

TABLE OF CONTENTS. FIRST PAGE .- The Spiritual Rostrum: The Keys of the

Kingdom of Heaven. SECOND PAGE .- Poetry: The Song that Silas Sung. Spirits 8 Sandwich Islands. Banner Correspondence: Letters from Texas, Tennessee, Iowa, and Maine. Septem ber Magazines. Independent Slate-Writing. "Wonders Never Cease!" In Memoriam. List of Spiritualist Lec-

THIRD PAGE.—Poetry: Invocation. The Camps: Temple Heights, Northport, Me.; Verona Park, Me.; Queen City

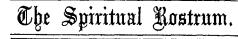
Park, Burlington, Vt.; Lake Pleasant, Mass., etc. FOURTH PAGE.-Attempted Abuse of Justice. Another Illustration of Spirit Impression. Mistaken Power. Tes-timonial to Dr. H. B. Storer. Remarkable Occurrences.

Newsy Notes and Pithy Points, etc. FIFTH PAGE.—Practical Spiritualism. Meetings in Boston. New Advertisements, etc.

SIXTH PAGE.-Message Department: Questions Answered and Individual Spirit Messages given through the Me-diumship of Mrs. M. T. Longley.

SEVENTH PAGE .- Spirit Messages-Continued. Mediums in Boston. Miscellaneous Advertisements.

EIGHTH PAGE. - Camp and Grove-Meetings: Onset Bay Mass.; Lake Pleasant, Mass.; Sunapee Lake, N. H.; Queen City Park, Burlington, Vt.; Temple Heights, Me.,



The Keys of the Kingdom of Heaven: St. Peter in the Modern World.

An Inspirational Discourse Delivered by W. J. COLVILLE. Corinthian Hall, Philadelphia, Pa., Sunday

Afternoon, Aug. 23d, 1891. (Specially Reported for the Banner of Light.)



ROBABLY no theological problem has ever been found more perplexing in Christendom than that suggested by the words in the sixteenth chapter of Matthew: "Thou art Peter, and upon this rock I will build my church, and

the gates of hades shall not prevail against it " -and the yet more startling declaration, "I give unto thee the keys of the kingdom of heaven. Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."

It seems incredible that any body of educated people can possibly suppose that the personal Peter was ever endowed with such terrific power as these words imply was placed in his hands by the Christ, who, in comparing him to a rock, seems to have credited him with an amount of steadfastness he never displayed -for in some respects Peter figures in the gospel as the weakest and most vacillating of all the apostles; still, surprising though it be, the doctrine of the Roman Church regarding Papal

ceeds from a special and definable quality of motive, and displays a certain distinctive habit of thought and tendency of will. Peter is not a difficult person to read, and his type is by no means rare; he is presented to us with bold outlines, clear out mental features and decided inconsistencies. He is brave and cowardly, faithful and weak by turns-never deceitful, designing or hypocritical, but often vain-glorious, boastful, and ready to depreciate others. Self-appreciation is itself a very good and necessary trait, but when attended by depreciation of one's fellows it becomes so deteriorated as to appear a vice rather than a virtue. Peter it was and Peter it is who can confidently exclaim: "Though all men forsake thee, I will die with thee but never desert thee' and he means it when he says it. And the same Peter it was and is who cannot withstand the chaffing of a servant of the reigning authorities, and who, under a damsel's bantering, shows the white feather and stoutly denies the very cause to which he has pledged himself with such boundless enthusiasm, not unattended, however, by arrogancy, boastfulness, and a false claim to superiority over his brethren. We shall always find it to be the case that those who are readiest to draw invidious comparisons between themselves and others, to their own glory and others' shame, are the very first to succumb to the identical temptations they declare themselves thoroughly proof against; and it is also a well-known fact in the soldier's career that he who is always bragging of what he will do in the event of battle is the first to beat an ignominious retreat. There is a humility which well consorts with unswerving confidence in the sustaining power of heaven; and that humility is the furthest possible from the weak, sycophantic temper which is often called an "humble mind," when it is nothing but the despicable spiritlessness of a craven. Peter figures in

the chapter from which we have quoted at his very best first, and then on a much lower level: so great is the distinction between two of his mental states, both exhibited in the same chapter, that only a few verses later on we are told that Jesus rebuked as an offending Satan the very man whom he entrusted, according to ecclesiastical interpretation, with the keys of he kingdom of heaven.

Let us now proceed to examine the narrative and discover. if we can, what state of mind it is that makes its possessor earn the title of rock. Rocks always stand for foundational principles, essential truths which cannot be shaken: thus houses built on rocks are systems established on the solid base of demonstrated verity, while structures reared on sand are edifices erected on mere sophistry or unfounded opinion. Peter was like others, accustomed to listen to the views of those about into the spiritual world is necessarily higher fairly be judged by the law governing the oth-lect alone never solves a spiritual problem, supremacy is founded upon a strictly literal him; he entered into conversation with many than any automatic methods of thought-trans- er. Both are useful, but utterly dissimilar, and for such are only solvable in the light of intuiwith whom he came in contact, and the topic | ference, though all such may be thoroughly genof discourse was often the status of Jesus as a teacher, and the source whence he derived his wonderful power and authority. At that period in history the Jews were eagerly and anxiously waiting for a Messiah to appear, who should fulfill their every expectation. They were vassals of the Romans; Galilee paid tribute to Rome; Pontius Pilate's presence in Jerusalem was a shame and insult to Jewish tradition: and in the midst of their humiliation and distress they looked with longing eyes for the long-foretold deliverer-one who should not only restore them to their former glory as a people proud of independence, but also lift them to a pinnacle of greatness they had never reached before. Concerning the nature of the

its own peculiar stamp upon society, as it pro- | and Aristotleians the old arguments are ban- | criticise; still there is that in human nature | out one's own salvation. Peter falls, while whatsoever can enter the human intellect ex- duct of inspiration? and in its highest phase a cept through the bodily senses, while others as stoutly claim that the soul is its own witness, and can see into the spiritual world with its own eyes. We define intuition not only as inward teaching, but as direct spiritual perception; and if it be conceded that there is a spiritual realm at all, why is it difficult to admit that the spirit has its own methods of coghition, and can directly discover and explore by use of these innate senses, or rather this in the hands of those who are something more all-including innate sense to five, six or than simply inspired to give utterance to seven senses are but so many avenues through truth; they must themselves have grown to which one all-including sense opens out in expression from within. Man's physical senses ties. on their own most external plane serve to illustrate the gift of intuitive discernment through the law of correspondence. When you look at a material object, or when its existence is unexpectedly intruded upon your gaze, you are quite sure you see it, and there-fore it is not your custom to seek confirmation emphasis to a declaration. Now the implication need not be that you think your eyes betto you, whether other people have seen the same thing or not.

Ultimately satisfactory evidence to an indithat evidence is granted doubts are at an end, few, forgetting altogether that science, which it professes to love, acknowledges not the least but the most that has been revealed concerning anything in any quarter. Hearsay evidence is of no importance, and carries no to his beloved Master in his hour of woe. weight with those who have direct knowledge of any matter, and there is surely no security knowledge alone is satisfying, and it is with directly deals. "Experience teaches" is a to what reaches the intellect through the and reason together utterly fail, intuition clearly reveals the truth.

al world is profitable; every phase of medium- ments afford many points of illustration when ship should be honored; but mediumship in one is seeking to decipher various and opposite its more external phases is no substitute for phases of human character. Some characters interior illumination. Conscious intromission are organs, others are harps, and one cannot

consequence of direct spiritual illumination? Illumination is higher than inspiration; for, while an inspired person becomes the recipient and transmitter of truth, the truly illumined ones are they whose inward discernment is such that they see directly for themselves what others only receive on the authority of those better informed than themselves. The keys to the kingdom of heaven are only see, hear, taste, touch and smell spiritual reali-

Now man being here and now a spiritual entity-holding within him, even though but in latency, every faculty which will ripen in eternity-is certainly capable of verifying information concerning the spiritual universe through direct experience. John the Evangelist and Swedenborg are the two best-known examples from other sources. "I saw it with my own of direct illumination; and these are but types eyes" is considered a strong expression, and is of thousands who have in a measure enjoyed the one frequently made use of to give point and results of similar unfoldments. Peter never rose to the spiritual heights attained by John; he was not sufficiently self-forgetful; he had ter than those of anybody else; all you mean to state is that what you see is proof positive heaven seemed fully open to his gaze, and he knew himself in communion with celestial planes of consciousness; but timidity, accompanied by boasting, brave words and impetuous vidual must be directly personal, and when determinations, weakened by failure to keep his moral footing firmly, led to his humiliating and belief is set aside for knowledge. The backslidings, and hampered his usefulness greatest folly of skeptical philosophy is that through life. Tradition states that when this it narrows all horizons within the limits of a great apostle was called to suffer martyrdom in Rome, he was crucified with his head bent downward, at his own particular request; and this attitude was taken by him to denote his bitter sorrow for having ever proved untrue

A church organ is far easier to understand and deal with than an Æolian harp. You know in any case beyond or outside of what we what to expect from the organ; it is a large, know. Belief does not satisfy; it is better than | reliable piece of mechanism, which can generdoubt. though it is tinctured with doubt; erally be relied upon to pour forth a certain volume of harmony when a sufficiency of wind knowledge, and knowledge only, that the soul is pumped into it, and the keyboard is handled in a certain way. It occasionally gets out of true motto; but experience cannot be limited tune, and is affected by the weather, but only rarely, while the Æolian harp responds to every senses-as in numberless instances when sense breath of air, and is wholly unreliable; you never know what to expect from it-everything depends upon how the wind blows. To receive communications from the spiritu- These two widely dissimilar musical instru-

died to and fro to day; some there are who which instinctively recognizes and honors Jesus prays; for prayer never coerces will, cannot receive the statement that anything originality; and what is originality but a pro- nor does it in its effects deprive any soul of the discipline through which it needs must pass on its road to the goal of higher attainmont.

> The greatest and most needed lessons for us to learn from our review of this old world and most natural human experience are:

> 1st. Never to condemn a brother for exhibiting a weakness, however much we may strive to aid him to surmount it.

2d. Always to remember that great exaltation is frequently followed in undisciplined minds by equally great depression; and if we are only too ready to avail ourselves of all the knowledge and help we can derive from our brethren in their moments of exaltation, we should surely be willing to stand by them in their hours of weakness and temptation, or by our heartless folly in becoming their inquisitors we kill the birds that lay the golden eggs, when our best interests can be served in no way so well as by feeding and carefully nurturing them.

3d. Weakness is no proof of insincerity; it is a malady to be easily overcome by temptation, but easily influenced people may vary like the weather-vane in differing surroundings, and yet be entirely guiltless of hypocrisy, which is an intent to deceive.

4th. And most important of all-we must seek for the key of heaven within, and not without; so long as we run to and fro seeking truth through avenues external to ourselves we shall remain in doubt, and at best but partially satisfied that there is any such thing as absolute truth in the universe. Like Mme. Guyon we only visit and revisit the holiest places on the globe, but our experience will be like hers:

----While place we seek or shun, The soul finds happiness in none.

It was not till Fenelon had pointed her to Christ within that she became a true mystic and abandoned all further search for Christ without. How true are the words of Whittier that what we have long been seeking without is only found within. The one great charm of the Society of Friends is that that body of believers in the silent witness of the spirit testifies to the continuance of the gift of prophecy through all ages and among all peoples; but no amount of sitting passively in a Quaker meeting-house or at a spiritualistic séance can attract a spiritual revelation unless the intention of the sitter be to secure the best and highest results. Spiritual influences of an exalted character are not attracted by means of outward ceremonies; the one absolutely necessary "condition" is a state of consciousness devoted entirely to the search for truth.

Peter at his best, entrusted with the keys of the kingdom of heaven, is a representative of human nature illumined from within. Inteltion. Intellect is invariably contentious; it

rendering of those astounding words: "I give unto thee the keys of the kingdom of heaven.' Priestly absolution and all the contingencies hanging upon it are based on the assumption that the Pope of Rome is the direct successor of the man to whom Jesus delegated such awful and mysterious authority. It is not to be wondered at that many people repudiate the New Testament entirely because of its containing such perplexing statements, while others are content to leave all paradoxes till the brighter light of a purer state of existence shall reveal the meaning of much that is now obscure. The inquiring mind, however, seeks the solution of every enigma it confronts; thus whenever it encounters a difficulty it resolves to probe and delve until the inner sense of the statement stands revealed.

Critics may be divided into three great classes-each division containing, of course, many subdivisions: First, those who accept blindly, without understanding, on the basis of alleged authority. Second, those who denounce and cast aside everything they fail to understand on shallow investigation. Third those who seek to rend all veils of mystery and discover the snirit which the letter conceals.

Taking it for granted that the bulk of those we address belong to the last class, we shall base our remarks on an inquiry into the real nature of the case under consideration-seeking, as we proceed, to apply the lessons deduci ble from the theme to the regulation of our own conduct the one to the other at the pres ent day.

The first sermon we ever heard James Freeman Clarke preach was on the reappearance of types of men and women at differing periods, in widely separated countries, and under very dissimilar circumstances/ Individuals vanish, but types remain; thus it is never out of date to allude to historic characters of long ago when seeking to point a maxim or elucidate a truth. It has, perhaps, little if any interest to us to-day to know exactly what sort of people lived in Palestine eighteen or nineteen centuries ago; how they spoke and thought, or what special fate befell them; but if any book such as the Bible is a compendious literary production, a veritable comprehensive library, introducing us to types of people we can meet in Boston to-day, then the stories written in days long past are just as profitable for perusal by us as tales published only yesterday. Authorship need not be recent in order to be great; characters need not be modern to be profitable models for study. A great author is one who penetrates deeply below the surface of human nature; one who grapples with the springs of character; one who discovers and delineates motives, and who can with master-hand proclaim the unvarying sequence of events.

Universal law is no respector of times, persons or places, but it does respect conditions.

Messiah, they were divided among themselves: some supposed one of the ancient prophets would be reëmbodied, others that one of these great men of old would overshadow the Messiah; some there were who looked for something still more nearly resembling an incarnation of Deity.

Those who had conversed with Jesus, and witnessed the mighty deeds performed by him, were divided into two great opposing parties, consisting on the one hand of those who believed him to be in some special manner a teacher sent from God. and on the other of those who denounced him as an unholy magician, if not a downright impostor. The disciples of Jesus must have been greatly bewildered in their thoughts if they listened to all the opinions of their master they heard expressed by those around them; they must have greatly wavered in their allegiance-at one very lack of balance is the bane of millions of time believing him to be the Messiah, at other times sorely doubting it; for in those days, as in these, no one can arrive at any settled convictions by listening to the babel of tongues and the strife of clashing ideas on any subject. Was Jesus one prophet reëmbodied? or was he another? Was he a trustworthy or an untrustworthy guide? These and other serious questions filled their minds, and no satisfactory resolution of their doubts could they obtain until, with Peter's trust in an inward revelation, they turned from sense to spirit, and let intuition inform them of the truth Thou art the Christ, the Son of the Living God!" was Peter's answer to the question of Jesus: "Whom savest thou that I am?" This reply was not honored simply because it was correct, but a far deeper reason was supplied in the words, "Blassed art thou, Simon Barjona; flesh and blood hath not revealed this unto thee, but my Father who is in heaven! given in two most vital texts: "The kingdom of heaven is within you," and "The Father, who dwelleth within me, doeth the works." A certain kind of action invariably produces the subject of intuition ; between Platonists rots, no matter what they attempt to do or whereby an incentive is awakened to work port at all; they, for instance, assure us of the

and until the true inward key is found, the temple door must remain barred and bolted.

But interesting and instructive as a discuscernment of truth must ever be, there is one vison, which all must learn from the story of Peter, which is above all others the lesson needed to be practiced at this hour-and that is the lesson of perfect charity toward a weak and therefore erring brother. Peter's very ardor and impulsiveness was one of the chief causes of his pitiable fall: and yet that very zeal without discretion was, in the earlier stages of his moral growth, inseparable, doubtless, from his keen sensitiveness to the touch of truth. There were in ancient times, and there are to-day, multitudes of sensitives far too easily influenced by their ever-varying surroundings. Such people are, nevertheless, thoroughly conscientious; they mean to do what is right; they have honest, good intentions; they never set out to deceive, and yet, because of a certain pitiable lack of self-government, they fall an easy prey to temptation, and under psychologic pressure prove recreant to the highest and heliest of trusts. To blame such persons is as absurd as it is cruel; while to seek to understand and help them is the part of all who are truly interested in the expression of truth and the progress of humanity. A nature may be singularly frank and loyal at the core, and at the same time unbalanced; and this useful workers in every righteous cause, whose highest usefulness is, however, seriously impaired by this one sad fault-a fault which can be overcome by loving aid and considerate counsel, but only exaggerated by harsh reproof Testament that the Jews as a race, no matter how rebellious they were, were God's peculiar people, and that David, in spite of orimes as well as follies, was a man after God's own heart, we are surely led to question whether there is not some serious ethical defect in such a conception: but closer examination throws new light on this perplexing problem: The Hebrews of old were the most mediumistic people on the face of the earth. While the Aryan races were students, and gave themselves to external intellectuality, the early Semites were very much like the original Quakers in their view of the inward witness and the inner light. It has become fashiona-

until people become expanded enough to recuine and serve important uses. The kingdom ognize the necessities of natures differently of heaven being within, the key is internal; | constituted from their own, there will be of necessity much bitter recrimination and harsh condemnation, but very little intelligent appreciation of humane, practical measures of sion of such high themes as the intuitive dis- reform. Vivid contrasts are perplexing in all cases when they coëxist in a single individual tally important, but, alas! often forgotten les- ity, and to the humdrum monotonous saint a man of Peter's stamp usually appears a rascal or a turncoat; but those of Peter's ilk are neither the one nor the other, but honest weaklings, whose weakness is all the more palpable a danger because coupled with inordia nate love of approbation and occasional fitful outbursts of self-esteem.

Peter under trial was sifted like wheat by the adversary; and at this point it occurs to us to ask how many people have reflected upon the saying of Jesus: "Satan hath desired to sift thee like wheat, but I have prayed for thee that thy faith fail not." Satan is here mentioned by Jesus as though he took the old view of the accusing angel as one of the sons of God, as set forth in the Book of Job. Satan. whether a personal or impersonal, a subjective or an objective power or principle, is always engaged in the useful work of sifting chaff from wheat. This is surely not the work of an enemy or destroyer, but of a useful conserver of whatever is fitted to survive, while he winnows out what has served its purpose and would henceforward be an obstacle, though formerly a benefit. Chaff is essential to wheat in its earlier stages of growth; only when the grain has fully matured can the chaff be dis pensed with; and yet so many people condemn chaff unmercifully, and consider that whenever it is alluded to it corresponds to something vile or sinful, whereas it is only a humble expression of nature, positively needed in its place till its term of service is accomand bitter censure. When we read in the Old plished. Jesus does not object in the slightest to the work of Satan : he tacitly approves of it. but consoles his disciple by promising him the support of his prayer during the trying ordeal -just as any true friend who knows that one l he loves must pass through some affliction for his own good renders him the highest moral assistance of which he is capable; but in spite of the prayer of Jesus Peter fell.

How significant is this incident in the nar rative: no one can do another's work: the evolution of character is an individual work, and though your nearest and dearest may stand beside you, seen or unseen, they cannot bear your cross in your stead, though they may help you to carry it yourself. Vicarious work-Where is heaven, and where is the abode of ble in these days to speak almost derisively of receives no sanction at the hands of the evan-our heavenly Father? Let the answer be "prophets," while "sages" are eulogized; but gellsts; that strange heathen plant grafted originally the prophet was held far, higher in on to primitive Christianity was no part what popular esteem than the sage. This is indeed ever of the original system, but plainly repugan imitative age for the most part-the bulk of nant to its' ethics. Every man is his own say. Controversies without number gather around fashion's devotees are little better than par lior, and yet Jesus may be the blessed means

is the fighting faculty; it delights in the polemics of the debating-room; while intuition sees clearly the truth of which the intellect is in search. It is amusing to watch the similarity of weapons employed by mental pugilists whose opinions are as the poles asunder; people who have scarcely an idea in common on any subject, adopt exactly the same lines of argument, opposition and defense. The scholastic theologian, armed to the teeth with quotations from the fathers, can demolish opponents with Biblical texts and the utterances of renowned ecclesiastics, while the president of a secular union, who repudiates theology and laughs at the "authorities" cited by the priest, is himself just as thoroughly the victim of a false line of reasoning as his intellectual adversary. Neither of these men, or types of men, claim to know anything of themselves; both are bookworms, schooled but not educated, crammed but not unfolded-and it is from such heated and well-nigh senseless controversies that the honest truthseeker passes. from the gassy hall to the quiet country roadside and asks of Nature the question put in mockery to Jesus by Pilate: "What is truth ?" Jesus could not answer Pilate, for Pilate could not receive truth in his then frame of mind: neither can the universe reply to the man today who asks flippantly and scornfully, with his brain choked with theories, and his compassion withheld from his fellows:, but there is a voice which speaks out of the silence that can and does reply to every candid, fearless questioner, and that voice never errs; it utters infallible truth-not, indeed, the whole truth, for truth is infinite, and man's intellect is ever growing-but all necessary truth; i. e., all such truth or measure of knowledge as can be assimilated and usefully employed, by the recipient in his present stage of development.

Intuitive methods of instruction are inward instead of outward; and we are sure the reason why so little reliance is ordinarily placed on intuition as the key of heaven is that people do not stop to consider the perfect naturalness of the intuitive method of instruction, or trace its analogy in daily experience practically incontestable, and very rarely contested even by the most bewildering teachers of transcendental metaphysics. Whatever our senses are or are not, they are employed by every one of us as practical witnesses to actual phenomena; our conduct is based on their reports. Senses are not vicious, nor is it scientific to say they are utterly unreliable and therefore their evidence, must, be ruled out of court in favor of the testimony furnished by scientific ite reasoning. Human senses are limited inall errors are due to narrow and imperfect observation vation, and it is the province of science to extend the horizon, and widen the view. If The sar senses report truly as far as they actually remain

LIGHT BANNER OF

In Memoriam.

GRONOM D. HENNOK WAS born in Philadelphia, Pa., Dec. 20, 1813, and passed from the mortal confines to spirit freedom

to the persistent choice and sensatificing work of Fahler Henck. The fumeral services of our venerable leader were held in Odd Fellows Hall Aug. Sth. at 2 p.M. The Brotherhood of Dentists presented a floral tribute of rare beauty. "*Gates Ajar*," and the general profusion of flowers from the hosts of friends gave the very atmosphere a foretaste of that realm of joy and gladness where flowers bloom sternally. The address by Mirs. Ada Foyo was grand. Every word seemed fitted for its place, as she reviewed, without over-color, the life and labor of his eighty years. It is considered the finest funeral address over given in Denver. Denver, Col. H. W. SCOVILL.

LIST OF SPIRITUALIST LECTURERS.

We desire our List of Lecturers to be at all times reliable.

Therefore we ask those most interested to inform us of any

changes that from time to time may occur.]-ED. B. OF L.

existence of the sun, and tell us that we re- lieaven, is the key of spiritual discernment,

ceive light and heat from it; but in their sim- and this key we all have, but do not all use. ple, unaided condition, they do not give the average child very much if any information the life history of the world's Peters will not concerning the magnitude of that orb, or its distance from and relation to the planets that encircle it. Human reason steps out beyond the senses, and tells us vastly more than our unaided senses could possibly realize; but intuition outdistances reason, and penetrates into the celestial arcanum which intellect can never penetrate alone.

It is vain and foolish to set up three distinct sets of human faculties-the sensuous, the intellectual and the spiritual-and declare them mutually opposed, when they are only logically distinct. A man of letters or a great naturalist does not refuse to use his five bodily senses because he is a devotee of science, and his reason tells him a great deal more about nature than his senses unaided reveal; neither does a truly intuitive person discard the offices of reason, or refuse instruction obtainable from without, because of his conscious possession of an interior counselor and revealer transcending intellect as intellect transcends sensation. Spirit operates through discrete degrees to final ultimation, and until the value of each degree is recognized and understood there will be no harmony between science and religion in appearance, though the two are never at variance in reality. Spiritual things must be spiritually discerned; it requires something more than physical or mental phenomena to open up the spiritual world to the consciousness of mankind, though every phase of psychic manifestation has a use, and should be welcomed and honored as a means for attaining knowledge. It always seems to us a mystery that Spiritualists do not see more clearly than they do that phenomena are only means to an end, and that no amount of outward proof of some secret agency at work in a circle suffices to convince the doubter of human immortality. It is a great step in advance of materialism when a hard-headed materialist | en hidden in meal gradually, but surely, leavconfesses to the genuineness of mind-reading and mental healing, but the attitude of such men-as many of those now specially engaged in a new investigation of Spiritualism - is enough to show that it is not through external phenomena alone that an all-sufficing demonstration of immortality is to be obtained.

If any reader of avowedly theosophical literature has read "Calling Araminta Back," in The Path, he will see plainly enough that no amount of evidence is enough to dispossess a mind of a dominant idea, when such idea is clung to with stupid and belligerent tenacity. If any people calling themselves Theosophists have astrals and elementaries on or in the dividual lives. The king is the true ego, the brain, and are determined to compel facts to incorruptible higher self, of which-whether substantiate preconceived theories, the investigation of phenomena becomes only a means for compelling by sheer strength of will a ver- the intellectual forces, while the subordinates dict in accordance with pre-judgment. If such are the senses. Man in order loves good for an absurd story is considered theosophical by its own sake supremely; he loves good in his the writer or his publishers, we utterly fail to | neighbor, and finds divinity in each and all; see where the divine wisdom comes in; but he loves himself in, not out of the social body; such are the conceits and vagaries of the in- he practices altruism, and at the same time is tellectually self sufficient that no evidence of a self-culturist; he finds human nature a anything would be permitted by the victims beautiful unity, and life a delightful harmony; of foregone conclusions to prove anything ad- for he rises in aspiration and exalted consciousverse to such conclusions.

