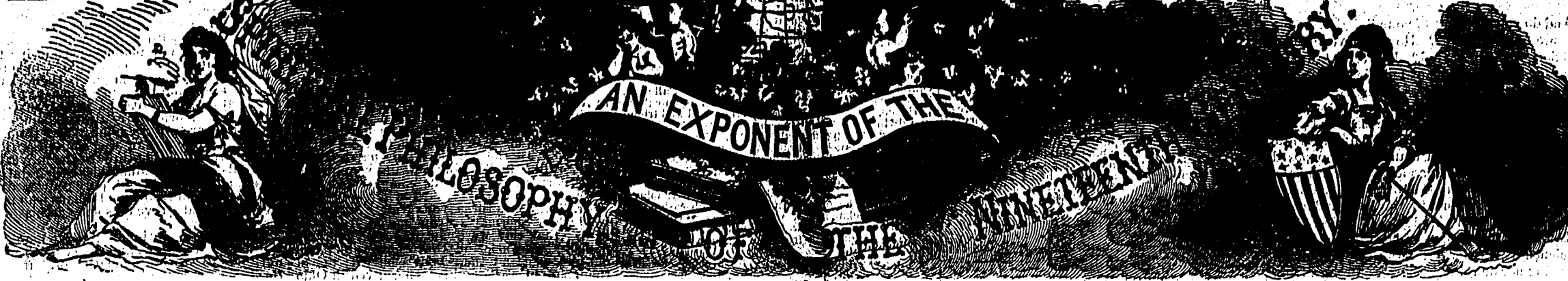


BANNER OF LIGHT.



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TABLE OF CONTENTS.

FIRST PAGE.—The Spiritual Rostrum: The Religion of Man.
SECOND PAGE.—Poetry: Questioning a Spirit. A Frequent Cause of Death. The Camps: Niantic, Ct.; Queen City Park; Burlington, Vt.; Sunapee Lake, N.H.; Parkland, Pa. Banner Correspondence: Letters from Delaware, Maine, California, Massachusetts, and Rhode Island. Mr. Colville in Philadelphia, Pa. Spiritualism at the World's Fair. Obituary Notices, etc.
THIRD PAGE.—Poetry: Original Essay: Certain Remarkable Facts. Summer Thoughts: Good Night; From the Top of Mt. Washington; Capt. Boywood's Dream; Two Literal—By Half. The Reformer: Cassadaga, Its History and Teachings. Found Through a Vision, etc.
FOURTH PAGE.—Concentration of Force. Where Our Storms Come From. The Humble Nazarene. Vacation Notes. Spiritualist Camp-Meetings for 1891. Newby Notes and Pithy Points, etc.
FIFTH PAGE.—Camp and Grove Meetings: Cassadaga (N.Y.) Camp. New Advertisements, etc.
SIXTH PAGE.—Message Department: Questions Answered and Individual Spirit Messages given through the Mediumship of Mrs. M. T. Longley.
SEVENTH PAGE.—Spirit Messages—Continued. Poetry: Golden Rod. August Magazine. Mediums in Boston. Miscellaneous Advertisements.
EIGHTH PAGE.—Onset Day, Mass.; Lake Pleasant, Mass.; Sunapee Lake, N.H.; Verona Park, Me.; Queen City Park, Burlington, Vt., etc.

The Spiritual Rostrum.

THE RELIGION OF MAN.

Delivered at Cassadaga, N. Y., Sunday, Aug. 8th, 1891.

BY HUDSON TUTTLE.

(Reported specially for the Banner of Light.)

COME before you this evening to proclaim a new religion; one that is the antithesis of all others since time began; for all others have been religions of the gods, but this which I present to you is the Religion of Man. Sometime far in the mists of the morning of man's advent on the earth, before his fancy was sufficiently quickened to picture the dream of the Garden of Eden, in the childhood of the race, primitive man, a brawny savage, dwelling in caves or burrowed excavations, was terrorized by the dim light his awakening intellect received from nature. He was a child in reason, and the world appeared to him as a child—a world of wonder. He was thrust in the midst of the enchanted scene, with enemies on every hand. Around him extended dark and interminable forests; the night came terrible in its blackness, and out of it came the savage beasts against whom his club and hand-thrown stone were poor protection. He was crushed by the overwhelming power of the elements. The rush of winds, the blinding flash of the lightning, the bellow of the thunder, what was he in the hands of these giant energies which he could not think of without personifying? You may call the servile imitations which came from the dust in which he prostrated himself devotion and worship; it really was only an expression of abject fear. The forces of nature were invisible, irresponsible, incalculable, dependent on something beyond human foresight, and as children are afraid of the dark these childish people were afraid of the unknown.

It is difficult for us to understand the thoughts of this early man, for we are habituated to judge by the standard of the present, of man after thousands and tens of thousands of years of advancement. Yet I desire to deeply impress the condition of this early time, for it lies at the base of my argument, as being the fountain source from which the great streams of religious thought have flowed.

The people of darkest Africa, although advanced far above the early cave-dwelling man, furnish some vivid illustrations of the depth of the primitive darkness.

ORIGIN OF RELIGIOUS SYSTEMS.

It is out of the ignorance, superstition and absolute horror of fear of the unknown, all religious systems sprang into being. Brahmanism, Buddhism, Fire-worship, Judaism, Christianity and Mohammedism start from a common centre and run almost parallel courses. Every advance in the intellectual powers added to the force of these currents. The mind did not sufficiently awaken to resist, and was content to explain, theorize and add new material to the drift on their surface.

As in a mathematical calculation an error in the data increases at every step, so the mind of the savage evolving into civilization, worked over the data furnished by the preceding and still more savage age without questioning their correctness, and the next generation, with somewhat keener intelligence, resumed their fathers' fancies.

There came a time when we call the dawn of civilization, between which and the beginning of authentic history lie uncounted ages. During that time thought became pictured in hieroglyphics, and the picture-writing gave place to the alphabet. Writing was regarded as mysterious and sacred. Those having ability to write were next to the gods, and inspired. The written page was thought to be alive and able to speak.

Now what happened with all these fugitive writings in that awakening age before history makes certain record? Different races, existing under widely varying conditions, gathered the fragments of their literature, and superstitiously held them of divine origin and sacred. The Hindu made the largest collection in the Vedas; the Persians gathered theirs in the Zend Avesta; the Chinese theirs in the Book of Kings and Confucian writings; the Jews collected the Old Testament; the Christians the New. The books all originated in a similar manner, and record the conditions, the rude brutality and selfishness of those early times, as well as the spiritual longings and

aspirations which began to appear above the darkness of animality and passion. When man attained sufficient enlightenment, and the knowledge of writing became diffused, it lost its mysterious and sacred character; and hence the strange anomaly is explained why all writings to a certain period should be regarded as sacred, while after that even the most perfect compositions are profane.

INFLUENCE OF SACRED BOOKS.

The primitive religious thoughts, ideas and interpretations of the phenomena of nature by the imagination became permanent in the Sacred Books. They became authority, and thus thought solidified into a repressing crust, preventing mental expansion.

In China this has been most disastrous on account of the immobility of the language, and the "sacred writings" furnish not only the forms by which thought must be expressed, but make it difficult or impossible to give any other expression. Education becomes a training of the memory to retain these dead forms, and little more.

THE OLD TESTAMENT

is one of the best examples of the gathering of the literary fragments of a half-civilized people and labelling the collection holy and inspired because no one knows when or by whom it was written; there is not a scholar in the world to-day who even claims to know. The New Testament is another example; all manuscripts written before certain assemblages of leading devotees, after sifting and revising to suit the beliefs of the time, were bound together as the new Bible.

EFFECT OF THE SACRED BOOKS.

We now have the beliefs and fancies of savage and half-civilized man formulated in a book, held sacred, holy, inspired by God himself, and hence absolute and binding authority. The gods, who at first veiled in darkness stood behind the scene, have become united in one, and enthroned as the world's tyrant! Man becomes nothing, God everything. He made man for his selfish pleasure, and man, to appease his wrath or gain his favor, must give himself as a willing slave. In the language of modern times man had no rights God was bound to respect. The bare permission to live was a favor granted an unworthy creature.

THEOLOGY MAKES NO ADVANCE.

I call your attention to this fact, which is self-evident, and requires nothing more than the statement, that while the human mind by inherent growth has taken broader views, and come to a more perfect understanding of the laws and forces of the world, reaching further and further toward absolute causes, in this religious realm it has made no forward movement. The awakened activity of thought has not been exercised in original discovery, or in the introduction of anything new. The claims of the Book, wherein the strivings of ignorance have become fossilized, have completely forbidden discovery, or the introduction of the new.

