

BANNER OF LIGHT.

AUG 2 1889

VOL. LXV.

COLBY & RICH,
9 Bowdoin St., Boston, Mass.

BOSTON, SATURDAY, AUGUST 3, 1889.

(\$3.00 Per Annum,
Postage Free.)

NO. 21.

TABLE OF CONTENTS.

FIRST PAGE.—The Spiritual Rostrum: "God in the Constitution." Literary Department: "Don;" or, Master of Himself.
SECOND PAGE.—Poetry: Beyond the Veil. Myth About the Devil. Banner Correspondence: Letters from District of Columbia, Iowa, Massachusetts, and Connecticut. In Memoriam.
THIRD PAGE.—Poetry: The Children of Nature. August Magazines, etc.
FOURTH PAGE.—Light Dawning in the Theological Sky. Lessons of Great Calamities. A Protective Trust. The Real Point. The Banner Message Department. "His Two Natures," etc.
FIFTH PAGE.—Newspaper Notes and Pithy Points. From the Hills. J. Frank Baxter's Work in Ohio. Spiritualist Camp-Meetings for 1889. Movements of Platform Lecturers. New Advertisements, etc.
SIXTH PAGE.—Message Department: Questions Answered through the Mediumship of Mrs. M. T. Shelhamer-Longley; Spirit Messages given through the Mediumship of Mrs. B. F. Smith.
SEVENTH PAGE.—Verifications of Spirit Messages. Mediums in Boston. Book and Miscellaneous Advertisements.
EIGHTH PAGE.—The Camp-Meetings: Reports of the Meetings at Onset Bay, Lake Pleasant, Queen City Park, Casadaga Lake, Lookout Mountain, Mt. Pleasant Park, Niantic, Woodland Beach Park, Rhineland, and Parkland, etc.

The Spiritual Rostrum.

"GOD IN THE CONSTITUTION."

A Discourse Given Before the Spiritual Fraternity Society, in the First Spiritual Temple, Boston, Mass., Sunday, Jan. 20th, 1880, Through the Mediumship of MRS. H. S. LAKE.

(Reported for the Banner of Light by Miss Ida L. Spalding.)

INVOCATION.

Oh! ministering spirits in realms of light and beauty! we desire to feel your presence this afternoon, inspiring and sustaining us. May we realize your personality as we never have done before; and through all our thought may there course those conditions of spiritual light which shall raise us out of self into the larger realm of unselfishness, of liberty and of love, which awaits us in our spiritual development. May we, as individuals congregated here this afternoon, come harmoniously into the realm of that life and light and love which mean liberty and law as well; and as we convene for special purposes, namely, that we may consider some of those questions which pertain to our external life, may we be actuated only by a love of truth, and a desire to receive and express the same. May we retire into the recesses of the spirit, and there, searching earnestly to come into a recognition of our powers and the powers of our fellow-men, be consciously affected by those higher and better states which we know may be evolved by our aspirations. With this desire we yield ourselves to your influence and control. Amen.

DISCOURSE.

I have chosen the subject which has been announced, namely, "God in the Constitution," because I apprehend and believe that there is nothing transpiring in your earth-world to-day—I care not how trivial its character may appear to you—which is not of supreme importance, and in which you as mortals and we as spirits ought not to be deeply interested.

By this statement do not infer that I regard the subject under consideration as of trifling importance, for, on the contrary, I believe that it is one of great moment, to which too little attention has, as yet, been given; and it is for the purpose of arousing within your minds a realization of its significance, and thereby possibly affecting your actions, that I speak to you this afternoon.

Of all persons upon your planet Spiritualists, and those who are inclined toward that so-called belief (which is rather a knowledge), should be most liberal; and not only should they be most liberal, but they should be most active in all that concerns the temporal welfare of themselves and their fellow-men, for the simple reason that all spiritual states are an evolution, as it were, of material states. It is not possible for men and women to advance in the direction of the spirit without also advancing in the direction of the external, in the sense of incorporating within the conditions in which you find yourselves, as material beings, a greater love of justice and a deeper devotion to the truth, or those cardinal principles which underlie the virtues.

The Constitution of these United States of America is a document of which any nation should be proud. It was conceived in the brains of men and women imbued with the love of liberty and opposed to the spirit of tyranny, which for ages preceding the Declaration of Independence had been preying upon and oppressing the peoples of the earth. It is a sublime document, inasmuch as it is impartial, and embodies within its forms and expression that which is of a character to elevate the minds of men and women, lifting them to an altitude of liberal thought which shall make them more cognizant of the duties which they owe their fellow-men.

If there is one sentiment more than another which tends to engender hostility and antagonism in human society, it is the sentiment which you denominate religious prejudice; there can be no doubt of this; and, unquestionably, the reason for this state of things lies in the fact that man is so much of a spiritual being that he is tenuous of those states which he has been wont to interpret as being religious—religion being supposed to embody the spiritual sentiments of the race. Such, however, is not necessarily the case. There are many individuals whose chief idea of religion is form and ceremony, and the adherence to those customs which their ancestors observed. They know but little, if anything, of the emotions which actuate those whose spiritual faculties have been quickened and awakened. Living in the external because they are not yet sufficiently developed to live in any other way, they accept those things which have been

taught them by their ancestors relative to religion, and regard with unquestioning obedience those forms and ceremonies which the Church prescribes. Such men and women constitute what might be termed the bigoted class in human communities, who believe in repressing a new idea, and, if possible, of preventing its obtaining a foothold in your earth-world. There are many of these in this, as in other lands, whose psychological power, or the power of the spirit, is being felt everywhere throughout the institutions of your country. This is not, however, in accordance with the designs of those who framed the Constitution of the United States.

As your forefathers fled from religious oppression and tyranny, embodied in the institutions of the olden world, they hoped to find a land where religious liberty might obtain, and where men and women might be free to worship, or not to worship, as they saw fit, the God of the ancient customs of your earth-world. This was the original idea, undoubtedly, of those who framed the Constitution of the United States. But you must remember that while we inherit the external conditions of our ancestors, we inherit also their spiritual proclivities and tendencies. Those states of mind, if you please to call them such, are transmitted to you which manifest themselves in various peculiarities relative to religion, as to other ideas. So we find that, notwithstanding the liberal Constitution which was guaranteed to those United States as a national document, nearly all the States of the Union have placed restrictions upon individual liberty. Upon the statute books of every State, except one, there are what are termed Sabbath laws; there are also laws against blasphemy; laws exempting church property from taxation; laws compelling the administration of judicial oaths, and still other laws and customs to which I shall refer later on, which are the embodiment of those conservative states of mind which belong to other ages and other times.

It is against tendencies like these that the liberal mind should be aroused, and direct its opposing force. Just now there is unusual activity in the ranks of those who believe that religion should be forced upon the acceptance of the people by law. There should be a corresponding activity on the part of those who believe that no laws ought to regulate the religious sentiments of the race, but that all men should be free to express themselves regarding the same, as long as they do not infringe upon the liberty of their fellows. No man has the right, nor should he desire, to impose upon another that restraint which he would not like to have placed upon himself. This is the primal law of justice, and is as clear in its conception and expression, to the spiritually-minded, as is the daylight to the material eye. If you will reflect but a moment upon those restraints which I have named as existing in the laws of the different States forming this Union, you will see that they are not in harmony with the principle of which I have spoken; and that it is unjust, no matter what you may believe, as a Christian or a non-Christian, to compel your fellow-man to do that which is not in accord with his own interior belief, or of which his individual conscience cannot approve.

I also take the position that it is unquestionably unjust that any property which is generally held by corporations or associations for religious purposes should be exempt from taxation for the maintenance of the general government, inasmuch as these institutions are established for the benefit of persons who believe in certain doctrines or ideas, in which other members of the commonwealth may not believe.

I know I am making a statement in which many of you will not concur, and yet it seems to me, if you go over the ground carefully and understandingly, you will see that I am right, and that it is neither just nor proper to support any institution at the expense of the general government, composed, as it is, of so many people entertaining such diverse opinions.

Look at this immense territory of the United States, stretching from ocean to ocean, and from the lakes to the gulf, with its sixty millions of people, entertaining all shades of opinion relative to religion—Jews, Christians (Protestant and Catholic), Swedenborgians, Mormons, Spiritualists, Materialists, Agnostics, Infidels—all gathered under one banner, having so many different conceptions of spiritual things, and yet obliged to contribute to the maintenance of what is termed the "religion of the United States"—Christianity.

Those of you who are watching the trend of political affairs know that there is a movement on foot, largely supported by our Christian friends, and even by some who are only nominally such, to make more stringent the laws upon your statute books relative to these things which I have named, i. e.: the Sabbath laws and the appropriation of school-moneys for sectarian purposes. There are men and women, who, viewing with alarm the endeavors of a certain body of the Christian community, namely, the Roman Catholics, to control the legislation of the State and nation, have thought it wise to check these efforts by seeking to affix, under the head of what they call an "Educational Bill," a new amendment to the Constitution. A distinguished senator from the East, Senator Blair, has introduced this bill and is championing the same. But the question arises in the minds of the liberty-loving citizens of these United States, "Ought this movement to go on without any protest on our part?" And we answer, no, for this reason: You are all interested in maintaining civil and religious liberty; there can be no question of that. You all desire to have an opportunity to express your peculiar views and to live in accordance with the same. So,

when it is proposed to engraft upon the Constitution of the United States an amendment which even savors of what we call a religious restriction, it is time that all persons should be aroused, alert and alarmed, and it is for this reason that I am calling your attention to this state of mind prevalent in your country to-day.

You ask what is proposed to be done, and I answer you that it is proposed that this government of the United States shall incorporate within its Constitution an amendment which shall make it impossible for any State in the Union to "make or maintain any law respecting an establishment of religion," while, at the same time, it compels the adoption of Christianity.

"But," you say to me, "surely you have misread the statement in this proposed bill." I answer: It cannot be, because, while religious liberty is guaranteed in the first clause, other propositions follow which make it imperative that teachers in the public schools shall instruct the children in the Christian religion, and it is sophistically claimed that this will not be sectarianism because this is a Christian Government. Now, ladies and gentlemen, this is no more a Christian than a pagan government; it is no more a Christian than a Spiritualistic government; it is no more a Christian than a Mohammedan government; it is no more a Christian than a Confucian government; for the Constitution of the United States clearly prohibits any established religion in any form whatsoever! But if it is proposed to teach in the public schools what is called Christian morality, why may not the Jewish population, which comprises some of your best citizenship, demand that the Jewish morality be taught? or why may not those persons who believe in morality per se, without any prefix or appendage, our agnostic citizens, come forward and demand that their natural morality shall be taught in the public schools, which they pay taxes toward maintaining? Indeed, my friends, it seems to me that if we are a liberty-loving and justice-loving people, we will see to it that those forms of religion which are supposed to be the most popular and most prevalent will have no more respect paid to them than the meanest and most unpopular that are before the world to-day. If one man in these United States holds a view relative to God and the other life, to human duty and morality, which differs from the views of the millions of his fellow-citizens, he is just as much entitled to respect, and the protection of the laws of this government, as are they who oppose him. We are living to-day in a land, and in a time, and in a State, where there can be no advance, or but little advance, made in any condition of society if liberty is not granted the individual to follow his conscientious convictions so long as he does not infringe upon the like right of his fellow.

There have been questions handed up for consideration to-day relative to the nature of God, and it has been asked if it were possible to incorporate such a God in the Constitution. Let me say to you that if it were possible to incorporate any kind of a God in the Constitution, even the most advanced idea which the human brain is capable of conceiving, it would not be right so to do, simply because it would infringe upon the liberty of conscience of some other individual, who does not believe in any God whatsoever. If men and women would be religious, they must first learn to be just.

You remember, of course, the story of your Pilgrim Fathers, who left the Old World in order that they might exercise their religious rights, and yet who, after establishing themselves in the wilds of this Western Continent, banished Roger Williams because his religion was not theirs.

To compel a man to accept an idea which is not in accord with his interior development is tyranny, whether that coercion be exercised by the Pope of Rome, the Pilgrim Fathers, or the government of the United States.

The most liberal sects grow liberal by degrees. It seems to be in the blood and bone and muscle and tissue of men and women to cling so closely to the forms and ceremonies and ideas of the past, that they are ready to-day to crucify new ideas just as they did in the person of Jesus of Nazareth, eighteen hundred years ago; ready to cry "Halt!" to the advance of any sentiment which is not in accord with the prevailing idea of the community or the nation. This seems to be the natural tendency of the human race, because they are yet so grounded in the material that the light and life of spiritual energy have not permeated their minds to any considerable degree.

I need not define for you, even in answer to the questions presented, the nature of God. It will suffice for me to say that every man and woman has a God of his or her own, and that conception of Deity is like his or her interior development. The description of the God worshiped by one person will not answer the description of the God revered by another, just as no two persons can see this earth-world in which you live, or the moral questions which agitate the human mind, and their bearing upon society, from the same standpoint. Therefore the Father and Mother God of the advanced religious thought of the present day is by no means the God of your ancestors, who believed in the male principle and not in the female, with the possible exception of the Roman Catholics, who worship the Mother of God, and embody in their ceremonies that sentiment of reverence to the female element in the Deity which is due from all thinking men and women.

When the State issues a proclamation of Thanksgiving, it transcends its rightful limits, because it implicates all citizens in an institution which is not theirs.

(Continued on third page.)

Literary Department.

THE EXPERIENCES OF A SPIRIT.

"DON;"

OR,

MASTER OF HIMSELF.

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

CHAPTER V.

TRUE TO HIS TRUST.

About this time Don assumed a new responsibility—one that affected others, but which brought no emolument to himself save that sense of satisfaction which fills the heart when one knows he has been faithful to a trust. A business acquaintance of our friend sickened and died, and when his will was read it disclosed the fact that the deceased had left his large property in trust to Don, for the benefit of the widow and other heirs. Circumstances were such that had this estate been willed in the ordinary way, or had a less scrupulous person been left in charge of it, its revenue would have been diverted from its legitimate use, and those to whom it rightfully belonged would have been unjustly defrauded. Though surprised that he should have been chosen to execute the wishes of his deceased acquaintance, and though by doing so it would materially conflict with his own plans and convenience, Don accepted the trust, faithfully discharging its every duty, expending his own time, labor and money in the fulfillment, and sometimes traveling long distances to be on hand at the right moment when his services in the case seemed to be in the slightest degree demanded.

It is impossible to describe the sacredness and importance of this trust, or to show how it affected the interests and happiness of the little orphan dependent upon it, or indeed to prove what an onerous task and responsibility it brought to our friend's life without going closely into details; and this we cannot do, as the parties concerned in its development are still in the flesh, and we do not care to direct attention to them. It is enough for us to know that in the conscientious and faithful discharge of this obligation Don exercised such qualities of his spiritual nature as to send out from his organism great waves of magnetic force and such emanations of etherialized substance as to provide his unseen attendants with the proper material for adding to the beauty and usefulness of his eternal habitation.

Under the conditions thus wrought out by his soul, that massive and bronze-like statue of Duty, described in chapter first, seemed fairly to glow with splendor and power, while the draperies, gemlike decorations and wonderful objects of art that developed under the skillful manipulation of spirit-brain and touch revealed the exhaustless depth and strength of his life in furnishing the requisites for the creation of things that do not perish.

Closely to the end of his mortal career Don held to this trust, and never once, when, during the weary and painful days that preceded his decease, his mind reverted to the past, taking up link by link of his experience and scanning it with critical judgment, could he find the slightest flaw in his administration of that sacred charge, for from the minutest inspection of his connection with it no dereliction of duty, no lapse from a strictly conscientious course could be revealed.

In these days a great temptation came to the life of our friend—one that promised him ease of mind and body, beautiful prospects, and precious returns for the investments he might make. To himself he admitted that if approached, the path so fair, so alluring, so lined with pleasant possibilities might bring to him added power for the outworking of his plans and purposes. But there came to the noble soul a thought which stayed his steps and held his hand from reaching onward. A thought that almost stifled his breath and filled his heart with dread and fear. In the contemplation of these fair prospects he found a possibility that fell upon him like an iron weight. One whom he counted a friend was connected with these plans, a friend whose life and interests must also be involved, and wishing to be strictly just and honorable and unselfish, Don scanned the outlook more closely because of this connection. As he did so he observed places and conditions in the affair, if taken up, that might reach unhappily upon the life of his friend, even though they did not affect himself. He discovered chances for the working of sorrow in the heart of one who trusted him through the fulfillment of these very promises that seemed so fair, and although the prospect tempted him almost beyond his strength, though the path stretched out before him filled with beautiful allurements, he resolutely turned aside, repeating over and over to his friend who urged him to take all risks, and who promised to personally assume all responsibility should the venture terminate disastrously: "No, it would not be right for me to do it. I should be unjust to you, my dear friend. The aspect is pleasant, but I fear its results to you. I must not imperil your interests in any way." The brave heart pressed forward, refusing to lighten its burdens, or to overcome its difficulties at the slightest expense to another.

Although this matter may seem obscure to our readers, it was vitally real to the man of whom we write. This is no tale of fiction, and the experiences recorded here have had their existence in a career now spent. In putting aside the great temptation, in suppressing his own inclination, wish and hope, in refusing to act when the slightest suggestion occurred to him that from his action sorrow could come to one whom he respected, the man achieved a victory of which he little dreamed; for, in overcoming these enticing dreams, he had overcome himself, and the spirit had become master of its life.

When he could look into his heart and see that its rebellious murmurings had all ceased; that its more selfish promptings had been subjugated to its higher convictions of right and justice, that he had subjected desire to the higher law of duty, Don felt weary and worn as from the effects of a battle. To him it seemed as though no greater pain could come; the cross had fallen upon him, and in bearing it to the end, no other misfortune would have the power to affect his spirit.

Bowed by the weight of care and anxiety that had pressed upon him from many points during a long experience, Don now began to succumb to the encroachments of physical pain and debility. For a series of months he had fought disease; his iron will determined to gain the mastery; but the odds were against him, and in spite of his positive resolution to rise above the infliction, in spite of the marvelous powers of endurance and fortitude he displayed, the malady which had long threatened his life gained a closer hold upon it, until the splendid form lay prostrate in its grasp.

Weeks and months of the keenest suffering became his portion, yet the gentle, beautiful patience he exercised softened the look of agony in his eyes and cast a light as from heaven across his weary countenance. These were days of tribulation to Don, such as we would wish no human being to undergo, yet the anguish and the pain lifted from his brow in those delightful moments when the knowledge and the consciousness of angelic companionship and ministrations were borne in upon his mind. Often, when the shadows of pain hovered over his couch, when no mortal presence occupied his lonely room, the gentle tap, tapping upon bed and chair spoke to him in tender accents of the love and blessing exercised toward him by his unseen, watchful friends. During the later portion of his illness there came to Don the gentle touches, the loving pressure of invisible hands, and though he could not see the white fingers thus laid upon his brow or shoulder, so palpable were they to his sense of feeling that he would gaze around to see if some mortal had not entered the room, only to find it untenanted by any but himself as far as physical sight could attest.

But why linger over these details of a closing career? They are related to the life whose history is past as far as physical environments are concerned, but their memory stretches on into the future to maintain a useful hold on that same life now beginning to find its rich fruits in a nobler world.

Slowly the most mournful days of all the seasons gathered their shades about the earth, and with them approached the blessed hour that held within its folds for Don that coveted boon for which the weary seek release—release from pain, from discord and from all misunderstanding; release from the limitations of time and matter and fleshly ills; release from such restrictions upon the expansive soul as the cares and perplexities of mortality inflict. Oh, precious word! Oh, holy gift! Only the enfranchised soul can experience and enjoy its power.

Softly and quietly the end approached. He had battled with the world, he had conquered its turmoils and its snares. He had faced himself, summing up his errors and acknowledging his weaknesses; he had struggled with disease and had confronted death, gazing upon it calmly in spite of the physical shrinking from its approach that mortals feel, and which seems to be a part of their material nature. The last sigh had been allowed to escape, the last murmur was repressed. He had not accomplished what he wished, but he had tried to do right, and he must leave the issues with a loving Father.

Gradually there came upon him a trusting peace, a tender confidence in things unseen, and a sensation of infinite calm and holiness suffused his being. A gentle light seemed to hover around and envelope him. There was no dread, no struggle in his heart, though he believed his time had come.

Angels must be by his side, and he could rely upon their helpful love to guide him through the change. But there was no darkness, only a quiet light, one not made by the dimly burning taper of the room.

