

#### TABLE OF CONTENTS.

FIRST PAGE.-The Spiritual Rostrum: "God in the Consti-tution," Literary Department: "Don;" or, Master of Himself.

SECOND PAGE.-Poetry : Beyond the Veil. Myth Ab 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 .- Newsy 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. BIXTH 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 Advertise ments

EIGHTH PAGE .- The Camp-Meetings : Reports of the Meetings at Onset Bay, Lake Pleasant, Queen City Park, Cas-sadaga Lake, Lookout Mountain, Mt. Pleasant Park, Niantic, Woodland Beach Park, Rindge, and Parkland, etc.

The Spiritual Rostrum. "GOD IN THE CONSTITUTION."

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

[Reported for the Banner of Light by Miss Ida L. Spalding.]

INVOCATION. Oh! ministering spirits in realms of life and 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 condi-tions 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-

ligion, 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 institu- tianity. tions 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 earthworld. '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 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 cor responding 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 upor the liberty ef 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

which I shall refer later on, which are the em-

bodiment of those conservative states of mind

taught them by their ancestors relative to re-ligion, and regard with unquestioning obedi-stitution 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 Chris-

"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 Confusian 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-lov ing 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 today in a land, and in a time, and in a State, where there can be no advance, or but little

### Literary Aeyartment.

## THE EXPERIENCES OF A SPIRIT. DON;

## 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

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 he power to affect his spirit.

Bowed by the weight of care and anxiety hat 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 of this obligation Don exercised such qualities patience he exercised softened the look of advance, made in any condition of society if of his spiritual nature as to send out from his agony in his eyes and cast a light as from liberty is not granted the individual to follow organism great waves of magnetic force and heaven across his weary countenance. These his conscientious convictions so long as he does such emanations of etherealized substance as were days of tribulation to Don, such as we

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 l 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 socalled 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 well fare 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 tenacious 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 way, they accept those things which have been | and to live in accordance with the same. So,

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 1 have spoken; and that it is unjust, no matter what you may believe, as a Christian or a non-Christian, to compel your fellow-fhan to do that which is not in accord with his own interior belief, or of which his in dividual conscience cannot approve.

I also take the position that it is unquestion ably 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 govern ment, 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 pominally 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 endeav ors of a certain body of the Christian commu nity, namely, the Roman Catholics, to control the legislation of the State and nation, have thought it wise to check these efforts by seek ing to affix, under the head of what they call 'Educational Bill," a new amendment to an 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 libertyloving 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 yet sufficiently developed to live in any other opportunity to express your peculiar views

not infringe upon the like right of his fellow. 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

lod 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 themelves in the wilds of this Western Continent, banished Roger Williams because his religion vas 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 today 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 devolopment. 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 Möther of God, and embody in their coremonies 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 if implicates all citizens in an institu-[Continued on third page.]

to provide his unseen attendants with the would wish no human being to undergo, yet 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 staved 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 inter-

ests 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 react 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.

There have been questions handed up for proper material for adding to the beauty and the anguish and the pain lifted from his brow in those delightful moments when the knowledge and the consciousness of angelic companionship and ministration 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 fruitions 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 burnng taper of the room.

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

upon his brow, but closing them again to gaze peared in every way worthy to join that in silonce upon the deepening light; and thus swallowed up in the sea of ineffable peace, the soul of Don parted with its physical body to onter 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 orphans 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 out 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 spirit-

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 exult ant throb. 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 have watched over your life; from the spiritworld 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 counte-

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 prospeet 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 feted him, was in these blissful hours of spirit-ual ascension content to settle down amid the restful, radiant conditions he had found, un-mindful at first of the more active interests of the new life. But by-and-bye the magnetic forces of his being increased; the needed repose, the tran-quilizing 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 precious to him, whom he had left still toiling

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 tranquility 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.

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 wall, 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 supernal! Oh, realm of rest eternal! Oh, life of joys unceasing beyond the conquer'd gravel

Oh, those loving souls who wait For the op'ning 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. Brochett, 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 :

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 re-bellion, God either suffered or could not pre-vent 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 Ilim all things were made." Again, if created an angel of light, he was

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 person-ality and existence be true. There is not a mind so unholy that can believe that God either suffered or permitted sin to enter heaven. Such an opinion or belief would be a direct attack upon righteousnes would be a limitation and denial of d's existence. God's existence. Hence the idea of sin, or the devil, ever en-tering 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 this great and awful question by with reckless indifference, accepting, without investigation, the theory that the devil is a fallen angel, not thinking of the stuneaulous results that reck 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 at-tempts 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 it from entering there. Such an opinion is a limitation of God's omnipresence, opinion is a limitation of God's omnipresence, implying that God did not know the characters nearest his throne. Such thoughts are a slan-der 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 assail the throme? From what quarter the next rebellion? Who the next angelic anarch-ist? I ask can heaven, under such condi-tions, be a land of the blest? If the rebellion and expulsion be true, then all the foregoing is possible. It would lead us to believe that God is un-It would lead us to believe that God is un-true, 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 be-lieve 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 creadevil must have occupation. Hence the crea-tion 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 per-mitted to bring the serpent into the most abmitted to bring the serpent into the most ab-ject.humiliation, through whose instrumental-lity 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 ore-ation of the devil, it must be true that God in the plan of redemption assumes a character of the plan of redemption assumes a character of a dual nature. First as a judge with supreme power, the first person in the Trinity, he passes 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

heaven of 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 were at that time," he says, "residing on Main street, close to the Mississippi. Early one morn-ing, 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 be come 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 aman, and yet not a man, but a shadow, for through the form I could plainly see the wall. This figure, after waiting quietly a mo-ment, advanced from behind the stove, taking a few steps toward me. By this time my hair ment, 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 re-ceded, once more taking its position in its former stronghold. This appeased 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 seeming rather to float, and again came toward

I could endure it no longer, and, forcing down an inclination to scream, touched my father, saying in a smothered, trembling voice: 'Fath-er, father, there is a man.' I did not dare take saying in a smothered, trembling voice: 'Fath-er, 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, immedi-ately said: 'Where?' 'There, there,' said I, 'in the centre of the room; do n't you see him?' I do see something' said he and arone. As he "in the centre of the room; do n't you see him?" 'I do see something,' said he, and arose. As he did so the figure went once more behind the pipe, I crying: 'There he goes. Now he is be-hind 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 perspira-tion from fright, and my father, thinking it a delusion, reprimanded me mildly for the dis-turbance I had caused. My parents have been residents in a number

My parents have been residents in a number of cities, and dwellers in many different domi-ciles, but this room that I speak of is so vividly impressed on my memory that every article in it is unforgotten—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 my-'What could it have been?' I have asked my-self time and again with no satisfactory an-swer. About five years ago I was connected with Andrew J. Graham, phonographic pub-lisher, in his office in New York City. There I became acquainted with Mr. Kellogg, an in-ventor of some renown; also the parent of Clara Louise Kellogg, the American prima donna. One day Mr. Kellogg happened to sueak of Slade the great slate.writing medium

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 phe nomena connected with it. The ghostly visitor of my boyhood days is now

ance of this cultivated spot. "Some one has a wonderful farm here," said he. "It has been woll taken care of and will yield abundantly. From what I know of the growth and oultiva-tior of lands and places in this world, I should think that the owner of this spot had labored woll and had done much good." Greatly to his surprise how wastold that these healthy tracts and fertile fields were a part of the could realize that he had planted and sown, watered and weeded on earch the very deeds and efforts that had, in the more expansive more forms of this cultivated farm land. "The fruit upon these trees of life will ripen "The friend who was ever ready to instruct Don upon the new phases of life which appeared. "The struct and strongthen those who

audience received tests and messages from de-parted 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 (Mat-thew xiii: 58) of the quotation she made in the affance and etating that she was waiting thew xin: 68) of the quotation she made in the afternoon, and stating that she was waiting for the gentleman to come forward with that hundred dollars, which was to be placed in good hands, to be devoted to the poor in Ham-burg, saying that she inferred from his liberal-ity in offering that he must have plenty of money to give; but he has not come forward vet.

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 hungering 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 se-cured Mrs. Foye for even so short a time; and if it were not that she was on her way to Den-ver, it would have been impossible to have se-cured 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 do wish the vessel on which John is would arrive, that his mother may know, to a cer-tainty, whether the dream she dwells on so constantly, as though it was based on pre-vision, is true or false, for she worries about it much of the time.' After a while the looked-for vessel reached its wharf, and rela-tives 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 assertained that both day and hour corin whom I have perfect confidence, and can 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 starring it in this place of late, notwithstanding the repeated disclos-ures 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 es-pecially in this instance to the Bantist element 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 in-telligence they exhibit came, she waived all attempt to answer the question by saying she did not wish to; a sorry escape. 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 immor-tality 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 mor-tal life. Nor can all the orthodox devils, or supposed devils or Satans in their vocabulary, hide the truth from man concerning his birth-right. True it is, he has been enslaved by the idea that all of his Godlike powers are annihilated at the time when he is excannated from the mortal body. But the angel-world is rapidly liberating him from that enslavement to error. The ministry of angels will also ban-ish the two-thousand-years' old error that our race must aleep in their graves till the resurrec-tion day. While the clergy oppose, we greet the liberators with a joyous welcome." the Fatherhood of God, man has a perfect and

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 nance were impressive and grand, and he ap- | attracted by the vigorous and healthy appear-

nomena 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 par-ticular purpose, seemingly, but, if I may be al-lowed 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,

pendous truths of Spiritualism, the knowledge of which will better all mankind; when their

of which will better all mankind; when their insignificant warfare is ended—and they must retire in humiliation—then 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 confute such 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, Mrs. Ada Foye; and when I tell you that, though the weather was intensely warm, and the roads very bad, in a town of only eight-een hundred inhabitants she had an audience

een 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 phenom-ena 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 enisode not tell you, who are so well acquainted with the grand gifts of Mrs. Foye, that the questions were ably answered. An amusing little opisode 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 as-suring his reverence that she believed God to have been the author of all things, the Scrip-tures included. Then he asked, 'Is faith neces-sary in order to receive communications while attending a scance?' She answered that while it was not positively necessary, and that though honest skepticism was no bar to mani-festations, 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 un-bellef.' This brought the reverend gentleman to his feet with a bound. 'There is no such pas-sage in the Bible,' he affirmed. The lady repiled 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.

#### 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

dren'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 particl-pated in the excreises 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. Rothenburg (editor of the Daily German Telepraph, city). We therefore in the following Memorial Times desire to unite our own sentiments of esteem and loving recollection with those so freely expressed on every hand by his former associates: To the Commander and Comrades of Frederick Heck-

To the Commander and Comrades of Frederick Heck-er Post 21, G. A. R., Dept. Mass.. The oblituary of your beloved Past Post Commander, Col. Charles L. Rothenburg, 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 "Swoot rest thest

"Sweet rest at last A long and faithful worker On life's broad besten road, Reaching the confines of a life immortal, Lays down his load."

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 carnestly 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 demon-strated 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 reconsecration on the part of those who remain, to the principles of "Fraternity, Charity and Loyalty," which he loved and illustrated in his life. "The deavest souls, you know, must part in sleep.

The lowed and nulstrated in his life. "The dearset souls, you know, must part in sleep, And death is but a little longer night; A little while, and we shall wake to fud Our lost ones with us, hand in hand, and feel All years of yearning summed up in a kiss. "Of such as he was, there have new on earth; Of such as he was, there are many in heaven, And Life is all the brighter that he diod, And beath is all the brighter that he 's there." SAMUBEL B. BAYCOPT SAMUEL B. BANOROFT, Lib. and Chmn. Cont. on Ent. Children's Progressive Luceum. Paine Hall, Boston, July, 16th, 1889.

827 Attention is called to the prospectus of the BANNER OF LIGHT, the leading exponent of Spiritualism, in another 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 New matter on various other subjects.—The New-market (N. H.) Advertiser.

#### BANNER DF LIGHT.

#### [Continued from first plage.]

tion and an act in which they do not, and cannot, conscientiously participate in spirit. I am aware that I shall arouse hostility in

the minds of some of you by my statements, inasmuch as you have not thought seriously upon this theme, or have been too much tinctured by the views of your ancestry, and so are not yet willing to face these questions in a rational spirit.

As most of you know, there are large sums of money constantly flowing out of the public treasury into the hands of sectarian institu- to. tions, and this money is being appropriated to propagate the peculiar views of the organizations which obtain the same. Hence you have, growing up in your midst, a large number of, individuals who believe in putting fetters upon their fellows, and in perpetuating the bigotry and tyranny of the past.

should arouse yourselves and think and act upon this question, to the end that no religious views be instilled in the minds of the youth of this country at the public expense. "Is it possible," you exclaim, "that you, a

spirit, who have passed over into the mysteries of the inner world, do not believe in the deific principle and in some doctrine of morality? and that, upon a platform in the earthworld, you advocate the demoralization of society?" To which I reply that, whatever may be my views regarding the Supreme Power, I have no right, even if it were possible, to force my opinions, by legal enactment or otherwise, upon you; and as to morality, I also reply that, however strict or lax I may be in this respect, I am compelled by the first principles of religious life to refrain from coercing my fellow. And why? Simply because coercive measures can never develop the spirit; because the individual soul must seek the light through its own channels of communication with Truth; because growth is from within outward, and none can understand this more readily than can we who have been emancipated from the flesh.

You have asked the question : "What, if anything, can be done by man in making laws to aid in the conception of truth and duty?" We reply: The only laws which may legitimately be enacted are those which prevent any human being from trespassing upon the rights of another. If I, embodied in the earth-form, were here to-day, and did not believe in the Deity, and I should compel you to desist from your expression of praise to him, I should be just as much of a bigot and a tyrant as though I were a Christian, and compelled you, who were an Agnostic, to express yourself as you did not feel. It is only essential that all men and all women should be given the opportunity to believe or not believe, according as their spiritual perceptions shall unfold.

There can be no legal enactments which will make men and women interiorly more fair, more pure, more sweet.

Sabbath Alliances, for the enforcement of the "observance of the Lord's Day," are spiritually and materially illegitimate; they would compel an external manifestation not in accord with interior facts, and place large numbers of the citizens of the United States in a position of hypocrisy.

There are many people who believe in no God, who are as conscientious in their convictions of duty as are those who do. You have asked 'Dospirits see or hear the thoughts of mortals?' Had you asked, Do spirits see or read the thoughts of mortals? I would answer you thus: We both see and read from your thoughts, so to speak. From the brains of men and women there emanate substances as tangible to us as is this desk before me to you. They are thoughts, and we see and read and feel them; and I affirm, this afternoon, as a spirit, that reading, seeing and feeling the thoughts of mortals, there are men and women as conscientious in their ideas of duty to their fellow-men, and as consistent in the performance of the same, who do not believe in a Supreme Being, as are those who do. Nor is it wonderful that such should be the case. There are other faculties besides that of veneration which give men and women spirit ual expression. You may have the organ of veneration very largely developed, and yet be lacking in that love and tenderness which all should feel toward their fellow-men. Therefore I say that no religion should be recognized by the government of the United States-a government which was designed to give a home to all ideas, religious, social, industrial, in every department of life and labor. You ask me what I mean by saying "it was designed." I mean that those who founded this government acted more wisely than they knew. They were moved by that spiritual energy which was ready to express itself upon your earth-plane, to frame a constitution impartial in its expression, and it is for the citizens of this day and age to maintain that impartiality at all hazards. It is time for men and women to rise out of that low stature of animalism which prompts them to compel the adoption by others of their views, thinking thereby to coerce men into morality. It ought not to be possible for this government, which is supposed to be an asylum for the oppressed everywhere, to create distinctions between believers in the Jewish Talmud, the Christian Bible, the Spiritualistic Philosophy, or any other religious idea. If it is just and right for chaplains to be employed to pray, at the opening of the national and State legislatures, to the Orthodox or Christian conception of God, and for appropriations to be made from the public treasury to pay these ministers for performing this ceremony, then our Jewish citizens ought to demand that the Jehovah of ancient times be invoked; then, also, that body of citizens who are under the ban of society, but who yet are deeply conscientious in their religious convictions (erroneous though they may be), our Mormon population, ought to be represented; if they have a representation. in justice. our materialistic citizens, who believe in no deity, ought to be allowed to sit silent in the House, and receive pay for their silence, just as the chaplains receive pay for their vocalizations: the Spiritualists, also, if there is to be no partiality shown, ought to be allowed to invoke the presence of spirits, who, we know, aid you in all directions. You can readily see that there would be a great many chaplains to pay out of the public treasury, and it would be likely to somewhat lessen its plethora; yet these things are rarely thought of. It has been accepted, as a matter of course, that this is a Christian government; consequently, this deference to Christian religion has been regarded as legitimate and just.

any reference to this Sabbath question, interproting it to mean hostility to moral conduct, Let me therefore say, unquestionably Sunday is a blessed day. So, also, is the Fourth of July a blessed day, for it represents a wonderful event in the history of your country. Sunday comes more frequently than the Fourth of July, as you all know, and is, therefore, the more beneficent institution: but because Sunday is a blessed day upon which you relax your external energies, that is no reason why you trated with three engravings "Pauline, in 'The should be compelled to do so if you do not wish Lady of Lyons,'" "The Fisheman" and "Luther's should be compelled to do so if you do not wish

All men and women, I presume, who are in a normal state, are desirous of having relaxation as frequently as possible, so that the question may be summed up thus. Shall Sunday laws be enacted in the interest of a special class, who claim to be the censors of their fellows? Shall men and women be compelled Such being the case, it is essential that you to desist from labor on that day, or shall Sunday be regarded as a legal holiday, just like any other?

There are men and women who claim that all persons should obey the Sabbath laws, because "Sunday is the Lord's day." This is the expression of the religious childhood of the race.

The newer revelation of Modern Spiritualism teaches that all days are "the Lord's"; that is, should be appropriately observed: that what is moral upon one day of the week is moral, also, upon all days of the week, and that no man has any more right to infringe upon the happiness, property or life of his fellow upon a weekday than he has upon the Sabbath, or Sunday.

Your Christian fellow-citizens are permitted to worship God in any way they see fit; others should be granted the privilege of non-worship. There are many who are compelled to work upon Sunday to minister to necessities, who are more religious in the performance of that labor than is the Christian clergyman behind his desk, doing NOTHING, as he must express it, otherwise he could not be exempt from the penalty of the law.

There can be no question that all labor is religious, or otherwise, as it is performed for the benefit of one's fellows; and that labor is essential, perhaps, not so much because it is for the purpose of ministering to the eternal necessities, as of sharpening and developing the spiritual faculties. There may be many persons whose spiritual perceptions may be more thoroughly aroused by reading the Sunday newspaper, against which so much has been said, than they could possibly be by listening to the most eloquent Orthodox sermon ever preached. If Sunday laws were executed, there would be more antagonism and hostility generated thereby than could be counteracted by an army of ministers; and as we look at this, as at all questions, from the standpoint of the spirit, we must labor, in a sensible and rational manner, to quicken the ideas of the world in the direction of liberty and justice.

We must coöperate with you to lighten the burdens of toil, not by legislative enactments which forbid employment upon special days, but by stimulating the conscience of the race, so that fewer hours of toil will be demanded every day; so that righteousness will reign by joyful recognition in each human soul, and no man trample on his fellow's liberty in the name of God, or at the bidding of the State.

### THE CHILDREN OF NATURE. From Krummacher.

BY H. C. O'BLENESS.

On a little plain, shut in by mountains, In the old and far-off land of Asia, A quaint and curious people lived; Their wants were simple and their needs were few. Long years before one family thicher fled To escape the persecutions of some Tyrant of the earth. Soon the father died, And left behind a few and lisping tongues; From these this little people humbly came. Their forms of speech were few and simple words; But to them there yet remained traditions of some great but ball forgration.

#### August Magazines.

THE MAGAZINE OF ANT .- The illustrations of this month's issue are of rare exclience, both in subject and treatment. The frontisjece is an etching admirably worked in detail of Im Graham's painting, 'A Passing Balute," one that is distinguished by its quiet strength and rich harmoy. An engraving of a charming picture by Mrs. Origand, in the New Gallery's second summer exhibitin, "In the Firelight," is given on the first page of leter-press; and a glance at this year's Grosvenor Galtry exhibition is illus-Abstraction." Of the other engravings those of special note are "Springtime," fron the picture by Dau-bigny; full-page engravings ofBir Joshua Reynolds's familiar painting, "The Sake in the Grass"; "Toward the Close of the Dy," "Morning in the Deserted Village" and "TheMummer Interlude"the last three stage views illutrating a paper upon "Art in the Theatre," New York: Cassell & Co., Fourth Avenue.