The book is above the human mind, and the system from God comes perfect and changeless. All the colleges and institutes in the land offer prizes for new ideas, discoveries in the arts and sciences, but the theological schools offer prizes, if at all, to those who follow closest the old ruts of time-worn beliefs. The best thesis or sermon is that which adheres closest to the creed and the Book. To depart from these, to make a discovery as to the nature of God or the truth, instead of a prize gains the badge of a heretic and dishonorable dismissal from the church. All mental activity is bestowed in the examination and explanation of the old ideas. The old straw is threshed over and over, although every grain of wheat has been taken out centuries ago, and a great deal of the straw never had any wheat, but chaff and chaff and fowl seeds of bitter rag-weeds. The ministerial threshers raise clouds of dust, which they call the mystery of godliness, concealing heaping measures of pure grain.

CANNING THE TRUTH.

Theologians would have us believe that there is no truth in the world except that contained in the Bible; that Moses and the prophets and apostles had a patent right to can and seal up all fruit which grew on the tree of life and knowledge, and to supply mankind with this canned fruit to all time. It has been nearly two thousand years since they closed their factory and retired from the preserving business, because enough had been put up for all future demand, and since that time the priests have been employed as retail agents to dispose of the canned article, and in warning every one of the danger of plucking the fresh fruit.

We look around and above us and behold the giant Tree-of-Life, with roots running down to the foundation of the world; with branches swaying in the heavens, loaded with tempting fruit that will slake our thirst for knowledge and appease our spiritual hunger; we put forth our hand to pluck and are greeted with a hoarse rebuke by the theologians: "Nay! nay! To pluck is sin and death. If you hunger we have the same fruit, canned by Moses and the apostles. It has their seal and trade-mark, showing its genuineness, and it is in every way preferable to the fresh fruit. Wait, for you must not open the cans for yourself. We have been appointed by God as can-openers, and you must pay us before you can even taste of the fruit!"

We taste, and protest at the moldy flavor and disagreeable odor. Why should we take these old rusty cans rather than the fresh fruit? Moses may have understood the process, but it has been too long since the canning. We have doubts about his having put up these cans. The packages may have been broken, and we know the old labels have been

torn off and new ones patched on; for instead of bearing the trade-mark of Moses and the prophets, they now have that of Catholicism, Methodism, Calvinism, Episcopalianism and a thousand others; and as Moses or the apostles never heard of these labels, it is impossible that they should have canned a supply for each petty ism and its which should strut the world two thousand years after them. Hence, we believe this canning business, by which eternal truth is bottled and labeled like patent medicine, warranted to cure spiritual sin, is a fraud.

We claim the heritage of the Tree-of-Life and Knowledge, and the right to pluck the fruit fresh from the bending branches. "Those who believe otherwise prefer the old canned figs, which is moldy by this time, fermented with the leaven of superstition, until nearly all its nutrition is gone. Let them have it in peace and enjoy it in ignorance that within their reach hangs the same fruit, fresh with the kiss of the dew and the sun. But let them not seek to force us to eat down to their repeat."

There was a time, not remote, when those who refused their invitation were devoted to the flames, or tortured like obediens. The pillory of public opinion remains, but even that has ceased to disgrace the refractory; public opinion is the other way. Let them sit and enjoy their poor pleasure, while the priests, who have special right to the patent, can open and serve the moldy sauce.

IGNORANCE THE BEGINNING OF RELIGION.

Ignorance, an erroneous understanding of nature and of man's relations to the world, was the beginning of the great religious systems, and as the intellect unfolded, instead of marking out new pathways it was amused with new interpretations of received religious dogmas, which grew apace, and reason itself became a potent means of their extension. It received the data furnished by preceding generations, and evolved by its inexorable logic conclusions which none might gainsay.

GOOD AND EVIL.

Thus the personification of good and evil by the savage, the belief in good and evil gods, was the first step in explanation of the mysterious problem. The next step was to reconcile the existence of these opposing forces. The thoughtful Christian asks to-day, "Why does not God kill the devil?" and the ancients were perplexed by the same question. Man was created by the good Deity, and hence must be perfect. He is not perfect, nor is the world around him in accord with his wants. Into the good world, peopled with good men and women, evil has fallen, and the people have become wicked. How? Only possible by the instigation of the god of evil. He wrought on the good men and women and they sinned and became evil.

The third step is the redemption of these wicked people, who have fallen, by a sacrifice commensurate with the enormity of their guilt. As this is infinite, so must be the sacrifice, and as God is the only infinite being, he only is equal to the atonement. The crucifixion of his son, who is himself, is the third act of this awful drama. Here briefly is the gigantic scheme of Christian salvation: its origin, its necessity, and completion in the death of Jesus Christ. It makes man utterly depraved, a miserable worm of the dust, dependent on the will of God, and so sinful that he ought to be thankful for the least favors.

You will understand that this scheme rests on the existence of the Garden of Eden, the creation of man perfect by a Creator, and his fall.

Thus far in the history of the contest against this system the sectarian leaders have chosen their own grounds, and fought with metaphysical weapons. The tactics of scholasticism have prevailed, the Bible has been a common arsenal for both parties to receive weapons, and words and texts have been hurled mercilessly from rank to rank.

I LEAVE THE OLD LINE.

I propose to leave the old line of entrenchment and make a strait march for the sea—not the Atlantic, but that of knowledge. Go with me, and when we get on the other side of this system and throw a beam of light athwart its shadows we shall find that it has no reality; that it is a series of conclusions resting on chimeras and phantasms.

When instead of six days geology proved that six aeons of ages were not sufficient to account for the rock history of the earth, theologians "reconciled" geology with Genesis by saying that the Bible meant by day just that indefinite, vast period of time, and that they had always taught that doctrine. The Bible said the world was flat and square, and the sun went out at the East over to the West. Galileo proved the contrary, and some centuries after he was tortured into recantation theologians now see no conflict, and think Galileo gave a fine rendering of the true meaning of the Bible. Well, these antagonisms may be reconciled, for they are side issues; but if we prove that an early paradise, from which man fell from a state of perfection, is a dream, then the whole superstructure falls, for its base is gone, and there is no reason or cause for its being. If man did not fall, then he is not lost, and a mediator or savior is not required.

EVOLUTION!

How shall we prove this most important proposition?

By evolution. What is evolution? The growth of a plant from a seed; that is evolution; the growth of the infant to manhood, that is evolution; the advancement of a savage people, as of the ancient Saxon and Briton to civilization, that is evolution; the prog-

ress of the savage to the full splendor of perfect civilization, that is the complete expression of the evolution of man. I need not pause to tell you that this process is the exact reverse of that required by the Christian scheme of salvation. In the latter man is growing worse and worse. He is sinking by the very weight of his accumulated sins, and has no power to redeem himself. In the other he was a brutal savage, dominated by his passions, his intellectual and moral faculties feeble, and by force of inherent growth of these mental powers he has advanced by slow and painful steps to a comprehension of moral duties and responsibilities.

Fallen? When? Six thousand years ago? The rock-crust of the earth was laid down in the order of time. There has been no designing interpolator there; no false copyist to make corrections and insert falsehoods for the sweet sake of his religion, and to assist the cause of God. The alphabet of this volume is engraved on its rocky leaves in characters none may gainsay. Turn back those leaves and we find the rude arrow-head of flint and the burned fragments of human bones with those gigantic animals which roamed over the plains of Europe when a tropical climate prevailed at the base of the Alps, even when those mountains were only a series of hills. He was a companion of the lion, tiger, the mammoth and elephant. What kind of a man was this, who was the ancestor of Adam by hundreds if not thousands of generations? His skull is preserved, thick, heavy, with retreating forehead and massive jaws. The remains of his fangs show that he was a cannibal, this perfect man of the good old times, a ferocious brute able to meet the lion, though armed with only a club, or dispute the possession of his cavern with the cave-bear. Such is the type of the first known race, and it would be impossible for man to fall lower.

Time does not allow of my entering into detail of the discoveries made of fossil man in bone caverns, drift-gravel and rock-strata, and happily this is not required, for there is not a student of the subject to-day who does not grant the remotest antiquity to man, even placing him in comparatively high estate before the great ice age, the duration of which has been computed as being at least one million years. You may be assured that this result was gained by determined resistance, and not admitted until demonstrated by overwhelming evidence. We yet hear the wail of regret for the

GOOD OLD TIMES,

and the lost arts of the days of man's perfection. The colleges still cling to the belief that the most desirable knowledge is of Latin verbs and Greek roots, and the empirical fancies of Aristotle and Plato. It is the time-old cry for the flesh-pots of Egypt! The moan of senility for past youth! When we examine history we find that this state of perfection is a myth. There are no lost arts. There has been a constant progress in every direction, morally, intellectually, physically, spiritually. Man is better fed, better clothed, better housed, longer lived; there is less crime, less suffering, a higher moral tone, more general culture from age to age, until the present stands superior to all past ages. Slavery has vanished. Slavery, sanctioned by the expressed laws of God in the Bible, has vanished before the growing tide of humanity. War has ceased to be the occupation and glory of nations, and will soon be counted among the barbarities of the past. That half of mankind who incurred the especial vengeance of the Creator for having enticed her partner to partake of the forbidden fruit of knowledge, and hence has been crushed by that partner by brutal laws and customs condemning her to slavery—woman, whom to hate and despise was once taught by orthodox theology to be a means of righteousness and mark of a saint, has been emancipated, and recognized the equal of her brother man. The story of the garden and the temptation is a dismal myth, and its only beauty is Eve. If I believed it, I would offer up in every prayer thanks to that mother of the race! Stolid Adam never seemed to be more than half-awakened out of the plastic state in which he was molded; but Eve had a lively curiosity and a desire for knowledge, and was the first martyr in the cause of science. I would glorify Eve, who preferred the hardships of life and death itself to paradise and ignorance. Adam was a type of the whining Sunday-school goody-goody, who only does wrong when tempted, and seeks some one to share the blame and bear the burden, while Eve is the self-reliant spirit of the age, demanding light and knowledge above all things, and willing to sacrifice all things thereto.

