir Leopold if either can show that the above

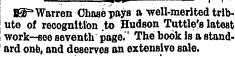
When in England, last winter, the lecturer spent some days with a Methodist clergyman in a little seaport town, who related to him the following story : His little girl of ten years was one day taken with what the family thought was a fit. She came out of it, and after a few Subsequently Sir Leopold M'Clintock, who days had a similar attack, when she' began to talk in an unknown tongue. The family were greatly mystified with what they heard. A vessel came into the port one day, having some Russian sailors on board, and one of them hapnened to stop at the minister's house while the ittle girl was talking in the unknown tongue. The sailor at once recognized it as correct and -whether she was or was not willing to en- elegant Russian. He translated what she spoke as she went along. The spirit controlling the had fabricated a fiction; but Miss Cracroft | little girl gave the whole story of his life, telling where he was born, where he lived, where he died, and all the circumstances of his career. Subsequent investigation made in Russia revealed the accuracy of the statement, the story of the spirit being confirmed by his family in

Thousands of facts of a similar nature, said the lecturer, serve to show that the horizon bounding the vision of mankind is constantly growing wider, and that facts hidden from human vision hitherto are coming into view. He spoke of the folly of wasting time in studying ancient systems of thought and religion, and in edge of the present"day is so much better. When Christ came preaching the gospel of love and unselfishness, living an almost perfect life, he could, it is no wonder that the people turned from their fiendish, blood-stained gods, and heard him gladly."

We in this age are inheritors of all the past. We live in the light of a knowledge which that world never knew. We do not need to gling to the past in anything. We do not need the religions of the past any more than we need its fashions for our daily dress. We are only to act up to our opportunities, living the very best lives we can live, not giving any thought seriously to "death," for there is no death. And so living, we shall do good while we are in the world, and leave it at last in peace.

The Boston Spiritual Temple Society Will, on Sunday, Oct. 6th, commence its eighth lecture season, in Berkeley Hall, corner of fremont and Berkeley streets. Speaker for October, Mrs. Nellie J. T. Brigham, to be followed by Mrs. R. S. Lillie for the month of November.

1937 We shall print next week an essay from the pen of J. WILLIAM FLETCHER, entitled 'THE CAUSE OF SUICIDE."



proceeded to West View Terrace, entered a room where the writer was conducting a meeting, delivered an impassioned address to those assembled, then left the meeting and returned to South street, where he came to himself. spot. "This," says the correspondent, "is but its price, etc.

one of very many instances I have witnessed of the operation of an unseen power making persons speak and act independently of their own mind and will."

837 The Deutsche Zeitung, of Aug. 24th, contains an article written by its editor (Franz Melchers, Esq.) from Chattanooga, Tenn., in which, after describing the beauties of Lookout Mountain, he speaks in the highest terms of the Spiritualist camp-meeting now being held at that place. The portion of the article relating to the camp-meeting occupies nearly a column. He states that the Natural Bridge Hotel, owned by the Spiritualists of Chatta-

nooga, (now under the management of Dr. George A. Fuller,) and which was purchased by them two years ago for seven thousand dollars, is at the present time worth more than four times that amount, "twenty-five thousand dollars having recently been offered for it," and the offer refused.

EF Not long since a Catholic gentleman put up at one of the hotels in Onset; but he remained there only one night. He gave as a moving around his room, which caused him at first to think some one was there for no good; but upon lighting his lamp no one was seen. He then extinguished it, and again retired to bed. Soon, however, the light again appeared, which so frightened him that he kept his lamp lit until morning, when he settled his bill and left. Query: Was it a spirit-manifestation, or not? If not, what was it?

85 S. Wheeler, Esq., of Philadelphia, Pa.who is known to our readers as an occasional correspondent-called at our office on Tuesday last, en route to his home from the Verona Park (Me.) Camp-Meeting, which has just closed with good success-some forty well-attended sessions having been held during the season. This is his first visit as far North, and he represents himself as-much pleased, alike with the country and the people he has met during his stay.

BAT L. Hakes-a whilom correspondent of THE BANNER, and a magnetic healer of excellent local reputation-passed to spirit-life from Westbury, N. Y., Aug. 8th, aged 87 years 11 months.

10 George Dawson writes of Mr. Walrond's services in Canada, on our third page.

Bro. J. J. Morse has a farewell word on our second page. Bon voyage!

#### The Magnetic Congress in Paris.

Magnetism's partisans of all the schools have decided to hold an international congress-in order to study the adaptation of magnetism to the sick, etc.n Paris, France, from the 21st to the 27th of October. Among the members of the committee are MM. l'Abbe de Meissas, le Comte de Constantin, Docteurs Puel, Huguet, Gérard, Chazarain, et al. Subscription, fixed to fr. 10, will give a right of participating in the different labors of the congress, and receiving publications and reports.

Adhesions, memoirs, attestations, etc., must be addressed, before the 1st of October, to Mr. Millien, Secrétaire Genéral, Place de la Nation, No. 13, or to ournal du Magnetisme, 23 rue Saint Merri.

"A Souvenir of Cassadaga Lake."

6.:

The Herald Printing and Publishing Co., of Erie, Pa., has issued the above, an attractively gotten-up pamphlet, containing a history of the origin and growth of the place as a summer resort of Spiritualists, portraits and brief biographies of persons prominent in its affairs as officers, lecturers and mediums, and pictures of various points of interest.

SIR JAMES FITZJAMES STEPHEN (of England), the judge who presided over the trial of Mrs. Mayreason that during the night he saw a light brick, and whose charge to the jury went far to produce a verdict of "guilty" in her case, is said to be one who has no fear of the popular indignation so freely expressed regarding his action in the line of his duty-as he conceived it to be. As a specimen of his fearlessness, it is recorded by The Herald that in his work: "Liberty, Equality and Fraternity," he deliberately defended the crucifixion of Christ by Pontius Pilate, on the ground that, as a Roman official, it was a proper thing for him to do, and that an English governor in India would, under similar circumstances, act in the same manner.

> According to Munhall's "Balance Sheet of the World," every day the sun rises upon the American people it sees an addition of \$2,500,000 to the accumulation of wealth of the United States, which is equal to one-third of the uaily accumulation of all mankind outside of the United States.

A HAUNTED HOUSE AT GREENWICH.—We have received soveral newspaper cuttings re-porting a case of spontaneous spirit-manifesta-tions in a private family. Rappings were heard, which were so loud and inexplicable that the listéners were frightened. Surely it must be a joke by Prof. Huxley! Has he let his big toe loose to go snapping around, frightening these good people out of their wits? Some one in the crowd that gathered interrogated the "rapper," and it is said the haunting spirit declared that murder had been committed in the house years before. The "ghost" would not answer frivolous questions. A writer in the London Evening News and Post takes ad-yantage of the exitement to instruct the pubin the methods of communication by form-ing the spirit circle.—Two Worlds, Manchester, Eng., Aug. 16th.

#### BANNER ÓF LIGHT.

# NEWSY NOTES AND PITHY POINTS.

Swedenborg recognized the diversities in spirit-life concerning which Modern Spiritualism now speaks with so certain a voice: "Governments in the heavens." he says, " are various: they are different in the societies which constitute the celestial kingdom, from what they are in the societies which constitute the spiritual kingdom: they differ also according to the ministries discharged. In the heavens, however, no other government exists than that of mutual love."

The Tower Einel, at Paris, recently received unmoved the compliments of a thunderbolt. Perhaps it was this incident which caused some wit to execute the following alleged bon mot, over which all good Parisians are reported to be at present inextinguish-ably laughing: "Whence came you so rapidly from above? (E)iffel from the tower.'

> "BEATING THE RECORD." An ocean greyhound skimmed the sea, "Six hundred souls aboard. Faster, yet faster, on she flew, Till-accident untoward-She plunged into an loy cliff, An iceberg mountain high, And down went passengers and crew In the twinkling of an eye. All, all were drowned, except one man, A lucky wight was he, Whom a passing man-o'-war picked up , A-floating in the sea. That lone survivor's agony Was too great to endure: "But for that accident," he wailed, "We'd'a' broken the record sure!" "BEATING THE RECORD."

A horse may pull with all his might, but never with his mane.

"Why are you never accused of misrepresenting eminent men in your reports of speeches and inter-views?" Experienced Reporter — Because I don't print what they say, but what they ought to say.—Or-anye Judd Farmer.

[HENS THESE ITEMS.]-An exchange cackles: "It is no sign that a hen meditates harm to her owner because she lays for him"; latterly it falls into a re-flective vein and remarks: "A hen is a very superior creature, but she never could lay a corner-stone."

MIDNIGHT REVELRY. 

Eternal vigilance enables a man to carry the same umbrella for years. Y

To the minds of many intelligent people there is too much property exempt from taxation already, and this feeling is growing constantly. There are many people who see no reason why even a church should be exempt. Its congregation is certainly better able to pay taxes on it than most individuals are on their homes. In the larger clites the most valuable lots are gobbled up by the churches, who pay more therefor than any individual could afford to pay for business or other purposes, and then the property becomes ex-empt from taxation simply because there is a church on it.—St. Augustine (Fla.) Press.

A man calls his dog Coal, because the first day he had him he bitumen

A device invented by Mr. Mond, of the firm of Brunner, Mond & Co., England, converts coal into a gas which emits no black smoke when burnt, while for every ton of "slack" consumed about sixty-six pounds of sulphate of ammonia is obtained, a product which is lost by other methods. The gas is used for furnaces.

> FAST BECOMING TRUE OF AMERICANS. Birds find rest in narrow nests, When weary of their wingèd quest; Beasts find fare in woody lair, When storm and snow are in the air.

Horses, oxen have a home, When from dally toll they come; Household dogs when the wind roars, Find a home within warm doors.

Asses, swine, have litter spread, And with fitting food are fed, All things have a home but one— Thou, O Englishman, hast none. -Shelly

One-half cupful of glycerine, one cupful of rose water, one-half teaspoonful spirits of camphor. First put camphor in the bottle, then glycerine, which shake well before adding the rose water. Apply after washing the hands and while still wet. A fine prepa-

# [Continued from first page.]

[Continued from first page.] That was the turning point in the speaker's life. Mr. Owen was the one wise brought him from darkness into light. In 1837 Mr. Scavor chine to Boston, and went into *The Investigator* office, where he entered into a controversy as a newspaper correspondent with a gentleman who was afterward committed to prison for having declared his disbelief in the God of the Universalists. The mere thought of such an act as that was almost inconcelvable, and it was owing to that act that thespeaker took the act as that was almost inconceivable, and it was owing to that act that the speaker took the historical oath of opposition to all forms of tyranny. Mr. Seaver then briefly reviewed the work done by *The Investigator* in the inter-est of free thought. That paper was the pio-neer in the orusade against bigotry, and had led the way to the other journals which had followed in its wake. The whole of the liberal thought of the world was drifting their way. They had the best orator on their side to be found in any country. Tyndall, Huxley and the other scientists were all on their side. Finally, Mr. Seaver said that after fifty years' experience of liberalism he liked it better than ever, and meant to continue in it until time ever, and meant to continue in it until time rang down the curtain and the glamour of life

was over. The deceased editor had been ailing since January. His old associate, Mr. J. P. Mendum, told yesterday, with tears in his eyes, the story of Mr. Seaver's failing health. "My friend," said he, "was quite aware of his ap-proaching end, yet he manifested no concern other than regret at having to leave his friends. We have been together for over fifty years, and our relations have always been of the most pleasant character. He was one of the most genial and gentlemanly men I ever knew. He was over. pleasant entracter. He was one of the most genial and gentlemanly men I ever knew. He was not a man given to ridicule of his oppo-nents, or of other people's opinions; he always met men with argument. But," added Mr. Mendum, "the loss is too recent for me to say any more."