Calmly he lay with half closed eyes, only opening them when the hand of a watcher—one of earth who lingered by his side—was laid

upon his brow, but closing them again to gaze in silence upon the deepening light; and thus swallowed up in the sea of ineffable peace, the soul of Don parted with its physical body to enter the land where there is no sorrow and no night.

In his life men had not always understood and appreciated his motives; but in his death they gave him praise, paying tribute to his memory and work. The services over his remains were of a solemn and impressive character, and friends gathered to do him honor. Eulogies and memorials were published in his name, and strangers wondered what manner of man this had been that so many could speak well of him.

He had made many friends, and these, with kindred, mourned their loss. Gentle women wept while breathing a prayer for his eternal happiness; and even the eyes of strong men grew moist with tears as they missed the kindly face and wise counsel he had shown.

From his last testament it was learned that he had not forgotten the needy and the unfortunate, for in addition to his generous bequests to relatives and friends, he had remembered the orphan and the friendless with practical gifts; and in his wise provisions for a portion of "God's poor" Don had left a legacy which should bear good fruit in the coming time.

Thus in his death, as in his life, the precepts of a noble heart endured, and thoughtful minds gazing upon his example might well seek to emulate and profit by it. In the world beyond, Don, looking down upon the events of time, and the outgrowth of the seed his past has sown will understand and acknowledge the significance of a faithful life, and the power and influence of an earnest career.

CHAPTER VI.

SPIRITUAL POSSESSIONS.

Our task is not to dwell on the passing events of mortal life, and therefore we shall not linger over the delays that occurred in the arrangement and settlement of his earthly affairs. We are to follow Don into the spiritual world, and witness the reception he received from tender hands, and behold the scenes on which he gazed. Our object in writing these lines is to transcribe, for the encouragement and cheer of other faithful souls, the experiences and the prospects of one human being who simply tried to live in strict accord with the principles of justice and truth, and to do his duty well.

Floating upon that sea of light—floating quietly, gently, upborne by a sense of security that filled his entire being with calm tranquility—the spirit of Don passed on to its eternal home. The soft, ethereal brightness that enveloped him seemed to emanate quite as fully from his own form as to proceed from the luminous figures that stood waiting to receive him. He was not alone. This thought filled his heart with a sense of perfect peace, and a half-dreamy, pleasant sensation of rest and comfort settled upon him.

For a little time the new-born spirit floated on in the sea of light, a gentle delicious warmth infilling his entire being, a fragrant, balmy odor stealing through the half-consciousness of his brain and bringing a breath of new life to his system. Like a child that has been battling with the rude elements, and has been so tossed about and beaten by the storm that it is content to creep, worn out and weary, into the light and warmth and love of its home-nest, unmindful of all other interests and objects of pleasure, but happy in the rest and peace that it has found, Don, worn out and wearied by storms of earthly experience that had so buffeted him, was in these blissful hours of spiritual ascension content to settle down amid the restful, radiant conditions he had found, unmindful at first of the more active interests of the new life.

But by-and-by the magnetic forces of his being increased; the needed repose, the tranquillizing surroundings, the balmy odors and the genial warmth he had entered began to take effect, and there came into his life an invigorated condition that aroused his spirit to an understanding of this new state; while a sense of hidden power, of conserved energy within, began to fill his soul with activity and strength. He aroused from his dreamy slumber and awakened into consciousness. How rested, how strong and well he felt in every part of his being. He had been ill so long on earth, had suffered such agony of physical pain that the relief was strange to him, and for a moment he wondered what he missed. But only for a moment, and then Don realized that he had lost his outer body, and with it had slipped away the torture, the misery and the unrest of years. He was free now; free from pain and from the cumbersome limitations of the flesh. In those first moments of awakening the truth had dawned upon him. The rubicon of death had been passed, and the blessed light and helpfulness and cheer of immortality had come at last.

The knowledge brought a thrill of joy to the faithful heart; not a tremor of dread, nor a thread of uncertainty mingled with that exultant throbbing. Refreshed and animated he opened his eyes, and put forth his hands in recognition of the smiling faces of dear spiritual friends who had attended him throughout his season of recuperative repose.

A girlish form, whose garments of purity seemed woven of sunbeams, and whose gentle eyes beamed upon him from beneath a snow-white, artless brow, clasped the outstretched hands of our friend with her own dainty fingers, as she said in musical tones of love: "Welcome, dear and faithful brother, to our beautiful land. For more than thirty years I have watched over your life; from the spirit-world I have guarded and attended you with sisterly love, and to-day I thank our heavenly Father that he has brought you home."

This, the precious little life that had suddenly vanished from earth in the dim past; this, the fresh young voice, mellowed now into the sweetness of womanhood; the beautiful, youthful face, matured now by experience, yet bright and youthful still, that had been taken from the earthly places, missed and longed for by friends in the material world. Don recognized and knew his guardian angel, his lovely spiritual sister, and the meeting between them was a most sacred one. "But see! here are other dear and loving ones to greet you, brother dear," the tender voice whispered to the happy man who found himself surrounded by familiar forms and faces. Father and mother, brothers, sisters, precious friends whom he loved with devoted affection, now pressed forward to greet their happy guest. All had some new joy to add to his cup as they spoke in grateful tones of their delight in his coming among them. Don stood forth among the group of relatives and friends. Though he did not know it, his form and bearing and the radiance of his countenance were impressive and grand, and he ap-

peared in every way worthy to join that spiritual company. He felt perfectly well and strong, and as he stood there upon the sunny slope in eager conversation with his friends, his eye wandered over the magnificent prospect of scenery spread out before him. One might be content to dwell amid the natural beauties of an outer life in that charming district of the spirit-world without seeking shelter beneath roof or canopy; and Don, as he enjoyed the view of river and forest, and gentle undulating stretches of verdure spreading out before him, inhaled the odorous balsams and the fragrance of flowers floating to him upon the gentle breath of the delicately tinted atmosphere, had no thought of homestead or of man-made abode.

Yet his friends had dwellings of their own to which he must be invited, and our friend discovered that he was to be a willing and a welcome guest in homes not made altogether with hands, but fashioned out of the heart, the brain, the life-principles and conscious deeds of the immortal spirit. Into these homes he entered, passing over smiling lawns and through sequestered places, and on his way, gazing upon every device of cultivated art, and on every enchantment of nature unadorned.

He seemed to be in a very paradise of beauty, of harmony and of peace, and but for the vitalizing sensation of life and of reality that filled his soul and brain, he would have thought himself in a dream from which he must presently arouse.

The habitations of his dear ones proved to be of the most beautiful and convenient form. They were substantial, too, and filled with delicate and graceful objects of comfort, utility and refinement. Nothing pretentious, nothing showily attractive appeared in their various compartments; but each piece of work or object of art which they contained had evidently been designed and executed for use as well as for adornment. An air of genial hospitality, a veil of graceful simplicity lingered in these homes of spirit-life, and the visitor knew that within their precincts only peace and love and good will remained.

Do you think that Don, amid the scenes, surroundings and influences of his new life, could notice the lapse of earthly time, and count the hours as they floated away? Oh! it was not possible for his enfranchised spirit, so grateful for its sweet release, so occupied with the conditions of its new state, so filled with the fresh experiences opening before it, to realize the tickings of the earthly time-piece, or to mark the passage of time's fleeting days and nights. It was such a relief to him to be free from the jar and friction, the toil and turmoil, and the pain of mortal life. Surely, the dear friends on earth who loved him, those whom he had regarded with tender affection, would understand how precious this release must be to him; they would be glad for his ascension, and not seek to drag him down to the scenes and conditions of the lower world.

But within the first few months of his spiritual existence there were moments when Don felt an impelling force drawing him back to earth. There were matters and events growing out of the settlement of his former estate that attracted him earthward and claimed his presence. Discussions arose that riveted his attention, and Don found himself passing through the strange experience at times of poising—so to speak—between the two worlds, his thought and influence and power divided between them.

It is impossible for loving hearts in the mortal to part with their dear ones without a murmur or a sigh, and Don realized that those most precious to him, whom he had left still toiling over the earthly road, grieved for the friend whom they missed. He appreciated their love, and was most tender with the grief of such, seeking in silent ways and gentle ministrations to displace the gloom with the light of peace and of spiritual blessing.

With these visits of our friend to earth on errands of love or of business we are not at present concerned; it is of his spiritual life in the upper country that we write. Months of earthly time had passed like so many hours to him in his enlarged life. These he had spent in the peaceful homes of his friends. He had mingled in their social gatherings, accompanied them in their journeyings, joined, as well as he could, in their pursuits, watched their manner of life, and in fact utilized his time in becoming acquainted with this new stage of his existence.

We may be sure that Don was neither lonely nor discontented, and that he had no desire to take up the old life of earth. He was willing that the events of time should pass on, filling their place in the drama of human experience; but while he wished all men well, and regarded his friends on earth with tender solicitude, yet for him the affairs of eternity were unfolding, of which he must have a part and with which he was to deal.

In the companionship of friends and in the freedom from suffering—in the peace and tranquillity of the spirit-world—Don had begun to find sweet compensation for all the ills of his former discipline. But his was an active spirit, one that never remained idle, and he felt that he had now much to do. His companions were not indolent; they were constantly at work, and their benevolent deeds were many and widespread. His innate humility sometimes led our friend to underrate his own efforts and achievements; but the desire to do, and the endeavor to accomplish, constantly attended him. A true lover of nature in every form, Don found much enjoyment and satisfaction in studying the various prospects of the heavenly world, and while his mortal brethren were buffeting with the cold winds and snowy storms of their wintry season, Don was passing sunny hours amid the genial fields of luxuriant growth that surrounded him.

While resting upon the hospitality of his entertainers, Don was not by any means destitute of personal possessions in the spirit-world. His life had builded well; his noble deeds had sown good seed in the past, and a reward of its industry was sure to be the result.

In company with a group of loving friends Don went forth to view a portion of the adjacent country. Presently they came to a stretch of fertile land that was rich in production, and filled with the promise of a bountiful harvest. Fields of golden grain, rich and full and thrifty, met the eye. Orchards of fruit trees, bending under their weight of ripening plums and pears, displayed their luscious treasures to the sight. Everywhere were signs of thrift and industry, and indefatigable care.

Don, who had always been pleased at the prospect of fruitful farms and abundant orchards, and whose enthusiasm over the fertile fields of the western section of the United States had been very keen, was particularly attracted by the vigorous and healthy appear-

ance of this cultivated spot. "Some one has a wonderful farm here," said he. "It has been well taken care of and will yield abundantly. From what I know of the growth and cultivation of lands and places in this world, I should think that the owner of this spot had labored well and had done much good."

Greatly to his surprise he was told that these healthy tracts and fertile fields were a part of his own possessions. Don could not believe this piece of news, and it was some time before he could realize that he had planted and sown, watered and weeded on earth the very deeds and efforts that had, in the more expansive world of spirit, developed into the noble proportions of this cultivated farm land.

"The fruit upon these trees of life will ripen into luscious sweetness, my son," said the wise friend who was ever ready to instruct Don upon the new phases of life which appeared. "It will invigorate and strengthen those who partake of it. With your own hands you will distribute it to the weary souls who reach out to you for help and cheer. The grain will not be plucked for literal eating, but it will be taken up in the atmosphere, and supply elements of strength and power to all who breathe it in. The soil will gather from its stock new germs for future production, and the harvest will return again and again in blessing to your life."

[Concluded in next issue.]

Written for the Banner of Light.
BEYOND THE VEIL.

BY HENRY C. CALL.

In that land beyond the veil,
Where they never sigh nor weep,
In that sphere where love and order reign supreme;
In that home of beauty rare,
They are waiting for me there,
And I soon shall taste the joys of which I dream.
Yes, I hear the distant roar
Of the billows on the shore,
And I see the spirit-beacon's welcome gleam.
I have kindred in that land,
Who will take me by the hand
When my earthly bark has crossed life's stormy sea;
And my weary feet shall rest
In that garden of the blest,
And my burdened heart from sorrow shall be free.
Yes, in fields of fragrant flowers,
I shall while away the hours,
With my loved ones who are watching there for me.
Oh, home of love eternal!
Oh, realm of rest eternal!
Oh, life of joys unceasing beyond the conquer'd grave!
Oh, those loving souls who wait
For the opening of the gate,
And to make the coming spirit strong and brave.
Be their mission not complete,
Till they guide my wand'ring feet
To that blissful home of peace for which I crave.
North Adams, Mass.

Myth About the Devil.

Before a large audience, at St. Paul's A. M. E. church, Boston, on Sunday evening, July 21st, the pastor, Rev. J. A. Brockett, began the first of a series of six sermons upon "The Mythology of the Devil." His subject was, "The Popular Idea of the Devil a Myth." His text was Luke x: 18: "I beheld Satan as lightning fall from heaven." The speaker said:

If there be a devil to correspond with the prevailing idea, God is his creator. If the devil was cast out of and down from heaven for rebellion, God either suffered or could not prevent sin from entering heaven through the devil. If the devil rebelled in heaven, against which rebellion was sin, it implies that the possibilities for him to sin always existed. If possible for one, why not for all in heaven to sin? If created a devil, God is his creator.

"For by him all things were made." Again, if created an angel of light, he was God's messenger, and as such, wholly subject to God's will. If an angel of light and purity, and he did have the power to rebel against God, he was the creator of that angel and the giver of that power. If God suffered sin to enter heaven through one of His angels, then that angel was not an angel, but a devil, and he who accepted by all as truth, that sin has not nor can enter heaven, is not true but a myth. Hence God was unjust to that angel because the angel was not free but subject to the will of his creator. Thus God willed that sin should enter heaven through the angel's rebellion. And if by sin the angel was transformed into the devil, God is not the less his creator, having created in the angel the possibility to sin. Thus God became the author of sin, if the popular and prevailing idea of the devil's personality, an existence be true.

There is no myth so unholily that can be loved that God either suffered or permitted sin to enter heaven. Such an opinion or belief would be a direct attack upon righteousness; the other would be a limitation and denial of God's existence. Hence the idea of sin, or the devil, ever entering to be cast out of heaven, or once being an angel of light, is a myth. Yet there are thousands of intelligent Christians who pass their lives in a vain quest for the devil, and who are indifferent to the question of investigation, the theory that the devil is a fallen angel, not thinking of the stupendous results that rest upon a correct understanding of the same.

Such thoughts are an insult to the power and holiness of God. Such a theory, which attempts to establish the omnipotence of God by claiming that God did cast Satan down from heaven, defeats its own end, from the fact, if God abhors sin, his omnipotence would have prevented sin from entering there. Such an opinion is a limitation of God's omnipotence, implying that God did not know the characters nearest his throne. Such thoughts are a slander upon the moral purity of the angelic hosts, and would even question the peaceful security of heaven. Indeed, the uppermost question in the mind of God would be similar to that which has become such a hideous nightmare to the Czar of Russia, namely: "Who will be the next to assault the throne?" From what quarter the next rebellion? Or, without investigation, the theory that the devil is a fallen angel, not thinking of the stupendous results that rest upon a correct understanding of the same.

It would lead us to believe that God is untrue, if he created an angel to sin, by which he brought defeat and misery upon that angel and his so-called followers. It would lead us to believe that God is unjust to man to expose him to the power of Satan, whom he created to sin, and at the same time to demand of the human race perfect obedience to his laws. It would lead us to believe that God is criminally unjust, having exposed him to sin, and then sentencing him to damnation with the devil forever. The devil must have occupation. Hence the creation of man with free will, and endowed with the power to obey the command given, or to disobey at his own volition. The devil was permitted to bring the serpent into the most abject humiliation, through whose instrumentality the moral wrong of woman was effected, and by whom man was tempted.

The popular opinion is that Satan, as an angel in heaven, became jealous of the Son of God because of the confidence placed in and of the authority given the Son of God. The great work of Satan is to lead man to shame. If this be true, God and Christ being equal in the creation of the devil, it must be true that God in the plan of redemption assumes a character of a dual nature time to demand of the supreme power, the first person in the Trinity, to pass a sentence upon Adam and Eve for their sin, and at the same time he appears as a tender and loving Creator.

The conclusion which the theory of Satan's jealousy of Christ would lead us to is a plain, unvarnished fact. If the opinion of the origin of the devil is true, the plan of salvation is a

humbug and Christianity a farce. If it is not true, the opinions which we have held heretofore are all wrong, and the popular idea of the origin and personality of the devil be pronounced a myth.

If there is no devil, there is no hell. If there is a devil—whence? What is his mode of existence? How came he into being? If created by God, for what purpose? His work seems to be man's destruction. If self-existent, he is eternal in his nature; and as such, in that respect, is equal to God.

Such opinions dishonor God. Let us away with inherited traditions and myths. Take from the soul the hope of a sinless heaven, by declaring that the devil did sin, the universe would be resonant with the cries from thousands of souls. "Where shall rest be found?"

That cannot be heaven where sin has dwelt. If God did create or allow sin to enter heaven, I ask where is our sinless God? With their expiring breaths, poets, prophets, evangelists, holy men and women of all ages and climes, and of every clime, have testified that heaven is not rest, where sin has not entered. Hence the popular idea of the devil's expulsion from heaven is a myth, Milton's "Paradise Lost" to the contrary, notwithstanding.

Banner Correspondence.

District of Columbia.

WASHINGTON.—Oscar W. Humphrey writes, relating an experience he had when a young boy in Davenport, Ia.: "My parents were at that time," he says, "residing on Main street, close to the Mississippi. Early one morning, just at the break of day, I had awakened from my sleep, and lay in a dreamy state of mind, waiting for my father and mother to become awake. I lay on the 'front' of the bed, my father at my side. Across the room was the stove, the pipe running up and entering the wall near the ceiling. At one side of the room was a door, leading to a hallway. Suddenly, from behind the stove, there appeared the form of a man, and yet not a man, but a shadow, for through the form I could plainly see the wall. This figure, after waiting quietly a moment, advanced from behind the stove, taking a few steps toward me. By this time my hair had begun to rise, and my tongue to cleave to the roof of my mouth. Then the apparition receded, once more taking its position in its former stronghold. This appeared my terror somewhat, and, my curiosity being aroused, I lay and looked, and my ghostly visitor stood and looked. After mutually regarding each other thus a short interval of time the figure suddenly took two or three rapid strides, but seeming rather to float, and again came toward me.

"I could endure it no longer, and, forcing down an inclination to scream, touched my father, saying in a smothered, trembling voice: 'Father, father, there is a man.' I did not dare take my eyes from the visitor, being in mortal terror lest he should come closer to me. My father awoke, and I said: 'father, see that man!' My father, who is a large, powerful man, immediately said: 'Where? There, there,' said I, 'in the centre of the room; do you not see him?' 'Do see something, said he, and arose. As he did so the figure again came more behind the pipe, I cry: 'There he goes.' Now he is behind the stove-pipe.' Then the figure appeared to oscillate, or dance to and fro, as if it enjoyed my discomfiture, and finally suddenly darted from where it was to the door, and apparently disappeared through the door, though it was closed and locked. I was bathed in perspiration from fright, and my father, thinking it a delusion, reprimanded me mildly for the disturbance I had caused."

My parents have been residents in a number of cities and dwellers in many different domiciles, but this room that I speak of is so vividly impressed on my memory that every article in it is unforgettable—which is not the case with others. What I relate took place twenty years ago. I am now twenty-nine. In later years I spent many an hour of profound study over the affair. "What could it have been?" I have asked myself time and again, and no satisfactory answer has come. About five years ago I was connected with Andrew J. Graham, phonographic publisher, in his office in New York City. There I became acquainted with Mr. Kellogg, an inventor of some renown; also the parent of Clara Louise Kellogg, the American prima donna. One day Mr. Kellogg happened to speak of Slade, the great slate-writing medium. This aroused my curiosity, and I questioned him concerning the matter.

About this time I began a correspondence with the lady who is now my wife, and who has been a resident of Washington for a number of years. She, I found, was a Spiritualist, and through her I gained my first knowledge of what it is, the doctrine it teaches, and the phenomena connected with it.

The ghostly visitor of my boyhood days is now understood. As a nervous, delicate boy, and at an hour of the day, perhaps, more favorable than any other time, a spirit came before my vision in the manner related, not for any particular purpose, seemingly, but, if I may be allowed to so express it, for the mere 'fun of it,' although, at the time, it was anything but funny to me.

It is amazing to me to read of the petty, spiteful attacks of certain papers upon the stupendous truths of Spiritualism, the knowledge of which will better all mankind; when their insignificant warfare is ended, and they must retire in humiliation, and will the cause, the greatest blessing God has ever conferred on the world, become triumphant.