Intuitive states of mind are open and receptive to everything which may be presented, and he dwells all sounds blend for him in harmony, it is only the unprejudiced intuitionalist who and from such altitudes alone can a sufficiently stands on rock. This interpretation of the words: "Thou art Peter, and upon this rock I will build my church, and the gates of hades shall not prevail against it," affords a satisfactory elucidation of the problem. The intuitive discernment of truth is the only basis of a sound theology or sociology; and when we allow that we have eyes in our souls as well as in our heads, we shall see how to find heavenly treasures. Perception is immediate and exact; on entering a room we instantly perceive objects without endeavoring to see them or expecting to find them there; when music bursts upon the ear or odors greet our nostrils, our sensations are those of direct recognition. Now to explain the intuitive process of arriv ing at spiritual truth it is only necessary to continue the illustration by way of analogy: spiritual senses, or rather one all-including sense-perception-comes in contact with spiritual realities, and discerns and defines them. while reason is the analyst which takes what perception has discovered and dissects it. Whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven,' is, in our view, a faulty statement of the original idea; and to say that the original Greek justifies' that rendering is to fall far short of proving that it is in accordance with the earliest faith of the Christian Church, as the three oldest MSS. known to be extant date back only to the fourth and fifth centuries respectively. All scholars now allow that at least four of Paul's epistles owe their origin to the work of the first century, and the epistles to the Corinthians in particular give us an insight into the discipline and doctrine of the very early Church; these epistles introduce us to no bishops or other ministers endowed with sacerdotal functions, but they show us prophets, held in high esteem by reason of their keen penetration and singular discernment. "Whatsoever thou bindest on earth is already bound in heaven, and whatsoever thou loosest on earth is already loosed in heaven," would come far nearer to the original concept of releasing and binding than do the words in the accepted versions of 1611 and 1881. To discern motives, to read states of mind, to discover thoughts, to be above the influence of attempts to deceive-these are characteristics of the true prophet; and if in these days the Church. or its successor, is to become a vital power on earth, its ministry must be prophetic rather than priestly. What a shambling piece of inconsistency does duty in the stead of pure religion when those who fill the highest offices in the Church are as destitute of spiritual penetration as the avowed materialist. Atheism in creed is far less dangerous than atheism in life; to be without a formulated belief in God, or to be destitute of an intellectual conception of the Supreme Being, is infinitely less disastrous to morals than to be without spiritual discernment sufficient to discriminate between sincerity and insincerity in daily practice. 'Crime will never be conquered by lash or scaffold. but it will be utterly extirpated when it is found useless to attempt to sin in face of certain discovery and unalterable consequence. Hypocrisy will be utterly useless when masks are known for what they are, and cloaks are seen through as easily as though they were transparent veils of gossamer.

Our study of some few salient features in have been in vain if we carry away the prime thought that when any one is truly great, his greatness is proportionate to the development of his inmost selfhood, and he who is the strongest among many brothron when resting in the power of spirit may be the weakest of the set when he has for a while let go his hold upon that secret source of all genuine supply.

5,

Great questions are daily demanding answers at our hands; mighty problems must be solved, and that speedily. Where is the wis-dom that can meet the needs of the times save in the spiritual ocean of life in which we all move, and to which we can all have conscious access if we will but turn from without to within, and let our deepest self answer the queries of the intellect. "Casar's Column" need not be erected, but it will be if intuition is unheeded, and men are blind enough to let passion rule instead of compelling appetite to serve. Neither a Bellamy uor a Donnelly can foretell what must and will be in the days to come; but inspired and gifted leaders of thought can and do foresee what can be and what certainly will be forthcoming, provided one or another course of action is followed to its inevitable result. We can make the future of this, or any land we may inhabit, long before the year 2000 as bright as Bellamy pictures it, or as lurid as Donnelly paints it. Both these celebrated authors, and many others less widely known, have been led by a power beyond their outward selves to trace causes to effects, and depict the sequence of mental states carried to their ultimatum.

Shall this world become a hell or a heaven? Let each man, woman and child resolve to make it as much the latter as possible; and to do this it is but needful to constantly bear n mind how "great a matter a little fire kindleth," and how the smallest amount of leavens the entire lump.

When the true universal temple of the spirit of truth is built on earth, it will be founde I on the rock of genuine spirituality. Organization is ultimately indispensable, but individuals must be prepared for harmonious, con-

certed action before organic harmony is possible or conceivable; therefore, the immediate work of spiritual revelation is to build noble men and women, and these will be drawn together by the law of attraction for associative effort immediately the hour strikes for outward union in the visible kingdom. The kingdom of heaven must be established first in inwe realize it as yet or not-we are all alike partakers; the officers of superior grade are ness so far above the babel strife of the lower world, that in the calm upper regions where wide view be taken of the universe to make possible a discovery and enunciation of the law of life in its relation to all practical issues.

THE SONG THAT SILAS SUNG

Neighbor Silas sung a song Every day his whole life iong, Sung it gladly 'neath the cloud That hung o'er him like a shroud, Or when sunbeams with their play Gleamed and glorified his way, Like a shower of joy outflung Was the song that Silas sung: Let the howlers how! as the song that Silas sung: Let the howlers howl, And the scowlers scowl, And the growlers growl, And the gruff gang go it; But behind the night There's a plenty of light, And everything is all right And I know it!

Banner Correspondence.

Texas.

MEXIA .- E. N. Swinburno writes: "In the year 1845, on the prairies of Illinois, I parted company with a very dear friend and his fam-ily; he was then on his way to the wilds of Oregon. After many months of arduous travel and adventure, the little flock reached the distant shores of the far off. Pacific. In that family group was a beardless boy; that lad that was, is now the aged author of the 'Onward Wave,' Mr. William Phillips, whose story bear-ing that title has just been concluded in THE BANNER. I had lost all trace of my dear old friends, though my wife and self talked 'fre-quently of them.' A few months ago the name of William Phillips appeared in THE BANNER as a correspondent from Oregon; the name quickened my pulse; it was just possible the writer might be one of that family from which we parted so long ago. In a short time the name appeared again, and this time some very si nificant dats accompanied it that strongly pointed to the probability that the writer was a fargment of the friendly group I had known in Illinois forty-six years ago. I lost no time in writing to your correspond-ent, asking him if he was a son of Hiram and Polly' Phillips. I received an affirmative an-swer in a twelve-page letter, and then the half was not told. Hiram Phillips was one of na-ture's noblamen. The weakest part of his character was his religion—he believed in pre-destinatioh; but from spirit spheres he has since corriected his mistake, and in glowing language tells his children of the wonders that he has seen and of the glories that await them. Mrs. Phillips was superior in mentality—a woman of high resolve, with a large affection for her children. I little thought when in the midst of that family that I was surrounded by so many little mediums, but such was ihe fact, as I learned from friend William—their devel-opment waiting only on the lapse of time and the compassing of necessary conditions for the work. year 1845, on the prairies of Illinois, I parted company with a very dear friend and his fam-

work. I have been much interested in William's story from the first to the last. The home of his hero was my 'stamping-ground' fifty years ago; and where I now live was once the forag-ing ground of the Comanches. In reading William's description of Indian life, I cannot but think how much better was their condi-tion without the Christian religion, and how much the race has suffered by the efforts of some neople to introduce an artificial system some people to introduce an artificial system of goodness among them. Their doom is scaled I Our civilization and our religion have done it. How fortunate for the Indians that immortal-ity is a reality."

Tennessee.

CHATTANOOGA.-Acorrespondent writes: 'I am gratified in being able to inform you that the camp meeting on Lookout Mountain this summer proved to be a greater success than its most sanguine friends anticipated, great as their expectations were. Here in Chattanooga Spiritualism has be-come a subject of serious and earnest discus-

sion among our most intelligent classes. Many are rejoicing to find their spiritual gifts devel-oping; and in a large number of families evi-dences of the nearness of their departed friends, hitherto supposed to be far away, are precision of within the scalapion of pulpation. received within the seclusion of private cir-cles, that are indisputable, and consequently convincing of the truth of our grand and glori-

The newspapers here, as in other places, are beginning to learn that it is not for their best interests to ignore the subject, and allude to it interests to ignore the subject, and allude to it more respectfully than in years past. The News of this city opens its columns freely. It gave very fair camp-meeting reports, and re-cently published a communication nearly a column in length, written by a newly-devel-oped medium, under control of her guides and wholly unconscious, while writing, of its pur-port."

Iowa.

HAMBURG. - F. W. Toedt writes: "Edgar W. Emerson will hold a series of meetings at the Opera Hall in Hamburg at an early date in September. He is one of our best platform test mediums, and this will be a rare oppor-tunity to meet him. Those who desire to take advantage of it can address me for dates and particulars."

Maine.

CORINNA .- A correspondent writes: "Mr. Frank T. Ripley lectured to excellent acceptance before large audiences at this place Sunday, Aug. 23d; he also gave platform tests which were regarded as marvelous—many on this oc casion hearing of Spiritualism for the first time

ing contents are "The Dragon of Mythology, Legend and Art," three illustrations; "The English Behnol of And Art," inter illustrations: "The Fight and Art, Miniature Art," six illustrations: "The Potteries of Aller Vale," six, and "Lucas D'flere, Painter and Poet of Ghent (b. 1834), nine. New York Cassell Pub. Co. Co,

GROHOW D. HENCK'WAS born in Philadelphia, Pa., Doc. 2d, 1813, and passed front the mortal confines to spiris freedom and life Aug. 8th, 1891, at Denver, Col. A very brief, almost phinless likess would have been the record the which bound to carth a ripenod spirit. A few months incre and "four-core years" would have been the record upon the veleran's breakplate. Early in life the became a fearless sceker for the truth, and anowed a mind willing and capable to grapple with pro-gressive thought. His course of study at Clinicon Institute fided to a broader scope of mental power, and following the leading of a stanch but gentin nature, he became a dauntiess advocate of his convictions of right as the varied questions of reform have arisen along the years. This char-acteristic threw Dr. Henck into the acquaintance of all the prominent leaders of liberal invovements, and to the very list he was foromest in every effort to lift the race. At an early year life has been spent in the city of his birth. By his efforts the Kirst Bociely of Spiritualists was started in the 'life has been spent in the city of his birth. By his efforts the Kirst Bociely of Spiritualists was started in the other to Denver, and entering at once upon the same work here, it can asfely be said that the hold which spiritualism has upon the people of this city is largely due to the persistent efforts and self-sacrificing work of Father Hock. The function services of our venerable leader were held in the charter of the sum of the relievent were held in charter of the sum of the people of this city is largely due to the persistent efforts and self-sacrificing work of Father Hock. ST. NICHOLAS .- "Goldenrod" is the subject of trontispiece and opening poem, both meritorious. Mr. O. F. Lummins commences a series of "Tee Wahn Folk Lore" stories of the Pueblo Indians, the second in point of numbers of the native races extant in this country. The writer gives a brief account of this ancient people, their quaint homes, unwritten but unalterable laws, their customs, etc., and two of their fairy tales told by them to enforce some truth of their religion, which partakes largely of the spiritual. Victor Mapes contributes a tright story of boy-lifei "How the Great Plan Worked"; one of adventure is given by Sarah J. Prichard, entitled, "Two Lads of Block Island," and Kate M. Cleary describes the wanderings of a wee bit of a girl "Lost in a Cornfield." A daughter of Gen, Sherman in a narrative of child experience explains how "The Isle of Skye" received its name. Several fine poems are given and a number of musical "Jingles." "Jack-in-the-Pulpit" displays his wit and wisdom, and a profusion of handsome pictures enrich the entire contents. New York: The Century Co.

WIDE AWAKE .- "The Prince Imperial," son of Louis Napoleon and Eugénie, is the subject of an in teresting sketch by Mrs. Orpen, detailing the events of his life, illustrated with several portraits, including one taken shortly before his departure for Zululand and a picture of his monument in St. George's Chapel Windsor. A much-needed lesson and an example worthy of following are given in an attractively writ-ten story by Mrs. Langley-"'All Because a Bluebird Sang." As a fanciful, fairy story, seasoned with sufficient of the improbable to make it mentally appetizing, "A Tale of the Black Forest," by Sally Thorndike, will fascinate every one. Margaret Sidney's "Peppers" continue to interest, and several short complete stories form excellent reading for the thousands of young folks who give this monthly glad welcome a dozen times a year. Boston: D. Lothrop Co. THE HOUSEHOLD contains a good supply of entertaining, and helpful stories by Mrs. Denison and oth-ers. The departments of "Miscellaneous Helps," "Home Gardening," "Nursery," "The Mother's Chair," "Sewing Room," "Pleasure Work," "Home Furnishing," "The Kitchen," etc., are entertainingly Alled with instructive articles. Boston: 50 Bromfield street.

Independent Slate-Writing.

Mr. I. P. Pratt of Brockton, Mass., called at our office recently, and exhibited two slates, which were filled with the fruits of a medial experiment-Dr. D. J. Stansbury being the instrument in the case. Desirous of testing the powers of Dr. Stansbury-reports concerning which he had frequently read in THE BANNER, for which paper he is a veteran subscriber -Mr. Pratt procured the pair of slates just mentioned, and securely fastened them together by means of twelve screws, forced through the frames-the heads being protected from interference through the process of "counter-sinking," the spaces over them being filled with wax, in the midst of and across which Mr. Pratt arranged a very fine thread, as an additional "test condition."

These slates were secured at his (P.'s) home in Brockton-an hour being devoted by him to the process. Inside he sent several names of spirit-friends, and enclosed a small piece of slate pencil. He then forwarded the pair by express to Dr. Stansbury, who was located at the time at Onset Bay, where he was giving highly-successful evidence of the reliability of his development.

In due time these slates were returned to Mr. Pratt, and were by him opened in presence of some half-adozen witnesses in his own house-all having first ex-amined the fastenings, and thoroughly satisfied themselves that the slates had not been opened in any manner since they left Brockton. The process of opening these closely secured tablets by Mr. Pratt consumed a half hour's time (and then only a portion of the wax was removed), when it was found that the first message came from spirit Joseph Pratt, who was a brother of our informant, whom he had never seen since he was quite. young-said brother having removed to Pennsylvania when he was twelve years

The second was from a young brother, Henry, who passed to spirit-life at thirteen years of age. The third was given by his brother's wife, Catherine Stain Pratt (signed in full).

The fourth point of interest took the form of a pic ture, executed in colors-yellow, red, green, slate pencil, and a certain approach to a fluffy white material entering into the limning-of a young lady Mr. Pratt had known well in his early days-he recognizing

the likeness as being such.

 (We desire our List of Lecturers to be at all times reliable. Therefore we ask those most inferensed to inform us of any changes that from time to time hay occur.) - ED. B. OF L.
 MRS. N. K. ANDROS, Delion, Wis.
 MRS. N. K. ANDROS, Delion, Wis.
 MRS. N. K. ANDROS, Delion, Wis.
 MRS. M. C. ALLERE, Barton Landing, V.
 W. H. ANDREWS, M. D., Cedar Falls, Ia.
 C. FANNIER ALLY, S. KORON, Deliver, J. D., Mass.
 MALEM, M. ACHET, T. Y. H. Burt 750, Oreset, J. Junn. Mass.
 MRS. R. H. BURTTEN, Checkhan Mill, Manchester, Eng.
 BISHOP A. BEALS, 66 State street, Albany, N.Y.
 ADDRIE J. BLALOU, 1021 Mark/Strinet, Ean Francisco, Cal.²
 ADDRIE J. BLALOU, 1021 Mark/Strinet, Ean Francisco, Cal.²
 MRS. E. H. BURTTEN, Checkhan Mill, Manchester, Eng.
 BISHOP A. BEALS, 66 State street, Albany, N.Y.
 ADDRIE J. BALLOU, 1021 Wark/Strinet, Ean Francisco, Cal.²
 MILS, A. BYRNES, Berkeller etreet, Beston, Mass.⁴
 MRS. B. A. BYRNES, Berkeller etreet, Boston, Mass.⁴
 MRS. B. A. BULLERY, Battle Creek, Mich.⁴
 MRS. B. BANNE, OF J. Taverso City, Mich.
 MRS. B. BUNDOR, JD ST M. Childene, N. J.
 MRS. H. BUNDOR, JD ST M. Childene, N. J.
 MRS. H. BUNDOR, MARK, Granville, N. J.
 MRS. M. MORAE, BARK, Granville, N. J.
 MRS. M. KORRE, ANNER OF J. Colm., J. States, Cal. Mass.
 MRS. M. KARE, ANNER OF J. Colm., J. Boston, Mass.⁵
 MRS. M. CARER, ANNER OF J. Colm., J. Boston, Mass.
 MRS. MARETT, F. CHOSS, Bradford, Mass.⁶
 MRS. MARETT, F. CHOSS, Bradford, Mass.⁶
 MRS. MARETT, H. Shatteret, J. Baston, Mass.⁶
 MRS. MARETT, H. Shatteret, J. Baston, Mass.⁶
 MRS. MARETT, H. Shatteret, J. Baston, Mass.⁶
 MRS. MARETT, H. Shatteret, Colm. Mass.⁶
 MRS 154.

The only key to the kingdom of heaven within, which will unlock the door of that inner sanctuary, and bring forth the concealed for children teething. It soothes the child, softens the treasure that 10, may glorify the outward state, gums, allays all pain, cures wind colic, and is the best forming a new earth corresponding to a new remedy for Diarneea. Twenty five cents a bottle. In riety of embryotic character depicted. Of the remain- dyne Liniment to rub the heroes? Impossible. treasure that it may glorify the outward state, sums, allays all pain, oures wind colle, and is the best pera appraise for the second state

Like the battle drum to me Like the battle drum to me Was the song of victory, Like the bugle's cheering strain 'Mid the wounded and the slain, Like the bugle's cheering strain the battle-plain of life-Far and free the echoes rung of the song that Silas sung: Let the howlers howi, And the scowlers growi, And the growf gang go it; But behind the night There's a plenty of light, And everything is all right And the wow it!

Silas's soul has taken flight, Passed in music through the night, Through the shadow chili and gray, And gone singing on its way; But the quaint song that was his Cheers the saddened silences; Still glad triumph notes are flung From the song that Silas sung: Let the howlers howl, Let the howlers howl, And the scowlers scowl, And the growlers growl, And the gruff gang go it; But behind the night There's a plenty of light And everything is all right And thow it! -S. W. Foss, in Yankee Blade.

Spirits in the Sandwich Islands.

Dr. George Howard of Boston called at this office the past week and expressed his desire to bear wit ness to the verity of the message printed in THE BANNER for Aug. 15th, from Spirit Rev. DB. DAMON. Dr. Howard informed us that he knew "Father Da mon" (as he was called) very well; he (D.) had preached in Honolulu some forty years-being one of the early missionaries to the Sandwich Islands; he had a little church in Honolulu, on King street, where he officiated, and was also much interested in the 'Sailors' Home" there: both these institutions were located near where Dr. H. was in business, so that he saw Dr. Damou almost every day for a long period. Dr. Howard added the information-based upon his own personal experiences among them-that the native population of those islands are all (or mainly all) natural clairvoyants. They repeatedly gave evidence to him of their power to behold excarnated spirits, and to accomplish the results usually attendant on "clearseeing" when met with among the whites.

Their system of thought regarding human life and its outcome recognized three unseen orders of intelligence: "A-ko a Ma-lu-na" (up), the Good Spirit, A-ko-a Ma-lel-lo" (down), the Evil Spirit, and A-ko-a Ma-lo-ku" (within), the interior or indwelling spirit of man.

Dr. Howard also said that a number of instances of physical phenomena occurred among these people during his stay, which proved that an unseen ag intelligent in certain directions-could express itself among them, much after-the usual fashion of such manifestations in the presence of mediums in Europe and America. 1. 15 2.

For Over Fifty Years.

MRS. WINSLOW'S SOOTHING SYRUP has been used

in public."

September Magazines.

THE ATLANTIC MONTHLY for September surpasses itself in wealth of valuable sketches, interesting tales. good poems, etc., etc., Rudyard Kipling contributes one of his brief, quaint and powerful stories, entitled: "The Disturber of Traffic," in which he treats of a matter outside the beaten track of his labors hereto fore; T. W. Higginson's poem, "Rablah's Defense," is full of fire; "Speech as a Barrier Between Man and Beast," by E. P. Evans, should be read by all who have any practical interest in the animal creation; Lillie B. Chace Wyman contributes "An Innocent Life"; "The Lady of Fort St. John " (by Mary Hartwell Catherwood) and "The House of Martha" (by Frank R. Stockton) are profitably and entertainingly continued; Octave Thanet has another of those charming sketches of every-day Southern experience ("Town Life in Arkansas,") which have done so much to "lighten up" the pages of The Atlantia in the past; Prof. John Fiske (of Harvard) has a specially strong paper on "Europe and Cathay"; Lafcadlo Hearn, in a paper entitled "At the Market of the Dead," gives much information as to the "Japanese Feast of Lanterns," etc.; the sketch of Lawrence Oliphant, under title: "A Modern Mystic," will be found of interest; other papers not here mentioned. together with the usual reviews, etc., make up a fine number. Houghton, Mifflin & Co., publishers, Boston, THE ABENA.-The leading paper has for its theme, The New Heresles," and is contributed by Rev. George C. Lorimer, of whom a portrait is given. In it this distinguished Baptist clergyman shows that he 'is opposed to the withered hand of the dead past paralyzing the growth of the brains of to-day." In Harvest and Laborers in the Psychical Field," Mr. F. W. H. Myers gives interesting facts, and shows that slowly but surely, and, may be, a trifle reluctantly, the psychic researchers are, admitting the existence of truths that the "common people," so called, saw and proclaimed as realities many years ago. Mr. B. O. Flower, in "Fashlon's Slaves," treats upon the follies and inconsistencies in the attire of women during the past third of a century, and recom mends a reform-what has been and is, and what he hopes may be, being graphically set forth in letter press and thirty engravings. Rabbi Schindler writes trongly and interestingly upon "Inter Migration." Kuma Oishi, A. M., of whom a portrait is given, a representative of an eminent family in Japan, gives his views of the "Extrinsic Significance of Coustitutional Government in Japan." In the supplementary department, "Books of the Day," a commendatory review is given of Mrs. Miner's republication in a volume from the BANNER OF LIGHT of "Bars and Thresholds." Boston: Arena Publishing Co.

THE MAGAZINE OF ART .- A delicacy of touch and daintiness of detail are prominent in the frontispiece an etching by Champolion of a painting by Mr. A. A Anderson, an American artist, "The Morning After the Ball." A paper by Percy Fitzgerald, descriptive of " Longleat," the residence of the Marquis of Bath. is illustrated with views of the exterior and interior of one of the most gorgeous country-seats in England. A second paper on "The Maddocks Collection" is ac-companied by engraved reproductions, all of which are excellent, but the most noteworthy, "Leaving

a protner-in-law of Mr. Pratt, Roswell O. Watkins of Boston, who referred in it to the last conversation had by himself and Mr. P. before his (W.'s) decease.

A fifth mee

nized at sight by Mr. Cobb's daughter as a fac simile of that of her father. Mr. Pratt expressed himself as in the highest de-

gree satisfied with the result of his experiment, and ready to bear witness-against all comers whatsoever-to his faith in the verity of Dr. Stansbury's gifts.

"Wonders Never Cease!"

Exclaims a writer in the Daily Gazette of Auburn, Me., by way of introducing an account of what has set people of that place all agog, being certain feats performed by a Mr. Oscar F. Whitman, but which we find to be one of the earliest of the many phenomena of Modern Sniritualism.

A short time since a number of the prominent citizens of Auburn met at the residence of Mr. Whitman. After a brief conversation, the party witnessed an exhibition of Mr. W.'s peculiar power. Says The Gazette :

zette: "Beating himself at the head of a large table, in the middle of the room, Mr. Whitman held his hands out at an angle of about forty-five degrees. In a short time a convulsive expression seemed to creep over his lace, and placing his finger-tips on the table he raised it up, and held it in the air as if it were nothing but a sheet of paper. The reporter, with Mr. Whit-man's consent, then took a seat at the opposite end of the table and tried to hold it, but the magic finger-tips were too much, and he was pulled over, chiair and all."

The Gazette says " Mr. Whitman does not claim to be a Spiritualist or an Electrician." Possibly ; but he isa spirit-medium, nevertheless. Nothing can be better evidence of this than what is stated in the paragraph we have quoted, and much else of a similar kind The Gazette gives respecting his modes of practice and the effects upon his organism of the exercise of what the writer terms a "subtle power stored in Mr. Whitman's shoulders."

Had not the clergy, the press and other molders of popular opinion done all they could the past forty, years to discountenance. Investigation by the general public of the facts of Modern Spiritualism and to discredit its truths; The Gazette would not have had occasion, as it does in this instance, to allude to one possessing spiritual gifts as " a man who is possessed of a magnetic or some kind of wonderful power which is truly miraculous." . For this "power" is nothing more nor less than mediumship, and so far from being wonderful" in the sense that it is uncommon or miraculous" it is, simply, one of the earliest forms, f mediumship.

It is gratifying to learn that Mr. Whitman is inclined to utilize his gifts for the benefit of his fellowmen. After remarking that this "power" was noticed in him when he was a small boy, The Gazette 8878:

Occasionally through life Mr. Whitman has imbroved the use of his strange power in relieving some of his immediate friends' from severe attacks of rheu-matism and various complaints. This news soon spread, and a few months ago many sick people began to call on him for assistance. Mr. Whitman has proved so successful that his patients are daily in-creasing, and he expects soon to give up slop work altogether." dine. 41101991

* Will also attend funerals.

- 11

Oregon Camp Meeting, The Annual Camp Meeting of the Oregon State Spiritual society will be hold at New Era, Clackamas County, Ore, beginning Sept 4th 1891, and continuing ten days. Good Speakers and mediums will be present; One and one third fare on all the Southern Facillo Ballroad lines in Oregon. Hotel accommodations for those not wishing to camp. All are invited to attend. Baut Portland, Ore., July 17th, 1891.