#### FUNERAL EXERCISES.

The obsequies of Mr. Seaver occurred, in Paine Memorial Hall, on Sunday afternoon, August 25th, at two P. M. The entire front of the building, on Appleton street, was thronged at an early hour with people anxious to obtain admission. In regard to the funeral, as well as the notices made of the decease of this venerable apostle of free thought, the daily press of Boston exhibited a breadth of appreciation and a kindly

# sire their approbation and fear their censure more than our owny"

sire their approbation and fear their censure more linn out own?" Horace Beaver was a good and loyal citizen of the mental republe, a bellower in intellectual hospitality, one who know that bigoty is born of ignorance and fear, the provincialisms of the brain. He did not be-long to the tribe, or to the nation, but to the himmun race. His sympathy was wide as want, and, like the sky, bent above a suffering world. This man had that superb thing which we call moral courago – not the thoughts of others—that his thoughts were not the thoughts of others—that his stide, thousands would be his eager focs. He knew that wealth would scorn, and cultured ignorance deride, and that all be-lievers in the creeds, buttressed by law and custom, would hurit the missiles of revenge and hate. He knew that lies, like snakes, would fill the pathway of his life, and yet he told his honest thought, told it without hatred and without contempt, told it as it really was. And so, through all his days, his heart was sound to the core. Whon he enlisted in the army whose banner is light, the honest investigator was looked upon as lost and cursed, and even Christian criminals held him in contempt. The believing em-bezzler, the orthodox wife-beater—even the murderer lifed his bloody hands and thanked God that on his sout here was bo stain of unbelief. In nearly every state of our republic the man who-denied the absurd-ties and impossibilities lying at the foundation of what is called orthoidox religion was denied his civil rights. He was not canceled by the was not allowed to testify against the force and all the hypo-crites of society. All mistakes and less were his one, the seeker for his life. His lips were closed. He was declared dishonerable because he was honest. His unbelief made him a social leper's partah, an outcast. He was the victim of religious hate and scorn. Ar-rayed against him were all the forces and all the hypo-crites of society. All mistakes and less were his one-tics tof words. He was called a blasphemer because he

an velo as hencies mado of the decase of the matrix of the period of the three decases of the matrix of the period of the three decases of the matrix of the period of the three decases of the matrix of the period of the three decases of the matrix of the period of the three decases of the matrix of the period of the three decases of the matrix of the period of the three decases of the matrix Mithin the narrow compass of his life the world

# 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 held.

We trust the managers of these meetings, and the friends attending, will kindly coöperate 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.

Advocates. ONBET 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 F. 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 Sept. 20. 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. LOOKOUT MOUNTAIN, TENN.—The Sixth Annual

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

SUNAPEE LAKE, N. H.-The sessions of the Twelfth Annual Meeting close Sept. 1st. CASSADAGA LAKE, N. Y.-The Tenth Annual Meet ing closes Sept. 1st.

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

ETNA, ME.—Twelfth Annual Meeting, Aug. 30th, to hold ten days. NIANTIC, Ct.-Meeting now in progress.

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

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

#### Movements of Platform Lecturers.

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

A. E. Tisdale closes his camp engagement at Suna-pee Lake, Nept. 1st. He desires engagements for Dec. 1st, 8th, 22d and 29th, and the third Sunday in Jan., '90; also for the 2d, 3d, 4th and 5th Sundays in March, and for the months of April, May and June. He may be addressed at Merrick, Mass.

Carrie E. S. Twing will fill an engagement in Pitts-burgh, Pa., for the month of September; will answer calls for week day evening engagements within easy distance distance

distance. W. J. Colville has been lecturing in San Diego and National City, Cal., during the past two months with great success. Aug. 14th, 15th and 16th he spoke in Los Angeles to excellent audiences. He will spend his birthday, Sept. 5th, in San Francisco, and lecture there on that day. On Sunday, Sept. 8th, he will com-monce work in Portland, Ore. Classes in Spiritual Science or the higher anthropology will open Sept. 9th. All letters, etc., should be addressed to the P. O., Portland, Ore., during September. Dr. J. K. Bailey spoke at Plensant Valley Kansas

Dr. J. K. Bailey spoke at Pleasant Valley, Kansas, Aug, 4th, and at various sessions of Delphos, Kansas, Camp-Meeting, running from Aug. 10th to 26th. He desires engagements during the fall in Nebraska, Iowa and contiguous States. Address him P. O. Box 123, Scranton, Pa.

Mrs. Cora L. V. Richmond, as has been already an-nonneed 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 addressed for the present at Lily Dale, Chautauqua Co., N. Y. More the present at LHY Dale, Chautauqua Co., N. Y. Mrs. Emma Miner, lecturer and improvisatrice, is engaged for Portland, Me., Sept. 8th, 15th); Bridgeport, Conn., Oct. 6th, 13th; Newburyport, Mass., Oct. 20th; Greenwich, Mass., Jan. 5th. Would like to make other engagements for the season of 1889 and 1890. Address Clinton, Mass.

Frank C. Algerton's address is now at 441 Shawmut Avenue, Boston, Mass.

# Spiritualistic Meetings in Boston. Twilight Hall, 789 Washington Street.—Suudays at 10½ A.M., 2½ and 7½ P.M. Eben Cobb, Conductor. Eagle Hall, 616 Washington Street.-Sundays at 05% of Market Street. Sundays at 05% A. M., 1% and 7% P. M.; also Wednesdays at 3 P. M. F. V. Mathews, Conductor.

Odd Fellows Building, Room 2.—Conference Meet-ings every Sunday evening. L. L. Whitlock, Chairman.

Eagle Hall, 616 Washington Street .-- Sunday, Aug. 25th, the morning conference was unusually interesting. The subject discussed was "Temperance Interesting. The subject discussed was "Temperance from a Spiritual Standpoint," continued from the last two Sabbaths. The exercises were opened with an original temperance song by Mrs. M. F. Lovering, after which the Chairman made an able address, be-ing followed by Mr. Kirsch, Prot. Hudson, Sawyer Hulse, Dr. Eames, Mrs. Merrifield, Mr. Dill, Mr. Haynes, Prot. Miguel Lereque, Mr. Merrill, Dr. Coombs, Mrs. Lewis and Mrs. Lovering. The afternoon exercises were opened with a song by Mrs. Lovering. Opening address by Mrs. Dr. Rob-bins. Delineations and tests were given by Mr. Mc-Kenzie, Mrs. Wilkins and Mrs. Lewis. Dr. W. E. Reid of Michigan, editor of the *Spiritual Instructor*, made some forcible remarks in regard to his recent arrest, on the charge of producing spirit-communica-tions "to order."

# ADVERTISING RATES.

Each line in Agaie type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent inser-tion on the seventh page. Special 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, fifty cents per line. Payments in all cases in advance.

17 Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a wock in advance of the date whereau they are to appear.

to Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pied 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.

The BANNER 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 in case they dis-cover in our columns advertisements of partice whom they have. proved to be dishonorable or unworthy of confidence.

# SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. 13w\* Jy6

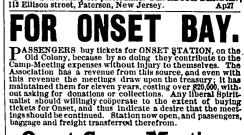
Andrew Jackson Davis, Seer into the causes and natural cure of disease. For infor-mation concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Jy6 13w\*

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.

ADVERTISEMENTS.

# STOUT PEOPLE.

O BESITY safely cured by one who has been a fellow-suffer-er. Send stamp for particulars. DR. EDITH BERDAN, 113 Eillison street, Paterson, New Jersey. Ap27



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From July 14th to August 11th.

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P. S.-All Sunday trains stop at East Wareham. Je22 tf

Mrs. C. B. Bliss,

# MATERIALIZING MEDIUM, will be at her Cottage, West Central Avenue, Onset, during the month of September.

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THE Wonderful Astrological Medium, can be consulted in person or by mail. 367 West 23d street, New York. Au31

MGRS. C. H. LOOMIS-HALL, Test and Heal ing Medium. Answers six questions on business by mail, 50 cents; brief diagnosis from lock of hair and sex, 25 cents. 128 West Brookline street, Suite 2, Boston. Au31 lw<sup>4</sup>

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JUST PUBLISHED. NEW AND BEAUTIFUL SONGS, With Music and Chorus

5

#### ration for the prevention of chapped hands

#### Paradoxical-Calling legal documents " briefs."

The Daily Advertiser will issue, August 29th, Dr Oliver Wendell Holmes's birthday, a notable paper, containing a special article on the "Autocrat," by Frank B. Sanborn, his personal friend; letters from his surviving college classmates, Harvard, 1829, and other matters which will make it the feature of Boston journalism this summer

Mrs. Briske-Johnny, did the doctor call while I was out? Little Johnny (stopping in his play)-Yes'm. He felt my pulse an' looked at my tongue, and shook his head and said it was a very serious case, and he left this prescription and said he'd call again before night. Mrs. Briske-Gracious me! It was n't you I sent him to see; it was the baby.-New York Weekly.

"ATHENIAN" writes to The New York Sunday Press: "Years ago Dr. B. W. Richardson recommended that superfluous dogs and cats be destroyed by carbonic oxide. Now comes Dr. S. W. Abbott and recommends the oxide as a substitute for electricity in executions for capital offences by men. It is safe to predict that Massachusetts will never adopt either the oxide or electricity for the latter purpose. Abolition of capital punishment will come before."

n of capital punisument with the second seco

Even power itself hath not one-half the might of gentleness

NEW OCCUPATION.—In Flith-Avenue residence: Husband—Did the ice come this morning? Wife—Yes; five pounds at one dollar a pound. A very choice piece. Husband—Why did n't the coachman come down after me to-day, as usual? Wife—He's been fanning the ice all day so that it would n't melt.—Judge.

An authority states that there are 200,000 people in North America engaged in the bee-keeping industry. The amount of honey product is about 100,000,000 pounds, and its value nearly \$15,000,000. The annual wax product is about 500,000 pounds, and its value more than \$100,000.

Attention is called to the prospectus of the BANNER of Lightr, published in another column. THE BAN-NER is the oldest, and has the largest circulation of any Bpiritualistic paper extant. It has always recog-nized the significance of mediumship, and has ever extended an open hand to those psychics in need of a triend. The amount annually given to God's poor will be a big account upon the credit side of the ledger when Messrs. Colby & High shall have passed to the other life. THE BANNER was inaugurated for a pur-pose, and that purpose is a part of progress.—Wild-wood Messenger, Lake Pleasant, Mass.

The next annual Congress of the American Secular Union will be held in Philadelphia, Pa., on Friday, Saturday and Sunday, Oct. 25th, 26th and 27th, 1889.

If the man in the moon can see the inimense stretches of uncultivated land in the Northwest he must be greatly puzzled by the, wild rush to the little patch of Oklahoma and by the preparation for re-peating the scramble to the territory to be opened in Dakota under the agreement with the Sloux. But the explanation is simple. The rapid rush of evillzation constantly develops local inflammation known as real estate fever, and one curious development of this to a tendency to sit un rights for a chance to nab any kind of ground under heaven called a "reservation."— The Press, (Sunday Edition) New York.

