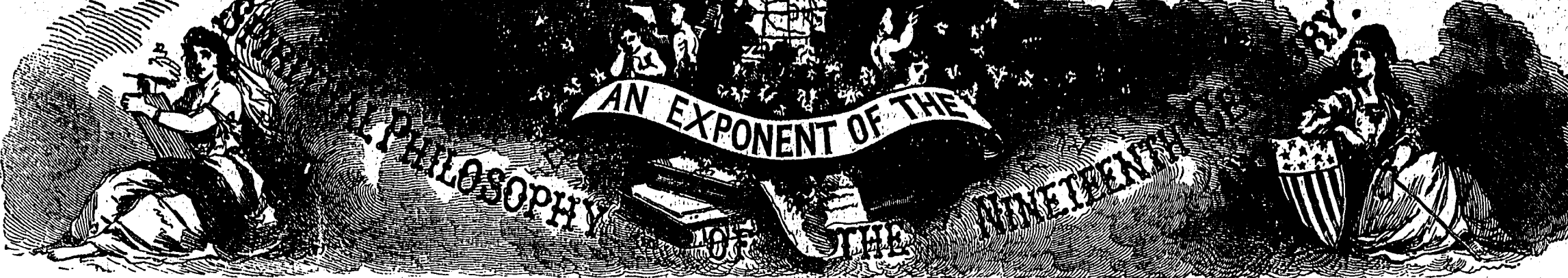


# BANNER OF LIGHT.



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## The Spiritual Rostrum.

### The Great Impending Crisis.

An Inspirational Lecture Delivered in Adelphi Hall, New York City, Sunday Evening, July 13th, 1890, by  
**W. J. COLVILLE.**

(Reported for the Banner of Light.)

At this eventful stage in the history of humanity the three grand watchwords of republicanism, "Liberty, Equality, Fraternity," ring out with clarion accents; and in clearer tones and with deeper meaning than ever before, signifying for all mankind the near approach of an epoch of peace and good-will, but dimly foreshadowed in the days of old, when the records state that prophets and angels chanted of the advent of a blessed era when war should be no more. The banner of the Prince of Peace has never really been, to any great extent, unfurled even in those lands and among those nations which have laid the greatest claim to civilization and to Christianity. It may safely be inferred, if there is any meaning at all to *Evolution*, that the progress of humanity has not been stagnation or retrogression in disguise. We may safely congratulate ourselves on the encouraging certainty that the actual condition of the race is decidedly improving the world, and instead of taking the arguments of honest pessimists as proofs to the contrary, we can effectually turn the tables on the philosophy of pessimism by crediting the average American or European of to-day with a more sensitive conscience than that of our ancestors. Bishop Potter, of New York, at the time of the Washington Centennial, preached a sermon in old St. Paul's on Broadway, calculated to impress the casual hearer with the belief that the American people had degenerated during the past century; but scarcely were the speaker's words in print before he was effectually answered by the very friends who paid the most liberal tribute to his sincerity.

Darkness conceals the impurities which light reveals; thus, as a dark room may be very uncleanly without appearing so, so a social condition may be anything but pure, and yet the citizens remain unconscious of their actual condition until light breaks in sufficient to reveal it.

We are living to-day, it is true, at a time when Nationalism and Anarchism are prevalent in many menacing forms; but are not the very worst phases of society insurrection nothing, after all, but crude attempts on the part of long oppressed multitudes to right their ancient wrongs and establish as best they may a republic founded on equal rights for all? We, of course, do not agree with the methods adopted by rioters; at the same time we can but see in the struggle and turmoil of to-day an attempt on the part of a section of mankind to do their part in clearing away the existing wrongs of our artificial system prior to the establishment of a new era in which no injustice shall prevail. Iconoclasm, or the work of the demolisher of antiquated wrongs, may be carried too far when prompted by a spirit of fanaticism and revolt; but what Matthew Arnold calls the *Zeit Geist*, or "Time-Spirit," is ever at work adjusting matters in a manner marvelously sure, even though (at times seemingly very slow. Cromwell's soldiers could deface the beautiful temples of England in the days of the Protectorate, but they could not prevent a *renaissance* of art restoring the churches they had dismantled from two to three hundred years later; nor could the rigid Puritanism of the voyagers in the *Mayflower* prevent their lineal descendants from building a New Old South Church in Boston, rivaling in architectural beauty and display the finest edifices devoted to Roman Catholic or Episcopal worship.

Art is immortal; therefore nothing can crush it out, though it can, by judicious refection of an ideal, be most profitably diverted into nobler channels of expression than those it assumed of old. When the followers of Fox and Penn cried out against "steeples-houses" and bright colors, and banished music from their homes, they attached to their system of religious thought a foreign element which did not coincide harmoniously with implicit dependence on the Divine Spirit for immediate individual illumination. Man cannot improve upon nature, by refusing to acknowledge the beauty in art which is nature's faithful reproduction; the only lines on which progress is

possible are lines in strict accordance with nature's methods. Beauty is natural, and variety is essential to beauty; but difference need not imply discordance. To agree to differ is wise; to speak of agreeing to disagree is self-evidently ridiculous, as the very phrase is an insult to etymology.

Now to apply our study of variety in nature to the social problem, at this time so startlingly confronting us at every turn, it must be before all else our work to analytically discriminate between difference and inequality. The apostle Paul has fully explained the right view to be taken, in his letter to the Corinthians, where he aptly compares the social body, or body politic, to a human organism in which there are many members, and every member necessary to the completeness of the structure. Those wonderfully wise words: "If one member suffer, all suffer with it, and if one member rejoice, all rejoice with it," exactly express the real, though not always the apparent, state of man's interrelation. From the standpoint of illusion we judge that one man's welfare signifies another's defeat, and because of our reasoning from so radically false a premise, we set to work to establish and maintain a system of competition theoretically and practically abominable. More than eighteen hundred years ago an attempt was certainly made by the primitive Christian church to establish an equitable cooperative system of life; the endeavor may have been largely frustrated, if not completely overthrown, by ecclesiastical and civil demagoguery at and after the time of Constantine; still the early idealists have never been entirely without successive witnesses, as we read in the biographies of many distinguished worthies through all the centuries that the unusually gifted spiritually have always held up a communistic ideal as the true order of regenerate life.

When, as recently as the days of the Owens, communistic experiments were tried by those earnest philanthropists, the theory refused to work well in practice only on account of the blindness of some and the selfishness of others, who sought to avail themselves of bettered conditions for human development. To the success of a community two virtues are always essentially necessary: unselfishness and discrimination; if unselfishness is absent, though discrimination be present, the experiment fails; and equally if unselfishness be present, with discrimination absent, success is not to be secured. By unselfishness we mean nothing incompatible with the fullest obedience to the instinct of self-preservation, coupled with the highest possible self-culture; and by discrimination we intend naught but a due regard for the peculiar fitness of certain people for a particular kind of usefulness. In all our experience with people who quibble over the declaration "all is good," we find the chief difficulty or bone of contention lies in the fact that so few people have anything like a practical appreciation of genuine order; "let all things be done decently and in order" is to the majority an unmeaning phrase, yet it lies at the very foundations of equal rights, equal liberties, and the intelligent pursuit of health and happiness. We all admit order to a certain degree; we all speak of certain commodities being good for food but not for clothing, and again of other things being adapted to mechanical ends, but useless either for food or clothing; we all allude facetiously once in a while to round people in square holes, or vice versa, and expatiate on "the right man for the post," etc., etc. In all these statements so universally common we are admitting that it is not enough to know that Mr. Brown is a good man, or that Mrs. Smith is a good woman; we must find in a person a successful candidate for a special office, or the business of the world cannot possibly be conducted. Now if it be predicated at the outset of a social study that every person and every thing is good for something, but not good for something else, we are ready to take the first necessary and thoroughly practical step toward the erection of a social structure founded on solid rock instead of shifting sand. Bellamy in "Looking Backward" has gone much more thoroughly into the actual necessities of mankind than has the talented but practically anonymous author of "A Far Look Ahead," first published by the Putnams in 1883, and recently re-issued; the author of the last mentioned work takes a leap in imagination from the nineteenth to the ninety-sixth century, and presents us with a charming picture of that far distant age; but he does not clinch his arguments so forcibly as Bellamy does by a direct appeal to that inherent nobility of human nature which must induce every sane individual to acknowledge right as soon as he perceives it. Bellamy's book has achieved the phenomenal circulation it has because of the response in man to the author's estimate of man; low, groveling pessimistic views of human nature have been so extensively promulgated for so long a time that it is a source of genuine inspiration to the masses to be clearly shown that they are far less black than they have been painted.