The ancients never had an art which is not more perfect to-day; and for the slaves who toil the steam-engine alone in this country is computed to do the work of a billion men. Science was unknown in the old time. Every occurrence was a miracle, and not an effect of law. In fact, in the good old time, people were so engaged in preparing for the next world, attempting to appease the wrath of God and save souls, that they had no time to care for the most urgent needs of this.

NO APOLOGY.

It is usual for those who dissent from these moss-grown beliefs to which mankind have turned for spiritual sustenance, and regarded as sacred and too holy to impeach, to apologize and ask pardon for their doubts, and for expressing them. I make no apology, I ask no pardon; for the truth asks no favor and needs no vindication. In its name I arraign this system of Religion which has enthroned a phantom god over the universe, and made man a slave. I arraign it before the tribunal of the

people of this age, and demand why it should be suffered to exist, and not be blown into the limbo of dead and forgotten things?

You may say that the churches furnish social life, train the young in Sunday-schools, hold up a moral ideal to the community, and, surrounded by a halo of traditions, preserve religious life. Grant all this, and then recall the fact that they rest on a falsehood; that man is inherently depraved, fallen, and redeemed by a scheme of salvation false as the basis on which it rests. Evolution proves the falseness of the fundamental assertion, and all conjecturing, dogmatizing, speculations and beliefs which have grown in such rank exuberance from this source are worthless. Why shall we longer reverence and pay tribute of worship? What has this scheme of salvation done for the world?

Its mission has not been of peace, for truly it has been a flaming sword, and productive of war, slavery and the more terrible serfdom of the spirit. Not the battlefields, where the wreck of armies enriches the plain; not the smoke of burning cities, with rapine and slaughter; not the desolation of happy homes, and the wail of countless orphans, give the whole of this dreadful story. These were occasional, but these doctrines cast the gloom of despair on the people of Europe century after century, and the horrid nightmare was brought to America in the Mayflower. Its lingering presence is manifested in the efforts to enforce Sunday laws, and force God into the Constitution of these United States.

The inherent power of growth of the human mind has carried the race onward, and it has been evolved out of the night of ignorance, fighting the battle single-handed, and meeting the opposition of theology at every step. Christianity set out with the high expectation of reforming the world. It has had nineteen centuries of trial. Has it succeeded? There are four hundred millions of nominal Christians, of whom it is a high estimate that one-tenth are to be saved; there are one thousand millions of Pagans. Millions of money are expended to bring a few savages to the sanctuary, and so far Christianize them that they will dress themselves with a standing collar and stove-pipe hat, while at the very doors of the churches in all Christian lands squalid hunger implores in vain for food, and souls are purchased for a piece of bread!

Millions for missions! The other day one of the steamships engaged in the Congo trade sailed for "Darkest Africa," with an assorted cargo of rum, gin, gunpowder and missionaries! Sixty thousand gallons of rum, seven thousand gallons of gin and twelve missionaries! How many Bibles and tracts went with the missionaries is not stated. If a Congo negro should attempt to understand an Orthodox tract on "Predestination and Original Sin," he would not need the rum to drive him crazy!

WHAT IS RELIGION?

Already have we wasted too much time in clearing away the rubbish of old beliefs. There is more pleasure in constructing than in destroying. I sympathize with those who have bowed at the shrine they now find a mockery of faith, but knowledge is better than blind belief, and no one need remain shelterless.

The new religion, which, as it deals with his whole nature, is material in its inception and reaches forward into the future of spirit, and therefore is Spiritualism at its highest and best, places man in the center of creative force, as the last term of an infinite series. He is the final fruitage of the Tree-of-Life.

When he became physically perfect, evolution changed its course. Through his mind, as the child attains manhood by growth, man advanced from savagery to civilization. The old system made immortality a gift from God, because of the reception of certain beliefs. The new religion claims immortality as a birth-right. We are immortal because it is our heritage. As creation is pervaded and sustained by fixed laws, man's future life, as an extension of this, is controlled in the same manner. Man's immortality is a part of the great scheme of evolution, and its final term in the physical world. We have gained high ground, and the horizon clears of clouds and broadens.

Look at man! In the new light what a sublime position is his! He has started on a journey which will continue in its eternal cycles when the earth shall grow old and stars of heaven be cast in dust on the shores of Time. Eternal progress! which means eternal unfolding in the knowledge of the laws of creation, and acquisition of corresponding power.

As immortal beings with such an exalted destiny, our simple duty is to conform the order of our being to the order of the world. Religion has been expressed by a long face and tears. The saint wore sackcloth which out to the bone; fasted in the desert; flagellated himself or stood on the windy top of a lofty column for years together. The crucifixion of the sinful body was an easy road to heaven. How mistaken! Purity and holiness begin with the body, and physical pain is indicative of physical error. The spirit touches the material world through and by means of the physical body. Hence physical purity is a condition of spiritual growth, and its perfection the rhythmic harmony of all physical and spiritual functions, which is perfect health. No baptismal fount will bestow it. It is acquired by a life of struggle, by which is gained the serene calm of spiritual dictatorship, wherein all untoward desires are under the control of reason. The spirit-life begins with this earth-life. It is not in the future, but to-day, and while to-day lasts our duties and obligations are here, and the more perfectly these are performed

the better are our preparations for the future. Of that future life, which shall rise in spiral steps to the most exalted ideal of knowledge and power, we may not know in completeness until we have breathed its refined atmosphere.

And do you leave out of your Religion of Man the presence of a God? How can you have a religion without a God? I have not denied the existence of God, but I do deny that true morality depends on belief in any certain conception of the Deity. Men have believed in all varieties of gods, or renounced all gods, and yet lived honest, upright, noble lives. While the best men have held diametrically opposed ideas of God, the worst and most fiendish have claimed to understand God perfectly, and have waded in human gore to vindicate and maintain their opinions, and often sealed their faith with terrible forms of martyrdom.

Solence will go her quiet way, of God neither affirming nor denying. She goes forward from facts to the order of facts called laws, on to the organization of matter. Here the mind stands on the threshold of the unknown. Back of all fleeting phenomena, under all, permeating all, is an Omnipotent Energy, into whose mysterious arcana no one has entered. All we can know is through the material creations around us. We trace the process of development called evolution, read its purpose, and conform thereto, which is obedience, respect and worship. We recognize the Energy which lies back of the laws of nature, but make no attempt to fathom the infinite abyss. Explain the nature of God? In all the world there is not one who can explain the growth of a blade of grass! This we know, that this energy, call it Jove or Ormuzd, Allah, Odin, Jehovah or God, requires nothing of man beyond preserving himself true to the requirements of his constitution, which is a state of unalloyed happiness. He asks no prayers, no supplications, no sacrifices, no burnt offerings, no penance, no whining confessions. His altar is the loving heart, his temple the universe. He is not confined in an Ark of the Covenant, borne on poles by sweating priests; he does not hide behind the veil of the temple and show himself only to a few anointed ones; he is not engaged in the predatory warfare of a wandering tribe of Israelites; his plans of creation are not thwarted by a serpent; he is not compelled to sponge the slate with a deluge, or suffer death on the cross to atone for a botched creation; he does not govern by make-shift and miracle, patching and piecing, repenting and destroying. His is the course of continuous evolution without shadow of turning, and man is his spiritual representative and only comparable impersonation.

Allow me to present the propositions which attach themselves to the theory of evolution of man from a larva to his present estate.

He has never fallen, never been lost or estranged from God. There is consequently no necessity for a mediator, and through knowledge man becomes his own savior.

Evil is imperfection only overcome by growth. Immortality is a continued evolution, and the spirit-life is governed by laws as fixed as those of the physical world. There is no authority but Nature, and Reason is her only interpreter.

What will be the result of the acceptance of these propositions in the formation of character?

Nobility of life; highest aspirations for ideal perfection; calm reliance in the presence of universal and omnipotent forces; all-embracing charity and philanthropy; earnest endeavor to actualize the ideal perfect life rendered possible by his organization in this world as the best preparation for the next; the resolution of faith into knowledge; duty into obedience, not from servile fear, but because such is the constitution of things; ceaseless effort for purity and integrity of being, which is harmony with the order of the world; devotion to the right; and for the Religion of Pain which has made wretched the hearts of men, the substitution of the Religion which is of Joy.