_

10.

٠,

SEPTEMBER 5, 1891.

For the Banner of Light.

INVOCATION. Echoes from a fairer shore Come to me still more and more. Sweetly sound within my ear Thoughts my soul delights to hear.

Shut the ruder clamor out, Leave no room for idle doubt: Cleanse the storeroom of my mind, Fill it with your noble kind.

Hold my wayward bent in check: With more grace my being deck ; Let me yield within my home Gentle service sweetly done.

Let me feel the joy within, Born of every conquered sin; Teach me how to rise above All that does not breathe of love.

May I be to friends around As a jewel they have found-Flashing back into their gaze Strength and hope for hidden ways.

Let them feel when I am dead That my life by God was led; And that souls to heaven let Are as jewels fair reset. D. M.

The Camps.

Temple Heights, Northport, Me. To the Editor of the Banner of Light:

The Ninth Annual Camp-Meeting on these beautiful grounds began Sunday, Aug. 9th.. It was a lovely morning; Nature had robed herself in her most invit ing garb, and seemed to smile upon this hand of earnest workers, striving to advance the cause of Spiritualism.

Many improvements have been made since last season. The number of cottages has been increased; a neat, cosy and comfortable covered Auditorium has been built, accommodating some six hundred: various other improvements have been made, and the Society is in a better condition than ever before.

is in a better condition than ever before. The rostrum was decorated with everyreens, very prettily arranged. Over the desk and at the rear was displayed the motio "The Future is Ours." At 10:30 A. M. a large audience assembled in the Au-ditorium, and in the absence of the President, Mr. G. H. Rich of Bangor called the meeting to order, and of ficiated as Chairman. The meeting was of a social character; remarks were made by Dr. Benj. Colson and many others. Dr. C. A. Ware, President of Verona Park, was present with a party from Verona, and made some interesting remarks. At 2:30 P. M. Mrs. N. J. Willis of Cambridgeport, Mass., gave an excellent dis-course upon "The Utility of Spiritualism." Large audiences were present at these meetings, larger than at the opening meetings of last year, which shows plainly that the meetings on these grounds are gaining year by year.

audiences were present at these meetings, larger than at the opening meetings of last year, which shows plainly that the meetings on these grounds are gaining year by year. Monday, Aug. 10th.—At 10:30 social meeting, pre-sided over by Mr. G. H. Rich. At 2:30 P. M. Mrs. Ab-ble Morse of Bearsmont lectured upon "Spiritualism," Dr. Benj. Colson of Belfast presiding. Tuesday, Aug. 11th.—Social meeting at 10:30 A. M., opened by the President, Mr. H. C. Berry of Portland, who arrived the preceding evening. Remarks were made by Mrs. Morse, Dr. Colson, Mr. Glidden and oth-ers. At 2:30 P. M. lecture by Mrs. N. J. Willis, whose subject was "Re-incarnation," received from the au-dience. Her control treated it in an able and exhaust-ive manner, and to the entire satisfaction of the people. The lecture was followed by Mrs. E. I. Hurd of Lynn, Mass., who gave many tests, which were recognized by parties in the audience. "*Vednesday, Aug.* 12th.—Social meeting at 9 A. M., opened by H. B. Maynard of Bangor. Addressed by Mrs. A. E. Clark of Belfast and others. At 10:30 A. M. lecture by Mrs. Able Morse. At 2:30 P. M. lecture by Mrs. A. E. Clark of Belfast and others. At 10:30 A. M. lecture by Mrs. Able Morse. Hurd. "*Thursday, Aug.* 13th.—At 10:30 A. M. Mrs. Willis gave the closing lecture of her engagement. Her sub-lect, given by a genteman in the audience, was "The Sabbath: When and by Whom Established." It was one of much interest, and held the close attention of her hearers to the close. A vote of thanks was given Mrs. Willis for the able and instructive lectures which had been given through her mediumslip dur-ing her engagement. At 2:30 P. M. Mrs. Juilette Yeaw of Leominster, Mass., occupied the platform. Mrs. Yeaw has been with us at all our meetings the past four or five seasons, and is known and beloved by sil. She received this season avarm and hearty welcome to our camp. The subject of the discourse was, "The Thought of God in Human Life, as Re-vealed in Spiritualism." In treating this broad and far reaching sub Buildene, Her control treated in an able and exhants' framamer, and to liven it is an able of the archants' framamer, and to liven it is an able and exhants' framamer, and to liven it is an able of the archants' framamer, and to liven it is an able of the archants' framamer, and to liven it is an able of the archants' framamer, and to liven it is an able of the appendix of the appen

Notes. At the annual meeting the following officers were elected for the ensuing year: President, G. H. Rich. Bangor; Sceretary, F. O. Gould, Upper Stillwater; Treasurer, J. P. Stearns, So. Lagrange. Directors-C. S. Marsh, Newport; A. H. Pulsifer, Brooklyo, N. Y.; Lewis Robinson, Bangor; J. P. Stearns, So. Lagrange; Mrs. F. O. Gould, Upper Stillwater; Mrs. Sarah Dur-ham, Belfast; Mrs. R. W. Woodman, Westbrook. A vote of thanks was given to the retiring Presi-dent, Mr. H. C. Berry, for his services during the past two years.

dent, Mr. H. C. Berry, for his services during the past two years. At a meeting of the Directors the following commit-tees were appointed: On Speakers—G. H. Rich, Mrs. R. W. Woodman. On Grounds—Lewis Robinson. On Transportation—G. H. Rich, J. P. Stearns. It was voted to commence the meetings next season Aug. 12th, closing Aug. 21st. Mr. J. Frank Baxter has been engaged for the last five days of the meeting. The Ladies' Ald elected the following officers: Pres-ident, Mrs. A. E. Clark, Belfast; Vice-Presidents, Miss A. A. Hicks, Belfast; Mrs. M. M. Plummer, Dexter; Mrs. F. O. Gould, Upper Stillwater; Corresponding Secretary, Mrs. H. nurham, Belfast; Recording Secretary, Mrs. Horatio Means, do.; Treasurer, Mrs. J. L. Benson, do. The Fair, held under the auspices of the Ladies' Aid this season, was very successful, and netted afine sum

this season, was very successful, and netted a fine sum to the Society. Yours for truth, H. C. BERRY. Portland, Me., Aug. 25th, 1891.

Verona Park, Me.

To the Editor of the Banner of Light:

Tuesday, Aug. 18th.-Much to our regret, Mr. Dean was obliged to leave us. His words of earnest, helpful counsel have ensured a successful opening, and his influence has not departed, but will continue with us to the end.

Wednesday, Aug. 19th.-Mrs. Matilda H. Cushing read a paper entitled "Heresy and Heretics," tracing

BANNER, OF LIGHT.

Issue as iteligion, the only Exponent of a Natural Weight of the second system, At social meeting, and the social meeting of the second system of the sec

villon ended a busy and happy day. Saturday afternoon, Aug. 22d, a farge audience list-ened to Judge A. H. Dailey of Brooklyn, N. Y., on "Law Touching Mediumship, or Spiritualism in Rela-tion to Legislation," which was a logical and forceful exposition of the manner in which this latest revela-tion is regarded by law makers. He dwelt upon the effort made to prevent spiritual healers from practic-ing their vocation, and the technical change of the term magnetic influence to "hypnotism," on the part of those who ignored such agency in the past. The Judge holds his audience closely to the subject-mat-ter, and his words are weighty with material for reflec-tion.

or mose who ignored such agency in the past. The Judge holds his audience closely to the subject-mat-ter, and his words are weighty with material for reflec-tion. Sunday, Aug. 23d.—A large mass of people, many of them coming in carriages, others by steamer, together with those in the overflowing hotel and camp, assem-bled to hear Mr. R. H. Kneeshaw of Saratoga Spa on the subject of Spiritualism. As your correspondent was not on the grounds, no report of his lecture is at hand. After the close Dr. W. B. Mills gave tests in the usual satisfactory manner. In the afternoon the crowd adjourned from the grove to the Pavilion, and listened to an eloquent and instructive discourse by Judge Dalley upon "Medl-umship." Without mediumship, the speaker said, we should have neither Spiritualism nor religion. He had prefaced his discourse with Bible readings from Acts, showing how, with the apostles, tongues of flame descended upon their heads, and they were in spired to speak in diverse languages, to prophesy and heal the sick. Just as in the present day, so in the past. Even in the time when Jesus began his career mediumship took various forms and phases. The Bible is full of it, and mediumship still continues. Without it, whatever might be inferred by analogy through the study of nature and scientific haws, we should have no indubitable *proof* of a future life. All we know of that comes through mediumship and the need of moral and ethical environments. At the close Dr. W. B. Mills gave a large number of sat-isfactory tests and descriptions. In the evening Dr. Henry Blade gave a lecture, a continuation of his experiences in South America. In spite of the rahn a poody audience gathered to learn of the steadfast pluck and the dangers through which this wonderful man has passed. He was then en-tranced, and spoke in other languages, thus illustrat-ing Judge Dailey's lecture concerning spiritual gifts. Thus ends the third week of camp-life at the Park, which closes on the 6th of September. The lectures heen areused, and

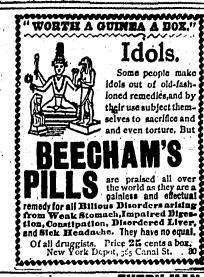
ization. SECRETARY.

Lake Pleasant, Mass.

"W." writes: "The Ladies' Improvement Society recently held a very enjoyable sociable at Mrs. Col-

burn's beautiful summer residence. Addresses were listened to from Hon, A. H. Dalley, Mrs. M. H.

burn's beautiful summer residence. Addresses were listened to from Hon. A. H. Dalley, Mrs. M. H. Fletcher, Mrs. Dowd, Mrs. Cunningham, Mrs. Lin-coln, Mrs. Chase, Jennie Rhud. Some fine music was contributed by Mr. and Mrs. Hayes, Mrs. Hattle Mason. Mrs. Smith gave a fine rendition of 'The Jiners.' and the Secretary of the Society. Mrs. Ward, was equally good in her presentation of 'Margery Gray.' Miss Ida Burnham also pleased the large company with a well-read selection. A collation was served and a vote of thanks tendered the hostess of the evening for her hospitality. The cottage and sur-rounding grounds were brilliantly illuminated with Japanese lanterns and colored fires throughout the evening. The annual convocation of the members of the I. O. Red.Men was also held on a recent evening, the company gathered at Mr. Willard's Wigwam, which was tastelully decorated for the occasion. Among the 'Injins' and their friends present were Mrs. Albe, Mrs. Barnes, Mr. Pasco, Mrs. Archer, Mrs. Hickie, Mrs. Barnes, Mr. Pasco, Mrs. Archer, Mrs. Hickie, Mrs. Barnes, Mr. Buillard, Mrs. M. Quitty and daughter, Miss Ball and Miss Olive Reynolds— the 'red paint' for this annual pow-wow—and the colla-tion served at this particular occasion under her di-rection was 'corn au venison,' particularly palatable and acceptable after the varied exercises of the even-ing.





It will electrify and illu-minate the mind, restore lost harmony and lost vitality, and invigorate you wonderfully—in a word, the Electric Coronet will strengthen the weak, invigorate the young, and rejuvenate the aged and infirm.

FREE TOO

Mention this paper and send us six cents postage and we will send you FREE, a sample of the Elec-tric Coronet with pamphlets, giving valuable information.

Addross, THE CROWN ELECTRIC CO.

127 La Salle Street, CHICAGO, ILL Aug. 1

Special Inducement for Purchasers.

ALL purchasers of C. P. Longley's book of beautiful senges, A "Leboes from an Angel's Lyre," will receive as a premium one copy of the same author's songs with sheet music, bearing lithographic title-page, with por-traits of Mr. and Mrs. Longley. Also a copy of grand temperance song and music entitled "Grand Jubilee, or Marching Away." Purchasers may select the premium they desire from the list of songs in our advertising col-umns. Frice of book postpaid, \$1.2. For sale by COLBY & BICH.

THE CARRIER DOVE. A Monthly Journal, devoted to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER. Fublishers. Terms: 52.50 peryear; single copies, 23 cents. Address all communications to THE CAR-RIER DOVE, 121 Eighth street, San Francisco, Cal.

SpHINX. Anti-Materialistische Monatsschrift für die wissenschaftliche Untersuchung der "mys-tischen" und "magischen" Thatsschen, mit Belträgen von Carl du Prel, Alf. Russ. Wallace, der Professoren Barrett und Coues, mehrere Brahminen u. s. w., herausgegeben von Dr. Hübbe-Schleiden. Subscription: §1.75 for six months, §3.50 Address COLBY & RICH, 9 Bosworth street, Boston, Mass

A LCYONE is a Journal devoted to the spread of the Phenomena and Philosophy of Spiritualism, without theological controversy. Sent two months to any person who will enclose 16 cents in stamps with his order. STAR PUBLISHING CO., 53 Sherman street, Springfield, Mass. H.A. Budington, Editor. Subscription, 81.00 a year. THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cincinnati, O., every Bat-urday, at g2.00 per year, in advance. Advertising Rates are reasonable, and will be furnished on application. Bpecimen copies FREE to any part of the world. THE WAY PUB-LISHING GO., Cincinnati, O.

THE SOWER. A Monthly Magazine, the Mediums' True Friend. Devoted to the interest of Mediumship, Spiritualism, Liberalism and Nationalism. S1.00 per annun. Address BLISS & BUROSE. 232% Fifth street, Detroit. Mich.

THE BOSTON INVESTIGATOR, the oldest T reform journal in publication! Price, 83.00 a year, 81.50 for six months, 8 cents per single copy. Address J. P. MEN-DUM, Investigator Office, Paine Memorial, Boston, Mass.

Works of Mrs. Maria M. King

THE PRINCIPLES OF NATURE. In three olumes. 8vo. 81.50 cach: postage free. The three volumes o one address, \$4.00.

volumes, 8vo. 81.50 cach: postage arec. An emice and to one address, 84.00.
REAL LIFE IN THE SPIRIT-LAND, Being Life Experiences, Scenes, Incidents and Conditions, Illus-trative of Spirit-Life, and the Principles of the Spiritual Philosophy. 12mo, pp. 209. Cloth, 75 cents; postage 8 cents. Philosophy, 12mo, pp. 209. Cloth, 75 cents; postage 8 cents. SOCIAL EVILO; THEIR CAUSES AND CUBE, 8vo, pp. 55. Faper, 25 cents; postage free. THE SPIRITUAL PHILONOPHY vs. DI-ABOLISM. 8vo, pp. 40. Paper, 25 cents; postage free. WHAT IS SPIRITUAL LISM(AND SHALL, SPIRITUALISTS HAVE A CREED / 8vo, pp. 40. Paper, 25 cents; postage free. THE BROTHERHOOD OF MAN, AND WHAT FOLLOWS FROM IT. 8vo pp. 41 Paper, 25 cents; postage free.

28 cents; postage free. GOD THE FATHER, AND MAN THE IM-AGE OF GOD. 8vo, pp. 47. Paper 25 cents; postage free.

MEDIUMSHIP - EXPERIENCES OF THE AUTHOR. pp. 47. Paper, 10 cents. The last six to one address, **31.00**. Bound in one volume, cloth. **31.25**, postage free.

RICH.

BANNER OF LIGHT: THE OLDEST SOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy. ISSUED WEEKLY

8

At 9 Bosworth Street (formerly Montgomery Place), Corner Province Street, Boston, Mass. COLBY & RICH.

Publishers and Proprietors. ISAAO B. BIOH.....BURINESS MANAGER, LUTHER COLDY.......EDITOR, JOHN W. DAT.......ASISTANT EDITOR, Aided by a large corps of able writers.

THE BANNEB is a first-class Family Newspaper of MIGHT PAGES-containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING-emilteding

A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS-Spiritual, Philosophical and Scien-EDITORIAL DEPARTMENT, which treats upon spiritual

and socilar ovents, BPIRIT-MESSAGE DEPARTMENT, REPORTS OF SPIRITUAL PHENOMENA, and CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

SPECIAL NOTICE.

EP The Banner will be sent to New Trial Sub-scribers for Three Months upon the receipt of 50 Cents. The

In remitting by mail, a Post-Office Money Order on Bos-ton, or a Dratt on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & BIOH, is preferable to Bank Notes. Our pairons can remit the frac-tional past of a dollar in postage stamps—ones and twos pro-ferred

ferred. ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time. Subscriptions discontinued at the expiration of the time

being the set office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as future address.

COLBY & RICH

Publish and keep for sale at Wholesale and Retail a com plete assortment of

Spiritual, Progressive, Reformatory, and Miscellaneous Books, as per Cata-logue, which Catalogue will be sent to any address free.

Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their ro-pective journals, and call attention to it editorially, will be nitiled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this a mai office.

AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are pub-

Spiritual and Reformatory works which are pub-lished and for sale by COLBY & RICH: New York, N. Y.-BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Wash-ington, D. C., and 101 State street, Chicago, fil.;) The office of The Truth-Secker, 28 Clinton Place.

Philadelphia, Pa.-J. H. RHODES, M. D., 722 Spring Barden street; at Academy Hail, 810 Spring Garden street, ud at all the Spiritual meetings.

Pitteburgh, Pa.-J. H. LOHMEYER, 4 John street. Cleveland, O.-THOMAS LEES, 142 Ontario street Room 2).

San Francisco, Cal.-J. K. COOPER, 748 Market street Chicago, Ill.-CHAS. MACDONALD & CO., 55 Wash-Ington street; THE POST OFFICE NEWS CO., 101 Adams street.

Troy, N. Y.-W. H. VOSBURGH, 609 River street.

Detroit, Mich.-AUGUSTUS DAY, 73 State street.

Bratileboro', Vt.-E. J. CARPENTER, 2 Market Block. Providence, R. I.-WM. FOSTER, JR., 50 Battey st.

PETFOIL, **MICH.**-AUGUSTUS DAY, 73 State Street. **Rochester**, N. Y.-ALFRED JACKSON, Arcade Book-store; WILLIAMSON & HIGBEE, 62 West Main street. **Springfield**, **Mass.**-JAS. LEWIS, 63 Pynchon street. **Hartford**, Ct.-E. M. SILL, 89 Trumbull street. **Lily Date**, N. Y.-G. F. LEWIS, Publisher of the *Day Star.*

Washington, B. C.-The Roberts Bookstore, D. MUN-CEY, Proprietor, 1010 Seventh street, above New York Ave. Milwankee, Wis.-OTTO A. SEVERANCE, 135 6th st.

St. Louis, Mo.-E. T. JETT, 802 Olive street.

Memphis, Tenn.-JOHN LANG, 221 Main street. Denver, Col.- 0, D. HENCK, 1624 Curtis streef. Grand Rapids, Mich. -MR. DAVIDSON, corner Pearl street and the Arcade. Australian Book Depot.-CHAS. H. BAMFORD, 87 Little Collins street, East Melbourne, Australia.

Gould an appropriate selection was read for each by Mrs. Yeaw, Mr. Tisdale playing soft music mean-while: Mrs. Priscilla Bradbury, Mrs. Lydia Garland, John Hoorick, A. P. Goodell, Mrs. Clara Bútterfield, Daniel Smiley, Mrs. Babcock, Frank Ames, Mrs. James Clark, David Pierce, Mrs. Patterson, Mrs. Biliza Pack-ard, Lena Packard, Mercy Patterson, Nettle Banks, Jacob Rhodes, Mrs. Adams, Thomas Philbrook, N. M. Woodman, Nancy Hanson, Mrs. Georgia Pease, Mrs. Ann Paul, Mrs. Wm. Smart, Mrs. A. Smith, Aaron Hadley, Samuel Rogers, Dr. Merrill, Dr. Sam-uel Emery, Mrs. Lydia Norton, Mrs. Beery, Mrs. Arno, Mrs. Cuuningham, Mrs. James Adams, Lucy Lear, Margie Morse, Mrs. H. Fuller, Susie Rich, Frank Durham, and Our Indian Guides. The floral tributes were so many that space forbids mention of them all, but chief among them was a large floral cross, to Mrs. Lydia Garland; a very large and handsome wreath in the shape of a horse-shoe, with a star in the center, to Mathan M. Wood-man, from his Portland friends; a large basket of flow-ers and a wreath. to Mrs. Clara Butterfield; wreath, with a star in the center, to Mr. Frank Ames; a floral cross to Frank Durham, and a basket of beau-tiful flowers to Miss. Lucy Lear. All remember this dear sister, who was ever patient and cheerful un-der her severe affliction and suffering, and all missed ther floro was covered with flowers. The services were closed by Mr. Tisdale singing "Only, a Thin Vell Between Us," and in the solemn hush of that impressive service, every one felt that the vell was indeed very thin between us and the loved ones gone before. Every heart was stirred to its utmost depths, and a feeling of harmony, peace and love ran from heart to heart, as nover before in our meetings, as each selection was read by the master-mind of the service, Mrs. Morse gave a very feeling and appro-priate discourse. At 2:30 Fr. M. Mr. Tisdale closed his engagement with the society by giving a powerful and grand dis-course on und "Wing Boliva coverful and grand dis-course on unen <text>

The great truth by our prophet presented, Is by some termed "rank heresy "still, But bis statement of facts is convincing, And his prophecies Time will fuifil.

He has opened the treasures of Wisdom To the victims of Error and Wrong; He has given them knowledge, and freed them From the fetters that bound them so long.

He has proved to the fearful and doubting, Who in darkness were passing away, That the spirit of man is immortal, And must triumph o'er death and decay.

He has brought the fair Summer-Land nearer To the souls that were longing for light, To the souls that were longing for loved ones Who had passed long ago from their sight,

To their eyes his clear vision revealed them, Never ceasing their labors of love: Guiding upward Earth's faitering pligrims, To the beautiful mansions above.

The "Divine Revelations of Nature," That grand work of most marvelous power, A complete refutation of dogma, Still presents the best thought of the hour.

May the heresy he has bequeathed us, Bright with Truth's unmistakable glow, Shine undimmed down the path of the ages, As it vanguishes foe after foe.

and acceptable after the target with a hearty reception ing. Dr. A. H. Richardson met with a hearty reception on his recent visit here. The old pioneers are always welcomed heartily. The President, Treasurer and Secretary of the Bos-ton Ladies' Aid Society have spent the season at the Lake; also a large number of the members of that Society."

Indigestion! Miserable! Take BEECHAM'S PILLS

Bars and Thresholds.

BY MRS. EMMA MINER.

Thousands of readers who became deeply interested in this truly splitual story as it appeared for the first time in the columns of the BANNER OF LIGHT, will extend to it a warm and hearty welcome in this nead, convenient and preservable form. Many letters were received at this office as it appeared from week to week in THE BANNER, express-ing a wish that it be published as a book, in order that it be at hand for reperusal and for general circulation. As that wish is now met, the volume will doubless receive the ox-tended patronage it should command, and prove to be a val-uable and very efficient auxiliary to the agenetes now ac-ively engaged in efforts to elevate the minds of mortals to higher planes of thought and action than those a vast ma-jority of them now occupy—a plane where belief will be supplanted by knowledge, and faith by a realization of the plans, purposes and possibilities of life and of its eternai continuity.

12mo, paper, pp. 210. Price 50 cents, postage 5 cents. For sale by COLBY & RICH.

Scientific Works of H. B. Philbrook.

Solentino Works of H. B. Failorook. WHAT AND WHERE IS GOD! A Discussion of the Cause, Character and Operations of the Creator. Cloth, 12mo, pp. 480. Price \$2.50. WORK OF ELECTRICITY IN NATURE. This work contains articles on the subjects of the Offices of Electricity in the Human Body, in the Growth of Plants, Origin of Species, the Earth, and in the Solar System. Cloth, 8vo, about 200 pages. Price \$2.00.

Calufa, svo, about 200 pages. Frice 52.00. CAUSE AND CURE OF DISEASE. A book containing a description of diseases, and cures for the same where a cure is possible. Cloth, 12mo, pp. 300. Price 520.00. MATING IN MARRIAGE. A Discussion of the Question of a Proper Mating of the Sexes in Marriage. Cloth, 12mo, pp. 71. Price 51.00.

For sale by COLBY & RICH.

Summer Bays at Onset. BY SUSAN H. WIXON,

Author of "Apples of Gold," "All in a Lifetime," "The Story Hour," etc.

CONTENTS-Where is Onset Has7 How Did They Find It ? The Old Pan. Blossoning Like the Rose. Out on the Water. The New Birth. A Day in June. Onset Museum. Legend of Onset. Woodland Rambles. The Haunted House. Ouset in September. Close of the Season. Story of Wacosta. Pamphlet, pp. 84. Price 25 cents. For sale by COLBY & RICH.

NEW GOSPEL OF HEALTH.

A REVIEW Seybert Commissioners' Report; WHAT I SAW AT CASSADAGA LAKE.

THIS PAPER may be found on file at GEO. P. BOWELL (10 Spruce street), where advertising contracts may be made for it in New York.

THIRD EDITION.

BY A. B. RICHMOND, Esq.,

b I A. D. Information J. Ess., A Member of the Pennsylvania Bar; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," Dr. Crosby's Caim View from a Law-yer's Standpoint," "A Hawk in an Eagle's Nest," Etc.