It appears to us but an ethical truism to assert that a low view of human motives inclines man to live in the cellar instead of in the dome of his nature; while an exalted view of man as man leads inevitably to the cultivation of the aspirational quality, and without aspiration there can be no ascension.

The type of man to be a real leader of humanity to-day must be a practical "man of affairs"; one who lives in the world but above its intrigues and its follies; one who can prove to the great army of capitalists on the one hand and operatives on the other, that there is a settlement for all present difficulties without having recourse to extreme or violent measures. Of all modern movements Nationalism

and Christian Socialism come decidedly nearest what is lacking; and it is one of the most encouraging signs of the times that ministers as well as laymen of all denominations are laying aside technical creedal differences and preaching a Christianity somewhat in accordance with the ethics of the Christ.

From a purely spiritual point of observation, it is surely evident that all external efforts at reform must prove futile unless they are expressions of an inward impulse toward righteousness. Prohibition has been tried in Maine and several other States of the Union, and the difference of opinion as to the good accomplished or not accomplished by prohibitory legislation is ever a mooted point; you all know that such laws have been rescinded many times, and there is ever a feeling in a freedom-demanding community that the functions of government should be as few and simple as possible. But has not the State an inalienable right to frame laws for the protection of the citizens who compose it? and must we not therefore concede to government sufficient power to repress evils such as the liquor traffic? These and similar questions are frequently raised with great show of logic, reason and consistency by many excellently disposed people; but the real point at issue among quite as many equally excellent people who decidedly differ from these, is can legislation compel people to be virtuous? The answer from the standpoint of man's spiritual nature is an emphatic *No!* Education may tend to virtuous living—repression never will; for until the nobler impulses of our nature are successfully appealed to we shall go on sinning, because victimized by the erroneous impression that there is some pleasure to be got out of evil-doing, and we are all naturally and rightfully in search of happiness.

"He is free whom the truth makes free, and all are slaves beside," is a quotation rife with the richest meaning for all who are honestly seeking to discover humanity's way out of its present prison-house of sensuality and accompanying strife and discontent. Whenever a refined and cultured woman alludes in our hearing to the many temptations placed in the way of her husband, brothers or sons, we ask her whether liquor saloons, gaming tables and other offensive institutions are temptations to herself; when she answers—as she does invariably—that nothing would induce her to enter one of them unless positive duty called her there, we ask her why her male relations should be any less averse to such vulgar debauchery than she herself. As soon as she thinks out the matter fairly she is bound to conclude that there is something lamentably lacking in the present mode of education. Sins of omission in the direction of moral training of the young are indeed multitudinous; and it is a great mistake to suppose that the religious differences between Catholics and Protestants, Jews and Gentiles, Agnostics and Believers, have any great thing to do with the lamentable deficiency in moral training now so plainly manifest in these days of rapidly awakening conscience. Ingersoll agrees precisely on the most important moral questions with persons whose theology he entirely dissents from. His recent utterances against vivisection are identical in spirit with those of Dr. Anna Kingsford, the eminent Theosophist. Similarity of view in matters pertaining to theology is clearly not necessary to a common understanding of the true distinction between the ethical and the non-ethical; and it is the province of State seminaries to teach ethics but not dogmatic theology; while in the home the less dogma and the more sound, simple ethical training, the better for all the children.

Now those particular dogmas of religious controversy which clearly stand in the way of the general acceptance of a common basis of ethics are rapidly disappearing—as among educated people who are thinkers Calvinism is very nearly obsolete. "Total depravity" must be abandoned or gotten rid of some way before we can all unite in a conscientious and rational appeal to the divine instincts of our common humanity; this atrocious scarecrow has been for ages pretty effectually disposed of by the three greatest Christian churches—the Roman, Greek and Anglican—by means of the doctrine of regeneration accomplished through infant baptism. Emerson and many other philosophers of modern days have perceived little necessity for baptismal regeneration in consequence of their exceptionally high views of human nature; and, we may add, no view of human nature can be too high when it is an estimate of humanity and not a concocted valuation set on one's personal self. We cannot well be too modest in our personal esteem, nor can we be too complimentary in our estimate of humanity. Personal vanity is antipodal to a generous recognition of the beauty of human character in general. The special work of the Christian Scientists during the past several years has been their affirmation of human goodness, of man's essential spirituality; many of them have put forward extravagant and possibly untenable theories on some questions, but they have been all the while reiterating: "MAN IS GOOD," in opposition to the constantly reiterated falsehood "Man is evil."

Judging by outward indications, mere surface appearances, man is not very good; it is only when we probe beneath the surface that we discover the real being we call man. For over forty-two years the inspired mouthpieces of the invisible world, who have carried the gospel of Spiritualism all over the earth, have been dilating upon the necessity of patterning earthly institutions after the model of those in the spiritual world; and how many times have the columns of the BANNER OF LIGHT

and other spiritualistic periodicals been illumined with rays of divine wisdom on the true methods of effecting reform, through the instrumentality of mediumistic channels open to receive information from the immaterial world and transmit it to the realms of sense. In every case it has been urged that punishment is worse than useless; that intimidation never cures; that moral hospitals and genuine reformatories in nature as well as name are needed upon earth, and that they already exist in the spiritual world. Why, then, do not Spiritualists before all others seek to bring about the much-needed changes in the world's social system by living out in individual and later on in collective practice the blessed lessons so frequently taught from the public platform and in the private circle? Some there are who talk glibly of the beauty of spiritual theories, but declare they cannot be made to work on earth; they are adapted, say these blind ones, only to another state of existence: Why, then, are they communicated to earth? Of what use is a spiritual revelation, if it be not practical? If such a theory be current among Spiritualists, what answer can they make to agnostic exponents who say one world at a time is enough for anybody, and if there is a future state it is time enough for us to realize it when we have dropped the mortal body?

Our understanding of the mission and value of true Spiritualism is that its revelations are to be as beacon-lights to guide the world to a solution of otherwise insoluble problems! We behold in the seer, the poet, the prophet and the inspired novelist, mediums for the reception and expression of potent schemes for the improvement of the condition of humanity. The world's great workers have not been idle since quitting their physical forms; they are not dwellers in a world of illusion, nor are they so absorbed in matters remote from the welfare of mankind that they have lost all interest in the betterment of human conditions. They are constantly unfolding in wisdom and insight, and are deeply interested in witnessing the methods employed by those in higher states of consciousness to call forth the best there is in man. Flammarion, the renowned astronomer of France, in his charming mosaic of thought and experience, *Uranie*, calls his reader's attention to scenes which may be already actual on Mars or some other planet more unfolded than Earth. Are the visions of seers and the tidings received from celestial intelligences mere ephemeral breath? or are they pictures and instructions calculated to provoke practical emulation? We unhesitatingly declare them to be the latter, or they would be worthless.

To draw an illustration: Some of us may be living in a partially uncivilized land unknown to the higher life of the inhabitants of a more favored clime; we remain stolidly contented with our gross surroundings and barbaric mode of existence, because we have nothing where-with to contrast it; the moment those of us who have traveled to more enlightened climes return with glowing accounts of the countries we have visited, and discuss the habits and customs of more unfolded races, those who were hitherto content with degradation feel arising within bright aspirations after a better state of things. When visitants from the spheres unseen by fleshly eyes report to us their condition and mode of life, are we not enthused by the ardor with which they depict the beauty and harmony prevailing in their homes to seek to fashion ours after a diviner pattern than that which yet constitutes the copy among us? Liberty is not license; freedom can never be lawlessness; neither can equality stand for dull uniformity, nor fraternity for a blind refusal to acknowledge differences where such actually exist. True liberty is not so much freedom from restraint as from passion; the freest man is he who is most perfectly master of his own carnal nature; a victim of liquor, tobacco, opium, or any other drug, stimulant or narcotic cannot be said to be free, and certainly victims of anger, jealousy, envy and such vices as mar the happiness of every family they invade, cannot be said to be in the enjoyment of liberty. The wheel revolves upon itself; whatever we sow, we reap; whatever we dispense, we accrete; our feelings toward others are the factors which constitute our own heaven, paradise, purgatory or hell, as the case may be. No truer words were ever spoken than the following lines of a truly charming hymn:

"The world has much of beauty,  
If man would only see."  
"It only needs a goodly heart  
To know that all is love."