They are never alone who are accompanied by noble thoughts,

COL. INGERSOLL'S TRIBUTE IN FULL.

yours. Above your slient face T pay this tribute to your worth. Farewell 1''' COL. INGERSOLL'S TRIBUTE IN FULL. Horace Seaver was a ploneer, a torchbearer, a toiler in that great field we call the world—a worker for his fellowmen. At the end of his task he has fallen asleep, and we are met to tell the story of his long and useful life—to pay our tribute to his work and worth. He was one who saw the dawn while others lived in night. He kept his face toward the "purpling east," and watched the coming of the blessed day. He always sought for light. His object was to know, to find a reason for his faith—a fact on which to build. In superstition's singht he looked for stars. Born in New England—reared amild the cruel super-stitions of his age and time—he had the goodness and the courage to investigate, and he had the goodness and the courage to tell his honest thoughts. He was by sympathy and love. There was no taint or touch of malice in his blood. To him his fellows did not seem depraved—they were not wholly bad—there was within the heart of each the seeds of good. He knew that back of every thought and act were forces un-controlled. He wisely said: "Clrumstances furnish which they grow." He fought the creed and loved it the thought of death—who dwelt in darkness and in dread. The religion of his day filled his heart with horror. He was kind, compasionate and tender, and could not fall upon his knees before a cruel and re-relentiess as the lightning stroke. Johovali had no attribute that he could not bow to one who slew with famine, sword and fire—to one pitlless as pestilence, neithess as the lightning stroke. Johovali had no attribute that he could love. Ho attacked the creed of New England—acreed that had within it the ferco-ity of Knox, the malice of Calvin, the cruelty of Jona-tin Edwards; a religion that had a monster for a dot a religion whose dogmas would have shocked cambials feasting upon babes. Horace Seaver fol-need the light of his breat, the dun tas kGod to for-synche light of his breat, the d

dusk of might, benefatt the shell stars the thred la-borer should fall asleep. To outlive usefulness is a double death: "Let me not live after my flame lacks oil. To be the shuff of younger spirits." When the old oak is visited in vain by spring, when hight and rain no longer thrill, it is not well to stand leafless, desolate and alone; it is better far to fall where nature softly covers all with woven moss and creeping vine. How little, after all, we know of what is ill or well! How little, after all, we know of what is ill or well! How little of this wondrous stream of cataracts and pools—this stream of life that rises in a world unknown and flows to that mysterious sea whose shore the foot of one who comes hath never pressed! How little of this life we know—this strug-gling ray of light 'twixt gloom and gloom, this strip of land by verdure clad between the unknown wastes, this throbbing moment filled with love and pain, this dream that lies between the shadowy shores of sleep and death! We stand upon this verge of crimbling time. We love, we hope, we disappear. Again we mingle with the dusk, and the "knot intrinsicate" forever falls apart. But this we know: A noble life enriches all the world. Horace Seaver lived for oth-ers. He accepted toil and hope deferred. Poverty was his portion. Like Socrates, he did not seek to adorn his body, but rather his soul with the jewels of charity, modesty, courage, and, above all, with a love of liberty. Farewell, oh brave and modest mani Your lips, between which truth burst into blossom, are forever flosed. Your loving heart has ceased to beat. Your busy brain is still, and from your hand has dropped the sacred toreh. Your noble, self-deny-ing life has honored us, and we will honor you. You were my friend, and I was yours. Above your slient clay I pay this tribute to your worth. Farewell!

At the conclusion of Col. Ingersoll's remarks, the large audience, and the many friends outside the building who had been unable even to gain entrance, were allowed an opportunity to view the remains; the interment then took place at Forest Hills Cemetery.

# Explanatory.

To the Editor of the Banner of Light:

I notice that F. W. Baker, of Orleans, Mass., an-nounces that he will "occupy the rostrum of the Spir-itualistic Phenomena Association, 1031 Washington street," etc. Permit me to say that the Association adjourned without date some time ago, and will hold no meetings during this season. Respectfully, F. A. A. HEATH, President.

# Card.

To the Editor of the Banner of Light:

As I have resigned the position of Secretary of The Martin Weshington Home, at West Bergen, N. J., I take this opportunity of making the fact public through your well-known journal. AUGUSTA CHAMBERS. Bijou Cottage, Plum Island (near Newburyport), Aug. 20th, 1889.

Pitteburgh, Pa.-The First Spiritualist Church of Pittsburgh, has lectures every Sunday morning and evening. Children's Lyceum meets at 2 P.M. at the hall, No. 6 Sixth street. J. H. McElroy, President; C. L. Stevens, Vice-President; J. H. Lohmeyor, Secretary.

bation of himself. He did not build his character upon the ophilons of others, and it was out of the very dopths of his nature that he asked the profound ques-tion: "What is there in other men that makes us de-("A card was also appended with the inscription: "In Momoriam, Our Estremed Friend, Horace Beaver." Ohl won-drous life of love and sweetness. Here's rest; sweet rest."")

tions "to order." Mrs. Downing, under control, also considered the same theme.

A collection was taken, from the audience, and a sum of money was presented to Mr. McKenzle for his faithfulness in this spiritual work; he responded in a few well chosen words, and gratefully accepted the offering.
 The evening exercises were opened with a song by Mrs. Lovering, after which came remarks, etc., by Mr. McKenzle, Mrs. Downing, Dr. Coonbs, and a recitation by Miss Mattie Millikin. Mrs. Maggle Foisom Buller made, a short address, and gratefully accepted the spirit-presence. She was highly applauded.
 Subject for next Sunday morning's conference (continued): "Temperance from a Spiritual Standpoint."
 Meetings are held in this hall every Wednesday afternoon at three o'clock.

# Spiritualistic Meetings in New York

# and Brooklyn.

The People's Spiritual Meeting every Sunday even-ing at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West Sch street. Good meeliums and speakers always in attend-ance. (Removed from Columbia Hail.) F. W. Jones, Con-

A General Conference will be held Wednesday even ing of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

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

Conservatory Hall, Bedford Avenue and Fulton street .- The Brooklyn Spiritualists open their meetings for the season Sept. 8th. Mr. J. Wm. Fletcher speäker for September, October and November.

#### Special Notice to Subscribers.

Special Notice to Subscribers. The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each ad-dress. Subscribers intending to renew will avoid in-convenienceby 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 BANKER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the tworld to assist them in their important work.

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THE TWO WORLDS: A journal devoted to Spiritualism, Occuit Science, Ethics, Religion and Reform. Published weekly in Manchester, England, Single copy, 5 conts. HALL'S JOURNAL OF HAALTH. A Progressive Family Health Magazine. Published monthly in New York. Single core identified

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of much significance and beauty. "We will Meet You In the Morning." "Dittle Birdle's Gone to Rest." "Open the Gates, Beautiful World." "Echoes from Beyond the Vell." with flute o ligato "Sweet Summer-Land Roses." "Gentle Words and Loving Hearts." "Your Darling Is Not Sleepinz." "Back from the Silent Land." "Back from the Silent Land." "Hat Stands Her Little Chair." "Back from the Silent Land." "Hat Stands Her Little Chair." "Acanat Stands Her Little Chair." "Back from the Silent Land." "Hat Stands Her Little Chair." "Ever I 'll Remember Thee." Love's Golden Chain," reärranged. "All are Waiting Over There." "Open Those Pearly Gates of Light." "They 'll Welcome Us Home To-morrow." Mother's Love Purest and Best." "The ange Kisseth Me." "I Love to Think of Old Times." "We'll All Be Gathered Home." Forty cents each, three for \$1.00. The last nine Sci

Forty cents each, three for §1.00. The last nine Songs on this list are also published in an edition with plain title-page, which sells for twenty-five cents per copy. For sale by COLBY & RICH.

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A New Monthly Feriodical, Edited and Published by ALBERT MORTON, of San Francisco. Mr. Morton states that in response to many requests he has prepared a series of essays based on the most advanced conceptions of spiritual ruth, with the belief that on such a foundation alone a scientifically demonstrated religion can be estublished; and he has decided to give them in this form to the public as being less expensive than any other to persons interested in such studies. The subjects of the Essays, which are to appear one each month, are "God: Our Relationship," "Fre-hatal Conditions and Heredity," "Physical and Moral Education," "Conservation of Health and Life Forces," "Magnetic, Mental and Spiritual Heal-ing,"" Our Relations to the Spiritual World," "Mediumahip, in its Uses and Abuses," "Advice to Mediums and Investi-gators," "Psychometry," "Intuition," "Justice, Charity, Sympathy," "The Power and Proper Exercise of Will." First three numbers now ready. Single centes; one year §1.00. For sale by COLBY & RICH.

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# BANNER OF LIGHT.

# Message Department.

The should be distinctly understood that the Messages publication in this Department indicate that spirits carry with them to the life beyond the characteristics of their carry lives—whether for good or evil, that these who pass from the mundane sphere in an undeveloped condition, event-ually progress to a higher state of existence. We ask the reader to receive on doctrine put forth by spirits in these columns that does not compart with his or her reason. All the since of the rapit of the spirits in these columns that does not compart with his or her reason. All the sense as much of trith as they perceive no more. The is our carnest desire that those who recognize the messages of their spirit for frends will verify them by inform-ing us of the fact for publication. The Letters of inquiry in regard to this Department must be addressed to Coursy & Richt, proprietors of the BANNER of Leitt, and not, in any case, to the mediums.

# The Free-Circle 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 28th, 1889. Questions and Answers.

QUES.-[By W. A. L., Dayton, Ohio.] Is it possible for one class of spirits to so monopolize a medium as to prevent any and all other spirits from communicating through said medium ?

ANS .- Yes; it is quite possible for this to be done. Sometimes a selfish spirit of dominant will and positive mental force may come in contact with a medium whom he finds to be a sensitive one, who may be subjected to his in-fluence, and so he begins to operate upon the medial powers of that individual, throwing around him or her his psychological influence, drawing the instrument under his own per-sonal power. Very well; if this be done, the spirit may so thoroughly psychologize his in-strument as to bring her completely under his dominion; he may so saturate her atmosphere dominion; he may so saturate her atmosphere with his own magnetic influence as to make it a part of himself, so that other spirits, more benevolently inclined, perhaps, cannot ap-proach and use her instrumentality for higher work, even if they so desire. Now, if such a class of positive-minded, dominating spirits takes a medium under its own influence and protection it may he almost impossible for takes a methin may be almost impossible for other classes of spirit-intelligences to operate through that instrumentality. Certainly be-fore this can be done the psychological, domi-nating influence of the spirits in power must be broken, and it may be accomplished if friends on this side of life would do their part in the work. There must be called together a number of positive-minded, spiritually in-clined individuals, who will take the medium under their own protection and exercise their will-power and thought upon her and upon the will-power and thought upon her and upon the encroaching spirits with the desire to break the control and to free the instrument from its power. Let this form of procedure be followed for some length of time, let the sitters come together in a quiet, reverential mood, invoking, the presence of higher spirits, and let them persist in their work until they see some evi-dence of the result which they desire. By coming together in this way the mortal friends will form a battery of electrical power, which may be taken hold of by spirits of a higher order, who may desire to free the sensitive from the encroaching influences of the selfish spirits, and take her under their own super-vision for better and for grander work.

Q.-Some astronomers believe that there is a Q.—Some astronomers believe that there is a grand central sun, around which all the heavenly bodies in space revolve, and in which the great (God of the Universe has his abode. If such is the case, is there any probability that any of the residents of earth will ever reach there and be enabled to see God?

A.-We believe there is a great truth in this A.-We believe there is a great truth in this astronomical idea, for it seems to us that there must be a central orb of light and power, from which all potentiality may flow, and we may if we wish call this central sun of light and power the abode of the Great Supreme; and yet we do not think any great supreme mind is enthroned there in the likeness of a gigantic individual, nor do we believe that in this great central luminary will be found any more of the Celestial Spirit than may be found throughout who come to you and star and world in space. A.-We believe that in this set to the spirit spirit spirit spirit. Spirit spirit

every sun and star and world in space. But, granting that it be so, that the Divine Intelligence has a specific abode in that central sun of light and power, your correspondent wishes to know if it is likely that man, who

advancement? First, we must remember that eternity is promised to mankind, not promised by any special authority or personal power, but it is the conviction of the human heart that man is immortal, and that eternity stretches before him. Very well; if, then, we have eter-nity through which to grow and advance, who shall say that we may not yet find an experi-ence and take up an abiding place upon the various planets and worlds and stars and suns which people this vast universe of ours? Sure-ly, if eternity belongs to us, it is all-sufficient for us to explore every world in space, every star and planet, if the impulse and the will be within us to do so; and if it be so that we shall pass from sun to sun and world to world, we may at some time come to this vast luminary and explore its depths, learning more and more of the creations of life, of the vast possibilities of existence, and of our own eternal natures. But when that time shall come man will not be considered any more a finite creature, for he will have gained an infinitude of knowledge and experience which will have made him likewise powerful and grand.

gain a higher knowledge of existence, and un-doubtedly the intellectual and spiritual attri-butes of the race will assume a higher form, a grander development than they can possibly do in the present age. But that awalits is in the time to comes the world is yet young, human-ity is still pressing on, and the heights of per-fection lie beyond.