Prison, "" Dr. Crosby's Caim View from a Law-yer's Standpoint," " A Hawk in an Eagle's Nest," Etc. Mr. R., although not at the time a believer in the Spiritual Philosophy, has here unade a fearless and vigorous defense of the reality of the PuENOMENA of Spiritualism. Hawing received from the hands of a friend just returned from Cas-sadaga Lake a communication addressed to him from one dear to him in apiri-life, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experience there convinced him of the genuincness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Seybert Commission, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifesta-tions do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and wields his weapons with strong, unerring aim in defense of truth and human progress. After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert the author gives in the first Chapter his "Open Let-ter to the Seybert Commission"; Chapter YII. contains O. C. Massey's Open Letter on "Zöllner" to Professor George 5. Fullerion; Ohapter YII, has for its motio "In my Father's House are Many Mansion; "Chapter YII. contains O. C. Massey's Open Letter on "Zöllner" to Professor George 5. Fullerion; Ohapter YIII, gives an incleant which took place in 1884 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occa-sion by Professor Robert Hare, etc., etc.; Chapter IX. con-sists of the "Report of the London Dialectical Society," made in 1869; Chapter XI, gives Further testimony from two wit-nesses; Chapter XI, "Summary," and the Proscriptum, close the volume. 127- An edition of the above mentioned Heview has been bound in under one cover together with the

An edition of the above mentioned **Beview** has been bound up under one cover, together with the "Ad-dendum," and the two combined make an exceedingly valuable work of 407 pages, substantially bound in cloth. Price \$1.50.

The Child's Guide to Spiritualism.

BY MRS. LUCY M. BURGESS.

BY MRS. LUOY M. BURGESS. The author of this little work performed her task in the face of a great difficulty, viz., the opposition of Spiritualists to anything savoring of creded; but the best wildom is to avail ourselves of everything of which we can make a proper use in the important matter of training the minds of our children. It is to them we must look in the future for the harmonious carrying out of those plans which dwellers on the other shore are constantly developing. We take great pains to impress the minds of grown-up people with the truths of Spiritualism. Spiritualist have no schools. Our children atlend schools where orthodox ideas are constantly instilled, and it is our duty to do all we can to counteract such influences; for the children absorb orthodox ideas al-most without knowing it. This work, then, has been under-taken from the feeling that there was urgent need of it. It has been the aim of the author to avoid all disputed points, on which there is believed to be full accord among Spirit-rize the child with the Spiritual Philosophy, which can, it is believed, be better done in this way than in any other. New edition. Faper 10 cents. New edition. Faper 10 cents.

SENT FREE.



Comprehensive and clear directions for forming and con-dicting circles of investigation are here presented by an shie, experienced and reliable author, it is difficult of the This little book also contains a Catalogue of Beoks pab-lished and for sale by OOLBY & RIOH. Bent free on application to OOLBY & RIOH.

If you can't get it send to us.

JOHNSON'S ANODYNE

Nothing on Earth MAKE HENSLAY Sheridan's Condition Powder!

If you can't get it send to us. It is absoluctly pure. Highly concentrated. In quar-tity it costs less than a tenth of a cent a day. Strictly a medicina. Frovents and cures all diseases. Good for young chicks. Worth more than gold when hens moult. Bamble for 55 cents in stamps. fly opackages 31: 314 ib. Copy of BEST POULTHY PAPER Sent Free. 18. JOHNSON & CO., 22 Custom House St.; Boston, Mass.

4

BANNER OF LIGHT BOOKSTORE. SPRCIAL NOTICE.

DENDIAL NOTICE. Delive Mich. Publishers and Booksellers. Beswerth Street (formerly Montgemert Fige.) **that it could not be reached during the term of the court at all.** This was clearly a device to practically forbid her practicing as a medi-um, the court machinery being employed for this express purpose. To make the matter **still more plain to every one, she and her at-torney were likewise notified (of course by some one in authority) that her three bonds-ore and two preferred. All business operations looking our published in England or America (not out of print) will be sent by mail or express. Buscemut of the American Express Co. at any place where that Company has an agency. 'Agents will five a mony or der procept of the amount sent, and will forward us the mony order, stacked to on order to; have the pares for issuing the order, which is 5 conts for any sum under \$5.00. This is the safest method to remit orders.**

Light In quoting from THE BANNER care should be taken to distinguish, between editorial articles and correspond-sonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. How which does not concent give utterance. address of the writer. No motice will be taken of any letter or communica-tion which does not come authenticated by the name and address of the writer. Inspection, should be marked by a line drawn around the article or articles.



PUBLICATION OFFICE AND BOOKSTORE No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

COLBY & RICH

PUBLISHERS AND PROPRIETORS.

(RAAO B. RIOH BUSINESS MANAGER.

All communications relative to literary or editorial matters must be addressed to the EDITOR. All business letters must be sent to ISAAC B. RICH.

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

Subscription Terms for The Banner.

A Camp-Meeting Secretary writes under a recent date:

"Will you please state prominently your special rates for new subscribers for one year, six months, three months, or one month, that we may announce the same from the platform? We would like to see THE BANNER in as many new hands as possible."

Thanks, friend, for your good wishes. Our terms for subscription are as follows:

Per Year	2.50
Six Months	1.25
Three Months	65
One Month	25
Postage Free.	

We earnestly hope for your cordial assistance -and that of the officers and friends at all these summer gatherings-in efforts to extend the circulation of THE BANNER.

Good Things for Our Readers. We hope next week to print the following: "The Knowable and the Unknown Concerning Spirit and Spiritualism," | then, so much more potent and operative than

Mistaken Power.

BANNER

that, at this stage, the county attorney, Jones,

would have been quite willing to dismiss it al-

together. But no, he preferred to go to trial.

He had no case, and evidently knew he had

not. The Messenger states that he appeared

to be amused throughout, but that he could

not have been half so much amused as were

the spectators of this little drama of petty

egal tyranny. The Messenger says of his clos-

ing remarks to the jury that "he talked and

churned the wind, but never once told them

the defendant was guilty; nor did he ask them

to convict her." The defense of his client by

Attorney Carter is described as able and spirit

ed. The judge made a fair charge, clear and

pointed. The jury took the case, were out

ong enough to read the charge and write a

verdict, and returned into court with an ac-

quittal. And thus ended a case which The

Messenger rightly says should never have been

The Marshall Star likewise remarks that

'Such travesties on justice as the arrest of

Mrs. Tabor as a fortune teller, when she is a

spiritual medium, do not help the cause of

religion or morality, and bring the law into

bad repute." A writer in The Star expresses

the apprehension that the county attorney has

got the two words "prosecute" and "perse-

cute" confounded. We should decidedly say

he had. What is to be thought of law, if it is

possible for its officers to use its machinery for

is that it is for the protection of innocence;

but here is a case in which it was used for

purposes of sheer tyranny. The plan of the

county attorney, who entertains a pious preju-

dice-which no doubt stands for him in the

place of religion-against Spiritualism, was

clearly to drive Mrs. Tabor out of town by

the employment of the legal machinery he

happened to have in his hands. It was cow-

ardly in the extreme, besides being an abuse

Happily for the cause of common justice,

this is not yet the accepted style in Texas, and

it is to be hoped it never will be. This case of

Mrs. Tabor may well furnish an example and

a warning for other places where prejudice is

Another Illustration of Spirit Im-

pression.

Both Mrs. Warden, the mother, and young

Fanny Warden, the sister of the murdered Obris-

tie Warden, had a constant feeling that the mur-

derer Almy was very near them all the time he

was concealed in the barn close by the house.

Was there nothing in this feeling more than

what would be wise people are so ready to dis-

miss from their thought by stigmatizing it as

an idle notion? Did they not feel the mur-

derer's presence because of its reality? What

else could have given them so vivid an impres-

sion, and kept it so constantly alive in their

thoughts? A strange coincidence, truly, some

persons may say; but why is it to be so readily

set down to chance and thrust out so cave-

lierly from the domain of law? Is no law,

still the dominant authority.

of power and an example of mean injustice.

begun.

day, from which it was adjourned to the following Friday, and finally she was notified There is a tendency in many persons-we that it could not be reached during the term perhaps can say in most persons—to depreciate others. If one is praised for any quality, immediately some one is ready to speak lightly of that quality, or to depreciate it by some opposing quality, We have often wondered what caused this tendency of the human mind, and we have come to consider it as a result of that inferior and animal quality, jealousy.

It is indeed an animal quality and represents animality, even if existing in human minds. It would seem as if persons acting under such impulses had the idea that they were exalted just in proportion as others were humiliated.

OT

Now exactly the reverse is true. No one human being can' be abased; but every one must be measurably affected. The unity of humanity is perfect. " If one member suffers, all must suffer.

It is not well to ignore evil and pass over evil qualities without a protest. But the action and feeling of every good man and woman toward the qualities of another should be that of a parent to a child. The good father and mother do not disguise the defects of | vanished. Next morning she told the tale, expecting their children, but they seek to build up a to be laughed at; but, to her further surprise, she character that shall represent their ideal man- found her story accepted as true, and "Silky," as the hood and womanhood. If there appear qualities that are on a lower plane, the effort is made to exalt them, and to subject the lower to the higher.

Is this tendency, then, that results in evil speaking and evil-thinking, anything less than ignorance of the law of progress? Who is made forward criticism is the exercise of judgment. and is of service to the one who gives and who takes; but this criticism is not a blow on the back, but an open assertion of opinion, and it does not come from those ignoble qualities called jealousy, or fear of another's advancement.

He who feels a glow of pride at every noble deed, at every noble utterance, he who considers himself a part of every generous act, and exalted by every worthy effort, is a person after the image of the divine. He who is always measuring his own height by the humble standing of another is sure to appear a the prevention of justice? The general belief dwarf in the end.

There is an old fable that illustrates this subject: "A toad under an apple tree hopped upon a stone. 'See how high I am,' he exclaimed. 'I survey the whole world, and nothing escapes my observing eye. Who shall say I am not the wisest of beings, being exalted so greatly?'

"And the apple-tree, stretching its branches skyward, filled with bloom and fragrance, shivered in all its tiniest leaves, sighing in its beauty: 'Poor thing, you cannot even behold the sky. Ahl would that the breeze would bend my twigs, that the sunlight unobstructed might warm the cold stone beneath you. I will bend low while I listen to divine harmonies, that on the soft summer air I may repeat them to you.' But the toad hopped into the grass, and, catching a fly, exclaimed : 'How do those live who have not flies?''

Testimonial to Dr. H. B. Storer.

The friends of Dr. H. B. Storer, President of the Onset Bay Grove Association, tendered him a handsome testimonial at the close of the camp-meeting-as will be seen by "Heath's" report in another column-the object of the social and pecuniary offerings being to show the sincere regard in which this spiritualistic veteran is held by the people of his charge.

Monday evening, Aug. 24th, a scance was held in the Temple, the entire proceeds to be devoted to the "Storer Testimonial Fund." Some of the best talent upon the ground con-tributed to the entertainment, including J. Wm. Fletcher as test medium; Dr. Stansbury for slate-writing; Mrs. Maud Jones Gillett, materialization; Mrs. Eugenie Beste, voice medium; Mrs. Hammatt, musical selections. After a brief lecture by J. W. Fletcher, the evening's entertainment was opened by Dr.

inment This is but another of the innumerable in-tances of the supremacy of instinct and intui-tures of Thomas Paine and others were shown as wonderful proofs of the power of the spirit world; but the crowning event of his (Dr. S.'s manifestations was the production of a beauti mannestations was the production of a beauti-ful picture drawn between two sealed slates, un-derneath which picture was written: "We are very glad to come and greet you," signed in a bold hand: "Epes Sargent, Henry C. Wright, Warren Chase." Warren Chase." It was suggested by the Doctor that some-body give two dollars for the picture, toward the fund, and bidsibeing called for, it was sold to a lady for ten dollars. Mrs. Maud Jones Gillett then entered the cabinet, and sitting in the right-hand corner in such a manner as to render it impossible for her to change her position in the slightest de-gree. Several well-known forms were dis-tingther and mean gree. Several well-known forms were dis-tinctly seen, their names were given, and mes-sages were sent to-also cordial hand-shakes were bestowed upon-friends present, while the medium could be distinctly seen in the cabi-net. Mrs. Beste gave also very clear material-izations, and showed the power of "voice me-diumship" by singing several well-known bal-lads in as many different tones and volumes of voice while in the cabinet. All met the hearty approval of the audience. Mrs. Hammatt exe-cuted some of her original songs, accompanied cuted some of her original songs, accompanied upon the guitar, and J. W. Fletcher gave, in his usual manner, the names of several spirits making the entertainment of additional interest, The Sunday Laws. We note that bloots the country over, are bestirring themselves to a new crusade against the people's liberties. All the way from the opening of the Chicago "World's Fair" on Sundays, to the question whether Johannes Smitthe shall have the right to buy his baked beans, his milk, his pretzels or his kulmbacher on Sabbath morning, the question of forcing somebody else to observe Sunday according to the methods of 719 theocratic antiquity is being forced to a legal issue. We noted last week that the Adventists were about to appeal to the U.S. Supreme Court against the decision of the U.S. District' Judge in Tennessee, in the case of Mr. King. + This is as it should be, and we wish them success. What they propose to do is to ascertain from the highest tribunal in the land, created expressly to give constant interpretations to the Constitution, whether they, with a great many others, are laboring under an error of judgment in so vital a matter or not. It would be extremely premature to predict that Judge Hammond's decision' will stand. The press is discussing it more or less vigorously, while the public at large, is bestowing upon it very serious thought. The Adventists are specially anxious over these Sunday laws, and are contesting them with might and main. And they have the active sympathies of all the Liberals of the country.

Romarkable Occurrences.

LIGHT.

Cassell's Family Magazine for Beptember (New Work, Cassell Publishing Co.), in addition to the opening chapters of a new serial by Ida J. Lemon, entitled "That Little Woman," an instructive paper upon "Hereditary Traits," by Alex. Cargiil (who furnishes the reader food for thought and instances showing the fact of transmitted characteristics, not only in man but in animals), and other points of interest-has the second of 'Mr. Frith's series of "Strange Family Histories," in which he quotes from a "Table-Book of Remarkable Occurrences" an account of the experiences, many years since, of a lady at .Denton Hall, in the North of England, a hundred years or so ago occupied by "the famous Mrs. Montague." The lady was about to retire for the night, when, looking across, the room, she saw the figure of an old lady, in a flowered satin gown, and hood. This elderly person addressed her, lamenting the old days and the hospitality "which did not then ruin the host." The young lady replied firmly; but the mysterious family visitant went on to hint at the speedy extinction of the spendthrift race at whose mansion the young lady had passed the evening with a large company. "It is all hollow, hollow!" exclaimed the spectre. "All false! whited sepulchres, young lady! whited sepulchres!" The young lady turned aside for a second or two, and when she again looked, the strange visitor had apparition was called, regarded as one of the family. The name "Silky" had been given the mysterious visitant, because of the rustling of her, dress being plainly audible at times.

Mr. Frith says further, that in several English counties it is customary to keep a skull in a certain place in a house, and that such is the case at Burton Agnes Hall in Yorkshire, the object being to keep "ghosts" better by attacking another, even if it be on a at a distance. This is said to be very effectual at Bury vulnerable point? Good, wholesome, straight ton Agnes, "for no sconer is the skull temporarily removed, as an experiment, than noises and rappings begin, and do not cease till it is restored to its place." Similar phenomena to those at Denton Hall are mentioned as occurring at other places during the past conturies, among them the appearance of luminous forms and the unaccountable illumination of Roslin Chapel and other structures.

> Phenomena in Charleston, S. C.-Mr. Thomas E. Simmons, a prominent Spiritualist of Savannah. Ga., called at our office the present week, being on his annual visit North. He explained that the Cause, in the city of his residence, was not being so actively represented in public as could be wished-the lack of mediums being a great drawback in this regard; still he feels that the work is proceeding with much power in a private way among the people. Mr. Simmons has attended, he informs us, ouite a number of spir itually profitable seances held by Mr. Paul Wierse. (of the Deutsche Zeitung,) in Charleston, S. C. The manifestations at these circles occurred in the dark but under the most satisfactory conditions, and with the most gratifying results. At one of these sittings Mr. Simmons heard the sound of paper being torn, and one of the party said: "Mr. Simmons, there is a message for you on the floor"; another party suggested that a light be produced to aid in finding the paper, but our informant, unwilling to disturb the conditions of the seance by such a course, reached down and forward and was led to take up the paper at once, without searching; at the close of the séance it was found to be a message written in German, and bearing the signature of his (8.'s) wife in spirit-life. whose name, he feels confident, was unknown to any person present save himself. At a sitting held some time before with the same medium, Mr. Simmons, in response to requests made mentally (but unspoken), was touched repeatedly by spirit hands, and questions so asked were answered intelligently by friends in the other life.

> A Just Settlement .-- We understand that the matter regarding the summary and pettifogging arrest of Dr. T. A. Bland (of the National Indian De fense Association), by an Indian Agent—an account of which we printed in a recent issue, coupled with a demand from the Commissioner of Indian Affairs at Washington that the one making the arrest explain his ground of action, and that right speedily-has reached a final issue by the over-officious Agent sending a highly apologetic letter to the Commissioner, acknowledging his error and ascribing all blame to Capt. Ernest, U. S. A. Dr. Bland has thus won, in his person, a victory for the right in this important direction, and has obtained-as we understand it-American citizens can go anywhere they please on American soil without a passport.

SEPTEMBER 5, 1891.

ACCEPTED AND A

Special Notice-A New Volume.

THE BANNER begins Volume 70 with its issue for Sept. 12th, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it. and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

COLBY & RICH, Publishers.

NEWSY NOTES AND PITHY POINTS.

SUMMER DAYS. As I gaze upon the clover fields, And watch the busy honey-bee. I ponder on these sunny days, Which are the days for me.

The civil war in Chill has practically ended with Gen. Canto's great victory at Placilla, near Valparaiso, Aug. 28th. It was a rebellion of the people against the constituted authorities rather than attempt at revolution, which implies a change in the form of government.

The damage done by the recent cyclone which swept over the island of Martinique is officially estimated at \$10,000,000, and three hundred and seventyeight people were killed.

A late count gives Summerland eighty buildings, and almost all of them good substantial ones, too. Considering the age of our town we feel proud of this showing, while everything tends to strengthen our confidence in the ultimate success of this colony.— The Summerland (Cal.).

The address of the editor of the Wildwood Messenger will be Lake Pleasant, Mass., until Oct. 1st; after that time, No. 9 Sixth Avenue, Haverbill, Mass.

Anent the terrible accident in New York City, mentioned in THE BANNER last week, The Globe of Boston truly says:

"Before all the sham masonry in New York fails down upon innocent victims there will probably be many repetitions of the Park Place tragedy. Between the orime of erecting a death-trap for people to live or labor in, and the orime of deliberately wrecking a train, there is not much moral difference.

The most violent typhcon for years has just devastated the coast of Japan, causing the drowning of some two hundred and fifty people, and inflicting much damage to property.

The undertaker who furnished Mrs. Polk's coffin performed the same service for President Polk fortythree years ago. The casket was what undertakers call the "monarch" style, which is reserved for state occasions." It was of red cedar, with copper lining and silver trimming, supported by Norman columns covered with black broadcloth.

[A WISE FOX.]—There may be quite a number of excellent things in the paper, and the editor never hears a word of commendation; but let something slip in that does not please the delicate painte of a reader, and he hears it right away. It is so easy for outsiders to run a paper.—The Fox Lake (Wis.) Rep-resentation. resentative.

The Century Magazine will celebrate the four hundredth anniversary of the discovery of America by publishing a Life of Columbus, written especially for that magazine by Emilio Castelar, the famous Spanish orator, statesman and author.

"FAIR" INTELLIGENCE .- Exchanges aver that the Prince of Wales, Emperor William of Germany and the Shah of Persia all contemplate visiting the World's Fair in 1893. --- The managers of the great naval exhibition at Chelsea, Eng., have consented to allow the model of Nelson's ship, the Victory, to be transpractically a decision that respectable and honest ferred to the forthcoming Columbian Exposition at Chicago.

an original essay by J. M. PEEBLES, M. D.

An interesting sketch of Indian life, involving a description of The Religion of the tion, of spirit impression and guidance, and it Dakotas, by MAJ. C. NEWELL, Portland, is specially interesting at a time when the Ore.

The first installment of an original story: "Can the Dead Speak?" involving interesting and pathetic action in the field of the mental phenomena. Written for THE BAN-NEB by S. D. PILLANE of New York City.

We have received and shall print at an early date another of Mrs. Love M. WILLIS'S (Observer's) interesting series of "Things that, as the younger one felt, she must leave Worth Recording"-the subject of the sketch in this instance being MRS. GOURLAY, the medium through whom the celebrated Prof. Robert Hare of Philadelphia was able to make many of his most important experiments.

Attempted Abuse of Justice.

The reference made in last week's BANNER to the case of Mrs. Mary A. Tabor at Marshall, Tex., implied a further and fuller statement of it, with appropriate commentary on its features.

Mrs. Tabor went to Marshall early in July, engaged rooms, and issued printed circulars advertising herself as a Spiritual Medium. By the open testimony of the papers of the place, notably of The Messenger, she bore every appearance of a lady, and certainly conducted herself as such. At the instigation of the county attorney, named Jones, she was almost at once arrested on the charge of practicing "fortune telling" without a license, and put under bonds amounting to five hundred dollars. Being a complete stranger in the place, she was unable to procure such a bond, and consequently was committed to jail, where she was kept for two days and two nights, as The Messenger says, "only separated from ten or fifteen jail-birds, white and black, by the bars of the cage. "The nicest-kept jail in Texas,' says The Messenger, "Is a horrible place for any respectable person, and how much more so for a lady."

While she was waiting in jail to hear from her application to friends to whom she had written, her lawyer, Charles E. Carter, sued out a writ of habeas corpus before Judge Cooper, who, while he refused to release her, reduced her bond to one hundred and fifty dollars. This was made good by three citizens, one of whom was her attorney himself, and she left the jail.

The session of the county court was three weeks distant; Mrs. Tabor was notified by the same legal authority with which her persecution originated that every day she kept lier business, sign, exposed would constitute a fresh offense, and she was therefore driven to suspend her sittings until the court came in. Then her oase was set down for a Wednes- Boston.

law without a break to the end? stances of the supremacy of instinct and intuipublic mind is in such a state of excitement over the tragedy with which the phenomenon is so closely connected. What should have given the mother and the sister of this murdered young woman, both at the same time. and day after day without cessation, the feeling that seemed as actual as belief itself could have been that the murderer Almy was near them and might do them harm? that he was even looking at them-as indeed he was-and the place altogether in order to get away from him, which she actually did? It is no explanation at all to call it a more hallucination, for who can explain the real meaning of one,

There is no intelligent and satisfactory explanation of it other than spiritual laws are competent to furnish. It was either because the murderer's magnetic qualities were sufficiently strong to envelope these women in its aura, or because unseen intelligences made such use of it as they were able to warningly impress them with the important fact of his nearness at the very time when the search was making for him far from the scene of his crime. And it was the means, after all, of his discovery in his place of hiding. Mrs. Warden was led, without of course knowing why, to hunt for stray chickens about the barn, and while doing that to remove a loose board that furnished the successful clew to the whole mystery. She then knew she had made a discovery, and a watch was set that revealed the fatal secret. It may seem a small thing to many, but the human spirit is moved in the greatesf matters in just this slight but natural

or tell how it operates to make upreal things

actual and real?

wav.

The Public Free Meetings,

Which have been a feature of the BANNER OF LIGHT work since the establishment of this paper, will be resumed at 3 o'clock on Tuesday afternoon, Sept. 15th, at our Circle-Room-MRS. M. T. LONGLEY being the medium.

Read what a Mexia, Tex., correspondent says (under "Bauner Correspondence," head) in commendation of Mr. Wm. Phillips-Fauthor of "The Onward Wave "-his parents, et al.

15 "Minnetonka to Onset," by E. W. Gould, will appear next week.

Read the card of J. W. Fletcher on our fifth page. 1.1

Dr. Julis Crafts Smith has returned from her season of rest at 'Onset Bay and Monument Beach. Mass., and is now to be found at 15 Warren Avenue,

n.

Master, not Victim.-Mr. Curtis's tribute to the late James Russell Lowell in Harper's Weekly con-tains the following unique extract: "Mr. Lowell carried his learning lightly, and with the grace of a prince wearing an embroidered mantle. He was the master, not the victim, of what he know. His acquire. ments were never chains of pedantry; they were the golden armor of a vigorous manhood and of a patriotic citizenship.", Various scientiflo exploiters of Spiritualism and other sobjects about which they know but little would do well to imitate Mr. Lowell and bring their knowledge into subjection to the demands of reason and practicality; else theirs is but a clear, case of " the blind leading the blind."

A NEW BADGE.-An announcement is made in another column to which attention is called. Those who are putting this badge before the people aver that Spiritualism will probably never be organized like other human societies-that its phenomena and philosophy being the outcome of natural law are independent of human effort-but that Spiritualists ought to be in a position to recognize one another in traveling or visiting strange citles, etc. The new badge consists of a golden sunflower on a base of white enamel. In the center of the flower is a full sun and rays, and in the center of the sun a human face suggestive of man's spiritual nature. It is a handsome affair, and emplematic of the fact that the true Spiritualist, like the sunflower, turns to the sun of Truth for real comfort.

The Coming Danger .- In the earlier period of our history immigration scattered over the land and soon became Americanized. The second generation showed few traces of foreign ancestry. At the pres ent time, says The Farm and Fireside, much of the immigration colonizes and remains foreign: The child dren go to schools from which the English language has been driven, use foreign text-books and are taught by foreign teachers. This is un American and opposed to the spirit of all our institutions Every such colony, whether in the great cities or in agricultural communities, is a head center of opposit tion to our free institutions. If immigrants do not want to become Americans, let them return to their native land." Correct, brother.

"The Lyceum Bauner."--- Mr. J. J. Morse is to be congratulated upon the success of his monthly bear ing the above name-the entire edition of the midsummer number, he reports, having been disposed of the day it reached the office. The September number contains the usual variety of readings, recitations and other matter helpful to conductors and pupils of Children's Progressive Lyceums. J. J. Morse, editor Florence Morse, assistant editor, 80 Needham Road Kensington, Liverpool, Eng.,

Ingratitude .-- He who does not beforehand steel his heart against the ingratitude of those for whom he labors, and become satisfied to toll on for years without reward, should not lay his hands on the plow of reform, either as a speaker, writer or pub lisher. So says the Farm View (Porterville, Cal.) and of the truth of this statement we have become painfully aware in the course of our extended jour nalistic experience.