When I say 'greatest blessing,' I bear in mind the words of Job, as he cried out in his despair: "Before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness."

These are dreary words, but thank God, we of the nineteenth century are able to confine our utterances. We know there is light, and the bigotry of some, and jealousy of others, will only be the means of spreading that light, till all humanity is bathed in its glow."

Iowa.

HAMBURG.—F. W. Toedt writes: "Never having seen a report from this part of the country of a spiritual meeting in THE BANNER, and thinking your readers might be interested in what is going on so far from the 'Hub,' I send you one of a meeting in Hamburg July 21st, held by the justly-celebrated medium and spiritual worker, Charles L. Rothenberg, editor of the *Daily German Telegraph*. When I felt that though the weather was intensely warm, and the roads very bad, in a town of only eighteen hundred inhabitants she had an audience of six hundred, after two hundred had left for lack of room, you will see the good cause is not dead, but still goes marching on."

The afternoon services were devoted to the answering of questions relative to the phenomena of Spiritualism, by Mrs. Foye. And I need not tell you, who are so well acquainted with the grand gifts of Mrs. Foye, that the questions were ably answered. An amusing little episode occurred during the afternoon which might not be out of place to mention here: We had in our audience a Campbellite minister. He propounded several questions on the origin of the Scriptures, etc., which were promptly met and satisfactorily answered, the medium assuring his reverence that she believed God to have been the author of all things, the Scriptures included. Then he asked, 'Is faith necessary in order to receive communications while attending a séance?' She answered that while it was not positively necessary, and that though honest skepticism was no bar to manifestations, a faith or willingness to receive what was given was an essential element to free communication with the spirit-world, and quoted the passage of Scripture which says of Jesus in his 'own country': 'And he did not many mighty works there, because of their unbelief.' Then he brought in such a gentleman as was with a bound. 'There is no epistle page in the Bible,' he affirmed. The lady replied that there certainly was, but as she had no Bible at hand she could not just then inform where it was to be found.

By this time he had become much excited, and forgetting himself and the dignity which

he ought to sustain as a clergyman, he shouted, 'I'll bet a hundred dollars you can't find such an account in the Bible.' Mrs. Foye answered: 'I am not a betting woman, but I accept your proposition, and if I find the passage you are to pay me a hundred dollars, to be devoted to the cause of charity in Hamburg.' He reiterated, 'I will give a hundred dollars if you can find such a thing in the Bible.' She replied that she would find the passage and give him the check and verse, and then claim his hundred dollars, and advised him in the meantime to read his Bible. The clergyman took his seat, but did not remain long in the hall, and that was the last we saw of him or shall ever expect to. The audience was very attentive and deeply interested, and went away well pleased. We hear many Christians condemning the minister's course, and upholding Mrs. Foye for her ladylike treatment of him and the subjects under discussion. The evening meeting was a grand success, and left every one hungry for more. Many in the audience received tests and messages from departed friends, and advice on matters that were troubling them, showing that our dear ones still take an interest in our earthly affairs and sympathize with our heart-aches. At the close of her address, Mrs. Foye pleased the audience greatly by giving the verse and chapter (Matthew xlii: 58) of the quotation she made in the afternoon, and stating that she was waiting for the gentleman to come forward with the hundred dollars, which was to be placed in good hands, to be devoted to the poor in Hamburg, saying that she inferred from his liberality in offering that he must have plenty of money to give; but he has not come forward yet.

Mrs. Foye has done a grand work. During her short stay she created such an interest that we now feel the need of spiritual workers more than ever before. The people all through the West are yearning for spiritual food, but the speakers here are so few and far between it is impossible to supply the demand. We consider ourselves very fortunate in having secured Mrs. Foye for even so short a time; and if it were not that she was on her way to Denver, it would have been impossible to have secured her services at all."

Massachusetts.

BOSTON.—A. S. Hayward writes: "I recently listened to the relation of a dream by one in whom I have perfect confidence, and can therefore vouch for its correctness. In 1840 the narrator's wife dreamed one of her sons, who was absent at sea, would not return alive. Another of her sons said to his brother-in-law: 'I wish the vessel on which John is would arrive, that his mother may know, to a certainty, whether the dream she dwells on so constantly, as though it was based on prevision, is true or false, for she worries about it much of the time.' After a while the looked for vessel reached New York, and relatives were there to learn whatever tidings they might of John. When the captain met them he said: 'I have sad news to impart to you: John was drowned on such a day,' naming the date and the hour. Upon reference to a memorandum made at the time of the dream, it was ascertained that both day and hour corresponded with those of the mother's dream."

NORTH SCITUATE.—D. J. Bates writes: "The so-called 'Professor' C. W. Starr (and Mrs. Starr) has been starting it in this place of late, notwithstanding the repeated disclosures that have been made of his tricks and traps to catch unwary church folks. He gave exhibitions in Gannett's Hall, commencing Sunday evening, July 14th, with a free lecture on 'True Spiritualism,' which he affirmed to be all shades of religious belief, catering more especially in this instance to the Baptist element, which he succeeded in getting to his trivial shows—some of them leaving their regular Thursday evening meeting to see Spiritualism exposed. Mrs. Starr says what she terms tests are imagination; when asked whence the intelligence they exhibit came, she waived all attempt to answer the question by saying she did not wish to; a sorry excuse. Possibly the 'Prof.' and Mrs. S. may effect some good in this place by leading a few to investigate the facts of Spiritualism; and fearless investigation, you know, always ends in a conviction of its truth."

Connecticut.

BIRMINGHAM.—"Sincerity" writes: "Any and all in this vicinity interested in the cause of Modern Spiritualism, and who would like to make a start toward forming a circle or society for mutual advancement and pleasure, will find two or three earnest workers ready to give their hearty assistance, by addressing 'Sincerity,' P. O. Box 405, Birmingham, Conn." All communications strictly confidential, if so desired.

NEW HAVEN.—E. P. Goodsell writes: "In view of man's relationship, of his sonship of the Fatherhood of God, man has a perfect and inalienable right to claim and demand immortality in all future states of progression of his soul-powers. He may also claim immortality as certain to be his own as a sequence of mortal life. Nor can all the orthodox devils, or supposed devils or Satans in their vocabulary, hide the truth from man concerning his birthright. True it is, he has been enslaved by the idea that all of his Godlike powers are annihilated at the time when he is exorcised from the mortal body. But the angel-world is rapidly liberating him from that enslavement to error. The ministry of angels will also banish the two-thousand-years' old error that our race must sleep in their graves till the resurrection day. While the clergy oppose, we greet the liberators with a joyous welcome."

In Memoriam.

To the Editor of the Banner of Light: On the latest Memorial Sunday observed by Children's Progressive Lyceum No. 1 of Boston, it was with great satisfaction that we received an official visit from Frederick Hecker Post, No. 21, G. A. R., which organization on that occasion nobly sustained the German name, by the appropriate and sympathetic manner in which its members witnessed and participated in the exercises of the occasion.

Since that time death has entered the ranks of this worthy body of men, and has removed from them—as far as his material presence is concerned—an esteemed Past Commander, Col. Charles L. Rothenberg (editor of the *Daily German Telegraph*). We therefore banish the following Memorial lines desire to unite our own sentiments of esteem and loving remembrance with those so freely expressed on every hand by his former associates:

To the Commander and Comrades of Frederick Hecker Post 21, G. A. R., Dept. Mass.:

The obituary of your beloved Past Post Commander, Col. Charles L. Rothenberg, leads the officers and members of Children's Progressive Lyceum No. 1 of Boston to realize that another of our country's brave defenders has been called to

"Sweet rest at last!
A long and faithful worker
On life's journey, who has left
Reaching the confines of a life immortal,
Lays down his load."

His life was active in working for your Post and the useful order of which it is a portion—whose cause he so earnestly advocated. We tender to you our heartfelt sympathy, love and hope. While your loss is great, permit us to point to the power which Spiritualism brings—by its demonstrated knowledge of the future—to soften the sense of bereavement and separation. We will cherish his memory, and hope that he may still work for all in higher unseen, but as loving relations as ever.

The departure of one so loved and useful is a call to reconsideration on the part of those who remain, to the principles of "Fidelity, Charity, and Loyalty," which he loved and illustrated in his life.

"The dearest souls, you know, must part in sleep.
And death is but a little longer night;
A while while, when the angels wake to find
Our lost ones with us, bound in lands, and feel
All years of yearning summed up in a kiss.
Of such as he was, there be few on earth;
Of such as he is, there are many in heaven.
And life is all the sweeter that
And death is all the brighter that he died,
And heaven is all the happier that he's there."

SAMUEL B. BANCROFT,
Lib. and Chm. Com. on the Children's
Progressive Lyceum.
Pathe Hall, Boston, July, 16th, 1880.

Attention is called to the prospectus of THE BANNER OF LIGHT, the leading exponent of Spiritualism, in this column. No one who is interested in this subject can afford to be without THE BANNER, and it contains each week a large amount of useful and interesting matter on various other subjects.—The Newmarket (N. H.) Advertiser.

BANNER OF LIGHT BOOKSTORE.

NOTICE TO PURCHASERS OF BOOKS.

Colby & Rich, Publishers and Bookellers, 9 Bowditch street (formerly Montgomery Place), corner of Province street, Boston, Mass., keep for sale a complete assortment of SPIRITUAL PHENOMENA, INFORMATION AND MISCELLANEOUS BOOKS, at wholesale and retail prices. Terms: Cash on delivery, or by express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid by C. O. D. Orders for books, to be sent by mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—one and two preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

A complete Catalogue of the Books Published and for Sale by Colby & Rich sent FREE.

SPECIAL NOTICES.

In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of temperate free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article.

When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

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

Banner of Light.

BOSTON, SATURDAY, AUGUST 3, 1880.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE,
Bowditch St. (formerly Montgomery Place),
corner Province Street (Lower Floor).

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

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

COLBY & RICH,

PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH,.....BUSINESS MANAGER.
LUTHER COLBY,.....EDITOR.
JOHN W. DAY,.....ASSISTANT EDITOR.

Business Letters must be addressed to Isaac B. Rich. All other letters and communications must be forwarded to the Editor.

Before the incoming light of Truth, Creeds tremble, Ignorance and Humility rises to its proper sphere of knowledge.—*Spirit John Pierpont.*

Tribal Subscriptions.

For the purpose of inducing parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various phases,

THE BANNER OF LIGHT

will be mailed by its publishers, COLBY & RICH, 9 Bowditch street, Boston, to

NEW SUBSCRIBERS

For Three Months,

at the reduced price of

\$30 Cents, or

POSTAGE FREE. Remittances can be made by postal note, or by one-cent postage stamps.

Light Dawning in the Theological Sky.

One Sunday in May last, Rev. Dr. Lanahan, a widely-known Methodist clergyman, preached at the national capital in the old Foundry Church to a congregation of which the President of the United States was a member, on this subject—"After Death—What?" The preacher said that the question of "After Death" had lost none of its interest in the past four thousand years, and yet the most that we could say of the condition of the dead was the purest and most abstract speculation. It is surprising, he added, when we read the Bible, that so much could be said on this subject, and yet so little be revealed.

The Kansas City (Mo.) Sunday Journal reviews the sermon with much particularity, dwelling on its points and indulging in comments of the most liberal character. When Dr. Lanahan, for instance, asserts that there is a very good reason for this reticence of the Bible on this subject, namely, the very impossibility of conveying to us any clear conception of the spirit-world, for which purpose a special language would have to be invented, inasmuch as our language provides no words to adequately describe the spiritual life, that paper remarks: "If this position is to be taken widely, and it is true, we fear there is very little foundation left for the ecclesiastical structure to rest on anywhere. If the language of mortality furnishes no words to describe the future life of ourselves, why does it furnish all that is needed to tell us of the author of this indescribable condition?" If, as the Doctor said at the outset, all we can say of the future world is "the purest, most abstract speculation," then why is he subsequently so positive as to the nature of it? That, however, is what the teachers of religion have been doing for fifteen hundred years—picturing cities with golden streets, of matchless glory and happiness, and a reverse world of woe immeasurable and suffering incomprehensible. If all is "purest speculation," then these things must be set down to the speculative side as well; and that is all the so-called infidel world has contended for.

Quoting Dr. Lanahan again: "The prevailing idea regarding the words Sheol and Hades in the Bible is an erroneous one. It is a great mistake to suppose that these terms mean the abode of the lost, which was described by the terms Gehenna and Tartarus. Sheol and Hades merely mean the unseen world, which contains both heaven and hell." This, remarks the Sunday Journal, is an important admission from a doctor of divinity in one of the leading evangelical sects of Christendom! It is wholly content with his etymological definition of these two words—the unseen world, or, more correctly, the place of the dead. The Journal remarks that it has taken fifteen centuries for a man with a D.D. to his name to be able to think and say what he has said about Sheol and Hades, and it does away with them forever, in the sense they have been all that time preached. The late revision of the Bible has lighted up Sheol and Hades, and there is no place left for the Prince of Darkness. It was the death-knell of spiritual tyranny for all the after-ages.

The Journal asserts that Dr. Lanahan got the expression he uses—the "spirit-world"—from Swedenborg, certainly not from theology. It is an unorthodox term, and has no place in its literature. It is as much a new world to the

old-time theologian as the world of Columbus was to the mind of his day. The term, it asserts, belongs to Swedenborg. Of course the old Hebrews and Greeks recognized it, and so did all races of people until Western theologians made it over into two conditions, an upper and a lower. When Dr. Lanahan uses the term "spirit-world" he practically gives up the whole theological argument. The system of theology, as we have had it for centuries, and the concept "spirit-world" have no affinity or relationship whatever.

Taking that term—proceeds the able newspaper reviewer—and the interpretation given to the Bible by theology, it is not to be wondered at that the doctor was surprised that so little was revealed. But if we take the narratives that so abound in the Scriptures, and read them with the same idea of Sheol and Hades which the people had to whose languages these words belonged, they throw a flood of light on the question raised by Dr. Lanahan for his theme. From Genesis to Revelation, says the Sunday Journal, it is but the rehearsal of what people from Sheol and Hades had to say for the information and benefit of their friends in this life. All that is needed in this age is to read the Bible as a book that gives us the key to open truths, not as the record of truths sealed up, and there is no trouble about an answer to this question at all. But for all these centuries it has been treated as a sealed book, as the record of things specially permitted for the one purpose of being put in it, and which could never more be read by the light of experience. It was turned over to a class of men educated to tell us it was a mystery that they alone could explain, and that its stores of wisdom facts could not be repeated again while the world stood. But our ignorance is dissipated, the mystery vanishes.

Lessons of Great Calamities.

The lessons which Rev. Mr. Savage would draw from the terrible Conemaugh disaster, and others of late, are that the laws of the universe are unchangeable, and therefore must be studied and obeyed; that the unchangeable order of the universe springs of necessity out of the simple wisdom of God, leaving out of account for the moment all question of his love and goodness; that if these laws were variable knowledge would be impossible; there would be no such thing as progressive civilization, nor anything like the physical, moral, or spiritual culture of a single human soul; that we must have a larger and more inclusive theory of human providence; that God is in this great natural order, and these calamities are as much a part of his work as is the song of joy. In a universe like this the duty of perpetual personal care is laid upon us; and the final lesson that we should feel a personal responsibility lest the things which we own and enjoy work ruin and woe to other people.

We think all the real lessons of these recent great elemental disasters in Pennsylvania, West Virginia, New York and elsewhere, are well summed up in the foregoing statement. The need of our perpetual care implies the existence of fixed and universal laws to which we owe constant obedience, and the need of a feeling of personal responsibility, lest we may carelessly or selfishly bring disaster and suffering upon others. It is important, first of all, that we recognize the fact that there are only two ways of governing the world—by caprice, by changing purposes, by spontaneous will, meeting every new emergency in some new way, by interference, by miracle, by disregarding the established laws of the universe; and, on the other hand, by general, fixed and changeless laws. There cannot be a mingling of both. The world is either governed according to unchanging law, or it is governed by some power outside of itself, that interferes with the ongoing of its affairs. Our conceptions of God's nature and character must correspond to whichever of these two theories we hold. He is either a being outside of all things, who has built the world, who sits somewhere on a throne, watching its movements, and who can interfere when he chooses—or he is in and through the working of the forces that are all about us, and that make up this system of things of which we are a part.

If we are reasonable, we are compelled to think of these laws and forces of the universe as the present living, working, changeless, eternal God, the heart and soul and life and law of all things.

In the next place, we cannot fail to see that to be merely good does not insure worldly fortune, and does not necessarily keep off calamity of any kind. Such ideas and emotions underlie our conception of the universe and lead us entirely astray, besides charging against our Father in heaven the thousand ills in life for which he is not in this direct and personal way responsible. We must take into our conception a thought of God so mighty and so all-inclusive as to fold all things in its arms. As Emerson says: "If my ship sink, 'tis to another sea." The sea bottom is the hollow of God's hand.

A Protective Trust.

Of a most extraordinary nature has just been organized in Trenton, N. J., we understand. A newly-formed association there has taken in hand the business of protecting its members against the exorbitant prices demanded as mortuary fees by the modern undertaker, and proposes to provide them (and other patrons, we suppose) with funeral furniture and services at reasonable rates.

As may be confidently supposed, this attempt to poach on the official undertaker's manor has created an uproar among the local "regulars" of that profession, to which the howl raised among "regular" M.D.s. when demanding the passage of a "Doctors' Plot Law" bears but a poor comparison!

From the scale of prices put before the public for mortuary services after all others have ceased to be of any avail, one can see for himself how extravagantly high the luxury of a well-ordered funeral comes when the monopoly of undertaking riots unrestrained, and how possible it may yet become to go out of existence and silt as cheaply as to continue a cumber of the ground. The space that stretches between the figures of the opposing parties is not less instructive in death than in life.

The new protective trust, for instance, offers anxious and expectant waiters a nice coffin, with a first-class undertaker attachment, all serious and solemn, two irreproachable carriages, extra camp stools, and all such things, for the surprisingly low sum of thirty dollars lawful money. As prices in this line have been ruling heretofore, we do not see how it can be done; but the offer is made all the same. For only fifty dollars of equally good money they offer to furnish customers—or shall we say consumers?—with something very choice and

unique, a casket with silver handles, an extra carriage, and a generally-out that has usually been charged a round hundred and twenty dollars for. There is a reduction outright of seventy dollars! And yet this enterprising protective association claims to be able to afford to do it.

But see what this "out-rate" association is ready to do for a hundred dollars! This is the offer which its managers calculate, rightly or wrongly, will prove irresistible. They will for that sum give one a funeral that would satisfy even a New York alderman! What more is to be said after that?

But this is not the limit to their enticing offers. They will let a person select the layout he would prefer and pay toward it at the rate of half or a quarter of a dollar a week; and when he has paid in the full amount he will be allowed interest on his advance money, and be fully provided for by the association when he dies, which he can do without any further anxiety, unless it happens to be about his monument or headstone.

The "regular" undertakers met in mad convulsion over this unheard-of movement, and passed resolutions such as they only knew how to frame. "Thou hast all seasons for thine own, oh! Death"—and that is about their only consolation.

The whole of this business serves but to point the moral that the subject of burial is beginning to occupy the public mind seriously, and both on the side of extravagant cost and sanitary considerations. The former has become a matter of quite as serious regard, in its way, as the latter. The question of the disposal of the dead is therefore one that is not to be easily put aside, but will soon demand an answer that shall conform to common sense and reason, and at the same time subordinate itself to the claims of public health and safety.

The sanitary side of it is of itself sufficient to occupy the public thought, but the exorbitant charges which have been suffered to collect around a senseless fashion, to which the name of "Christian burial" has been given, have become a burden too heavy to be borne without resistance any longer. Hence the formation of this new protective trust is of special interest, expressing, as it locally does, the rising spirit of resistance to a tax which is laid upon the last necessities of our nature by the combined power of fashion and monopoly, taking advantage of the most sacred sentiments in a time of unrelenting grief.

The Real Point.

Last week we considered the matter of religion in our common schools, as brought to the popular attention anew through the symposium recently put forth by Public Opinion, an eclectic journal of Washington.

The matter has since received official recognition before the National Educational Association at its late session in Nashville, Tenn., where Mr. Edwin D. Mead restated, with great force and cogency, the usual arguments advanced by the Protestants in their consideration of this momentous question. We, however, agree with the Boston Herald in saying that the real point to be emphasized in these discussions is that of the impossibility of serving out acceptable religious instruction among heterogeneous masses of scholars, and the fallacy and unreason of limiting at the start the mental horizon of any class of youth in this keenly competitive age.