Q.-[By Inquirer, New York.] In the spirit-world have you ever seen a spirit who has been reincarnated, or who has, in other words, inhab-ited two different bodies in this mundance sphere, and been known as two distinct individualities in time and space? or have you seen a spirit who has seen such a thing?

has seen such a thing? A.—Well, perhaps we shall startle your cor-respondent and also many others if we declare that we have. And we do so declare. We have seen not only one but a great many intelligent individualized human spirits who claim to have been, and who, we believe, have been, in-carnated in more than one human form upon this planet, not to speak of having lived in other worlds. Then your correspondent will ask: "If this is so, who is the spirit ultimately in the spirit-

is so, who is the spirit ultimately in the spirit-world? Is he Thomas Jones or William Smith or perhaps Francis Brown, if he has been known on the earth, through his various incar-nations, by these names?" Let us reply that in the spiritual world proper, that grand and glorious world that is beyond this planet and its material conditions, the spirit is not known by any of the names by which he was desigby any of the names by which he was desig-nated on the earth; he has no need of these cognomens; he is recognized by a spiritual name which properly belongs to him, to which he is adapted. We could not mention these names to you here, because you would not un-derstand them nor realize just how they are applicable to the spirits that wear them; con-sequently this has nothing to do with our question. The spiritual entity is always the same, and this is what lives and moves and breathes and labors in the spiritual world. The organic form of clay has no part or por-tion in the great scheme of life beyond; there-fore it matters not whether that organic form of clay was known as Thomas Jones or William Smith, because its time and place of labor have

fore it matters not whether that organic form of clay was known as Thomas Jones or William Smith, because its time and place of labor have been fulfilled, and it belongs to the earth. "But," you will say, "if the spirit has passed through several incarnations, who, then, are its relatives? who will it claim as its dear ones on the other side, when it has passed through these varied experiences and has gone on to some world beyond?" Those which belong really to the spirit, those which are spiritually akin, will be claimed and known in that spirit-world. There are relationships on earth that do not belong to the spirit; they are cold, they have no power in the real, vital life of the individual. We see sometimes even brothers of one family who are at variance, who have no desires in common; there is no real soul-sympathy between them; and even if they are separated for a long term of years, neither one of them will be unhappy and restless because he is not with the other; each will go along his own way, pursuing his own work, almost indif-iferent to the welfare of the other. These are not spiritual brothers, they have no real affin-ity between them, and they will not claim kin-ship in the other world. Each of these, how-ever, will find relatives and spiritual friends beyond with whom he can affiliate, who will be very dear to him. We must not forget that it is the *spirit*, the We must not forget that it is the *spirit*, the

interior man, that lives and is immortal, and that these bodies of clay on which we gaze are merely the outer tenements, that are inhab-ited for a time, that serve the uses of the spirit and finally are yielded up to decay, which is he work of nature in her rejuvenating field

But this question of reëmbodiment is not understood, nor can it possibly be understood in the present age. Man has not developed to rethe present age. Man has not developed to re-ceive it, he cannot utilize it, or indeed come into harmony with the thought. It is only now and then one, perhaps, who can see a great truth in the midst of this question, and realize that the spirit, being immortal, may expand itself through infinite ways, yet ever remain the same, ever possess its loves and its attractions, which will unerringly guide it to those who are its own. We give this merely as our own thought; it has nothing to do with the mind of the medium

spirit-side, we know of what we speak. Those who come to you and say they have never seen or conversed with such a spirit, give you of their own knowledge. This is merely negative evidence; it does not disprove the existence of wisnes to know if it is likely that man, who finds his dwelling place here, will ever under any-ciroumstances reach that great luminary and behold the presence of God. Who can tell what is impossible, or who shall limit the possibilities of human progress and advancement? First we must have been provided in the wis-ends.

the spirit itself, or the vital consciousness, is so thoroughly magnetized by the surrounding conditions of the unseen world, and thoso spirits who have been appointed to attend the newly arken soul, that it becomes oblivious to external sensations, to that which is taking place in the bibres, nioms, and various compo-nent parts of the physical frame; therefore it is not always a proof that your friend, in pass-ing from the body is suffering painfully be-cause such may seem to you to be the case, on account of these convulsions and contortions of which we speak. You must know that in these threes in every atom and fibre of the organic ing even then of the physical to the spiritual because in every atom and fibre of the organic form there is a certain percentage of life and activity, and while this isso, there may begoing and becoming freed from these external limit ations, while at the very moment that it seems to you your friend is suffering great distress, the spirit may be triumphant, and glad to think that it is overcoming the material and entering the spirit and conditions of life.

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

## Report of Public Séance held May 31st, 1889. John E. Lyon.

[To the Chairman:] They tell me you well come all spirits into this room. I am very glad, sir, that I feel this freedom coming to me come an spirite into this freedom coming to me to-day, for I have been a listener here at differ-ent times, and I have felt almost like speaking, when the thought would flit through my mind, perhaps I would gain more to listen to what others might have to say. While dwelling here in earth-life I knew very little in regard to spirit-return. As many spirits have anounced here, I felt they were not far from us; but I did not understand that they were able to con-trol one in the body and send kind, loving words to their dear friends here. How grand it is to feel that we are welcome, and that we are not forgotten by our loved ones! How strange it seemed to me at first, when I found I could enter earth-life and give out a few words! I know many times they have asked meutally: "Where are the friends, that they do not make themselves known?" In this good city I feel I shall be remembered, also in surrounding towns. surrounding towns.

Kind friends, while you are given the time this side, make good use of it; learn what you may from the spirit-side. Not one within the hearing of my voice, but some loving one is anxious to speak to you that you may know we are not far from you and hold an interest in you here. I shall be remembered in Ply-mouth, N. H., where I passed away. John E. Lyon.

# Dr. John Grinnell.

While we look down into the audience and behold some familiar faces, it seems strange to a medium, but in our homes here we cannot behold you so plainly. I have often been in the meetings, thinking through some channel I might be able to make some dear friends know the Doctor was present, but I have tailed in every attempt but one, when I felt those I

I might be able to make some dear friends know the Doctor was present, but I have tailed in every attempt but one, when I felt those I stood very close to did sense my presence, and then I was assured of it only by the sensation that went through my spirit. How strange it seems as we walk with the dear ones day by day and hour by hour and they know so little of it; although at times, as a they know so little of it; although at times, as they know so little of it; although at times, as a other times they are too much engrossed in material affairs to do so. As I made this at tempt to speak it was with a great effort. I stepped up so near, and a still greater effort is tepped up so near, and a still greater effort. I stepped up so near, and a still greater of the stepped up so near, and a still greater effort. I stepped up so near, and a still greater effort. I stepped up so near, and a still greater effort. I stepped up so near, and a still greater effort. I stepped up so near, and a still greater effort. I stepped up so near, and a these channels are given that we may meet together, the friends yet dwelling here and the loved ones who are waiting on the other side, on that bright and beautiful shore that knows no parting. I was well known in Boston and vicinity. Dr. John Grinnell.

#### Matilda Burnham.

I am here, Mr. Chairman, hoping to reach my dear friends in Waverly, Mass. I have often felt as I have stood so near them, Why was it they did not know I was there? Why was it, when only a thin yeil separated them was it, when only a thin veil separated them from us, they could not feel we were there, instead of saying we were dead? Why not say "only passed out of our sight"? George, but a little while since I was near you, and as the medium was speaking of one and another, I knew my name was spoken. But it does not satisfy us merely to speak our names, there is a continual reaching out from our spirits for something more. We do love to come into conversation with the dear ones yet dwelling in earth-life, and I have hoped through some channel that I might be able to converse with my dear friends. As I came converse with my dear friends. As I came into this hall I found one and another of the invisibles, as you term them, coming here rap-idly, some anxious to speak for themselves, and some anxious to listen to what others might say. Little children, also, looking so eagerly for some one to clasp their hands and speak to them. How beautiful it is to feel that you will find your own, not one will be mise you will find your own; not one will be miss-ing there. As I have said many times to the dear old mother, how strange it is that we are not taught these things differently while we dwell here. I would say to you for the children : open your spirit-doors wide, and commune with us whenever you have an opportunity. It will give us as much happiness as you will gain yourself. It is blessed to feel that in a little while we shall clasp hands together where there is no separation. Matilda Burnham.

and mortals may come into cooperation, and that you meet us here with a good feeling, tryand mortals may come into coöperation, and that you meet us here with a good feeling, try-ing to come into a passive mood that you may assist us more. You little understand what an effort we make as we approach so close and try to take control. I have noticed many times spirits, thinking they would take control, but failing to do so, turning away disappointed be-cause they could not send a few loving words to dear ones here. How little you know, as I said, of the effort we put forth in endeavoring to make ourselves known, not only here, but in the homes, for we feel they are as much our homes as you do in earthly life. Our work in spirit-life, I find, is varied: one has an attrac-tion for one kind of work and another for an-other; and then we feel we may hold an inter-est and an influence with dear friends who are attracted to the same kind of work. You little think, as we come near you and try to throw our influence over you, or leave it with you, how hard we work at different periods in so doing. Our life in the spirit is a life of labor. You, dear friends, will find it so as you reach the spirit-side. Think not for one moment it is a rest—and yet it is, in one sense, a resting from pain and sickness and from the material; but we work with the spirit continually.

from pain and sickness and from the material; but we work with the spirit continually. I am only too glad, Mr. Chairman, to an-nounce myself here to-day. Many miles from this place I passed away. At one period I felt that I made my dear husband know I was by his side, and it was a blessed moment with him to feel that Harriet had not left him, but had been able to make her presence known alto real that Harriet had not left him, but had been able to make her presence known, al-though not to converse with him. To-day, through the kindness of the guides of this cir-cle, I have been permitted to speak. In Os-wego, Kan., I hope these few words will reach my dear friends; also would I ask them to try in some way near home to come into conversa-tion with me privately for I feal it will give in some way near home to come into conversa-tion with me privately, for I feel it will give me as much gratification as it can them, and by trying, in time I shall be able, to control some medium nearer home. Coming here to-day has given me a great deal of strength and also happiness in being able to speak. Harri-son, I know, will be glad to learn of my coming. I have made the attempt once before, but failed. Harriet Symmes. Harriet Symmes.

### Mabel Bradley.

know in your soul I am not far away. I can-not leave you and my little ones. When I knew the Angel of Life was coming to take me up higher, I asked permission to deave a kiss upon them. Dear little babe! I know God will care for it.

Dear friends, think for one moment of the Dear friends, think for one moment of the anguish of the soul of the mother when she knows she must be separated from her little babes. Oh, how hard the struggle! I was will-ing to go when the messenger came, but with a mother's love I could not help looking back for my children and you, dear Harry, and I know you will seek some avenue in Buffalo, N. Y., that you may come into communication with me, if it is only for a few moments. Do try and seek some channel, that we may com-I know, Mr. Chairman-for the guides have given me this information-that through your given me this information—that through your paper my message will reach my loved ones. Not that I am unhappy in my spirit-home, but through the love I bear them I am attracted so much to earth. In my spirit-home it is beauti-ful, and I know through progression I may build it on and on—still more beautiful. Dear old grandma came with outstretched hands and beckoned me on up higher, and the angels stood beside me to help me as I was to cross that beautiful shining river. I feared not the change; but the loved ones held me here to earth. earth. I thought as I came upon the platform it would only be a few words I should have to leave, but one word brings another, and seem-ingly I cannot say enough to my dear husband. I am happy, and I will visit him often; my darling children will I watch over with a moth-er's care, and never leave them. I will send forth an earnest patition for the guardianching earth. forth an earnest petition for the guardianship of the angels that they may walk hand in hand with you, dear Harry, and at last we will come together. Mabel Alice Bradley. My husband is Harry Bradley, Jun.

AUGUST 81, 1889.

orossed over-many old neighbors, friends and relatives, no matter who, I always felt to wel-come them. Away, far away, as I said to you, I was one of the first Spiritualists that was known there, and I feel proud to make that assertion to day. Hon. G. W. Lawson.