W. L. Jack, writing from Lake Pleasant, says: Never was a better lecture given than the one on Sunday morning, Aug. 23d, through the inspired lips of that most eloquent and grand soul, Dr. Fred L. H. Willis, to an appreciative audience, and one of the largest of the season. 'Repeated applause greeted its' dellvery. Dr. Willis has no superior on our rostrum. Societies should engage his services when a vacancy offers."

Dr. Dean Olarke Informs us that at time of writing he is located at Bonny Doon, Santa Cruz Mountains. Cal., where he has been for some eighteen months past. seeking to regain his lost health, but finding it a slow process, He sends to us-also to our assistant, Mr. Day -as a memento of riendalp, a box made by his own hands from a portion of one of the giant redwoods of that region: Thanks, Hilly neh food to themall for have det

Abby A. Inderesting letter from the pan of Miss Abby A. Judson-put in type for this number-will be printed part week. printed next week.

1. Second

CHRISTIAN SUPERSTITION.—The Bristol Mercury relates that during the work of restoration of a cer-tain church in a cathedral city, the lead for the root had to be sent to Bristol to be melted and recast. One of the church-wardens actually journeyed there to watch the operation to ensure the return of the same metal; because only CONSECRATED lead must go upon the church roof! Surely this "sacred lead" typifies the leaden character of the intelligence of these same churchal bigots!—The Two Worlds.

[PROGRESS?]-The Munich police have prohibited a meeting of women and girls who meant to begin an agitation for the improvement of their condition as wage-earners, says The News. The police action was based on an old law of the Bavarian electorate which prohibited the assembling of women, the object being to prevent gossip and the development of scolds!

The San Francisco Examiner states that two Stockton school-teachers who held to their belief in a certain branch of "faith-cure," and refused to give it up, were ousted by the School Directors-the open and official protests of liberal minds in that city to the contrary notwithstanding.

The new halls opened by the enlargement of premises by Jones, McDuffee & Stratton, give their establishment attractions which visitors and interesting. Boston's china shops are not excelled on this continent.

A little girl at San José, Cal., apparently died, and was so considered for thirty minutes-says a California exchange-then revived, and described what she had seen, claiming to have been in the presence of the Father and the Son in heaven, and Satan in hell-her narrations smacking very strongly of Sunday School instruction. What she did see was probably a glimpse of various states of being in spirit-life. She said she was allowed by God to return to ker parents with this message, but was not to recover; she lingered for one month and then passed to spirit-life permanently.

Lyman C. Draper, the well-known historian, passed to spirit life from Madison, Wis., recently.

LONDON, Aug. 31st.-Mrs. Annie Besant in her fare-well address [to the Socular Club] stated in plain words that she had received letters from Mme. Bla-vatsky since the latter's death. To use her own words: "You all know me in this hall. For sixteen and one-half years you have never known me to tell a lie. My worst enemy has never cast a slur upon my integrity, and I now tell you that since Mme. Bla-yatsky left us I have had letters in her familiar hand-writing."

a [EGG-STRAOBDINARY.]-A well known Newburyport, Mass., lady bolled an egg for her supper recently (at least, so says a press dispatch); and while eating it felt a hard substance which she thought was a piece of shell; but upon examining it she found it was a copper cent.

Washington is said to have hundreds of ghosts with-in its confines. There is no doubt that there are countless skeletons in closets there.—The Boston in its confines

Have You Heard the Good News?

Have You Heard the Good News? An eminent physician who has established the high-est reputation as a specialist in the cure of nervous and chronic diseases, and whose name is known from the Atlantic to the Pacific, has resolved that if there are sufferers from any form of chronic or long stand-ing disease who want medical advice free, they can have a correfully written letter of advice in regard to their cases, fully explaining their diseases, etc., with-out charge. If you have not consulted a specialist in your particular disease, or if you have not been help-ed by your physician, do not give up hope until you have its to say about your case. If you writte at Once your may bo cured: Been for his symptom blank to fill out. Dr. Greene is the discoverer of the world famous nerve strengthener and restorative, Dr. Greene's Nervura.

Soptember 7th.

Being a legal holiday, the BANNER OF LIGHT ESTABLISIMENT will remain closed on that date.

Parties wishing to renew advertisements now on our seventh page must make their applications before five o'clock Friday afternoon. Sept. 4th.

PRACTICAL SPIRITUALISM.

BY GEORGE A. BACON.

The four grand divisions of the Spiritual Movement are classified thus: Phenomenal Spiritualism, Philosophical Spiritualism, Practical or Scientific Spirit-ualism, and the Religion of Spiritualism. Whatever properly belongs to Modern Spiritualism naturally arranges itself under these distinctive heads. If this is remembered and suitably observed, much may be gained in the way of labor, in the saving of time, and especially in the nature of a clear understanding of the general subject.

The object of these lines is to emphasize the Practical side of our movement. Only to a very limited extent has this phase appeared to manifest its importance. Nothing commensurate with its claims or demands has ever made itself satisfactorily knownmuch to our continual shame. Here and there the owning of a hall, where free meetings are held, chiefly through the liberality of some one individual, or the building of a church where subjective and objective Spiritualism find presentation under favorable conditions, constitute about all that need be mentioned, though doubtless there have been and still are other more or less meritorious individual efforts in this direction to which reference is not expected. But from every consideration, wherever these instances have occurred, be they few or many, they receive our approbation. They need to be singled out by some proper person, earnestly commended, and, if still existing, publicly sustained—if only on general princi-ples. Call attention to all such cases; keep such matters before the public. It will stimulate other liberally-disposed souls to "go and do likewise."

Nothing but good resulted from the trial-born of inspiration-to establish several years ago the Editorat-Large movement, under the superintendency of the late Prof. S. B. Brittan, whose qualifications specially fitted him for this necessary work: and it is doubtless owing solely to a lack of material means that the Spiritual Alliance is unable to successfully keep up this needed public instruction. It will be remem bered that the Alliance, in the prosecution of its work, needs the practical cooperation of those who believe in exposing and correcting the ignorance of the clerical fraternity, and all others who make a public exhibition of their ignorance touching Modern Spiritualism, its thought and mission. Such able controversialists as Prof. Kiddle. Hudson Tuttle, Hon. A. B. Richmond and a score of others, (not to mention those actively connected with the Spiritual Alliance,) ought to be financially supported by the great body of Spiritualists throughout the States, to enable them to carry vigorously forward this special branch of spiritual reform.

THE VETERAN SPIRITUALISTS' UNION is another effort recently formulated of a practical character, that commends itself to the thoughtful consideration of every well-wisher of our Cause. If judi-clously conducted, as it promises to be under its present efficient board of management, it will do more real good of a relief nature based upon humanitarian principles than any other organization yet operated by Spiritualists. Its officers know, by long and active experience, what is needed, what they can do, and how to go to work to accomplish it. They are conversant with what has heretofore been publicly tried, the causes that have led to non-success, and they pro pose to profit by this knowledge. Each official has already given of his own substance toward this end, and each further contributes of his time, and adds his other duties in this connection, without money and without price. There are no salaried offices and no perquisites. All labor performed becomes a labor of love. Individually and collectively they are practical business men, and they are bound to manage this matter in accordance with business principles.

From its origin it has had my heartlest sympathy, and at the first opportunity it received my pocket contribution. Such was the showing at its recent public meeting at Onset that fifty new names were added to its membership, and one hundred and seventy dollars added to its treasury. It already possesses a Museum of Phenomenal Productions, an interesting collection, on exhibition, free to the public, of what has been furnished by volunteer contributors in connection with certain objective proof of the phenomena. Further contributions of this character are deMEETINGS IN BOSTON.

Biokeley Hall, Corner Berkeley and Tremome Birecta-Tublic meetings every Sunday at 10% A.M., Sand 7% F.M. Lecturer, W.J. Oolville, Instruction in Spiritini Science, Tuesday, Thursday and Baturday, N.P. M. Pires Spiritual Temple, corner Newbury and Enteter Streets.-Spiritual Fraternity Bodely: Locture every Sunday at M. F.M. School at 11 A.M. Wednesday evening Social at 7%. Other public meetings announced from platform. Mrs. H. S. Lake, regular speaker. T. H. Dunham, Jr., Secretary, 17 Biate street, Boston.

Duringhi, or, Sourcist, in Sale street, Joston, Dwysht Hall, 514 Tremont Street, opposite Berkeley.-Bpiritual moetings at 3% and 3% P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 307 Bhawmut Eagle Hall, 616 Washington Street.-Bundays at 10% A. M. 3% and 7% P. M.; siso Wednesdays at 3 P. M. S. Winathews, Conductor.

W: Estatews, Conductor, Alpha Hall, 18 Essex Street.-Services every Sun-day at. 10% A. M., 2% and 7% P. M.; also Thursday, 2% P. M. Dr. Ella A. Higginson, 61 Clarendon street, Conductor. Rathbone Hall, 694 Washington Street.-Spirit-ual meetings every Sunday, at 2% and 7% P. M.

Chelses, Mass. The Spiritual Ladies' Ald Society holds meetings in Fligrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

Berkeley Hall .- On Sunday last, Aug. 30th, W. J. Colville addressed three good-sized audiences in Berkeley Hall, though rain fell heavily nearly all day. Beautiful flowers adorned the desk. Miss Zelda Brown of ficiated as organist and soprano soloist in the morning, and the opening of the season's work was decidedly auspicious.

The morning address, on "New Wine in New Bottles," was an urgent plea for consistency in all things, and though delivered in a very temperate vein, threw some rather heavy shot into the camp of the compromisers who endeavor to keep up with customs and ob servances from which, for them at least, all life has departed. "Perfect toleration for all convictions does not imply toleration of hypocrisy. We have a right to expect sincerity as much in those who differ from us as in those who endorse our opinions, and if this is emphatically an age in which new thought is the rule rather than the exception, it is worse than useless to adhere to old formularies which are the embodiments of concepts directly the reverse of our own. The Pres-byterian catechism and confession of faith originally voiced the honest views of a large body of people, and there are, doubtiess, some few to-day who believe exactly as did their ancestors; for such persons the creed needs no revision; for all others it is in its pres-ent unaltered form an insult to reason and conscience. Dr. Briggs is on trial far less than the denomination which is trying him; the sect cannot bear the strain of broader views of human life and destiny, therefore it may be compared to an old wine-skin which cannot expand and will not allow itself to be broken; conse-quently it is compelled to convict those who dare to think and express their convictions. Antiquity is no sanotion for any usage; the very oldest customs are the worst, for they date back to primitive barbarism. The old wine is a doctrine that man was originally pure and has fallen, therefore through the ages the goal ahead. Two such opposite theories will not mix, and cannot be expressed in the same language; so, while the new theology teaches universal goodness, and harmonizes with the loftiest teachings of all scrip-tures, because it does so it cannot mingle will the old which for; bly declares the reverse. In the afternoon a number of questions were ably answered, and in the evening a singularly forceful and decidedly original lecture was given on "The Btruggle for Existence and its Final Outcome." The lecturer stated that modern pessimism took a view of suffering so exaggerated as to be utterly unreasonable and altogether opposed to science. He quot servances from which, for them at least, all life has departed. "Perfect toleration for all convictions does

and altogether opposed to science. He quoted from Darwin and Wallace to refute the assertions of those who are perpetually harping upon extreme misery as the common lot of sentient creatures. A just inter-pretation of the struggle for existence is on its highest plane an effort to develop distinctly human character, and only when the flower on the tree of humanity has given place to fruitage shall we be in position to view intelligently the strife through which we have passed in the light of its outcome. On Saturday, Sept. 5th, it being Mr. Colville's birth-day, at the conclusion of the first lecture in a course of twelve on Spiritual Science, to be given on Tues-days, Thursdays and Saturdays till Oct. 1st, in Room 1, Odd Fellows Building, a collation will be served, and all who attend will have an opportunity of congratu-lating the speaker on the antiversary and enjoying a social hour. Exercises commence at 7:45 P. M. On Sunday next, Sept. 6th, Mr. Colville's subjects of discourse in Berkeley Hail will be at 10:30 A. M., "The Mission of Fire and Its Spiritual Significance as Applied to the Future Life." 3 p. M., answers to questions; 7:30 P. M., "Labor Day, Its Inspiration, Its Jesson and Its Prophecy." Mr. Colville has been lecturing this week at Onset, under the auspices of the Association. Letters, etc., for him may be ad-dressed Room 1, 4 Berkeley street, Boston, till further notice.

notice.

The First Spiritual Temple Fraternity School .- This school will resume its sessions Sun-

BANNER OF LIGHT.

senterid the sector will focume its sectors fun-day, Sept. 6th. Its aim will be, as in the past, to pre-sent a practical, every.day Spiritualism, that will as-sist our children to attain higher physical, mental and spiritual conditions, and impart lessons to the less ed-ucated ones. This is a work that requires wisdom, experience, and a thorough understanding of what children should be taught. It is not that we expatiate so much upon the beatitude of a life to come in the sweet by and-by, as that we strive to start a Bummer-Land here, where the sweet, are plants of human love, true friendship and charity may find congenial soil in which to take root and send forth their fra-grant blossoms. Spiritualism embraces mental, moral and physical culture—the development of all the pow-ers of the individual—the affectional nature we can develop and the mental power we can cultivate. There should be a system established for the better development of our work; we should counsel togeth-er, that the best ideas may be advanced and the best system adopted. Much has been said upon this subject, and it is again left for the thoughtful consideration of my readers, trusting that they may be actuated by the best of motives for the children of the present, who, as men and women of the future, will look back with grateful remembrance to the guides and teachers who are now striving to give truth instead of error, and re-ligious liberty instead of superstitious intolerance as a foundation upon which to build grand and useful lives. On the opening Sunday we shall commence with string followed be used in the subject with striving to give truth instead of error. and re-ligious liberty instead of superstitious intolerance as a foundation upon which to build grand and useful lives. day, Sept. oth. Its aim will be, as in the past, to pro-

A foundation upon which to build grand and user lives. On the opening Sunday we shall commence with singing, followed by a reading, "Steps of Progress"; also selections from Oahspe. The lesson for the children to study will be from The Sower, "The Influ-ence of Hunger for the World's Good." At subse-quent sessions we shall have readings relating to top-ics kindred to Spiritualism, and in this way lead our pupils to a comprehension of some of life's lessons. I invite correspondence from leaders and teachers for the mutual benefit of all interested in the inculcation of the principles of the Spiritual Philosophy among the young. ALONZO DANFORTH. No. 1 Fountain Square, Boston Highlands, Sept. 3d

Alpha Hall .- Services Sunday, Aug. 30th, were held at 10:30, 2:30 and 7:30, Dr. Ella A. Higginson Conductor. Singing by the audience, music by Mr. Locke. Invocation; Bible reading; and an original poem by Dr. Higginson, entitled "The Return of the Ship." Diagnoses of disease; remarks on health and method of treating diseases. Cures performed here and elsewhere. Excellent remarks by Mr. Julat of Everett. By request Dr. Higginson gave several psychometric tests. A good audience present in the evening, notwith-standing the pouring rain. The Thursday afternoon meeting of Aug. 27th was well attended, several taking treatment after the services closed. Mrs. C. A. Butterman, Mrs. Bessie and Dr. Higginson gave tests, acknowledged as cor-rect and gladly received by those for whom they were designed. Conductor. Singing by the audience, music by Mr.

Engle Hall .-- Wednesday, Aug. 20th .-- In the ab-sence of the Chairman Mrs. Balley conducted the meeting, introducing Dr. Coombs as the first speaker.

meeting, introducing Dr. Coombs as the first speaker. He was followed by Mrs. Wilson, Mrs. Davis, Mrs. Butterman, Mr. Anderson, Mr. Stiles. Sunday, Aug. 31at.—Developing and healing circle at 11 A. M. At 2:30 the exercises opened with sing-ing. Remarks, interesting and profitable, by J. H. Ford, followed by tests and readings by Mesdames Smith, Wilson, Balley, Davis, and Mr. Anderson. Closing remarks by Dr. Coombs. The evening exer-cises began with singing "When the Dear Ones Gather at Home." Tests by P. McKenzie, followed by Mrs. Chandler-Balley, with readings by Mrs. Davis, Mrs. Knat, Mrs. Wilson and Dr. Mayo. Closing re-marks by Dr. Coombs. Meetings in this hall overy Wednesday at 3 F. M. Sunday, developing and healing circle at 11 A. M. Usual services at 2:30 and 7:30. F. W. MATHEWS.

First Spiritual Temple .- The Spiritual Fraternity Society will resume services Sunday, Sept. 6th, at this place-lecture by Mrs. H. S. Lake at 2:45 P. M.: School at 11 A. M. Temple Psychic Society will meet Tuesday evening, Sept. 8th, at 7:30: Wedneeday evening Social Sept. 9th, at 7:30.

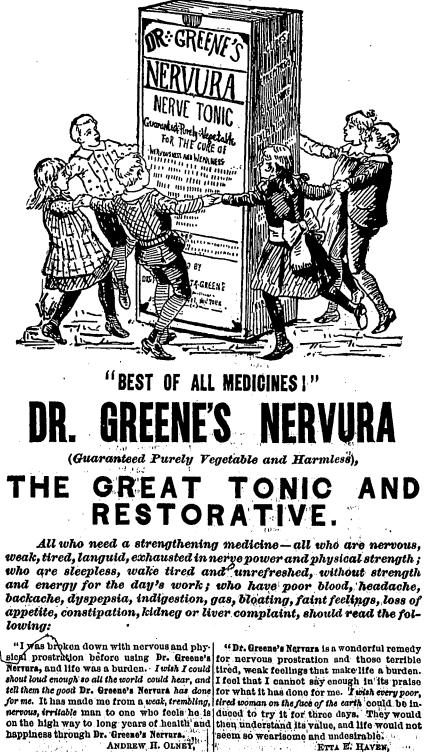
T. H. DUNHAM, JR., Sec'y.

(B) Mr. John F. Arnold of North Adams passed to the higher life on the morning of Aug. 24th, at the age of seventy-six. Mr. Arnold was well and favorably known at Lake Pleasant, where for many years he has owned a cottage and had the best interest of the place at heart. He was a pronounced Spiritualist and a kind-hearted man. For many years he was a prominent business man of Berkshire County.-Wild-wood Messenger, Lake Pleasant, Mass.

THE SACRILEGIOUS DEACON. — Bro. Smith—"Dea. Passer must be tried for heresy." Bro. Prey—"What's the good deacon done?" "He wanted to bet \$2 that Pharaoh's army would never have been drowned go-ing across the Red Sea if they had had sense enough to wait till the tide was out." $_Ex$.

41 Negers St., Webster, Mass."

114



Gibson, Steuben Co., N. Y.

5

will never regret it. Druggists, \$1.00.

symptom blank.

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

Read what F. W. Toedt has to say under "Banner Correspondence" concerning the forthcoming en-gagement of Edgar W. Emerson at Hamburg, Ia.

Mrs. Ada Foye will lecture and give tests for "The Mansur Hall Association of Bpiritualists" on Sept. 6th and 18th, at 3 and 7:30 p. M., at Mansur Hall, cor-ner of Washington and Alabama streets, Indianapo-lis, Ind.

lis, Ind. Oscar A. Edgerly concluded his engagement with the Temple Heights (Me.) Camp, Aug. 23d; will be at the Etna Camp until Sept. 7th; will fill an engagement at the Hayden Lake (Me.) Camp Meeting from Sept. 11th until Sept. 14th; will be in Brooklyn, N. Y., Oct. 1st. He would like to make engagements for the first two Sundays of November; is engaged with the Progressive Splitualist Speiety of Detrolt. Mich., for the month of December, Address 52 Washington street, Newburyport, Mass. Mrs. Clara Fleid-Conant will speak in St. Louis.

Mrs. Clara Field-Conant will speak in St. Louis, Mo., the Sundays of September. Societies can ad-dress her for engagements in care of BANNER OF LIGHT, Boston, Mass.

Miss Helen A. Sloan is now absent from Boston on vacation at Chateaugay Chasm, N. Y. She will be absent for two weeks.

Bishop A. Beals speaks at the yearly meeting at Weilkworth Grove, O., the 5th and 6th of September, in Deflance, O., the second and third Sundays of Septem-ber, and at Albany, N. Y., during the month of Octo-ber. Deflance. O. ber.

ber. Mrs. Edith E. R. Nickless, trance speaker and plat-form test medium, will leave California for the East-ern States in October, or after the closing of the Sum-merland Camp-Meeting. She will accept engage-ments on the route between California and Boston, Mass. Societies or private parties wishing her ser-vices can communicate with her at Summerland. Santa Barbara Co., Cal.

Dr. S. S. Carpenter has returned to Boston from a sojourn in the West, and is permanently located at 80 Berkeley street, Boston.

HORSFORD'S ACID PHOSPHATE for the tired brain from over-exertion. Try it.

Spiritualist Camp-Meetings for 1891.

ONSET BAY, MASS .- Trains leave Boston for Onset Junc tion at 8:15 A. M., 9:00 A. M., 1:00 P. M., 3:28 P. M., 4:10 P. M. On Sundays leave Boston at 7:30 and 8:15 A. M. Sundays leave Middleboro at 8:10 and 8:42 A. M. Week-day trains only to and from Provincetown leave for Onset at 6:05 A. M. and 2:10 P. M.

QUBEN CITY PARK, VT.-Meeting commenced Aug. 2d and continues to Sept. 6th.

ETNA, ME .- The Camp-Meeting will commence Friday, Aug. 28th, and continue ten days.

LIBERAL, MO .- The Missouri Camp Meeting will be held at this place Aug. 15th to Sept. 15th.

SUMMERLAND, CAL.-Commences Sept. 5th and closes Sept. 27th.

MANTUA STATION, O.-ASHLEY, O.-The National Spin itual and Religious Camp Association will hold its second session in Shoemaker's Grove, Ashley, O., from Aug. 21st to Sept. 8th, inclusive.

Permanent Roofs.

What is the use of a root that is only temporarily water tight? There are few which are proof against wind, rain and heat very long unless they have been coated with genuine dark red slate roofing paint, which makes a new slate roof even out of an old shingle affair. It has a heavy and durable body, but is easily applied by any one; will neither rust nor corrode, and enables the owner to save his roof at a rdficulously low cost. Slate paint is elastic and flexi-ble, water and spark proof, and will last like a stone Indian. Indian

Indian. For new roofs Rubber Roofing has all the merits of metal, all the virtues of slate, and all the good quali-ties of shingles at half the cost. Careful estimates promptly given if you state size of roof. Send for book circular (*ree* if you mention this paper). IN-DIANA PAINT & ROOFING CO., 42 West Broad-way, New York City. Write at once.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Bradbury Hall, 290-292 Fulton street, every Saturday evening, at 6 o'clock. Good speakers and me-dlums always present. Seats free. All cordially invited. Samuel Bogert, President.

Samuei Bogert, Fresident. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday even-ing at 7% o'clock. Good speakers and mediums always present. Services beld under the auspices of the Ladles' Ald. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.-Sundays 10% A. M. and 7% P. M. W. J Rand, Secretary.

The **Deople's Spiritual Conference**; held every Monday evening at 8 o'clock in the Parlors isl Lerington Avenue, three doors above Franklin Avenue L Station. In-teresting speakers, good music, questions answered, tests given. Admission free; all are cortially in vited. Also meet ing every Friday at 3 P. M. Mrs. Mary C. Morrell, Conductor.

Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 284 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor.

The Woman's Spiritual Conference meets at par-lors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.



ADVERTISEMENTS,

1

5

Song Classics. Vols I & II

Two volumes, each with about 40 classical songs, of acnowledged reputation

Piano Classics. Vols 1 & 11 Two large volumes, full music size, containing 44 and 31 leces respectively.

Young People's Classics. Vols I & II Each volume contains about 50 pieces of easy but effective

SONG CLASSICS FOR LOW VOICES CLASSIC BARITONE AND BASS SONGS CLASSIC TENOR SONGS

CLASSIC FOUR-HAND COLLECTION 19 superior duets for plano by Hofmann, Godard, Brahms, nd other leading composer

Any volume in Paper \$1; Boards \$1.25; Cloth, Gilt, \$2. Postpaid.

OLIVER DITSON COMPANY, BOSTON. C. H. DITSON & CO., 867 Broadway, New York City. 9meow Sept. 5.

sired as cumulative evidence of the truth vouchsafed through various forms of physical manifestations.

Out of the fund already collected the Union is con tributing to the weekly support of needy Spiritualists. Its immediate purpose is to establish a home-in the truest sense of the word, and self-sustaining as far as possible-near Boston, for mediums disqualified by age or infirmity, and for needy and worthy Spiritualists. Many of these have outlived their relatives or friends to whom they would naturally look for assistance, and have no resting-place to end their days. There are not a few of both sexes, who, originally possessing fine mediumistic gifts, have been so continuously operated upon, both in brain and body, by psychological and spiritual forces, as to be incapacitated for further usefulness. Such having served their day and generation as best they could, deserve better recognition from the intelligent and charitably disposed Spiritualists of the country to-day-and their name is legion-than for these unfortunates, in some cases actual martyrs, to end their days devoid of all sympathy, appreciation and encouragement, or a suitable place from which to make their exit. This, in fact, is not a question of charity. It long since passed this stage to become a question of human right and divine justice, and woe to those who, having the light of present revelation, knowingly ignore eternal principles. The law of this spirit forever is: the justice you mete out to others will be the measure of your own receiving. In matters of human helpfulness "The power to do imposes the obli-gation." Far, far better would it have been for many a rich man to have rationally disposed of his vast surplus means while having the privilege of its control, than to leave such accumulations behind him to ome a matter of scandalous' litigation. Because of this failure an incalulable amount of unhappiness exists in the after-life, only to be outwrought by atonement. This is even more true, if possible, in the case of wealthy Spiritualists than with those who are supposed not to have known the law. To know beyond peradventure that one's efforts, made with proper motives to aid the needy, are being continuously crowned with success largely compensates for life's struggles. To fully realize that no comprehensive step taken disinterestedly to help another goes far astray, becomes an ever-present inspiration. There are no investments that pay a larger moral dividend than those which concern the present and future good of others. These inevitably bring in return, the truest wealth. There can come to one no greater sense of satisfaction, indeed there is no loy more divine in the immortal state. than that which in retrospection springs from the consciousness of wisely appropriating and considerately dispensing of what was ours in mortal life.