The Roman Catholics certainly have a perfect right to establish parochial schools for their children if they choose to do so; the only effective way to prevent this is to endeavor to make the Roman Catholic laity see that it is not for the social or industrial welfare of their children to be educated in them.

In the race for occupation and position in which all Americans are now engaged, says The Herald, success will be to those who are best prepared for the conflict; and there can be no question that American youth brought up in the public schools will have greatly the advantage of youth educated in the parochial schools in the practical work of life. Much as the parochial school may do for the religious welfare of the child, the question is whether any American parent, Protestant or Catholic, can afford to educate his child in a school where class interests are maintained, where partisan views are taught, where a particular type of religion is insisted on as the only representative of truth in life and morals, or where one set of views about any matter is exclusively taught.

This is the real statement of the current contention over the public schools.

The question is, whether American ideas are to inspire and control the future operation of our nobly-conceived public school system, or it is to be surrendered to the authority of ecclesiasticism, of whatever name or nature, and thus fall of the democratic purpose entrusted to its competent keeping? Here lies the issue that takes hold of the very roots and life of our public school system, in any large and comprehensive view in which it may be regarded.

We do not want partisan excitement any further on this subject, but we do want to have the real case stated broadly on its merits, and there we are prepared to make a stand.

Mrs. Cora L. V. Richmond,

As already stated, in these columns, will speak in the Spiritual Temple, Newbury and Exeter streets, Boston, during next September.

THE BANNER (by permission) will print next week the full text of an exceedingly pertinent camp-meeting discourse—defining why Spiritualists worship at the shrine of Nature—delivered by Mrs. Richmond's guides at Look-out Mountain, Tenn., July 7th, and having for its title the appropriate injunction:

"TO YOUR TEMPLE, OH ISRAEL."

London Light of July 20th contains the full text of the address of Henry Kiddle to the American Spiritualist Alliance, upon resuming the position of President of that organization—reprinting the same from the BANNER OF LIGHT, and introducing it with the remark that it will be interesting to its readers to peruse what so old and able a Spiritualist said to a body exactly parallel in end and aim to the London society of the same name.

The opponents of Spiritualism have a stock-on-hand method of extricating themselves from the difficulty of accounting for its phenomena, or disposing of them altogether, as they suppose, by offering to bet that they do not exist, being aware that Spiritualists do not adopt a betting policy for sustaining the truth; but recently the offer of one of these braggadocios was accepted, with what result? see under the heading Hamburg, in the Correspondence column of this paper.

The Banner Message Department

Is of unusual interest the present week, as to contents. The answers returned by the Controlling Intelligence, through the mediumship of Mrs. Longley, to the questions propounded by the public are eminently to the point—and much practical information is set forth in them.

The spirits communicating through the instrumentality of Mrs. Smith evidently have a purpose in manifesting, which they successfully carry out. Of particular interest is the statement made in one paragraph of her message by Fanny Giles to her friends—that embodies a point (the measure of the knowledge of the future possessed by spirits) which is often mooted by inquirers new to this order of communion:

"I have been to Uncle Thomas's house, and he is feeling badly; it seems to us that the Angel of Life is very near. I know you wonder many times how long it will last. It is not revealed to the angels. We do see further and clearer than you mortals, but not to the end of life; that is not given to us."

Another difficulty to be met by the returning spirit-viz: the psychological survival of the state in which the spirit left the earth form—is clearly set forth by Willie Camp, who commences his message as a boy, but finds himself growing in sensation as he speaks, till he feels obliged to apologize for his temporary confusion by saying:

"I have been in spirit-life a long time, and when I first made the attempt to speak it seemed as if I was small again. Now, I have come to my natural size, as I am grown to manhood."

A prominent citizen of Hyde Park, Mass., called at THE BANNER office recently and stated that he had known for some fifteen to eighteen years Mr. Freeman Hatch of that town, whose message appeared on our sixth page last week. He was familiar with Mr. Hatch's modes of expression, and had no doubt that the communication mentioned was from him. Our informant also endorsed the statement in the message regarding help from spirit Indians—his confidence being based on his own personal and recent experiences. On entering the spiritual movement (for which we take occasion to say he has wrought a good and lasting work) our informant's views were of the most pronounced evangelical order, and he was not able to receive what were given as revelations from spirit-life in THE BANNER Message Department, but he tells us he has since constantly perused and reflected upon these messages for years, and can confidently say he scarcely knows of anything that has so far contributed as have they in giving him knowledge concerning the surroundings of human life in the next world. There is an old Egyptian proverb: "As above, so below," but he never realized the power of that aphorism—as descriptive of the natural homogeneity and continuity of existence carnate and ex-carnate—so fully as he has been led to by the study of these communications printed in our columns from time to time.

A Victory for Justice!

Concord, N. H., dispatches for July 26th set forth that in the cases of the State vs. Drs. C. D. Hinman and Q. D. Pennoyer, of Portsmouth, the former indicted for practicing dentistry and the latter medicine without a license, the full bench of the Supreme Court has just rendered a decision quashing the indictments and declaring that the law requiring a license for the practice of medicine, surgery and dentistry is unconstitutional.

We have always contended that self-seeking enactments of this character, wherever passed, were inimical to the rights of citizens guaranteed by the United States Constitution, and are glad to perceive that the State of New Hampshire, by its highest tribunal, has also decided that such a law has no fellowship with its Constitution either. Citizens of other States, where such unjust laws are still on the statute books, should take courage and see what they can accomplish in the way of relief, by bringing test cases to the front at once.

In considering the conclusions of Rev. Dr. J. M. Buckley in a recent number of The Century, concerning certain phenomena, and his blank denial of their occurrence, notwithstanding the affirmations of all history, sacred and profane, it may be well to bear in mind the words of the distinguished astronomer, Richard M. Proctor, lately deceased, who in an article in The Cosmopolitan for January, 1883, said:

"It appears to me that the evidence regarding the communication of impressions from mind to mind over great distances, in such a sort that apparitions of distant persons dying or suffering seem to be seen by their friends or relatives, is too strong to be rejected by any conscientious student of facts. Science is no more justified in rejecting this evidence merely because no explanation is available than astronomers would be justified in rejecting the observed fact that bodies influence other bodies from a distance, merely because, as Newton himself admitted, no one can explain how matter can act where it is not.... The most cautious student of science may well believe that there may be some means of communication, under special conditions, between mind and mind at a distance, though no one may be able to explain how such communication is brought about."

We are in receipt of a letter from Mrs. C. M. Sawyer, in which she complains that others are using her name as an exposé of Spiritualism—whom character she denies. She wishes her denial put on record.

Miss J. M. Grant, whose office is located at 85 Bowditch street, Boston, is an excellent healing medium, as we learn from a gentleman of our acquaintance who has employed her in his family.

In Aid of the Paris Congress.

In a previous issue of this paper we have called attention to the necessity of pecuniary contributions that our French brethren may be aided in successfully carrying out the material details of the International Congress of Spiritualists and Spiritists to be held in Paris Sept. 24th-30th. We have since received a response from Solomon W. Jewett, to the amount of \$5.00, to be devoted to the above purpose. Others among the Spiritualists of America can profitably follow his generous example in this regard.

Dr. George Newcomer, of Cleveland, O., has designed and published a lithograph print 30x40 inches in size, exhibiting the moral and intellectual development of mankind from their lowest state to their highest on earth, and beyond to the spirit-world so far as we are taught to conceive of that world from the teachings of its modern revelations. The print, as may be supposed, covers a broad field. Several hundred figures, men, women and children, are represented, engaged in vocations conformable to their various spheres, from lowest to highest. A book of fifty pages accompanies the lithograph, as a key to the truths it is intended to teach.

The Daily Bulletin, Haverhill, Mass., announces the presence in that city of Dr. Charles W. Hadden—THE BANNER's former correspondent at Newburyport.

"His Two Natures."

Under the above caption, a dispatch from Chicago to the Milwaukee Appeal, of July 24th, relates a peculiar case in the former city, the nature of which will be readily perceived by well-informed Spiritualists. On the morning of July 24th a man about twenty-seven years of age, Harry Munzer by name, appeared before Judge Gary and desired, because of an uncontrollable inclination not only to take his life but the lives of others, that he be placed under restraint. His account of himself startled the court and jury. The "spells" are intermittent, he said, and are stronger each time. An ago-like feeling comes upon him, beginning first in his brain. His mind did not grow weaker, but it seemed to be altering its functions materially. Presently the sight of a tool or anything with a blade would start every fibre and nerve to tingling, and he would be afraid of himself—afraid of his friends. He felt an impulse growing upon him to harm or kill. He knew what he was about. He recognized the faces of his friends. He had a cool control of his mental faculties; was not out of his head in the least; but there was a desire which seemed to be muscular as well as mental, and wholly apart from his natural volitions. The account states that what mostly terrified the jurors was the complete change in his features as he proceeded with a recital of his condition:

"From an innocent, harmless expression at the beginning, they changed to one of extreme cunning and malignity. As he proceeded, deep lines appeared in his cheeks beside his nose, his eyes grew dark, and the corners of the mouth drew down. His forehead wrinkled up as an old man's, and his voice actually changed so that a listener might have supposed that a man of forty-five was talking. The words came from deep down in his chest, and in fact, the entire aspect of the man was changed. He bent forward in his chair, his shoulders stooped, and his eyes became watery. It was remarkable. The court gazed at the phenomenon before him in astonishment. When the narrator reached that portion of his recital where he spoke of killing, the jury gazed upon the face of a man about to commit murder."

"That will do," said the judge in a husky voice. Munzer was startled at the command. He looked up wildly, then fell back in his chair, half exhausted, with a sigh. Tears fell down his cheeks. The wrinkles disappeared from his forehead, the furtive expression left his face, and in a minute more he was the young man, Harry Munzer, again, with the innocent face. The jury brought in a verdict finding him insane."

A solution of the psychical problem involved in this case will suggest itself to many of our readers, and it is an easy matter to trace to the same source the cause of many mysterious and other unaccountable acts of individuals who, in their normal state, are the furthest remove possible from their commitments, and which startle entire communities by their strangeness. An insane asylum is, in our opinion, the very worst place for such an afflicted person to be assigned to. Drugs in such a case can do no good; confinement, unless judiciously ordered, is likely to increase rather than diminish the trouble.

A Spirit Seeks to Right a Wrong.

A lady who was a widow, and whose husband had been defrauded by his partner, came down to breakfast one morning looking strangely disturbed. Her husband's partner had been a man well known in this city, but at this time he had given up his residence here and was living in the State of Maine. It may be, says the Boston Courier, which reports the case, that his removal had been in part at least brought about by the public indignation which was felt at his crooked dealings with his late partner, and with the widow, whom he had defrauded in the most high-handed fashion, although not in ways which made legal redress possible.

On the morning in question, continues the account, the lady stated that she had passed a most troubled night.

"All night," she said, "I was pursued by X., who kept declaring that he wanted to make reparation to me for the wrong he had done, and that he could have no peace until he had done so."

The family made various comments upon this, none of which were complimentary to X., or to the tenderness of his conscience; but the dream, it dream it were, was fixed in their minds and made memorable when that afternoon's papers contained a telegram announcing the death of X. on the night before.

Changes in clerical views have been mostly confined of late to the Protestant, but one has just occurred in that of the Catholic communion which has created a profound impression. Rev. A. Jerome P. Matthews, for the past two years Roman Catholic priest at St. Mary's, Bath, Eng., recently addressed a letter to the members of his congregation, in which he states that after long and anxious thought and study he has arrived at the conviction that the Jewish and Christian Scriptures are full of legendary and mythological statements, and possess no claim to and manifest no evidence of Divine inspiration; that Jesus Christ, though a holy man and ardent reformer, was not the great God of the Universe, but the son of Joseph and Mary; that neither demoniacal spirits nor a place or state of everlasting torment have any existence in fact, but originate in ancient mythologies. Having thus utterly changed the foundations of his belief, he therefore bids a respectful and tender adieu to his former co-workers. It is rumored that he is to occupy a Unitarian pulpit.

The ranks of Spiritualism in this vicinity have lost one of their earliest members, and the poor and suffering one of their most liberal friends and benefactors, by the transition of Rebecca A. Goddard, of this city, on the 26th ult. The blessings of hundreds of the recipients of her bounty attend her on her upward flight, and the welcome acclaim that greeted her upon her entrance into spirit-life must have been, "Well done, good and faithful servant."

Mr. and Mrs. C. W. Kates left Onset camp Friday, July 26th, owing to illness of Mrs. Kates. In their active labors they have lately experienced a variety of climatic changes, which developed malarial and bilious fever. Onset air was producing a beneficial effect on her system, but she felt that the comforts and influences of home and mother would be more salutary. We hope soon to hear that she has fully recovered.

As will be seen by reference to our Correspondence Column, the notorious "Prof. C. W. Starr" is now in this State, "accommodating" the church folks. Let Spiritualists and all lovers of fair dealing boycott him to a superlative degree.

W. H. Vosburgh, Magnet and Massage Physician, Troy, N. Y., will be located at George W. Seaman's Excelsior Cottage, Lake Pleasant, Mass., through August.

Dr. H. F. Merrill, Augusta, Me., writes us: "The name in the obituary I sent you—published July 27th—should read Madam Toward, instead of Goward."

An Oil Painting Upon Slates.

At a séance held with Dr. D. J. Stansbury, of San Francisco, July 20th, 1880, at Onset, we obtained a painting in oil of a wild rose with buds, leaves and stems, artistically done, under the following conditions:

Dr. Stansbury requested Mr. Haslam and Mrs. Eldridge to examine two slates, which they did, and found them to be perfectly clean.

The slates were then strapped together by a rubber band. A small plate with six different colored paints upon it was placed beneath the slates, and held in position by the strap. Mr. Haslam and Mrs. Eldridge took the slates into an adjoining room, where a circle was formed around them. After sitting ten minutes, perhaps less, the slates were opened, and the above-described picture was found painted on one of the slates.

Upon examining the paints we found they had been used in producing the picture, which appeared freshly painted.

Mr. Haslam held the slates; they were not out of his sight during the process. All this was done in the light, no possibility existing for collusion or deception. The undersigned take great pleasure in subscribing their names to the above statement of facts.

FRED. HASLAM, Brooklyn, N. Y.

MRS. L. C. CROCKETT, Rockland, Mass.

MRS. D. W. ELDREDGE, Waltham, Mass.

MRS. D. W. ELDREDGE, Waltham, Mass.

DR. G. W. CURRIER, Manchester, N. H.

R. DYCK.

E. W. BURNS, Taunton, Mass.

NEWSY NOTES AND PITHY POINTS.

(Danville Branch.)
HUMBER DANORIN.
Little Yacallonia, Take Warning.
IN THREE PARTS—PART III.
Jim took the green apple crop,
And took the green apple crop,
He got a cramp, which bent him so
They could not pull him straight.

To disfranchise a man for the sole reason that he is a member of the Mormon Church is to disfranchise him on account of his religious belief, without reference to his acts, and this is a policy that does not commend itself to the American people.

It is only a question of time, and of a very brief time, when the popular revolution against monopoly combines will sweep them out of existence; and the question now to be considered is whether they will be overthrown by peaceful or by revolutionary methods.

Parson (to candidate for Sunday school)—Have you ever been christened, my boy? Boy—Yes, sir. Got marks in three places on my left arm.—London Punch.

Till the sixteenth century alcohol was used only as a medicine. It was as a drug that it became known as aqua vite, from its great restorative powers. In 1881 it was first introduced as part of the food allowance of the English army in the Netherlands.

NOT A PLEASANT OUTLOOK.—Little Bobby—Ma, will I go to heaven when I die? Mother—If you are a good boy you will. "Will you go, too?" "I hope so, Ma." "And will you?" "Yes, we will all be there sometime." Bobby did not seem altogether satisfied, but after some thought he said: "I don't see how I'm going to have much fun."—Texas Siftings.

It is reported, on what appears like good authority, that the United States minister to Spain, ex-Senator Palmer, has been instructed to negotiate a reciprocity treaty under which Cuban sugar shall be admitted free of duty into the United States, and American products shall have free entry into Cuba.

An apt illustration of one of the abuses of divorce is furnished by the case of a Pennsylvania woman, who, on applying to the courts for the right to administer the estate of her deceased husband, discovered that she had been a divorced wife for eight years without knowing it.

A new horse railroad is to be built between Exeter and Amesbury, presumably for the convenience of Editor Richards, who runs a paper in each place. It is not every man who can run two papers, and it is not every editor who has a horse railroad built for his personal convenience.—Boston Record.

ON THE "PULLMAN."
They were bridegroom and bride,
And every one knew it;
They were bridegroom and bride,
And every one knew it;
They were bridegroom and bride,
And every one knew it;
They were bridegroom and bride,
And every one knew it.
—Life.

On the 6th of August Lord Tennyson will reach his eightieth year. On the 23rd of the same month Dr. Holmes will celebrate his tenth year of borrowed time. On the 10th of next December Mr. Gladstone will tell the world that he enters upon his eightieth year.

Sult has been brought against the South Fork Fishing Club for the heavy damages and awful loss of life at Johnstown, Pa.

Zion's Herald is very wrathful at some statisticians who have just figured it out that the ministry of the Methodist order are very poorly paid. It wants people generally to distinctly understand that the pay of their pulpites averages six hundred dollars per year per man. Verily, this is a fine showing! Some—who to preserve the average must get less—must have to "scratch very lively" to carry themselves and families along over the "hard road" of life which they regard as leading to the creedal "New Jerusalem."

A terrific thunder and rain storm visited Chicago, Ill., Saturday, July 27th, by which one thousand people were driven from their homes and an immense amount of property destroyed. Several lives were lost by lightning, which caused seven alarms of fire in fifteen minutes.

Too Much For Him.—Young woman (seeing base ball game for first time)—"Why do they shout so loud when that large man tries to hit the ball and doesn't do it?" Her escort (base ball crank)—"Why, he's struck out! That's (Anson)—Capt. Anson's 'Young woman (becoming interested)—"Who is Capt. Anson?" Chorus of excited voices a moment later—"There's a doctor on the grounds? There's a young man up here in a fit!"—Chicago Tribune.

The incorporation of religious associations in Missouri—unless by virtue of a special act of the Legislature to that effect—has just been declared to be unconstitutional.

There is something nice about balance of trade. For instance, a farmer comes to the city loaded with wheat and returns home loaded with rye.—Pittsburgh Dispatch.

The Earl of Fife was duly married, July 27th, to the Princess Louise, eldest daughter of the Prince of Wales, in the little chapel at Buckingham Palace, London.

Don't be deceived by appearances nor overestimate your worth. The ocean would drip dry if it had a leak and no source to replenish.—Temple, Tex., Times.

A colored magistrate in Georgia, who is either a crazy zealot or a shrewd financier, has caused great excitement among the negroes by claiming he is Christ. He has just been committed to an asylum, where he will hardly be able to get up another corner on "angels' wings" at five dollars per pair.

L. Prang & Co. have instituted a Floral Campaign for the purpose of ascertaining the preference of the people for a national flower. Those that take the lead thus far are the Golden Rod and the Mayflower, the former receiving fifty-seven and the latter twenty-one votes. A small pamphlet containing "All About" the enterprise has been issued, and can be had on application to Prang & Co., Boston, Mass.

Houses built upon the sand
By imagination's hand
Tatter when the clouds of doubt
Pour their angry waters out—
Fall in ruins and destroy
All who dwell in folly's toy.

In a recent lecture upon fast, trains, before the Yale students, Prof. Hadley said: "The speed of railroad trains is restricted within three theoretical limits: First, a physical limit of eighty miles per hour, beyond which it is found impossible for a train to hold the track; second, an operating limit of sixty miles an hour, which practical experience has found trains cannot run without much danger to life; third, a commercial limit of thirty miles per hour, at which, all things considered, it is found most economical to run a train."

What are supposed to be the oldest timbers in the world are to be found in the Egyptian pyramids. They are in the form of spool-shaped dowels which hold the large stones, of which the pyramids are made, together. The wood is the shittim wood, of which the Scriptural records aver the ark was built.

Spiritualists who insist upon scientific Spiritualism, or phenomena under scientific conditions, are often most unscientific in their methods. They impose on mediums conditions which are at utter variance with the laws of mediumship, and call their methods scientific.—Golden Gate.

At a public gathering lately one of the gentlemen present was called upon for a speech, and this is how he responded: "Gentlemen and women, I ain't no speaker. More'n twenty years back I came here a poor idiot boy, and now where are I?"