"All things work together for good to those who love God," is true in the practical sense that we must love good to discover and enjoy good. "Blessed are the pure in heart, for they shall see God," is a statement having direct reference to our perception of good.

Absolute truth is, of course, not affected by any feelings of ours; but does not our happiness spring from the good we realize, and from naught beside? All writers on the probable future of human society seem to agree that as man possesses wealth will it be more and more equitably distributed; and all concur in the confession that beyond a certain limit property could only prove a burden under a wise administration. There would be no danger of a plutocracy in our midst if we did not idolize gold in the persons of its possessors.

The search for material wealth is a perverted form of man's search for happiness. The erroneous belief remaining prevalent that wealth brings power and distinction, and that place and influence conduce to happiness, gold will be pursued as the highest good; but once let the

Holy Spirit operate on the hearts and minds of men, opening their inward eyes to truth, and we shall witness a repetition of the phenomena of the ancient day of Pentecost, when the disciples of truth and justice, of their own accord, made distribution of their goods, because animated by the sole desire to secure the greatest good of the whole community.

All efforts at making people virtuous by act of Parliament will prove a failure; but there is another side of the subject often overlooked, and that is, that a just and noble impulse toward righteousness will necessarily bring about a condition of government and state of society expressive of equity instead of partiality. All reform, like all growth, must proceed from within to without, never from without to within. Realizing this, we are at one and the same time ardent advocates of Nationalism and uncompromising Spiritualists. To many thinkers it appears that Bellamy's theories are founded on a supposition that external circumstances have degraded, and are, therefore, when sufficiently changed, capable of regenerating mankind. This conclusion is not a legitimate result of reading "Looking Backward," but is due to mental preoccupation on the part of the reader. What that novel really emphasizes is the fact that as people evolve to a consciousness of the best way of doing things, their inherent intelligence and love of right will impel them to act accordingly; and also, that this evolution will be attained through the existing social system as its logical substitute and sequel, instead of, as anticipated by less calm and sane writers, through the action of violent disruption.

Will the new era be inaugurated peacefully or violently? Read the second chapter of Acts, and meditate on Peter's exposition of the prophecy of Joel, and see if you cannot discern the parallel between the advent of the Holy Spirit then and now. If perversity prevail, and the baser passions of the carnal man are assiduously cultivated, obstacles are certainly placed in the way of pacific evolution; but are there not at present a large and increasing number of brave, earnest souls on earth who are resolved to do their part in accomplishing without the sword that which the sword, if employed, would probably fail to bring?

The eight-hour movement, and all allied endeavors on the part of working people to shorten hours of labor and increase recompense for toil, may be fairly regarded as honest and necessary steps toward the larger goal at which we are aiming, viz., the complete abolition of the wage system, which is but a survivor of feudalism. Money kings, American barons, are anomalies, and cannot continue to exist when once the people arise in their true might and through the proper use of the ballot wisely devise methods of administration compatible with the genius of pure republicanism.

Every July, the 4th and 14th days of the month remind the public who take any interest at all in national celebrations or anniversaries of great and daring exploits, of how tremendous a force the people are in possession when, urged forward by valiant leaders, they take upon themselves to break the galling chains of tyranny. Hitherto much blood has been shed and a terrible spirit of retaliation has dimmed the lustre which would otherwise pertain to great conquests over wrong. Our mighty men of war have been Davids, not Solomons; and to a man of peace whose hands are unstained with blood, must the work of directing the construction of the Temple of the New Humanity be entrusted. The leaders of thought to-day must be souls aflame with pure unselfishness and active benevolence; those who move the masses henceforth must be agitators in no sense whatever, and the doctrine of continuous progress in spiritual life being true, what reason is there for denying that the great warrior heroes of the past are now buckling on the armor of love, and fighting with swords of wisdom to emancipate all who are willing to be delivered from thralldom? The present spiritual movement—partially beclouded though it is with the little-nesses and jealousies of half-fledged minds and the selfishness of persons who desire to aggrandize self rather than circulate unselfish knowledge—is nevertheless vital and forcible enough to take in hand and carry forward the entire work of society regeneration, provided only those who proclaim the brotherhood of man will hold and pull together. It is even now within the power of all who will place themselves in union with the angelic bands who herald the New Dispensation, to work out the uplifting of the masses from present degradation, solely through the agency of spiritual power—for the spiritual is the only dominating force. The worst enemies of progress are those who, while professing to sympathize with the advancement of humanity, are tainted with that wretched pessimism—which all physicians admit is the constant companion of a deranged mind and body—which causes its victim to see everything through a veil of thick black crape. Selfishness does exist in the world to-day, but the majority of men and women vainly suppose they must be grasping and self-seeking in order to provide for themselves and their families. The Nationalists and Christian Socialists are seeking to effectually remove the idea that selfishness is necessary to self-preservation—which latter is a natural and justifiable instinct.

The earth is abundantly rich, and can provide for all her children freely if they will but go to her and take from her storehouses what she has been so long accumulating for their use. Poverty is not necessary on the one hand that affluence may prevail on the other; the decreasing fortunes of the wealthy would not of necessity imply the betterment of the condition of



the tolling masses. Centralization of capital in comparatively few hands is of course an evil, but the problem of pauperism would never be explained were a tax laid on the rich and they compelled to distribute their wealth. Work, a field for work, and honest remuneration for work done, is all that we require. Not long ago in San Francisco there were thousands of men out of employment; as a consequence business languished and strife prevailed; work was soon found for most of these men; they were employed in doing things greatly needed to increase the welfare of the citizens; as a result business improved and order was restored.

Labor Unions may order strikes and lock out thousands of employes and behave in as blind a manner as they please, but they will never solve the difficulty until they get entirely above and beyond their present pitiful limitations. Radical reformers of every school sympathize with the eight-hour movement and a demand for living wages, but no great improvement can take place until the term Federated Trades signifies vastly more than it does to-day. To cheapen the necessities of living is fully as important as to raise the rate of wages, and both will be practically accomplished when the wage system is finally outgrown—as it very soon must be—and the Nation (the people organized) shall constitute the only Trust.

The chief difficulty standing persistently in the way of progress is the false sense of superiority and inferiority now prevailing in society; in California those most opposed to Mongolian immigration are themselves employes of Chinese labor—and why? if not because the white native population of the State regard fruit-picking and such employments as beneath them. When equality and fraternity are no longer terms without meaning, everybody will see that in a just state of society all occupations are regarded as equally honorable, provided they are necessary; but as the supply equals the demand, there will be no contest as to who shall perform the manual work.

The author of "A Far Look Ahead" represents a cultivated people in the nineteenth century rising early in the morning, performing faithfully and cheerfully their allotted necessary tasks, and then enjoying music, later on they engage in scientific, literary or artistic pursuits, as the case may be—with the result of great health and prosperity to all concerned. Dr. Buchanan, in his admirable book "The New Education," makes out a strong case in favor of combined manual and intellectual training—demonstrating from experience that muscular and mental exercise should alternately be taken.

The external side of the social and industrial problem will be easily adjusted harmoniously and perfectly when man permits his spiritual nature to govern with undisputed sway. Let us, without any exception or reservation, consecrate ourselves to the welfare of the entire race, and we shall afford conditions for such interior enlightenment as will actualize itself in a realized practical progressive Utopia.

From the Napa Register.

#### Spiritualism

AS EXPUNDED BY MAJOR GRIFFITH, OF BOSTON.

Major Griffith, a veteran of the war, and a great Spiritualist, has been for some weeks visiting in Napa. He started for the East last night. Following is an interview had with him:

"Major, I am told you are one of a large number in Boston who are believers in Spiritualism."

"You are correctly informed. However, I will say it is not so much a belief or faith with me as a fact. I accept the truths of Spiritualism as scientists accept the truths of geology or astronomy, not as a faith, but as a matter of demonstration."