The practical in Spiritualism suffers neglect, yet herein is a widening field where all can find employment. Let every judiciously-organized effort like the "Vcteran Spiritualists' Union" receive the material support of those to whom its claims appeal for consideration.

Washington, Aug. 25th, 1891.

To Correspondents.

The No attention is paid to anonymous communications Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

"INVESTIGATOR," YONKERS, N.Y.-Our seances furnish (through the medium) an open avenue for any spirit who so desires-and has; the knowledge and power to control-to make his or her presence known. But we cannot undertake to obtain at the request of friends or relatives messages from spirits they may personally desire to hear from. We are unable to gratify your wish, and therefore hold the money forwarded us subject to your order.

MEETINGS IN NEW YORK. Knickerbocker Conservatory, 44 West 14th Street.-The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A. M. and 8 P. M. Speaker until further notice, Mrs. Helen T. Brigham. Autuer notice, Mrs. Helen T. Brigham. Arcanum Hall, 57 West 25th Street, N. E. cor-ner 6th Avenue.-The Progressive Spiritualists bold ser-vices every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Con-ductor. MEETINGS IN PHILADELPHIA. The Second Association meets every Sunday after noon at 2½ in the Church, Thompson street, below Front T. J. Ambrosia, President, 1223 North Third street. Keystone Spiritual Conference every Sunday at 2% P. M., southeast corner loth and Spring Gardenstreets. Wil-liam Rowbottom Chairman. **MEETINGS IN INDIANAPOLIS.** The Mansur Hall Association of Spiritualists has leased this hall corner Washington and Alabama streets, and will hold public meetings every Sunday at 3 and 1:30 F.M.; also seance or circle every Wednesday evening. For engagements, address Secretary Mansur Hall Association of Spiritualists, 194 E. Washington street. ADVERTISING RATES. 25 cents per Agate Line. DISCOUNTS 18 **300 lines to be used in one year......10 per cent. 500 """"""**......**35** "" **1,000** """"""" 20 per cent. extra for special position. Special Notices forty cents per line, Minion each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. No extra charge for cuts or double columns. Width of column \$7-16 inches. Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date wherean they are to appear. Sept. 5. The BANNER OF LIGHT cannol well underlake to vouch for the honesity of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever its made known that dishones to rimproper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us prompily in case they dis-cover in our columns advertisents of partice subom they have proved to be dishonorable or unworthy of confidence. SPECIAL NOTICES. E Send for our Free Catalogue of Spiritual Books-it contains the finest assortment of spiritualistic works in the world. Dr. F. L. II. Willis may be addressed at Glenora, Yates Co., N. Y. July 4. A.J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday, Treatment of new cases by mail discontinued. April 25. DR. GREENE'S NERVURA is the best strengthening Tonic, Invigorator J. J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANYER OF LIGHT and the publications of and Restorative in existence, for it makes the weak strong, invigorates the tired and overworked brain, enriches and vitalizes the blood, nerves the Colby & Rich. weary limbs and restores health and strength. Use it, sufferer, and you To Fereign Subscribers the subscription price of the BANNER OF LIGHT is \$3.00 per year, or \$1.50 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.50 per year, or \$1.75 for six months. Dr. Greane, the successful aneolalist in ouring all forms of nervous and chronic diseases, 84 Temple Place, Boston, Mass., can be consulted free, personally, or by letter. Send for

MANY REMARKABLE CURES Have been and are being wrought by a Circle of very eminent Healing Spirits (as purported) through

DR. G. A. PEIRCE, HEALING MEDIUM,

HEALING MEDIUM, Trance, Clairvoyant, Magnetist, Clairaudient and Psychom-etrist (for Business and other messages), Seer, &c. Will answer orders for this healing treatment and other affairs by Lotter Correspondence, by Diagnosis the person's disorders, if curable, &c., Prescriptions of simple needed remedies, with advice, and one or more spirits 'celebrated magnetized medicated powerful Healing 'Apers, upon re-ceipt, with order, of a lock the patient's hair or recent writing, statement of age, sex, ful name, residence, descrip-tion of illness, and \$1.00 for a nore Full Treatment, surer to benefit. Lotter Address, P.O. Box 903, Lewiston, Maine. latt Sept. 3.

DR. STANSBURY'S Specific Remedies.

GREATLY IMPROVED AND ENLARGED.

Wonderful Elizir of Life; Marvelous Throat and Lung Healer; Great Blood and Kidney Remedy; Magical Sea Moss Hair Tonic. Thousands of Testimonials. Large bottles, Slot; six for 55.00. Liberal terms to healers and others. DORN BURGH & WASHBURN, Olmatedville, Essex Oo., N. Y., Successors to Dn8. STANBBURY & WHELLOK, or COLLBY & ERIOH, 9 Bosworth Street, Boston, Mass. 18 July 25.

Show Your Colors!

WEAR THE BADCE,

SO that you may know and be known, and help to unify the great unorganized fraternity of Spiritualists. The Sunflower insignia is the most significant emblem of modern times. Typical of the spiritual unfoldment of those who turn to the Sun of Truth. Enamel and gold. Price \$1.00. Profits go for the good of the Cause. O. D. HAINES, 26 St. Clair street, Rochester, N.Y., manufacturer. Bept 5.



14 Ashburton Place, ept. 5. Boston, MASS.

WALLACE SPOONER,

IP FRIINT BIFR, 17 Province Street, Boston. Spiritualistic Tracts, Circulars and Cards specially attend-ed to. Sept. 8.

Dr. and Mrs. W. A. Towne, MAGNETIO, Mind and Massage Treatments, also reme-dies furnished. Now located at Hotel Aldrich, 98 Berke-ley street, Boston. Hours 10 to 7. is May 9.

Dr. S. S. Carpenter,

ECLECTIC and Magnetic Physician. Consultation free. Hours 1 to 7 P. M. 80 Berkeley street, Boston. Sept. 5.

Market Sept. 5. Market Sept. 5. Market Suite 8, Boston, near Albany B. R. Station, Oo-lumbus Ave., Magnetic Healing and Business Medium. Cir-cles Monday and Saturday evenings and Friday Afternoons at 3 o'clock. Platform test speaking. Sept. 5.

Bept. 5. Bept. 5. Bept. 5. Bept. 6. Bept. 5. Bept. 5.

D. R. JULIA CRAFTS SMITH. 25 years suc-tion Thursdays to ladies. 16 Warren Avenue, Roston. Sopt. 6.

Sept. 5. A RTHUR MCKENNA, Test and Business Medium, 82 Sterling street, Suite 1, Boston, Stitlags SAM, to 9 P. M.

THE DAY OF REST. By W., MODONNELL, authorof "Ereter Hall," "The Heathens of the Heath." etc. This little pamphlet, from the pen bf the well known au-thor, will be found to contain an able argument against the enforcement of a Puritanle Sabbath, Handled in a masterly hanner. Paper, 10 cents, postage 2 cents. For sale by COLBY & RICH.

BANNER OF LIGHT.

Message Department.

6

It should be distinctly understood that the Messages published in this Department indicate that spirite carry with them to the life beyond the characteristics of their eartily lives whicher for good or svij; that those who pass from the mundame sphere in an undeveloped condition, event-ually progress to a higher state of existence. We are the reader to receive no doctrine put forth by spirite in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more. It is our earnest desire that those who recomize the messages of their spirit-friends 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 COLDY & RIOH,

Notice.