"Do nothing; say nothing; time will put everything to rights," was the late Emperor William's invariable answer when one member of his family came to complain of another.

FROM THE HILLS.

BY HELEN STUART-RICHINGS.

To the Editor of the Banner of Light.

When some of my friends learned that it was my intention to pass a portion of the summer in North Carolina, they looked surprised, and I could almost read in their minds the thought—"That's a strange place to go for a summer vacation!" Well, it is not the first time I have done an unusual thing—being one of the "strange people."

And never did more pleasant results follow an unusual course. Warm? What? In places ranging in altitude from eleven hundred to four thousand feet above sea-level? No, indeed! A cool breeze sweeps over these hills, and tosses the tawny grain on their sunny slopes, lifts the green pennons of the corn and shakes them out in riotous glee, then steals away into the oak woods and pine-scented ravines and exhales to itself all the delicious odors of moist earth, fern, hickory, many a flower with which to ravish the senses of those who go a-wooing. Nature in her sylvan haunts. At night sojourners here find it wise to be provided with a light quilt or blanket, as it is seldom unnecessary. On only one occasion has the mercury stood above ninety degrees, and generally it is found low down in the seventies. True, I am not in North Carolina at the present writing, but just over the border in Virginia, but what I have written applies to all that section of upper North Carolina lying on the eastern slope of the Blue Ridge.

These hills are said to be full of wonderful springs, rivaling the far-famed Carlsbad in their marvelous effects. It is to these springs the "dry" towns go for refreshment. True, there are some who lack knowing and hint at "ill-lit stills," "mountain dew" and "moon-shiners," but then that may be done because those persons do not know the way to the springs. At all events, in my many horseback rambles I have never found any spring but those that gush in clear, pure streams from the cool heart of the rock, nor any "dew" other than that which hangs in crystal beauty on each spear of grass, or lies, like an angel's kiss, in the heart of the flower.

Nor have I ever met any more villainous-looking specimens of humanity out on the lonely hill-tops than often sit beside me at the dinner-table. Sometimes, when the eastern slopes are darkening and up from the valleys come the "ting-a-lings," "tink-a-tinks" of the home-going cows, I can hear (assisted a little by imagination) a voice from the leafy depths threaten thus: "Cut you! cut you!" But that is only a bird, wild and shy, whose note (unassisted by imagination) would be phonetically spelled "Ka-chew!" "ka-chew!" with the lingering accent on the last syllable. The "cat-bird" (so called because one of his notes closely resembles the mew of a cat) is a very common bird, and quite friendly, although wonderfully rude in his movements. The other day I heard one, and stopped my horse in the road where the trees leaned lovingly overhead in leafy embrace, and, calling my mimetic faculty into play, "mewed" so like one of his birdship's tribe that he came hopping from tree to tree, and then from branch to branch, nearer and nearer still, until, had he remained stationary, I could have reached out and touched him. But I did not, knowing he would not carry out his share of the "conditions."

So we sat there eyeing each other—he, with his head cocked on one side, and his beady eyes watching me with puzzled interest; I, with loosened rein, and steadily quiet figure, tauntingly, coaxingly, mockingly, tenderly, defiantly "mewing."

At each explosive he would start and throw forward his head, as if to listen more intently. Poor fellow! I do not doubt he thought that I rode away with one of his comrades imprisoned about me—although just where he could not discover.

Further on I found the purple passion-flower, so rare in the North, trailing its vines in wild luxuriance over the fields and hedges, and secured a few of the roots for northern friends. They call it "apricot vine" down here, and the negroes eat the fruit it bears. Drawing rein in the shadow of a great oak a little later, to rest my horse, I heard a strange, continuous sound, like the whistle of a railroad engine miles away. I knew I was too far from a railroad to hear a whistle, and was, for a time, as puzzled, no doubt, as the cat-bird had been, to know from whence and what the noise proceeded. A tree grows in these woods, bearing an abundance of tiny white blossoms the size and shape of lilacs-of-the-valley, and, like them, hung in single rows on a green spear. These flowers supply the bees with a delicious honey, and, like the bees, they are, oddly enough, called "sour wood." I had halted in a "sour wood" grove, and by-and-by discovered that the noise was produced by the united humming of thousands of bees in the tree-tops.

As I sat there, drinking in the sights, sounds and odors of the wood, I heard, from a deep, cool ravine at my left, a childish, treble voice cry out, "Why do you shout so loud when that large man tries to hit the ball and doesn't do it?" Her escort (base ball crank)—"Why, he's struck out! That's (Anson)—Capt. Anson's 'Young woman (becoming interested)—"Who is Capt. Anson?" Chorus of excited voices a moment later—"There's a doctor on the grounds? There's a young man up here in a fit!"—Chicago Tribune.

The incorporation of religious associations in Missouri—unless by virtue of a special act of the Legislature to that effect—has just been declared to be unconstitutional.

There is something nice about balance of trade. For instance, a farmer comes to the city loaded with wheat and returns home loaded with rye.—Pittsburgh Dispatch.

The Earl of Fife was duly married, July 27th, to the Princess Louise, eldest daughter of the Prince of Wales, in the little chapel at Buckingham Palace, London.

Don't be deceived by appearances nor overestimate your worth. The ocean would drip dry if it had a leak and no source to replenish.—Temple, Tex., Times.

A colored magistrate in Georgia, who is either a crazy zealot or a shrewd financier, has caused great excitement among the negroes by claiming he is Christ. He has just been committed to an asylum, where he will hardly be able to get up another corner on "angels' wings" at five dollars per pair.

L. Prang & Co. have instituted a Floral Campaign for the purpose of ascertaining the preference of the people for a national flower. Those that take the lead thus far are the Golden Rod and the Mayflower, the former receiving fifty-seven and the latter twenty-one votes. A small pamphlet containing "All About" the enterprise has been issued, and can be had on application to Prang & Co., Boston, Mass.

Houses built upon the sand
By imagination's hand
Tatter when the clouds of doubt
Pour their angry waters out—
Fall in ruins and destroy
All who dwell in folly's toy.

In a recent lecture upon fast, trains, before the Yale students, Prof. Hadley said: "The speed of railroad trains is restricted within three theoretical limits: First, a physical limit of eighty miles per hour, beyond which it is found impossible for a train to hold the track; second, an operating limit of sixty miles an hour, which practical experience has found trains cannot run without much danger to life; third, a commercial limit of thirty miles per hour, at which, all things considered, it is found most economical to run a train."

What are supposed to be the oldest timbers in the world are to be found in the Egyptian pyramids. They are in the form of spool-shaped dowels which hold the large stones, of which the pyramids are made, together. The wood is the shittim wood, of which the Scriptural records aver the ark was built.

Spiritualists who insist upon scientific Spiritualism, or phenomena under scientific conditions, are often most unscientific in their methods. They impose on mediums conditions which are at utter variance with the laws of mediumship, and call their methods scientific.—Golden Gate.

J. Frank Baxter's Work in Ohio.

To the Editor of the Banner of Light.

Mr. J. Frank Baxter, who has been so pleasantly anticipated in Chagrin Falls, O., since his successful visit of two years before, arrived there on Saturday, July 20th, and was met in the Opera House by a large audience on the Sunday afternoon following. The Spiritualists had exerted themselves to make the meetings a success, and the ladies among them to make the place attractive, and to minister to the comfort of the people. The stage was decorated with a profusion of flowers, growing and cut, with fresh vines and ferns. The day proved to be doubly cool for the season. At the appointed hour Mr. Baxter rendered a choice program of songs and reading, and delivered a fine lecture, profitable to all, on "An Object in Life." In the evening the auditorium was filled, and the exercises were continued. A general history of the persistent and unrelenting interference of the spirit-world through all ages down to the present was given, and argument used and reasons were offered as to why Spiritualism is a permanent, and cannot be obliterated, and that the future was good, and served as food for serious consideration.

On Tuesday evening, July 23d, Mr. Baxter gave another occasion for the people of the Falls and vicinity. To list again and witness his wonderful mediumship. A large audience convened. Mr. Baxter considered the practical utility of Spiritualism. He showed it to be at work in all departments, and enumerated many instances of its accomplishments in reforming, disciplining, and elevating the human race. An hour's exercise in mediumship followed the lecture, and was remarkable in detail and replete in tests. On Wednesday evening, July 24th, Mr. Baxter appeared before a large audience in Mesopotamia, and gave a lecture on "The Future of the Human Race." It was pleasing, as it was marked, to see so many present freely expressing their prejudices and derogatory opinions before the exercises began, who were so completely met in argument, and thoroughly convinced of the truth of the Spiritualist's spirit. Baxter's descriptions, as to as freely express themselves, after the exercises closed, as enamored of Spiritualism. "I never dreamed there was so much in the thing," was the exclamation of one. "We've got something to think of, anyway!" Such and their like were the remarks heard on every hand. Mr. Baxter's coming will result in great good. He is so fitted for another visit.

The next night Mr. Baxter lectured in the new town hall of Middlefield, O., the same house the Spiritualists were ruled out of when Mr. Baxter lectured in the town a year ago last winter. The hall seats six hundred, and it was completely filled on this occasion. Mr. Baxter's exercises were, as usual, the most always sustained by Mr. Baxter—songs, readings, lecture and medium exercises constituting the program. While all were delighted with his singing and his readings, the majority were interested in his lecture on "The Foundation of Spiritualism." "Spiritualism is Reared," yet every one, old and young, was thoroughly lost in either surprise or thought during the lucid descriptions of spirits present—not only spirits who have been dead, but spirits who are living, but, as well, church-members. While all were so taken with the delineations and admitted the facts, great discussion arose as to what construction to put upon them. What between Randall Brown, the mind-reader, who has been here, and Mr. Baxter, the medium, a lively discussion ensued. This is good, for thought aroused, and discussion in the right spirit agitated, always leads to favorable results.

On this man, one of the best ones on the spiritualist roster, was here with grand effect. He leaves for a week in Michigan, and will return to Ohio for Mantua and Ashtabula meetings, Aug. 4th and 6th.

Spiritualist Camp-Meetings for 1889.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is now at hand; and the reader will find subjoined a list of the localities and time of sessions of these camps, and to be held.

ONSET BAY, MASS.—The Thirteenth Annual Camp-Meeting at this place commenced its sessions July 14th to close Aug. 11th. Trains leave Boston, 8:15 A.M., 9 A.M., 1 P.M., 3:30 P.M., 4:30 P.M.; Sundays only at 7:30 A.M., 8:15 A.M. Leave Onset, 8:15 A.M., 8:31 A.M., 11:30 A.M., 3:30 P.M., 5 P.M.; Sundays only at 6:20 P.M., 6:31 P.M.

CONVOCATION OF THE NEW ENGLAND SPIRITUALISTS' CAMP-Meeting Association will be held at Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), to August 24th.

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

HALETS PARK, MICH.—Meeting closes Aug. 26th. Trains leave Chicago, 8:15 A.M., 11:30 A.M., 3:30 P.M., 5 P.M.; Sundays only at 6:20 P.M., 6:31 P.M.

CASABADA LAKE, N. Y.—The Tenth Annual Meeting will be held at this place (near Chattanooga) till August 31st.

SUNAPEE LAKE, N. H.—The sessions of the Tenth Annual Meeting commence August 4th, to close Sept. 1st.

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

HALETS PARK, MICH.—Meeting closes Aug. 26th. Trains leave Chicago, 8:15 A.M., 11:30 A.M., 3:30 P.M., 5 P.M.; Sundays only at 6:20 P.M., 6:31 P.M.

CASABADA LAKE, N. Y.—The Tenth Annual Meeting will be held at this place (near Chattanooga) till August 31st.

SUNAPEE LAKE, N. H.—The sessions of the Tenth Annual Meeting commence August 4th, to close Sept. 1st.

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

HALETS PARK, MICH.—Meeting closes Aug. 26th. Trains leave Chicago, 8:15 A.M., 11:30 A.M., 3:30 P.M., 5 P.M.; Sundays only at 6:20 P.M., 6:31 P.M.

CASABADA LAKE, N. Y.—The Tenth Annual Meeting will be held at this place (near Chattanooga) till August 31st.

SUNAPEE LAKE, N. H.—The sessions of the Tenth Annual Meeting commence August 4th, to close Sept. 1st.

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

HALETS PARK, MICH.—Meeting closes Aug. 26th. Trains leave Chicago, 8:15 A.M., 11:30 A.M., 3:30 P.M., 5 P.M.; Sundays only at 6:20 P.M., 6:31 P.M.

CASABADA LAKE, N. Y.—The Tenth Annual Meeting will be held at this place (near Chattanooga) till August 31st.

SUNAPEE LAKE, N. H.—The sessions of the Tenth Annual Meeting commence August 4th, to close Sept. 1st.

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

HALETS PARK, MICH.—Meeting closes Aug. 26th. Trains leave Chicago, 8:15 A.M., 11:30 A.M., 3:30 P.M., 5 P.M.; Sundays only at 6:20 P.M., 6:31 P.M.

CASABADA LAKE, N. Y.—The Tenth Annual Meeting will be held at this place (near Chattanooga) till August 31st.

SUNAPEE LAKE, N. H.—The sessions of the Tenth Annual Meeting commence August 4th, to close Sept. 1st.

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

HALETS PARK, MICH.—Meeting closes Aug. 26th. Trains leave Chicago, 8:15 A.M., 11:30 A.M., 3:30 P.M., 5 P.M.; Sundays only at 6:20 P.M., 6:31 P.M.

CASABADA LAKE, N. Y.—The Tenth Annual Meeting will be held at this place (near Chattanooga) till August 31st.

SUNAPEE LAKE, N. H.—The sessions of the Tenth Annual Meeting commence August 4th, to close Sept. 1st.

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

Spiritualistic Meetings in Boston.

Twilight Hall, 780 Washington Street.—Sundays, 8 P.M. to 10 P.M. K. H. Matthews, Conductor.

Engle Hall, 616 Washington Street.—Sundays at 10 P.M., 8 P.M. and 10 P.M.; also Wednesdays at 8 P.M. Dr. E. L. Matthews, Conductor.

Engle Hall, 616 Washington Street.—The morning conference held July 28th in this hall, 616 Washington street, was opened with a song by Mrs. M. F. Lovering, after which Dr. Frank Brown made some excellent remarks upon "The Old World and the New." The following also participated: Mr. Hulst, Prof. Hudson, Mrs. Morrill, Dr. Wickham, Mr. King, Mr. Riddell, Mrs. Leslie, Prof. Matthews, Dr. Barker, Mrs. Lewis.

In the afternoon, after the opening song, the chairmen read a poem styled "Laborer Wanted." Mrs. Helen A. Collier presented a short address and an original poem. Excellent remarks and delineations were given through the organs of Mrs. Conant, Mrs. Leslie, Mrs. Wilson, Dr. Coombs. The sum of seven dollars was contributed by the audience to the gift medium, Mrs. M. W. Leslie, a faithful worker in the Society, who thankfully accepted the gift in a few well-chosen words.

In the evening, after the opening song by Mrs. Lovering, Miss M. M. Holt made an able address upon Spiritualism. The following also spoke: Dr. Coombs, Mr. McKenzie, Miss Wilkins, Mrs. Leslie. Prof. Matthews gave tests of spirit presence, which were fully recognized by those present. Song by Mr. J. E. Wilson.

The subject for next Sunday morning will be: "The Phenomena, and their Object." Meetings are held in this hall every Wednesday afternoon at 3 o'clock.

Albany, N. Y.—Our Society closed its regular lecture season on the last Sunday of June. Mrs. H. S. Lake held the platform satisfactorily to large audiences during that month. We consider her to be one of the best lecturers to meet the requirements of our audiences that we have had in Albany. This was her second engagement with us, and she is engaged for two months the coming season.

Prof. J. W. Kenyon lectured twice Sunday, July 7th. He was highly interesting and logical in the manner in which he handled the profound subjects of both lectures. He is popular with our thinking people, and will be with us during September.

Geo. W. Kenyon and wife served our Society during the week ending July 15th as extra speakers. They are both heartily in sympathy with the cause of Spiritualism, and are diligent, earnest workers. Our audiences were small, owing to the extremely hot weather.

Our Society held a regular monthly meeting Friday, July 20th, and among other business discussed the question of having tests and psychometric readings, follow some of the grand and sublime lectures delivered by first-class lecturers on our platform. The decision of the majority is in favor of not having any of the nature of tests at the Sunday evening lectures, unless the speaker is engaged for that special purpose. It seems to us that to allow tests and readings (many of which appear simply to be a ludicrous-loving portion of the audience), to follow a lecture which fills the whole being with the grand and beautiful truths from the spirit-world, is a positive drawback to the welfare of a society that allows them.

Spiritualistic Meetings in New York and Brooklyn.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at residence of Mrs. M. C. Morrill, 230 West 36th street. Good mediums and speakers always in attendance. (Removed from Columbia Hall.) F. W. Jones, Conductor.

A General Conference will be held Wednesday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrill. F. W. Jones, Conductor.

Johnston Building, Flatbush Avenue, near Fulton.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock. Samuel Bogart, President.

To Inquirers.

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

Special Notice to Subscribers.

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

For Sale at this Office:

"THE TWO WORLDS: A Journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in New York. Single copy, 5 cents. The BANNER OF LIGHT. A Spiritualistic weekly journal. Published in Cincinnati. O. Single copy, 5 cents. The PATH. A Monthly Magazine, devoted to Universal Brotherhood, Cosmology in America, and Aryan Philosophy. Single copy, 5 cents. The BANNER OF LIGHT. A Spiritualistic weekly journal. Published in Cincinnati. O. Single copy, 5 cents. The PATH. A Monthly Magazine, devoted to Universal Brotherhood, Cosmology in America, and Aryan Philosophy. Single copy, 5 cents.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the same page.

Special Notices forty cents per line, Minimum, each insertion.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for front portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.

Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and when it is made known that they are dishonest or improper, we are using our advertising columns, they are at once discontinued. We request patrons to notify us promptly in case they discover our columns advertising parties whom they have proved to be dishonest or unworthy of confidence.

SPECIAL NOTICES.

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

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning mediumship, clairvoyance, &c., send to his office, 33 Warren Ave., Boston, Mass. Jy6 13w*

Men suffering from Nervous Debility should send 10c. to Dr. FELLOWS, Vineland, N. J., for his book setting forth an External Application. A positive cure. Mention BANNER OF LIGHT. Jy6 26w*

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

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

ADVERTISEMENTS.

STOUT PEOPLE.

QUEST: safely cured by one who has been a fellow sufferer. Send at once for a perfect cure. EDITH BEARD, 115 Ellison Street, Paterson, New Jersey. Jy7

FOR ONSET BAY.

DARSHENERS buy tickets for ONSET STATION, on the Old Colony, because by so doing they contribute to the Camp-Meeting expenses without injury to themselves. The Association has a revenue from this source, even with this revenue the meetings are held upon the treasury. It maintained them for eleven years, costing over \$20,000, without asking for donations or collections. Any liberal Spiritualist should willingly contribute to the cause of buying tickets for Onset, and thus indicate a desire that the meetings should be continued. Station now open, and passengers, baggage, and freight transferred there.

Onset Camp-Meeting.

From July 14th to August 11th. Leading Speakers and Mediums in attendance. Concerts by Middleboro' Band. To attend Camp-Meeting, be sure your ticket is for "Onset Station."

Returning from Onset. Onset Station passengers get first chance at vacant seats on the O. C. R. R. Stations above have only what is left. Travel comfortably, quick transit; free from dust. Sunday evening Concerts at Onset Station. Jy7

FOR ONSET TAKE

ONSET BAY Short Line via East Wareham. Onset Bay and Point Independence Horse Railroad. The Cars of the line pass the principal points of interest. Buy your tickets for East Wareham and save money. Be sure and check baggage to East Wareham. East Wareham, Onset Bay and Point Independence Horse Railroad. P. S.—All Sunday trains stop at East Wareham. Jy7

Etna Camp-Meeting.

THE FIRST MAINE SPIRITUAL STATE CAMP-MEETING ASSOCIATION will hold their Twelfth Encampment, beginning Aug. 28th, and holding ten days. The speakers engaged are Moses and Mattie Kull, J. Frank Baxter, C. F. Farnham and Mrs. Abbie Morse. Half fare will be secured for students. M. C. Railroad. Circulars will be furnished about the first of August upon application to the Secretary, L. C. SMITH, West Hampden Me. Jy7

Voltaic Mineral Rods.