"For what length of time, Major, have you been conversant with what you are pleased to term the truth of Spiritualism?"

"I cannot just now give exact dates, but I have been familiar with the spiritual phenomena for a period of years, and have seen pretty much all phases of mediumship, even that much-questioned phase known as materialization."

"Do you pretend to say, Major, that there is such a thing as a genuine materialization?"

"Certainly do, and have myself witnessed, I am quite sure, over three thousand materializations."

"Will you tell me about this 'materialization'? What it is and how it is done?"

"I can simply give you my own experience, and the means I adopted to prove its truth or falsity. I had witnessed some remarkable manifestations through a lady medium in Boston, but as they occurred at the house of another, of course I was not prepared to say there was no deception practiced. And to test the matter for my own satisfaction, I built a hall, or room, for the sole purpose of 'materialization,' supervising its construction and providing against any possibility of trap-doors or other devices of fraud so often complained of. And what was the result? These materializations occurred when the medium was in a deep trance, and on many occasions when my wife and I sat in full view of her."

"This is certainly very extraordinary; but tell me, are these materialized spirits tangible? Do they assume real forms?"

"They are real, tangible forms, and are made up from particles attracted or absorbed from the medium and in some degree from the audience. In other words, the spirit clothes itself for the time being with material elements, taking on the form it had in life and demonstrating to friends its presence, beyond all possibility of doubt."

"Then, Major, I understand you to say you have often recognized friends whom you personally knew in life?"

"Hundreds of them, and have seen many materializations that others recognized and I did not."

"In what manner do they take their departure?"

"After remaining as long as they can hold the particles with which they are clothed, they de-materialize or fade out of existence, many times standing by your side and melting away until only a bright spark may be seen on the floor."

"But, Major, could not some person bent on mischief have personated these materialized spirits and practiced a deception upon you?"

"Such a thing would be impossible in my own room. Besides, there have been many occasions when I could have made affidavit that there was not a child in the room."

"I must confess, Major, you have had advantages over any investigators I have yet known; but is there not more or less fraud practiced by dishonest and selfish people in the name of Spiritualism?"

"Unfortunately, yes. But it is not honorable and fair dealing to use a fraud as a standard by which to judge all mediums. Remember dishonesty has existed in every age of our history, belongs to every profession and calling, and yet among all the wrong, the cruelty, crime and error, the truth is ever to be found when sought. I admit that there are spiritual

frauds, and I would be glad to see them properly punished wherever found."

"Major, would you consider it an impertinence on my part to ask you to give some of the objections often urged against Spiritualism?"

"Not at all. Announce your objections."

"Is not the doctrine of 'Free Love' closely identified with the philosophy of Spiritualism?"

"Assuredly not. I am conversant with all the standard and accepted literature of the various writers with reference to Spiritualism, and have never yet seen one line or word in advocacy of any such doctrine."

"Read the books of our best authors, the messages of our brightest intelligences who come to us with glad tidings from the immortal shore, and you will see naught but highest morality inculcated. Personal responsibility for all sin and suffering in a future state for every infraction of law (and without possibility of escape) is a universally taught. That there are material mediums and believers in Spiritualism who go wrong, I do not deny; but I insist they are not living in accordance with the doctrines they assume to believe. I am not sure but the same charges may be alleged against ministers and laymen in every evangelical church in Christendom. I have known atheists to cite these shortcomings on the part of church-members as a result of a false and pernicious theology, and the church resented the injustice. Now if church people could rightly explain and justify their reputation, should they not, under the circumstances, extend the same charity they demand? You will find good and evil people representing all religions."

"I cannot dispute your position in this regard; but does not an acceptance of the spiritual doctrine destroy one's confidence in the truths of the Bible?"

"Not in the least. Whatever declarations of immortality you find in the Scriptures, Modern Spiritualism corroborates. If there were 'ministering spirits' in the olden time, we have them now. If Moses and Elias returned, and were seen on an occasion familiar to all Biblical readers, the law by which they returned has never been abrogated, and we have the proof that they do return."

"But, Major, I understand the spirits teach that there is no hell."

"On the contrary, they affirm that mortals will get all the hell they deserve, and there is no escaping it. We enter another world as we are, and there are no disguises."

"What is the estimated number of Spiritualists in the United States and Europe?"

"It is impossible to give the exact number, but it is known to reach into the millions."

"If you have such numerical strength, why do you not organize and become a church?"

"We regard all religions or otherwise, as unsectarian, and should be universal in its acceptance. Anything susceptible of demonstration requires no organization to sustain it. All scientists who have ever investigated Spiritualism honestly and patiently have accepted its truths as they have other facts in the line of scientific investigation, and to them it becomes one element (an important one) in the general sum of scientific knowledge. Moreover, the churches are a consolation of influence. I have personal knowledge of many church-members in Boston being out-and-out Spiritualists."

"While not desiring to boast at all, I think I am safe in saying that the spiritual ranks show as high an order of intellect as can be found in any religious organization."

"Major, of what benefit is Spiritualism to the world, anyway?"

"I am a little surprised at this question, yet will answer it. Every truth has its value even as a matter of knowledge; but with respect to the immortality of the soul, positive knowledge upon this vexed and disputed question is of especial importance. To know that we live again; that death is not an eternal sleep; that physical dissolution does not break the ties of affection; and that our friends gone before us are not so far away as to drop from memory, is a comfort of old-time dignity, as the instance in San Francisco a few Sundays ago, when a prominent divine, in explanation of the appearance of Samuel through the Witch of Endor, declared the 'witch' to be a ventriloquist and simulated the voice of Samuel. His authority for this opinion, however, he omitted to give. Such puerile, not to say ridiculous, interpretations of Scripture, are often to be met with, but they only provoke a smile, and are soon forgotten. Again, we meet the wise skeptic, who never believes anything he has not seen, and to whom the old Hindu proverb justly applies: 'I have never seen this thing, therefore it is false.' The lack of argument of such skeptics is always commensurate with their lack of knowledge."

"Major, as you claim to have conversed with the departed, they must have said something of their present surroundings. Do they describe the land they inhabit, and give you an idea of their occupations?"

"I have interrogated them on all those points. They describe the world they live in as real and much more beautiful than this. I can think of no better illustration than this: As the soul is superior to its physical integument, yet bearing a resemblance in general contour, in like manner is the world of spirit more perfect, more attractive than any terrestrial planet. No scenery on earth is comparable with that of the summer-land. As to their occupations, of course there is no necessity for manual labor, yet there is no idleness. Happiness is not inertia. The thought must be active and the soul progressive. There will be missions of good for every expanding soul through unnumbered ages. There are no hindering obstacles, no environments of adversity, no crushing weights, no cramping aspirations. The spirit is free of wing, and the universe with all its treasures becomes its rightful possession."

"Are all the inhabitants of that realm said to be happy?"

"By no means. Upon entering the spiritual realm the record made in this life is there opened. Remember in the great 'Book of Life' every individual is a volume, and bears with him the recorded transactions of his earthly existence. They are photographed in memory. If he is a dishonest, hypocritical criminal, he appears there without shield or cloak, and is seen as he sees himself. There are no sudden transformations, and while all wrong is punished, the possibility of rising from the darker planes of existence is not denied to any soul weary of sin."

"What plan or course of life here is suggested to insure the greatest happiness hereafter?"

"Thorough honesty with one's self and with others; high culture in every department of mind, since a healthy development of any faculty gives increased capacity for enjoyment. More than this, an unselfish interest in the welfare of humanity, the promotion of good works, the alleviation of suffering—not through expectation of reward but through a sense of duty—and, lastly, the possession of that lofty, unyielding bravery in defense of the right, even though one stands alone and unaided and the relentless storm of persecution. These qualities become gems that gleam as the stars in the firmament of God."

Com.

A GALAXY OF PROGRESSIVE POEMS. By John W. Day. Boston: Colby & Rich. Cloth, pp. 72. Price, \$1.

The author has been favorably known for years as a poet of Spiritualism. His productions before us breathe that spirit of hope and resolution which lends no little attractiveness to the literature of his belief. The book is handsomely printed on heavy paper, and firmly and well bound.—The Truth Seeker, New York.

THE TWINS.