# Nathaniel Soule.

**Nathaniel Soule.** To-day, Mr. Chairman, I have been invited to speak, and I hope to reach some friend who has been waiting patiently to learn where Nathaniel has gone. Ohl how little dotthey know how close we come beside them. I have heard the assertion many times: "No, I do not believe that spirits come to earth." I want to ask you, dear friends, what proof you have that spirits ever leave the earth, before you begin to talk about their coming back. You have no proof of 4t, not at all. I will say to you in this wise: if spirits do not return again, they never leave you. You can have it as you will. You will find, as you enter spiritlife, you will see them moving about continually, as you do here, and I think it will puzzle you a little to tell them from mortals, for we are permitted to walk here upon the earth the same as you are, only we do not require so much space as you do. It is grand to feel you have got rid of that old body, in which so many aches and ills are sure to overtake you, and you hardly get rid of one before you get another. In your new home you find the spirit form fashioned the same as the one you left here, only it is perfect. How sweet it is to feel that you are held in memory by the dear friends left upon the mortal shore! Tam so thankful, Mr. Chairman, that there are institutions open where we may come in and speak for ourselves and to give forth as I am permitted to to-day. I am very thankful for

assemblies sometimes where we may be able to announce ourselves and to give forth as I am permitted to to-day. I am very thankful for the privilege, I assure you, and I feel confident my message will reach some of my friends in Plymouth, this State. I am very glad, sir, that your doors are open, free to all who come, and to all spirits who wish to announce themselves also. But there is sys-tem, order; you must n't think for a moment we can rush in haphazard; we have a system about these things, and can come only as we about these things, and can come only as we get permission. I have been here before, not being able to

I have been here before, not being able to speak. I am very grateful for the few moments allotted me to-day, and I think I shall be round again; whether I get power to speak or not, I shall come to your meetings, and be only too glad to do so. Nathaniel Soule. Sarah asks me to say she is present too. I see they do n't any of them want to be left out in the cold. There are many standing about me.

## Rose Chick.

**Rose Chick.** While the gentleman came up so close I stood looking at him in wonder; it was a mystery to me to know where he obtained so much power, and then as I looked I saw four guides standing by him—of the red-men—so you will understand they give out a great deal of strength to both mortals and spirits; their work is not confined to either side of life. Ohl how grateful I am for their kindness. It has many times been said, if the white people had been as friendly with them as they are with the pale-faces, there never would have been so much trouble in earthly-life. I do love them for their goodin earthly-life. I do love them for their good-ness. I see also they are able to give out large-ly of their power to mediums; nearly every medium, and I might say nearly every person, receives strength from the red-men who come to them to them. As I have stood here listening to many that

As I have stood here listening to many that have spoken I have felt like saying: Is it so long since we laid off the old form that the friends who loved us so much have forgotten us? Oh! ho; I take that back; they have not forgotten us, but they place us too far away. We were taught in childhood that heaven was a far-off country. I well remember when a mere child of hearing the preacher say that heaven was a far-off place, so far that I feared but few would reach it, yet I found it very near when I crossed the boundary termed death. I wish to reach Winthrop, and say to my dear husband, I have known of the changes that have come to you, and the many sad moments you have had; I know you miss me, and I have been thankful that Sadie was with you, for it has helped to lift the burden in one way from your shouldges. Now, as other changes are coming to you, you hardly know what to do, or what change to make for yourself. Do n't

or what change to make for yourself. Don't be in too much of a hurry; things eventually will work out right.

will work out right. But you say to me: "Rose, can you see it will be happier in the future?" I know the changes will work out for the best. You cling to the dear old home; but re-member it is only a little while before you will join the dear ones gone before. You may ask me again if Jennie is here. Yes, and she asks me to remember her to you. I know you have love enough for both. Say to Sadie, also to Frank, we come often. He will understand the meaning when I say to him I have noticed the changes that he had thought of making, that he did not make; also, I have been with that he did not make; also, I have been with him in the schools. I promise you, Winthrop, I will not leave you. Your dear angel-mother, Mercy, stands beside me and sends greetings to her children to-day, knowing she can reach one—the others close their doors, in consequence of teachings that were instilled into their minds in younger days. I am very happy to be able to give out these few words to-day. I have been an attend-ant here in your meetings to listen to what ant here in your meetings to listen to what others might say. Dear husband, I know you cling to the old home, but other changes, as I said, will come to you. Whatever they may be I will power lower you I will be one of the be, I will never leave you. Whatever they may be, I will never leave you; I will be one of the guardian spirits that remain around you. I wish to be remembered to the gentleman who has been so kind to you. Please send this to Winthrop Chick, of Effingham, N. II. Rose Chick.

# Q.-[From the audience.] Is animal food con-ducive to spiritual or intellectual growth?

A .- We do not think that animal food is es pecially conducive to spiritual and intellectual growth, and yet such is the state of physical environment and heredity at the present time that many natures depend very largely upon certain forms of animal growth for the main-tenance of their vitality and physical health. We believe the time is coming when man will not particle of animal food as he does to dow <text><text><text> not partake of animal food as he does to day, and when he will look back upon his predeces-

4.

Q.—Can the Controlling Intelligence give any rules for the development of second-sight, or clairroyance1

A.—It may take a long time and much pa-tience and perseverance in sitting for development, before one discovers whether he pos-sesses this gift to such a degree that it may be unfolded while he is in the body, but the de-velopment is worth the time and patience be-stowed upon it. All possess spiritual sight, be-cause this is a faculty of the spirit; it belongs to the interior man. None are spiritually blind, although the organs of vision may be de-fective while the spirit is tied to this body of clay. However, it is possible to develop this clairvoyant sight, and one who desires to do this should sit quietly and patiently. Experi-ence will teach him whether it is best to sit alone or in the company of a few friends who ment, before one discovers whether he pos alone or in the company of a few friends who are harmonious, who are equally desirous of unfolding any mediumistic quality he may possess; sometimes the presence of two or three friends who are well-disposed and congenial. A company formed of an equal num-ber of positive and negative natures will make up a battery through the aid of which spiritual attendants may accomplish their work. And on the other hand it is sometimes best for a seeker after development to sit alone, be-cause the spirits can utilize his own forces best in this way. Experience and trial will deter-mine this fact. It is well to sit quietly and regularly, at a stated hour, in an apartment well ventilated and of comfortable atmosphere. There are no stated rules that will apply to every case, but where clairvoyance is to be un-folded a dimly lighted apartment, or even one totally dark, is better than a brilliantly lighted one. The sitter must be patient, be free from one. The sitter must be patient, be free from anxiety, should not have partaken of food for at least three hours before sitting, should try to maintain a passive state of mind so that his

## John L. Severance.

For many years, Mr. Chairman, I have been a dweller in spirit-life; but do not misunder-stand me and think I have nover visited the earth. I have made many visits, and I have felt at times that they did realize my presence with them, even in Cleveland, in Cincinnati and in different surroundings where I was

# G. W. Lawson.

It is a long time since I left the body, yet it seems to me but a little while, and although I have made the attempt to speak at different times, or to announce my name, I do not feel satisfied, for after you have announced your name you would like to give out some thoughts to the people, and when you look upon the faces of your dear friends it draws you closer and

## Annie Burbank.

[To the Chairman :] While the lady was speak-

[To the Chairman:] While the lady was speak-ing I asked the gentleman if I could n't talk a little while, and he said I might. There's a sweet little girl coming to you [ad-dressing a gentleman in the audience]. She puts her hands on your face and says: "Papa, I did n't go only a little way. Grandma is here, too." She is coming up close by you. She has a lovely white flower, a lily, in her hand, and wishes to tell you she will make you know this very night that she is in the home. I saw the sweet little girl, and could n't help speaking of it. The little girl is going. Grand-ma now is close beside you, and she says to you: "Never fear, because you are never alone:" She puts her hand on your forehead, and says blessings she brings you, blessings she leaves with you. I suppose that means some-thing, because she's a good lady. I can see her

# AUGUST 81, -1889.



plained by psychology and Spiritualism.

While himself and others are doing this by dealing with the over-soul of human and animal life, the scientists are pursuing investigations in another direction that must ultimately lead to our philosophy of an elemental soul to lead to our philosophy of an elemental soul to all things in organic or material existence. Prof. Binet has fully and clearly demonstrated, by experiments with the microscopic world of living organisms and vitalized matter, that there is no origin to life within human reach. He asserts that protoplasm, which for a time was supposed to be the source of life, is a com-ound and as inert as other metters when not pound, and as inert as other matters when not vitalized; and the nucleus of organic life is distinct from it and has power independent of it; and even this is acted upon by some myste-rious agency not yet reached by human in-genuity. He proves that there is a power of vision without the eye, through luminous mat ter in minute organisms, and that the most mi-nute germs of organic life have some myste-rious force propelling the sexual germs to contact when at a distance from each other. He also proves that animals that have appar-ently none of what we call the senses do pur-sue and select their food and take it in various pound, and as inert as other matters when not sue and select their food and take it in various ways, and that they avoid enemies and select congenial companionship. Such experiments go to prove that life is an

element under some remote intelligent power, and acts under guidance of the neuropert power, un-doubtedly vastly beyond human microscopic reach, as on the other hand infinitely beyond telescopic reach in distant worlds and in in-finitely remote spiritual worlds of beings, of which we have not the remotest conception. Science, in spite of its old fogles, is sure to prove Spiritual Philosophy true. Cobden, Ill., 1889. WARBEN CHASE.

That terrible story about three negroes entering a flory furnace at the command of a prophet down in Alabama is authoritatively denied, and there are those who do n't believe that Shadrach, Meshach and Abèdnego ever performed such à feat without getting scorched. Some people have no more faith in the Scriptures than they have in the Associated Press.— *Heraid.* 

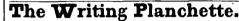
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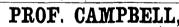
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# The Camp-Meetings.

# Onsot Bay.

# [From Our Regular Correspondent, Bara Williamson, who keeps for sale the BANNEL OF LIGHT, and Books published by Colby & Rich.]

On Friday, Aug. 23d, an excursion to Cottage City, on the steamer Island Home, took a large number of excursionists from Onset.

On Briday, Aug. 23d, an excursion to Cottago City, of the stamor Jaian Hom, tok a largo number of excursionists from Onset. On Sunday, the 23th, a locituro was given by the pilde of J. J. Morse, subject: "The Lost Conti-fient." It havid ego of piritual existence known for the inclust mass well a brought back to mortals by popting. It have determed along, but beck to mortal by popting. It was a below the excursion in the state of the state o sages and family names fully recognized; also the names of about forty historical and ancient charac-tors. These names and messages are written or printed entirely with oll paints, and of every conceiv-able shade or color, no crayon or slate pencil being used. The messages and some of the names are in English; those of the ancients are written in Latin, Greek, Hebrew, Russian and Chaldaic characters. The fortunate possessor of this slate is Mrs. Mulhau-ser of Cleveland, Ohio, who with her husband held the slates under strict test conditions. Sunday, August 26th, Dr. Stansbury obtained five oil portraits, besides several slate-writings. Col. S. P. Kase, of Philadelphia, left Onset on Wednes-day for Boston. He speaks with great appreciation of the beauties of Onset, and expressed himself as filled with wonder at the increased power of spiritual mani-festations as they have been demonstrated this season at this place. Mr. George T. Albro and Mrs. Hattie C. Stafford left Onset on Wednesday, 21st, for Lake Pleasant, where Mrs. Stafford will rest for a short time previous to be-ginning her work again in Boston in the autumn. Mrs. Stafford has been very successful in her séances during the season in Onset, the manifestations having been remarkable for beauty and power. The forms brought forth at these sánces are of spiritual grace and ethe-really refined substance.