IMPORTANT TO Miners and Treasure-Seekers. Send stamp for Circular to E. A. COFFIN, No. 47 Bristol street, Boston, Mass. Jy7

Mellie D. Cofran,

MAGNETIC HEALER and Spirit Medium, will remain at Onset during August and September. Park street, near Temple. Jy7

Religious Conflict of the Ages:

AND OTHER ADDRESSES. BY THE GUIDES OF MRS. R. SHEPARD LILLIE.

Oh! the flowers. You don't see my horse and team, have you?
Oh! my teacher is here! (To the Chairman.)
Want me to tell you who she is? She is Alice Cary. Did you know her? (I know of her.)
She says: "Don't speak so loud, and I'll be quiet. Leora is here, and she wants to talk to her grandma when she can."
Oh! grandma is here. I didn't see him in the first place.
Do you like dogs? (First-rate.) I'll bring you grandma's dog; he is given to me for my very own now.
I want to tell them that Grandma Goss is here; she stands right side of me. Leora wants to send a word to her grandma, not to let any body breathe on the glass. She'll understand it; you don't know.
Oh! what are these? (Referring to flowers on the table.) Those are cowslips; grandma says they used to have 'em for greens. I guess she knows. He used to live at Goss's Point, N. Y. Did you ever go there? (No.) Do you think you ever will? (I may.) When do you want to go to Uncle Elijah's?
(To a spirit:) Allie, you can't come now.
Her name is Allie Bedell. She can't come into this chair now; it ain't any too big for me. I want you to know, papa and mamma, that I am going to school now every day. I don't see what they took Mr. Durell away for. He was the minister at the Garden-Street Church, and they put him in another place.
(Aside to a spirit.) Oh! I ain't a-goin' yet. (To the Chairman.) He says I must tell my story and get through. I want to tell mamma; I know every time you put the flowers there. Darling mamma! I wish you could see my mamma; she is lovely. Do you think mamma is all good? Yours was, wasn't she? She is now just the same. I want her to know Allie is here and sends so much love to her mamma, too, because my mamma will see her.
I want you to sit in the home, because I am a messenger now, and I come to help you every time.
Bemie, I want you to sit with papa and mamma. Leora's grandma and grandma will come sometimes and be with you, too. Bemie that is with me sends a whole basket of love.
I'm so glad I got here and could give a message today. My mamma has been waiting a long time for me to talk again. I came here once before, but I couldn't talk half as much as I wanted to, for a big man crowded up close, and as I looked round, he asked me if I had 'n't got done talking to my mamma.
I went with this lady to a meeting in Haverhill, and I go to a good many places; but they don't say anything about it.
I do like the people here; that's why I come so often. Grandma Goss says don't forget she sends so much love to mamma and papa. I wish I could make Uncle Frank know when I come into his house; 'he would be ever so much better if he would only just listen for us when we come there. We come to Aunt Stella's, Aunt Rexie's and Uncle Elijah's.
You'll send this letter, won't you? (We'll put it in the paper.) My mamma has the paper; she'll see it. I thank you, sir, very kindly, for talking to me. Some gentlemen don't talk to me when I talk to them.
My name is Oliver La Forrest Goss. They call me Ollie.

Controlling Spirit.
That sweet little boy has been walking back and forth so many times, fearing he would not be able to speak to the dear mother. If you could understand how happy these children are in spirit-life, provided with a spirit-mother and teacher, you would say your tears here.
We thank you mortals for your attention; we thank you for the flowers you bring to us; they are an attraction to the children especially, and we older ones appreciate your kind motives.

Verifications of Spirit Messages.
MRS. JOHN HARVEY HUMPHREY-ALVIN HUBBARD-ALVA KING.
I desire to state that I recognize the communication from Mrs. JOHN HARVEY HUMPHREY, June 23rd, 1889. She was the medium's friend; "my friend." I knew her when she lived in Boston. When I read her communication, she came before me and wished me to verify it.
The message from ALVIN HUBBARD, Walpole, N. H., April 20th, was recognized by his friends. That from ALVA KING, Acworth, N. H., April 20th, was recognized by me. I knew him well. He speaks of the sorrow of his brother in having to part with his lovely daughter-being transplanted from earth to bloom in heaven.
All these communications bear marks of genuineness. God bless the medium, Mrs. Smith.
Bellevue Falls, Vt., July 4th, 1889.
CHARLES EDMANDS.

The communication published April 27th, 1889, in the Message Department, from CHARLES EDMANDS, I am glad to have the opportunity to endorse as true and characteristic of him when in the walks of life. I was acquainted with him since his childhood, and of him as regarded Spiritualism than his own children, for I conveyed to him and his worthy wife several of the communications he speaks of that came to him from their daughter, Katie H. On several occasions I had conversations with her father and mother EDMANDS, on spirit-return and communion. While, as he states, he was not an outspoken believer, I always believed he endorsed it.
Very few of his messages now reside in this vicinity endorse his message. Some of them claim that some Spiritualist of this city sent to your paper this message, that the people of the world might be made to believe spirits did return and commune; but a few years ago, and these same Spiritualists will be in position on the other side of life to see the folly of their present attitude. What a pity that men and women will be so prejudiced against their own best interest. All true believers who were acquainted with CHARLES EDMANDS, endorse the message as from him.
J. Q. A. FLOYD.
Springfield, Ill., June 10th, 1889.

The writer attests to the communication given in Nov. 3d issue of THE BANNER as being true in every particular. DR. PERRY was one of nature's noblemen. He sought for the truth, and when found defended it. While sick, and recovering from a severe bronchial attack, due to pneumonia, the most of the time without pay, he was visited by his daughter, who had passed on, and he being a father listener to her message. Her return demonstrated the fact of immortality. He progressed, and he then found he could not preach a false message, and he was loyal to truth and himself; he held himself in the balance, and they did not find him wanting. While studying to be a physician, he cured himself, and discovered that he possessed the advanced gift of healing the sick by the touch of his hands, and these same laws of nature he could impart vital force to the weak in body and mind. Then it was he understood the Scriptures: "Ye shall do greater things than these." Then it was that the Orthodox called him a heretic, a freethinker; the Materialists, a violent, no Scientist, a fool; the doctors, a quack. In answer to the Orthodox he had the spirit as well as the word of his Bible at his tongue's end; in answer to the Materialists he presented the personal evidence which had now powerfully appealed to him; to the doctors he gave lessons in materia medica not dreamed of in their formulas. He passed on full of years (above ninety), leaving earth to demonstrate to us that having once lived he has never really died.
Zovett, Mass.

The communication from EMMA JENNESS, given through Mrs. R. F. Smith, and appearing in advance in THE BANNER of June 10th, was recognized by many of her friends and relatives with much interest, particularly, perhaps, as she seemed to speak for her mother, who had crossed the river but a few days previously, and who had for years been an upright and consistent Spiritualist, and passed on through much suffering, with the assurance of happy reunion, not only with her daughter, who preceded her to the spirit-world by only a few months, but with other dear relatives and friends. The references in the communication to the various members of the family, as well as to incidents connected with that family were all correct.
J. M. PALMER.
Haverhill, Mass., June 23d, 1889.

I fully recognize the message published in THE BANNER of Light of June 10th, from my son, OSCAR H. ALLEN, as being correct in giving his age and time of passing out of the body. In justice to the medium, Mrs. B. F. Smith, and yourselves, I send this acknowledgment of the message as T. ALLEN.
Newton Highlands, Mass., July 8th, 1889.

Advertisements.
J. A. SHELHAMER,
MAGNETIC HEALER,
Office 94 Bowditch Street, (Room 5), Boston, Mass.
WILL treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. Specialties: Rheumatism, Neuralgia, Lung, Liver and Kidney complaints, and all Nervous Disorders. Consultation, prescription and advice, \$1.00. Moderate rates for Medicines, when furnished. Magnetized Paper \$1.00 per package. Healing by rubbing and laying on of hands. Particulars wishing consultation by letter must be particular to state age, sex, and leading symptoms. Liver, Anti-Dyspepsia, Liver and Kidney, or Stomach and Bowel Pains, 25 cents per box, or five boxes for \$1.00.
Office hours from 10 A. M. to 5 P. M.-except on Tuesdays and Fridays, when he attends out-of-town patients. Letter address care of BANNER OF LIGHT. 15w* Jy8

DR. F. L. H. WILLIS
May be Addressed until further notice,
Glenora, Yates Co., N. Y.
DR. WILLIS may be addressed as above. From this point he can attend to the diagnosis of disease psychometrically. He claims that his powers in this line are unrivaled, combining, as they do, with a scientific knowledge of the human system, and a keen and accurate knowledge of the human mind. Dr. Willis claims special skill in treating all diseases of the blood and nervous system. Cancer, Scrophulous Ulcers, Epilepsy, Paralysis, and all the most delicate and complicated diseases of both sexes.
Dr. Willis is permitted to refer to numerous parties who have been cured by his system of practice when all others have failed. All letters must contain a return postage stamp. Send for Circulars, with References and Terms. 15w* Jy8

DR. J. R. NEWTON
STILL heals the sick! Spirit, Mind and Magnetic Cures at a distance through MRS. NEWTON. Send for testimonials to MRS. J. R. NEWTON, P. O. Station G, New York City. 15w* Jy8

SOUL READING,
Or Psychometrical Delineation of Character.
MRS. A. B. SEVERANCE would respectfully announce to the public that she will be diagnosed free by person, or send their photograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of their intended marriage; and hints to the harmoniously married. Full delineation, \$2.00, and four-cent stamps. Brief delineation, \$1.00, and four-cent stamps.
Address: MRS. A. B. SEVERANCE, Centre street, between Church and Prairie streets, Apt. 6m* White Water, Walworth Co., Wis.

HATTIE C. STAFFORD
WILL give Seances at Onset every evening during the holding of the meetings, commencing July 14th, at the Churchill Cottage, opposite the Temple. 15w* Jy8

Osgood F. Stiles,
TEST MEDIUM,
WILL hold Test and Message Circles at Market Place, rear of 23 Market Street, Lynn, Mass., Wednesday evenings, at 8 sharp, and Sunday at 8 P. M.
Mr. Stiles refers to Dr. J. R. COCKE, by whom he was developed. 15w* Jy8

HOTEL ONSET,
ONSET BAY, Mass., one of the largest and best appointed houses on the coast, also the best location, and most picturesque scenery. Terms \$2.00 per day and upward. Reasonable by the week or month. Special rates during June and September. Address
CLARK & AINSLEE, Tremont House, Boston, 1073 Reade street, New York, until June 10th, after that date at the Hotel. 15w* Jy8

IT IS A SIN TO BE SICK.
WE tell you why in our NEW BOOK. This Book should be in every home. All who read it follow its suggestions save large doctor bills, long hours of suffering, and have many years added to their lives. Send your name at once for our "PLAIN ROAD TO HEALTH." Free to all.
CHICAGO MAGNETIC SHIELD CO.,
6 Central Music Hall, Chicago, Ill. 15w* Jy8

Melted Pebble Spectacles
RESTORE lost vision. My Clairvoyant Method of fitting the eyes never fails. Send by mail for \$1.00. State age and how long you have worn glasses. Or send a 2c. stamp for directions. Address B. F. POOLE, Clairvoyant Optician, Clinton, Iowa. 15w* Jy8

PSYCHOMETRY.
CONSULT with PROF. A. B. SEVERANCE in all matters pertaining to practical life, and your spirit-friends. Send lock of hair, or handwriting, and one dollar. Will answer three questions free of charge. Send for Circulars. Address 189 1/2 street, Milwaukee, Wis. 15w* Jy8

ASTONISHING OFFER.
SEND three 2-cent stamps, lock of hair, age, sex, one leading symptom, and the disease and I will diagnose free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. 15w* Jy8

FRED A. HEATH,
THE BLIND MEDIUM, will give Readings by Letter, giving future business prospects and other items of interest. Enclose \$1.00, lock of hair and stamp. Address Detroit, Mich. 15w* Jy8

A LIBERAL OFFER,
BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.
SEND four 2-cent stamps, lock of hair, name, age and sex, and we will diagnose your case free by independent spirit-writing. Address DR. J. S. LOUCKS, Worcester, Mass. 15w* Jy8

SEALED LETTERS.
ELEANOR MARTIN now makes specialty of business, \$2.50. Full Spiritual Message, \$2.00. 73 Lane Avenue, Columbus, Ohio. Register all letters. 4w* Jy7

The Writing Planchette.
SCIENCE is unable to explain the mysterious performance of this wonderful little instrument, which writes answers to questions asked either aloud or mentally. 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. An investigator who desires practice in writing mediumship should avail themselves of these "Planchettes," which may be consulted on all questions, as also for communications from deceased relatives or friends.
The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how to use it.
PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box and sent by mail, postage free.
NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.-Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.
For sale by COLBY & RICH. 15w* Jy8

STELLAR SCIENCE.
I WILL give a test of it to any person who will send me the name and date of their birth (giving sex) and 25 cents, money or stamps.
I will write Biographical and Predictive Letters (from the almanac), also predict upon any matter, in answer to questions, with accordance with the laws of the universe, for a fee of \$1; Consultation fee \$1; at office, 208 Tremont street.
Names written at prices proportionate to the detail demanded. Address OLIVER AMES GOULD, Box 164, Boston, Mass. 15w* Jy8

GARLAND'S
Vegetable Cough Drops.
THE greatest known remedy for all Coughs and Lung Complaints. For Croup, Whooping Cough, Bronchitis, Hoarseness, Influenza, Cold, and all other ailments of the Throat and Lungs. It is a safe, reliable, and effective remedy, and is therefore recommended by all the leading Physicians and Surgeons of the United States and Europe. It is a safe, reliable, and effective remedy, and is therefore recommended by all the leading Physicians and Surgeons of the United States and Europe.
For sale by COLBY & RICH. 15w* Jy8

DIAGNOSIS FREE.
SEND two 2-cent stamps, lock of hair, name in full, age and sex, and I will give you a CLAIRVOYANT DIAGNOSIS of your ailments. Address J. G. BARTHOLOMEW, D. M., Principal, Magnetic Institute, Grand Rapids, Mich. 15w* Jy8

Mediums in Boston.
JAMES R. COCKE,
Developing and Business Medium,
ALSO
Clairvoyant Physician,
No. 1581 Washington Street,
(Third door north of Rutland street.)
Sittings daily from 9 A. M. till 5 P. M. Price \$1.00.
Unequaled Advantages.
DR. COCKE gives special inducements for Medical and Magnetic Treatment by the month.
Development of Mediumship a Specialty.
SIX PRIVATE SITTINGS FOR \$4.00 IN ADVANCE.
CIRCLES.
Sunday, at 11 A. M., for Development and Tests. At 5 P. M., for Psychometry and Tests. Parties from a distance desiring developing sittings or medical treatment can find pleasant accommodations at Dr. Cocke's residence. 15w* Jy8

J. W. FLETCHER,
And Lecture Bureau.
9 Bosworth Street,
BOSTON, MASS.
Miss Helen A. Sloan,
MAGNETIC Physician, Vapor and Medicated Baths, Colored and Acid Cures. Office hours from 2 A. M. to 8 P. M. 171 Tremont street, corner Mason street, Boston. 15w* Jy8

Miss A. Peabody,
BUSINESS, Test and Developing Medium, Sittings daily, 9 to 12 o'clock, Thursday evenings, and Tuesday afternoons at 2 o'clock. Six Developing Sittings for \$4.00. 1 Bennett street, corner Washington, Boston. 15w* Jy8

Mrs. A. Forrester
WILL give Trance Sittings daily, also Magnetic Treatment from 10 A. M. to 5 P. M. 181 Shawmut Avenue, one light. Boston. Do not ring. 4w* Jy8

Miss J. M. Grant,
TEST and Business Medium. Office Banner of Light Building, 83 Bowditch street, Room 7. Hours 9 to 6. 15w* Jy8

Spiritual Sittings Daily.
CIRCLE Sunday evening, at 7:30; also Thursdays, 3 P. M. Readings given by letter from photos for \$1.00. MISS E. JOHNS, 136 Chandler street, Boston. 15w* Jy8

Mrs. Alden,
TRANCE MEDIUM, Medical Examinations and Magnetic Treatment. 4 Winter street, Boston. 15w* Jy8

Mrs. Fannie A. Dodd,
MAGNETIC PHYSICIAN AND TEST MEDIUM, removed to 106 Boylston street, near Tremont (one light). 15w* Jy8

Mrs. K. E. FISHER, Magnetic and Electric Physician, 63 Pleasant street, corner Shawmut Avenue. Magnetic and Massage Treatment. Electric and Medicated Vapor Baths; also the celebrated Colorado Sulphur Baths. 15w* Jy8

Miss L. M. Whiting,
MESSAGE. Formerly with Dr. Munroe. 164A Tremont street, Rooms 4 and 5. 15w* Jy8

MRS. J. FOLLANSBEE GOULD, Massage and Magnetic Treatments, 618 Tremont street, Boston. 15w* Jy8

MISS L. BARNICOAT, Lecturer, Test, Medium, and Magnetic Medium. 177 Tremont street, Boston. 15w* Jy8

FRED CROCKETT, Magnetic Physician. 31 East Springfield street, Boston. 2w* Jy8

DR. G. F. WHITNEY'S
EXCELLENT HOME TREATMENT.
A NEW SYSTEM OF PRACTICE. A positive cure for all Nervous and Chronic Diseases of both sexes, of whatever kind or of however long standing. It matters not how severe or how complicated the case may be, as long as many physicians have pronounced it incurable. Try the New System, and it will certainly give you relief. For all Female Troubles, it has no equal. Relieves them quickly and cures them. Send for Circulars for instructions.
Address: G. F. WHITNEY, M. D., 1191 Euclid Avenue, Cleveland, O. 15w* Jy8

ASTROLOGY.
PROFESSOR KARL ANDERSON.
ELEGANTLY furnished room, 85 Bowditch street, Room 6, Boston. Clairvoyant, Astrologer, and Spiritualist. Native and Foreign Questions and 1 Hour Consultation, \$2.00; written Questions and 1 Hour Consultation, \$1.00; written Questions and 1 Hour Consultation, \$1.00; written Questions and 1 Hour Consultation, \$1.00. 15w* Jy8

For Sale at Onset.
THREE FURNISHED HOUSES, prices from \$1200 to \$2000; latter newly finished and well furnished; terms easy. For further particulars, address Box 147, Onset, Mass. 15w* Jy8

THE Distinguished Analytical Physician and
Noted Magnetic Healer, DR. DUMONT C. DARE, of New York City, "The Healer of the Age" (as he is called by scores of his patients) can be consulted at Onset, Mass., during the season (thus affording the sick and infirm in this section of the country a rare opportunity to consult with one of the best and most successful of the great healers of the age). He can be consulted without asking a question, and cure you speedily, if curable. (Reduced rates-one-half his usual price for diagnosis and treatment.) Call and find for his 15-page Circular Free. 15w* Jy8

DR. B. R. RUSSELL, sends package Magnetized Papers for 42-cent stamps. Address Franklin, N. H. 15w* Jy8

J. G. MORTON, Magnetic Physician, 61 Everett Avenue, Chelsea, Mass. 2w* Jy8

NEW MUSIC.
BY C. P. LONGLEY.
"ONLY A THIN VEIL BETWEEN US." Song and Chorus. Words and Music by C. P. Longley. Price 25 cents.
"WHEN THE DEAR ONES GATHER AT HOME." Song and Chorus. Words and Music by C. P. Longley. Price 25 cents.
"HOME OF MY BEAUTIFUL DREAMS." Song and Chorus. Words by Miss M. T. Shillman; Music by C. P. Longley. Price 25 cents.
"CHILD OF THE GOLDEN SUNSHINE." Song and Chorus. Words by Eben E. Rexford; Music by C. P. Longley. Price 25 cents.
"GOD, HOME AND NATIVE LAND." A National Tune. Words and Music by H. A. Sherman. Music by C. P. Longley. Price 25 cents.
Beautiful Home of the Soul..... 25 cents.
Come in Thy Beauty, Angel of Light..... 25 " "
I am Going to my Home..... 25 " "
In Heaven We'll Know Our Own..... 25 " "
Love's Word..... 25 " "
Our Beautiful Home Over There..... 25 " "
The City Just Over the Hill..... 25 " "
Two Little Shoes and a Ringlet of Hair..... 25 " "
We'll All Meet Again in the Morning Land..... 25 " "
God's Word..... 25 " "
We're Coming, Sister Mary..... 25 " "
Gathering Flowers in Heaven..... 25 " "
God's Word..... 25 " "
Once I was Only Soft Blue Eyes..... 25 " "
The above songs are in Sheet Music. Single copies 25 cents; 6 copies for \$1.00.
We'll All Meet Again in the Morning Land (with portrait of Annie Lord Chamberlain)..... 35 cents.
For sale by COLBY & RICH. 15w* Jy8

WORKS OF KERSEY GRAVES.
THE WORLD'S SIXTEEN CRUCIFIED SAVIORS, or Christ, Containing New Startling, and Extraordinary Revelations in Religious History, which disclose the Oriental Origin of all the Doctrines, Principles, Precepts, and Miracles of the Christian New Testament, and furnish a Key for Unlocking many of its Sacred Mysteries, besides the History of Sixteen Oriental Crucified Gods. By KERSEY GRAVES.
Printed on fine white paper, large 12mo, pp. 350, with portrait of author, \$1.00, postage 10 cents. (Former price \$2.00.)
THE BIBLE OF BIBLES, or Twenty-Seven "Divine Revelations." Containing the Doctrines of Twenty-Seven Bibles, and an Exposition of Two Thousand Biblical Errors in Science, History, Morals, Religion, and General Events; also a Description of the Characters of the Principal Persons of the Christian Bible, and an Examination of their Doctrines. By KERSEY GRAVES, author of "The World's Sixteen Crucified Saviors," &c. The Biography of Satan.
Cloth, large 12mo, pp. 440. Price \$1.75, postage 10 cents. (Former price \$2.00.)
SIXTEEN SAVIORS OR NONE; or, The Exposition of a Great Theological Gun. In answer to John F. Perry's "Sixteen Saviors or One" an examination of its fifteen authorities, and an exposition of its two hundred and twenty-four errors. By KERSEY GRAVES.
Cloth, 16 cents; paper, 10 cents. (Former price \$1.00.)
For sale by COLBY & RICH. 15w* Jy8

Mediums in Boston.
Mrs. Abbie K. M. Heath,
TEST, BUSINESS AND MEDICAL MEDIUM,
ELECTRIC AND MAGNETIC TREATMENT.
Private Sittings from 9 to 11 P. M. Terms \$1.00.
(Give name, date, hour, business prospects, &c. Closed Sunday evening 7:30, and Tuesday at 2 o'clock. Mediums of kind TELLING to all the World! Write your full name and age, ask me ten questions, enclose \$1.00 and stamp, and address me at Hotel Simonds, 207 Shawmut Ave., Boston, Mass.
MRS. J. M. CARPENTER, 181 Warren Avenue, Boston. 15w* Jy8

SUMMERLAND,
The New Spiritualist Colony
OF THE
PACIFIC COAST.
Located in the Most Delightful Country and Climate
On the Globe!
Building Progressing Rapidly.