When in the dawn I slink my head,  
Sleep, Death's twin-brother, times my breath;  
Sleep, Death's twin-brother, knows not death,  
Nor can I dream of thee as dead. —Tennyson.

## Spiritual Phenomena.

### Independent Slate-Writing Extraordinary!

We last week noted the presence, for a brief period, at Onset Bay Camp, of Mr. J. M. Ordway, of Haverhill, Mass., and the surprising character of the independent slate-writing phenomena, the ocular evidence of which he brought with him from Cassadaga Lake Camp (on seventeen slates), and that received later at Onset (on ten slates). On Wednesday, July 30th, Mr. Ordway called at this office, and put us in possession of the facts embodied in the subjoined narration:

"The 'anniversary week' at Haverhill, Mass., (in which the two hundred and fiftieth 'birthday' of that city was duly observed,) having caused an hiatus in business thereabout, Mr. O.—who says he felt much more interested in the future of the human soul than in the mere commemoration of past historic events—decided to improve the opportunity to visit Cassadaga Lake Camp, N. Y., for a short season."

His first sitting for the independent slate-writing phenomena held during this visit to Cassadaga, was with

MR. PIERRE L. O. A. KEELER.

During all his sittings with Mr. Keeler, Mr. Ordway thoroughly cleaned the slates used, and by direction of the medium put two slate surfaces together and tied his handkerchief over each pair, knotting it securely to keep them in place. The medium did not touch them. In some cases the writing occurred when such a prepared pair was under his (O's) feet.

No. 1 slate at this sitting contained a picture of Alexander Hamilton, on the left side of the surface, the remainder of the space being occupied by a message from his (Mr. Ordway's) mother. This message was traced in almost a microscopic hand, the words being written from right to left, or "backhanded"—both picture and message being produced in an incredibly short space of time.

No. 2 slate, sitting with Mr. Keeler, had written upon it the name of a spirit who had adopted Mr. O. as a brother. She was a Spanish Gypsy. On this slate three colors, red, green and blue, were used in addition to the usual "slate pencil" shade.

No. 3 contained two messages (one from Ed. S. Wheeler) so written that each was "upside down" when compared with the other; five colors, dark and light blue, light and dark red, green and grey, of the slate pencil shade, were used in outlining these messages, while to Mr. Ordway's knowledge, at least, there were no colors of any kind anywhere about the premises.

At the next sitting with Mr. Pierre Keeler, Mr. Ordway had another message in reverse writing from his (O's) mother; there were also inscribed Chinese characters thereon, also a message signed "Daniel Remington," one of Mr. Ordway's spirit-guides.

No. 2 slate of this second sitting contained a test of spirit-knowledge of mundane affairs which Mr. Ordway regards as being of special significance and value to him. When he left Haverhill to its celebration he told his wife before going that he would leave the matter of decorating the house to her judgment—whether to do so or not, so that he could have had no knowledge whatever as to even whether the house was decorated at all on that occasion.

Slate No. 2 had on its left side a picture of Gen. Grant, and on the right side a picture of a sort of half-frame to the picture; the other (right) half of the surface of this slate was devoted to a message in German, written in a large, coarse hand, and signed "Wilhelm Wicke." There was also another message on this slate, written in French in a delicate feminine hand and (freely translated) purporting to signify "Ever sincere and truthful, signed 'Josephine de Kelyne.' Mr. Ordway could see no special reason why Gen. Grant's picture should come on one of his slates, but on his return to Haverhill his wife told him that after he had gone she had decided to decorate the front of the house, and so, for three days, displayed a large likeness of Gen. Grant, between two flags, the one extended above his right and the other his left shoulder, thus framing the picture. As Mr. Ordway was, of course, totally ignorant of this fact (it being in Haverhill, he regards the appearance of the likeness quite significant in the way of a test of spirit-knowledge.

Slate No. 3 of this second sitting had a picture in colors, which purported to be that of an ancient spirit known to Mr. O. There were also several messages, some of them in colors.

The third sitting with Mr. Keeler was held on July 31st. On this occasion Mr. Ordway had one slate, together with his handkerchief, Mr. K. wished him to clean and tie another pair—and as he (O.) said he had no spare handkerchief, the medium allowed him to use his in securing them. Mr. Ordway deposited the last-named pair on a chair by his side, and entirely out of reach of the medium; in fact, he put both pairs on the same chair, the two men then sat quiescent for a few minutes, after which Mr. Ordway had been about ten minutes when Mr. Keeler said: "They have written on the first pair."

[In each case when two slates were tied together as above described, writing was only produced upon the inner surface of one slate.]

Slate No. 1 of this sitting, when the pair were untied, proved to contain a message from Mr. Ordway's mother, and one from his Aunt Sophia. These were written in entirely different styles of calligraphy, the ordinary slate-pencil shade, and were arranged on the slate "back to back"—as if two operators facing each other had worked at the same time on the same surface. The following is the text of the mother's message, which Mr. Ordway recognizes through the personal and interior evidence of correctness which it presents to him:

"Darling Joshua—That the brightest angels in the highest realms of the upper world may ever conspire to befriend you, and to bring you to the kingdom of peace and joy. You will receive the reward of faithful service. I am often with you, and will assist you in the struggle. WILLIAM DENTON."

Mr. Ordway has the most decided opinions as to the genuine character of all that he recorded at this sitting; but even a greater surprise was in store for him when, after the second sitting, on the following day, he was selected to examine and strap together five slates at once, the package being held before and between himself and Dr. Stansbury, as on the previous occasion—i. e., each party holding one end of the bundle. Mr. Ordway carefully satisfied himself that all these slates were perfectly clean and free from all marks, before he put on the rubber bands, after which the package did not leave his hands. As on the former occasion, Mr. Ordway heard various operators at work at one time within the slates—the unseen contingent, being evidently more numerous than before, and the noise of rubbing, scratching, etc., wonderfully distinct. When this package was separated, (by himself), Mr. O. was astonished at the result obtained:

No. 1 of the series contained a picture of a lady—the following lines being used in the outlining: blue, purple, brown, yellow—with a burst of colors in short, straight lines, before and above the forehead, composed of red, white, yellow and brown, which was supposed to represent a radiating spiritual aura. Beneath this picture the following words were written in red:

"The Truth shall make you free. And many shall come to acknowledge thy power. ASPASIA."

No. 2 was filled with a message of personal advice and consolation to Mr. Ordway, signed "Thou shalt be free. ASPASIA."

No. 3 contained what purported to be a message from the Empress Josephine. Mr. O., however, had not written her name, nor any of the others then given on pellets. He wrote on one pellet only, asking aid from his spirit friends generally.

Nos. 4 and 5 were occupied by a continued message—begin on the inner surface of No. 4 and concluded on the inner surface of No. 5—written in a cursive hand, from Mr. H. I. in spirit-life, Sarah O. Williams.

WITH DR. W. R. COLBY.

Mr. Ordway, while at Onset, had also exper-

iments with Dr. W. R. Colby, of San Francisco. He (O.) cleaned all the slates that were upon the table, and is confident that those upon which the results were obtained were perfectly free from marks of any kind.

He wrote on a pellet: "My J., as a certain quartette of excommunicated intelligences call themselves, who frequently make their presence and nearness known to him. Two slates were held, fastened together closely, between the medium and his sister, after the fashion last described in the Stansbury sittings. When the writing was concluded, Mr. Ordway opened the pair, and found the inner surface of one slate completely covered. The signatures of the four spirits called for—viz., his mother, "Thomas the Seer," "Blanca" and "Dan"—were clearly appended; in addition several spirit-friends added their testimony, although none of them had been addressed in pellets. One of the messages was from his Aunt Sophia, who said: "Give love to Addie [his wife]. Another message, traced in red, ran thus:

"We are pleased with the changes made at the hall, and thank you for your interest. MORRIS HUNT—JUDAH LADD."

"I thank you, too, Lovey," was written at the end of this message in slate pencil. "Lovey" is one of Mrs. Lillie's controls.

Another personal line to Mr. Ordway was signed by the late Prof. Lister, once a celebrated astrologer of Boston.

A flower piece in red, green, brown and white was also drawn upon the same slate.

Mr. Ordway also received during these experiments various messages in green, red, blue, yellow and brown tints, one of which communications read:

"Success shall attend Berkeley Hall Society. Go on as you have. MORRIS HUNT."