Written for the Banner of Light. QUESTIONING A SPIRIT.

There is no shrinking in my heart— Give me the answers which I crave; Ere thou and I forever part, Tell me of life beyond the grave: The mighty future, far, yet near— The track of soul—that world of light, Like dim-discovered hemisphere, All this and more I ask to-night. Dreams which have life, and shapes that rise Like islands in the sea of time, Whence come they? When a mortal dies Can he retrace from clime to clime His airy steps, where footfalls leave No prints on the unechoing shore? Shall widowed hearts, sad eyes that grieve Behold the loved ones never more? Do ships that sail from ports of earth, With cargoes rich of love and tears, Return no more? Does that high birth Disrobe of all this world endears? Does mother, sister, lover, friend Speak no sweet word for ears that wait? But this the final close and end— An unseen flight, an unknown fate? Then death indeed is lord of all, The king is but a common slave; Genius too soars to deeper fall, And hides its glories in the grave. Who, then, would live? Who dare to die And pass to endless nothingness? If on those shores no shadows lie— No pilots steer from thence to this?

Nantico, Ct. JAMES M. ROGERS.

A Frequent Cause of Death.

To the Editor of the Banner of Light: A few days since a lady stopped for the night at one of our hotels. In the evening she was prostrated by a severe rheumatic pain. An M. D. was called, who injected morphine. That transferred the disease to the heart, and she died at one o'clock.

Every now and then I hear of a case of pneumonia which ends in heart disease, the patient generally dying, but sometimes living through it only to be a sufferer for life. If people understood the risk they run in such cases, they would choose to have the pain stopped by drawing out the disease, as is easily done by a skillful magnetic physician.

But here the question arises, How many of our healers are qualified to cure a severe case of pneumonia or enteritis? I think I have become an adept in the treatment of these rheumatic diseases, and would willingly impart my skill to others, so far as I can do so. Of some other diseases I am quite ignorant, and desirous of learning. Why cannot healers have conferences at our camp-meetings for mutual instruction and improvement?

"Whew! how my stomach aches." Take Johnson's Anodyne Liniment in sweetened water.

The Camps.

Nantico, Ct.

To the Editor of the Banner of Light: Saturday, Aug. 16th.—Your correspondent feels thankful that her health has thus far been restored, and to the many friends for their expression of kind words and deeds during and since her illness, as also to Dr. Bullard for affording her place in reporting the doings of our camp.

Mr. George Eager, son of J. D. Eager of New Haven, has just returned from a three and a half years' residence in Germany, where, at the Conservatory of Music, he took the highest honors, the Hülshof Medal, with over nine hundred pupils in piano music as compositions. We were not fortunate in his entertainment, but heard it spoken of with praise.

Friday evening (14th) an entertainment was given in the Pavilion. Miss Lizzie D. Lyman of Williamstown, reader; Miss Catherine Clarke, whistler; Miss Clara Louisa, guitar; Miss Milla Stetson, accompanist. It was pronounced fine.

Recent arrivals are: From Williamstown, Conn., Hattie Borden, Hepsie Borden, E. S. Ripley, Mr. and Mrs. Wm. H. Dorman, Mrs. Fred Woodbury, Mr. and Mrs. E. E. Perkins, Woonsocket, R. I.; E. F. Perkins, Hope Valley, R. I.; Mrs. Mary E. Webster, Mrs. Lucy Quate and three children, Mrs. Fannie Briggs and two children.

Port Chester, Conn., G. J. Bowen. New York City, N. Y., Mrs. E. E. Bowles. Philadelphia, Pa., Miss E. E. Chase. Burlington, Wis., Miss Janette Anderson. New London, Conn., Mrs. A. H. Conklin. Burlington, Conn., Mrs. J. E. Conner, Miss Jennie R. Byrnes, Mr. and Mrs. F. L. Kelley, Mrs. H. A. Russell, Mrs. Henry Gardner. New Britain, Conn., Mrs. James Mason, Mrs. C. C. Beckett, Miss Alice Mason.

Rockville, Conn., Mrs. E. J. Battersey, Mrs. M. Sauscher. Danbury, Conn., Mrs. E. J. Bates and daughter Gertrude. Hartford, Conn., Mr. G. M. Beers.

The militia have arrived at their camp adjoining us. With them come numerous guests to our own camp, and the social hops of the coming week will be enjoyed by many. Mrs. Orrin Horse and Mr. Stetson are among the late arrivals.

Sunday, Aug. 16th.—Mr. S. O. Harrington in the chair. Singing by the choir. Mr. E. W. Emerson read poetry by Felix Adler, entitled "The City of Light." Invocation, in which "the boys in blue," many of whom were interested listeners, were remembered. The control said that as he looked upon the earth-sphere and came in contact with our needs of the hour, he could not help but feel that the theme of his remarks, but he would confine himself to a single one, "Christianity vs. Spiritualism," and proceeded to show that all the thoughts of the past had left their good influence as we progress, and calls for higher spirituality. We loved ones come to answer our needs, and we are by them to discard the creeds and dogmas of the past, to put off the old and to take on the new.

Following the lecture, which was one of the best of the season, Mr. Emerson gave names and descriptions of spirits, among whom were Justin Beckwith, seventy years on the earth-plane, Nantico, Ct.; Capt. Nathan Sawyer, Mystic River, Ct., accompanied by Dr. Seth Smith and George G. G. Emerson, early and late calls for higher spirituality. We loved ones come to answer our needs, and we are by them to discard the creeds and dogmas of the past, to put off the old and to take on the new.

At 2 p. m. a large and attentive audience gathered in the auditorium to listen to the control of Mr. E. W. Emerson, who said when in the earth-life some seventy years ago he was a Connecticut Yankee. He did not believe in reincarnation, but did in rebirthment, and he was even then a member of the Spiritualist Society in Boston, who arrived on Wednesday, attended the fair, and added to the pleasure and interest by very fine music on the piano.

Thursday, Aug. 13th.—The meeting to-day was held in the evening, and was a most successful one. Prof. Maynard gave an interesting account of the method employed in educating the blind; having been blind from birth and educated at an asylum for the blind, he could speak with authority on the subject, and the students were related. In closing he gave "The Mocking Bird," as arranged by himself for the piano. The song of the bird was whistled in a marvelous and delightful manner; the notes were as clear and sweet as the notes of the mocking bird.

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Saturday, Aug. 15th.—Owing to a rainy weather, the meeting was held in the Pavilion. It was a sort of conference—no regular speaker. Short speeches were made by Rev. L. H. Squires, Vice-President Cobb, Dr. Richardson and others; every one seemed to have something to say to their part.

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JANE D. CAURCHILL, Sec'y.

Queen City Park, Burlington, Vt.

To the Editor of the Banner of Light: Aug. 11th.—At the conference, which is always an interesting occasion, many of the mediums and speakers on the ground took part. In the afternoon J. Frank Baxter gave his third and last lecture of the season in the grove. His subject, "The Spirit and its Emancipation, or the Spirit and its Exit into Spirit-Life," was instructively and eloquently treated. Mr. Baxter made the distinction clear between Spirit-Life and Spirit-Life, and depicted the former while withdrawing from the latter upon their entrance into the next sphere. He described the influence of anesthetics upon the soul-forges, and in illustration of that influence, gave a very good example who passed over from the effects of chloroform by mistake, describing the process of dying. The case was recognized by friends who were present before the speaker gave the name of the physician.

After the lecture Mr. Baxter gave a number of twenty-four disembodied spirits, and gave their names and places of residence. As on former occasions the tests have been remarkable and beyond cavil. Upon skeptics the effect of such indubitable tests has been quite a revelation.

During the day the grounds were visited by a large number of excursionists, beside parties coming to remain. In the afternoon Dr. Smith arrived from Lake Park, accompanied by his wife and daughter, and a large hotel and neighboring cottages. There were never as many persons on the grounds on any previous occasion.

In the evening the Pavilion was crowded by spectators to witness the performance of "The Deceitful Skul," under the able management of Charles W. Sullivan, who took the part of Miss Polly Hayden, and outwitted Polly herself. It was a comical sight to study the audience and the manner of "the good old times." The entertainment was a success, as also was the dance that followed.

Aug. 12th.—Conference as usual in the morning. In the afternoon A. E. Thaddeus, lecturer upon the Secret Power of the Mind, gave a most interesting and traced the inception and growth of power in a few strong-willed and intellectual individuals "from the beginning" to the present, and asserted that such persons, especially in the case of the "good old times," are much born as poets and musicians; they are born with a greater amount of spirit than those having qualities leading them to quieter ways. As yet and monks possessing large powers of soul and intellect, and the latter springs from animal magnetism, the former from the inherent spirit.

Europe is on the verge of a tremendous upheaval, the control continued, and it would not be strange if, in the course of a few years, the different countries

became republics, emancipated and governed similar to the States of the Union. He then gave a glowing review of the corruption existing in our political centers, and declared that there must be a development of moral power over the country can truly prosper. The influence also asserted that if spiritualists of gauze and deceitful, and the other acts, their power and usefulness as a movement will be gone, and a new inspiration will succeed.