The Banner of Light Free Circle Meetings will be reöpened Sept. 15th.

~~~~

QUESTIONS ANSWERED BY SPIRITS THROUGH THE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Séance held June 2d, 1891.

Spirit Invocation. Ohi Infinite Spirit Invocation. Ohi Infinite Spirit, the majesty of thy presence thrills the atmosphere with intelligence and power. The splendors of thy handiyork are displayed on every hand. The thinking mind of man may read thy lessons traced in the stars above his bead and written in the grains of sand beneath his feet. Without thee there were no consciousness or activity any-where; with thee the universe thrills with life and anima-tion and vitalized force. We know that thou art the all in all, Creator and creature allke, permeating all space with thy supreme power, and filling the spiritual atmosphere itself with grandeur and with light.

We know that thou art the all in all, Creator and creature allke, permenting all space with thy supreme power, and filling the spiritual atmosphere itself with grandeur and with light. We raise our hearts to the at this time, bringing before thes our aspirations and desires, not that we expect to change one law of thine by our petitions, not that we ask one special providence in our behalf, but because we feel that the appirational nature that lifts itself in thought and sentiment toward the spiritual realme of life will find a blessing in thus reaching outward nearer the divine things of existence. We desire to be unfolded spiritually, to have the inner faculties of being that belong to the interior na-ture so wrought upon by high and wise influences and minis-trations as to receive an impectus of growth and stimulus to new effort and unfoldment. We ask for the gifts of the spirit, that we may develop strength of charneter, harmony, patience and kindliness of heart, which shall flow forth like a river of light from our own ratures unto other lives that may be benefited thereby. We ask that we may be imbued with the spirit of justice toward all mankind, so that we shall never desire to encroach upon the domain or right of any human being, so that we shall be willing to accord to each one those privileges and rights which belong to him, and so that we shall over desire to live by the Golden Rule, which teaches us to do unto others as we would be done by. We ask, oh locautful Spirit of all Life and Light, that we may come into harmony with the divine associations of the interior life, that we may develop an tamosphere of purity and peace which will attract the angels from the higher life and offer to thom an inducement to approach us with their helpfalness and love. We would not drag them down to material things alone; we do not desire to bring those beca-tiful souls into the lowly and unhappy conditions of the interior life, that we desire their companionship, we crave their association, we ask their mesonech we ask the benediction now and forevermore.

## **Questions and Answers.**

CONTROLLING SPIRIT .-- You may now pre-sent your queries, Mr. Chairman.

QUES.-[By J. H.] We have been told of sym-bols being used for expression of thought in the fifth sphere; will you please explain? Also if these symbols can be reproduced here for the same purpose?

ANS.—Clairvoyants very frequently behold signs and symbols. Pictures appear before them representing some thought which a spirit them representing some thought which a spirit intelligence has to convey to a friend on earth, or to mortals whom he desires to instruct. If the medium who beholds these symbols is at-tended by a spirit guide who is well versed in this sign-language which many spirits employ, then there will be an interpretation of the symbols given through that mediumistic chan-nel, and the mortals will be able to understand the legson which it has been interpret to conthe lesson which it has been intended to con-vey. If the medium is not attended by such a spirit who can interpret the sign-language, then you may fail to receive the significance of the same.

We do not quite understand your corre-spondent in reference to the symbol-language of the same. We do not quite understand your corre-spondent in reference to the symbol-language of the fifth sphere, for we are not of those spirit intelligences who separate the spirit-world into spheres or circles. The word sphere, to our mind, when used in connection with the spiritual world, means simply condition. A spirit may perhaps be so exalted in mind, in spiritual attainment, and in wisdom and knowledge, as to be said to occupy a sixth, seventh or eighth sphere, as the case may be, meaning a state of exaltation and wisdom; and that same spirit may come into the atmo-sphere of one who is so low in his desires and inclinations, so carnal in his attractions, as to live in close contact with physical things in order to enjoy the exercise of his baser pas-sions; and he may be said to be an earth, alted in his aspirations, reaching out toward higher things and inviting the presence of pure and wise spirits, that he may properly be said to dwell in a high and advanced sphere; and there may be another individual in the same there may be another individued sphere, and there may be another individual in the same apartment whose thoughts are of the earth earthy, who delights in the exercise and grati-fication of his physical passions, and he cer-tainly could not be called a person dwelling in a high sphere, but would be said to occupy the very lowest of mental and spiritual conditions, or the first sphere. We know that some spirits through media on earth claim that the spirit-world is sep-arated into circles, zones or spheres, each one of which is inhabited by its particular grade of denizens; that these spheres ascend one above the other; and that the intelligence migrates to that for which his power and de-gree of development fit him. We do not un-derstand this to be a fact, never having seen any evidence of such a condition of things in any evidence of such a condition of things in the spirit-world. We do know that there are many spiritual worlds in the great universe of space. We know that spirit-intelligences dwell space. We know that spirit intelligences awen within the environments of one of these worlds within the environments of one of these worlds until they have gained all the experience which they can possibly make use of in their lives, all the knowledge in contact with that world which can inform their minds and in-crease their potential energy and power of expression, when they pass on to other worlds where there are other conditions and other de-grees of discipline; where new labors may be entered upon, new experiences gained, and larger unfoldments made of possible power in their own organisms. We use the word or-ganism advisedly, because to all intents and purposes these intelligent entities are possessed of substantial forms that may be called or-ganism according to your understanding of the term. term., This process is repeated again and again upon other worlds of light in space; for, re-member, there is an eternity for the spirit to enjoy, and it would be very unwise, we should judge, even for an Infinite Spirit, to determine that a human being must-dwell in one world through an eternal career. There is time enough, opportunity enough, for the spirit to gain all that it possibly can from each of these worlds, and then the power for it, to pass on gain all that it possibly can from each of these worlds, and then the power for it, to pass on to 'other' conditions and other localities in space. Therefore, friend, 'we cannot under-stand this word sphere as related to a locality, but we interpret it as pertaining to a condi-tion of 'minid add 'of spiritual unfoldment. There are spirits in the world that is a coun-terpart. of. this, earth—the spiritual portion of this planet — who converse, or exchange thought, through the medium of signs and symbols; but they can also make use of sounds in the transmission of thought through lan-guage to the minds of others, and when they employ symbols it is simply to create a series of mental pictures before the minds of those with whom they desire' to exchange, thought for some personal reason.

to do with the formation, not only of moral character but also of mental ability, as well as physical force in a human being; and yet above and beyond all this inherited state, above and beyond all the conditions of environment and association which this life affords, we feel that there is innate in the human family a power belonging to the spirit which can be individ-ually developed and expressed, which cannot be accounted for by any theory of inheritance or physical surroundings, and which makes of each person an individual entity apart from all other intelligences. Now, this spiritual power, we affirm, deter-

other intelligences. Now, this spiritual power, we afirm, deter-mines the responsibility of the human being. Certainly, if one is brought into this world cramped to such an extent in his expression as to be unable to unfold his spiritual powers and to manifest his intelligence through external ways, he must be held irresponsible for any covert act that he may commit. An idiot can-not be held responsible for his deeds, nor can one of unbalanced brain-power; but he who comes into the world in such a condition as to be able to unfold his mental abilities, even if not as fully as one would desire, yet sufficiently to be able to judge between right and wrong, finds within himself a monitor which condemns or approves his acts, according to the case in or approves his acts, according to the case in point. This inward monitor is really, we be-lieve, the spirit which belongs to the individual, or which is the individual entity, and this spirit holds itself accountable for the deeds or which is the individual entity, and this spirit holds itself accountable for the deeds done by it and by its vehicle of expression in the physical state. No arbitrary power, call it God or what you please, holds any human soul responsible for its deeds—no arbitrary personal power, we mean—but this law which *does* hold man accountable is of itself arbitrary, since it is unerring, and the individual is obliged to meet it, not outside of his own personality, but within his individual nature at some time dur-ing his progressive career toward the higher and the better state. Man very often rebels at the thought of being held responsible for the deeds which he may have committed through ignorance, perhaps, or because he did not fully understand the circum-stances of the case, deeds which he knows were not in accordance with the higher laws of jus-tice, of harmony and of peace; but the very fact that he shrinks from being held responsi-ble for the acts proves that he knows they were not according to the law of right, and that they should never how here committed. This years

not according to the law of right, and that they should never have been committed. This very knowledge, which is unerring, within his na-ture, will bring the responsibility and oblige him to meet it when the moment comes that he can face himself and understand the workings of his own life.

Q.-[By F. J. A., Mantua, O.] Is truth the de-velopment from cause to effect of any thought, action or instinct of mind or matter, animate or inanimate, uninfluenced by desire or compulsion to deviate from its natural course?

A.-We do not understand truth to be the de-A.—We do not understand truth to be the de-velopment from anything in nature. We under-stand it to be an eternal principle, which has existed through all time, and which will exist through all the eternity of the future. Truth may be perverted in its interpretation or un-derstanding by ignorant human minds. Truth may be only partially perceived by those who are seeking its revelations. Truth may be de-nied or so overclouded by man's opinions, the-ories, assumptions, or even ignorance, as not to be accepted at all; but, all the same, truth is that eternal principle which can be verified, not only to mortal understanding, but to the entire universe. entire universe.

entire universe. Many minds have sought to define this prin-ciple called truth. Some say it is the eternal verifies existing in the universe, manifesting themselves through the operation of law on every side; but when this has been said it may not be any more understood than it was before by the inquiring mind. Every fact in the universe, whether pertaining to the works of nature or to the intellectual experiences of mankind, is a truth. Some of these facts have been demonstrated to your understanding; others are waiting to be defined and under-stood.

others are waiting to be defined and under-stood. The spirit of all truth we apprehend as that Infinite Soul of all Intelligence and Power which manifests throughout the universe, and whose operations of law are beheld on every hand. That which has been established, which cannot be controverted by human research or statement, is of truth. What appears to be a truth to day may be proven, through further research and investigation, to have been a fal-lacy to-morrow. What men in former con-turies believed firmly to have been great truths have been overthrown in the present century in the grander light of further human development and knowledge. As ignorance the spirits and he may be said to be an earth-bound spirit, or one of the first sphere. And so with the inhabitants of earth. In this room, we will say, there may be a mortal so purified in thought and in his spiritual nature, so ex-alted in his aspirations, reaching out toward higher things and inviting the presence to and wise spirits. thet he takes to have been to have been of error to the first sphere. And the spirit state to be an earth-so with the inhabitants of earth. In this room, we will say, there may be a mortal so purified in thought and in his spiritual nature, so ex-alted in his aspirations, reaching out toward higher things and inviting the presence to and wise spirits. thet he take the take to act to act the spirits thet he take to act have been of error; and so one hesitates long before he affirms what is really truth. Yet there are truths patent to all thinking minds. It is a truth that this world exists as a planet swinging in space, and no development of rea-son, no oncoming light of knowledge has the power to overthrow that statement or prove it erroneous. It is a truth that man exists on the planet as a thinking, intellectual mind, capable of advancement and also of manifest-ing his energy and intelligence through exter-nal ways; and according to his increase of knowledge man not only fails to prove this an error, but he becomes more established in the conviction that this is a grand truth. Truth, then, is not a development from any system of thought of the world, or from any condition of human existence, or even of natsystem of thought of the world, of them any condition of human existence, or even of nat-ural law, because we affirm that truth ante-dates the existence of all human beings upon this or any planet, that it antedates the devel-opment of objective life upon all such worlds Opment of objective his upon all such worlds as this, and that it also antedates the opera-tion of these laws which you call physical or natural, the manifestations of which you be-hold around you; because truth is a divine principle, coëxistent with the Infinite Intelli-gence of all creation, coëternal with all the ages, and will ever remain such; but, as man advances in knowledge and power he will advances in knowledge and power, he will more clearly understand and perceive the great truths of life and appropriate them to his own use.

sweep the entire land with its influence and power. We believe the time is coming when such a party will arise. Perhaps this, which has been formulated by enthusiastic souls, by minds that are trying to study the problems of the century, to discover and to settle if possi-ble the questions that most vitally affect the masses, such as those of social equality, indus-trial life, and those that come most directly to the heart and sentiment of the people, will be-gin the great work which we think is yet to be perfected in this line within the borders of this land. Yet we believe that there is to be more of questioning, more of deep study, more of contact between mind and mind for the in-terchange of thought before that party will be index to any times, that a great hu-manitarian and nationalistic party will arise in the future that will take its place in this land, from which the officers of government will be supplied; a party which will be made up of the best elements and individualities of both of the two great political parties of the present day. It is true that this must be commenced by

It is true that this must be commenced by

It is true that this must be commenced by some one, and those who may try to establish its platform and define its principles will un-doubtedly be called cranks and fanatics by those who stand aloof and will have nothing to do with trying to inaugurate any progressive, reformatory movement. It may be that those who feel themselves urged upon by invisible powers sometimes, and by the great influence of power that is going out from thousands of homes in the material life, where the laborer is at times almost. crushed beneath the hand of the oppressor, may yet be able to send out something that will take root and grow in this direction, even though they may possibly be of that order denominated cranks at the pres-ent day; and it may be that the work will have ent day; and it may be that the work will have to be taken up by more advanced minds and intellectual individuals, and carried forward intellectual individuals, and carried forward to a better state of development and useful-ness. Yet the cranks, the agitators, those who know that wrongs exist, and desire to see them overthrown or remedied, but who perhaps may not choose the wisest way to accomplish the results desired, have a mission in the world, and are of use, since they create and agi-tate thought, stir up the people, and make them think upon these questions for them-selves. It matters not if one does not think precisely as the agitator does upon a question. serves. It matters not if one does not think precisely as the agitator does upon a question. If he has been roused to think at all upon a subject, something has been accomplished, a mind has been stimulated to active growth and expression, and some good must be devel-

We would tell our friend in the South that he may not live to see the overthrow of the wrongs he mentions in the various depart-ments of human experience and existence. It may be that years shall pass before such a state of things is founded in this land as will afford the highest protection to the rights of all, the most comfortable circumstances to each life, and as will provide to every individual the means of employing his energies and expressing his powers to the best advantage; but in the progress of the ages we believe that time is to come when, from the stages of igno-rance, undevelopment and social disorder that exist in various countries, there will come forth higher degrees of life, which will estab-lish in each nation a system of experience and of unfoldment, educational and spiritualizing, that will provide for every life just those please out out activity of the every life just those please. ant and satisfactory conditions which are necessary for its best development.

## SPIRIT MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

## Mrs. M. T. Longley.

## Report of Public Séance held June 12th, 1891. Jonathan M. Roberts.

I do not come with the blare of trumpets or with the sound of firearms, but with the quiet force of the spirit; yet I do not shrink back, Mr. Chairman, from the exercise of my.indi-Mr. Chairman, from the exercise of my.indi-vidual powers through any organic form which I may utilize for the expression of my thought upon those subjects which interested me here, and which are a part of my life in the spirit-world. Some of my friends are asking why I do not come to the Banner of Light Circle and express myself. They also ask if I hold the same opinions which I did on earth, and I an-swer: Yes, I maintain them still, although there are spirits, intellectual, individualized, as full of energy as I am in my positive way, who differ from me in those ideas. I feel that there is a great battle being waged

who differ from me in those ideas. I feel that there is a great battle being waged upon the ground of spiritualistic life; that its armies are in both worlds; that both sides have adherents in this world and also in the spirit-world; and that the conflict is not con-fined to one department of existence. It is a spirit-world; and that the conflot is not con-fined to one department of existence. It is a warfare between truth and error. Truth has its adherents and advocates on this side, who are reinforced and encouraged in their action and movement by intelligences of brightness from the unseen world. Error has its coborts and its defenders on this side, who are also strength-ened by unseen spirits from the other world. I believed and expressed this idea here. I am convinced of it still more strongly now, for, from the spirit-world, I have seen these con-tending forces and armies, and am satisfied that the work goes on as I made statement. The question is with our spiritualistic friends upon what side they will enroll themselves: whether it be on the side of truth as against falsehood and vice, or upon the side of error as opposed to truth and knowledge. I know very well that there are some in the ranks, claiming to be stanch Spiritualists, who are working against the interests of the Cause and against the work of mediumship. I be-lieve that these individuals are psychologically affected, not only by opponents of this truth from the spirit-world, but by its enemies in the earthly life, who would like to see Spiritualism crushed. Eternal vigilance is the price of lib-erty always, and we shall find it so in our own field of action. I call upon all true Spiritual-ists to keep awake to the exigencies of the time, and the doubts, and the errors, and all that false position in life which the priestoraft has established in this world, and which it in-tends to advance throughout all the coming time, so that men and women shall be bound has established in this world, and which it in-tends to advance throughout all the coming time, so that men and women shall be bound down in the chains of spiritual slavery; so that the masses shall be unable to rise into the light and behold the darkness of superstition through which they have waded in past years. I call on Spiritualists not only to be alert for fear the enemy will reach them from outside, but to keep a strict watch on those in their ranks, that they may not be overcome by foes within; for we have them—plenty of them—who would strike a blow at mediumship, and who would only delight in the downfall of those who are standard-bearers for progress and truth. I know what I am talking about, because I can see this clearly from the spirit side of life, and I feel to give a warning word, just as I used to do on this side. some of my friends have heard of a new spir-itual organization that has recently been found-ed here in your city, and they want to know if I am pleased with it: I think it is timely. It seems to me that there should be a union be-

 G.H.T.
 SEPTEMBER 5, 1091.

 you to send out a good report to the world.
 frien's, an' tell 'em ob de blessed kingdom dat Every old bplirtuilists, altor though to subject for a moment knows very woll that the subject for a moment knows very woll that the subject is a good thing I must age what it is, an' I comes along; but due wart though to be such. Ye know that bo a such the subject is a good thing I must age what it is, an' I comes along; but due wart though to be such. Ye know that bo a such the subject is a good thing I must age what it is, an' I comes along; but due wart to a good the such age ware against the such and such and water payment of the such arthory are deadly enemies to the exercise of the such individuals, when and exact payment of the such arthory will not be liboral anong.
 frien's, an' tell 'em of the such and such age ware against on any context water ware the such arthory are individuals, who and manifest uniting moduling a dozen genution exists of individuals, when age is to be angels and manifest uniting a dozen genution exists of individuals, and is a good thing a dozen genution exists of individuals, and is a froud bian they are more please to forer out and the facts of phonomenal and manifest unities and the facts of phonomenal and the advent at the rangels are more please to forer to at the facts of phonomenal and the advent at the advent at the advent at we are adverted to the spiritualism.

 we have the class in our ranks. We expect the spirit of Cakholicism is not altoget to talking a dozen the indigmant to think

yet, and it would, if it dared, exercise its power against our mediums and the advocates of spir-itual truth. I know, too, that there are spirits in the other world just as Jesuitical in their ideas and thoughts to-day as they were in the past, when they worked in secret to accomplish their ends, believing that the end justifies the means; and the Jesuits of the spirit-world are ready to work with those on this side who will listen to them, or who will come under their influence in any way. So I say, as I did in the watch; do not let pretended friends creep in upon you and try to stab you in the dark. Spiritualism is here to stay; mediumship can-not be hounded down by any foe; but in order to do its best work, its advocates and its true believers must use all their force to defend it when assalled, and to manifest its truth to the world.

world, I bring my greeting to all my friends. Tell those who have been asking for me that I am here; that I have not passed out of the atmo-sphere of earth entirely. I remain here to do my part in the great work, and to strike a blow wherever I can in behalf of this glorious truth. Jonathan M. Roberts.

## **Captain Albert Grant.**

I was much interested in the remarks of your last speaker, for while looking upon him I thought, one cannot always judge by appear-ances. Apparently he is the most peaceable of men; but I perceive the spirit of a lion be-hind that benign countenance. I am not ac-quainted with him at all, but I feel as if I am friendly with all who are here in spirit and in mortal.

quainted with him at all, but I feel as if I am friendly with all who are here in spirit and in mortal. I find a goodly company on the spirit side, and I am surprised to notice among them some of my old comrades with whom I was acquaint-ed in days of army life, when we were broth-ers together upon the field. I have not met these who are here to-day since I passed to the great beyond, but for some reason or other I find them at this place. This is pleasant to me, and I assure you the experience will do me good. My latter days were passed in Washington, D. C., and I have friends there whom I would like to reach. I trust they will hear the call which I send out. It is stanch and true, and I hope to hear a response in spirt, for I believe I shall know if my friends receive my message, and if they are pleased at my coming. Tell them I bring only a good report from the spirit-country. Its fields are fair and broad, its armies are grand and true, and each one stands by his post of duty, as far as I know. There may be unpleasant places within that spirit world which I have not seen and which I may become more acquainted with at some future time; but, as far as I know, this is a good and a progressive life. It seems to afford to man opportunities for the expression of his abilities, even to better advantage than this pulsating life of earth offers.

one who has laid aside all such concerns, and who has lost the power of utilizing his knowl-edge and skill in such ways as he was employed during his career on earth; but they are mis-taken. Why! I have visited grand temples and beautiful structures of various designs in the spiritual world, and the knowledge I am gaining of architecture in that land seems to put that which I formerly possessed to blush; and yet I considered myself well versed in the art-for it was an art to me, something more than a mere business pursuit. I bring my greeting and love to my friends. Tell them I stretch out my hands to them across the waters of death, and assure them that immortality means much for mankind: something more than merely a continuous ex-istence, something more than even a conscious life; it means energy, activity, the power to go on and gain information to express possibil-ities that are within, to create even new forms of beauty and usefulness, and to press onward through the years into new experiences such as the material world does not afford. If I can come to my friends in private I shall be pleased to give something the useful the has lost the power of utilizing his knowlcan come to my friends in private I shall be pleased to give something that will be useful to them and that may assure them of my iden-tity. Capt. Albert Grant.

SEPTEMBER 5, 1891.

street." Mary Bowie. **Dan Curley.** Well, Oi s'pose if a nagur can come Oi can come. [Addressing a spirit.] What's that ye say? that it's not perlite? Well, Oi can't help it; that's me. Oi'm Dan Curley, and Oi lived here in Bos-ton. [To the Chairman:] Can ye foind me folks. for me? Oi'ye a son John here; and Oi 've got a girl, Mary. They've grown up, and got into some different kind of condition of life since I wint over, and Oi s'pose they 're a little more foine, a little more—what's that ye call it?—"tony" than their father was; but thin, niver moini; Oi'm jist the same as Oi was, only a little better. What Oi mane by that is, Oi kape a little straighter than Oi used to do. Now perhaps me folks would n't like to have me come and talk like that. Per-haps they'd say, "Ohl father, if ye come ye must be sort o'—what's that?—refoined like." Well, Oi'll try; that's all a man can do, ye know, is to try and try and kape tryin'. Oi wint out a good bit ago. Somethin' was the trouble wid me head, and it swelled up and felt all big, and somehow Oi could n't seem to know where Oi was or what Oi was doin'; but after a bit Oi wint out of the body. That was a good thing—good for me, good for the others, and good all around. Thin they said, says they, "We'll have to pray for his soul, that it may rist in pace." Well, it did n't. It did n't rist a bit in pace, no matter for all the prayin', and Oi wished to me soul that they'd let up a bit. Well, do ye know why they done that? It 's very good of the people to be prayin' for those that go out, for it 's kindly meant, and Oi have no doubt that the prayin' does help along the spirit a good many times, because it sort o' sends up a warm atmosphere of sympa-thy, ye see, and lets him know he has frinds that do n't forgit him. Oi got that meself, but somehow it made me feel bad more than ever. Oi thought to meself, Now if Oi'd been a little bit straighter, perhaps they would n't have to pray so much; and thin it made me feel sort o' as

to do wid me comin' to me people? Somehow Oi did n't mane to tell of this when Oi came, that Oi took a sip too much. Oi want to say to me people, Oi'd like to have ye think of me in the spirit-world as goin' on and gettin' a bit better, and it's growin' brighter around me all the time. Oi do n't feel as Oi did when here. Oi 've got over those kind of feelin's, and Oi'm tryin' to do the best Oi can. Oi want to help ye, but Oi want to help ye as Oi think best. Oi want to let ye know about the soul's life on the other side. Oi do n't want ye to think ye have got to kape down and save every pinny to put it in the church, for fear ye might not be happy by-and-by. Oi want ye to dale squarely wid the world. Make sunshine in yer lives for other folks, cheer them up a bit, let the cratur alone, and do n't be tippin' the stuff down yer throats. Jist be strong in spirit, do the best ye can, make life sunny for yer frinds, and Oi think ye'll have a good place on the other side. Now Oi want me folks to go somewhere where the spirits come and talk. If they feel afraid of me sayin' somethin' to shock 'cm, Oi'll stay away, and help some one else to come to 'em and make himself known. Oi jist joined in the crowd to day to come and say a word, and Oi hone Oi haven't made

Oi jist joined in the crowd to day to come nd say a word, and Oi hope Oi haven't made

Q. - [By Joseph Maille, No. 166 Common street, New Orleans, La.] Can you tell us the cause of "the storm of enthusiasm, checked only by the physical exhaustion of the members," of the People's Party's Convention at Cincianati on May 20th? Judging from the platform of that convention, and the newspaper comments thereon, we infer that it is the beginning of the overthrow of our social, religious, commercial and political wrongs. Are we correct? A. - When a body of enthusiastic people meet

A.—When a body of enthusiastic people meet in conclave for the agitation of any special thought, the ventilation of mutual opinions, and the settlement, if possible, of important questions, any wave of power going out from one of its individuals or from a number, ex-pressed in thought or perhaps silently mani-fested, may create a storm of enthusiasm or enthusiastic applause in the midst of that body. Undoubtedly those minds who had gathered together in the recent convention at Cincinnati were swayed by one impulse; that is, the majority of them were agitated by one strange that a wave of enthusiasm should have once: or many times, during the progress of that meeting, passed over the assembly, and manifested itself in an outburst of applause or excitement.

to 'other conditions and other localities in game. Therefore, friend, we cannot understand this word sphere as related to a locality, is the majority of there recent convention at seems to me that there aboud be a union of the sphere as related to a locality, is the majority of there were agitated by one of the spinital another the world that a wave of enthusiasm should have the tree will be need enough to such a union of the spinital another the world that a wave of enthusiasm should have the tree of the spinital portion of the spinital another were accounted over the assembly and here to fold there and one thought. There are of exchange that a wave of enthusiasm should have the two to do is to become satisfied of the truth of a line hims. (We there are assestime of the spinital and the spinital and the spinital the are of the spinital and the spinital and the spinital the are of the spinital and the spinital the are of the spinital and the spinital spinital and the spinital spinital and the spinital spi

ોને મુખ્યત્વે કે આંગણી જેવું છે. ઉપરાંતી સ્વેતા જે દિવસ અને દિવસ અને દિવસ અને દિવસ અને દિવસ અને દિવસ અને દિવસ અ દેવની પ્રત્યાલય ને આવ્યું છે. તે પ્રત્યું કે પ્રત્યું છે. તે પ્રત્યું છે. તે પ્રત્યું છે. તે પ્રત્યું છે. તે પ્ and a start of the start of the

## Mrs. C. W. Littlefield.

Mrs. C. W. Littlefield. [To the Chairman:] Joshua said this was a good place to visit, and I thought I would come myself. He said that spirits who come and succeed in getting close to the medium gain experience and help for themselves; then they may be able to give to others, and that it was a good thing all around for one to come here. So, sir, I have come, trusting I do not intrude. I wish to tell my friends that this is indeed a beautiful life, filled with pleasant associa-tions and surrounded with harmonious condi-tions—that is, the part of the spirit-world where I dwell and where my kindred abide. I have found the dear parents and the friends who went long before I did from the body. I have been reünited to those who, after passing through a long stretch of country that some-times seemed dry and bare and other times seemed pleasant and full of shade—but which tired one after a while, so long was the road— comes at last to home and kindred and friends whore there is rest and shelter. That is the way I feel, and so I come to say it to the friends who are left on this side, to give them a good word of remembrance and cheer, and to tell them that we do not forget any one who is struggling here, because the spirit-world is large and beautiful, and the spirit-friends have plenty of love to spare for all. I went away from Woburn, sir, and you can call me Mrs. C. W. Littlefield.

me folks feel bad.

## Maggie Moore.

Maggie Moore. I only have a few words to say. A friend of mine who went when I did wanted me to come and send her love to her friends, and also to say that she cannot come for herself. She knows how her dear ones felt when she was taken away, and she has many times tried to bring them an influence of peace and strength from the higher life.

from the higher life. I wish also to say that I am full of love for my friends in Carroll County. Tell them death is not very bad after all, although it seems hard to go suddenly from this life and withouit warning; but when we enter the spirit-world and find it so pleasant, with dear, bright faces giving us welcome, it does not seem as if we had passed through a very hard experience after all. after all. I would like to have this message reach the

I would like to have this message reach the friends that I have known. I hope they will try to have mediumship developed among themselves, so they can get communications right in their own homes, and I will do any-thing I can to bring them some knowledge from the other world, if they will only try to receive it for themselves. I am Maggie Moore, of Tarrytown, Maryland.

## Dr. Edwin Webb.

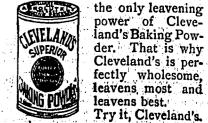
[To the Chairman:] Good afternoon, sir. You will pardon me if I transgress your rules in approaching this way. I have several times been an interested witness of the proceedings at your meetings. When I first came I had no [Continued on seventh page.]



Add one teaspoonful of Cleveland's baking powder and a half teaspoonful of salt to one pint of sifted flour. Sift again. Rub in one tablespoonful of butter, add sufficient milk to make a soft dough. Roll out, sprinkle with one cup of chopped raisins and a half cup of chopped citron. Dust with cin-namon, roll up and steam for thirty minutes. Serve warm with hard sauce.

Use only Cleveland's baking powder, the proportions are made for that.

• The most healthful leaven is carbonic acid gas from pure. cream of tartar and soda. It is



power of Cleve-land's Baking Powder. That is why Cleveland's is perfectly wholesome. leavens most and leavens best. Try it, Cleveland's.

an de la companya de Na companya de la com Na companya de la com ्रम् स्ट्रास्ट २७ ह्या स्ट्रेट्ट्रा स्टर्फ्यान् क्रार्ट्यालय स्ट्रि

## SEPTEMBER 5, 1891.

# [Continued from sixth page.] special desire to manifest personally, but after I watched the different spirits who approached and expressed themselves, and saw how they had to experiment with your instrument. I thought I would like to come and experiment for myself. This is a psychological study, and it is interesting to me. Anything by way of a professional study that promises to add to one's power and information should be of in-terest to any thinking mind, and I for one am glad to take hold of it.

torest to any thinking mind, and I for one am glad to take hold of it. I left my people in more than comfortable circumstances, so I have no anxiety of mind over their material welfare. I would like to come into communication with a member of my household who has had charge of my affairs, if I could do so in a private way, because I have some thoughts I would like to express to her. But my principal object in coming here to day is to express myself more generally; to tell my friends, one and all, that I am satisfied nor do I find all the conditions so perfect as not, to require anything more of progressive unfoldment on the part of the denizens of that other world. I find there is scope and room for growth beyond the grave for man, and that the powers of mankind are such that they can take advantage of this and put forth new ex-pression. pression.

pression. If I do not manifest myself quite clearly, Mr. Chairman, you will pardon me. I am merely experimenting with this instrument, and I feel limited, unable to manage my thought and to give it full expression; but if my friends will only believe that I have returned from the spirit-world to give them a cordial greeting, I shall be quite satisfied with this, my first, at-tempt to manifest from your platform. I think I may say that I am well known at Jamaica, Long Island, as Dr. Edwin Wetb.