ST. NICHÓLAS.-A good pictire of Laura Bridgman is accompanied by an interesting sketch of her life from infancy to its close. Mt Edwards supplies in his story, "Little Menan Light" pathetic, heroic and character readings for young ind old. Good stories for summer are told by R. H. Divis and W. H. Drake, and lovers of dialect stories willfind much satisfaction in "The Shag Back Panther,' by R. E. Robinson.

Dr. Robinson speculates upon what the present value of "An Egyptian Girl's Gold Netklace" would be if its cost had been placed at compound interest, and continued the three thousand intervening years. Joaquin Miller gives a story of Westeyn life, and Mary E. Wilkins one entitled "The Little Persian Princess." These, with much else in prose and verse, constitute an excellent number of this popular young folk's monthly. New York: The Century Company. Boston: Damrell & Upham.

WIDE AWAKE .- "Gul Baba, Tather of Roses," one of the most charming of Hungadan Folk-tales, is the opening attraction of this month's issue, the frontispiece being one of its illustrations. Mrs. Fremont's "Camping Near the Giant Trees" introduces the reader to wonders of vegetation amid scenes of primitive nature. Mrs. Humphrey gives us an insight of the girl-life of Mary, Queen of Scots, when on the islet of Inchmahome she studied her lessons and frolicked with the birds; and Miss Seward contributes a page of history that reads like a fairy tale in "The Meadows at Trianon," the playground of Marie Antoinette. 'Fishing in Tweed and Yarrow" is a sketch by a busy English author who writes from personal observation and experience. In practical matters the boys are informed "About Row-Boats," and the girls "How to Make Wild Flower Books." Boston: D. Lothrop Co.

CASSELL'S FAMILY MAGAZINE.-New chapters of three continued stories are given: "A Woman's Strength," "Engaged to be Married" and "The Strug-gles of Abel Strong." In adventure we are given "A Trip to the Ment Blanc of New Zealand," and a story entitled "The Wolf's Mouth." A contributor define: "Chamber Music," and another "An Afternoon Tea." There are also several papers upon practical house keeping matters. New York: Cassel & Co.

OUR LITTLE ONES.-Some of the young readers of this favorite of theirs will wonder how it came about that some of their summer romps are so correctly shown in the frontispiece, "The Haymow," and de scribed in verse by Mrs. Bates. The seasonable con-tents include: "Pet in the Country," "The Firefiles," "Story of the Flowers," "Queer Habits of Flowers," etc. Russell Pub. Co., Boston.

THE HORTICULTURAL ART JOURNAL for May, lune and July come to us within one cover. The letter-press is descriptive of new varieties of fruits and flowers, and the illustrations exhibit them in all their natural colors. Published by Stecker Lithographic Company, Rochester, N. Y.

### Translated.

Sunday, July 21st, Miss Laura Bliven passed on to the spheres of the spirit.

## Miscelluneous.

THE SOWER: A Semi-Monthly Journal. An advocate of the equal rights of Man and Wonan, do-manding justice for the latter; finat she shall receive equal wages with man when she performs the same work. Its aim is the enlightenment of the human family through educated mediumship, and it seeks to develop sensitives to fil positions in public incelumship. It will avoid the fraud-ulent and defend the genuine overy time. Bubscription \$1.00 per annun.

per annum. Bend for Pamphlet "How to Become a Medium in Your Own Home," also a Bealed Letter designating all your phases of mediumship, and sample copy of "THE SOWER", only 15 cents. Address BLISS & BUROSE, Room 22, No. 42 Larned street W., Datroit, Mich.

W. Detroit, Mich. THE BETTER WAY. A Large Forty-Eight Column Journal, published at Cinclinati, O., every Sat-urday, at \$2.00 per year, in advance. (Lately improved.) This is one of the largest, most vigorous and eelectic Spir-tunists publications in the world. It has attained a large circulation in the United States, and rejoices in parcons in all countries where liberal thought seeks a foothold. It is fresh, sparkling, argumentative and progressive. Adver-tising Rates are reasonable, and will be furnished on applica-tion. Specimen copies FIEE to any part of the world. THE WAY PUBLISHING CO., Cincinnati, O.

SPHINX. Anti-Materialistische Monatsschrift für die wissenschaftliche Untersuchung der "mys-tischen" und "mägischen" Thatsachen, mit Beiträgen von Carl du Prei, Alf. Russ. Wailace, der Professoren Barreit und Coues, mehrerer Brahminen u. s. w., herausgegeben von Dr. Hübbe-Schleiden. Bubscription: gl.75 for six months, g3.50 per annum.

per annum. Messrs. COLBY & RICH, 9 Bosworth street, Boston, Mass., will recolve subscriptions and forward the same to the pub-

THE CARRIER DOVE. An Illustrated Week-THE CARRIER DOVE. An Illustrated Week-ly Journal, devoied to Spiritualism and Reform. Edited by MRS. J. SCHLESINGER. DR. L. SCHLESINGER and MRS. J. SCHLESINGER. Publishers. Each number will con-tain the Portraits and Biographical Sketches of some of the Prominent Mediuma and Spiritual Workers. Also Spirit Pictures by our Artist Medium, Lectures, Essays, Poens, Spirit Messages, Editorials, etc. Tems: §2.50 per year; sil-de copies, 10 cents. Address all communications to THE CARRIER DOVE, 32 Ellis street, San Francisco, Cal.

NEW THOUGHT: A Vigorous Eight-Page Weekly Journal devoted to Spiritualism and General Religious and Political Reform. Published every Saturday by MOSES HULL & CO., at 576 West Lake street, Chicago, 11. The Organ of the Mississippi Valley Association of Spirit-ualists. Terms of Subscription: One year, \$1.00; six months, 50 cents; three months, 25 cents.

A LUMIERE. A Journal devoted to the in-Literest of Spiritualism in all its aspects. MADAME LU-CIE GRANGE, Editor. The ablest writers contribute to its pages. Torms of Subscription, in advance, per year, \$1.20. In remitting by mail, a Post-office order on Paris, France, to the order of Madame Lucie Grange, 78 Boulevard Montmo-rency, Autouli.

rency, Auteun. IGHT ON THE WAY. Geo. A. Fuller, Ed-itor. Mrs. G. Davenport Fuller, Assistant Editor. An Eight-Fage Monthly, devoted to the dissemination of Spir-itual Knowledge. Terms, 60 cents per year. Specimen copies free. Address, GEO. A. FULLER, Editor and Publisher, Lookout Mountain, Tenn.

THE BOSTON INVESTIGATOR, the oldest The BORSTON IN VESTORATOR, the oldest reform journal in publication. Price, 83.00 a year, 81.80 for six months, 8 cents per single copy. Now is your time to subscribe for a live paper, which discusses all subjects con-nected with the happinesso " arakind. Address J. P. MEN-DUM, Investigator Office, P n eMemorial, Boston, Mass. ALCYONE FREE FOR TWO MONTHS!! ALCYONE is 20-page paper, treating of the Phenom-ena and Philosophy of Spiritualism, without theological con-troversy. Sent free for two months to those who enclose 10 cents in stamps with their address. STAR PUBLISHING CO., 33 Sherman street, Springfield, Mass.

THE WEEKLY DISCOURSE, a pamphlet (especial) arranged for binding) containing one of the Discourses given through the organism of MRS. CORA L. V. RICHMOND the preceding Sunday, published each week, Price, 82.50 per year. Address WILLIAM RICHMOND, Rogers Park, III. eow

TWILIGHT. A Monthly Journal, devoted to Spirit Mesages, Fifty Cents per Year. Specimen Copies free. DR. H. F. MERILL, Editor and Publisher, 87 Sewall streot, Augusta, Me.



### COMMISSIONERS' REPORT;

## What I Saw at Cassadaga Lake.

1888.

BY A. B. RICHMOND, Esq., Member of the Pennsylvania Bar ; Author of "Leaves from the

Duary of an Old Lawyer," "Court and Prison," "Dr. Cros-by's 'Calm View' from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," Etc.

of the denzens of the other life, doing their work with a hearty good-will. She was used as a healer, largely, and many recall her ministrations with gratitude. Living near her many years, I feel called upon to say a word at our parting this side the vell. She was eminently conscientious, totally unselfish, an earnest worker in the lines laid out by her guides, and in all the relations of life well and faithfully performed her part. Catholicity and open heartedness were her promi-mation of the great work of the dispensation of Mod-ern Spiritualism. Well may it be said, the world of humanity is better for her having lived. Wednesday, the 24th, many friends and acquaint-ances gathered at her late residence to testify their esteem and sorrow. Rev. Augustus Woodbury paid a touching tribute to her memory, and in fitting words portrayed her virtues. The easket was then closed upon the mortal, which was conveyed to Westerly, to be deposited by the side of kindred dust, not to await a resurrection, for that had already been attained. WM. FOSTER, JR. Providence, R. I., July 24th, 1889. Providence, R

**BANNER OF LIGHT:** THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

Spiritual Philosophy.

8

ISSUED WEEKLY

At D Bosworth Street (formerly Montgomery Place), Corner Province Street, Boston, Mass.

COLBY & RICH, Publishers and Proprietors.

IGAAO D. RIOH.....Business MANAGER, LUTHER COLDY......EDITOR, JOHN W. DAY........ASBISTANT EDITOR, Alded by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT FAOES-containing FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING-embracing A LITERARY BEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS-Spiritual, Philosophical and Scien-

EDITORIAL DEPARTMENT, which treats upon spiritual

and secular events, SPIRITMESSAGE DEPARTMENT, REPORTS OF SPIRITUAL PHENOMENA, and CONTRIBUTIONS by the most talented writers in the

world, etc., etc.

### TERMS OF SUBSORIPTION, IN ADVANCE:

Per Year	
Six Months,	1.50
Four Months	1.00
Three Months	75

Postage Free. In addition to sending THE BANNER, the publishers offer to every subscriber for one year or six months PREMUMS FREE of their own selection from a list of interesting books and pamphlets, or engravings and photographs.

Specimen copies containing list of Premiums sent free.

SPECIAL NOTICE.

The Banner will be sent to New Trial Subscribers for Three Months upon the receipt of 50 Cents. "

In remitting by mail, a Post-Office Money Order on Bos-ton, or a Drat on a Bank or Banking House in Boston or New York City, payable to the order of COLBY & RIGH, is preferable to Bank Notes. Our patrons can remit the frac-tional part of a dollar in postage stamps-ones and twos pre-terred. ADVENTISEMENTS published at twenty cents per line for the first, and fifteen cents per line for each subsequent in-sertion. Subscriptions discontinued at the expiration of the time paid for.

paid for

COLBY & RICH Publish and keep for sale at Wholesale and Retail a com-plete assortment of

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

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

Publishers who insert the above Prospectus in their respecitive journals, and call attention to it deliverially, will be entitled to a copy of the BANNER OF LIGHT one year, provided a marked copy of the paper containing it is forwarded to this office.

#### OUR AGENTS.

BRENTANO BROS., BOOKSELLERS, 5 Union Square, New York, Authorized NEW YORK AGENTS for the sale of all of Colby & Rich's Publications. A good stock always on hand of Spiritual Books and Publications. Any Book desired which they do not happen to have in stock will be promptly ordered. Subscriptions received for and single copies of the Banner of Light on sale. Address 5 UNION SQUARE, NEW YORK. Branch stores, 1015 PENNSPLYANIA AVENUE, WASHINGTON, D. C., and 101 STATE STREET, CHICAGO, ILL. NEW YORK AGENCY, 5 UNION SQUARE.

PHILA DELPHIA BOOK DEPOT. The Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass., are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 172 Spiring Garden street. Subscriptions received for the Ban-ner of Light at \$3.00 per year. The Banner of Light can be found for sale at Academy Hall. No. 810 Spiring Gar-den street, and at all the Spiritual meetings; also at \$03 North 8th street, and at news stand \$26 Market street.

CLEVELAND, O., HOOK DEPOT. THOMAS LEES, 142 Ontario street (Room 2). All the Spiritual and Reformatory Works on hand pub-lished by Colby & Rich, Boston, Mass. Subscription Agency for the Banner of Light and other Spiritual papers and imagaines, etc. Residence, 105 Cross street, Cleveland, O.

SAN FRANCISCO, CAL., AGENCY. J. K. COOPER, 746 Market street, Ban Francisco, Cal., keeps constantly for sale the Banner of Light, and will take orders for any of the Spiritual and Heformatory Works published and for sale by Colby & Rich, Boston, Mass

CHICAGO, ILL., AGENCY. CHAS. MACDONALD & CO., Periodical dealers, No. 55 Washington street, Chicago, Ill., keep for sale the Banner of Light, and will supply the Spirituni and Reforma-tory Works published by Colby & Rich, Boston, Mass.

NEW YORK DEPOT. The Spiritumi and Reformatory Works published by Colby & Rich, Boston, Mass., also the Banner of Light, can be found at the office of *The Truth-Seeker*, 33 Clinton Place, New York City.

the spheros of the spirit. For some thirty years she had been the instrument of the denizens of the other life, doing their work with a hearty good-will. She was used as a healer, largely, and many recall her ministrations with gratitude. Living near her many years, i feel called upon to say a word at our parting this side the veil. She was emhently conscientious, totally unselfish, an ernest worker in the lines laid out by her guides; and in all the relations of life well and faithfully performed her part.

I wish now to touch again upon what are called the Sabbath laws, and then I shall have finished what I have to say upon these subjects to-day.

There are many people who view with alarm like a panorama.

Tyrant of the earth. Soon the father died, And left behind a few and lisping toognes; From these this little people humbly came. Theri forms of speech were few and simple words; But to them there yet remained traditions of some great but half-forgothen God. Where this being lived they did not know, Nor of his form they know, nor what he did. So to the rapid mountain sfream that ran Adown the vale they bowed in humble fath. It was the only flowing stream they knew, And in its course a roaring noise it made. In time the snow from off the mountains came, And swelled to mighty height the little stream; It filled the vale and swepf away from sight The houses they had builded on its banks— And more, for men were lost beuealh its waves. In trembling fear these slimple people stood Before their god and said—" He angry with Us is. Upi fet us sacrifice our dearest And our best, ere he again is nould overflow They would appease the with their youngest born. The fathers and the mothers wailed and wept, And the day of offering saily waited. Superstition thus had crushed the noblest And the tenderest feelings of their hearts. The day of sacrifice, cuiter intitle babes, The wenging parents brought their little babes, The venganed of their wraitful god to lay. But before them stood a stranger-Maio Thoy called him, that is, the Son of the Sea. The origing parents brought their little babes, The venganed of their wraitful god to lay. But before them stood a stranger-Maio Thoy called him, that is, the Son of the Sea. The young parents through the stream Control?" They were affrighted at his slowid; And many of them said—" He blasphenues God." They tranger bore a lyre within his hand; He gaily struck the magic chords and sang; The people then forcy their sacrifice, And thined in dance the sounding of his lyre. They tore up rocks, made dykes about the stream, To hold in check the melting mountain-snows; The waters rose, but roared within their wails. Many were ration show they only and the the mousts; Hey thou no by thy might the s

[Concluded next week.]

All who have passed through the sea of dissolution have found that they were never more alive than when they opened their eyes in spirit-life, and if they were not intimately acquainted with themselves before, they possessed that knowledge then; not only do opinions formed and expressed follow, but thoughts which were never expressed pass before you

#### Passed to Spirit-Life,

From Harvard, Mass., July 13th, of heart disease, Mrs. Mary A. Whitney, aged 67 years and 4 months.

Mary A. Whitney, aged 67 years and 4 months. Mrs. Whitney was a woman of rare worth and ability, who, during the years of her widowed life, had not only "looked well to the ways of her bousehold," but by her ready sym-pathy and genial spirit had endeared herself to a large eir-cle of relatives and friends. She had for many years been associated with the Unitarian Society in Harvard, yet she had a genuine interest in and conforting hope for the truth of Spiritualism. Three sons and a daughter—Harry and Charles at the old homestead, Edwin H. of Providence, and Mrs. Ella Farmer of Somerville, all married—tenderly mindful of her while ory.

Beautiful flowers, sweet and tender music, words of love and sympathy from Rev. Mr. Bubcock (of Boston), a former pastor of Harvard, conspired to upilft the shadow of death from the home. The writer followed with remarks, invoca-tion, and the reading of "The Changed Cross," a favorite poem of Mrs. Whitney's. A brief service was conducted at the grave by Rev. Mr. Annis (Unitarian). JULIETTE YEAW.

From the home of his daughter, in Milwaukee, Wis., July 15th, 1889, Mr. Edward Stebbins, aged 70 years 11 months and 5 days.

Но survived his wife but a short time, who passed away about three years ago. He was a firm believer in Spiritual-ism, and a subscriber to the Вахкик оу Light for mon years.

[Obituary Notices not exceeding twenty lines published gra tuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make n line. No poetry admitted under this heading.]

#### A REVIEW

#### OF THE

### **Report of the Seybert Commission**

Appointed by the University of Pennsylvania to investigate Modern Spiritualism. Issued under the authority of the Amer-ican Spiritualist Alliance.

This is a work which should be circulated broadcast throughout this continent, and wherever else the Boybort Bequest has found mention. By a perusal of its clear-cut statements, and its stern analyses of learned pretensions, the reader will be at once impressed with the unjust animus exhibited by the mem-bers of the above named Commission, toward a subject they were supposed to approach in an unbiased manner; and the pitiful and unsatisfactory character (viewed from what-ever standpoint) of the Freilminary Report with which these gentiomen have dared to approach an intelligent public. Pirice, per single copy, 10 cents, postage free. 60 copies, \$4.60, postage free. 70 reale by COLBY & RICH.

LANU ANU LABUR JUNUS. A Choice Collection of 180 Popular, New and Original Compositions, with Radical Words, to Favorite Oid Framiliar Tunes; also about 80 New Pieces of Music, arranged for Quartets and Bolos, with Ringing Choruses, all designed for Land and Labor Loctures, Anti-Poverty Societics, George. McGlynn New Cross Crusade Meetings, Knights of Labor Assemblies, Trade Union Associations, and all Orders or Lodges intended to improve the Physical, Moral, Bocial and Bpiritual Condition of Mankind. Especially propared for the United Labor Party Campaigns, also for Amusements, the United Labor Party Campaigns, also for Amusements, the United Circle, and to Cheor and Encourage Ryery Friend of Justice, Péace and Progress. By B. M. LAWRENCE, M. D., atther of "Celestial Sonnets," The National Labor Stongster," "Temperance and Progressive Songs," etc. This work consists of many of the pieces theose, beside a largo number of new pieces. Pp. 186. Trice 25 cents. 12 copies, 52.35. For sale by COLBY & RICH. A SKETCH OF THE LIFE OF EDWARD S.

A SKETCH OF THE LIFE OF EDWARD S. WHEELER, the Distinguished improvisitor and Leo-turer. By GEORGE A. BACON, author of "The Game of Portrait Authors." Paper. Price 10 cents. For sale by COLBY & RICH.

escape being to concess and posed in them by the generous donor of a Sixty-moust dollar bequest. The book abounds with cutting sarcasms and witty sen-tences, called forth by the gross inconsistencies of the op-ponents of truth and the unfortunate predicaments in which the Seybort Commissioners, of their own free-will, for the sake of catering to a popular prejudice, have placed them-selves by their famous " Preliminary Report." It is issued at a very opportune moment, the wide-spread revival of in-terest in the subject being certain to command for it a large sale.

Cloth, pp. 163, price 75 cents; paper, 50 cents. For sale by COLBY & RICH.

the second secon

#### THE PHANTOM FORM.

Experiences in Earth and Spirit-Life-Revela tions by a Spirit. Through the Trance Me-diumship of Mrs. Nettle Pease Fox.

tions by a Spirit. Through the Trance Me-diumship of Mrs. Nottle Person Fox. This is one of the most deeply interesting Spiritualistic works ever published. Given in a narrative form by a lady whose cartb-life was one of strange viclositudes, startling events and wonderful mediumistic experiences. After many years in spirit-life she returns to earth, and through the fully entranced organism and power of another gives her earth history, followed by revelations from spirit-life, interesting and instructive to those who would know the condition, opportunities, and employments of those who have crossed the "narrow stream meandering these two worlds between." A better understanding of this remarka-ble book may be obtained from the following table, giving a from the spirit-world: Death Foretoid: Death-Bed Vision and Revelations; Is There Another Life 7 Augel Ministrations; Spirit Prophecy Fulfiled; Saved from a Horrible Fate by Spirit Warning; A Fathere False Representation Corrected by the Spirit-Mother; Life Saved by Spirit-Power; My Death "oretoid; My Sudden Departure from Earth-Life; First Awakening in Spirit-Life; Massion in Spirit-Land; Beturn to Earth-Life; Some Spirits Worship a Personal God; Spirits Attend a Marriage Ceremony of Earth; Marriage in Spirits Attend a Marriage Ceremony of Earth, Marriage in Spirits Attend a Marriage Departic Moret and the spirit-world deeply interesting. Colti, pp. 169. Price \$1.00; postage paid to any part of the world.