# Lake Pleasant, Mass.

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

netted some three hundred and twenty dollars at its Ar, and Mrs. Edward E. Conant will please accept Mr, and Mrs. Edward E. Conant will please accept our thanks for cards, also for a generous slice of wed ding cake. The Band will remain until Sept. 2d. This means a

and the second second

Mr. and Mrs. Edward E. Conant will preme accept our thanks for cards, also for a generous silce of wed-ding cake. The Wittwood Messenger has had a large circulation in camp this year. Large numbers of people will remain here through September. Beveral scances have been held by different mediums for the benefit of the Association. A grand concert was given at the hall last Wednes-day evening by the Young Men's Musical Boelety. All the numbers were received with marked enthusinsm, especially the recultion of Gettschalk's grand "Tre-listing of the Coung Men's Musical Boelety. A grand concert was given at the hell inst Wednes-day evening by the Young Men's Musical Boelety. All the numbers were received with marked enthusinsm, especially the recultion of Gettschalk's grand "Tre-list, for two pianes, and the seprane sole by Miss Bessie, Blekford of Greenfald. The guitar sole by F. J. Hatt, was infely fendered hid duly merited. Geo. B. Young sang's anothiber of comits ongs. "Wedneday evening, Aug. 21st, Was the occasion of a pleasant gathering at the neat little cottage of Mrs. H. W. Oushman, the noted musical medium, the ob-ject of which was to formally dedicate her cottage, ine gift of Mr. and Mrs. Terry, of San Francisco, Cal. The exercises were opened by Mrs. Lizzle Lincoh, Secretary of the Ladles' Ald Society of Boston, in well-chosen remarks, at the close of which she introduced Mrs. Alice Waterhouse, ex-president of the same soci-ety, who followed in the same happy strain and pre-sented Mrs. C. with a basket of beautiful flowers. Words of congratulation and encouragement were also added by Mrs. Carrie F. Loring and others. The basket of flowers referred to was a present from the Ladles' Improvement Society of Lake Pleasant; a present of a beautiful bouuet from the forist of the frounds, Mr. Sill. The remarks were interspersed with music and song. A donation of money was also made to assist in defraving the expense of an annex to the cottage, for which the friends will please accept her kindest winkes.

lots of writing. Mr. and Mrs. L. P. Barnes, of Boston, celebrated the first anniversary of their marriage at their cottage on Montague street, on the evening of Aug. 16th. A large party of friends was present. Fassed to the higher life, on the morning of Aug. 24th, Louis, son of Mr. and Mrs. Louis C. Parkers, of Brattleboro', Vt., aged 5 years 4 months. The display of froworks on Saturday evening was the best ever made here. For two hours the vast crowd busied itself applauding. There has been quite a sale of house-lots at the Highlands this season. A new hotel will be the next move. Mrs. J. E. Allen, of Elmira, N. Y., has made a marked impression as a medium while here. The secular press has given good notices of the meetings this year. Why should it not? The whole world is looking this way just about this time. The Ladies' Lake Pleasant Improvement Society has decided to build a hall previous to the session of another year. This is the outcome of a successful fair and festival recently held. Mr. William Evander Leathers, of Flichburg, gave an address on Sunday evening at Association flail, upon the subject of Life. A new andiforium is to be built at once upon that part of the grounds known as "The Glen." This was, until recently, a wild, swampy ravine, growing brush and sour weeds; now it might be appropriately named the Lake Pleasant garden, being a beautiful lawn of green. Mrs. Carrie E. S. Twing has been busy every minute the met of the grounds known as "The Glen." This was.

the Lake Pleasant garden, being a beautiful lawn of green. Mrs. Carrie E. S. Twing has been busy every minute since her arrival. She leaves with the best wishes of all. Mrs. Twing returns to the lecture field at once, where she will be kept busy until another season. A reception complimentary to Dr. J. V. Mansfield was held at the Dillingham cottage on Sunday. A large party of friends was present. A basket of flow-ers was presented to the Doctor. A very fine quartette, which has sung upon several occasions, consists of Miss Wakefield, Mrs. Allen, Mr. Bacon and Mr. Williams. Lake Pleasant, Mass., Aug. 25th, 1889.

Lake Pleasant, Mass., Aug. 25th, 1889.

#### Mt. Pleasant Park, Clinton, Iowa.

Sunday, Aug. 11th, was one of our brightest days and the most favorable for outdoor meetings. Our camp is so full that the superintendent had all he

camp is so full that the superintendent had all he could do to get places for visitors Saturday night, and a few had to go to the city for accommodation. At nine in the morning our Lyceum was held, and old and young took part and made it a grand success. At half-past ten Dr. Juliet H. Severance gave her lec-ture, "Shall This Nation Be Christianized?" It was so well received there was a call for her to publish it, one man saying that he would give five dollars toward it, and others smaller amounts, so that it is very likely to appear in pamphlet form. Mrs. Lillie gave us one of her grandest lectures, and all were delighted with her effort. Her subject was "Woman," and she valiantly stood for the equal rights of woman with man. At eight o'clock in the evening she gave another lecture, equally as good, to as large an audience as in the daytime. There were several thousand people on the ground during the day.

lay. Monday the class in Physical Culture was all we had in the forenoon. In the afternoon a conference was held, Mrs. Lillie and Dr. Severance taking part in it; also Dr. Arnoup, it being his first appearance on the held, Mrs. Lillie and Dr. Saverance taking part in it; also Dr. Arnoup, it being his first appearance on the rostrum, and the first time in camp. His conference speech made a favorable impression. Tuesday.—Fact meeting in the forencon, many tak-ing part in telling their experiences. Afterncon.— Mrs. Lillie gave her last lecture for this season here. All regretted that she was so soon to leave us. She has made a lasting impression upon our people here of the most favorable character. She goes from here to Haslett Park, Mich., to fill an engagement. In the evening there was a public dance, largely attended. It was a very warm day, though we had a very re-freshing rain in the morning. Wednesday.—Conference as usual in the morning; mediums' meeting in the afternoon, one of the best that had been held on the grounds. The ladles' camp dance was the best that had ever been held since the camp was started. Over a hundred couples were in the grand march. The ladles looked beautiful in their fine dresses, for it was really a dress party. couples were in the grand march. The ladies looked beautiful in their fine dresses, for it was really a dress party. Thursday.—Conference as usual in the morning. In the afternoon Dr. Severance gave her lecture on "Is Marriage a Fallure?" and was listened to very atten-tively. After the lecture she gave an opportunity to ask her questions, which was done for a half hour. The answers appeared to give satisfaction to most of the audience. After the meeting was over discussions were held all over the grounds in little groups on the subject, showing that the lecture did great good, for it caused people to think, and what is needed is some-thing to make people think. In the evening the entertainment was largely at-tended and exceedingly well enjoyed, the Stillmans, as usual, being the main part of the show. Friday.—Business meeting for the annual election of officers and committees for future work and such other business as may arise. Prof. Loveland and all the old officers were reëlected, except Vice-Pres-ident. Timothy Wilkins was elected in the place of Mrs. Jenkins, who was Vice President has year. After an adjournment for dinner they met again at one P.M., and finished business without any inharmony. At three o'clock a conference. The labor question was discussed with a great deal of interest. Public dance in the evening, the largest this season. Many new arrivals the last few days; tents and cottages full. Baturday.—Conference in the morning. The subject

Willis made the presentation speech in his happy manner. The whole affair passed off very pleasantly, and everybody was halfpy.
 Thesday, Atgust 20th, -Morning, conference, and a continuation of the subject the day before, linve we day of the subject the day before, linve we ducted in a proper manner, according to parliamentary rules, and closed with the best of feeling.
 In the afternoon a lecture was given by Dr. Fred L.
 H. Willis, on "Heredity," that was pronounced by every one who heard it to be most excellent. In the evening a public scance, with a good attendance.
 Wednesday, August 21st.-Morning, conference. In the afternoon memorial services were hold at the grand-stand, as it has been the custom since the asso clation was sharted, to have one day devoted to the coming together and singing, and appropriate speeches were made by Prof. Loveland, Dr. F. L. H.
 Willis, Dr. Beyerance and Will Hodge. Several medulus were inspired to speak, and many visitors from the city learned something of the philosophy of Spir-titualism.
 In the evening a camp-dance was hold in which the

the city learned something of the philosophy of Spir-itine city learned something of the philosophy of Spir-itualism. In the evening a camp-dance was held in which the gentlemen tried to return the compliments of the indies the week provious, and succeeded admirably. Old and young enjoyed the festivities of the occasion. New arrivals all the while; quite a delegation came from a Methodist, camp-meeting last night. Thursday, August 22d.—Mr. Harmon was invited by the President to give us a lecture in the place of the conference. His lecture was well received, and short speeches were made after it. by Dr. Severance, Jay Chaapel and others. In the afternoon Dr. Willis gave an account of his early persecution as a Spiritualist medium.

## Lookont Mountain, Tenn. To the Editor of the Banner of Light:

Sunday, Aug. 18th, was a beautiful day, and a large number of people took advantage of the fact to attend the three services. A. C. Ladd was the speaker of the morning, Mrs. Adah Sheehan lectured and gave readings in the afternoon, and Dr. Geo. A. Fuller address-ed the evening audience. Each speaker was warmly received, and greeted with applatse. The Cincinnati Trio contributed largely to the harmony of the exer-

clises. The week has been made interesting after the usual manner of camp-meeting. Conferences, circles, scances and loctures have given Spiritualists and investigators ample opportunity for the sceking of higher knowledge of life and its conditions.

ample opportunity for the seeking of higher knowledge of life and its conditions. I think I have mentioned the fact that the majority of our guests are not Spiritualists. This being a great summer resort, of course "many men of many minds" seek pure air and needed rest here with their families without any thought of Spiritualism. The angels are always knocking at the door, and rarely fail to make their persistent mission known to even the most indif-ferent in the end. We have been greatly surprised now and then to come upon little parties sitting for spirit manifestations for the first time in their lives. The people congregating here are opulent and intel-lectual in the main, and of course representatives of various beliefs and creeds. Attendance at our meet-ings and interviews with our excellent mediums have opened a new world of thought and investigation to them.

Ings and the views with our excertaint incutting investigation to opened a new world of thought and investigation to them. Last evening I found a group of guests seated around a table in the parlor, earnestly awaiting some token of manifestation, not one of the party being a Spiritualist. Presently the table began to tip, questions were asked and answered, names spelled out, dates of birth and death given through the agency of the little table. Finally mechanical writing was obtained by a certain gentleman of the party, who is a prominent business man in Chattanooga. The most convincing proof of spirit-return and communion was given these investigators, and they are too intelligent and honest to deny it. A world of good has been done here in that direction the present season. Another year there will be a brilliant array of talent on our platform, for the demand here is for the very best. Mrs. Richmond, Mrs. Glading and Dr. Fuller are es-tablished favorites here, and will continue to carry on the good work in this locality for many years to come, I trust. Dr B. M Lawrence has some years fine plattores in

tablished favorites here, and will continue to carry on the good work in this locality for many years to come, I trust.
Dr. B. M. Lawrence has some very fine pictures in his collection.
Mr. Le Grand B. Cushman contributed songs and recitations in a very acceptable manner at several entertainments given in the Pavilion.
Mrs. Adah Sheehan has won a high place in the es-teem of the people here. Future years will give her a brilliant record as a medium, I think. She is in ear-nest, and that is what tells.
Mrs. A. E. Kibby, of Cincinnati, continues to give satisfaction to investigatiors.
Mrs. Clanney is still here and busily employed. A gentlemen from Lynn, Mass., had a sitting with her yesterday, and pronounced it wonderfully correct in communications given.
Sunday, Aug. 25th, will be the closing day, and the exercises will be highly interesting. A. C. Ladd, Mrs. Sheehan, Dr. Geo. A. Fuller and others will occupy the platform.
This evening the last hop of the season takes place; in all probability it will be a brilliant affair.
Dr Puller has been requested to speak before the Unitarians of Chattanooca the coming fail, also the Jewish society. The work here is growing wider and the path clearer. JDr. Fuller has also been invited to visit various points of the South for lecturing pur-poses.

visit various points of the beam of THE BANNER poses. Many thanks for extra numbers of THE BANNER sent. I hope to obtain a circulation for it in new guarters before long. Rest assured it will float on Lookout Mountain while we tarry here. GEORGIA DAVENPORT FULLER.

## Sunapee Lake, N. H.

Monday evening, Aug. 19th, at 7:30 P. M., conference opened with vocal music, followed by remarks by Mr. Cobb and Mrs. Addie M. Stevens; a recitation by Mrs.

and Mrs. Cole, from Providence, R. I.; R. Laundry, Mrs. Dalsley, Boston, Fred Borge, from Los Angeles, Houthern California, is upon the ground. Sumapeo Lako, Aug. 25th, 1889.