It has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on the Pacific Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in that unequalled climate of Santa Barbara, and five miles from that most beautiful city—a spot overlooking the ocean, extending even to its silvery shore, with a background of mountains, which forms a shelter from the north winds, insuring that the climate in the colony will be the most equable and healthy in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road to San Francisco and the East.

The site constitutes a part of what is known as the Ortega Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, \$20—\$25.00, which is donated to the town. By buying four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., and securing a front and rear entrance.

Pure spring water is now conveyed to the entire tract from an unfailing source, having a pressure of two hundred feet head. The object of this Colony is to advance the cause of Spiritualism, and not to make money selling lots, as the price received does not equal the price adjoining land not so good has sold for by the acre. The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title unquestionable.

Orders for lots in Summerland, where parties cannot be present to select for themselves, with the privilege of exchanging for others without cost, other than recording fees, if they prefer them when they visit the ground.
Reference: Commercial Bank of Santa Barbara, Cal.
Send for plat of the town, and for further information, to
ALBERT MORTON, Agent,
210 Stockton St., San Francisco, Cal.
OR TO
H. L. WILLIAMS, Proprietor,
Santa Barbara, California.
Jy-15 8w*

TO THE AFFLICTED.
A WONDERFUL OFFER
By a Powerful Clairvoyant and Magnetic Physician.
SEND me age, sex, lock of hair, three two-cent stamps and I will diagnose your case, and by return mail you will receive a complete diagnosis of your case. Address DR. W. F. LAY, Box 443, Leadville, Col. 15w* Jy8

Music Agents Wanted.
GENTLEMEN and Ladies to canvass for C. P. LONGLEY'S songs, and to receive orders for sheet music. Agents wanted at Camp Meetings and in every city and town. Liberal inducements offered. A number of new songs in sheet form just published with the lithograph of the author, H. A. LONGLEY, Sydney street, Dorchester District, Boston, Mass. 3m* Jy11

Mrs. Webb,
ASTROLOGIST and Life-Reader, from New York, until Aug. 10th Onset Bay, Mass. 15w* Jy13

MRS. JENNETT CROSSE,
BUSINESS, TEST and Medical Medium. Six questions answered by mail 20 cents and stamp. Whole Life-Reading \$1.00. Magnetic Remedies prepared by spirit-direction. Address West Gardena, Me. 15w* Jy8

The Psychograph,
OR
DIAL PLANCHETTE.
This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing intelligently. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.
Capt. D. B. Edwards, Oriental N. Y., writes: "I had communications by the Psychograph from many friends. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have given me heart the greatest comfort in the severe loss I have had of my dear daughter, and their mother."
Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph, "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity."
Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no gift for its use, I was obliged to wait for the right medium. At last I found a reliable person, under whose touch on first trial the disk swung to and fro, and the second time was done still more readily."
Price \$1.00, securely packed in box and sent by mail postpaid. Full directions.
NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.-Under existing postal arrangements between the United States and Canada, PSYCHOGRAPHS cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.
For sale by COLBY & RICH. 15w* Jy8

CATARH, Diphtheria, and all Throat Diseases, curable by the use of DR. J. E. BRIGGS' THROAT REMEDY. Mr. Andrew Jackson Davis writes: "Dr. Briggs' Throat Remedy for the Throat and Catarrhal Affections, including Diphtheria, I know to be equal to the claims in the advertisement."
Price, 50 cents per bottle, postage 15 cent.
For sale by COLBY & RICH. 15w* Jy8

NEW GOSPEL OF HEALTH,
CONTAINING seven sections on Vital Magnetism and Illustrated manipulations, by DR. STONE. For sale at 100 cents. Under existing postal arrangements between the United States and Canada, PSYCHOGRAPHS cannot be sent through the mails, but must be forwarded by express only, at the purchaser's expense.
For sale by COLBY & RICH. 15w* Jy8

THE BIBLE IN THE BALANCE. A Text-Book for Teachers. The Bible weighed in the balance with History, Chronology, Science, Literature and itself. By J. G. FISH.
This work is arranged in the several departments and indexed as to a most perfect, desirable and useful handbook for the investigator; and its material, drawn from the highest living and past historical and scientific authorities, is most reliable.
Cloth, pp. 312, illustrated, \$1.50, postage 10 cents.
For sale by COLBY & RICH. 15w* Jy8

THE USE OF SPIRITUALISM. By S. C. J. ALLY, F. S. A., Editor, during forty-two years, of the "Journal of London, Eng. and author of "Respect of Long Life." Being a Letter addressed to Clergymen and others, containing a reply to the oft-repeated question, "What is the Use of Spiritualism?"
From England. Cloth, Price 15 cents, postage free.
For sale by COLBY & RICH. 15w* Jy8

New York Advertisements.
ELASTIC TRUSS.
BEST TRUSS EVER USED.
Improved Elastic Truss. Worn night and day. Positively cures ruptures, hernia, etc. Send for full description. Write for circular to the DR. H. H. H. ELASTIC TRUSS, 714 Broadway, N. Y. Mention this paper. 15w* Jy8

MARY C. MORRELL, Business, Prophetic Clairvoyant, Developing Medium, West 8th street, York City. 15w* Jy8

MRS. C. SCOTT, Trance and Business Medium. Sittings 10 to 6. 169 West 21st street, New York. Jy8 10w*

SOMETHING NEW!
Prophetic Spirit Germ.
ALL who desire to read their spiritual nature, send one dollar, with age, name and address. I will send you a poetic gem photographed from either the animal, vegetable or mineral kingdom. Tells your mission to humanity, and is the ruler of the elements. Write for full description. MARION HELEN BASSETT, Henderson, N. Y. Jy8 11w*

PSYCHOMETRY.
MRS. LILY CAMPBELL treats all Mental and Physical Maladies, Suffering, and gives Lessons in Spiritual Healing and the Unfoldment of the Gifts of the Spirit. Absent Treatments a specialty. Address 51 York street, Buffalo, N. Y. Jy13 5w*

RUPTURES
CURED in thirty days by my MEDICAL COMPOUND and Improved ELASTIC SUPPORTER TRUSS. Send Stamp for Circular. Address CAPT. W. A. COLLINGS, Smithville, Jefferson Co., N. Y. (Mention this paper.) 15w* Jy8

Clairvoyant Examinations Free.
ENCLOSE lock of hair, with leading symptoms. We will give you a correct diagnosis of your case. Address: F. BUTTERFIELD, M. D., corner Warren and Fayette streets, Syracuse, New York. 15w* Jy8

RUPTURE RICE, Smithville, Jefferson Co., N. Y. Jy8 15w*

RECEIVED FROM ENGLAND.
Raphael's Almanac!
OR,
The Prophetic Messenger and Weather Guide,
FOR 1889.
Comprising a Variety of Useful Matter and Tables, Predictions of the Events, and the Weather, That will Occur in Each Month During the Year. ACCIDENTS AND SICKNESS! STRIKES AND RIOT! HEAT AND THUNDER! A LARGE HIEROGLYPHIC, by RAPHAEL, the Astrologer of the Nineteenth Century. Together with RAPHAEL'S ASTROLOGICAL EPHEMERIS of the PLANETS for 1889, with Tables of Houses for London, Liverpool and New York. CONTENTS.

Sixty-Ninth Annual Address. Monthly Calendar and Weather Guide. The Voice of the Heavens. Raphael's Every-Day Guide. The Farmer's Breeding Table. Astro Meteorologic Table. Table of the Moon's Signs in 1889. Symbols, Planets, Moons, Signs, etc. Useful Tables, Weights and Measures. Royal Tables, etc. Covent Garden Measures; Fish Table. Ready Reckoner and Wages Table. Farmers' and Gardeners' Tables. Building and Income Tables. Manure and Weather Tables. A Calendar for 200 years. Title Table for the Principal Ports. Stamps, Taxes and Licenses. Postal Information. Pawnbrokers' Regulations, Marriages, Annuities, etc. Eclipses during 1889. Best Periods during 1889 for observing the Planets. General Predictions. Periods in 1889 for gathering Medicinal Herbs. A Short Medical Directory for Distant Diseases. Birth Information; also the Fate of any Child born during 1889. Useful Notes. The Crowded Heads of Europe. Explanation of the Hieroglyphic for 1889. Fulfilled Predictions in 1888. Hints to Gardeners. Horticultural, Botanical, and Herbal Guide. Useful Hints, Legal and Commercial. The Farmer, Receipts, etc. Useful Receipts. Positions of the Planets in the Nativities of the Rulers in Europe. Price 35 cents, postage free. For sale by COLBY & RICH.

The Weekly Discourse;
Containing the Spiritual Sermons

The Camp-Meetings.

Onset Bay.

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

Sunday evening, July 21st, a séance was held in the Temple by Mrs. G. W. Bates and Mrs. Carlo K. S. Twing, mediums—Mr. G. W. Bates presiding. Mrs. Bates improvised a song upon the subject "Nature," after which, under the control of "Fleecfoot," the Indian, she passed through the audience giving tests of spirit-presence, nearly all of which were recognized. Mrs. Carlo K. S. Twing then made a few remarks, after which Mrs. Eva Cassell played a short melody on the piano, during which "Ikabod" entranced Mrs. Twing and called the people to the rostrum, giving each one many convincing tests in his peculiar dialect.

At this exercise Mrs. Ida P. A. Whitlock sang a song by request. There were about two hundred persons present, who were much pleased with their evening's experiences.

Monday's Conference was well attended. Tuesday, Mrs. T. E. Shillamer-Langley lectured to the audience. Her control, Father Pierpont, took for his subject, "The New Era—The Practical Age, the Age of Reform, the Age of Freedom and the Age of Love." Many approving comments were made upon the discourse.

After her remarks Mr. Edgar W. Emerson gave a number of tests in his own interesting manner that were all recognized.

A Conference Meeting held at the Temple, July 24th, Dr. J. Stansbury, of San Francisco, described his experience with a new instrument called the Spirit Telephone, a rubber tube with a funnel-shaped receiver at each end; one end is placed within the cabinet, while the other is held by the operator. While so placed, voices are heard, and a number of persons have recognized the spirits thus communicating.

Mr. Thomas Beals, of Portland, Me., reported an interesting test he had recently made, through the telegraph. Before his wife passed away she made an agreement with him that when she manifested to him she would give him a token or sign of her identity. This was four letters, that were known only to them. When she sat with Dr. Stansbury these letters were given through the telegraph, and he also received a message with her name.

Mrs. K. R. Stiles was controlled by Spirit E. S. Wheeler in trance, and spoke at some length. Mr. Edgar E. Edgerly, of Newburyport, gave a number of tests under control of his guides.

Dr. Stansbury gave some messages from spirits through the occult telegraph.

The Conference Meeting presided over by L. L. Whitlock on Thursday evening, July 28th, at the Temple was one of great interest. Mrs. Josephine Haslam, of Brooklyn, N. Y., sang a solo, after which Mrs. Carlo K. S. Twing, under the control of "Ikabod," gave some tests to the audience. A number of little Miss Alice Cummings followed, after which Miss Maggie Gale, of Baltimore, sang a song, followed by a number of tests of a very interesting character.

A song by Miss Alice Sinclair came next, after which Dr. J. Stansbury was invited to exhibit the working of the occult telegraph. The instrument used upon this occasion was one of those ordinarily used by telegraph operators, and was the property of Mr. L. L. Whitlock, who exerted himself to make a demonstration on that should be beyond all doubt. The box in which the key was enclosed was of wood, and after the instrument was placed therein the box was not opened until after the test. The instrument was thoroughly examined by two telegraph operators, and by a number of others, who were convinced that there were no wires or batteries connected therewith, nor any possibility of forming any connection whatever. The two regular operators were placed at the instrument, one at the table upon which was the instrument. One of these was Mr. Gidney, the operator of the Western Union at Buzzard's Bay, and the other a lady, Mrs. Sims, of Helena, Mont. These persons were entrusted with the instrument, and they were to make the plainest phenomena. Dr. Stansbury sat down at the table, and placed the tips of his fingers upon the box, when the instrument began to click, and after a little delay, caused by the unfamiliarity of the telegraphic operators with the instrument, the other side a message was given which was correctly rendered by the experts simultaneously. The name of Benjamin F. White was given, which was recognized by a gentleman present, that gentleman's father was also given, and the name Susan, and the name of Gardner was also given, at which Dr. Stansbury said that he was told clairaudiently that it was the name by which the gentleman's mother always called him. This the gentleman confirmed, adding that no one in the house could know that fact.

A song was then executed skillfully by Mrs. Ida P. A. Whitlock, who accompanied herself on the piano. Dr. Stansbury proceeded to arrange for a trial of state-writing. Mrs. Seymour, of New York City, several gentlemen brought slates of their own. One of these, having bought a pair of slates in the village, sealed them up in paper in the presence of the Treasurer of the Association and the ticket-agent of the evening. Another man brought his own slates screwed together by himself before control. Dr. Stansbury exhibited a large pair of slates which he had magnetized that day in the presence of a number of witnesses, and he had marked the frame in a manner known to himself, after which the slates were bound together and not again opened.

The slates were all laid upon the platform in view of the audience during the evening. Mrs. Eva Cassell played a piano solo, Dr. Stansbury passed among the audience with the large slate, giving it to many persons to hold, or resting it on their shoulders—each one being able to hear the sound of writing within.

Mr. Packard sang a solo, which evoked such applause that he returned and sang again and again in answer to repeated calls.

Mrs. Cassell, by request, played the "Mocking Bird," which was sung by Mrs. Seymour. A number of slates were delivered to the audience, and the slates were removed to their owners.

The pair of slates screwed together, being opened, were found to contain the names of several spirits recognized by the audience, and a picture of a spirit corner—a symbol of a spirit who had previously promised to do this. The sealed slates contained a message signed "Charles H. Foster," in relation to Mr. H. Ross, promising a new development in slate-writing and test of clairvoyance.

The large slate being opened, was found to contain a portrait, in oil, of Theodore Parker, with his signature, and about ninety names of persons—all of which names were recognized by the audience.

Sunday, July 28th, the Hon. Sidney Dean lectured in the morning and afternoon to very large audiences in the Temple. There were many unable to find seats. At the close of the afternoon session a unanimous vote of thanks was tendered to the gentleman for his masterly efforts.

The steamer *Island Home* made two trips to and from New Bedford, carrying excursionists both ways. The day being rainy, damp and cloudy interfered somewhat with the pleasure of out-of-door excursions.

On Wednesday, July 24th, the steamer *Island Home* took a large party of excursionists to Cottage City from New Bedford and Onset. The day was fine, and the occasion one long to be remembered by all who participated.

Mrs. L. H. Farmer, of Lowell, is here at one of the Association cottages.

We neglected to mention that at the Conference Meeting on Wednesday, Mrs. Louis E. Brown, a spirit artist, executed a portrait in crayon on the platform. The picture was recognized by Mrs. Kimball, of Haverhill, as a portrait of her aunt.

Mr. Henry J. Newton and Mrs. Newton, Mrs. Etta Roberts—these three, who have had a fine spiritistings for the wire gong test—also Mr. J. W. Roberts and Mr. Rathbun, of Mt. Vernon, N. Y., are here for a short time.

Mr. Luther Colby, the veteran editor of *The Banner*, is here for a few days, and seems to be having a good time generally.

The Eddy family, Mary, William and Horatio, are giving séances daily in the Pavilion.

Mr. E. J. Eddy is giving séances at her cottage on South Boulevard.

Hattie C. Stafford has the same marvelous success attending her work as when at her home in Boston; in fact, there have been some manifestations beyond anything yet experienced in her séances, viz., the materialization and dematerialization of a spirit-form with the medium sitting outside the cabinet; also the dematerialization of two forms at one time outside the cabinet. Mr. Eddy, manager of her séances, thinks the spirit-form may yet be able to present materialized forms without the aid of a cabinet.

Mr. Luther Colby had a séance with Dr. J. Stansbury on July 28th, and an extremely gratifying result, as he obtained between two slates a fine portrait in oil of John Pierpont, which was recognized by a number of persons who used to know Mr. Pierpont. This was accompanied by about fifty names of individuals on the spiritist slates, known to Mr. Colby.

A select musical and literary entertainment was held on Sunday evening, July 28th, at Bayside, the charming residence of Mrs. J. P. Ricker, of Onset. The exercises, which were of a high order, were participated in by a number of the most talented and well-known artistic skill, among whom we may mention Miss Alice Sinclair, soloist, Messrs. Hosmer, Smith and Crane, who combined selections of violin, flute and piano were highly appreciated by the assembled guests.

The violin solo, "Life Let us Cherish," by Mr. Geo. Hosmer, also another exquisite solo, written for the violin without piano accompaniment, which the gentleman rendered, elicited the warmest expressions of approval from the interested listeners, as did also the charming flute solo of Mr. Smith.

Mr. Packard rendered two vocal selections with fine taste and rare sweetness, and Mr. Longley favored the company with a fine solo in "The Veil Between Us," a select musical and literary entertainment was held on Sunday evening, July 28th, at Bayside, the charming residence of Mrs. J. P. Ricker, of Onset.

The exercises, which were of a high order, were participated in by a number of the most talented and well-known artistic skill, among whom we may mention Miss Alice Sinclair, soloist, Messrs. Hosmer, Smith and Crane, who combined selections of violin, flute and piano were highly appreciated by the assembled guests.

The violin solo, "Life Let us Cherish," by Mr. Geo. Hosmer, also another exquisite solo, written for the violin without piano accompaniment, which the gentleman rendered, elicited the warmest expressions of approval from the interested listeners, as did also the charming flute solo of Mr. Smith.

Mr. Packard rendered two vocal selections with fine taste and rare sweetness, and Mr. Longley favored the company with a fine solo in "The Veil Between Us," a select musical and literary entertainment was held on Sunday evening, July 28th, at Bayside, the charming residence of Mrs. J. P. Ricker, of Onset.