#### The Mysteries of the Border-Land; OR,

#### The Conscious Side of Unconscious Life.

Also the Second Part of the Volume, "The Golden Key; or, Mysteries Beyond the Veil."

BY MRS. NETTIE PEASE FOX.

By MIRS. NETTIE FEASE FOX. These two books, contained in one large, nicely bound volume of nearly aix hundred pages, are written in narra-tive style, said by the spirit author to be founded on fact. They are as entortaining as any novel everread, contain more of the phenomena and philosophy of Spiritualism than ever before written in the same space, and are written in such an attractive form that they cannot fall to please and deeply interest thousands outside the ranks of Spiritualism. Price Si-0, postage free. For sale by COLBY & RICH.

For sale by COLBY & RICH. SPIRITUAL COMMUNICATIONS. Present-bing a Revelation of the Future Life, and Illustrating and confirming the Fundamental Doctrines of the Christian Faith. Edited by HENRY KIDDLE, A. M., ex-Superintend-ont of Schools, New York City. The following are the chapter headings: Introduction; Narrative of Facts; Nar-rative of Facts continued, with Various Specimens of Spirit Communications; Communications from Various Spirits; Communications; Communications from Various Spirits; Communications; Communications Circlas, Sacred, and Biblical; Importance of the Spirit Writings; Appendix; Index. For sale by COLBY & RICH.

For sale by COLBY & RICHA SPIRITUALISM VS. THE BIBLE. How to become a medium for Spiritual Manifestations, including Full Form Materializations. Review of Rev. T. DeWitt Taimage's sormons against Spiritualism. Sam Jones, the great revivalist, and how little he knows of the Bible. The first edition of this work was published under the title of "The Delusion of Spiritualism." etc.. Enlarged 13 pages and revised. Paper, price 15 cents. For sale by COLBY & RICH.

TROY, N. Y., AGENCY. Parties desiring any of the Spiritual and Reforma-tory Works published by Colby & Rich, Boston, Mass., will be accommodated by W. H. VOSBURGH, 24 Ninth street, Troy, N. Y.

BRATTLEBORO', VT., BOOK DEPOT. E. J. CARPENTER, retail dealer in Newspapers, Periodi-cais, etc., etc., No. 2 Market Block, keeps for sale the Ban-ner of Light, and will supply the Spiritual and Re-formatory Works published by Colby & Rich. 

PROVIDENCE, R. I., AGENCY. WM. FOSTER, JR., 50 Battey street, Providence, R. I., will supply any of the Spiritung and Reformatory Works published by Colby & Rich. He is also agent for the Banner of Light.

**DETROIT, MICH., AGENCY.** AUGUSTUS DAY, 73 State street, Detroit, Mich., Spiritu-alistic said circulating Library. Agent for Banner of Light, and all publications of Colby & Rich, Boston, Mass.

**BOCHESTER, N. Y., BOOK DEPOT.** JACKSON & BURLEIGH, Booksellers, Arcade Hall, Roch-ester, N. Y., keep for salo the Spiritual and **Reforma-**tory Works published by Colby & Rich, Boston, Mass.

**ROCHESTER**, N. Y., BOOK DEPOT. WILLIAMSON & HIGBEL, Bookselers, 62 West Main street, Rochester, N. Y., keep for sale the Spiritual and Reformatory Works published at the Banner of Light Publishing House, Boston, Mass.

SPRINGFIELD, MASS., AGENCY. JAMES LEWIS, 63 Pynchon street, Springfield, Mass., is agent for the Banner of Light, and will supply the Spir-itual and Reformatory Works published by Colby & Rich, Boston, Mass.

CORRY, PENN., AGENCY. Parties desiring any of the Spiritual and Reforma-tory Works published and for sale by Cobby & Rich, will be supplied by G. F. LEWIS, Publisher of the Day Star, in that city.

WASHINGTON BOOK DEPOT. The Roberts Bookstore, D. MUNOEY, Proprietor, No. 1010 Seventh street, above New York Avenue, Washington, D C., keeps constantly for sale the Banner of Light, and a supply of Spiritual and Reformatory Works pub-lished by Colby & Rich, Boston, Mass.

MILWAUKEE, WIS., BOOK DEPOT. OTTO A. SEVERANCE, 135 6th street, Milwaukee, Wis. Will take orders for the Spiritual and Reformatory Works published by Colby & Rich, and will also receive subscriptions for the Banner of Light.

ST. LOUIS, MO., BOOK DEPOT. E. T. JETT, 802 Olive street, opposite Custom House, St. Louis, Mo., keeps constantly for sale the Banner of Light, and a supply of the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass.

MEMPHIS, TENN., AGENCY. JOHN LANG, Stationer and Bookseiler, No. 221 Main street, Momphis, Tonn., keeps for sale the Banner of Light, and will supply the Spiritual and Reforma-tory Works published and for sale by Colby & Rich.

NOTICE TO OUR ENGLISH PATRONS. MR. H. A. KERSEY will act as our agent and receive sub-scriptions for the Banner of Light at fifteen shillings per year. Partics desiring to so subscribe can address Mr. H. A. Korsey, No. 3 Bigg Market, Newcastle-on-Tyne, Eng-land. Mr. Kersey also keeps for sole the Spiritual and Reformatory Works published by us. COLBY & RICH.

and the put of the second s

INDIA BOOK DEPOT. KAILASAM BROTHERS, Booksellers, Pupham's Broad-way, Madras, have for sale and will receive orders for the Spiritual and Reformatory Works published by Colby & Rich, Boston, Mass. They will also receive sub-scriptions for the Banner of Light at Rupces 11-124 per Annum. annum.

AUSTRALIAN BOOK DEPOT. And Agency for the Banner of Light. OHAS. II BAM-FORD, NO. 87 Little Collins, street, East Metsourne, Aus-tralia, has for sale the Spiritani and Reformatory Works published by Colby & Rich, Boston, Mass.

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

100 THE ELIXIR OF LIFE. From a Chela's Diary, By G. M., F. T. S. Paper, Price 25 cents. For sale by OOLBY & RIOH.

# LAND AND LABOR SONGS.

#### LIGHT. BANNER OF

#### BANNER OF LIGHT BOOKSTORE. NOTICE TO PUBUHASERS OF BOOKS.

NOTICE TO PUROFIASERE OF MOOKS. Colby & Etch, Publishers and Booksellers, S Rosworth street, formerly Monigomery Fiscol, corner of Frovinco street, Boston, Mass., keep for sale s complete assortment of Brinitrizal, Procentaritys, Revoksatoer AND Mis-Callangues Books. J Wholesale and Riddil. Thrms Cash.-Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient and Fields. The secompanied by all or at least half cash. When the ince must be paid 0. O. D. Orders for Books, to be sent by Mail, must invariably beaccompanied by cash to the aniount of each order. We would remind our pattores that they can remit us the fractional part of a dollar in postage stamps -ones and twos 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. LY A complete Catalogue of the Books Published and for Sale by Colby & Rich Sent Fires.

#### SPECIAL NOTICES.

SPECIAL NOTICES. If quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspond-ents. Our columns are open for the expression of imper-sonal free thought, but we decline to endorse the varied shades of opinion to which correspondents give utterance. IF No hotice is taken of anonymous letters and commu-nications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We can-not undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, tho sender will confer a favor by drawing a pencil or ink line around the article. IF 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 inser-tion, must reach this office on Monday of each week, as THE BANNER goes to pressever Tuesday.



PUBLICATION OFFICE AND BOOKSTORE, Bosworth 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. 89 and 41 Chambers Street, New York.

#### COLBY & RICH. PUBLISHERS AND PROPRIETORS.

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

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

#### **Trial 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 Bosworth street, Boston, to

### NEW SUBSCRIBERS

### For Three Months.

at the reduced price of

#### pr 50 Cents, A

POSTAGE FREE. Remittances can be made by nostal 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 spiritworld, 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 spec ulative 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 lars" of that profession, to which the howl 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 Shepl 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.

old-time theologian as the world of Columbus | unique, a casket with fiver handles, an extra was to the mind of his day. The term, it assorts, belongs to Swedenborg. Of course the old Hobrows 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 concept "spirit-world" have no affinity or relationship whatever.

Taking that term-proceeds the able newspaporial 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 dis-

#### **Lessons of Great Calamities.**

sipated, the mystery vanishes.

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 spirit ual 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

carriage, and a generallay-out that has usually been charged a round hindred and twenty dollars for. There is a reduction outright of seventy dollars! And ot this enterprising protective association claims to be able to afford to do lt.

But see what this 'out-rate" association is ready to do for a hungred dollars! This is the theology, as we have had it for centuries, and the offer which its manajers calculate, rightly or wrongly, will prove iresistible. They will for that sum give one a fmeral that would satisfy even a New York aldeman! What more is to be said after that? ...

But this is not the lmit to their enticing offers. They will let a person select the layout he would prefer and jay toward it at the rate of half or a quarter d 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 conclave over this unhearl-of movement, and passed resolutions such as they only knew how to frame. "Thou hast ill 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 vill soon demand an answer that shall conferm 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 senti ments in a time of unresisting grief.

#### The Beal 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 saving 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 hold. He is either a being outside of all things, be no question that American youth brought who has built the world, who sits somewhere | 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.

The Banner Message Department

Is of unusual interest the present week, as to contents. The answers returned by the Controlling Intelligence, through the medlumship 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:

or 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 re-vealed to the angels. We do see further and clearer than you mortais, 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 that 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 aphorismas descriptive of the natural homogeneity and continuity of existence carnate and excarnate -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 docision 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 hooka

### "Ills Two Natures."

Under the above caption a dispatch from Chicago to the Milwaukco Scuttict, of July 25th, relates a pecullar 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 twentyseven years of age, Harry Munzer by name, appeared before Judge Gary and desired, because of an uncon-trollable inclination not only to take his life but the lives of others, that he be placed under restraint. His account of himself startied the court and jury. The "spolls" are intermittent, he said, and are stronger each time. ' An ague-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 re-cognized 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:

in his features as he proceeded with a recital of his condition: "From an innocent, harmless expression at the be-ginning, they changed to one of extreme cunning and malignity. As he proceeded, deep lines appeared in his checks beside his nose. The cycbrows fell dark, and the corners of the mouth drew down. His fore-head wrinkled up as an old man's, and his yoice actu-ally 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 Gianged. He bent forward in his chair, his shoulders stoped, 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 checks. The wrin-kles disappeared from his forchead, the fendish ex-pression left his face, and in a minute more he was the young man, Harry Munzer, again, with the inno-cent face. The jury brought in a verdict finding him insane." A solution of the psychical problem involved in this

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 committals, and which startle entire communities by their strangeness. An insane asylum is, in our opinion, the very worst place such an afflicted person can 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 break-fast 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, if dream it vere, was fixed in their minds and made memorable when that afternoon's papers contained a telegram announcing the death of  $\mathbf{X}$ . 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 nífest 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 existonce in fact, bnt originate in ancient mythologies. Having thus utterly changed the foundations of his belief. he therefore blds a respectful and tender adjeu to his former co-workers. It is rumored that he is to occupy a Unitarian pulpit. The ranks of Spiritualism in this vicinity have ost one of their ,earliest members, and the poor and suffering one of their most liberal friends and benefactors, by the transition of Rebecca A. God-dard, 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."

The Journal asserts that Dr. Lanahan got the literature. It is as much a new world to the sumers? - with something very choice and column of this paper.

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 "reguraised among "regular" M.Ds. 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 sight as cheaply as to continue a cumberer 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 expression he uses-the "spirit-world "-from | done; but the offer is made all the same. For Swedenborg, certainly not from theology. It only fifty dollars of equally good money they is an unorthodox term, and has no place in its offer to furnish customers-or shall we say con- the heading Hamburg, in the Correspondence

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 fail 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 Naturedelivered by Mrs. Richmond's guides at Lookout Mountain, Tenn., July 7th, and having for its title the appropriate injunction :

"TO YOUR TENTS, OH ISBAEL."

10 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 organizationreprinting 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.

105 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 braggadoclos was accepted, with what result see under

what they can accomplish in the way of relief. by bringing test cases to the front at once.

10 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, 1888, 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 dving 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."

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

10 Miss J. M. Grant, whose office is located at 81 Bosworth 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 at tention 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. 9th-16th. 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.

bur Dr. George Newcomer, of Cleveland, O., has de signed and published a lithograph print 30x40 inches in size, exhibiting the moral and intellectual develop ment of mankind from their lowest state to their high est on earth, and beyond to the spirit-world so far as we are taught to concelve of that world from the teach ings 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 avocations 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. Hidden-THE BANNER'S former correspondent at Newburyport.

Mr. and Mrs. G. W. Kates left Onset camp Frilay, 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 biliary 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 Correspondnce 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, Magnetic and Massage Physician, Troy, N. Y., will be located at George W. Seaman's Excelsior Cottage, Lake Pleasant, Mass., through August.

TP 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 seance held with Dr. D. J. Stansbury, of San Francisco, July 20th, 1889, 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 poabout it was placed beneath the shaces, and here in po-sition 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.

pninted. Mr. Haslam hold, 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. HABLAM, Brooklyn, N. Y. MRS. JOSEPHINE HABLAM, Brooklyn, N. Y. MRS. JOEPHINE HABLAM, Brooklyn, N. Y. MRS. JO. C. GROCKETT, Rockland, Mo. MRS. D. W. ELDRIDGE, Watham, Mass. MRS. D. W. ELDRIDGE, Watham, Mass. MRS. D. W. ELDRIDGE, Watham, Mass. MRS. D. W. CHRIER, Manchester, N. H. I. BUOK,

E. W. BURNS, Taunton, Mass.

#### LIGHT BANNER OF

### NEWSY NOTES AND PITHY POINTS.

(Danaville Breeze.) BUMMER DANGERS. Little Vacationists, Take Warning. IN THREE PARTS-PART III. Jim tackled the green apple crop, And twenty-four he ato; He got a cramp, which bent him so They could n't pull him straight.

011111

To distranchise 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 com-mend itself to the American people.

It is only a question of time, and of a very brief time, when the popular revulsion 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? Doy—Yesh, shir. Got marks in three plashes on my left arm.—London Durch

Till the sixteenth century alcohol was used only as a medicine. It was as a drug that it became known as aqua vitæ, from its great restorative powers. In 1581 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 dlo? Mother—If you are a good boy you will. "Will you go, too?" "I hope so, Bobby." "And will pa?" "Yes, we will all be there sometime." Bobby did n't seem altogether satisfied, but after some thought ho 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 admin-ister 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 We	were bridegroom and bride,			
And { every one } knew it;				
They We	carefully tried—			
They We	were bridegroom and bride—			

- Their our relation to hide,
- So none would construe it.
- They { were bridegroom and bride, We

-Life

And  $\left\{ \begin{array}{c} every \ one \\ nobody \end{array} \right\}$  knew it.

On the 6th of August Lord Tennyson will reach his eightieth year. On the 29th of the same month Dr. Holmes will celebrate his tenth year of borrowed time On the 15th of next December Mr. Gladstone will tell the world that he enters upon his eightieth year.

Suit 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 wrathy 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 pulpiteers 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 fami-lies 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 escore (base ball crank)—"Why, he's struck out! That's Anson—Capt. Anson!" Toung SURCE OUT That's Anson-Capt. Anson!" Why, he's woman (becoming interested)—" Who is Capt. An-son?" Chorus of excited voices a moment later—" Is there a doctor on the grounds? There's a young man up here in a fit?"-Chicago Tribune.

#### FROM THE HILLS. BY HELEN STUART-RIGHINGS.

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 lookod 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

Vacation!" Well, it is not the first time is 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 feetabove 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 gathers to itself all the delicious odors of moist earth, forn, lichen, leaf and flower with which to ravish the senses of those who go a-wooing Nature in her sylvan haunts. At night so-journers here find it wise to be provided with a light quilt or blanket, as it is seldom unne-cessary. On only one occasion has the mer-cury 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 sec-tion of upper North Carolina lying on the east-ern slope of the Blue Ridge. These hils are said to be full of wonderful springs, rivaling the far-famed Carlsbad in their marvelous effects. It is to these springs the "dry" towfis go for refreshment. True, there are some who look knowing and hint at "illicit stills." "mountain dew" and "moon-

their marvelous effects. It is to these springs the "dry" towns go for refreshment. True, there are some who look knowing and hint at "illicit stills," "mountain dew" and "moon-shiners," but then that may be done because those persons don't 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-lookhig specimens of humanity out on the lonely hill-tops than often sit beside me at the dinnering 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 comes the "ting-a-ling! tink-a-tink-tink!" of the home-going cows, I can hear (assisted a little by imag-ination) a voice from the leafy depths threaten thus: "Cut you! out you!" But that is only a bird, wild and shy, whose note (unassisted by imagination) would be phonetically spelled "Ka-chew!" "kn-chew!" with the lingering accent on the last syllable. The "cat-bird" (so-called because one of his notes closely resem-bles the "mew" of a cat) is very common here, and guite friendly, although wonderfully rapid in his movements. The other day I heard one, and stopped my horse in the road where the trees leaned lovingly overhead in leafy em-brace, 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 remnined stationary, I could have reached out and touched him. But I did not, knowing he would not carry out his share of the "conditions".

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, taunt-ingly, coaxingly, mockingly, tenderly, defiantly "mewing."

"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 bout me-although just where he could not

boot me-atthough 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 se-cured a few of the roots for northern friends. They call it "apricot vine" down here, and the negroes eat the fruit it hears. Drawing rein in the shadow of a great cak 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 rail-road 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 pro-ceeded. A tree grows in these woods, bearing an abundance of tiny white blossoms the size and shape of liles-of-the-valley, and, like them, hung in single rows on a green spear. These

hung in single of fines-of-the-valley, and, nike them, hung in single rows on a green spear. These flowers supply the honey-bees with the sweet juice they seek, although the trees are, oddly enough, called "sour wood." I had halted in a "sour wood" grove, and by-and-bye discov-ered that the noise was produced by the united humming of thousands of bees in the tree-tops

### J. Frank Batter's Work in Ohio.

To the Editor of the Banner of Lighti Mr. J. Frank Baxter, who has been so pleasantly anticipated in Chagrin Falls, O., sinco his successful visit of two years before, arrived there on Baturday, July 20th, and was mot in the Opera House by a large audience on the Sunday afternoon following. The Spiritualists had exerted themselves to make the

#### Spiritualist Camp-Meetings for 1889.

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 sub-joined a list of the localities and time of ses-sion where such convocations are to be held. We trust the managers of these meetings, and the friends attending, will kindly coöper-ate in efforts to increase the circulation of the BANNER OF LIGHT, and thereby strengthen the hands of its publishers for the arduous work which the Cause demands of all its public advocates. advocates.

Work Winker the Cause demands of an its public advocates.
ONSKT BAY, MASS. — The Thirteenth Annual Camp-Meeting at this place commenced its sessions July 14th, to close Aug. 11th. Trains leave Boston, 8:15A. M., 9A. M., 11:30 A. M., 3:30 P. M., 4:05 P. M.; Sundays only at 7:30 A. M., 8:16 A. M. Leave Onset, 8:15 A. M., 93:31 A. M., 11:30 A. M., 3:30 P. M., 5 F. M.; Sundays only at 6:20 P. M., 6:31 P. M.
LAKE PLEASANT, MASS.—The Sixteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), to August 25th.
LOOKOUT MOUNTAIN, TENN.—The Sixth Annual Meeting will be held at this place (ficar Chattanooga) till August 31st.
SUNAFEE LAKE, N. H.—The .sessions of the Twelfth Annual Meeting commence August 4th, to close Sept. 1st., QUEEN CITT PARK, VT.—Meeting continues to August 15th, inclusive.
HASLET PARK, MK.—Meeting closes Aug. 26th. VERONA PARK, MK.—Meeting closes August 10th, and ends August 25th.

and ends August 25th. CASSADAGA LAKE, N. Y.—The Tenth Annual Meet-

CASADAGA IARE, N. I.- III FIGURI AMUNI Mete-ing closes Sept. 1st. MISSISSIPPI VALLEY SPIRITUALIST ASSOCIA-TION.--The Seventh Annual Camp-Meeting at Mount Pleasant Park, Clinton, Ia., closes Aug. 27th. PARKLAND, PA.--Meetings will continue till Sept. 11th.