AT THE FETE CHAMPAGNE.

With her cheeks aglow and her eyes ashine,  
While the mad hours merrily fly,  
We with the beautiful queen of wine,  
Queen of hearts and of wit,  
Like the chiming of bells her laughter swells,  
And over her corsage low  
In round but airy rise in soft, flushed eyes,  
Like sunset and such.

From her small head's crown to her finger-tips  
She had all the colors of the rainbow,  
And her mouth fell from her ruby lips,  
And the listeners laugh in glee.  
On brow and breast rare jewels rest,  
On round arms sparkle and shine;  
For fortunes are cast in the air like leaves in a blast,  
At the feet of this queen of wine.

As I sit and look in that perfect face  
I see not beauty or youth,  
But a ghastly skeleton grins in its place,  
A hideous thing, in sooth,  
On bare breast bones gleam costly stones,  
From the skull hang long damp hairs;  
But the flesh and blood are grave-worms' food—  
This flesh that makes her fair.

And the grave-worms drop from her skeleton lips,  
That held the secret of birth:  
They slide and crawl to her finger-tips,  
That are green with the life of the earth.  
What if she held out those hands to you?  
You would rise in terror and flee;  
Yet under the flesh you thrill to view  
Is what I shudder to see.

All that looks beautiful, bright and fair,  
Save a trace of hair and a gem,  
Belongs to the worms, and will not share  
A banquet of flesh with them.  
Smile, my lady, but I am cold;  
You cannot win me so.  
Though your bosom is wax and your hair is gold,  
A skeleton grin be below.

—Edith Wheeler Wilcox, in Frank Leslie's Newspaper.

WE know of this world of ours only through our senses; and they are constructed only to take cognizance of molecular structures. Of the ultimate atom-of atomic bodies in any way, and of other structures among the myriads that may fill what we call space, we have absolutely no means of knowing anything. Around and about us may be multitudes of existences, myriads of worlds of unimagined glory which our purblind eyes are not made to see. "The glory that shall be revealed" is not for mortal eye to witness. As the dull body of earth is cast off, it may be that some of this glory dawns on the keener sense, and that this enlightenment, this revelation of glory, as the soaring spirit is lifted to drink it in, is the very quintessential happiness of the blessed. For it is only the spirit that is fit that can grasp this vision of glory. Even here only the educated sense can appreciate the truly beautiful in its subtleties of expression; the delicacies of tint, the beauties of form, the tender gracefulness of nature, or the ripening perfection of art. It must needs be so, for the senses what the mind brings: a deep law of our being, that gives the mind to much the spirits teach us of our future progress. We make our own home, our own pleasures, and our own progress.—"M. A. (Oron)."

Jamaica Ginger is nowhere, beside Johnson's Anodyne Liniment for all summer troubles.

Passed to Spirit-Life.

From her home, in Farmington, Minn., on Monday, July 21st, 1890, after a lingering illness, Mrs. Abigail Rowley, aged 71 years.

A funeral was held on Wednesday, July 23d, at her late residence.

Abigail Coffin was born in Oneida County, N. Y., where she continued to live until she married N. R. Rowley in 1838. In 1847 they removed to a farm near this place. A few years since they took up their residence in this village.

She leaves a husband and two children—Col. H. W. Rowley of Billings, Mont., and a daughter, Miss M. Rowley. Mrs. R. enjoyed a wide circle of friends, by whom she was loved and respected. She was a Spiritualist since '67, so that the change was well directed.

Bishop A. Beals officiated at the funeral, by her own request, giving good satisfaction to the friends and relatives. Farmington, Minn. PORTER MARTIN.

From Greenville, O., on Monday, July 21st, George Kates, aged 73 years 1 month and 5 days.

My father was an earnest Spiritualist—for several years before and after the civil war giving much time to lecturing in Ohio and Indiana. His theme was "The Kingdom of God is within you." He was a frequent contributor to the press, both spiritual and secular. As an inspired poet, he had a brilliant and many a legacy that will echo in the future. An honest man, a spiritual man, an intellectual man, a loving husband, kind father and devoted friend, the death of this true manhood will be a loss to the world. He laid down in gentle sleep, and the weary body no longer held the full-grown spirit. It is such a consolation that make one feel that the Death-Angel is a welcome guest.

The services were conducted by my wife, Mrs. Zaida Brown Kates, and myself. G. W. KATES.

From Charleston, Me., July 20th, 1890, Mrs. Joan C. Bridgman, aged 53 years 3 months and 19 days.

She was a firm Spiritualist; had been so from the first dawning light of the great truth of Spiritualism up to the time of her new birth. She was a brilliant and many a legacy that will echo in the future. An honest man, a spiritual man, an intellectual man, a loving husband, kind father and devoted friend, the death of this true manhood will be a loss to the world. He laid down in gentle sleep, and the weary body no longer held the full-grown spirit. It is such a consolation that make one feel that the Death-Angel is a welcome guest.

The services were conducted by my wife, Mrs. Zaida Brown Kates, and myself. G. W. KATES.

From Reading, Vt., June 23d, Aseneth Gates, aged 83 years.

She leaves a husband and one daughter. She had lived sixty-three years with Mr. Gates, who has been a good magnetic healer and a devout Spiritualist for many years.

From Londonderry, Vt., May 22d, William Hardy, aged 29 years.

He was a noble young man. He leaves a mother, two brothers and three sisters to mourn his loss in the physical sense.

The writer was called upon to speak words of sympathy and consolation to the mourning family and relatives on the occasion of the funerals of both these friends.

Lucius Colburn.

From Bradford, Me., July 23d, John W. Herrick, aged 71 years.

Mr. Herrick has been a Spiritualist for more than a quarter of a century. He was ever liberal to the cause he loved, and his hand was always extended to the poor and unfortunate.

Many on the spirit-side of life have been brought out of darkness into light through his mediumship. He has been a subscriber to the Banner of Light for more than twenty years.

E. T. B.

From Hillsboro Bridge, July 20th, 1890, Thomas A. Burdett, aged 61 years.

Mr. Burdett was a great sufferer—for years unable to attend to business. Being clairvoyant, Spiritualism was to him a knowledge.

Many he cured at the home of William Hardy, and by their last tribute to the friend and neighbor departed; some listening for the first time to the comforting assurance our gospel brings upon occasion of the death of a loved one.

ADDIE M. STEVENS.

Collyer's Notices not exceeding twenty lines published gratuitously. When the notices exceed twenty lines an average rate of 10 cents per line will be charged. Ten words on an average make a line. No poetry admitted under this heading.



# For the Banner of Light. TO SPIRIT F. C. T.

BY K. C. ATTWOOD.

How is it with you, darling?  
When first you waked in bliss,  
What earth-born angel of the band  
Gave the first welcoming kiss?

Did not your best and dearest  
Of all the clustering throng,  
Lead soft your weak and untired feet  
Heaven's breathing flowers among?

Then when your joy and wonder  
To blessed calm had grown,  
And all your thoughts flew earthward back  
To loved ones weeping lone,

Did not some prophet angel  
The rapturous future show,  
When these, your loved, with you should walk  
Where ails of Eden blow?

## Banner Correspondence.

### New York.

NEW YORK CITY.—Mr. J. F. Snipes writes: "As evidence of spirit existence and presence is always acceptable to the recipient, hearer or reader, allow me to mention a test I have just received through the trance mediumship of a gifted modern seer, Mrs. Mary Wake-man, 356 West 48th street, of New York City.

Recently I wrote to a niece, who I supposed was in Staunton, Va., regarding matters of practical interest, but received no reply; and wondering why, I consulted the above-named lady, when one of her 'familiar spirits' informed me that she (the spirit) had just returned from a visit to my home; that she had been to Richmond, where the niece had been stopping, but she was not there; that she had inspected the home in Staunton, but did not find her; but that tracing her further she found her in another town, a hilly one, stopping at a hotel, enjoying herself with friends, as I would yet discover.

Judging from past experience that I was safe in communicating with the father in advance of natural mortal advice, I wrote him the particulars, and received a letter from him written on the same day I wrote my own, not in reply, but as first news, as he thought, corroborating every particular as to the absence, the town, its topography, the hotel, etc.