Mr. Wiggins gave tests after the lecture while in an unusual trance. His increasing power is noticeable. Aug. 12th.—The lecture of Mr. Wiggins to-day was upon "Obsession and Psychic Power." During its course the controlling intelligence (John McCullough, the actor) gave a description of his own psychic experience, both in earth and spirit, and the other acts, and since his transition to a higher sphere as the psychologist of Mr. Wiggins. He explained the law of vibrations, showing that an appropriate harmonic vibration must be used to produce before spirit-control is possible. The vibrations of the medium's brain must be raised and those of the spirit lowered before spirit-control or psychologic influx can take place. In regard to obsession, the influence of the mind must be raised, and the influence of yielding to low influences rests on him who yields to temptations from the sensuous side of his nature.

In the evening a delightful entertainment, consisting of musical and literary selections, took place under the charge of Charles W. Sullivan, among those who took part were Mr. Maxham, Mr. Harris, Mrs. Whitcomb, Miss Robbins (of Toronto), Miss Smith, Miss Phelps and Miss Billings (of Rutland), whose whistling was much enjoyed by the large audience.

Friday, Aug. 14th.—Mr. Whitcomb opened the afternoon exercises with a poem. Subject of lecture: "The World's Greatest Need." Individual research, coupled with a powerful effort to maintain individuality, is the way to wisdom, which is salvation. A thorough knowledge of self and of the subtle forces of nature should be sought. At the close of the lecture several satisfactory psychometric readings were made by Mr. Wiggins.

In the evening a sheet and pillow-case dance afforded unlimited amusement to a great number, including the young people, of whom there is an unusually large contingent this year.

Aug. 14th.—Dr. George A. Fuller occupied the platform and gave a ringing lecture on "The Age of Controversy," in which he reviewed the disintegration going on in evangelical churches. Spiritualists did not longer be theologians. Christianity is taking that out of our hands. He quoted Heber Newton, Dr. Parkhurst, Prof. Sewall and others, showing the tendency of the age. Religious thought tends toward Unitarianism, and that tends toward philosophical skepticism, and in high degree, skepticism is taking that out of our hands. He quoted Heber Newton, Dr. Parkhurst, Prof. Sewall and others, showing the tendency of the age. Religious thought tends toward Unitarianism, and that tends toward philosophical skepticism, and in high degree, skepticism is taking that out of our hands.

In the evening Dr. Henry Slade gave a most interesting lecture on "Haunted Houses, Dreams, Visions and Prophecies," all these topics being illustrated by the speaker's own experiences. He was taking that out of our hands. He quoted Heber Newton, Dr. Parkhurst, Prof. Sewall and others, showing the tendency of the age. Religious thought tends toward Unitarianism, and that tends toward philosophical skepticism, and in high degree, skepticism is taking that out of our hands.

Thus closed the first two weeks at the Park, and the two weeks richly freighted with usefulness and interest.

The halcyon weather, seldom too warm for comfort, beautiful scenery, air of ethereal purity, delightful social intercourse, that would be notable on any other ground, and the excellent management of the event, to their work, have attracted a large and intelligent class of visitors. Never has the Park been so well patronized. While scores are daily turned away from the hotel for want of room, there is no complaint of overcrowding. The cottages and tents in addition will afford ample accommodations for all who come.

Sunapee Lake, N. H.

To the Editor of the Banner of Light:

Tuesday and Wednesday, Aug. 11th and 12th.—The Ladies' Aid Fair was in progress. The Pavilion was handsomely decorated for the occasion. It was a decided success in every particular, and the ladies feel well satisfied with the results of their efforts. New features were added this season, among them a gypsy tent, where information of interest could be had for a trifling sum. It was well patronized, and the gypsy appeared to give perfect satisfaction. The fair closed with a most successful concert, given by the students of the Sunapee School, who arrived on Wednesday, attended the fair, and added to the pleasure and interest by very fine music on the piano.

Thursday, Aug. 13th.—The meeting to-day was held in the evening, and was a most successful one. Prof. Maynard gave an interesting account of the method employed in educating the blind; having been blind from birth and educated at an asylum for the blind, he could speak with authority on the subject, and the students were related. In closing he gave "The Mocking Bird," as arranged by himself for the piano. The song of the bird was whistled in a marvelous and delightful manner; the notes were as clear and sweet as the notes of the mocking bird.

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JANE D. CAURCHILL, Sec'y.

Parkland, Pa.

To the Editor of the Banner of Light:

I am surprised at the mammoth proportions and excellence this camp is assuming. Assuredly it can lay claim to being national. All the essentials are here for the Spiritualists of the nation to utilize. The management has been exceedingly liberal. The length of the season, embracing three months, precludes holding lectures and test meetings only, hence the necessity of a more extended entertainment. It is highly useful. Lectures are held each Sunday, Tuesday and Thursday. There are other meetings of interest. The Lyceum exercises attract much attention. The management makes it pleasant for each and all.

Mrs. Kates and self have much enjoyed an engagement here Aug. 16th, 18th and 20th. Our audiences were large and cordial. The musical service was inspiring, and all went along with such pleasing harmony that we feel to express our sincere appreciation of Parkland, and our gratification to live so near to an enterprise of such hopeful promise.

Philadelphia, Pa. G. W. KATES.

Lake Coon, Mich.

To the Editor of the Banner of Light:

The Spiritualist Association of South-Western Michigan met according to announcement at Lake Coon Aug. 1st and 2d, and were addressed by L. V. Moulton of Grand Rapids Saturday afternoon, and Sunday at 10 A. M. The lecture was very able, and logical throughout. It was listened to with much interest. In the afternoon subjects were given from the audience. Each session was opened and closed with music by well-trained and sweet singer, Mr. B. Cummings of Paw Paw, Mich.

For Over Fifty Years. Mrs. WINGLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Banner Correspondence.

Delaware.

WILMINGTON.—Mr. S. N. Fogg writes: "In the BANNER OF LIGHT of Aug. 6th, 1891, appeared an article written by Mr. Pratt of Centre, Ala., in which he refers to a communication of mine entitled, 'A Problem for Skeptics,' in THE BANNER OF MARCH 7th."

It appears the case he rooted as happening in Alabama, and the one I narrated as happening in Tennessee, are two distinct though similar cases. Mr. Baugh, one of the members of the spiritual circle in Massillon, O., from whom I received all the details of my narrative, is now residing in Wilmington, and vouches for their correctness. Let us compare the two statements:

Mr. Pratt says three young men lagged behind when Sherman's army moved from Alabama; that they were captured by a guerrilla named Gatewood, and that they were taken out and shot and wintered in Ohio, and was very wealthy; thirteen months after the event, an old man appeared at the place with a metallic coffin, and said he had been instructed by a spirit-medium where to find the remains of his son. When found the body was recognized only by the hair, and the father departed for his home without having met Gatewood.

Now for the other case: Mr. Baugh says that Leuk, a blind, light hair and light complexioned man, and his father was not wealthy. He could not have been in Sherman's army, but was with the army of Tennessee. He was a braver young man, and one not likely to be a straggler. He was one of twenty-two men who went out on a foraging expedition and met Gatewood and his band; after a desperate fight they were all massacred and their bodies buried. About six months afterward, (and they were mostly winter months), Mr. Lee, by spirit direction, went to the locality described by the spirit, with a metallic coffin, found a grave and had a body exhumed, which he recognized as that of his son by its natural appearance, it not being much decomposed, as Mr. Baugh attests, for he was the undertaker, and prepared the body for burial.

Before leaving Tennessee Mr. Lee met Gatewood and received from him a ring which Mr. Lee's son wore away with him, and which the medium had told him he would find. Sherman's army marched, Gatewood and his band also left and went to Tennessee, where he continued his guerrilla campaign and remained there after the war was over, and that Mr. Pratt did not know of his whereabouts.

I am glad Mr. Pratt wrote that article, for it corroborates one thing: Several have doubted there being a guerrilla by the name of Gatewood, as they had never heard of him before. That question is now settled beyond controversy. I am glad to learn that the Southern Spiritualists did not approve of Gatewood's reprehensible mode of warfare. It is not singular that two old men, residents of Ohio, should procure metallic coffins, and go one to Alabama and the other to Tennessee, and under the direction of different spirit mediums should search for and find the buried remains of their soldier sons, both of whom met their fate, though far apart, at the hands of the same guerrilla, Gatewood?

Maine.