PARKLAND, FA.— Meetings will consider a straight 11th.
 ETNA, MR.— Twelfth Annual Meeting, Aug. 30th, to hold ten days.
 VICKBBURG, MICH.— The Camp-Meeting will com-viewe the sight session on Thursday. Auflist 8th, and

## Spiritualistic Meetings in Boston. Twilight Hall, 750 Washington Street.-Bundays, at 10% A.M., 2% and 3% P.M. Eben Cobb, Conductor. Engle Hall, 010 Washington Mereot.-Bundays at 10% A.M., 5% and 7% P.M.; also Wednesdays at 5 P. M. Dr. 25 H. Mathews, Conductor.

Engle Mall, 016 Washington Street .-- The Engle Hall, G16 Washington Street.— The morning conference held July 28th in this hall, 610 Washington street, was opened with a song by Mrs. M. F. Lovering, atter which Dr. Frank Brown made some excellent remarks upon "The Old World and the New." The following also participated: Mr. Huise, Prof. Hudson, Mrs. Merrineld, Dr. Wicksall, Mr. King, Mr. Biddli, Mrs. Leslie, Prof. Mathews, Dr. Barker, Mrs. Liddli, Mrs. Leslie, Prof. Mathews, In the atternoon, after the opening song, the chair-man read a poem, styled "Laborers Wanted." Mrs. Helen A. Collier presented a short address and an original poem. Excellent remarks and delineations were given. through the organisms of Mrs. Conant, Mrs. Leslie, Mrs. Wikins, Dr. Coombs. The sum of soven dollars was contributed by the audience to the gifted medium, Mrs. M. W. Leslie, a faithful worker in the Scelety, who thankfully accepted the gift in a few weil-chosen words. In the evening, after the opening song by Mrs. Lov-ering, Miss M. M. Holt made an able address upon Spiritualism. The following also spoke: Dr. Coombs, Mr. McKenzle, Miss Wilkins, Mrs. Leslie. Prof. Mathews 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 overy Wednesday afternoon at 3 o'clock. F. W. M. morning conference held July 28th in this hall, 616

Albany, N. Y .- Our Society closed its regular ecture season on the last Sunday of June. Mrs. H. lecture season on the last Sunday of June. Mrs. H. S. Lake filled the platform satisfactorily to large audi-ences during that month. We consider her to be one of the best speakers 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 fectured 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. Kates and wife served our Society during the week ending July 14th as extra speakers. They are both heartly in sympathy with the cause of Spirit-ualism, and are dilgent, earnest workers. Our audi-ences were small, owing to the extremely hot weather.

Concess were small, owing to the extremely not 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 deliv-ered by first-class lecturers on our platform. The decision of the majority is in favor of not having any-thing 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 appeal simply to the ludicrous-loving portion of the audience,) to follow a lecture which fils the whole being with the grand and be being with the grand be being with the grand and be being with the grand be being with the grand and be being with the grand be being with the grand and be being with the grand be being with the grand and be being with the grand be being with the grand and be being with the grand be being with the grand and be being with the grand be being with the grand be being with the grand and be being with the grand be being with the grand be being with the grand and be being with the grand be being with t

Spiritualistic Meetings in New York and Brooklyn.

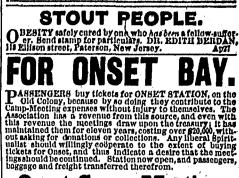
The People's Spiritual Meeting every Sunday even-ing at 6 o'clock at residence of Mrs. M. C. Marreil, 230 West Sch street. Good mediuma and speakers always in attend-ance. (Removed from Columbia Hall.) F. W. Jones, Con-

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 be lieve 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 hunself

#### Special Notice to Subscribers.

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

#### For Sale at this Office:



ADVERTISEMENTS.

### **Onset Camp-Meeting**,

From July 14th to August 11th. Leading Speakers and Mediuins in attendance. Concerta 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 even-ing Concerts at Onset Station. tf My25

#### ONSET TAKE FOR

ONSET BAY Short Line via East Wareham, Onset Bay and Point Independence Horse Railroad. The Cars of this line pass the principal Hories. Buy your tickets for East Wareham and save money. Be sure and check bagrage to East Wareham East Wareham, Onset Bay and Point Independence Horse Railroad

P. S.—All Sunday trains stop at East Wareham. \*

## Etna Camp-Meeting.

THE FIRST MAINE SPIRITUAL STATE CAMP. MEET-ING ASSOCIATION will hold their Twoith Encamp-ment, beginning Aug. 30th, and holding ten days. The speakers engaged are Moses and Maitle Hull, J. Frank Baxter, C. Fannie Allyn and Mrs. Abbie Morse. Haif fare will be secured as usual on M. C. Raitroad. Circu-hars will be furnished about the first of August upon applica-tion to the Secretary, L. C. SMITH, West Hampden Me.

### Voltaic Mineral Rods.

MPORTANT to Miners and Treasure-Seekers. Send stamp for Circular to E. A. COFFIN, No. 47 Bristol street, Boston, Mass. 4w\*

### Mellie D. Cofran,

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

**Religious Conflict of the Ages:** 

### AND OTHER ADDRESSES.

#### BY THE GUIDES OF MRS. R. SHEPARD LILLIE.

A few of these Discourses will be recognized by their titles given below as having previously appeared in print, while several are now for the first time published, and all of them will be warmly welcomed in the substantial and convenient form of a handsomely bound book. Whoever has listened to the Discourses of Mrs. Lillie's controlling intelligences. commend these to their attention; while those who have not will, by a casual glance, be impressed with their value as guides through this life to the life beyond.

#### CONTENTS.

The Religious Conflict of the Ages.

Charity. In Re Dr. Talmage. Signs of Progress; in Fact, in Fiction. Woman.

Reminiscences of a Spirit. Reunion at Gettysburg. Our Place among the Religions of the World.

Modern Spiritualism: Its Plan and Purpose. The Realities of the Spirit-World. Anniversary Address. Answers to Questions.

Cloth, pp. 143, 75 cents; leatherette, 50 cents. For sale by COLBY & RICH.



The Breaking Up of the Great Anti-Christian Dispensation. BY G. CLEMENT ROBINSON.

CONTENTS.

Paganism of the Old Testament. Footprints of Paganism in the New Testament. The Dogma of Immaculate Conception. The Doctrine of Christ. The Doctrine of Christ. Prophecy of the Sermon on the Mount. The Coming of Christ. Circonology of the Twenty-three Hundred Days of Danie Nebuchadnezar's Dream. Building the Temple. Gospel, or Good News. Future Probation. The Literal Resurrection of Christ. Lying Wonders: What Are They ? Prophecy Misappiled. The Prophets of Israel. Labor.

A General Conference will be held Wednesday even-ing of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell. Johnston Building, Flatbush Avenue, near Ful-ton.-Brooklyn Progressive Spiritual Conference every Sat urday evening, at 8 o'clock. Samuel Bogart, President. To Inquirers.

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 un constitutional.

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-Pillsburgh 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 overesti-mate 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 sixty-seven and the latter twenty one votes. A small pamphlet containing "All About the enterprise has been issued, and can be had or application to Prang & Co., Boston, Mass.

Houses built upon the sand By imagination's hand Tottor 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, to gether. 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 scien-tific.—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 aint no speaker. More'n twenty years back I came here a poor idiot boy, and now where are 1?"

"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. n a' 

· · · · · ·

÷ ...

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 in one of the wild semi-chants of the negro-race, and presently, through an opening in the trees, came a little darkey girl of perhaps six summers, balancing on her curly black head a bucket of water. I wish I could have painted that picture! What grace! What poise! What power! Her bare brown feet trod the leaf-strewn path firmly, proudly. daintily. Her power! Her bare brown feet trod the leaf-strewn path firmly, proudly, daintily. Her slim arms hung at her sides. Her head, crown-ing the lithe, slender body, was carried erect, and turned from side to side with a slow grace indescribable, as she gazed about her. The sunshine, falling through the branches, made fleoks of light that danced and sparkled over her as the soft wind fluttered the leaves, and, accelling up through the grace vertices. caroling up through the green arches, rose her sweet voice with its wonderful blending of joy and pathos:

I went to a colored church last Sunday--at least that is the way they express it down here, the "colored," however, referring to the con-gregation and not to the edifice. About two hundred people were packed into a space per-haps twenty-five by thirty-five feet. Myself and escort were invited to seats inside the altar railing, a very desirable position for more than one reason, not the least of these being the opone reason, not the least of these being the op-portunity it afforded to study the faces before us. Rough bare floor, unplastered walls, un-painted pine benches and uncarpeted pulpit, furnished with a dilapidated "horso-hair" sofa on three legs, and a couple of smoky oil lamps-one of them minus a ohimney, but lighted, and doing its best to increase the density of the atmosphere. No organ, but music-such music as wells up from the heart and is uttered by the lips of the black race alone. The preacher, a mulatto of fine physique and a pure resonant baritone, led the singing. The windows were all open, or I almost think the volume of har-mony would have uplifted the roof of the little temple. What mattered that the leader pro-nounced the word "ory" as though it were spelled "cree," dragged his r's into all conceiv-able places, and murdered the Queen's English able places, and murdered the Queen's English generally? It was music-stirring, thrilling, compelling music! Before I knew it I was floated away on its tide, and beating time with foot and swaying body as everybody else was doing

doing.

doing. Just then there came striding up the narrow aisle a tall, bony woman, her head enveloped in the old-time turban of the Southern "mammy," and her feet encased in a pair of men's boots. What a ploture! I exchanged glances with my companion. The spell of the weird music was broken!

HORSFORD'S AOID PHOSPHATE relieves the feeling of lassitude so common in mid-summor, and imparts vitality.

EF Prof. Phelps, of Andover, having endeavored to inaugurato a new crusade on the old-time "Satanle" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCH-ORAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM." Colby & Rich, 0 Bosworth street, Boston, have it on sale.

mence its sixth session on Thursday, August 8th, and

continue until Sept. 3d. NIANTIC, CL.—Meeting now in progress. TEMPLE HEIGHTS, ME.—Meeting commences August 18th, and holds to August 28th, inclusive.

#### Movements of Platform Lecturers.

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

G. W. Kates and wife insertion the same week.) G. W. Kates and wife will spend the month of Au-gust at home, taking much needed rest preparatory to mebting their fail and winter engagements. Their time is nearly all filled for the next year. They will serve the cause next winter in the West and South-returning East in the spring. Address them 2234 Frankford Avenue, Philadelphia, Pa. John Wm. Fletcher lectures in Parkland, Pa., en Sunday; the following Sundays of August at Saratoga, N. Y.; in Beptember, October and November, in Brook-lyn, N. Y.; in December in Philadelphia. Address for other dates, week-evenings, etc., 9 Bosworth street, Boston, Mass. "Illustrated Spiritualism," with the Dissolving Views, can be secured by societies at a moderate price.

Mrs. J. J. Whitney writes us July 24th: "As my hus-band is obliged to return to San Francisco on Tuesday, July 30th, it will be impossible for me to accept any engagements in the East at present. We may return in December, but it is undecided."

A correspondent writes that Frank W. Butler has recently spoken to good acceptance in Brookline, Mass.

Mass. F. A. Wiggin, inspirational speaker and psychome-trist, will speak in Portland the last two Sundays in December; in Haverhill, Mass. the last two Sundays In January, 1890. Address 9 Bosworth street, care J. W. Fletcher.

W. Fletchor. Helen Stuart-Richings, who has been spending some weeks among the mountains of North Carolina, in company with her husband, is now visiting her parents in Detroit, Mich., and cai be addressed dur-ing August at 281 W. Warren Avenue, that city. She can be engaged for a few week-night lectures during the mouths of September, October, November and December in Kentucky, Indiana, Ohio and Western Pennsylvania, and for February and March in the Eastern States.

Eastern States. Miss Helen A. Sloan, of Boston, will be absent in Chateaugay Chasm, N. Y., for soveral weeks to come. Frank Algerton starts for Michigan this week, whore he will speak at various camp-meetings, re-turning to Parkland, Pa., Aug. 17th. Ho is engaged every Sunday until 1890. In January, the first two Sundays, he speaks in Lowell; last two in April, in Worcester; month of May, in Portland, Me. Address 9 Bosworth street, Boston, Mass.

Mrs. H. B. Woodward, Dover, Me., writes enthusiastically of the work done there recently by Dr. S. C. Vyles, said to be a magnetic healer and lecturer

#### The Wonderful Carlsbad Springs.

. At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Spru-del Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, diabetes, dropsy from valvular heart disease, dyspepsia

betes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spieen, children with marasmus, gout, rhoumatism of the joints, gravel, etc., twonty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks. The Carlsbad Sprudel Salt (powder form) is an ex-cellent Aperient and Laxative and Diuretic. It clears the complexity, purfiles the Blood. It is easily solu-ble; pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported, in round bottles. Each bottle comes in a light blue paper cartoon, and has the signature "Eisner & Mon-dleson Co.," sole agents, 6 Blarclay Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Tabold's lectures mailed free upon application." Mention this paper."

FOF Sale at this Unice: 'The Two Wohlds: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 conts. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 conts. BUCHANAN'S JOURNAL OF MAN. Monthly. Published in Boston. Single copies, 20 conts. THE CARRIER DOYE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 conts. THE BIZAHRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

All Departments of Literature. Honthly. Single Copy, is cents. RELIGIO-PHILOSOPHIOAL JOURNAL. Published weekly in Ohicago, III. Single copy, 5 cents. THE NEW THOUGHT. Published weekly in Chicago, III. Single copy, 5 cents. THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents. THE WATCHMAN. Published weekly in New York. Single copy, 8 cents. THE HEALL DOP HEALTH AND JOURNAL OF PHYBIOAL CULTURE. Published monthly in New York. Price 10 cents. THE HEALD OF HEALTH AND JOURNAL OF PHYBIOAL CULTURE. Published monthly in New York. Price 10 cents. THE HEALD OF HEALTH AND JOURNAL OF PHYBIOAL Single copy, 80 cents.

THE TREVENDRIFT. monthly. Fublished in India. Sin-gio copy, 30 conts. THE GOLDEN GATE. Published weekly in San Francisco, Cal. Singio copy, 10 cents. THE BETTEL WAY. A Spiritualistic weekly journal. Pub lished in Cincinnati, O. Singio copy, 5 cents. THE PATH. A Monthly Magazine, devoted to Universal Brotherbood, Theosophy in America, and Aryan Philosophy. Single copy, 20 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 inser-tion on the seventh page. Special Notices forty cents per line, Minion, each insertion. Business Oards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, needed matter, fifty cents per line, Payments in all cases in advance.

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

(2) Only small and light onts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occu-pled by the cut will be one-half price in excess of the regular rates. Electrotypes of pure type matter will not be accepted. The publishers reserve the right to reject any and all electrotypes.

#### SPECIAL NOTICES.

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

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

A positive cure. Mention BANNER OF LIGHT.

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

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

Labor. Breaking Up of the Anti-Christian Dispensation. Revelation The Trio. Recapitulation.

Cloth, 18mo, pp. 967. Price \$1.25. For sale by COLBY & RICH.

THIRD EDITION.

### IMMORTALITY DEMONSTRATED

THROUGH THE MEDIUMSHIP OF

MRS. J. H. CONANT, With her Blegraphy;

Together with Extracts from the Diary of her Physician; Selections from Letters received verifying Spirit Com-munications given through Her Organism at the Banner of Light Free Circles; Specimen Mes-sages, Exasts, and Invocations from Various Intelligences in the Other Life, etc., etc.

The whole being prefaced with opening remarks from the pen of ALLEN PUTNAM, ESQ.

ALLEN PUTNAM, ESQ. An Earnest, Unequivocal and Individual Example of the Good wrought by Spiritualism. Its perusal cannot fail to cheer our struggling Media, by reason of the leasons flowing from the early traits and hardiships borne by this most re-markable instrument of communion between the worlds of embodied and discombodied mind. Read it, doubters of limmortality, and refuto its proofs if you can! Feruse it, hearts who grow weary of the batile of life, whatever be your creed, and be comforted! Examine it, Spiritualists, and find therein proof-texts, incidents and arguments which cannot fail of bringing to you even a stronger conviction of the vority of your philosophy! In order that there may be no misunderstanding in regard to this book, we would say that it was published some years since under the title of "THE BIOGRAPHY OF MIRS. J. H. CONANT.

since under the title of "THE DIVULTIAN OF AND THE CONANT." CONANT." We have now brought out an edition with the more appropriate title of "IMMONTALITY DEMONSTRATED," and imake this statement so that these who already possess the work may not again purchase it under the misapprehension that it is a new book. A fine steel plate portrait of the Medium adorns the work. Cloth, pp. 324. Frice \$1.25. Wor sale by COLBY & RICH.

## "Psychic Studies."

A New Monthly Periodical, Edited and published by ALBERT MORTON, of San Francisco.

by ALBERT MORTON, of San Francisco. Mr. Morton states that in response to many request he has prepared a series of essays based on the most advanced conceptions of spiritual truth, with the belief that on such a foundation alone a scientifically demonstrated religion can be established; and he has decided to give them in this form to the public as being less expensive than any other to persons interested in such studies. The initial number (Juno) contains the first of the series, its subject being "God. Our Relationship." In addition are general remarks upon Spiritualism, its claims and its position in the world of pro-gressive thought, and an article upon "Re-incarnation. The subjects of the Essays to appear in coming numbers, one each month, are "Pro-natal Conditions and Horedity." "Physical and Moral Education." "Conservation of Health and Life Forces." "Mignetic, Montal and Spiritual Heal-ing "" Our Relations to the Spiritual World." "Modiumship, in its Uses and Abuses," "Advice to Mediums and Investi-gators." "Fayenometry," "Intuition," "Justice, Charity Sympathy," The Fower and Proper Farcets of Will." Single copies, 10 cents; one year §1.00. For sale oby COLBY & RIOW.

For saido by COLBY & RICH. GUIDE POSTS ON IMMORTAL ROADS; They MRS, JACOB MARTIN. This book is the outgrowth of a soul that has battled with despair, and feels, through sympathy, the woos of others. It is not sont forth as a literary effort, but only as a har-binger of hope to those who hunger for future life; and that its almpic facts may oncourage others to seek such eyidence as is necessary for their own minds. Fapor, pp. 74. Frie 22 cents. For saile by COLBY & RICH.

Por said by COLBY & RICH. **DARTURITION WITHOUT PAIN: or, A** Code of Directions for avoiding most of the Fains and Dangers of Child-bearing. A work whose exceedence surpassos, our power to com-mend.—New Jork Mail. Cloth, Bi.O. postage free. For sale by COLBY & RICH.

Men suffering from Nervous Dobility should send 10c. to Dr. FELLOWS, Vineland, N. J., for his book setting forth an External Application.

The BANNER OF LIGHT cannol well undertake to vouch for the honeity of its many advertisers. Advertisements which ap-pear fair and honorable upon their face are accepted, and whenever it is made known that dishonets for improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they dis-cover in our columns advertisements of paries whom they have proved to be dishonorable or unworthy of confidence.