## Mrs. Julia Driscoll.

Mirs. Julia Driscoll. I come from Concord, N. H. I felt strong and happy before I came so close to the lady, but now I feel distressed as the thought comes to me of what I passed through when I went out of the body. Tell my family and friends that I am all right in the spirit-world. The fire did not touch my spirit. I was as well there as ever after I got out of the body, and kind friends that I knew years ago, and that I called dead, came around me and took me to a bright home, where I rested and almost forgot the way in which I went from one world to the other. the other.

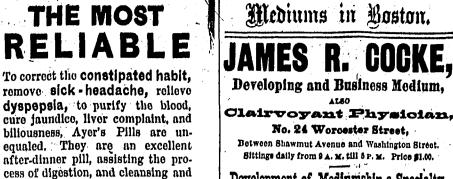
the other. I have been thinking I would like to come back, send my love home and tell them all that this is a good life. I hope to meet them all when they too are taken away from earth; but I hope they will remain here to live a happy, pleasant life with friends and with bright sur-roundings, and when they are called away I trust that they will pass peacefully and with-out pain to the spirit-world. There they will find friends, and I know we shall be happy to-gether. This is all I have to say. Sometime perhaps I can come to my friends in their own homes, or somewhere near by, and give more from the spirit-world. Mrs. Julia Dris-coll. coll.

## Caroline Palmer.

**Caroline Palmer.** I am Caroline Palmer. I have been trying to come here—whyl it seems ever so many years since I first came to this Circle Room and tried to speak through a lady who was the medium; it was not this one. I came so close that I impressed her with my first name, but could not speak it all, and the gentleman who was here told me I must wait until I could do better, because my friends would not know I had come back, and there were many spirits waiting to speak, glad to make themselves known. I was very much disappointed, and I went away. I did not come again for a long while, and then I tried to speak, gs I have tried so many times since, but without success; so so many times since, but without success; so you may know that I am pleased indeed to come to-day

you may know that I am pleased indeed to come to-day. I send my love to my friends. Some of them have made changes since I went from earth-life, and some are living in the same way and place that they did when I was here. I want them to know that I can come back, though they have not heard from me; but I have seen them many times, have brought them flowers and spiritual influences, and I think I have helped some of my friends to bear their trials with strength and patience. When I feel I can do good in that way it makes me happy. There are some I love who have come to the spirit-world since I went away. I have met them, and we are happy together. They send their love also, and we come as a pleasant band, hoping to do good to those who are near to us in spiritual love and sympathy. I do not know as I shall ever speak from this platform again, but I will try to reach my friends near their own homes, and porhaps I can give them light on this subject of spirit-return, for I have learned a good deal of the spirit-life. Since I went away I have been studying music. I was yery fond of it here.

## 141 A. G. W. F. 9 s 💒 BANNER OF LIGHT.



strengthening the alimentary canal.

When taken on the invasion of a

cold or a fever, they effectually pre-

vent further progress of the disease.

Being sugar-coated and purely veg-

Family

medicine, for old and young. Ayer's Pills are indispensable to soldiers, sallors, camp-ers, miners, and travelers, and are every-where recommended by the medical fra-

ternity. Dr. J. W. Haynes, Palouse, W. T. writes: "Ayer's Piils are the most evenly bal-anced in their ingredients, of any I know of."

"For more than twenty years I have used

Ayer's Pills as a corrective for torpidity of the stomach, liver, and bowels, and to ward

off malarial attacks, and they have always done perfect work." – E. P. Goodwin, Pub-lisher Democrat, St. Landry, La.

"I was master of a sailing vessel for

many years, and never failed to provide a supply of Ayer's Fills, for the use of both offi-cers and men. They are a safe and reliable

Cathartic

and always give satisfaction." - Harry Robinson, 52 E. Pearl st., Fair Haven, Conn.

"For a long time I was a sufferer from stomach, liver, and kidney troubles, and having tried a variety of remedies, with

naving tried a variety of remeties, with only temporary relief. I began, about three months ago, the use of Ayer's Pills, and already my health is so much improved that I gladly testify to the superior merits of this

cathartic." - Manoel Jorge Pereira, Oporto,

Ayer's Pills

Dr. J. C. AYER & CO., Lowell, Mass.

Sold by all Druggists and Dealers in Medicine.

MAGEE HEATER

for heating with warm air only, or in COMBINATION with HOT WATER,

as shown in the cut below, has become DESERVEDLY POPULAR.

DESERVEDLY POPULAR. The Mass. Charitable Mechanics Association awarded FIRST GOLD MEDAL, 1884, Gold Medal Certificate for continued superiority in 1887, GOLD MEDAL, 1800. No other makers of STOVES OR FURNACES ever received such

CONTINUED ENDORSEMENT.

WITH REFERENCES-LETTERS FROM USERSP

MAY WE SEND YOU A DESCRIPTIVE CIRCULAR

Portugal.

etable, they are the best

Development of Mediumship a Specialty. SIX PRIVATE MITTINGS FOR \$1.00 IN ADVANCE Patients Visited at their Homes by Appointment.

MR. COOKE will visit patrons at their homes, either for Magnetic Treatment or Development, if in Boston or near vicinity.

## Private Sittings on Sunday by Appointment.

## J. K. D. Conant,

TRANCE and Business Psychometrist. Sittings daily from 10 A. M. to 4 P. M. Séances Sunday evenings at 7:30; also Friday afternoons at 2:30. Psychometric Readings given by lettor of Business Prospects, and if Clairtovant Examina-tion of Disease, state sex and age, enclose lock of hair. Terms \$2.00. Il Union Park, Boston, Mass., between Shawmat Av-enue and Tremont street. Answers calls to lecture, or hold Public or Private Béances. Iw Sept. 3.

**Osgood F. Stiles**, DEVELOPING, Business and Test Medium. Sittings daily, from 9 A. M. to 5 F. M. Development of Medium-ship a specialty. Test Circles Sundays and Wednesdays. F. M., and Tuesday afternoon at 3. No. 8 Dwight street. Boston. Will be in Lynn every Friday and Saturday at No. 71 Pearl street. Bept. 5.



Miss A. Peabody, BUSINESS, Test and Developing Medium. Sittings daily. Circles Sunday, Thursday evenings, and Tuesday af-ternoons at 3 o'clock. Six Developing Sittings for \$4.00. 1041 Washington street, opposite Davis street, Boston. Sept. 5. iw

RUSSIAN BATHS. D.R. GEO. KINGSBURY'S Electric Medicated Vapor Russian Batha, 19 River street, Boston, near Charles and Bencon streets. 6w<sup>4</sup> Aug. 29.

Mrs. A. Forrester, TRANCE, Test and Business Medium. Also Magnetic and Electric Treatments, from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one flight. Boston. 4w\* Aug. 29.

Mrs. M. E. Johnson, BUSINESS and Test Medium. Hours 10 A. M. to 9 P. M. Circles Thursday and Sunday evenings, 8 o'clock. 41 Winter street, Room 6, Boston. Sept. 5.

Adelaide E. Crane, TEST and Business Medium. Magnetic Treatments. 8% Bosworth street, Room 4, Boston. Hours 9 to 5. July 25.

Allen Toothaker, CLAIRVOYANT Physician and Business Medium, 160A Tremont street, Boston, Room 4%, 10 A.M. to 3 P. M. 216 Cross street, Malden, Mass., 4 to 8 P. M. Bept. 5.

Miss J. M. Grant,

TRANCE MEDIUM, No. 8% Bosworth street, Banner of Light Building, Boston. Sept. 5.

Miss Helen A. Sloan, MAGNETIC Physician. Vapor Baths. No. 178 Tremor Street, Boston. Sept. 5.

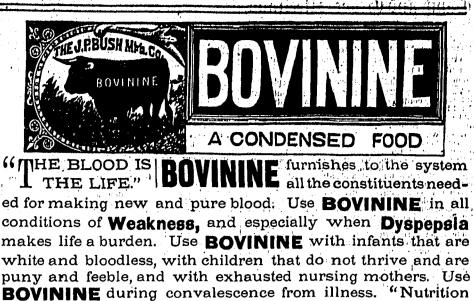
DSYCHOMETRIC, Physiogmetric and Busi-ness Reading, or six questions answered, 50 cents and two stamps. MARGUERITE BURTON, 1472 Washington street, Boston. 5w<sup>4</sup> Aug. 8. BR. M. LUCY NELSON, MAGNETIC, Massage and Vapor Baths, 33 Boylston street Boston. Hours 10 A. M. to 9 F. M. 2w\* Sept. 5.

MISS KNOX, Test, Business and Medical Me-dium. Sittings daily. 35 Common street, Boston.

DR. JULIA M. CARPENTER, 303 Warren street, Boston, Mass. tf Mar. 14.



By ABBY A. JUDSON, Minneapolis, Minn-Dy ALLIN A. JUNSON, Minneapolle, Minn-Contains Portrait and Life of Author, her method of going under Spirit Influence, twelve Lectures, selected Poens, and Communications from her Missionary Father and Moth-er, and other Guides. This shows a selected Poens. Tastefully hound in cloth, 263 pages. Price 81.00, postage 10 cents. Remit by P. O. Order or Registered Lecter to **Minneapolis, Minn.** "TERRESTRIAL MAGNETISM," 10 cents. June 20. 13<sup>w</sup>



1

-<u>11</u>

is the basis of Life."

F F R E E YEARS OF AGE out a cent of cout PURPOSES.

₽

BICY

VA Y VA Y

2e

G



spirit-life. Since I went away I have been studying music. I was very fond of it here, and my passion for it has only strengthened in the other life. I have been blessed with kind teachers who have taken an interest in me, which belong to my spirit, and which tried to express themselves in musical numbers and

words. [To the Chairman:] I came, sir, from Phila-delphia, or rather I lived there when in the body.

## Charlie Zimber.

I have no weakness and no pain as a spirit, and I am glad that I left the body, for it seems so good to be where there is no suffering. I grew tired, although but twenty-three years old, because the physical condition was so dark. I opened my eyes in the spirit-world and found it light. I stood up strong and with power; it seemed so good! I moved about with activity, and I felt as if I had risen out of chains almost into a place of freedom. into a place of freedom.

want to tell my friends this-tell them that I have not needed any prayers for the repose of my-soul, because I no sooner stopped out of the body than I found perfect rest. It was rest to me, for it was such a release from weakness, as around me, and kind friends came to give me

I said; and then it was light and beautiful around me, and kind friends came to give me welcome to their own sweet home. I have seen my father in the spirit-world. He would like me to speak for him a word of re-membrance, and to say he is doing well over there. We are all doing well, I think, or so it seems to me, and I have no wish to come back here to live. Yet I do love those who were kind to me. I do want mother to know that I come back. I do want my friends to feel that I am strong and well, and have such pleasure in roaming about through the fields of the spirit-world gaining new light and knowledge. Why it seems as if I had learned more since I went from the body than I could have learned in a dozen years of school-life here. Things come to me naturally. I seem to understand them with ease, and to express myself more clearly. Some tell me it is because I went through a spiritual experience before I left the earth, that the discipline was good for me by way of spirit-ual growth. "Perhaps.so. At least I come back feeling that I have good for me by way of spirit-ual growth." Perhaps.so. At least I come back if eashing my friends to try to feel that it is so. I know they think I am better off. I feel they think it was best for me to go, because I could not be strong and happy here, and I feel the same, only I want them to know that I can come back in this way and make myself under-stood. I was from West Hoboken, New Jersey. My stood.

I was from, West Hoboken, New Jersey. My name is Charlie Zimber.

Controlling Spirit. We thank the friends for their kindly contri-butions of flowers for four Circle Room table. These tributes are highly appreciated by our spirit-friends.

INDIVIDUAL OPIRIT MESSAGES

IN DIVIDUAL OPTIGITY MENSAGAN TO BE PUDLIGHED NEXT WEEK. June 19.-Lotels, for Michael Murnan, George, T. Robertz, Maud E. Fisher, Antrew Brack-nbridge, Jos Permannen, Albertz, siah Howard, Seven L. Lewis, Barah Bowes, Robert Ander-son, Albertz Mang, Joseph Darling Hull, Battle Blee, Joseph Oolby, Johnny MoArthur, George W. and Lydla Morrill, Clark weiger, Oliver, Walder, Raymond, Jinamie Gleason, May Fielding, Fearlie, Antre Review, Mark Jinamie Gleason, May Fielding, Fearlie, Antre Raymond, Jinamie



120



## (ALL SUGAR-COATED)

Medical Confections.

A Universal Blessing.

SUITED TO OLD OR YOUNG!

SUITED TO OLD OR YOUNG! A PERFECT Liver and Kidney Menovator and Bilood Purifier. Cleanses the onitro system from all Billousness and Blood Poisons from Malaria, etc. And cures Headache, Backache, Side and Stomach-ache, Diarrhoza, Bysentery, Pains'in the Limbs, Lameness, Numbucss, Constipution, Nervousness, Woukness, Hickey and Bladder, and all other uri-nary alimonis, etc. Also, Rhoumatism, Neuralgin, and in fact almost all the various aliments of humanity. PRICES: Trial box, 25 cents; 12 boxes second size, 55.00; large boxes, Stolling Large boxes, 55.00; For sale by COLBY & RICH.

## The Writing Planchette.

SCIENCE is unable to explain the mysterious perform-ances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or men-tally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumably be consulted on all questions, as also for communications from deceased relatives or throads. The Planchette is farmiabed complete with 'box, pencil and directions, by which any one can easily understand how buy it.

and uncertained and a set of the start of the start of the set of

# CARLAND'S

# Vegetable Cough Drops.

THE greatest known remedy for all Threat and Lung Complaints. For Catarrh, Asthma, set, etc., it. it has no oqual. It is warranted to cure Coughs, Colds, Whoopung Cough, Sore Threat, Hoarseness, Influenta, Bronchilis, and Inflammation of the Lungs. It is free from all oplates and minorals, orany other in infrous ingredients. and is therefore harmless in all cases. Ilkewise palatable and beneficial in regulating and strongthening the system: and as a HLOOD PURIFIER is THEILY UNRIVALED. A box, taken accord-ing to directions, is carranted in all cases to give batisfac-tion, or the mongy will be refunded by the provide the fails M. it. GARLAND, 439 Briggs street, Harrisburg, Fa. Price, per box (one-fourth pound), 22 conts, postage fred. For sale by COLBY & RIGH.



A BIBTHDAY IN HEAVEN.

SILVER LOOKS. Bong and Chorus

LITTLE RED SOHOOLHOUSE.

# Camp and Grobe-Meetings.

## Onset Bay, Mass.

To the Editor of the Banner of Light: The meetings at this camp-ground are now at their height, and it is the design of the managers to con-tinue them through the first two weeks of September.

Tuesday, Aug, 264.—In the morning an unusually interesting collections was held in the Auditorium. Dr. Biorer presided, and in his opening remarks alluded to the many evidences that had been given irrow time to time of the truth of splitt return. Mrs. M. E. Wallace of New York gave a few enross: words of encouragement, and presented her applicitation. Mrs. M. S. Coleman, who gave us her parting benediction. Mrs. Wallace, resunting, speke of the deep interest and plansure sho had received from the fourney East, and the kind greether given her as a representative of the origin. Her M. S. Coleman, who gave is a consequence of the convelopment of the splittering green her set are presented her splittering in the split return of the splittering in the splittering is an element of the splittering in the splittering is an element of the splittering in the splittering in the splittering in the splittering is a splittering in the splittering in the splittering is an element of the splittering in the splittering is a splittering in the splittering in the splittering in the splittering is a splittering in the splittering in the splittering in the splittering is a splittering in the splittering in the splittering in the splittering is a splittering in the splittering in the splittering in the splittering is a splittering in the splitterin

do with mortals.

do with mortals. Mr. Augustus Hatch of Malden gave his definition of the term "agnostic," and Mrs. Hammatt some rhyming or musical tests, that were very interesting, showing another phase of the limitless power of the angel world

rhyming or musical tests, that were very interesting, showing another phase of the limitless power of the angel world. Thursday, Aug. 27th.—Owing to the rain there were no meetings upon the ground in the morning. In the evening a test scance was held in the Pavilion, led by Mrs. Dr. Heath, who replied to a question, "Why do not my friends come to me direct, instead of through some medium?" by asking "Why do n't you sit with your message by a telegraph pole and send it to New York? There must be a connecting link between you and the spirit, just the same as between the operator of the telegraph and the recipient of a message." Mrs. R. J. Cowing of Washington, D. C., gave some very clear tests, with the names of several well-known spirits, who were gladly welcomed. Mrs. Cowing, though only one year upon the public platform, has develop even the most skeptical. *Friday, Aug.* 22th.—At the conference meeting this morning, H. J. Newton related some of the experi-ences of a lifelong work, particularly with mate-rialization, and made a statement in favor of Mrs. Etta Roberts, saying he had received from her tests of full-form materialization under the most erucial test conditions. Many present have witnessed like benomena in her roome.

Leta Roberts, saying he had received from her tests of full-form materialization under the most crucial test conditions. Many present have witnessed like phenomena in her rooms. Mr. Newton said that he had seen her come through the wires of the cabinet a hundred times, and he invited Spiritualists to rally around her and strengthen her, rather than join with those who unqualifiedly condemn her. In the afternoon in the absence of Dr. George A. Fuller, who was advertised to speak, a conference was held, opened with singing by Prof. Perkins of California. Mrs. C. Faunle Allyn spoke of the im-portance of presenting to children and keeping before them the truths of Spiritualism in such a way that they shall become interested in it and qualified to fill our places when we pass from the activities of this life. Progressive Lyceums should be organized in every city in this great country. Prof. Perkins fol-lowed in the same line of thought, and closed the conference with a song, "Nothing is Lost." Joseph D. Stiles endorsed all that was said for the children, and proceeded to give tests from "the happy hunting-grounda."

dectrimes of the litble.' Another, a liaptist clergy-man, says, 'The Bible ought to be placed in a cruci-ble and the dross expunged therefrom.' Many of our clergymen were quoted as expressing their doubts in regard to future punishment and many of the old dog-mas hi the church. The question tint comes up is 'What has caused this doubt in the Ohristian Ohurch? Simply the fact that our clergymen having demanded too future relance upon the fotter of the law, the spirit which relance upon the fotter of the law, the spirit which inspired its teachers has departed from them. The Ohristian Ohurch is dying because it has not and will not receive inspiration from the apirit-world. There has been an advance in every department of human thought, and why not in theology? We as Spiritualists claim that the history of the creation of man as recorded in the first two clangters of the book of Genesis is a myth, and the doctrine of Darwin and others is far better, and more in accordance with com-mon scnes and reason. The Christian world, then, is full of doubt, and Spiritualism comes with its inspira-tion to give us a better unfoldment of spirituality and immortality. The Bible, and all the writings of an-clent times, are full of inspiration, and without it they are deal; but we are not dependent upon this inspir-tion of the present hour opens the door to immortal life. Have we any positive evidence? Science, in the person of Prof. Hare and others, has been investigat.

Haro we any positive evidence? Science, in the person of Prof. Haro and others, has been investigation: "This is all a delusion, and I will demonstrato it in due to time", but before long he became convinced and declared that the phenomena were produced by disembolied spirits. But funct and will be been and commend the delared that the phenomena were produced by disembolied spirits. But funct and the delared by disembolied spirits. But funct and be and the delared by disembolied spirits. But funct and by the delared by disembolied spirits. But funct and by the delared by disembolied spirits. But funct and will be an in the fluid of agtation, and the world is excited, politically, morally and socially. The grand era of eallyfic tumes the disembolied spirits and the delared by disembolied spirits. The mission of Spirits and the delared by disembolied spirits and the dist of agtation, and the world is excited, politically, morally and socially. The grand era of eallyfic tumes and the dist of agtation, and the dist of agtation, and the dist of agtation, and they dist and hope of the past." Notwithstanding the condition of the lecture to hear Joseph D Stiles, who gave many names, among them family of and a group of spirits with him. Deacon George Cummings and others, having thrown away the crede were glad to be present. Dr. John Andrews and others to hid you for the excellent music they have given us, but for their kindly deportiment and courtesy throughout the entire season, expressing the hope that they may could be diston, tendered his thanks not only for the excellent music they have given us, but for their kindly deportement and courtesy throughout the entire season, expressing the hope that deports in the diston and there of the solution, tendered his

TO DR. H. B. STORER. Faithful worker, true and earnest Sowing seeds in cold, gray dawn You have lived to see the harvest In the glory of the morn.

At this stands a plato, while being played upon, rose in the air, lifting four men who sht upon it, in the pres-ence of Mr. and Mrs. Lincoln. Two nights thereafter the speaker attended ascance at the same place, and found the President and his wile again present. Col. Hase was certain that Lincoln was a Spiritual-ist, and that he frequently consulted mediums for ad-vice upon important matters.

ist, and that he frequently consulted mediums for ad-vice upon important matters. Memorial Day.-On the alternoon of Thursday, August 27th, a memorial service was held in the Tem-ple at Onset. The platform was finely decorated with lags and evergreen. The centro-table was draped with evergreen, enclosing the stars and stripes, ar-ranged in heart shape, and the legend "Ever Pres-ent." At the right were pertraits of Isaae P. Green leaf and Dr. H. F. Gardner: at the lett were those of William White and Edward S. Wheeler. These deco-rations were arranged by David Brown of Boston, to whom much credit. is due. Dr. Storer, in opening, spoke of our custom to meet and present a tribute of memory to those who have passed from us, though on this, as on all previous occasions of a similar kind, we deel that they are with us, and this is rather a retuinon than a memorial. We therefore expect to hear not only from those in the bodily form but from our friends in the spirit world. We desire to make this a baptism of love, as we are surrounded by hun-dreds of loved ones in whose memory by meet to day. Chauncey Barnes was the first to report himself to us through President Storer. Dr. R. T. Hailock gave a written cominupleation through the mediumship of Dr. D. J. Stansbury to Mrs. A. O. Coleman, and under strict test conditions, as follows: "Spiritualism is the only true philosophy of *like*, and the army of progress." Another message theorems in the army of progress." Another message theorems in the army of progress. "Glorious day of relicing! Death is swallowed up in victory. All the oid vectars are cathering, and bless you for your fidelity and zeal in the grand cause of truth. (Signed) Charles Partridge, S. B. Brittan, D. M. Bennett." Mrs. Townsend-Wood sent the fol-lowing beautiful poem, which was read by Dr. Storer: MEMORIAL POEM. BY & Sirrownskne wood. All thai to the trans at Onset!

jennett." Mrs. Townsend-Wood set beautiful poem, which was read by D MEMORIAL POEM. BY M. Sitrownskind wood. All hall to the friend at Onsett I am thinking of them to day! Will they speak of immorial heroes Who passed from earth away? Of these who climbed the mountain Through opposition's tide, And raised Truth's sacred banner. On the top of r the great divide." I have thought of S. B. Brittan, With his kind and snilling face; Of I. P. Greenleaf, standing So firmly by their side; And of dear old Dr. Hallock, With bis kind and snilling face; Of I. P. Greenleaf, standing So firmly by their side; And my soul's loved sider Acha, Truth's pure, immorial bride; And I thought of dear Old Henry, Whose face was always pleasant, Whith sit of dar Condent, I have thought of Dr. Gardner, I have thought of Dr. Gardner, With is strong, determined will, To push the car of Truth along, And every nature thrill Whith go and great rejolding That the gates were swang sjar; And de called on Harvand magnates To watch this rising star. Son of the old philanthropist, In memory now I see, Robert Dale Owen, of sterling worth, With show, in days gone by, We housands more as brave and true, Whit swith that throng. And hever a storave and true, With whom, in days gone by, We housed as good soldlers do, To conquer or to die Bat ours was not the battle are To ruin and destroy; We only fought for Truth and Right, To bring a greater loy. To Thompson, Phillips, Garrison, And martyred did John Brown, We pay our tribuit now of Love; We kan with battle are To ruin and destroy; We claoted as good soldlers do, To conquer or to die Bat ours was not the battle are To ruin and destroy; We chow they wear the crowal Ay! dear old friends of long ago, 1'! meet you " over there!" We'l mingle soul with soul for Truth In one eternal prayer. I. J. Newton said that in the city of Ne ive years ago, there was a strong S. Of that army, there only remain G

In one eternal prayer. Mr. H. J. Newton said that in the city of New York, thirty-five years ago, there was a strong army of workers. Of that army there only remain George H. Jones and H. J. Newton. The seeds that were sown by those workers have germinated and been bearing fruit through all the intervening years. Lita B. Sayles gave a tribute to S. B. Brittan, reviewing his life and labors and their results, which was instructive and in-teresting. Joseph D. Stiles gave an inspirational poem [which will appear next week], into which were woven the names of many who "return to us on gold-en pinions."

theresting, Joseph D, suites gave an inspirational open (with will appear next week), into which were averaged in the with a set of the set o

fine entertainment in Association Hall on Thursday evening. The programme included selections by Mrs. Johnson, singing by the Hayes family, and other ex-The list of speakers for next year will include the

bent To one and all: Come again next year! Lake Pleasant, Mass., Aug. 80th, 1891. J. M. Y.

## Sunapco Lake, N. H.

To the Editor of the Banner of Light: Wednesday, Aug. 19th .- Vice President Cobb gave

Sumapoe: Lake, N. H.
 To the Editor of the Banner of Light!
 Wedneday, Aug. 19th.—Vice President Cobb gave the address. Subjoct: "God's Lovo Universal." Nationalism is the unfoldment of this great element. Spiritualism came as a preparatory advance; without it we could not have had: true Nationalism. Spiritualism came as a preparatory advance; without it we could not have had: true Nationalism. Spiritualism and Nationalism go Hand In hand, as twin sisters bound together, working for the highest promotion of God's love in the heart of humanity. The grand feature of the eyening was a moonlight excursion, which was greatly enjoyed.
 Thursday, Aug. 20th.—Mrs. Kate R. Stilles delivered a fine discourse on "The Higher Purposes of Spiritualism"; also upon the manner in which spirits free themselves from their mortal bodies. Both subjects were given by the addence. In closing, Mrs. Stilles are a number of very correct psychometric readings. In the evening the National Developing Circle was held at the Churchill Cottage with god results. The usual social dance also took print. Start, Mrs. Thomson read from Milton's "Paradise Lost." The meeting to day resolved itself into a conference. Remarks were made by the public speakers who are with us. Mrs. Thomson read from Milton's "Paradise Lost." The meeting to day resolved itself into a conference. Remarks were made by the start welcome from their many friends, to whom Sunapee does not seem quite the same without their presence. In the evening a very enjoyable musical, theray, 20th and gave a mest Interesting lecture, much resembling a lessour in spiritual soften.
 Sunday, Aug. 23d.—The fourth pleasant Sinday of our camp-meeting. Mrs. Kate R. Stilles was the speaker withing and gave a mest Interesting lecture, much resembling a lessour in spiritual soften. The forsibilities of Spiritu while on the Earth Plane and Still in Mortal Bodles," which, she said, are not encoding. Aug. 23d.—The supresented with people on eve

Queen City Park, Burlington, Vt. To the Editor of the Banner of Light:

On Tuesday, the 25th, there were no other exercises at the camp than the usual conference, since all persons having curiosity to see the President repaired to Burlington in the afternoon. There they heard him speak, and mingled with the dense throng which is usual at such times.

On Wednesday we were favored with an address on "Medlumship and Its Conditions," by R. H. Knee-shaw, and very excellent jt was. On Thursday Mrs. Abble W. Crossett lectured upon "The Love of Hu-manity," with that tender feeling which is natural to women, and on Friday Mr. Kneeshaw again occupied the protect of the state of the state of the state of the

maritio slab was an arch of evergreen, within which was a beautiful eress of white flowers. Over the arch the name of Mrs. Garland, a beloved sister who was the first to suggest an effort to obtain funds, and her-solf headed a subscription list her co-worker has so successfully filed. The services conducted by Mrs. Juliatic Yeaw were very tender and appropriate. M. J. WENTWORTH. *Know Centre*.

Camp Reports. - Additional reports from the camp-meetings at Queen City Park, Vt., Lake Pleas-ant, Mass., Verona Park and Temple Heights, Me., will be found on our third page.

Ayer's Sarsaparilla will cure your catarrh, and re-move that sickening odor of the breath.

## MEETINGS IN MASSACHUSETTS.

Worcester .- The Worcester Association of Spiritualists will open its meetings Sunday, Sept. 6th, in Arcanum Hall, 566 Main street (Rice's Block). Dr. Geo. A. Fuller will be the regular speaker for the first two Sundays of each month during the season.

two Sundays of each month during the season. Among other speakers and mediums engaged are: Mrs. Clara H. Banks, Mrs. Cella M. Nickerson, Mrs. Ida P.A. Whitlock, Mr. S. L. Beal, Mrs. N. J. Willis and Mr. F. A. Wiggin. It is the intention of Dr. and Mrs. Fuller to make their pariors, 42 Portland street, a center for those wishing to meet for the discussion of the great ques-tions of the day, and the support of all matters of vital moment relating to our Cause. Nationalism will receive careful and considerate attention. Spiritual-ists and Liberals are cordially invited to join hands in these informal gatherings, the dates of which will be duly announced. The suppers, dances and entertainments will be re-sumed at Grange Hall, Main street, the second Friday evening of September. Friends will kindly donate for the table. GEORGIA D. FULLER, Cor. See'y.

## **OHIO.**

Cincinnati.-An announcement signed F. Hor-MAN, President, EVA SAGMASTER, Sec'y, informs us that the Psychic Research Society of Cincinnati having determined to celebrate its Second Anniversary Session, together with a "welcome home" of the regular pastor, Mrs. Adah Sheehan, has resolved to legunar passor, mis. Adah Sheenaa, mas resolved to do so by holding an all-day meeting on Sunday, Sep-tember 13th, the festival to close with a grand mu-sical and literary entertainment on Monday evening, September 14th, 1891, at its place of meeting in the Douglass Castle Hall Building, northwest corner 6th and Walnut streets.

The Veteran Spiritualists' Union. To the Editor of the Banner of Light:

Since I last wrote you, on Aug. 15th, the Veteran Spiritualists' Union has received a liberal gift of two hundred dollars for its special fund from one of its generous Directors, whose name by his request is not to be published. This money is to be paid out in monthly installments to two persons: Mr. F. receiving one hundred dollars of it, and Dr. McL. of Kneeland street the remaining one hundred. The Doctor is a Homeopathic physician, Scotch seer and a prophetic medium. Both of these recipients from our kind friend's bounty are needy and worthy Spiritualists of advanced years, and their earnings are only of a neagre amount,

A home is needed for such unfortunate Spiritualists, and to carry this out is one of the proposed feat-ures of the practical work of this Veteran Spiritualists' Union. We hope to enroll many names as members or donators in this good work. Life member-ship costs twenty-five dollars, and yearly membership one dollar. Mr. Colby, the veteran editor of the BANNER OF LIGHT, we are pleased to announce as our *fourteenth* life member. Applications, etc., may be procured of Moses T. Dole, Treasurer, No. 9 Bosworth street, Boston, or of

WM. H. BANKS, Clerk, 77 State street, Boston

Excentricitys are most alwus artyfishall, and the best that kan be sed ov 'em iz, they are quite az often the result ov diffidence az ov vanity.-Josh Billings.

# Handsome **Dinner Sets.**

By steamers "Samaria," "Pavonia" and 'Roman," from Liverpool, and the "Kehrwieder," from Hamburg, we have landed ex-

<text>

not the construction of the states

1,11

Steadfast to the truth within you, Consolation you have brought, When earth hearts were sable-shrouded By the dogmas Error taught.

Gladly now you face the sunlight As old Death, now weak from strife, Cast, aside the mask of terror, Shows the fair faced angel Life.

Greeting from the world around you; Greeting from the angel-band; Live to ald the world in growing To a higher, nobler land.

Live to help the holy angels To upbuild on earth a shrine, On which fraud and old time errors Melt in light of truth divine.

Then when we shall meet together In the glory of love's day, We'll recall the kindly memories Of the shores of Onset Bay.

This poem was effectively read by Miss Maggie

This poem was enectively read by Miss Maggie Vaughan. The meeting closed by singing "Auld Lang Syne." Joseph D. Stiles will speak and give tests at Onset Sunday, Sept. 6th. The Harvest Moon Festival will take place Sept.

19th and 20th. Col. S. P. Kase of Philadelphia narrated at one of the Col. S. F. Kase of Philadelphia narrated at one of the conference meetings some reminiscences of Abraham Lincoln, showing that the great emancipator was a be-liever in Spiritualism, and was influenced by spirit advice. The speaker said that while in Washington in 1861 he met Mr. Conkling, a writing medium, who asked him to take a letter to the President requesting a personal interview. He took the letter, and was ad-mitted to the President's room. Mr. Lincoln came in, and after some general conversation took the letter and read it. It ran as follows: "I have been sent here by spirit direction to confer with you. I cannot go back till I see you. Will you grant an interview?" Mr. Lincoln manifested some surprise, but after listen-ing to an account of spirit phenomena by Mr. Kase, wrote a reply, making an appointment with Copkling for an interview."

for an interview. Shortly after this Col. Kase attended a séance for physical manifestations, and found there Mr. Lincoln and his wife. The medium, a little girl, addressed the President for an hour on Emancipation—and then ran out of the room, as if frightened at what she had done.



of all in leavening strength. - Latest, U. S. Gov-

V Star

The week has been occupied as follows: Monday.-In the afternoon a conference was held at the Auditorium. Tuesday.-Afternoon: Address by A. E. Tisdale, subject: "The Essential Ohrist." This was regarded as Mr. Tisdale's best effort while here. Tests were given by John Slater. Wednesday.-Morning: Conference, with speaking by several of the campers. Afternoon: Address by Mrs. Tille Reynolds of Troy, N. Y. Thursday.-Morning: Conference, with speaking by several. of the campers. Afternoon: Address by Mrs. Tille Reynolds of Troy, N. Y. Thursday.-Morning: Conference, with speaking by several. Afternoon: Service at the Auditorium, opened with singing "Beulah Land." Mr. J. Frank Haxter was then introduced; and read a poem entilled "Resolution." following with singing: "Good-By, Sorrow." Mr. Baxter then rave the address upon the subject: "Spiritualism, its Development and Some of Its Demands.") The service closed with an exercise in mediumship by Mr. Baxter. Saturday.-Morning: Conference at the Auditorium. Speaking by Mrs. Banks, Mrs. Loring, Mr. Stevens (of London), Mrs. J. J. Clark, Miss Lizzie Ewer. Singing by the Hayes family. Afternoon: Conference opened with a song by J. Frank Baxter: "We Shall Know Each Other Better." Speaking by Mrs. Loring, Mrs. Chapman, Mrs. Morgan, Mr. Baxter, Mrs. Oarrie E. S. Twing and Rev. Mr. Rice, who spoke in behall of the education of the colored people. Sunday.-The closing day was one of great interest. A large audience was presant. The morning services was held at the Auditorium. A-fine programme ren-dered by the Baid was followed with singing by Mr. and Mrs. Hayes of: "Some Sweet Day By and By." Miss Jennie Leys of Boston was then introduced, and opened with an invocation. Mr. and Mrs. Hayes then sang: "There is No Night There." The address of the morning was then given by Miss Leys, upon the subject, "Shall there be in this land of ours a Union of thurch and State?". Afternoon: opened with singing by Mr. and Mrs. J. Afternoon: opened with

of Uhurch and State?" Afternoon: opened with singing by Mr. and Mrs. J. P. Hayes of: "Footsteps of the Angels." Mr. J. Frank Baxter was then introduced, and gave an address upon the "Education of Ohildren." The ser-vice closed with an exercise in mediumship by Mr. Baxter.

Nice Closed with an easily of the second sec

NOTES. The Directors and other officers of the management received a very fine screnade by the band on Saturday afternoo

Afternoon. Mrs. Motte Knight of New York, slate-writing me-dium, has given marked satisfaction while here. Mrs. Knight purposes being in Boston for the next two months or longer. A fine display of fireworks was given on Saturday evening.

The Hayes family of Haverhill have sung during the session to the best of acceptance. The annual reunion of the Johnson family was held here on Briday. A large delegation was present. Mrs. M. Florence Johnson of Millord gave a very

It was exhibited on the ground, and by the parents. Interest and attendance continue undiminished. The feeling is universal that Queen City Park is as prosperous as it is useful and promising. BECRETARY.

## Temple Heights, Me.

To the Editor of the Banner of Light: Our camping-ground never presented more attractions than at the present; never before have the campers met under such favorable conditions. Hitherto the meetings have been held in the maple grove, which, beautiful as it is, afforded no shelter, from wind and rain. This year the Auditorium affords us a desirable place for our services, and they who en-joy its benefit gratefully remember those who gener-ously contributed the funds to build the Auditorium at the solicitation of Mrs. Frank Durham of Belfast, through whose persistent efforts nearly all the means were obtained, built for which the Auditorium would be only a thing of anticipation—not a very substantial shelter, all will admit. The designer and superintendent of the building was Mr. Plummer, an experienced architect; and certainly it reflects credit upon him and his helpers, for no camping ground has its superior for convenience and excellence as a lecture row. It is remarkably easy to speak in; no extra effort is required to be heard at any point. erto the meetings have been held in the maple grove,

to speak in ; no extra enort is required to be heard at any point. Aug: 16th memorial services were held, and beauti-ful floral tributes were tastily arranged upon the ros-trum for those who once were with us on the camp-ground. One that attracted special attention hung back of the speakers' stand. It was designed by plrit-friends and presented to Mrs. F. Durham in a vision. Upon a ground of white that resembled a

In our DINNER SET HALL will be seen the exhibit of China decorated services of

merit in shape and exquisite decoration, both

in services complete and in course sets."

PLANT POTS and PEDESTALS from low

cost up to large and costly specimens.

JMBRELLA HOLDERS. Superb specimens from Doultons, Mintons and old India China.

BANQUET LAMPS, with silk, linen and lace

shades, newest Parisian devices.

PORCELAIN LACE FIGURES, exquisitely

wrought, and other novelties in unique bricà brac

AMERICAN CUT CRYSTAL GLASS, also

thin etched, in table services complete and rich pieces for wedding gifts.

BEDROOM SETS. New shapes and decorations to harmonize with modern chintzes, wall papers and carpets, in 12-piece sets from 85 to \$150.

## **Inspection Invited.**