As neither he nor any one else had informed anybody outside the home circle, and as there had not been the slightest correspondence between them and the medium, or any one known to her, and to whose angels I have before delegated other commissions with similar satisfaction, and as no such information was present in my own mind at the time of the sitting, nor previously, are not these plain facts alone, apart from emotional sentiment or mental speculation, sufficient evidence of external intelligence, observation and interest in matters of personal concern? and do they not demonstrate the great truth that if a single mortal is thus able to prove its survival of the change called death, we, too, shall most certainly continue to live and love, and see and act?"

PLEASANTVILLE.—Eli Acker writes: "Noticing the indignation felt by Spiritualists and Liberals all over the country respecting the undeserved punishment of Walter E. Reid, who lately has been made the victim of an arbitrary judge in the exercise of unjustifiable rulings, impels me, with many others, to declare that a great wrong has been done this man; and furthermore, that if we, as a people, submit in silence to such injustice, what can any one expect in the way of justice under similar circumstances? Sound the alarm, and agitate the right of every American accused of wrong-doing to a fair and honorable trial; let the signal go forth broadcast until this man be set at liberty; and that, too, before his term of imprisonment shall expire. If this is not done, cause the authorities at Washington to realize that the power of the ballot-box is in the hands of the people, and that through it they are strong enough to command respect in our courts, as well as in all other high places in this our boasted land of liberty and equal rights to all men and all religious convictions."

### Massachusetts.

ONSET.—W. DeLoss Wood writes: "One of the most delightful experiences of our visit at Onset was a trip to Marchine Island, where a party of fourteen, consisting of the writer, Mr. Ballou, Mrs. Shoolees, Mrs. Packard and daughter, Mrs. Allen, Mr. and Mrs. Martin, Edgar W. Emerson, Mrs. Loring, Mr. W. F. Peck, Mrs. Adams, Miss Meserve and Miss Hancock, embarked early in the morning on steamer *Satan*, and did not return until sundown. Marchine Island is situated just below 'Hog Island,' at the entrance of Buzzard's Bay. It is a picturesque place, and always commands a stiff sea breeze. A fire was built on the beach, dinner served, and the jolly company were then entertained with an impromptu programme. Mrs. Loring was controlled by Lone Star, who proved a bright and cheerful Indian spirit. Mr. Emerson gave many convincing tests to those present, and Mrs. Adams told the fortunes of all. The whole was interspersed with sparkling recitations by Prof. W. F. Peck, and songs by Mrs. Shoolees, Mrs. Packard and others, while bright sayings and witty repartee emanated from Mr. Ballou, who is a host in himself for fun and frolic. Such parties serve to increase the attractions of Onset, the pleasure and benefit derived therefrom being beyond general expectation."

BOSTON.—A. S. Hayward writes: "Some twenty years ago two cases, in which exorcanted spirits and Spiritualism were involved, came before the courts in Massachusetts, one in Suffolk County, the other in Plymouth County. The latter was a case where the defendant was a spirit medium. In the former a corporation. Both cases were settled by the courts in favor of Spiritualism being as much a religion as any other; in fact, it was established in the courts of Massachusetts as being a reality, and spirits were accountable for damage done, and not the medium. Here is a precedent which should have been made use of in W. E. Reid's case. For that purpose I called at the bookstore of Colby & Rich and obtained the book entitled 'Nature's Laws in Human Life, an Exposition of Spiritualism, and gave Mr. Reid a copy of the book while he was in Boston last year. The report of one of the trials was given at the time in the BANNER OF LIGHT and preserved in the book above named, and I supposed Mr. Reid was to make use of these decisions in his case; but doubtless his lawyers did not see the report, judging from what the Hon. A. B. Richmond said at Onset in relating his experience in the case."

### South Dakota.

ABERDEEN.—E. Bach writes: "I read of Onset, and I think I can realize how the migratory birds feel when the time for their migration comes. For several reasons I cannot come to Onset Bay this year, but I feel the disappointment very keenly. I have enjoyed myself very much there, and hope Providence will be more kind to me another year. I presume all the old friends will be there."

### Louisiana.

NEW ORLEANS.—Victor E. Rillieux writes (that seeing an advertisement of Fred. A. Heath, the blind medium, of Detroit, Mich., in the BANNER OF LIGHT, he wrote out of mere curiosity to that gentleman, and had the satisfaction of finding in him a true and reliable medium, whose charges are moderate. He therefore recommends Mr. Heath to the patronage of those who desire to communicate with their spirit-friends, and others who wish to become convinced that they can do so.

The theory of former Indian policies seems to have been that the Indian owned the land but the Government owned the Indian. —The Indian's Friend.

## Camp Notes.

### Nanticoke, Conn.

To the Editor of the Banner of Light:  
Sunday, July 27th, the popular lecturer, J. Clegg Wright, drew a large company from Norwich and New London to listen to his inspirational remarks. His theme in the morning was "Body, Soul and Spirit." In the afternoon, "Spiritualism on both subjects bringing out of the laboratory of his thought things both new and old. I am glad to see our old friend, Mrs. C. Webster of Hope Valley, N. H., here; her tent is a resting place for many of our friends.

Mrs. F. L. Loomis and son are at their cottage, having just returned from visiting one of our former campers, Mr. Dayton, who is now in the vicinity of New York City. It is a great satisfaction to us all to meet that energetic lecturer, Mrs. F. L. Loomis, of Hartford, with one of her daughters, and to see her so well after her sickness a few weeks ago. Mr. D. A. Lyman, wife and child were with us over Sunday, the 27th. We were glad to see them on their old camp, and hope they will be inclined to keep it open and let the child-music be heard, for the producer thereof is a noble little fellow. Mrs. Loomis and William are also here.

We tried to hear that Mrs. Tooker, one of our mediums from New Windsor, is obliged to return home on account of a son being sick; it seemed like past-gone times to have her in her old place, where we could always find the happy "Daisy" ready to bring the tokens of love from the "other land." And that reminds me that I have to thank the *Illustrated* for and the *Progressive Thinker* for their kind remembrance. May we all labor in the spirit of love to gether.

In the evening we met at the Pavilion for Conference, and had an interesting time listening to our friends. Mrs. J. Clegg Wright presided by request at the piano, and sang and played. At the Conference Mr. D. A. Lyman occupied a portion of the time, and Mrs. Polce spoke of her visit to the "other land," in the ranks of Spiritualists in the leading questions of the day. G. W. Richards of New London spoke on different themes. J. C. Wright expressed his individual opinions on how to treat many of the social problems of our time, and he looked that he would do the spiritual higher than these other questions. I felt he was right in his elucidation of thought; what we need is a more diffused general knowledge of the laws that control the universe of matter and to bring ourselves in harmony with those laws; each doing his own way that will bring him or her such fulfillment. Mr. Henshaw of Norwich is stopping at the residence of Mrs. Mills. Mr. Griswold of Meriden, formerly of this place, has charge of our eating-house, and provides in a manner and style that is a factory to all.

Mrs. N. H. Fogg.

### Temple Heights, Me.

A correspondent of the *Herald* (Me.) Journal writes as follows regarding Temple Heights and its surroundings, at which place the Spiritualists are to hold their annual Camp-Meeting, opening on the 10th, and closing the 24th of this month:

"Among the most beautiful spots for which the whole of Penobscot Bay is famed, none is more attractive than Temple Heights, more lovely surroundings, than Temple Heights by the sea, where the Maine State Spiritualist Society is located. About eight years ago this society purchased nearly one hundred acres, about the size of a mile from Saturday Cove. They went to work at once clearing up and beautifying the grounds, and to day the emerald verdure of the park looks very inviting, and when the young trees have assumed a larger growth it will become one of the most attractive of the State. There are about thirty neatly built and substantial cottages nestled among the trees. Those most noticeable are Dr. Colson's, on Nieuwa Point, Mrs. H. Maynard's on the cliff, Mrs. Durbin and Mrs. Stearns, who together completed a beautiful two and a half story cottage on the hill. These cottages will compare favorably in style and finish with any to be found elsewhere. Many of them are new, and are well furnished, and the outlook from Temple Heights cannot but be a most pleasant one. The Heights will team with life and action. The outlook for a large attendance at the meetings is excellent. A number of new speakers have been engaged, and good speaking and a good time in general are expected. Temple Heights cannot but be a most pleasant situation of location. At its feet rolls the glorious Penobscot, where all the advantages of sailing and bathing can be indulged in with almost perfect safety. At its rear the land rises to the top of a large bluff by three separate wide and level terraces, which extend back the force of squalls that might otherwise be unsafe for boating. From this bluff, which is easy of ascent, the beholder gazes with rapture upon one of the grandest panoramas that nature can produce. Islands, forest, fields, and meadows, extend to the large and magnificent yacht and four-masted vessels with their white wings spread to catch the favoring breeze."