#### BANNER LIGHT. OF

## Message Department.

The should be distinctly understood that the Messages published in this Department indicate that spirite carry with them to the life beyond the characteristics of their earthly lives-wholher for wood or evil i that those who pass from the mundame sphere in an undeveloped condition, event-ually progress to a higher state of oxistence. We ask the communation of the first of the spiritist in these communations that does not comport with his or her reason. All corrests as much of truth as they preceive an onco. The is a nucle of truth as they preceive and more. The state of the first of the spirit from by inform-ing me of the fact for publication. The totors of inquiry in regard to this Department must be addressed to County & litch, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

#### The Free-Circle Meetings

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

#### QUESTIONS ANSWERED THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley

### Report of Public Séance held April 30th, 1889.

Report of Public Séance held April 30th, 1889. **Spirit Invocation.** Ohi thou God all Nations, thou Guide of all Peo-ple, thou Farent and Friend of Hümanliy, thou Su-preme Spirit of all Life and Intelligence, we wish at this time to breathe in thy inspiration of love, and to feel our hearts uplifted with a consciousness of thy divine presence and thy tender care. We would that our minds may be quickened into a new understand-ing of life and its import, of mind and its destiny, and of all that relates to human life and to human experi-ence. And oli our Father, may we now, and in the days to come, give closer thought and more deep at-tention to the things and the concerns of existence that we may realize their significance, and gather knowledge and truth and wisdom from the lessons that are outlined before us. We would at this time, and in the days to come, draw near into association with thy angelic hosts who are working for human welfare. We would catch their inspirations from on high, and be elevated in thought and whoth the shall doat downward from the heavens beyond from wise and intelligent souls will sink into our hearts and lives, even as the seed in the spiring ine sinks into the som into beauty and fragrance. May we, our Father God, be so guided and so influ-enced from on high as to feel the lunportance of spir-tual things, as to desire the cultivation of that which is of the spirit, as to seek for knowledge from the in-terior life that will discover to us new manings, new thought, new ways, through which we may learn and grow and expand our possibilities of power from day thought, new ways, through which we may learn and grow and expand our possibilities of power from day to day. We ask for thy blessing, we ask for the blessing of all good and pure spirits, now and always. Amen. Spirit Invocation.

#### Flossie May Hendersen.

Flossic May Hendersen. [To the Chairman:] How do you do? The man was standing here to talk to you and I slipped right in by him. He is a big, tall man, and he smiled when I slipped in, so I guess he won't care. You've got some pretty Mayflow-ers, have n't you? They are lovely. Do you want to know my name? I guess I 've got to tell it to you and get out quick, because he is stand-ing here. My name is Flossie May Hendersen, and I was n't five years old, but I was more than four. Do you know my mamma? [No.] Her name is Laura; that's what my auntie calls her, so I suppose that's her name. Do you suppose you could find her for me? [Where does she live?] She lives in a place near Philadelphia, what they call Chester. I want to tell her not to feel so bad; because she never did get over, quite, my going away. I have been gone a good while. Every time she looks at my picture—she 's got it hung on the wall the guest over, it onto looks at my picture—she's got it hung on the wall—she cries over it, and I don't like to have her. She puts flowers on it. 1 like that

have her. She puts flowers on it. 1 like that because they're pretty, but when she cries, it makes me want to cry, too. I just crept in when the big man was n't looking. He looked right down then and saw me and smiled, so'I guess he is n't cross. There's a lot of people here, to-day. I suppose there is every time. I never was here before. I never tried to talk this way before. Some people say they've tried and tried for years. I'm a lucky girl, don't you think so? I'm going now. Will you tell my mamma, please, I send her lots of love--and to auntie, too? I don't want her to cry, and papa don't want I send her lots of love-and to aunite, too? I don't want her to cry, and papa don't want her to cry any more. He's over where I am, too. He said he had been trying to give some word to her, and he was glad to have his little pet come for him. Aint it nice that I can do what my papa could n't? Good-bye. I got to go quick; the big man is close by.

#### Questions and Answers.

apirita may be called Ignorant, unosilghtoned, not progressive; they are those who have clung to external things, forms and coremonials; to external things, forms and coremonials; have kept pace-in a certain extent, of course -with the progress of humanity; because even on anth humanity has progressed from the old to the new, has been obliged, even those who are the most self-opiniated and conserva-tive, to accept in a measure something of the new order and system of things; but this class of spirits have been clinging to the old, have advanced but feebly and, reluctantly; they have not been anxious to accept the truth and to branch out into new roadways of investiga-tion and reserve; principally to the external life, the physical, and have, in a measure, ro-mained in contact with those forms and sys-tems of life and worship which are old and effete.

We have another class of spirits belonging We have another class of spirits belonging to those who lived in ancient days on earth, that have been very progressive; that have reached out and passed on to higher scenes, studies and employments, age after age, and so have rounded out their spirits in wisdom and strength; have unfolded their minds in mentality and in knowledge, have grown in the aircle of truth so as to becomercia it into the circle of truth, so as to incorporate it into their lives and into their utterances; therefore these spirits are not only as far advanced as are the bright minds of the present day on earth, but they have even led the way in pro-

are the bright minds of the present day on earth, but they have even led the way in pro-gression, and are competent to instruct, to guide, to assist the struggling, thinking soul in reaching higher attainments of power and circles of knowledge. But let us for a moment glance at those spirits, some of them, that are solf-styled "an-clent spirits," in their return to earth-life through mediumistic agencies. We do not doubt that there have been certain spirits re-turning to earth, into conscious communica-tion with mortals, who lived in ancient days upon the earth, passed through an experience here and ascended to higher worlds, there to press on in the attainment of knowledge and the conception of truth. We have no doubt that under proper conditions such spirits have manifested a thought, a word, an intelligence, which has been instructive and uplifting to those mortals who came under their influence and teaching, but we are also certain that there have come spirits from the other world, claiming to be ancient, and to have once pos-sessed names of high-sounding fame and title, who have not been what they seem and what there are mischievous spirits who have been masquerading under this claim and making themselves known to mortals—not in their proper guise and name, but as being wise in-telligences, belonging to high circles of truth proper guise and name, but as being wise in-telligences, belonging to high circles of truth

temgences, belonging to high circles of truth and wisdom—who are attracted here through their love of humanity, and who are anxious to guide those who will listen to them. And we also know that many of the utter-ances and claims of these so-called ancient spirits have been absurd and false, that they have not succeeded in conveying profound wis-dom or truth to the concention of those who have not succeeded in conveying profound wis-dom or truth to the conception of those who have listened to them, but in some instances they have succeeded in leading those minds who have attended too closely to their utter-ances into strange channels of thought, and astray in their search for truth. And the ques-tion may be asked: Why are these masquer-ading spirits allowed to approach and to de-ceive mortals in this way? and where is our protection against such? Your protection is in your own common-sense and wise judgment. in your own common-sense and wise judgment, and in the motive which you have in mind in and in the motive which you have in mind in seeking the presence of any returning spirits. For instance: here is a man who goes to a me-dium to gain an addience with spirits from the other life. He is one who within himself is somewhat pretentious and egotistical, he is not so contented to hear from plain John Smith or Thomas Jones, even if Smith or Jones have a great truth to convey to his mind, and can give him priceless information concerning those things which he ought to know : he will desire him priceless information concerning those things which he ought to know; he will desire the presence of Socrates or Confucius, or of

some great, high-sounding personage known in past ages. If one comes to him claiming to be King Solomon or Queen Esther, he will accept such a spirit, and be proud to think he is under the guidance and instruction of so exalted an intelligence. Now it may be, and probably is the truth, that neither King Solomon or Queen the truth, that neither King Solomon or Queen Esther, or any other spirit of that past age and clime will be attracted to this egotistical gen-tleman; and it may be that Smith or Jones, or some one else has been attracted to him, and can communicate with him through a medium, and that Smith or Jones feels it pleasant to take control of the instrument, and exress him-self as the high-sounding individual called for, and that Beith a restoreion is put forth. Boy

and therefore this pretension is put forth. Per-haps what is given is very puerile, even foolish, and could not certainly be called the utter-ance of an exalted and very learned intelli-gence by any thinking mind that scrutinized what was given; but our sitter is content, be What was given; but our sitter is content, be-cause he is under the guidance of a great mind and name, and therefore you have been told of hundreds of ancient spirits returning in the present day as guides and guardians of certain individuals here, many of whom are doing uoth-ing for the public good, sending out no thought, that will live after they have passed on makthat will live after they have passed on, mak-ing no special impress outside their own nar-row circle upon the age, and yet they claim to be under the guardianship of a large band of wise and exalted intelligences who have a great work to do in the world. Again, we have seen another evil existing— and it is for a spirit to speak plainly upon these things—we have seen false pretensions made, not only by returning spirits, in this made, not only by returning spirits, in this line, but by unscrupulous people on earth, some of whom have claims to mediumship, and are at times acted upon by decarnated intelli-gences to give manifestations of spirit-power; but we are not speaking now of true medium-ship, we are speaking of that which is counter-feit. We know there have been times when forms have been made to appear as those of an-cient spirits whose make up and nersonality cient spirits, whose make up and personality were entirely in the physical, and belonged to no returning spirits whatever. We know that here has been a great opportunity for those who care to deceive to practice their arts and who care to deceive to practice their arts and wiles upon a credulous people; therefore we say, friends, investigate, and by all means judge closely of what is given to you by the intelligence, the intellectuality, the spiritual meaning of the utterance, or of the system of guidance which is offered you from the spirit-world, and after a little while you will be able to determine whether these grows from these to determine whether these come from wise intelligences or from those who are foolish and weak. On the other hand, it is much better to claim the protection, loving guardianship and care of your own tender, devoted friends from the spirit-world, who are progressive and kind, who wish to do you good, and who will be sure to take an interest in your welfare, than it is to search long and wide for the attention and guidance of those who are called ancient spir-its of the past ages. and weak.

Q.-Docs each person's quardian remain per-manently his or here during earth-life?

G-Docs cach person's guardian remain per-manently his or hers during carth-life i A.-It is not always the case that any special spirit attends a mortal through all his earthly career. It may be that a mortal requires a certain discipline and experience which the first spirit is not qualified to attend, or toward which he is not attracted, and so some other spirit may be commissioned to take his place, or being attracted to the mortal will supplant the first, because of the greater usefulness and influence of the one that now comes. There are many individuals on earth who are attend ed, through all their earthly lives by one or more special guides or guardians, and are under the protection and influence, as far as possible, of these unseen spirits, who take cognizance of what is attending the mortal on the eternal side. Mediums are sometimes made aware of a change in their band of guides. The medium may go along for a number of years under the influence and guidance of a certain class of spirits. By-and-bye the influence may change, the mediumship develop into some other phaze of those who first attended her; but it is usu-ally the case that those who come later on have more of power suituality and intell. of those who first attended her; but it is usu-ally the case that those who come later on have more of power, spirituality and intelli-gence than those who preceded them, or at least have greater facility for expressing their state of intelligence through the sensitive sub-ject than had those who came before. It is not always the case, however, this is done; sometimes the medium goes through her life-experience attended by the same loving band, who are watching over her and her useful work, but whether there be a change or not, in the band of working intelligences, there may be always, from the cradle to the grave, the ianship and ministry of one or more tender spirits who are attracted to that life through the law of affinity or kinship.

Q.-Why do some protect from losses and hurts, whilst others do not, as was the case of Bro. Wilson ?

Wilson 7 A.—It is not always in the power of a guar-dian spirit to protect his mortal charge from injury, from accident, or from other forms of calamity. Opportunities are not always given for the guardian spirit to reach into the exter-nal life sufficiently, with its magnetic force, to surround the subject with a protecting power. It is more especially the office of a guardian to protect his charge from that which shall in-jure or retard his spiritual or moral growth, than it is to protect him from physical injury or pain. It is sometimes necessary for a mor-tal to suffer, to go through a painful experience in order that his spirit may ripen preparatory to sloughing off the mortal form, and therefore the guardian spirit may not be able, or may not desire to exercise his magnetic force in this di-rection, physically speaking; but most individurection, physically speaking; but most individu-als, and we might say all, have in attendance upon them one or more loving, sympathetic friends in spirit-life, who desire to protect the physical as well as the spiritual, to guard the material interests, as well as care for the men-tal; therefore these spirits will do all in their power to send out, a protecting influence; but power to send out a protecting influence; but, as we have said, material conditions are not always favorable. There is much in this hard physical life of yours that goes to erect a bar rier between the spirit and the mortal. Many times the elements thrown off by the individ-ual, or by those who surround him, or by the associations with which he comes in contact, Associations with which he comes in contact, are like adamant to the approaching spirit, which the intelligence cannot overcome or re-press, and then the guardian spirit is not able to do that which he would like to do for the welfare, protection and happiness of his charge. You cannot realize, while on earth, how many times you are protected from danger, how many times that the the set of the term terms times the times kept from temptation, how many times led out of and guarded from evil by these same guardian spirits and tender guides from the spirit-world.

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

Report of Public Séance held May 3d, 1889. Joy H. Brown.

Dear friends, with pleasure do I come to you to-day to acknowledge that I have found spirit-return to be a truth. I felt that they did come to me to aid me many times in mortal life. Eighty-four years is a long while to dwell in the form, but as I look back it seems a short period. I did understand something of spirit-return, but I find now it was my privilege to have but I find now it was my privilege to have learned much more. As mortals have saidt "How strange it is that they walk beside us and we know not of their coming." Not all, but some realize the presence of the loved ones around them. What is called death was to me only like stepping from one room, to another. We just commence to live another. only like stepping from one room to another. We just commence to live as we enter our spirit-homes; there the angel-mother reaches out her hand to clasp the hand of her child, the dear ones meet and welcome us. Oh! how isweet is the sound of the name of mother. Just before the spirit took its flight, a vision-was shown me of the beautiful home beyond. Much rather would I speak in private with my loved ones if I could, but I have been in this meeting for nearly ten months, and have not been able to speak before. As near as I can reckon your time, a year has passed since I left reckon your time, a year has passed since I left the form, which seemed old in mortal life, but my spirit appears young to-day. Langatisfied with my home, but I find in spirit-life we pro-gress onward. We meet old friends and give bem a most hearty greeting. I am greatly obliged for the few moments allotted me, and I trust my words will reach some loved ones yet dwelling in the mortal; the greater part have passed over. Joy H. Brown, of Grand edge, Mich.

paper. I know now spirit-communion is a fruth, and I look at it in this way: if they do roturn now, they always did. I find it so real coming into the company of loved ones who had left the physical years back. I realized everything at what is termed the funeral; everything as they placed the body away at Forest Hills, in the sunset, coming near night.

near night.

I thank them again for the flowers in the ma-terial, so many were brought at that time. I realized it all, and I caught the perfume even as mortals did. Sarah O. Charlton, Boston Highlands.

#### Mrs. Dr. Lucina Pitts.

Mrs. Dr. Lucina Pitts. I well understood, Mr. Chairman, what are the trials of a medium. I well understood, too, of spirit-return, of holding sweet com-munion with those who had passed on. Oh! how many times, when trials have come to me, have I asked the dear guides to aid me, and I never knew them to desert me. How many harsh, unkind words are spoken by mortals that should not be. I do not come here to-day to find fault with any one, but they will read-illy understand what my trials were. My dear, dear boy, I wish to say to you di-rectly, mother has not left you. The suffering that was laid upon me was great, but it was of short duration. I felt sometimes that I could hardly endure it; but when the dear loved ones and the guides came around me, oh! how much it did relieve me. Your father, Peasley, is with me to-day, and sends greetings to you, dear child. You felt you could hardly spare me, but the angels knew best. I send. greetings to the dootor, also, hoping, this mes-sage will reach them in Jackson, Me. I am so glad that I have been able to control. to day. I have been here quite a number of times since I passed out—not at every, meeting—thinking I would control; but there, has always been a

I have been here quite a number of times since I passed out—not at every meeting—thinking I would control; but there has always been a reason why I. could not. I have said many times, while dwelling in the flesh, if I were to pass out I surely would come and send a mes-sage, and I feel so grateful to-day that I am privileged to speak from this platform. As I look into the audience I see some fa-miliar faces, for I have been here in your good city a great many times, and I know I shall be remembered by some here. I have also been in your meetings many times. It is about one year since I left the mortal form; somewhere about the middle of May I put on the bright and beautiful garment of immortality. As I said, it was no strange thing for me to hold sweet communion with those who had gone before—my dear mother and sister came to me so readily—and when I felt that I was passing to that bright and beautiful shore, I had no fear. I am happy in my spirit-home.

that bright and beautiful shore, I had no fear. I am happy in my spirit-home. Once more will I speak to the doctor, also to Ella. I bring greetings to you all to-day. What was of the mortal is all in the past. I feel now that I would bring love to the whole world. I find that no inharmony reaches us in spirit-life. I am satisfied with my home, but still, through progression, I hope to build one more and more beautiful. I shall be remem-bered in Lowell, where I lived many years before I went to my dear son's for a short period, and then passed away, as I said, from Jackson, Me. Will you please, sir, record my name as Mrs. Dr. Lucina Pitts?

#### Brad. Williams.

When I dwelt in the mortal, for a long time

Brad. Williams. When I dwelt in the mortal, for a long time —I am going to be plain, and say to you I did believe, or tried pretty hard to believe, this life ended all; then after learning a little of what is termed Spiritualism. I made the remark, "If Spiritualism is not true, I go back again to what you call Infidelity." I had proof enough be-fore leaving earth to convince me there was something beyond this life, and I am glad that I learned a little before passing out. I send love, that is what we term greetings; to Jennie. I have tried to control several times before, for as we draw near the medium we feel we shall be able to give out a message. I have much I would like to say to Friend Colby, and also to Friend Rich, and let them understand they are seldom alone. I have been as anxlous to speak to them as they could be to me. I suppose they will ask me if I am keep-ing a hotel on the other side. You may call it whatever you please; I will assure you of one thing: there is plenty of work to do, and our work is as varied as yours can be here. I know, now, whether there is anything after the old mortal life or not. It is true. I would like to come in contact with some of the boys, as we used to call them, up in Lowell, and I think when they see my name they will, with a smile, wonder how it is Brad. got here. I have got here just in the same channel that all the others have. here just in the same channel that all the others have.

have. Jennie, you are not alone. I am with you often, and I come to give you strength. You need, in this life, all that we may bring to you mortals; we in turn, take of your magnetism. How strange it seems to me, as I come here. How strange it seems to me, as I come here, to see each one in the audience looking so eagerly, and wondering sometimes where the spirit of the medium is while we are talking. I will explain a little to you: We take the con-trol of the spirit encased in the mortal. That is why we use such an instrument to voice our thoughts. I wish to be remembered in Wilton, and as I I wish to be remembered in Wilton, and as I said, in Lowell, for I know that some of them place me away with the dead. Death, as I used to think, anded all, but I find now we just start out in life; we emerge from one life into another; and it is grand to feel that you iden-tify your friends in spirit-life, and that you must be yourself. I have never had a desire to be anybody else. I would send greetings to the whole world, if I could do so, but some will say: "That is too much." I am happy in my spirit home, but I am attracted in this room much of the time, also into the offices here. Friend Berry sends attracted in this room much of the time, also into the offices here. Friend Berry sends greetings also. I am greatly obliged to you, friends, for listening, also for the penning of the few words I have been able to speak. You may put down my name as Brad. Williams. I guess that will do, to cut it short.

AUGUST 3, 1889.

I well remember, in my younger days, hear-ing people speak of what had been taught by ministers in regard to the future, and how dark it seemed to me because the reatrictions were so great in regard to our reaching heaven. I find new they knew just as much about it as I did. It would be well for them to go a little more by the diotation of the spirit; they would feed the people far better. I did not intend to find fault with any one, but when we see a point which should be spoken of, we feel it right to montion it. I am very thank-ful we can come into a channel where we may free our minds, and also send greetings to our loved ones. Many are on our side, others are left, but in a little while will the number be made whole. As my own dear mother has so many times said: "How good it is to feel that after a little time we will all be permitted to be together again." "How strangel" H said on entering spiritlife, but in a little time I learned that it was a life of progression. My home was in St. Albans. Vt. Josiah Lane.

#### Fanny Giles.

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

say, talk through sounds, for they all mean something. Mother, I know how anxious you have been to learn something of where I have gone. It seems a long time to you, each one in the home, since Fanny left you, but it is a short period to me; as I enter earth it seems a little while; but I have never left you long at a time, I am drawn to you so often, and when trials come, or when you feel badly in the physical, then am I attracted so strongly to my home, not yours alone: I feel it is my home just as much as when I dwelt in the form. I have been to Uncle Thomas's house, and he is feeling badly; it seems to us that the Angel of Life is wary near. I know you wonder many times how long it will last. It is not re-vealed to the angels. We do see further and clearer than you mortals, but not to the end of

vealed to the angels. We do see further and clearer than you mortals, but not to the end of life; that is not given to us. How strange it seems to me to be speaking here in public, which I would not have done when in the form; but I seek to reach my loved ones, and it is beautiful to feel that the channel is so free, and you are so kind to listen to us ond give us of your magnetism

to us and give us of your magnetism. I hope this may reach my dear husband, Charles Giles, of Booth Bay, Me. Fanny Giles.