# Cassadaga Lake, N. Y.

[We regret to state that the report of Cassadaga Camp reached us (through some mischance in the mails, probably) just as we were going to press (on

Tuesday afternoon). We have been obligell, there-

Champer reached us (utrough some mischance in the mails, probabily just as we wore going to pressent of the papended account to the barent of the statistical source of the statisthe statistical source of the statistical source of the stati

those in the form. Wednesday, Aug. 14th, Frank C. Algerton de parted to other fields of labor, after doing a great and grand work here. His lectures were soul-inspiring and ele-vating to all. His platform tests were of the very best, always giving names that in every instance were recognized. Thursday.—Mrs Amelia C. Luther arrived to ex-pound the truths of our philosophy in words of wis-dom, strength and cheer. We retain her services four days beyond her engagement. Sunday, Aug. 18th. Dr. Spinney, of Detroit, deliv-ered two grand discourses, satisfying many hungry souls, instructing many minds, and elucidating the spir-tinal philosophy in a clear and comprehensive manner to all.

seemed narsh he had wherded the sword in love and not in anger. His motto was principle, not persons, and that now he was about to leave us for his native land, perhaps never to meet with us again, he wished it to be with good feelings toward all; he cherished no other, but would transpose the motto of Glasgow, whither he was going, and instead of having it read, "Let Glasgow flourisht" he would have it, "Let Cassadaga flourisht" he would have it, "Let Cassadaga flourisht" he would have it, "Let Cassadaga flourisht" he would have it, "Let Cassadage flourisht" he would have it, "Let Cassadage flourisht" Thursday, Aug. 22d.—The morning conference took up the subject of Mr. Morso's lecture of yesterday, and a varlety of earnest thought was expressed: In the afternoon Mrs. F. O. Hyzer closed her engage-ment by another of her flae inspirational discourses. Edgar W. Emerson, one of Cassadags's favorite me-diums of the rostrum, made his first appearance, and was beartily welcomed. His tests were, as usul, of the most striking and convineing character. At 7.30 o'clock P. M. an adjourned annual meeting of the 'uliversal Coöperative Temperance Union "convened at Library Hall for the purpose of electing new officers and for the transaction of other business. Mrs. Anna Orvis, of Chicago, was refelected as Fresi-dent; Mr. M. Tousey, of Lily Dale, Vice-President; Mrs. J. E. Hyde, assisted by Mrs. O. E. Tousey. Secre-tary; Mr. C. Bird Gould, Treasurer; Honorary Vico-Presidents, Mrs. Hyde, Mr. Barrett and others. Friday, Aug. 23d, the Lyceum exercises were held in the auditorium this morning as usual; Leader, Mrs. E. W. Tillinghast. The Chairman introduced Miss Jennie B. Hagan as the speaker of the afternoon. All greeted her with the warmest and tenderest affection. She considered several rather unique questions pre-sented by the people to the evident satisfaction of her hearers-each subject being woven into a beautiful web of poesy, such as none but the inspired Jennile B. Hagan can present. Saturday, August 24th, was M

souls, instructing many minds, and elucidating the spir-timal philosophy in a clear and comprehensive manner to all. Mrs. Lena Bible, of Grand Rapids, is with us. Her discourses are much liked and her platform tests all recognized. After each lecture yesterday Mrs. Law-son, of Grand Rapids, gave tests to the great satisfac-tion of her audience. Mrs. E. A. Wells is with us, holding materializing scances. Witnessing what occurs at her scances one is disposed to long for entrance to that beautiful life in the beyond. As the forms came and vanished, I thought of the words " Nothing with God is impossi-ble." As I witnessed them materialize and demate-rialize before my eyes, I had no words to fitly express my feelings of surprise and gratitude. Charley Barnes, of Chicago, is holding his scances here. At them hands materialize, answer questions by raps, and the knots, giving satisfaction to every sitter. Mrs. Wells has held test circles in the auditorium in behalf of the Association. Her tests and descriptions are grand and pleasing, giving satisfaction. The meeting thus far has been a grand success. Mits. EMILY P. DEMING, Sec'y.

Mrs. Cornenia Gardner of Rochester, N. Y., paid a fitting tribute to our arisen co-worker, Mrs. Amy Post, who was the advocate of all reforms, always at the front. Mr. W. C. Warner, Mrs. Train of North Collins (who gave a fine inspirational poem), Mrs. Clara Watson of Jamestown and Walter Howell were among the inspired speakers. Miss Jennie B. Hagan gave an inspirational poem, and the orchestra played as the closing plece: "A Lost Chord."

NOTES. 5

NOTES. <sup>5</sup> Mrs. Caswell, of Onset Bay, Mass., Secretary of The Woman's Spiritualist Ald Society, is here for a few days. Mr. W. C. Warner and wife, of Yorkshire, are stopping at the Gliford cottage. Mrs. Clara Watson, of Jamestown, N. Y., is with us. Mr. and Mrs. J. W. Moore and Mr. Jones, of Roch-ester, are among the late comers. Mr. T. C. Beaman, of the Chicago Tin Can Co., stopped for a few days on his way to New York. C. Manahan and wife, and their friend, Mrs. Mur-phy, all of Crown Point, Ind., are stopping at the "Grand." Mr. and Mrs. Marks, of Philadelphia, with their happy faces, are seen about the grounds. Mrs. R. Sully, of the "Filmore House," is among

dollars were received for the quilt, and Mrs. S. O. Harrington, of Bridgoport, drew it, Mus. N. H. Foco.

AUGUST 81, 1889.

# Verona Park, Me.

The Camp-Meeting at this place opened Aug. 10th, and has been very successful. The opening lec-ture was by Banuel Wheeler of Philadelphia. Announcing as his subject, "What Am-1? Whence Came 17 and Whither Am I Going?" he held the closest attention of his audience, and in a clear and conclso

Vicksburg, Mich. Since our last writing our camp has steadily in-creased in numbers. Good weather and numerical

strength give us a great spiritual flow. Truly we are blest with those on the other side of life as well as

those in the form.

The past week has been a busy one. A careful estimate gives the number here as larger than at any time for the past six years. It has been an old-time attendance, and, in spite of the weather, an old time camp-meeting. The hotel has been full, the cottages full, and it has been a season of real enjoyment for all. The meetings have been well attended, and, with the conferences, seasons of more than passing interest. The regular programme for the week has been the following, in brief: Tuesday morning Aug 20th—Conference, Speak-

following, in brief: Tuesday morning, Aug. 20th.—Conference. Speak-ing by Mr. Williams, Mrs. Knight, and others. After-noon.—Service at the auditorium opened with sing-ing by J. Frank Baxter, who also gave an address upon the general subject of Spiritualism. At the close Mr. Baxter gave several platform descriptions, to the great interest of the audience. Wednesday, 21st, was occupied with conferences. The second annual relunion of the Crafts family was held at this place. The historical address was given by William F. Crafts, of Boston. Some three hun-dred were present.

by William F. Crafts, of Boston. Some three hun-dred were present. Thursday, 22d.—Morning, conference; afternoon, address by J. Frank Baxter of Chelsea. Subject, "Ethics of Character." The lecture included a con-sideration of the social problem, the equality of the sexes, the question of labor and capital, and a defini-tion of practical Spiritualism. It was able, practical, eloquently delivered, and one of Mr. Baxter's best efforts. Mr. Baxter then sung. "The Hand that Bocks the Cradle is the Hand that Rocks the World," and gave several platform descriptions of much in-torest.

Friday, 23d.—Morning, conference. Speaking by r. Beals, and an address by Dr. Charles W. Hidden,

Friday, 23d.-Morning, conference. Speaking by Dr. Beals, and an address by Dr. Charles W. Hidden, of Newburyport. Afternoon.-Service at the auditorium. Address by J. Clegg Wright; subject, "Brushing Away the Cob-webs." It was one of profound thought, plain, logi-cal, and eloquently delivered, a brilliant plece of ora-tory, and worthy the deep interest with which it was received. Mr. Wright is a general favorite here, and his lectures are always well attended. He is a great power upon the platform. Saturday morning J. Clegg Wright gave an illus-trated lecture in Association Hall, upon "Medium-ship, and The Laws Which Govern It." A confer-ence meeting was held in the grove, with speaking by local talent. Afternoon.-Service at the auditorium, opened with singing by a quartette of "Beautiful Island of Some-time." Invocation and address by Hon. Sidney Dean, of Rhode Island. The effort was one of the ablest of the session.

of Rhode Island. The effort was one of the ablest of the session. Sunday, Aug. 25th.—A very beautiful day. Nature combined with the people to render the occasion a success. The auditorium was one vast sea of faces— fully six thousand people faced the stand. A fine pro-gramme was rendered by the Worcester Cadet band, and the quartette sang, "Do they miss me at home?" J. Clerg Wright was then introduced, and received with demonstrations of applause. The address was one of Mr. Wright's best, and no report could do it justice. Its subject was, "The Life Beyond the Shad-ows, or Answered by the Laws of Nature." Afternoon, other extra trains brought more people. The band entertained the audience for an hour, then the regular service commenced with singing by the quartette. J. Frank Baxter read a poem, entitled, "Go It Alone," then sang "From the Cradie to the Grave." He then gave the address of the afternoon, upon "The Value of Phenomena in Establishing Be-lief." At the close of the address Mr. Baxter inter-ested the audience with tests of a most convincing character. The session of to day was a marked suc-cess.

#### NOTES.

The management have decided to continue the meetings another week. The platform will be sup-plied with good talent. The interest continues una-bated. This is one of the greatest sessions over held. People are here from all parts of the country, and are coming upon every train. There are but few depart-

Baturday.—Conference in the morning. The subject for discussion was, "Shall we have a free platform, or is it advisable to have one?" A large number took part in the discussion, and it become quite animated. But very few, however, were opposed to a free plat-form.

But very few, however, were opposed to a free plat-form. Fact meeting in the atternoon, at which individuals related their experiences. Mediums' meeting in the evening, largely attended. As a large number get convincing tests at these meetings, everybody is anx-ious to be present. The camp is full, and still they come. Fewer have left the camp this year than ever before. Dr. Fred L. H. Willis arrived yesterday. It is his first appearance upon these grounds, and no doubt he will make a favorable impression. A hotel will be built here another season, the present eating-house be-ing insufficient. The materializing mediums are well patronized, and the slate-writers also. Sunday, Aug. 18th.—The weather was all that could be desired, and large crowds visited the camp from the surfounding country. At alno o'clock the Lyceum met at the Pavillon, and, a very interesting session was held. Prof. Loveland gave us one of his best lec-tures in the forenoon. In the afternoon Dr. Fred L. H. Willis gave his first lecture, telling us why he was a Spiritualist and why he beleved in a God. It was well liked by many and sharply criticised by others. A discussion was held at the Pavilion in the evening by Prof. Loveland and Dr. Severance. The large hall was packed, and the discussion a most interesting one. Both had their following in the audience, and I suppose both were satisfied with their effort. \_\_Moses Harmon came upon the grounds yesterday.

audience, and 1 suppose both were satisfied with their effort. Moses Harmon came upon the grounds yesterday. He is the publisher of a paper called *Lucifer*, at Val-ley Falls, Kansas. Monday, Aug. 19th.—An adjourned meeting of the Association took place at ten o'clock. Conference at three M.

reprint all place at the county, and all place at the other. Counter the all place at the other. Counter the all place at the other all place at the other. Counter the all place at the other all place at the other all place at the other. Counter the all place at the other all place at the other all the all place at the other. Counter the all place at the other alll