CASTINE.—S. D. Gray writes: "Last June Mrs. Hattie Bakeman, a former resident of this place, but now of Belfast, was dangerously ill. Several physicians of the old school attended her; finally a consultation was held and her case pronounced by them hopeless. At one time she was supposed to be dying; after lying unconscious several hours she seemed to rally and called for water. She told her friends she had seen her sister and nephew in spirit-life, and they told her if she would have a Spiritualist doctor he would cure her. Up to this time she had steadily opposed having one called. She again relapsed into an unconscious state, and her friends thought she could not live till the doctor arrived; but Dr. B. Colson of Belfast was sent for, who, under the influence of his guide, found his way to the house and into the sick room without directions from any one. After looking at the patient a few moments he said there was one chance in five hundred and he should take it. The medicines he prescribed for her proved to be a decided failure; but the better, in eight days she was able to ride out, and she says she now feels as well as ever! It is the opinion of her friends and nurse that she could not have lived four hours longer without help. Here is a case pronounced hopeless by three of the best 'regular' doctors in the place, but cured by a 'hay doctor,' so called. We want no 'medical law' in Maine!"

California.

SAN FRANCISCO.—Solomon W. Jewett writes: "I desire to file my testimony to the truth of healing by laying on of hands. In my practice I have received instructions from Dr. Benjamin Rush, and many more, on the spirit-side of life. I have made medicine and healing a deep study from my boyhood, and healed the sick and blind while in my teens and since; and generally without any money consideration from my patients, nineteen out of every twenty of whom have not required more than one visit or treatment from me. I am the only person (to my knowledge) who treats the sick and blind with hot water and magnetism alone. I have cured every case—from childhood to old age, male and female—to which I have been called, inside of thirty-five minutes."

Massachusetts.

DEDHAM.—A correspondent writes: "I hope no patron of THE BANNER fails to read and ponder the answers to questions through Mrs. Longley published every week. Those two answers in THE BANNER of Aug. 8th were of special importance. The first—the difficult question of embodiment, about which there is such a conflict of opinions—has never been treated by any one, to my knowledge, in so clear and comprehensive a manner, with so masterly a statement of the reasons for such a conflict of views by different minds. The other question, of the settlement of the great political and social difficulties which confront society at the present time, is treated in a peculiarly judicious and comprehensive manner. They are of inestimable value."

Rhode Island.

PROVIDENCE.—Wm. G. Wood writes: "The Spiritualist Association that has lately held public meetings in Slade Hall is now holding them in the homes of several of its members, and will continue to do so during the warm season, at the close of which it will occupy a new hall, corner Richmond and Broad streets. Mrs. Sarah Humes, at whose home some of the meetings are held, is an excellent test-medium. She has a genuine, as she has many others, unquestionable proof of the nearness of spirit-friends, their ability to communicate, and their cognizance of events attending the lives of their friends on earth."

See to Attend His Own Funeral.—Q. V. and L. O. Broderick, communicating to the London Medium and Daybreak, an account of their father's funeral in April, 1890, say:

Our home was searched for the remains of the beautiful Cemetery at Hyde, Isle of Wight, and father expressed the wish that he should be buried to the grave by his personal friends. Accordingly we walked on either side of our brother, as chief mourners in the funeral procession, we saw the coffin lying on the pavement, without his usual staid, and apparently not taking any notice of us! One of us supposed it to be only an optical illusion. But on his sister's next day saying that she had seen her father walking on the pavement, adding that he had no notice, we both became convinced that we had really seen the actual spirit of our beloved parent, who, knowing that we were both clairvoyant, probably took that means of assuring our senses prior by proving that he could, and therefore would, often visit us!"

If you are bilious take BEECHAM'S PILLS.

Mr. Colville in Philadelphia, Pa.

To the Editor of the Banner of Light:

On Sunday last, Aug. 16th, W. J. Colville lectured to large audiences in Philadelphia at Corinthian Hall, 1824 Arch street. The morning discourse was an astronomical and astrological one in some respects, as the speaker dealt with the genesis, development and observation of planets, considering them as called into existence to afford opportunities for soul expression, and then having served their purpose, to return again into the great electric centre of force whence they proceeded. Worlds are always being born, and worlds are always dying; there is no limit to the ebb and flow of the boundless tide of life, forever pulsating through the universe.

Worlds, like individuals, have their guardian angels, and these bright, pure spirits are the emanated and glorified humans who in ages past toiled and strove on some earth as we are struggling now.

When more attention is given to man's relation to the universe, and we cease to narrow ourselves to the contemplation of but one little star, we shall find our spiritual perception equal to the task of discovering much concerning other worlds than this. It is a beautiful thought that as we love to travel from one country to another, so in future stages of existence we shall roam among the planets, and live on many of them in turn. At no special time in there more than one planet in the system inhabited by beings with bodies organized like those we are now wearing on earth; but on other orbs there are inhabitants whose forms are perfectly adjusted to the condition of their home. Astronomers may declare Jupiter uninhabited because they do not take into account the various conditions under which human life can exist. Astrologers, when wise, never preach fatalism, but, agreeing with occult philosophers in general, they argue the interdependence of worlds on the basis of a universal ether as a medium of communication.

Many novel ideas were introduced into the address, and the audience declared upon leaving the hall that such teachings not only gave people much to think of, but helped them in daily life by directing their thoughts into wider channels than the ordinary, thereby fitting the mind above the commonplace sufficiently to enlarge the horizon of aspiration.

In the evening the lecture was on "The Spiritual Science of the Bible." The speaker commenced an eloquent and exhaustive discourse by referring pointedly to the new school of interpretation in the Episcopal church, which undertakes to widen the meaning of phrases in the ancient creeds, notably such sentences as "I believe in the resurrection of the body." If the New Testament is really the accepted text-book of the Christian church, and the creeds are founded on it, then the progressive clergy have right on their side, for who can read the letters of Paul without discerning that his view of the Christ was a mystic, esoteric or gnostic one? In the very early church it appears that all the baptized or initiated ones regarded themselves as forming together a spiritual circle or fellowship. Jesus was to them the unseen director of head from whom they felt they received answers to their prayers for guidance. As to his Messiahship, they seem to have been uncertain of the exact view they should take of it, and the majority of them let go of its external aspects and laid hold upon the idea of a great invisible, uplifting spiritual power acting upon them and stirring up all good resolves within them. Buddha, meaning the enlightened one, is a title ascribed to several great teachers in the East, though Gautama is universally looked up to as the latest of the oriental saviors. Messiah means deliverer, and is a title applicable to all who accomplish the spiritual deliverance of mankind. Messianic hopes and prophecies are truly fulfilled only when an external state of peace and prosperity results from spiritual awakening.

DELAWARE.

Spiritualism at the World's Fair.

To the Editor of the Banner of Light:

Your suggestions for the representation of Spiritualism at the World's Fair are well received here. All that is wanting is some reliable organization for the purpose. Mr. Hudson Tuttle would be the right man for the head of such an organization, but it seems to me there should also be formed a board of well-known American Spiritualists; books then could be opened to receive contributions, and a weekly or monthly list of contributions published in the Spiritualist papers. The organization could formulate plans and send circulars to all societies or noted workers throughout the world. It should also have power and means to employ the best mediums in all branches of spirit phenomena. Apartments for them should be provided convenient to the Fair, in connection with the exhibition. A well-conducted department of the kind at the World's Fair would place Spiritualism on a firmer basis in the public mind than it can otherwise gain perhaps in another half century.

Visitors would go away with the impression that Spiritualism contains solid truths which they had never dreamed of. The material or physical phenomena alone would compel the scientific world to give it its due in humanity investigation. Materialized forms, in human shape, appearing in drapery of pure texture, and, on proving their reality to the satisfaction of the observer, vanishing again as suddenly as they came; the passage of one block or piece of solid material directly and immediately through another without leaving any discernible mark or indication of the passage on either; and also the collection and transference of actual or earthly fruits and flowers from distant gardens and orchards through closed doors to friends present, and so on, all these and other classes of physical phenomena, so common of late, could be exhibited to educated and appreciative observers from all parts of the world under such conditions and in such frequency as to leave no room for doubt or skepticism.

The coming Fair will afford the friends of Spiritualism a grander opportunity for spreading a knowledge of its truths than has ever before been offered to any other discovery, and it is to be hoped the opportunity will not be neglected.

In the very limited scope of my acquaintance here, I feel confident I could procure contributions, in aid of this project, in short order, amounting to \$50 or \$100, if my friends could be assured that the proposed movement is to be urged to a conclusion worthy the best interests of the Cause.

J. F. CUMMINGS.

P. O. Box 166, Pittsburgh, Pa.

Passed to Spirit-Life.

From North Scituate, Mass., Aug. 14th, 1891, Mr. Elwood B. Litchfield, aged 20 years.

He was a faithful member and officer—always at his post; one Lyceum had sustained a severe loss in his sudden departure. Many others of our number are stricken in this crisis to greater action in the good work in which we are engaged.

Services were held under the direction of the Lyceum at the house of Dr. G. L. Newcomb, at 2 o'clock A. M., on the 16th, and at his home in Norwell at 2 o'clock P. M., on the 17th, and Rev. Joseph Osgood conducted the services.

M. O. MORRIS.

Cor. Sec'y North Scituate Progressive Lyceum.