#### Zachariah Ashworth.

I have been requested mentally, a number of times, to give a message to my loved ones who are to-day, scattered in quite a number of places; some also are across the water. As I make the attempt to speak many of our dear make the attempt to speak many of our dear friends come up near, hoping to send a few words to those yet dwelling on earth. Elizabeth and Albion stand beside me, anxious to send some loving word to all the friends. I know, Nellie, you were promised sometime in the past that you should get a word from some of us. Father wishes to be remembered to you, each one. Sagar, do not think because the veil his been drawn and you cannot behold us that we are so far away that we do not visit you. Most assuredly do we come often.

Most assuredly do we come often. Oh! how good it is to see one and another coming to join us! I know you are saddened coming to join us! I know you are saddened here by the changes, but what is your loss is their gain; yes, and ours, we would say. I know the home was made desolate when Al-bion left you, and when Elizabeth went you said in your soul: "Who will go next?" Sarah, I have seen you in the meeting a num-ber of times, and I have done the best I could to manifest here, but have failed. Think not this is the first time I have been in the hall. I have come a great many times. I attend this

but we could not see as plainly as we can when we are given a medium; we saw with the spirit eye. Our homes are beautiful. Mother sends love, also, to you children. Alice, not a day passes but Albion comes, and he wishes to send a message when he is strong enough. I speak for them all to day, for I have been an inhabit-ant of spiritlife so long I ought to be strong. How strange it seemed as we looked upon each one of you mortals, so sad, with the tears flow-ing for those that were leaving you, when you knew very well we were only separated by the vell. Father has often said what little he learned while dwelling here was of great help to him when crossing over. Frank, did they tell you I would speak for the others, or how was it? Something similar was said to you or spirit eye. was it? Something similar was said to you or Nellie. We knew it all from our side, but we were within your surroundings at the time. We know nothing of you in the mortal when in our spirit homes, but come to earth so much, partly because we have a work to do and partly for the affection we hold for our dear ones here.

CONTROLLING SPIL ve will to your questions, Mr. Chairman.

QUES. - [By S. M.] Can spirits aid their friends in earth-life to right their wrongs?

ANS.- Spirits are ever anxious to come into nearness with those friends on earth who are dear to them. If a sympathetic, kindly spirit finds some one of its friends disturbed, and indeed under a cloud because of some injury wrought upon that friend, or because some wrong has been done to him, then will those loving, friendly spirits seek to assist that one o earth to overcome the injury, and, if possible earth to overcome the injury, and, if possible, to right the wrong. It may not be, however, that those spirits can find agencies and instru-mentalities for accomplishing much in this di-rection, it may be that they are hampered by the material condition of their friend, so as to be unable to overcome the obstacles in their way; thus while they may be vory anxious and eager, may long to assist in righting the wrong, it may be some time before this is accomplished; yet such friendly, sympathetic spirits will not cease exercising their influence upon the friend, bringing a spiritual magnetism to that life which will in time have an effect in strength-ening the mind and perhaps the material ening the mind and perhaps the material power of the mortal to accomplish some result

In the direction sought. Another thing must be also taken into con-sideration, and that is the motive of the mortal sideration, and that is the motive of the mortal in seeking to right this wrong. Perhaps he may be desirous of reaping revenge, and there-fore his mind will be in a bitter, inharmonious state. If this be so, he will not throw out a magnetic influence which will assist and strengthen his spiritual friends to help him in his work, and he will only draw to himself in-fluences from the other life that are malicious, revengeful or antagonistic, and therefore if he fluences from the other fife that are malicious, revengeful or antagonistic, and therefore if he is a sensitive he may be led into unpleasant places and great difficulties by these very spirit influences which he invokes by his atti-

On the other hand, if the mortal who has been wronged, only seeks to right his wrong through a sense of justice, with a spiritual de-sire in his mind to injure no one, but only to have the right triumph, then he will undoubt-edly attract to himself loving, friendly spirits, who, will do all that is possible to aid him in his work, and if conditions and opportunities on the material side are afforded such intelli-gences, through and by which they may return and reach their friend, and also come in con-tact with, in external ways, there is no doubt in our mind but that these spirits will be able to assist, in some measure, the mortal friend whom they love. whom they love.

Q.-[By C. H. K.] The following editorial ap-peared in the "Better Way," April 13th: "Though ancient spirits may know more on a certain subject than modern ones do. yet they do not furnish us with that practical knowledge needed for our present individual unfoldment, their earth experience having been of a different order than what exists to-day, and may be com-pared to old-fashioned people of earth-life in that respect-meaning well enough, but not practical or "up to the times" as it were; not of the latest present-of the elernal now." Have not the an-cient spirits davanced as well as modern ones 9 and are they not." up to the times" or up to us in earth-life 9 Is that editorial consistent with spiritual teachings 8 A.-There is much said and thought and dis-

Q.--[By A. C. Barnes, Dorsey, Neb.] Are guardian spirits for each individual appointed by authority of other spirits, or are they self-appointed?

A.—We replied to a question very similar to this not long since, but we will touch briefly upon it to-day. Guardian spirits are not always appointed, although they may be, because there may be wise and exalted intelligences who, from their great height in the spiritual world, can perceive how a life on earth may be affected judiciously and be made to accomplish much good work by being brought under the protection and guardianship of certain spirits qualified to guide them in that direction, and therefore such guardians may be appointed by those bands of intelligent spirits who under-stand what is best for the mortal. Such indi-viduals on earth, however, will also be still--at times--under the guidance of their own sym-pathetic friends or relatives, or those whom we may call kindred of the soul, who will be at-tracted to them through the law of affection and the affection may can kindred of the soun, who will be a tracted to them through the law of affection and tenderness. Other individuals of earth may not have their guardians appointed by any special band of spirits; but those intelli-gences who come to them from the other side spiritual leachings? A.—There is much said and thought and dis-cussed among Spiritualists at the present day concerning the return to earth of so-called an-cient spirits: Ancient spirits are those who lived upon the earth in days long past, and may be separated into two classes, as may those of the modern day, One class of those

#### Sarah C. Charlton.

I whisper in the ears of mortals that "I live." I know that out at the Highlands I am not for gotten.

Oh! how glad I have been to receive a mes sage from my loved ones; many times it did cheer me so much to read a few words concerning spirit-return; and to-day I know some one will be waiting patiently to hear from me. Eighty-four years, the gentleman said, he stayed in the physical, and the same term was rounded out to me.

but to me. Dear, darling daughter, far away in Texas, I know you could not be present at what was called "the funeral." We like not to use that expression, but it is the ond employed by man-kind. Before leaving the old form they brought me from the other side the most lovely flow-ers. Oh! the beauties of spirit-life I cannot portray to you; but these flowers, as the dear angel hands brought them to me, were very real. Before the spirit took its flight, some-times they, thought perhaps I was not just right, but I knew all, and I understood of spirits coming around me more clearly, if possible, coming around me more clearly, if possible, I wish to thank the loved ones for all they

I wish to thank the loved ones for all they did for me, all that willing hands could do, but the Angel of Life came and beckoned me on up higher. Oh! the beauties, I say again, of spirit-life! Not one in the flesh would wish to linger here if we could even give you a faint idea of it. Everything is as natural as in mor-tal life, only more perfect. I was not afrid to make the change, because there were so many around me, and they came so near I could feel their touches. Why should we fear? What is there to dread, dear friends, in making the change? It is only like moving out of an old tenement into a new one. Little do you mor-tals realize how near we come to you. You may try to, but you will fail; it is impossible for you to realize our coming. At times you may sense our presence, as I did those that had gone before.

.

#### Josiah Laue.

I hardly feel that I have as much power as the gentleman who has just spoken. I should judge he was a strong-willed person in mortal life. In attempting to speak from the plat-form, we often feel a little of the old weakness form, we often feel a little of the old weakness coming over us, so spirits have told me who have done so. I have never made the attempt before, but I find the guides standing by me, and they are of great assistance to me to-day. While you in the mortal are subjected to aches and pains and ills, we escape all that. I had my share while dwelling in the flesh, and never have, I had any desire to return to earth to stay. Oh! how delightful it is, as we come in contact with one and another! Many of these loving friends we never knew in the mortal. contact with one and another! Many of these loving friends we never knew in the mortal, yet as they approach us they know us from the visits they have paid us while dwelling in the flesh. How grand it is to know that this is a life of activity, not one drone in the hive, and that all are glad to do their work. How grand, again, to see the children so happy together. And we form acquaintances in spirit-life? Why not, if you do so here? Companionship is of the spirit, not the body. There is no decep-tion in spirit-life; in the mortal, we are often basely deceived. We look upon the spirit as you look upon the face, therefore we are not mistaken in our judgment of others. Ohl how many times have I said, while dwell-ing on earth, if I was sure of gaining heaven I

On how many times have i said, while dwell-ing on earth, if I was sure of gaining heaven I should have no trouble in regard to the future. Now, I find, after leaving that old form, how true it is that the present builds the future, therefore it behoves you all to try to live the best life you know how; if you go according to the dictation of the spirit you will come out all relations.

right. Oh 1 how strange it seemed to me on entering spirit-life to find it so much like mortal life, only what is perfect here is imperfect there. I have often conversed with people in earth-life in regard to the future, but I never got any knowledge beyond my own. Now I un-derstand more and more every daysthan I pos-sibly could have learned here in the mortal. Mary sends greatings also to the neople in St may sense our presence, as I did those that had gone before. My dear, dear children, I send love and greeting to you today, and, as I said before, thanks to you, dear boys and the grandchil-thanks to you, dear boys and the grandchil-dren, who wore all so kind in trying to hold me here. So many times were kind words spoken of grandma. But they called me continually up higher. I am happy in my spirit-home, yet through the laws of attraction am I drawn to your homes, dear children, today. [To the Chairman:] How kind it is of you to put my words upon

here. Uncle James sends greetings to his children, also all wish to be remembered, so you see we have quite a number of messages to deliver to the loved ones. I am pretty well satisfied, Mr. Chairman, that this will reach Lowell, where I have some friends, also Worcester, and surrounding towns. Sarah, my dear sister, dwells in your good city; as I said, I have looked upon her face in your meetings, and disappointment has come to her because I failed to speak. I woulk like to be remembered to Mary and Osgood.' I am very grateful for the time allotted me, Mr. Chairman. My name is Zachariah Ash-worth.

worth.

#### Willie Camp.

Willie Camp. [To the Chairman:] I am here, but I want to speak. What's the good of coming, if you aint going to say anything. I lived a long way from here, in Erie, Pa. Oht the lovely flowers. I see them now. As I am looking at them, I seem to be coming up larger. I was small when I went away. 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. They tell me I have been an in-habitant of spirit-life more than thirty years, as near as we can count your time-perhaps as near as we can count your time-perhaps thirty-five or forty, I shall not attempt to be

thirty-nve or forty, I shall not attempt to be exact. I am glad, dear father, that you are satisfied it was your Willie who came to you not many months ago; also did you feel then that it was. How grand are the different phases of medium-ship. We cannot use them all, but we use what we feel will be beneficial to spirits and to mor-tals. As has been often said, if there is any dictation, it must be from the spirit-side. I well remember of being given a spirit-teach-er; but as for the earth-life. I have very little remembrance of it. All children are provided with a spirit-teacher, and the spiritual educa-tion is perfect, which is not the case in mortal. life. Oh how beautiful to feel that there are angels everywhere. We ask them to come to you, mortals, often. Willie Camp.

#### Oliver La Forrest Goss.

[To the Chairman:] The gentleman said, just as soon as that boy got grown up, and had done talking; I might speak. I came here once be-fore, a long time ago, and can't I come again, if I did, if the gentleman said so? [Yes, sir.] Grandpa was here, and I did n't talk much.

### AUGUS'T 8, 1889.

time.

#### ) BANNER OF LIGHT.



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 have proved to the speaks of the second second

PSYCHOMETRY.

ELEGANTLY furnished room, <sup>84</sup>2 Bosworth street, Room & 6. Boston, Chaldean, Arable and Egyptian Astrology, Nativilies, <u>825</u> 60; written 6 Hororay Questions and 1 Hour's Consultation, <u>82</u>; written 3 Questions and 1 Hour's Consulta-tion Orally for <u>81</u>. According to the strictest rules of the Ancient Sciences only. Hours from 9 to 6. If Jy6

H. L. WILLIAMS, Proprietor, Santa Barbara, California.

All these communications hear marks of genuine-ness. God bless the medium, Mrs. Smith. DR. FANNIE C. DENTER MILLER. Bellows Falls, Vt., July 4th, 1889.

#### CHARLES EDMANDS.

CHARLES EDMANDS. The communication published April 27th, 1889, in the Message Department, from CHARLES EDMANDS, and characteristic of him when in the walks of life, was acquainted with him since 1864, and knew more of him as regarded Spiritualism than his own chil-dren, for I conveyed to him and his worthy wife sev-erator of the communications he speaks of that came to him from their daughter, Katie H. On several oc-casions I had conversations with the two, father and worther Edmands, on spirit-return and communication. Wile, as he states, he was not an outspoken believer, always believed he endorsed it. With endorse his messago. Some of them claim this message, that the people of the world might be made to believe spirits did return and communicate; build for their present attitude. What a pity that made to believe stills of the solver some some some some print a few years at furthest, and these same individ-uate the position on the other side of life to see the folly of their present attitude. What a pity that mean women will be so prejudiced against their own best interest. All true believers who were ac-sume stime endorsed it. Determined, Ill., June 10th, 1899. ANDS PERRY.

#### AMOS PERRY.

ANOS PERRY. 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 noble-men. He sought for the truth, and when found de-fended it. While sick, and recovering from a severe bronchial affection, due to preaching, the most of the time without pay, he was yisited by his daughter who had passed on, and he being a true father listened to her message. Her return demonstrated the fact of immortality. He progressed, and he then found he could not preach a vicarious atonement and be 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 hand, and that by and through the 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 tilings than these." Then it was that the Orthodox called him a heretic, a freethinker; the Materialist, a visionist; the Scientist, a foo; the doctors, a quack. In answer to the Ortho-dox he had the spirit as well as the word of his Bible at his tongue's end; in answer to the Materialist he presented the personal evidence which had so power-fully appealed to him; to the doctors ho gave lessons in materia medica not dreamed of in their formulas. He passed on full of years (above ninety), leaving has never really died. ADDIBON. has never really died. Lowell, Mass.

EMMA JENNESS. The communication from EMMA JENNESS, given through Mrs. B. F. Smith, and appearing in advance in THE BANNER of Juno 15th, was recognized by many of her friends and relatives with much pleasure—more particularly, perhaps, as sho seemed to speak for her mother, who had crossed the river but a few days pre-viously, and who had for years been an upright and consistent Spiritualist, and passed on through much suffering, with the full assurance of a happy reduinon, not only with 'her daughter, who preceded her to the spirit-world by only a few months, but with other dear relatives and Irlends. The references in the commu-nication to the various members of the family, as well as to incidents connected with that family, were all cor-rect. Haverhill, Mass., June 23d, 1869.

Haverhill, Mass., June 23d, 1889.

#### OSCAR H. ALLEN.

OBCAR H. ALLEN. I fully recognize the message published in the BAN-NER OF LIGHT of June 15th, 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 acknowi-edgment of the same. SILAS T. ALLEN. Newton Highlands, Mass., July 8th, 1889.

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 195 4th street, Milwaukee, Wis. 5w\* Jy20

## ASTONISHING OFFER.

SEND three 2-cext stamps, lock of halr, age, sex, one lead. Ing symptom, and your disease will be diagnosed free by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa. Jy13 IJw\*

The Only **R U PT U R E** BEMEDY that will cure Dr. PIEROE'S unno Electric Truss In the world. Scaled Pamphlets 4c. M. E. T. Co., 704 Sacramento St., San Francisco, Cal. D8

### FRED A. HEATH,

BY A RELIABLE CLAIRVOYANT AND MAGNETIC HEALER SEND four 2-ct. stamps, lock of hair, name, age and sex, we will diagnose your case press by independent spirit-writing. Address DR. J. S. LOUCKS, Worcester, Mass. My11 13w\*

THE BLIND MEDIUM, will give Readings by Letter, giving future business prospects and other items of in-torest. Enclose gl.00, lock of hair and stamp. Address Detroit, Mich. 26w\* Ap6

A LIBERAL OFFER,

### SEALED LETTERS.

ELEANOR MARTIN now makes specialty of business g5.00. Full Spiritual Messago, g2.00. 73 Lane Avenue Columbus, Ohio. Register all letters. 4w\* Jy27

The Writing Planchette.

Science working the mysterious perform-mances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or men-tally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing 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 usil, postage free.

PLANOISETTE, with contagraph which, octars, occurs, sciency, packed in a box, and sont by mail, postars free. NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES. - Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES can-not be sent through the mails, but must be forwarded by express colly, at the purchaser's expense. For sale by COLBY & RICH.

## STELLAR SCIENCE.

I will give a test of it to any person who will send me the place and date of their birth (giving sex) and 25 cents,

L the place and date of their birth (glving sex) and 25 cents, money or stamps. I will write Biographical and Predictive Letters (from the above data). Also advice upon any matter, in answer to questions, in accordance with my understanding of the sci-ence, for a fee of \$1; Consultation fee \$1; at office, 206 Trè-mont street. Nativities written at prices proportionate to the detail de-manded. Address OLAVER AMES GOULD, hox 164, Bos-ton, Mass.

### **GARLAND'S** Vegetable Cough Drops.

THE greatest known remedy for all Threat and Lung Complaints. For Catarrh, Asthma, otc., etc., it has no equal. It is warranted to cure Cougis, Colds, Whooping Gougb, Soro Threat, Hearseness, Influenza, Bronchitts, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other injurious ingredient; and is there-fore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; rand nas BLOOD PURIFIER is TRULY UNRIVALLED. Abox, taken accord-ing to directions, is *varianted* in all cases to give satisfac-tion, or the money will be refunded by the proprietor, Dk. M. H. GARLAND, 499 Broadway, Chelsed, Hass. Price, por box (one-fourth pound), 25 cents, postago free. For sale by COLDY & RICH.



SEND two 2-ct, stamps, lock of hair, name in full, ago and Sex, and I will give you a OLAIRYOYANT DIAGNOSIS OF YOUR AILMENTS. Address J. C. BATDORF, M. D., Princi-pal, Magnetio Institute, Grand Rapids, Mich. Im\* Au3

### For Sale at Onset.

THREE FURNISHED HOUSES; prices from \$1200 to \$3000; latter finely finished and well furnished; terms asy. For further particulars, address Box 147, Onset, Mass. Jyri 3w

Jyn 3w THE Distinguished Analytical Physician and Noted Magnetic Healer, DR. DUMONT C. DAKE, of New York City Fame, "The Healer of the Acc" (as he is called by scores of his restored patients), can be consulted at Onset, Mnas., during the season-thus affording the slek and infirm in this section of the country a rare oppor-tunity of consulting this noted healer, who can locate your disease without tasking a question, and cure you speedily. If curable. (Reduced rates-one-half his usual price for diag-nosis and treatment.) Call or send for his 15-page Circular Pree. 12w Magnetic Magnetic DR E. B. PHYSENI L counds paperog Magnet

J. G. MORTON, Magnetic Physician, 61 Ever Aus 2w\* Aus

## NEW MUSIC.

### BY C. P. LONGLEY.

"ONLY A THIN VEIL BETWEEN US." Song and Cho-rus. 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

ents. "HOME OF MY BEAUTIFUL DREAMS." Song and Chorus. Words by Miss M. T. Shelhamer; Music by C. P.

Chorus. Words by Miss M. T. Shelhamer; 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. Long-ley. Price 25 cents. "GOD, HOME AND NATIVE LAND." A National Tem-perance Ode. Words by Mary L. Sherman. Music by C. Payson Longley. Price 5 cents.

1	Beautiful Home of the Soul 25	cents.
)	Come in thy Beauty, Angel of Light	
1	I am Going to my Home25	"
3	In Heaven We'll Know Our Own	44
	Love's Golden Chain	
1	Our Beautiful Home Over There	
8	The City Just Over the Hill	**
	The Golden Gates are Left Ajar	"
1	Two Little Shoes and a Ringlet of Hair	**
	We'll All Meet Again in the Morning Land	**
2	Our Beautiful Home Above25	**
-	We're Coming, Sister Mary	
-	Gathering Flowers in Heaven	**
2	Who Sings My Child to Sleep?	**
	Oh! Come, for my Poor Heart is Breaking	**
	Once it was Only Soft Blue Eyes	**
- 1	The above songs are in Sheet Music. Single	copies
	25 cents; 6 conies for \$1.00.	
	We'll All Meet Again in the Morning Land (with	
	portrait of Annie Lord Chamberlain)	cents
	For sale by COLBY & RICH.	eow

#### PRICES REDUCED.

### WORKS OF KERSEY GRAVES.

THE WORLD'S SIXTEEN CRUCIFIED SA-VIORS; or, Christianity Before Christ, Containing Now, Startling, and Extraordinary Revelations in Roligious His-tory, which disclose the Oriental Origin of all the Doctrines, Principles, Precopts, and Miracles of the Christian New Tes-tamont, and furnish a Key for Unlocking many of its Sacred Mystories, besides the History of Sitteen Oriental Crucified Gods. By KERSEY GRAVES. Printed on flue white paper, large 12mo, pp. 330, with por-trait of author, \$1.50, postage 16 ccuts. (Former price §2.00.)