The exercises, which were of a high order, were participated in by a number of the most talented and well-known artistic skill, among whom we may mention Miss Alice Sinclair, soloist, Messrs. Hosmer, Smith and Crane, who combined selections of violin, flute and piano were highly appreciated by the assembled guests.

The violin solo, "Life Let us Cherish," by Mr. Geo. Hosmer, also another exquisite solo, written for the violin without piano accompaniment, which the gentleman rendered, elicited the warmest expressions of approval from the interested listeners, as did also the charming flute solo of Mr. Smith.

Mr. Packard rendered two vocal selections with fine taste and rare sweetness, and Mr. Longley favored the company with a fine solo in "The Veil Between Us," a select musical and literary entertainment was held on Sunday evening, July 28th, at Bayside, the charming residence of Mrs. J. P. Ricker, of Onset.

The exercises, which were of a high order, were participated in by a number of the most talented and well-known artistic skill, among whom we may mention Miss Alice Sinclair, soloist, Messrs. Hosmer, Smith and Crane, who combined selections of violin, flute and piano were highly appreciated by the assembled guests.

The violin solo, "Life Let us Cherish," by Mr. Geo. Hosmer, also another exquisite solo, written for the violin without piano accompaniment, which the gentleman rendered, elicited the warmest expressions of approval from the interested listeners, as did also the charming flute solo of Mr. Smith.

Mr. Packard rendered two vocal selections with fine taste and rare sweetness, and Mr. Longley favored the company with a fine solo in "The Veil Between Us," a select musical and literary entertainment was held on Sunday evening, July 28th, at Bayside, the charming residence of Mrs. J. P. Ricker, of Onset.

The exercises, which were of a high order, were participated in by a number of the most talented and well-known artistic skill, among whom we may mention Miss Alice Sinclair, soloist, Messrs. Hosmer, Smith and Crane, who combined selections of violin, flute and piano were highly appreciated by the assembled guests.

The violin solo, "Life Let us Cherish," by Mr. Geo. Hosmer, also another exquisite solo, written for the violin without piano accompaniment, which the gentleman rendered, elicited the warmest expressions of approval from the interested listeners, as did also the charming flute solo of Mr. Smith.

Mr. Packard rendered two vocal selections with fine taste and rare sweetness, and Mr. Longley favored the company with a fine solo in "The Veil Between Us," a select musical and literary entertainment was held on Sunday evening, July 28th, at Bayside, the charming residence of Mrs. J. P. Ricker, of Onset.

The exercises, which were of a high order, were participated in by a number of the most talented and well-known artistic skill, among whom we may mention Miss Alice Sinclair, soloist, Messrs. Hosmer, Smith and Crane, who combined selections of violin, flute and piano were highly appreciated by the assembled guests.

The violin solo, "Life Let us Cherish," by Mr. Geo. Hosmer, also another exquisite solo, written for the violin without piano accompaniment, which the gentleman rendered, elicited the warmest expressions of approval from the interested listeners, as did also the charming flute solo of Mr. Smith.

Mr. Packard rendered two vocal selections with fine taste and rare sweetness, and Mr. Longley favored the company with a fine solo in "The Veil Between Us," a select musical and literary entertainment was held on Sunday evening, July 28th, at Bayside, the charming residence of Mrs. J. P. Ricker, of Onset.

The exercises, which were of a high order, were participated in by a number of the most talented and well-known artistic skill, among whom we may mention Miss Alice Sinclair, soloist, Messrs. Hosmer, Smith and Crane, who combined selections of violin, flute and piano were highly appreciated by the assembled guests.

The violin solo, "Life Let us Cherish," by Mr. Geo. Hosmer, also another exquisite solo, written for the violin without piano accompaniment, which the gentleman rendered, elicited the warmest expressions of approval from the interested listeners, as did also the charming flute solo of Mr. Smith.

London, under the influence of her guide, Father Pierpont, made a brief address in the usual felicitous manner of this spiritist, and was well received. At the close of the address, Mr. Longley, through his ministrations in its Circle-Room. During his remarks the spirit referred pleasantly to a remarkable manifestation of spirit power which Father Pierpont had received, and which he had been able to reproduce in a portrait of John Pierpont in oil upon a slate. Mr. Colby, who was present at the entertainment mentioned—exhibited this portrait to the audience, which won the admiration and sincere interest of all who examined it.

Mrs. Etta Roberts, of New York City, the medium whom Mr. Henry J. Newton has had placed under severe tests, is now at Onset, and on the evening of Sunday, July 28th, held a séance at the cottage of Mrs. Eugene Beste, on South Boulevard. Mrs. Beste kindly offered her cabinet for the purpose of the séance. About twenty-five persons were present. Before the medium entered the cabinet, Mr. Henry J. Newton stated to the company that they need not expect on that occasion any repetition of such tests as those that had been described in the New York papers in relation to the séances with Mrs. Roberts. Such manifestations would only cover to the presence of a thoroughly organized circle of persons who attended regularly, and occupied the same places at each séance. On an occasion of this kind, composed almost entirely of a promiscuous company of strangers, such manifestations would be impracticable. The only test imposed on this occasion was simply the disrobing of the medium, under superintendence of a committee of ladies, and after ascertaining that everything was removed, the clothing of her in a flannel wrapper. The cabinet was also examined to see that nothing was present therein.

After the medium entered the cabinet, in a few moments the spirit "Eunice," or control of Mrs. Wells, appeared to Mr. H. J. Newton and others, made her appearance, and came out on the floor dressed in her old acquaintances. A General of the army, dressed in military uniform, with illuminated epaulettes, came also, and Father Delaney, the controlling spirit of the cabinet, came forth with priestly robes brightly illuminated.

A number of forms were manifested to friends during the evening, and the whole séance was a very successful one.

Mrs. S. R. Stevens, of California, who has for some time been doing good work in the lecture hall at Topeka, Kan., is at Hotel Onset, where she is giving sittings for spirit communication and instruction. Mrs. S. is an excellent medium.

Mrs. R. H. Stiles is at Mrs. Pratt's cottage on Pleasant Avenue, where she is giving sittings for spirit communications. Mrs. Stiles's mediumship is very interesting and satisfactory. Mrs. Stiles also lectures with great ability wherever she may be called.

Mrs. L. A. Cadwell's séances are also very convincing character. Her séances are limited in numbers, and are confined to the seekers after instruction and intelligence.

Mrs. J. J. Whitney are suddenly called away to San Francisco. We regret this hasty departure, as Mrs. Whitney's mediumship is exceedingly fine, and she has done a good work at Onset. Mrs. Whitney has been fully occupied since her coming here, and we hope to see her and her husband again another year.

A number of forms were manifested to friends during the evening, and the whole séance was a very successful one.

Mrs. S. R. Stevens, of California, who has for some time been doing good work in the lecture hall at Topeka, Kan., is at Hotel Onset, where she is giving sittings for spirit communication and instruction. Mrs. S. is an excellent medium.

Mrs. R. H. Stiles is at Mrs. Pratt's cottage on Pleasant Avenue, where she is giving sittings for spirit communications. Mrs. Stiles's mediumship is very interesting and satisfactory. Mrs. Stiles also lectures with great ability wherever she may be called.

Mrs. L. A. Cadwell's séances are also very convincing character. Her séances are limited in numbers, and are confined to the seekers after instruction and intelligence.

Mrs. J. J. Whitney are suddenly called away to San Francisco. We regret this hasty departure, as Mrs. Whitney's mediumship is exceedingly fine, and she has done a good work at Onset. Mrs. Whitney has been fully occupied since her coming here, and we hope to see her and her husband again another year.

A number of forms were manifested to friends during the evening, and the whole séance was a very successful one.

Mrs. S. R. Stevens, of California, who has for some time been doing good work in the lecture hall at Topeka, Kan., is at Hotel Onset, where she is giving sittings for spirit communication and instruction. Mrs. S. is an excellent medium.

Mrs. R. H. Stiles is at Mrs. Pratt's cottage on Pleasant Avenue, where she is giving sittings for spirit communications. Mrs. Stiles's mediumship is very interesting and satisfactory. Mrs. Stiles also lectures with great ability wherever she may be called.

Mrs. L. A. Cadwell's séances are also very convincing character. Her séances are limited in numbers, and are confined to the seekers after instruction and intelligence.

Mrs. J. J. Whitney are suddenly called away to San Francisco. We regret this hasty departure, as Mrs. Whitney's mediumship is exceedingly fine, and she has done a good work at Onset. Mrs. Whitney has been fully occupied since her coming here, and we hope to see her and her husband again another year.

A number of forms were manifested to friends during the evening, and the whole séance was a very successful one.

Mrs. S. R. Stevens, of California, who has for some time been doing good work in the lecture hall at Topeka, Kan., is at Hotel Onset, where she is giving sittings for spirit communication and instruction. Mrs. S. is an excellent medium.

Mrs. R. H. Stiles is at Mrs. Pratt's cottage on Pleasant Avenue, where she is giving sittings for spirit communications. Mrs. Stiles's mediumship is very interesting and satisfactory. Mrs. Stiles also lectures with great ability wherever she may be called.

Mrs. L. A. Cadwell's séances are also very convincing character. Her séances are limited in numbers, and are confined to the seekers after instruction and intelligence.

Mrs. J. J. Whitney are suddenly called away to San Francisco. We regret this hasty departure, as Mrs. Whitney's mediumship is exceedingly fine, and she has done a good work at Onset. Mrs. Whitney has been fully occupied since her coming here, and we hope to see her and her husband again another year.

A number of forms were manifested to friends during the evening, and the whole séance was a very successful one.

Mrs. S. R. Stevens, of California, who has for some time been doing good work in the lecture hall at Topeka, Kan., is at Hotel Onset, where she is giving sittings for spirit communication and instruction. Mrs. S. is an excellent medium.

Mrs. R. H. Stiles is at Mrs. Pratt's cottage on Pleasant Avenue, where she is giving sittings for spirit communications. Mrs. Stiles's mediumship is very interesting and satisfactory. Mrs. Stiles also lectures with great ability wherever she may be called.

Mrs. L. A. Cadwell's séances are also very convincing character. Her séances are limited in numbers, and are confined to the seekers after instruction and intelligence.

Mrs. J. J. Whitney are suddenly called away to San Francisco. We regret this hasty departure, as Mrs. Whitney's mediumship is exceedingly fine, and she has done a good work at Onset. Mrs. Whitney has been fully occupied since her coming here, and we hope to see her and her husband again another year.

A number of forms were manifested to friends during the evening, and the whole séance was a very successful one.

Mrs. S. R. Stevens, of California, who has for some time been doing good work in the lecture hall at Topeka, Kan., is at Hotel Onset, where she is giving sittings for spirit communication and instruction. Mrs. S. is an excellent medium.

Mrs. R. H. Stiles is at Mrs. Pratt's cottage on Pleasant Avenue, where she is giving sittings for spirit communications. Mrs. Stiles's mediumship is very interesting and satisfactory. Mrs. Stiles also lectures with great ability wherever she may be called.

Mrs. L. A. Cadwell's séances are also very convincing character. Her séances are limited in numbers, and are confined to the seekers after instruction and intelligence.

Mrs. J. J. Whitney are suddenly called away to San Francisco. We regret this hasty departure, as Mrs. Whitney's mediumship is exceedingly fine, and she has done a good work at Onset. Mrs. Whitney has been fully occupied since her coming here, and we hope to see her and her husband again another year.

A number of forms were manifested to friends during the evening, and the whole séance was a very successful one.

Mrs. S. R. Stevens, of California, who has for some time been doing good work in the lecture hall at Topeka, Kan., is at Hotel Onset, where she is giving sittings for spirit communication and instruction. Mrs. S. is an excellent medium.

Mrs. R. H. Stiles is at Mrs. Pratt's cottage on Pleasant Avenue, where she is giving sittings for spirit communications. Mrs. Stiles's mediumship is very interesting and satisfactory. Mrs. Stiles also lectures with great ability wherever she may be called.

Mrs. L. A. Cadwell's séances are also very convincing character. Her séances are limited in numbers, and are confined to the seekers after instruction and intelligence.

Mrs. J. J. Whitney are suddenly called away to San Francisco. We regret this hasty departure, as Mrs. Whitney's mediumship is exceedingly fine, and she has done a good work at Onset. Mrs. Whitney has been fully occupied since her coming here, and we hope to see her and her husband again another year.

A number of forms were manifested to friends during the evening, and the whole séance was a very successful one.

Mrs. S. R. Stevens, of California, who has for some time been doing good work in the lecture hall at Topeka, Kan., is at Hotel Onset, where she is giving sittings for spirit communication and instruction. Mrs. S. is an excellent medium.

Mrs. R. H. Stiles is at Mrs. Pratt's cottage on Pleasant Avenue, where she is giving sittings for spirit communications. Mrs. Stiles's mediumship is very interesting and satisfactory. Mrs. Stiles also lectures with great ability wherever she may be called.

Mrs. L. A. Cadwell's séances are also very convincing character. Her séances are limited in numbers, and are confined to the seekers after instruction and intelligence.

Mrs. J. J. Whitney are suddenly called away to San Francisco. We regret this hasty departure, as Mrs. Whitney's mediumship is exceedingly fine, and she has done a good work at Onset. Mrs. Whitney has been fully occupied since her coming here, and we hope to see her and her husband again another year.

A number of forms were manifested to friends during the evening, and the whole séance was a very successful one.

Mrs. S. R. Stevens, of California, who has for some time been doing good work in the lecture hall at Topeka, Kan., is at Hotel Onset, where she is giving sittings for spirit communication and instruction. Mrs. S. is an excellent medium.

Mrs. R. H. Stiles is at Mrs. Pratt's cottage on Pleasant Avenue, where she is giving sittings for spirit communications. Mrs. Stiles's mediumship is very interesting and satisfactory. Mrs. Stiles also lectures with great ability wherever she may be called.

Mrs. L. A. Cadwell's séances are also very convincing character. Her séances are limited in numbers, and are confined to the seekers after instruction and intelligence.

Mrs. J. J. Whitney are suddenly called away to San Francisco. We regret this hasty departure, as Mrs. Whitney's mediumship is exceedingly fine, and she has done a good work at Onset. Mrs. Whitney has been fully occupied since her coming here, and we hope to see her and her husband again another year.

A number of forms were manifested to friends during the evening, and the whole séance was a very successful one.

Mrs. S. R. Stevens, of California, who has for some time been doing good work in the lecture hall at Topeka, Kan., is at Hotel Onset, where she is giving sittings for spirit communication and instruction. Mrs. S. is an excellent medium.

Mrs. R. H. Stiles is at Mrs. Pratt's cottage on Pleasant Avenue, where she is giving sittings for spirit communications. Mrs. Stiles's mediumship is very interesting and satisfactory. Mrs. Stiles also lectures with great ability wherever she may be called.

Mrs. L. A. Cadwell's séances are also very convincing character. Her séances are limited in numbers, and are confined to the seekers after instruction and intelligence.

Mrs. J. J. Whitney are suddenly called away to San Francisco. We regret this hasty departure, as Mrs. Whitney's mediumship is exceedingly fine, and she has done a good work at Onset. Mrs. Whitney has been fully occupied since her coming here, and we hope to see her and her husband again another year.

A number of forms were manifested to friends during the evening, and the whole séance was a very successful one.

Mrs. S. R. Stevens, of California, who has for some time been doing good work in the lecture hall at Topeka, Kan., is at Hotel Onset, where she is giving sittings for spirit communication and instruction. Mrs. S. is an excellent medium.

Mrs. R. H. Stiles is at Mrs. Pratt's cottage on Pleasant Avenue, where she is giving sittings for spirit communications. Mrs. Stiles's mediumship is very interesting and satisfactory. Mrs. Stiles also lectures with great ability wherever she may be called.

Mrs. L. A. Cadwell's séances are also very convincing character. Her séances are limited in numbers, and are confined to the seekers after instruction and intelligence.

Mrs. J. J. Whitney are suddenly called away to San Francisco. We regret this hasty departure, as Mrs. Whitney's mediumship is exceedingly fine, and she has done a good work at Onset. Mrs. Whitney has been fully occupied since her coming here, and we hope to see her and her husband again another year.

A number of forms were manifested to friends during the evening, and the whole séance was a very successful one.

Mrs. S. R. Stevens, of California, who has for some time been doing good work in the lecture hall at Topeka, Kan., is at Hotel Onset, where she is giving sittings for spirit communication and instruction. Mrs. S. is an excellent medium.

Mrs. R. H. Stiles is at Mrs. Pratt's cottage on Pleasant Avenue, where she is giving sittings for spirit communications. Mrs. Stiles's mediumship is very interesting and satisfactory. Mrs. Stiles also lectures with great ability wherever she may be called.

Mrs. L. A. Cadwell's séances are also very convincing character. Her séances are limited in numbers, and are confined to the seekers after instruction and intelligence.

Mrs. J. J. Whitney are suddenly called away to San Francisco. We regret this hasty departure, as Mrs. Whitney's mediumship is exceedingly fine, and she has done a good work at Onset. Mrs. Whitney has been fully occupied since her coming here, and we hope to see her and her husband again another year.

A number of forms were manifested to friends during the evening, and the whole séance was a very successful one.

Mrs. S. R. Stevens, of California, who has for some time been doing good work in the lecture hall at Topeka, Kan., is at Hotel Onset, where she is giving sittings for spirit communication and instruction. Mrs. S. is an excellent medium.

Mrs. R. H. Stiles is at Mrs. Pratt's cottage on Pleasant Avenue, where she is giving sittings for spirit communications. Mrs. Stiles's mediumship is very interesting and satisfactory. Mrs. Stiles also lectures with great ability wherever she may be called.

Mrs. L. A. Cadwell's séances are also very convincing character. Her séances are limited in numbers, and are confined to the seekers after instruction and intelligence.

Mrs. J. J. Whitney are suddenly called away to San Francisco. We regret this hasty departure, as Mrs. Whitney's mediumship is exceedingly fine, and she has done a good work at Onset. Mrs. Whitney has been fully occupied since her coming here, and we hope to see her and her husband again another year.

A number of forms were manifested to friends during the evening, and the whole séance was a very successful one.

Mrs. S. R. Stevens, of California, who has for some time been doing good work in the lecture hall at Topeka, Kan., is at Hotel Onset, where she is giving sittings for spirit communication and instruction. Mrs. S. is an excellent medium.

Association, Dr. E. A. Smith, presided with his usual grace. Many short addresses were made, and the evening was well spent. At the close of the address, Mr. Longley, through his ministrations in its Circle-Room. During his remarks the spirit referred pleasantly to a remarkable manifestation of spirit power which Father Pierpont had received, and which he had been able to reproduce in a portrait of John Pierpont in oil upon a slate. Mr. Colby, who was present at the entertainment mentioned—exhibited this portrait to the audience, which won the admiration and sincere interest of all who examined it.

Thursday, 26th. The day was especially fine, and the Park never looked more inviting. The Conference held in the forenoon was held to be an interesting and profitable one. At 2 P. M. the afternoon session was held, and the evening was well spent. At the close of the address, Mr. Longley, through his ministrations in its Circle-Room. During his remarks the spirit referred pleasantly to a remarkable manifestation of spirit power which Father Pierpont had received, and which he had been able to reproduce in a portrait of John Pierpont in oil upon a slate. Mr. Colby, who was present at the entertainment mentioned—exhibited this portrait to the audience, which won the admiration and sincere interest of all who examined it.

Friday, 26th. At the morning Conference Mr. W. H. H. Dalley and wife and J. Clegg Wright arrived in the afternoon and received a cordial welcome.

Friday, 26th. At the morning Conference Mr. W. H. H. Dalley and wife and J. Clegg Wright arrived in the afternoon and received a cordial welcome.

Friday, 26th. At the morning Conference Mr. W. H. H. Dalley and wife and J. Clegg Wright arrived in the afternoon and received a cordial welcome.

Friday, 26th. At the morning Conference Mr. W. H. H. Dalley and wife and J. Clegg Wright arrived in the afternoon and received a cordial welcome.

Friday, 26th. At the morning Conference Mr. W. H. H. Dalley and wife and J. Clegg Wright arrived in the afternoon and received a cordial welcome.

Friday, 26th. At the morning Conference Mr. W. H. H. Dalley and wife and J. Clegg Wright arrived in the afternoon and received a cordial welcome.

Friday, 26th. At the morning Conference Mr. W. H. H. Dalley and wife and J. Clegg Wright arrived in the afternoon and received a cordial welcome.

Friday, 26th. At the morning Conference Mr