Lizzie Brockway; remarks by Mrs. S. B. Craddock

Cobb and Mrs. Addie M. Stevens; a recitation by Mrs. Lizzle Brockway; remarks by Mrs. S. B. Craddock, interspersed with songs by the choir, and closing with a poem and invocation by the controls of Dr. Prentiss. Tuesday, Aug. 20th. 2 p. M.—In "Heaven We'll Know Our Own," finely rendered by the choir, opened the meeting; an invocation by Mr. Cobb on "Evolution and Theology," which was listened to with marked attention; closed with a song. Tuesday evening, 7:30.—Conference opened with a song, "Whisper It Softly"; Mr. Cobb related some early experiences and made other interesting remarks. Mrs. Addie M. Stevens offered an invoca-tion under the inspiration of Achsa W. Sprague, and followed with a short speech; another song, "Home Above"; Mr. Cobb spoke again, giving some pointed truths, and the meeting closed. Wednesday, Aug. 21st, 2 p. M.—Eben Cobb in the chair; song: invocation by Mrs. Addie M. Stevens; another song closed the session. Wednesday evening, 7:30.—Mediums' meeting; in-troductory remarks by Mr. Cobb; "Nearer, My God, to Thee," sung by the congregation. Several spirits were described to, and recognized by, Mr. Cobb, by Mrs. Lizzle Brockway gave a recitation, followed by Mrs. Abott with timely remarks, thus closing a very interesting meeting. Thuraday, Aug. 22, 2 of clock, Eben Cobb presiding. A song by choir, an invocation by Mrs. Stevens, an-other song close the session. Wednesday evening, 7:30.—Mediums' meeting; in-troductory remarks by Mr. Cobb; "Nearer, My God, to Thee," Suns Miss Cobb the congregation. Several spirits were described to, and recognized by, Mr. Cobb, by Mrs. Lizzle Brockway gave a recitation, followed by Mrs. Abbott with timely remarks, thus closing a very interesting meeting. Thursday, Aug. 22, 2, 2 of clock, Eben Cobb presiding. A song by choir, an invocation by Mrs. Stevens, an-other song, and iccture by Mrs. Craddock; the sud-iect, "Home of the Soul," was presented by the audi-ence, and the address was listened to with marked attention. Thursday evening.—Weekly dance was w

attention. Thursday evening.—Weekly dance was well at-tended. Friday, Aug. 23d, 2 P. M., Eben Cobb in chair. A song by Mrs. Jones, of Milford, and Mrs. Nowman, of Washington. Mrs. A. M. Stevens read a poem and gave a short lecture, taking for her subject the words of the song just rendered: "In Heaven Wa'll Know

Washington. Mrs. A. M. Stevens read a poem and gave a short lecture, taking for her subject the words of the song just rendered: "In Heaven We'll Know Our Own." After another song Mr. Cobb spoke for a short time, continuung ihe same subject. Both lec-tures were highly appreciated. Friday evening, 7:30.-Mediums' meeting; congre-gational singing, remarks by Mr. Cobb, and singing "Nearer, My God; to Thee." Mrs. Jones gave a poem. Mrs. Eunice K. Morgan, under control of her Indian guide, gave the names of twelve dwellers on the other shore, all of which were recognized. Thomas Burpee, under control, spoke for a short time. Mrs. Lizzle gave a recitation, followed by Mrs. Ann Brock-way, describing groups of spirits, and making very interesting remarks. Mrs. Craddock gave tests, and, with other names, those of Mrs. Hatch and James Shepard, both of them mediums in earth-life. Col. B. P. Burpee manifested himself through Thomas Burpee, giving greeting to his former associates and co-workers on these camp-grounds. Mrs. Stevens made appropriate remarks and closed with a beauti-ful henediction.

ful benediction. Saturday, Aug. 24th, 2 P. M.—This afternoon was de-voted to the children. Exercises commenced with a duet by Mrs. Jones and Miss Wilson; recitations fol-lowed by Master Charley Govo, Eva Davis and Frances Johnson; a song by Minnie Davis of, Franklin Falls; recitations by Carrie Govo, Mabel/Johnson, Master Charley Parkhurst, Miss Cora Shepardson, May Sher-man, Mrs. Nellie Nelson, Master Charley Brockway; song by Mabel Johnson; recitations by Mrs. Lizzle Brockway, Master Ernest Johnson and Susie Nelson; song by Minnie Sanders; recitations by Miss Mabel Marshall and Miss Abby Bennett. The session was very interesting.

very interesting. Saturday evening was devoted to the weekly entertainment

Baturday evening was devoted to the weekly enter-tainment. Sunday, Aug. 25th, 11 A.M.—After a vocal selection by the choir, A. E. Tisdale pronounced an invocation; song and chorus; le lecture by Mr. Tisdale. The theme taken was: "A miracle has not happened in the past, cannot happen in the present, nor can it happen in the future." Exercises closed with song. Afternoon, 2 P.M.—Song; Eben Cobh gave a short lecture, and after a song by Mr. Tisdale, Joseph D. Stiles was introduced, and gave fifty-five names, every one of which was recognized. The day was fine, and the attendance large. A. E. Tisdale and Mrs. Lewis arrived Friday; Joseph D. Stiles and Capt. Churchill on Saturday. Among the departures last week were Mr. Parker

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Mr. and Mrs. Marks, of Philadelphia, with their happy faces, are seen about the grounds. Mrs. R. Sully, of the "Filmore House," is among the welcome visitors of the camp. The Cassadaga Camp Souvenir, prepared by Mr. Josh. Ramsdell, is now issued. It is a work of forty-eight pages, and contains portraits of many of the leading speakers, mediums and workers of the Camp, also brief biographical sketches, etc. The price of said souvenir is twenty-five cents. Miss Clara Clark has charge of Mrs. Lillie's books, and no doubt many are purchased as an excuse for a little chat with so picasant and gifted a lady. Our beloved Mrs. Marion Skidmore, who through her untimely filness has been greatly missed in our Camp, is convalescent, and has been able to take her usual place in the amphitheatre. Mr. Henry Saxton and wife and their interesting danghter Grace are in their cottage. Mr. W. J. Innis, editor of *Celestial City*, is here. Mrs. C. E. Gilbert and Dr. Theo. Hausman, of Washington, D. C., made a short visit on their way home from Onset. The C. L. F. A. has held its annual meeting and re-elected the old Board of Trustes, with the exception of W. J. Innis, editor of *Celestial City*, who retired. Mr. D. B. Merritt, of Genesee Co, succeeds him. Mr. D. B. Merritt, of Genesee Co, succeeds him. Mr. D. F. Cater, our venerable and esteemed brother and friend to the cause of truth, still holds his post as gatekeeper. The newcomers at the Tousey Cottage are Mrs. Hillier and son, of Pittsburg; Mrs. Wilcox, of the same place; Mr. and Mrs. Eglesch, of Meadville, and Mrs. Baer, of Cleveland. Nathie. Comn.

### Niantic, Conn.

Aug. 19th.-The camp is very active this morning, as the military are due on their grounds adjoining.

as the military are due on their grounds adjoining, and many of our number are old vets whose sons are in the ranks of the present militia. At a meeting in the dining hall Mr. J. Lamont, of Liverpool, Eng., spoke to a good audience, and they all seemed to ap-preciate what he said. His address was followed by tests through Miss Gertrude Daniels, of Hartford, Ot., who is staying with friends in the village. Mr. Fred J. Windmiller and Mrs. Louisa and Grace Hempstead are at Mrs. Tooker's cottage; Mr. and Mrs. Louis Kenyon and son Arthur Kenyon and wife are at the Ripley cottage; Mr. Ell Dorman and wife and three childern äre at their mother's home; Mrs. Latham and two sons, of New Britain, are at Mrs. Dorman's; Mr. Isaac Pierce and daughter Belle are at Mrs. A. E. Mill's cottage: Mis Alice Norton is at her father's, Gad Norton's, our Bristol, Ct., irlend; Mr. Mason, of Meriden, are at N. H. Fogg's home on the bluff.

A. W. Bill's: Lanny Arthur, of Southington, Ct., and Mr. Mason, of Meriden, aré at N. H. Fogg's home on the bluff. August 20th.-The Ladies' Society held its annual meeting and voted to reliect the officers of last year. Mrs. L. A. Lawrence had made a quilt which was voted to be sold by ticket, the proceeds to be added to our fund. It was also voted to place a register at the most suitable location next year. A social dance was held in the evening at the cottage of E. R. Whiting. August 21st.-Mr. Lamont left for Lake Pleasant; Mrs. Barnes goes to Clinton; Mrs. Marcy to Norwick to attend a sick. friend; Miss Ina Curtis and Mrs. Hooper go home to Willimantic; Miss Marietta Huri-burt of Palmertown is here yet with us. August 22d.-We regret to record the passing to higher life of Miss Ina Curtis. A circle was held at Mrs. Lewis's on Centre street last evening the me-dium of which was one of the soldiers from the adjoin-ing camp. Mrs. Kelley and her daughter Mrs. Way are in their cottage of Neustain, Ct., Mr. Albert Scripture and wife of New Intain, Ct., Mr. Albert Scripture of Willimantic, Ct., Mr. and Mrs. Sibley of Stratford, Ct., are at Mr. Puffer's cottage. Miss Freelove Walker, Miss Hannah Black and Mrs. Henry Butterfield, of Stafford, are at Mrs. L. A. Lawrence's cottage, High street. Mr. D. A. Lyman and whie are at their cottage: Mr. S. O. Harrington, of Bridgeport, has bought another lot for a cottage. Mrs. E. M. Cobb, of Clinton, Ct., is at the Belknap cottage. In the evening a circle was held at Mr. J. Eager's cottage. Some from the military grounds said the desire to hear from the military grounds said the desire to hear from the military grounds said the desire to hear from the military grounds said the desire to hear from the military grounds said the desire to hear from the military grounds said the desire to hear from the military grounds said the desire to hear from the military grounds said the desire to hear from the military grounds said thear to this year more than to do service in the ranks.

24th,-In the evening we learned that fourteen

Aug. 201, at a public intering, Dr. Beats made a low pertinent remarks, and said that a series of resolutions had been offered by A. S. Hayward, which would be read by Mrs. Loring, and that it was necessary that a full vote should be had from the audience. On being read and submitted, the following received a unani-mous vote: mous vote:

Aug. 23d, at a public meeting, Dr. Beals made a few

Important Action at Lake Pleasant

Camp.

President Beals and Mr. J. M. Young and wife have accomplished a good work for humanity in calling the attention of visitors at Lake Pleasant to the Remonstrance Petition placed in the Headquarters Building for signatures; a very lengthy list of names is the re-

To the Editor of the Banner of Light:

sult of their exertions in this regard.

MRB. EMILY P. DEMING, Sec'y.

read and submitted, the following received a unani-mous vote: Whereas, The Massachusetts Medical Society, in its Con-vention held in Boston, June 12th, advocated the passage of a State law by the incoming Legislature that would deprive the people of the privilege of employing all practitioners except those who have been educated at some legalized medical college and have received a diploma from the same; therefore, Resolved, That we, citizens of Massachusetts assembled at Lake Plensant, protest against this movement of said socie-ty, on the ground that the present general laws (if enforced) will protect the people and punish the guilty in any and all misdemeanors connected with the medical profession. Resolved, That we, citizens of Massachusetts will point a receive the people and punish the guilty in any and all misdemeanors connected with the medical profession. Resolved, That recognizing natural gifts of healing which medical colleges cannot confor, teach or grant diplomas for their exercise—such gifts being an inheritance—we desire to have no State law enacted which would deprive any sai-feren from employing practitioners blessed with the gift of healing in case they so desire. Resolved, That we, citizens of Massachusetts, will do all in our power to defend pur constitutional privilege of medical freedom in the inconling Legislature, thus retaining in good old Massachusetts guilt gifts before the law to all modes of eradicating disease, as well as all practitioners of any mode extant.

To be extant. It is carnestly hoped that all lovers of medical free-dom in this State will apply themselves to carrying out these resolutions in practical life. One of tho methods for doing this which is most likely to be suc-cessful is to interest themselves in the make-up of the next Legislature, seeing to it that liberal men are se-lected and elected as its members; and having it clearly understood that no one will receive their votes Who proposes to use his vote as a law-maker (if he gets one) in curtailing their own right of choice in medical matters. Let us have legislators in the next General Court who are unprejudiced and who will judge the matter of medical freedom for all on its true merits. A. S. HAYWARD, Magnetic Physician. Boston,,Mass.



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