THE BIBLE OF BIBLES; or, Twenty-Seven "Divine Revelations": Containing a Description of Twenty-Seven Bibles, and an Exposition of Two Thousand Biblical Errors in Science, History, Morals, Beligion, and General Events; also a Delineation of the Characters of the Principal Personages of the Christian Bible, and an Exami-nation of their Doctrines. By KERSEY GRAVES, author of "The World's Sixteen Crucified Saviers," and "The Biogra-phy of Satan." Cloth, large 12mo, pp. 440. Price \$1.75, postage 10 cents. (Former price \$2.00.)

SIXTEEN SAVIORS OR NONE; or, The Explosion of a Great Theological Gun. in Enswor to John T. Ferry's "Bixteen Saviers or One"; an examination of its inteen authorities, and an exposition of its two hundred and twenty-four errors. By KERSEY GRAVES. Cloth, 3 conts, neps, 30 conts. (Former price \$1.00.) For sale by COLBY & RIOH.

## 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 Done leading sympton, and by return mail you will receive a complete diagnosis of your case. Address DR. W. F. LAY, Box 443, Leadville, Col. Jy6

### Music Agents Wanted.

G ENTLEMEN and Ladies to canvass for C. P. LONG-LEV'S Songs and Music, in book form and 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 fine lithographic title page. Address C. P. LONGLEY, Sydney street, Dor-chester District, Boston, Mass. 3mt Myll

Mrs. Webb, A STROLOGIST and Life-Reader, from New York, until Aug. 10th Onset Bay, Mass.

 MRS. JENNIE CHOSE,

 BUSINESS, Teshund Medical Medium. Six questions answered by mail 50 cents and stamp. Whole Life-Reading SLOO. Magnetic Remedies prepared by spirit-direction. Address West Garland, Me. Au3

#### The Psychograph, OR

### DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numer ons investigations, and has, proven satisfactory as a means of developing mediumship. Many who were not aware of heir mediumistic gift have, after a few sittings, been able o receive astonishing communications from their departed riends.

their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends. Capt. D. B. Edwards, Orient, N. Y., writes: "I had com-munications (by the Psychograph) from many friends. They have been highly satisfactory, and proved to me that Spirit-ualism is indeed true, and the communications have given by heart the greatest confort in the severe loss I have had of son, daughter and their mother." Dr. Eugene Crowell, whose writings have made his name familian to those interested in psychical matters, wrote to the inventor of the Psychograph as follows: "I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity." Glies B. Stebblins writes: "Soon after this new and curious instrument for getting spirit messages was made known, I obtained one. Having no first trial the disk wung to and fro, and the second time was done still more readily." Price 310, securely packed in box and sont by mall posi-paid. Full directions. "NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.-- Under existing postal arrangements be-tween the United States and Canada, PLANCHETTES can-not be sent through the mails, but must be forwarded by express only, at the purchaser's expense. For sale by OLLBY & R101.

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. THE VOICE OF A PEDDLE delineates the individuality of Matter and Mind, fraternal Charity and Love. THE VOICE OF SUFERETITION takes the creeds at their word, and proves by numeroup passages from the Bible that the God of Moses has been defeated by Satan, from the Gar-den of Eden to Mount Calvary! THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause. Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted paper, bound in beveled boards. Price 81.00, postage 10 cents.

Tor sale by COLDY & RICH. CATARRH, Diphtheria, and all Throat Dis-eases, curable by the use of **DR. J. E. BRIGGS'6 THROAT REIMEDY**. Mr. Androw Jackson Davis writes: "Dr. Briggs's Throat Remedy for the Throat and Catarrhal Affections, including Diphtherta, I know to be equal to the claims in the advertisement." Price, So cents per bottle, postage 15 cent For sale by COLBY & RIUH.

#### NEW GOSPEL OF HEALTH.

BY EMMA HARDINGE BRITTEN. Comprehensive and clear directions for forming and con-ducting-circles of investigation are here presented by an able, experienced and reliable author. This little book also contains a Catalogue of Books pub-lished and for saie by COLBY & RICH. Bent free on application to COLBY & RICH. This work treats on the following subjects: Chap. 1. Exist-ence and General Character of God. 2. God as a Spirit. 3. The Delific Location and Mode of Working. 4. The Nature of God. 5. The Delific Greatness and Gelory. 6. Moral Evil and Paratices of Christian Bible Tested. 12. Religions Tosted by their Fruits. 15. The Fthies and Beligion of Na-Brintanks. 11. The Orbitalian Bible Tested. 12. Religions Tosted by their Fruits. 15. The Fthies and Beligions. 17. The Delific Location and Religion. 18. The Future Life standards. 11. The Orbitalian Bible Tested. 12. Religions Future. 14. Life Under the Oil Religions. 15. Life Under a Spiritual Religion. 16. Death Under the Oid Beligions. 17. Death Under a Spiritual Religion. 16. Dioth, Brad a Universal Religion. 17. Mosphy and a Universal Religion. 18. The Spiritual Religion. 19. The Spiritual Religion. 19. Mosphy and a Universal Religion. 19. Mosphy and a Universal Religion. 10. The Mark Treats The Religion. 10. State by COLBY & RICH.

CONTAINING Soven sections on Vital Magnetism and Ullustrated manipulations, by DR. STONE. For sale st this office. Frice \$1.25; cloth-bound copies, \$2.50, THE BIBLE IN THE BALANCE. A Text-auce with History, Chronology, Science, Literature and it-self. By J. G. FIBH. An able work, so arranged in its several departments and index as to form a most perfect, desirable and useful hand-book for the investigator; and its material, drawn from the highest living and past historical and scientific authorities, is most reliable. Cloth, pp, \$12, illustrated, \$1.50, postage 10 cents. For sale by COLBY & RICH.

THE USE OF SPIRITUALISM. By S. C. HALL, F. S. A., Editor, during forty-two years, of the Art Journal, London, Eng., and author of "Reirospect of a Long Life." Being a Letter addressed to Clergymen and others, containing a reply to the oft-repeated question; "What is the Use of Spiritualized ?" "From England, Cloth. Price 75 cents, postage free. For sale by COLBY & RIOH.

No. 1 HOW IS THE SPIRITUAL FORCE OF THE WORLD KEPT ALIVE? No. 2 A SPIRIT OF CRITICISM (by Phoenix). No. 3 A SPIRIT OF APPRECIATION. No. 4 THE COMING CRISIS: WHEN, HOW AND WHAT IS IT TO BE? No. 5 THE INVENTOR'S HOME IN SPIRIT-LIFE: HAY ing special reference to the laft John Effesson. 18 IT TO BE?
18 IT TO BE?
18 IT TO BE?
19 IT TO BE?
10 IT E "ANNYERSARY OF SPIRITUALISM "A MISNOMER.
10 IT E "ANNYERSARY OF SPIRITUALISM "A MISNOMER.
10 IT BOD OR INTUITION: WHICH DISCERNS
10 BOD OR INTUITION: WHICH DISCERNS
10 IT HEOLOGY. WITCHCIAFT AND SCIENCE: One and the Name Thing.
10 IT HEOLOGY. WITCHCIAFT AND SCIENCE: One and the Name Thing.
11 WHO ARE THE REVILERS OF RELIGION?
10 IT HEOLOGY. WITCHCIAFT AND SCIENCE: One and the Name Thing.
10 IT HEOLOGY. WITCHCIAFT AND SCIENCE: One and the Name Thing.
10 IT HEOLOGY. WITCHCIAFT AND SCIENCE: One and the Name Thing.
11 WHO ARE THE REVILERS OF RELIGION?
12 IT TO HE SURTUAL CONFLICT: Has it Come, or is the Pending?
13 IT THE BURNAND."
14 IF COL'S ERRAND."
15 IS IN AND AND KLAHOMA; or, The Wisdom of Man and the Cruelty of God.
18 IF HE FUTURE CHURCH OF GOD ON EARTH.
19 IS.
19 IN MY FITHER'S HOUSE ARE MANY MANSON.
10 IS IN S."
10 IS IN S."
11 IS IN S."
12 IN MY FATHER'S HOUSE ARE MANY MANSON.
13 IN S."
14 IN SCHART AND SCIENCE."
15 IN S."
16 IS IN S."
17 IN MY FATHER'S HOUSE ARE MANY MANSON.
18 IN S."
19 IN S."
19 IN MY FATHER'S HOUSE ARE MANY MANSON.
19 IN MY FATHER'S HOUSE ARE MANY MANSON.
19 IN S."
19 IN S."
19 IN MY FATHER'S HOUSE ARE MANY MANSON.
19 IN S."
10 IN S."
10 IN S."
10 IN S."
11 IN SANSON AND ONE AND INTERSANY MANSON.
12 IN S."
13 IN S."
14 IN SANSON AND INTERSANY MANSON.
14 IN SANSON.
14 IN SANSON.
14 IN SANSON.
15 IN SANSON.
16 IN SANSON.
17 IN MY FATHER'S HOUSE AND INTERSA

Price 5 cents each.

Single copies of any numbers of Volumes I. and II. will also be supplied at 5 cents each.

Also The Weekly Discourse, containing fifty-two numbers n each volume, handsomely bound in Half Roan, Gold

TWELFTH EDITION. THE VOICES.

BY WARREN SUMNER BARLOW. THE VOICE OF NATURE represents God in the light of Reason and Philosophy-in His unchangeable and giorious

Joards. Price 81.00, postage 10 cents. The Porsons purchasing a copy of "THE VOICES" will receive, free, a copy of Mr. Harlow's pamphlet entitled "ORTHODOX HASH, WITH CHANGE OF DIET," if they

SENT FREE.

RULES

TO BE OBSERVED WHEN FORMING

SPIRITUAL CIRCLES.

BY EMMA HARDINGE BRITTEN.

For sale by COLBY & RICH.

#### LIGHT. BANNER OF

## 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.)

Bunday ovening, July 21st, a scance was hold in the Sunday evening, July 21st, a scance was hold in the Temple by Mrs. G. W. Kates and Mrs. Carrie R. S. Twing, mediums — Mr. G. W. Kates presiding. Mrs. Kates improvised a song upon the subject "Nature," after which, under the control of "Fleetfoot," the In-dian, she passed through the audience giving tests of spirit-presence, nearly all of which were recognized. Mrs. Carrie E. S. Twing then made a few remarks, after which Mrs. Eva Cassell played a short prelude on the plano, during which "Ikabod" entranced. Mrs. Twing and called the people to the rostrum, giv-ing each one many convincing tests in his peculiar dialect. After this exercise Mrs. Ida P. A. Whitlock sang a song by request. There were about two hundred por

song by request. There were about two hundred por-sons present, who were much pleased with their oven-

song hy request. Increase was well attended. Monday's Conference was well attended. Tuesday, Mrs. M. T. Shelhamer-Longley lectured in the auditorium. Her control, Father Plarpont, 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. At the Conference Meeting held at the Temple, July 24th, Dr. D. J. Stansbury, of San Francisco, de-scribed his experience with a new instrument called the Spirit Telephone, ä rubber tube with a funnel-shaped receiver at each end; one end is placed within the cabinet, while the sitter holds the other over the ear. While so placed, of Portland. Me., reported an municating.

ear. While so placed, volces 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 received 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 themselves. When he sat with Dr. Stansbury these letters were given through the telegraph, and he also received a message with her name. Mrs. K. R. Stilles was controlled by Spirit E. S. Wheeler in trance and spoke at some length. Oscar A. Edgerly, of Newburyport, gave a number of tests under control of his guides. Dr. Stansbury gave some messages from spirits through the occut telegraph. The Conference Meeting presided over by L. L. Whitlock on Thursdby evening, July 25th, at the Temple was one of great interest. Mrs. Josephine Haslam, of Brooklyn, N. Y., sang a solo, after which Mrs. Carrie E. S. Twing, under the control of " Kasbod," gave some tests to individuals present. A song by little Miss Allee Cummings followed, after which Miss Magie Gaule, of Baltimore, sang a song, followed by a number of tests of a very interesting character. A song by Miss Alice Sinclalr came next, after which

by little Miss Alce Cummings followed, after which Miss Maggie Gaule, of Baltimore, sang a song, fol-lowed by a number of tests of a very interesting char-acter. A song by Miss Alce Sinclair came next, after which Dr. D. J. Stansbury was invited to exhibit the working of the occult telegraph. The instrument used upon tils occasion was one of those ordinarily used by tele-graph operators, and was the property of Mr. L. L. Whitlock, who exerted himself to make this experi-ment one 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 meeting. It had been thoroughly examined by two telegraphic operators, and by a num-ber of others, who were convinced that there were no wires or batteries connection whatever. The two regular operators were placed on the platform near the table upon which was the instrument. One of these was Mir. Gidney, the operator of the Western Union at Buzzard's Bay, and the other a lady, Mrs. Sims, of Helena, Mont. These persons were endre strangers to Dr. Stansbury, and unbelievers in spiritu-alistic phenomena. Dr. Stansbury sat down at the table, and placed the tigs of his fingers upon the box, when the instrument hegan toclick, and after a little deiay, caused by the unimiliarity of the telegraphic operators with the spirit operators on 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 gen-tleman present; the relationship that of a father was also given, also a mother, and the name Susan. The name of Gardner was also given, at which Dr. Stans-bury said tab he was toti clairaudiently that it was the name by which the gentleman's mother always called him. This the gentleman confirmed, adding that no one in Onset could know that fact. A song was then executed skillfully by Mrs. Ida P. A. Whitock, who accompanied herrsit on the plano. Dr. Stansbury proceeded to ar

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. While Mrs. Eva Cassell played a plano 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 ap-plause that he returned and sang again and again in answer to repeated calls. Mrs. Cassell, by request, played the "Mocking Bird." At the end Dr. Stansbury announced that all was done, and the slates were delivered to their owners. Bird." At the end Dr. stansoury announced that an was done, and the slates were delivered to their owners. The pair of slates screwed together, being opened, were found to contain the names of several spirits recognized, and a small picture of a sunflower in one corner-a symbol of a spirit who had previously prom-ised to do this. The scaled slates contained a mes-sage signed "Charles H. Foster," in relation to Mrs. H. V. Ross, promising her a new development in slate-writing and test-mediumship. The large slate being opened, was found to contain a portrait, in oil, of Theodore Parker, with his signa-ture, and about ninety names of persons-all of which names were recognized. 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 scats, At the close of the afternoon session a unanimous vote of thanks was tendered to the gentleman for his masterly efforts. masterly efforts. The steamer Island Home made two trips to and The steamer Island Home made two trips to and from New Bedford, carrying excursionists both ways. The day being rather damp and cloudy interfered somewhat with the pleasure of out-door enjoyment. On last 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. Parmenter, of Lowell, is here at one of the Association cottages.

**BAN** Longley, under the influence of her guide, Father Pier-wech, innde a brief address in the usual felicitous man-ier of this apirit, who has become well known to the renders of the line weak of Liour through his minis-trations in its Circle-Room. During his remarks the spirit referred plecasmity to a remarkable manifesti-tion of spirit power which Luther Colby ind received that morning through the mediumship of Dr. Stans-bury-said manifestation being the production of a por-trate of John Pierpont in oil upon a slate. Mr. Colby-who was present at the entertainment mentioned—ox-nihied the slato bearing the portrait in oil, which won the admiration and sincere interest of all who ex-amined it. Mrs. Rita Roberts, of New York City, the medium whom Mr. Henry J. Newton has had placed under severo test conditions is now at Omset, and on the evening of Sunday, July 28th, hold a scance at the cot-tage of Mrs. Eugenle Besto, on South Boulevard. Mrs. Beste kindly offered her cabinet for the purpose of the scance. About twenty-five persons were pres-ent. Before that had been described in the New York papers in relation to the scances with Mrs. Roberts. Such manifestations could only occur father presence of a thoroughly organized driel of persons who attended regularity and occupied the same places at each scance. On an occasion of this kind, com-posed almost entirely of a promiseuous company of strangers, such manifestations wend here in a fannel wrapper. The cabinet was also examined to see that nothing white was present therein. After the medium, under superintendence of a committee of ladies, and after ascertaining that every-thing white was removed, the clothing of her in a fannel wrapper. The cabinet was also examined to committee of forms were manifested to friends dur-ments the spirit "Eunloc," or control of Mrs. Weils, we also, and Faher Delaunay, the controlling spirit of the cabinet of forms were manifested to friends dur-minated. A number of forms were manifested to friends dur-ing bareater.

and are confined to the seekers after instruction and intelligence. Mr. and Mrs. J. J. Whitney are suddenly called away to San Francisco. We regret this hasty de-parture, as Mrs. Whitney's mediumship is exceedingly line, 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.

#### Lake Pleasant, Mass.

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

The sixteenth annual session was duly opened this The sixteenth annual session was duly opened this morning. The exercises at the auditorium were pre-ceded by the rendering of a choice programme by the Worcester Cadet Band. This latter organization is here for a seven weeks' stay, giving two concerts daily. The morning was fine, and a large audience gathered, the regular campers numbering several hundred, and the surrounding hill-towns being well represented. The morning session was opened by President Joseph Beals, who extended a cordial wel-come to all present. This was followed with singing by a male quartette of ... There is a beautiful city just over the way." Mr. J. J. Morse, of England, was then introduced, who offered an invocation and then gave an address upon: "The Trend of the Times." The address was a logical and able effort, eloquently delivered, and re-ceived the best attention from those present. The speaker considered that the tendency of religious ideas to-day is toward the intellectual rather than toward the enthusastic. The time is past for the "Thus saith the Lord," and all investigations should be conducted in a selection by the quartette Mrs. N. J. Wil-lis, of Cambridge, was introduced, who offered an in-vocation. The quartette sung "When shall we meet again?" Mrs. Wills then gave an address upon "Spiritualism and its Work," which was well re-ceived. Mrs. A. L. Pennell, of Boston, was announced, and gave platform tests. The exercises were preceded with concerts by the Worcester Cadet Band. The opening as a whole is regarded as a success, and matters are looking auspi-clously. NOTES. morning. The exercises at the auditorium were pre-

#### NOTES.

NOTES. The speakers next Sunday are Mrs. Amanda M. Spence and Mrs. Barah A. Byrnes. Mr. John White and daughters, of Buffalo, N. Y., are at their "White Buffalo" cottage on Lyman street. F. B. Woodbury, of Roxbury, is here for a few days. Dr. W. H. Vosburg, of Troy, N. Y., will be at Ex-celsior Cottage, on the Highlands, during August. Mr: and Mrs. Fred. M. Chase, of Merrimacport, have taken rooms at "The Esther," the fine cottage of Mr. Bacon overlooking the lake. Mrs. C. E. Smith has returned to her summer home on First Avenue.