Aug. 8th, 1891, Mrs. S. Louise Colby. She was a first believer in the truth of Spiritualism, and had been for years one who always looked to the change of death as the doorway to Paradise. She was a true and devoted wife, and a most devoted mother. She was always a great admirer and reader of THE BANNER. Of a sweet disposition, of rare qualities and a noble heart, she was a true and devoted wife, and a most devoted mother. She was always a great admirer and reader of THE BANNER. Of a sweet disposition, of rare qualities and a noble heart, she was a true and devoted wife, and a most devoted mother.

She made all necessary arrangements for her transition, and patiently waited for the summons to "come up higher." Her ardent spirit now speaks to the dear ones left behind in words of joy and peace.

W. L. JACK, M. D.

From Red Pine Grove, N. B., July 28th, Elizabeth M. beloved wife of Joseph Donald, Esq., aged 82 years.

They were among the first to enlist in the cause of Spiritualism, and she passed on peacefully to her spirit home. She was granddaughters of Mr. and Mrs

SPECIAL NOTICE

✶ In quoting from **THE BANNER** care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important issues, but we do not endorse the varied shades of opinion to which correspondents give utterance.

✶ No notice will be taken of any letter or communication which does not come authenticated by the name and address of the writer.

✶ News papers sent to this office containing matter for inspection should be marked by a line drawn around the title of articles.

BOSTON, SATURDAY, AUGUST 29, 1891.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS

Journal of Management Studies, 19(1), 67-80.

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NEW YORK:

(Continued from sixth page.)
reach friends; not heap love in their hearts for their friends on this plane; want to send out big showers of sunshine for the dear ones here.

Mary Sawyer.
One little squaw calls herself Mary Sawyer. She has been gone, it seems to Mary Flower, most seven summer days, giving any word to her people since she went out, because she could not speak. She's got dear friends in Columbus, O. Bring love and greeting, sympathy, and all good things from the spirit to flow out like a stream of light to the people here; bring comfort and consolation to their lives. She wants to get back somewhere in the West where she can give the words direct to her people.

Joseph Strong.
Tall old brave stands here, very tall, straight, not very large frame. Got clear gray eye like the eagle. He brings his greeting to friends. His people do not believe in spirit return, but he says he will tell them he knows. He has friends in Boston. He says for them to study, learn of spirit return. He work on their minds until they get uneasy, and have to hunt it up. He wants the people to know that he comes. John is over there, so is Sarah Ann, and other friends. May Flower gets the name of Joseph Strong. Been gone good while, it seems.

Charlie C. Dudley.
Now I must tell the squaw that bring the lovely flowers, big brave stands here, and warm sunny love from his heart, and sends all over the squaw like a blanket to wrap up her spirit and keep it warm. He not want the cold gloom to settle down on her life, but wishes all the radiance of the spiritual sunshine to flood it with happiness and with peace. This brave say he brings his influence every day, trying to cheer your life and make the shadows flee. He will be with you through the summer time, and is glad your mind turns to the dear old State where so many happy hours have been passed. He would like you to visit the old place, and says he will be with you there; but if it's memories and associations seem too strong, why, he'll not ask it; yet he thinks if you could go, you would get a magnetic strength that would be good for you. He says the dear friends in the spirit-world all bring love. Mother is doing well, and is rejoiced to find herself out of the body. The spirit-world seemed strange to her at first, but she enjoys it more now, the brave says, than she possibly could the heaven of her own ideas which she expected to find. The dear daughter is with her, making her pathway pleasant. He sends love to you and to the squaw not here in the council, and will help you all he can. This brave bows to you, Mr. Chairman, and says he sends his greeting to you and to the boys. He calls himself Charlie C. Dudley.

Good moon, May Flower going. May Flower thank everybody for the band of this council for the flowers.

INDIVIDUAL SPIRIT MESSAGES
TO BE PUBLISHED NEXT WEEK.
June 12.—Jonathan M. Roberts; Capt. Albert Grant; Mrs. C. W. Littlefield; Mary Bowie; Dan Curley; Maggie Moore; Dr. Edwin Webb; Mrs. Julia Driscoll; Caroline Palmer; Charlie Zimber.

GOLDEN-ROD.
When the swift field spider weaves
"Mong the dry, late garnered sheaves,
And the cricket chirps in the night,
Echoes shrill the whole night long,
From the hill
Shorn and still
Plaintive pipes the whip poor-will.
By the brooklet's reedy edge,
By the dusky wayside hedge,
From the fragrant, verdant bold—
Steps my Princess Golden-rod.
All in state
Doth she wait
When the summer growth late.
Moley is her retinue:
Dragon-flies of steely hue,
Mail-clad beetles—warrior bold—
Bronze-brown bees with belts of gold,
Courtiers true,
Come to sue
E'er the sunshine dries the dew.
Butterflies with wings outspread,
Purple, richly bordered,
With heraldic quaint device,
Timid hares and shy field mice,
Here they meet,
At her feet,
In the sultry August heat.
From no well kept garden bed
Doth she lift her yellow head.
Gorgeous-hued is this wild—
Summer's wayward gypsy child.
Her rich sprays
Softly blaze
By the homely weed-grown ways.
In her tawny, tangled hair
Spanish colors doth she wear,
Royal fervid tints and gold,
All the summer's burning gold;
And each time,
Clear and fine,
Glow with exquisite design.
Through my idly-dreaming brain,
Princess of the blooming train,
Oh! how many fancies chase,
Musing on the ardent grace,
Come and go,
To and fro,
Like the ocean's rhythmic flow.
Who can tell in what far place
Grew the founders of this race?
Who can tell—perchance they sprang
Where the silences piped and sang
By the sea.
On those free
Flower-clad plains of Arcady.
If indeed a spirit dwells
In this flower-cup's scented cells,
As in classic days of old,
Famous pagan gods are bold,
Strong and fine,
Sure is thine,
Fiery-sweet as cypress wine.
EVA KATHARINE CLAPP.

August Magazines.

THE INDEPENDENT PULPIT.—"Is Belief Safe?" is the subject of the opening article by J. P. Richardson. Mrs. F. C. Swift contrasts the religious outlook of to-day with that of 1870. In a paper entitled "Agnosticism and Spiritualism," Dr. Lee advocates a union of all shades of liberal opinion to defeat the encroachment of unjust laws. "Something," he says, "must be done. Quarrelling over minor difference of opinion is not that something. If we are the mental kings we boast of being, we must cease to depend on 'something' to make all right; we must make the right. We must see that our public servants are made to know that the people are sovereigns, and their prerogative—a right to an unobstructed pathway to happiness—shall not be interfered with by churchmen or public officers." Waco, Texas: J. D. Shaw.

THE VACCINATION INQUIRY.—The Royal Commission adjourned July 22d for its summer vacation. The colossal work of Mr. Briggs of Leicester, in behalf of the anti-vaccinationists, is eulogistically referred to, as well it may be. He appeared twenty times before the Commission, replied to three thousand and sixty-three questions, and placed before it more than fifty statistical tables, and fifteen elaborate diagrams, holding many in reserve for future use, if need for them arises. At a meeting of a special committee of the 'London Society' a vote was passed thanking Mr. Briggs for his indomitable labors. A few such workers would insure the success of any cause. London, Eng.: E. W. Allen.

THE PHRENOLOGICAL JOURNAL.—A portrait and sketch of, George Jones, the lately deceased proprietor of the New York Times, leads the contents. New York: Fowler & Wells Co.

Ayer's Sarsaparilla contains 'Iodide' of Potassium and Iron, and vegetable blood-purifiers.

Oregon Camp-Meeting.
The Annual Camp Meeting of the Oregon State Spiritual Society will be held at New Era, Clackamas County, Ore., beginning Sept. 4th, 1891, and continuing ten days. Good speakers and mediums will be present. One and one-third fare for all the Southern Pacific Railroad lines in Oregon. Hotel accommodations for those not wishing to camp. All are invited to attend. WILDA BUCKMAN, Sec'y. East Portland, Ore., July 17th, 1891.

YOUR COUGH

Has not yielded to the various remedies you have been taking. It troubles you day and night, breaks your rest and reduces your strength. Now try Ayer's Cherry Pectoral, before the bronchial tubes become enlarged or the delicate tissues of the lungs sustain fatal injury. As an anodyne and expectorant, this preparation has no equal. It soothes the irritated membrane, promotes expectoration, and induces repose. The worst cough

Can Be Cured

by the use of Ayer's Cherry Pectoral. Dr. J. G. Gordon, Carroll Co., Va., writes: "I use Ayer's Cherry Pectoral in my practice, and pronounce it to be unequalled as a remedy for colds and coughs."

"After the gripe—cough. This was my experience—a hacking, dry cough, with an incessant tickling in the throat, keeping me awake nights, and disturbing the household. I tried a great number of 'cough-cures,' but they gave me only temporary relief. At last I concluded to take Ayer's Cherry Pectoral; and before I had used half a bottle, I had my first all-night sleep. I continued to improve, and now consider myself cured."—A. A. Sherman, Coeymans, N. Y.