### Onset Bay.

Writing from this popular resort, Mr. A. N. Hayward says: "Mr. Richmond has a most wonderful gift of reaching the hearts of the people, and in speaking, confidence is established in the manner and way he deals with his subject. For instance, he was speaking on various subjects, and at the close of his lecture (July 24th), and to illustrate he said to the few within hearing: 'I want to relate a fact, and want you to be jurors to decide the case. To be sure, there is no one to act as judge, but the jury is to decide upon the merits of the case from the facts of the case.' The case was that of a young boy who was lost, and report said was dead. A relation of the family was to take place a long time subsequent to this, and after the relatives had arrived an old man appeared, and said to all, and on questioning him it was found that he was the long lost boy grown to a man of mature years. He said to them that he was the boy they supposed had gone to spirit-life, but none could realize it to be true. He then rehearsed all the facts of his life, and of his boyhood, which they recognized to be true, as they knew of the facts, and this was the only evidence that this old man was the lost boy of some sixty odd years previous."

When Mr. Richmond was in the spirit of the narrative the tears trickled down his cheeks, and this, together with the history of the lost and now found boy, many of sympathetic spirit were wiping their eyes. It is not what he said, but the way he said it, and the evidence presented by the old man that he was the boy of the past so convincing that with one accord all, or nearly all, thought it sufficient to establish his identity as the lost boy of the past. Whether the man was drawn from the fertile brain of the able lawyer, or there was such a case in fact, the illustration had the desired effect, and was applied to the children who go to the spirit-world in youth, and the evidence of their continued existence in the beyond, the ability of all human souls. No one could doubt Mr. Richmond's ability to hold the close attention of jurors after listening to his recital.

### Lake Pleasant, Mass.

W. L. Jack, M. D., writes: "A large and unusually attentive audience listened with delight to the excellent discourse on Sunday, July 27th, the opening day of our camp, by Rev. J. W. Chadwick of Brooklyn, N. Y. His liberal, progressive thought, eloquently and poetically expressed, won the admiration of every one present, and at the same time he showed a most of whom he had been the first time. Two much praise cannot be awarded his effort, nor to that of Rev. E. L. Rexford, who, in the afternoon, equally commanded the close attention of an appreciative audience."

Many cottages have been built on the bluff since last year, those of Mrs. Rogers of Troy, Mrs. Sylvester of Boston; on Broadway Mrs. Coburn of Springfield, Mass., Mrs. Fitzpatrick, and others.

On Broadway, a new cottage will be one of our most delightful spots when completed.

Mr. David Barber has a charming place, where he is on-soned with his mother, Mrs. Barber. His brother, Mr. and Mrs. Barber, his sister of Nashua, N. H., are now stopping with him.

Mrs. Eliza Morrill, an active and long-time Spiritualist, is at Lighthouse Cottage, Broadway, Coburn Square.

### August Magazines.

THE ARENA.—The character of this monthly is well defined by Alfred Russel Wallace, who, in a letter to its editor, says: "The articles deal with questions of vital interest to every thoughtful person, and they are all well written, original and thorough, without being heavy." The current number opens with a consideration of "The Economic Future of the New South," by Prof. N. S. Shaler of Harvard, a portrait of whom is the frontispiece. "Our Foreign Immigration," an essay by an anonymous writer, reviews at some length the quantity and quality of it, and, dissatisfied with both, proposes that we apply the national government's dealings with the Chinese to all the world. In "Hypnotism and Its Relation to Jurisprudence," Emily Kemplin, L. L. D., treats of the value of hypnotism in medical and surgical practice, and the significance of the discovery from a judicial point of view. "Domestic Infidelity of Literary Women," is the subject of a paper by Marion Harland, and Prof. J. R. Buchanan predicts startling events in the world's history as the natural outcome of present conditions, in a paper entitled, "The Coming Catabolism of America and Europe." "A Day in Court,"

No. 6 of the "No-Nonsense Series," is a paper that should call forth the humanitarian feeling of the reader, and lead him to say or do something that shall improve our treatment of what are termed "the criminal classes." James Healy, Jr., says it was the distinction of Rufus Choate that beyond any lawyer this country has produced, he was "An Inspired Advocate," and as such elaborates that view of him in his contribution to this issue of *The Arena*. P. C. Valentine contributes a story, and "Notes on Living Problems," from Rev. Nehemiah Boynton, Hugh O. Pentecost, Rev. H. Blanchard and H. C. Royce. Among "Editorial Notes," "The Scientific Sensation of the Hour," (Hypnotism), will attract general attention. Boston: Arena Pub. Co., Copley Square.

THE ATLANTIC MONTHLY opens its contents with an installment of Margaret Deland's "Sidney" (xlii-xlv); Prof. Shaler considers the use and limits of Academic Culture; O. B. Frothingham contributes his views regarding "Some Aspects of Psychological Research"; Andrew McFarland Davis writes interestingly of "A Search for a Lost Building" (the first building erected at Cambridge for the use of Harvard College); Oliver Wendell Holmes throws a certain dash of jocund merriment into his narrative of "Over the Tenebris," by his poem entitled "The Broomstick Train," his name for the electric cars; but his playful verses, redolent of old witches, black cats, midnight rides, and a sulphurous arch fiend, far heavily upon the soul of one who stops to reflect that many innocent persons lost their lives in the mad popular frenzy of those olden days, and that in this case "the funeral baked meats" of those dark times do very "coldly furnish forth the marriage feast" of poetry for the awakening of modern ecstasies; the full text of John Greenleaf Whittier's poem on the two hundred and fiftieth anniversary of Haverhill, Mass., is given this month, and continued stories, several other articles in prose and verse, together with the usual departments, are to be found within the covers of this number. Houghton, Mifflin & Co., publishers, Boston, Mass.

LADIES' HOME JOURNAL.—Julian Hawthorne furnishes the opening story, one of summer, "Miss Camarden's Secret." Rose Terry Cooke, Jenny June, Mrs. Frank Leslie and other ladies give replies to the question, "Which is the Happiest Hour in a Woman's Life?" They are various and characteristic of the individuals, and will give rise to discussion in private circles. Sallie Joy White in a paper under the caption "Superstitions in Gens," records the manner in which famous people have regarded popular beliefs that are something more than superstitious ones. In addition to the one mentioned are several short stories and continuations of attractive serials by Maude Howe and others, and in practical, every-day matters, "The Care of the Eyes," by Dr. Wardenmann, "Hints on Home Dressing," "Artistic Needlework," "In the World of Fashion," "The Practical Housekeeper," "Notes on European Cookery," "Toothsome Lunch Dishes," "Palatable Receipts," etc., while Eben E. Rexford contributes entertainment and instruction in "All About Flowers." Philadelphia: Curtis Pub. Co.

MAGAZINE OF AMERICAN HISTORY.—Portraits and other illustrations accompany the leading article by Robert L. Fowler on "Historic Houses and Revolutionary Letters." "Glimpses of Log-Cabin Life in Early Ohio," is a paper reminiscent of the beginnings of that State, its illustrations being a portrait of Joel Barlow, a Representative Log-Cabin, and a View of Cincinnati in 1810—a clump of houses on a hillside. Clement Ferguson writes of the historic associations of "The Blue and Beautiful Narragansett." R. S. Harvey's "True Story of an Appointment" is a very readable and significant one. The history, language, customs, food and dress of "The French Canadian Peasantry" are interestingly described. The frontispiece of this number is a portrait of Major-General Ebenezer Stevens, of whom a sketch is given by Mrs. Lamb. Among the curiosities is a reprint of the "Prospectus of the First American Edition of Shakspeare." New York: 743 Broadway.

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