Association, Dr. E. A. Hmith, presided with his usual grace. Many short speeches wore made appropriate to the occasion, and fine music was rendered. At the close of the speeches Mrs. Lillle responded in fitting torns, and entertained the large company with a rela-tion of some of her experiences, which was interesting and helpful to those who were so fortunate as to be present. Thursday, 26th. The day was especially fine, and the Park never looked more inviting. The Conference held in the forenon was said to be an interesting and profitable one. At 2 r. M. Mrs. Lillle gave her closing address, choosing as her theme, "Life's Work." If was a fitting close of a series of which as a devoted in-strument in the hands of a higher power she may well be proud. She departed on the evening train for west-ern New York. Judge A. H. Dailey and wife and J. Clegg Wright arrived in the afternoon and received a cordial wel-ome.

be proud. She departed on the overhing train for Web-Fri New York. Judge A. H. Daily and wife and J. Clegg Wright arrived in the atternoon and received a cordial wel-come. Pridary, 26th.<sup>1</sup> At the morning Conforence Mr. Wright gave 'bone of his inimitable talks of about a half-hour's length. There is a magic connected with Mr. Wright's speaking that holds one as in a charm. Nothing so wonderful as the marvelous gift of speech! In the afternoon Judge Dailey gave an address, choosing for a text the works: "The stone which this builders refused is become the head-stone of the cor-ner." The Judge is a logical, convincing speaker, and has a clear conception of the significance of the ancient records. Ho is practical and suggestive. Saturday, 27th. In the afternoon we had a flae rain, but no ordinary fail will prevent people turning out to hear Mr. Wright. In a profound trance he gave one of his masterful discourses. It was not so much the mountain torrent this time as the meandering stream, which carries one through beautiful meadows and fertile valleys. His address was restful and especially helpful. I omitted in vesterday's proceedings to say that in the evening Mr. Wright gave the first of a series of lectures which he is to favor us with during his stay at the Park. T was on "Mediumship," and was the foundation for the lectures which are to follow on Spiritualism from a scientific standpoint. In the evening of to-day a concert and entertainment, con-siving of songs, recltations, tableaux, etc., were given to a good house. Sunday, 28th. The day was fine, but too breezy to hold the meetings in the grove. The hail was taxed to its utmost capacity in the afternoon to hold the people, and great numbers remained outside. The steamer *Reindeer* brought a large number from the city of Burlington in the afternoon Judge Dailey gave an address on "I mmortality," dwelling to some extent on the character of heaven and hell. His dis-course was packed with practical, helpful thought

### Lookout Mountain.

To the Editor of the Banner of Light: As I pen these lines the strains of a grand old hymn come from the Pavilion, where later on dear Father Watson is to hold the interest of his audience with experiences gleaned along the path of an earnest and progressive life. It does my soul good to clasp the hand of this spiritual man, and listen to the benevo-lent voice, so far-reaching in its tender love for hu-manity. May his mortal years reach into the far

Mrs. Thomas, of Atlanta, G.a., is an excellent medium, and a charming little lady. She is meeting with success here.
Mrs. A. C. Hawkes, of Louisville, Ky., is a fine a slate-writing medium. She gave à public scance last is Saturday evening in the Pavillon, and writing was speedily and satisfactorily produced under conditions where fraud could find no lodgment. This lady did a not come here to court business; sile has kindly given sittings to investigators in the absence of Mrs. Anna i Cissna, who has been detained at home by filness, but who will be with us by the first of August.
Mrs. Clanney, of St. Elmo, Tenn., and Mrs. Kibby, to of Cincinnati, O., are doing a good work among investigators. They are trance and test mediums.
Dr. Jacob fleard, of Nashville, Tenn., has been located at the Natural Bridge Hotel the past two weeks, and has excited great interest by his wonderful healing power. He is a man of colossal stature and herculean strength. By simply tapping a patient on the afflicted part a heavy electric shock is feit, and the surface shortly becomes black and blue or bruised in appearance, although the Doctor's finger has but lightly touched in treating the suffacer. Ho is a plain, unducated man, endowed with a priceless gift.
Mrs. Dunklee, of Boston, Mass., and Mrs. Ruffin, of Cincinnati, O., have let us to visit other camps. Mrs. Ruffin has become a Lookouter by Investing in this Association. We have become attached to these kindly ladies.
Dr. George A. Fuller has spoken several times when able to leave his many duties for a brief spell.
Our Friday evening dances are very enjoyable, and the many lovely young ladies here are beings dolightful to contemplate when arrayed in delicate robes of dainty fashion. Taking it all in all, this is a happy learnee there.

<page-header><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>

few weeks. We find stopping with Mrs. Loomis Mrs. Julia Ives and Mrs. Lucy Ives, Meriden, Conn. Mrs. Harrison and daughter, New' Haven, are here. In Mrs. Denison's cottage are now Mrs. O. D. Hunt and Mrs. Dr. Nagle, Winsted, Conn. Mrs. Holmes, of Middletown, Conn., is in Mrs. Rogers's cottage in the grove. In the evening the whole camp, nearly, gave Mr. Clarke at the farmhouse a surprise; the two large rooms were filled for a circle, and we had a good time. July 26th was a lovely day. Mr. and Mrs. Ridpath called, and with them came to us and others many of the loved ones "past and gone." We are glad to meet them, and hope to have inany more happy greetings. In the evening we had a good time at Mrs. Maxon Clarke's. July 27th. A rainy day. Mr. and Mrs. Louis Dan-lels and daughter, of New London, have arrived at their cottage to stay. Mrs. Daniels has been quite poorly, but we hope she will long be spared to us. Miss Marletta Huribut is stopping with them. We held a circle at Mrs. Mary Webster's tent on Broadway in the evening. It was a very interesting one to all-Mr. Calender giving readings on the gene-alogy of parties present. The 28th was a quiet day, and not very pleasant. Mars. N. H. Forge.

few weeks. We find stopping with Mrs. Loomis Mrs. Julia Ives

#### Parkland, Pa.

To the Editor of the Banner of Light : I assure you that the camp at Parkland is moving

the sunlight- but his family does not occupy until the first of August. Mrs. Marcy, after occupying and entertaining visitors, has let her cottage to Mr. Goodrich Dayton, of Hart-ford. Her visitors were Miss Eva Bradford, Miss Ina Curtiss and Mrs. Alfred Curtiss, Norwich, Conn. ; Mrs. May E. Underwood, Taftville, Conn. Messrs. Gillette and Coleman are visiting the camp again, and Mr. H. Stearns and wife, with their mother, Mrs. Thornton, leave camp to-day for New Britain, Conn. May we have many happy returns of like pleas-ant hours as we have enjoyed in their society the past few weeks.

#### Woodland Beach Park Camp-Meeting, Ashtabula Harbor, Ohio.

The eight days' Spiritualist Camp-Meeting, held at

on and still at work, and we have more people sojourning here for the summer months than before. As our meetings are kept up much longer than others, there is no rush of people, but visitors are constantly coming and going. It is necessary, above all things, that Spiritualists realize the fact that their strength lies in unity of action and feeling. We ought, above all others, to agree to disagree on some minor points, and to work for the good of all. Then we shall thrive and grow, and our spirit friends on the other side will coöperate with us. before. and our spirit friends on the other side will cooperate with us. Parkland is growing. Many new cottages are being built this season, and we have a fine list of speakers. A good attendance is manifested on Sunday, when the weather is fair. This is to be the great summer resort for Spiritual-ists and others. We do need a good hotel, and we hope some one with plenty of means will come forward and build one on the Parkland side, large enough to accommodate four hundred or five hundred guests. It could easily be filled with summer boarders, and I think the stockholders would donate the ground ne-cessary for a site to any one who would undertake it. S.

Additional to the above, we are in receipt or use following: Most of the Western States are well represented now, as newcomers arrive on every train. Our singers have arrived, and the music of their sweet voices re-sounds throughout the camp in the early evening, as we gather at the cottages and tents. Will C. Hodge, one of the most able and practical speakers in the ranks of Spiritualism, has arrived, fresh from the lec-ture field. The grounds never looked better than they do now; everything clean and neat. As they put up more cottages, the number of those who will spend the summer months here will largely increase. The location is excellent, and the grounds exceedingly attractive, with their thick growth of tall trees, while on hig ground is had a fine and lovely view of the broad Mississippi valley and the cities of Clinton, Lyons and Fulton. The scenery in all directions is magnificent. T. Our Eastern friends should take a trip to this lovely camping-ground, and listen to Western eloquence and logic. A. B. S.

Mrs. L. H. Parmenter, of Lowell, is here at one of the Association cottages. We neglected to mention that at the Conference meeting on Wednesday, Mr. Louis F. Jones, spirit artist, executed a portrait in crayon on the piatform. The picture was recognized by Mrs. Kimbali, of Ha-verhili, as a portrait of her aunt. Mr. Henry J. Newton and Mrs. Newton, Mrs. Etta Roberts—the medium with whom they have had sit-tings for the wire cage test—also Mr. J. W. Roberts and Mr. Hathbun, of Mt. Vernon, N. Y., are here for a short time.

Short time. Mr. Luther Colby, the veteran editor of THE BAN-NER, is here for a few days, and seems to be having a

NER. Is here for a few days, and seems to be having a good time generally. The Eddy family, Mary, William and Horatio, are giving scances daily in the Pavilion. Mrs. Eugenie Beste is giving scances 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 scances, viz.: the ma-terialization and dematerialization of a spirit-form with the medium sitting outside the cabinet; also the dematerialization of two forms at one time out-side the cabinet. Mr. Albro, the manager of her scances, thinks the spirit-band may yet be able to present materialized forms without the aid of a Cabinet.

of Mr. Bacon overlooking the lake. Mrs. C. E. Smith has returned to her summer home on First Avenue. Mr. Samuel Thompson, of New York, is one of the new mediums here. His scances are well attended, and the manifestations are said to be very satisfac-tory. His rooms are at No. 4 Lyman street. The editor of THE BANNER should make us a visit this season. He would receive a cordial welcome. A new water service is being introduced, which is a great improvement over that of former years. Mr. William R. Tice and wife have arrived. They came with carriage, via the "overland route." Mr. Tice is much improved in health. President and Mrs. Beals are here for their six-teenth season. Mrs. Annie E. Cunningham, of Boston, is at her cottage on Montague street. Her rooms have been newly painted and very much beautified. Frank Crozier, our arlist, from Readsboro', Vt., has arrived and opened his photograph rooms on the park.

hark. Mrs. Wright has sold her cottage on Owasso street to partles from New York. An excursion party from Bennington, Vt., will be

An excursion party from bernington, v., where of here Aug. 7. Dr. and Mrs. Hamilton, of Springfield, are here. The register is rapidly filling up. Parties are com-ing in from other meetings. All are welcome. Mrs. A. L. Pennell, medium, of Boston, is here for the first time. Mrs. Pennell is located at the Clarke cottage on Park Square. Mrs. Abbie N. Burnham, of Boston, is here for the season. This lady's mediumistic work is guite exten-sive.

season. This lady's mediumistic work is quite exten-sive. Miss Lilla H. Shaw, of Boston, is at Miss Greeley's cottage on Montague street. The dancing parties at the Pavilion are well pat-ronized. Several special parties are to be held. Among the comers on Saturday evening were Dr. Henry Slade, Mrs. Stoddard-Gray Snider and son De Witt Hough, of New York, John F. Whitney and Mrs. Whitney, of St. Augustine, Fla., and Oscar H. Edgerly, of Newburyport. Jennic R. Warren, of San Francisco, is at Mrs. Fitz-patrick's on Broadway. Hon. John F. Arnold, of North Adams, is here for the summer. Mr. Arnold is a veteran in the ranks, and a friend of mediums. J. M. Foster, of Boston, is at his old quarters. No attempt will be made at reporting the lectures this year. A partial report is of little worth, and space will not admit the addresses in full.

will not admit the addresses in full. Circles are of nightly occurrence, and reports say they are well attended. The speakers are to be entertained at Headquarters. The much mooted fence question will probably re-main "in statu quo" the present year. A matter upon which all are agreed: Lake Pleasant is one of the most healthy localities in the world.

127 The Remonstrance against any future restrict ive medical legislation is at headquarters for signa tures. There will be a large list of names.

Lake Pleasant, Mass., July 28th, 1889.

F. B. Woodbury's favor from Lake Pleasant will appear next week.—ED.]

dainty fashion. Taking it all in all, fins is a happy camp-meeting. Dr. B. F. Lawrence, of New York City, will arrive here during August with his illustrated lectures on Spiritualism. Mr. and Mrs. John Hoskins, of London, Eng., are two of the most genial and intelligent people one would wish to meet. They are located in one of the cottages

would wish to meet. They are located in one of the cottages. Mr. T. H. Arnold, of the Chattanooga *Daily Times*, is a frequent visitor here, and gives interesting and friendly reports of our meetings. He is a talented journalist and a cultured gentleman. And now I must pause, with good wishes for all co-workers. GEORGIA DAVENPORT FULLER. July 23d, 1889.

#### Cassadaga Lake, Lily Dale, N. Y. to the Editor of the Banner of Light:

The Tenth Annual Camp Meeting of the Cassadaga Lake Free Association of Spiritualists opened July 26th, 1889.

The number of people on the grounds is at least ten per cent. larger than at any previous opening, and the wave of spiritual thought that has already set in promises an exceptionally profitable assembly.

wave of spintual thought that has already set in promises an exceptionally profitable assembly. The camp new covers an area of forty acres, and there are already one hundred and eight cottages on the grounds. Sixteen new ones have been built since the close of last year's camp. They are mostly well-built, commodious, and of artistic architecture, and are handsomely furnished ino pains have been epared in laying out and ornamenting the grounds with flow-ers and shrubs in great variety. The amphitheatre is capable of scating eight hun-dred people, and the rostrum is really a "thing of beauty" and promises to be "a joy forever." The new library building contains a large lecture room, and a library and reading-room, well filled with progressive literature. It has also several private stomas. The news-stand is a new building, and is kept by our vonerable Brother Gilbert Furple. There are no other news-agents allowed to soil on the grounds. Mr. Purple has the exclusive right, and keeps for sale a large supply of Spiritualistic and other newspapers, and in the ner future we hope to have a school and college that will do credit to the cause of Truth and Progress. The' Hotel Grand" has been freshly papered and

Woodland Beach Park Camp-Meet-ing, Ashtabula Harbor, Ohio. The eight days' Spiritualist Camp-Meeting, held at this place from July 7th to the 14th, helusive (Mr. and Mrs. Moses Hull, of Chicago, oficiating), was a spir-titual success. Though the audiences were small through the week, there was a good attendance on both Sundays, and, as a whole, the gatherings fully evinced that the people in this immediate vicinity are not deserters of the Cause, though they have not held meetings of late. — About six years have passed since Mr. Hull's three days' session was held in this locality. During the intervening time there has been a goodly number con-verted to Spiritualism, and a large and intellectual congregation if anxiously waiting for a little more of the natural and practical truth while was forcibly and eloquently illustrated by Mr. and Mrs. Hull. Mrs. L. Pet Anderson-Boveo, of Chicago, came to the Park Tuesday evening, and held sittings daily until Monday, when she left for New Jersey. I had a sitting with her, which was interesting and instruct-ive to me, and will long be remembered. Dr. Wilcox, a clairvoyant medium, of Ashtabula, described many spirits through the meetings with sat-isfactory results. — Mis Hall, a sister-in-law of Mr. Hulbert, favored the audience with excellent selections in the musical line. This Park is a very desirable place for public gath-erings, and Mr. Rice is fast bringing it to perfection with proper means and mangement. — Mr. J. Frank Baxter will deliver an address at the Beach, Aug. 6th, and Wiss Jennie B. Hagan will speak Aug. Th and 8th. Their lecturing will serve to en-lighten the people, and weaken the conservative cle-ment of Ashtabula Harbor. — Monday, July 15th, Rov. S. S. Bartlett, of Chardon, an Orthodox, who attempted to reply to Col. Ingersoll, and held a five-days' discussion with J. Clegg Wright in Philadelphil, dobated with Mr. Hull on the follow-ing: Resolved: That the spiritual marvels, or the works spoken of in the

### Rindge, N. H.

To the Editor of the Banner of Light: There were three public meetings the week ending July 27th. Mrs. S. B. Craddock and Frank T. Ripley delivered eloquent lectures and gave tests to

Ripley delivered eloquent lectures and gave tests to satisfied and domonstrative audiences. Meetings were held Sunday, July 28th. At 11 A.M. Mrs. S. B. Craddock delivered a fine lecture on the question, "Is God the Creator of all Things?" with which the people were well pleased. At 2:30 F.M. Mr. Frank T. Ripley, of Boston, gave a lecture on "Who and Where is God?" which was radical and eloquent. Mr. R.'s tests were very fine—a great many given to entire strangers. He is truly a remarkable test medium.

est medium. Aug. 4th is the closing Sunday, on which day Mr. lipley, under control of his guide, will deliver his cel-brated lecture on: "The Spirit-World and Its Inhab-

Mrs. S. B. Craddock will also delineate and give

Mrs. S. B. Craddock will also delineate and give tests. Mr. Ripley will give platform tests. This beautiful place, with its lake, its fine audito-rlum and its mineral springs-of which invalids only have to partake to experience benefit-deserves to be remembered by camp-goers. Grand plue trees, ber-ries in plenty and beautiful pond-lilles in profusion are among its natural attractions. The lake, which is plentiful pond-lilles in profusion afords a great variety of picturesque views; in the distance, old Monadnock, peering through clouds and mists like some weird sentinet, keeps watch over the lovely country spread out at its feet. One of the features of this meeting is the fine cor-net-playing on the lake by Mr. Kennedy, Winthrop, Mass. Take the cars-for Rindge Camp-Ground-for East Jafrey, N. H., at Fitchburg R. R. defot. Meetings are to be held Thursday, Saturday and Sunday.

An Uriginal and Sizuling Book by a new Author. CONTENTS. Herfronzo. Death. The Glen. The Meadow. Grapes. Katrina. Holeno. Beauty. Do they Marry in Heaven ? Hest. Back to Earth. The Lake. Heleno's Villa. Helene's Story. The Unit. My First Wife. An Aged Man. Growth. Aristotle. The Temple. The Exhortation. Returning to Helene. A School in Heaven. A Bridial Tour. The House Not Made with Hands. Voncelora Reveals Himself. Atoms. Temple. The Value. Spiritual Germs. Jupiter. The Ship. The Complex Man. The Fulsing Heart. How a Scribu is Made to Write. Cloth, 12mo, pp. 234; price \$1.00. For sale by COLHY & RICH.

Bener, hinds und spünic and unity yei de and of a gener next week.—ED.]
 Diff. Commedicies, and de affette architecture, and a genere next week.—ED.]
 Diff. Commedicies, and de affette architecture, and and commence affette architecture, and a linear synthesis of the add of a genere next week.—ED.]
 Diff. Commedicies, and de affette architecture, and a linear synthesis of the add of a genere next week.—ED.]
 Diff. Commedicies, and de affette architecture, and a linear synthesis of the add of a genere next week.—ED.]
 Diff. Commedicies, and de affette architecture, and a linear synthesis of the add of a genere next week.—ED.]
 Diff. Commedicies, and de affette architecture, and a linear synthesis of the add of a genere next week.—ED.]
 Diff. Commedicies, and de affette architecture, and a linear synthesis of the add of a genere next week.—ED.]
 Diff. Commedicies, and de affette architecture, and a linear synthesis of the add of a genere next week.—ED.]
 Diff. Commedicies, and de affette architecture, and a linear synthesis of the add of a genere next week.—ED.]
 Diff. Commedicies, and de affette architecture, and a linear synthesis of the add of a genere next week.—ED.]
 Diff. Commedicies, and de affette architecture, and a linear synthesis of the add of a genere next week.—ED.]
 Diff. Commedicies, and comments and mext are among its natural attractions.
 Diff. Commedicies, and de affette architecture, and a linear synthesis of the add of a genere and the diff.
 Diff. Commedicies, and de affette architecture, and a linear synthesis of the add of a genere and add of a genext and add of a genere and add of a genere and add of a gene

ANDBEAUT CUTIOURA REMEDIES CURE SKIN AND BLOOD DISEASES **3**7 FROM PINPLES TO SOROFULA

NO PEN CAN DO JUSTICE TO THE ESTEEM IN N which the OUTIOURA REMEDIES are held by the thou-sands upon thousands whose lives have been made happy by the cure of agonizing, humiliating, itching, scaly and pimply diseases of the skin, scalp, and blood, with loss of hair.

DUTIOURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, propared from It, externally, and CUTICURA RESOLVENT, the new Blood Purifier, inter-nally, are a positive cure for every form of skin and blood disease, from pimples to scrofula.

Bold everywhere. Price, CUTICURA, 50C.; SOAP, 25C.; RESOLVENT, \$1. Prepared by the POTTER DRUG AND UREMIGAL CORFORATION, BOSTON, Mass. Send for "How to Cure Skin Diseases."

Pimples, blackheads, chapped and olly "CA 

Rhoumatism, Kidney Pains and WESKHUBS OFFOUR ily cured by OUTIOURA ANTI-PAIN PLASTER, the only pain-killing plaster. Mh9 Rhoumatism, Kidney Pains and Weakness speed-

## The Discovered Country.

#### BY ERNST VON HIMHEL. An Original and Startling Book by a new Author.

**Rules and Advice** FOR THOSE DESIRING TO FORM CIRCLES.

Where, through Developed Media, they may Commune with Spirit Friends. Together with a Decination of Principles and Bellef, and Hynns and Songs for Circleand Social Sing-ing. Compiled by JAMES H. YOUNG. Paper, pp. 64; price 20 cents. For sale by COLBY & RICH.