By Using

Ayer's Cherry Pectoral, many have been saved from fatal illness.

E. D. Estabrooks, Canterbury, N. B., says: "In the winter of 1889 I was a surveyor of lumber in Sacramento, Cal. Being considerably exposed, I took a bad cold accompanied with a terrible cough. I tried several remedies, but they failed to cure me, and it was thought I was going into a decline. On the advice of a friend, I began to use Ayer's Cherry Pectoral, and less than half a bottle completely cured me."

Ayer's Cherry Pectoral

PREPARED BY
Dr. J. C. AYER & CO., Lowell, Mass.
Sold by all Druggists. Price \$1; six bottles, \$5.

DONALD KENNEDY

Of Roxbury, Mass., says

Kennedy's Medical Discovery cures Horrid

Old Sores, Deep-Seated Ulcers of 40 years'

standing, Inward Tumors, and every dis-

ease of the skin, except Thunder Humor,

and Cancer that has taken root. Price

\$1.50. Sold by every Druggist in the U. S.

and Canada.

July 18. May 18.

TO THE

ROCKIES.

THE CHICAGO, ROCK ISLAND & PACIFIC RY

runs through Car vestibule trains from Chicago to

Denver and Colorado Springs. This latter point is but six

miles from the popular pleasure resort, Manitou, that is at

foot of Pike's Peak. A Carriage Drive from Colorado

Springs through the Garden of the Gods to Manitou is most

charming, and to ride in a Railway Car to the top of Pike's

Peak (now completed), is truly wonderful.

SECURE YOUR TICKETS VIA THE

GREAT ROCK ISLAND ROUTE.

E. ST. JOHN, JNO. SEBASTIAN,

Gen'l Manager. G. T. & P. Agt.

July 18. CHICAGO, ILL. 6m

SOUL READING,

Or Psychometrical Delineation of Character.

MRS. A. B. SEVERANCE would respectfully announce

to the public that she will visit her in person, or send her photograph or lock of hair, she will give

an accurate description of their leading traits of character

and peculiarities of disposition; marked changes in past

and future life; physical disease, with prescription therefor;

what business they are best adapted to pursue in order to

be successful; and the mental adaptation of those

intending marriage; and hints to the immoderately mar-

ried. Full delineation, \$2.00, and four 2-cent stamps. Brief

delineation, \$1.00, and four 2-cent stamps.

Address, MRS. A. B. SEVERANCE,

1300 Main Street,

April 4. 6m White Water, Walworth Co., Wis.

COUNTRY BOARD.

A FEW people, who would enjoy the stillness and rest of a

hill farm in New Hampshire during the months of Sep-

tember and October, are invited to correspond with C. M. N.,

Box 90, Peterboro, N. H. 3w Aug. 15.

DEAFNESS & HEAD NOISES CURED

by J. H. HARRIS, 954 Broadway, N. Y. Write for book of proof.

Mar. 2.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one

leading symptom, and your disease will be diagnosed free

by spirit power. DR. A. B. DOBSON, Maquoketa, Iowa.

July 11.

CANCER

and Tumors CURED—no knife

Mediums in Boston.

JAMES R. COOKE,

Developing and Business Medium,

ALSO

Clairvoyant Physician,

No. 24 Worcester Street;

Between Shawmut Avenue and Washington Street.

Sittings daily from 9 A. M. to 5 P. M. Price \$1.00.

Development of Mediumship a Specialty.

SIX PRIVATE SITTINGS FOR \$1.00 IN ADVANCE.

Patients Visited at their Homes by Appointment.

MR. COOKE will visit patrons at their homes, either for

Magnetic Treatment or Development, if in Boston or near

vicinity.

Private Sittings on Sunday by Appointment.

Aug. 8.

J. K. D. Conant,

TRANCE and Business Psychometrist. Sittings daily from

10 A. M. to 4 P. M. Sittings Sunday evenings at 7:30; also

Friday evenings at 7:30. Personal given by letter or by

letter of Business Prospects, and if Clairvoyant Examination

of Disease, state sex and age, enclose lock of hair. Terms

\$2.00. 100 Union Park, Boston, Mass., between Shawmut Ave.

and Tremont street. Answers calls to lecture, or hold

Public or Private Séances. 1w Aug. 29.

Osgood F. Stiles,

DEVELOPING, Business and Test Medium. Sittings daily

from 10 A. M. to 4 P. M. Public circles every Sunday

evening at 7:30. Test Circles Sunday and Wednesday

8 P. M., and Tuesday afternoon at 3. No. 8 Dwight street,

Boston. Will be in Lynn every Friday at No. 77 Pearl street.

Aug. 29.

Miss A. Peabody,

BUSINESS, Test and Developing Medium. Sittings daily

Circles Sunday, Thursday evenings, and Tuesday after-

noons at 3 o'clock. Also Developing Sittings for \$4.00.

104 Washington street, opposite Davis street, Boston.

Aug. 29.

Mrs. Lizzie Kelley,

PSYCHOMETRIST, Business, Test and Trance Medium.

Gives private sittings. Public circles every Sunday

and Thursday evening at 7:30, at her parlors, 823 Wash-

ington street. 5w Aug. 29.

RUSSIAN BATHS.

DR. GEO. KINGBURY'S Electric Medicated Vapor

Bath and Russian Baths, 19 River street, Boston, near Charles

and Beacon streets. 5w Aug. 29.

Dr. E. A. Pratt,

AT 130 Dartmouth street, Boston, Tuesday, Friday and

Saturday, every week. At One Pleasant street, Boston, Sun-

days and Mondays of July and August. 9w July 4.

Mrs. A. Forrester,

TRANCE, Test and Business Medium. Also Magnetic

and Electric Treatments, from 10 A. M. to 5 P. M., 181

Shawmut Avenue, cor. Fifth, Boston. 4w Aug. 29.

Mrs. M. E. Johnson,

BUSINESS and Test Medium. Hours 10 A. M. to 5 P. M.

Circles Thursday and Sunday evenings, 8 o'clock, 41

Winter street, Room 8, Boston. Aug. 29.

Adelaide E. Crane,

TEST and Business Medium. Magnetic Treatments. 8 1/2

Bowditch street, Room 4, Boston. Hours 9 to 5.

July 25.

MRS. CHANDLER-BAILEY, 26 Cazenove

street, Suite 8, Boston, near Albany R. R. Station, Cor-

Columbus Ave., Magnetic Healing and Business Medium. Cir-

cles Monday and Saturday evenings and Friday afternoons

at 3 o'clock. Platform test speaking. Aug. 22.

DR. STANBURY, Independent State-Writ-

ing, Medical and Business Medium. Seated states \$3.00.

Seated states \$3.00. Address care BANNER OF LIGHT

OFFICE, 9 Bowditch street, Boston, until further notice.

Aug. 29.

Miss Helen A. Sloan,

MAGNETIC Physician. Vapor Baths. No. 178 Tremont

street, Boston. 1w Aug. 15.

PSYCHOMETRIC, Physiometric and Business

Reading, for six questions answered, 50 cents and two

stamps. MARGUERITE BURTON, 1472 Washington

street, Boston. 5w Aug. 8.

MISS KNOX, Test, Business and Medical Medi-

um. Sittings daily. 35 Common street, Boston.

Aug. 29.

DR. L. BARNICOAT, Lecturer, Test, Medi-

cum and Magnetic Medium. 12 Tremont street, Boston.

June 6. 10w Aug. 15.

MRS. J. C. EWELL, Inspirational and Medi-

cum Physician, 542 Tremont street, cor. Hanson, Boston.

June 6. 13w Aug. 15.

DR. JULIA M. CARPENTER, 303 Warren

street, Boston, Mass. 1f Mar. 14.

WHY SHE BECAME

A Spiritualist.

By ABBY A. JUDSON, Minneapolis, Minn.

Contains Portrait and Life of Author, her method of going

into trances, and her twelve lectures, selected from her

Communications from her Missionary Father and Mother,

and other guides.

Bound in cloth, 350 pages. Price \$1.00, postage

10 cents. Remit by P. O. Order or Registered Letter to

MISS ABBY A. JUDSON, 1026 Harmon Place,

Minneapolis, Minn. 13w Aug. 15.

ALLAN Toothaker,

CLAIRVOYANT Physician and Business Medium, 180 A

216 Cross street, Malden, Mass. 4 to 8 P. M. Aug. 15.

THE Psychograph,

OR

DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numer-

ous investigations, and is found to be a means of

developing mediumship. Many who were not aware of

their mediumistic gift have, after a few sittings, been able

to give astonishing communications from their departed

friends.

Capt. D. B. Edwards, Orient, N. Y., writes: "I had com-

munications by the Psychograph from many friends who

had been highly satisfied, and proved to be that Spirit-

ualism is indeed true, and the communications have given

my heart the greatest comfort in the severe loss I have of

the inventor, C. P. LONGLEY and Miss M. T. SHELLHAMER.

"I am much pleased with the Psychograph you sent me

and will thoroughly test it the first opportunity."

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