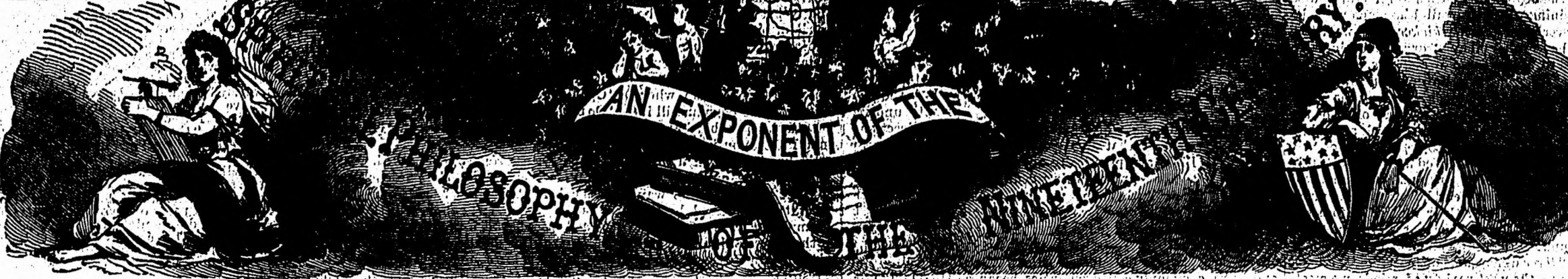


# BANNER OF LIGHT.



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## Original Story.

### MARY ANNE CAREW.

WIFE, MOTHER, SPIRIT, ANGEL.

BY CARLYLE PETERSILEA.

Author of "Oceanides: A Psychological Novel," "The Discovered Country," "Amy Lester," Etc., Etc.  
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#### CHAPTER XXVII.—CONTINUED.

Again I stared at this Solon with bated breath. "And, pray," I asked, "how is one to know what the proper union is, or to whom one is to be united in order to become an angel?"

"Yet there surely is a way to understand all things," he replied. "There is always a way to distinguish real gold from the counterfeit coin."

"But if you have the required knowledge," I said, "one would think that it would enable you to unite yourself to the true one, and that long ago, and thus to have become an angel."

"My wisdom alone would not be able to accomplish such a result," he replied; "the other half of myself must understand it as well. True marriage must be mutual, or it is no marriage. Bondage is not marriage. There must be no bondage on either side. If a man holds a woman through bonds, she is not his, or vice versa. Slavery of any kind cannot enter your golden city."

"But how is one to find the right half? Have you ever seen the one whom you think is your true half?"

"I have," he said, with great solemnity.

A pang shot through my heart, and I shook like a leaf in the wind.

"Then as you are not united to her, there must be barriers to your union. Perhaps she is still on earth?"

"Happily for me she is not, and but a few frail barriers are between us."

"You are so wise, you certainly must know how to remove the frail impediments you speak of."

"They are rapidly fading away," he replied.

"Do you often visit this lady?" I asked, with a sinking heart.

"Her soul has been with me forever and forever," he said, still more solemnly than before; "but our mortal bodies were separated. I never saw her in the body. Our spiritual bodies have been separated. Once only have I looked upon her spiritual form, yet our souls have never been separated for an instant."

"Oh!" I exclaimed, "you talk in riddles! How can such things be?"

"Because the soul reflects all things that ever were, all things that are, and all things that are to be."

"Annie said to me those very words, a long time ago," I said, "and still I do not fully comprehend them."

"The soul is a mirror," he replied, sententiously; "but sometimes a thin or thick veil is placed over a mirror, and until it is lifted the mirror fails to reflect clearly. Scientific knowledge has already lifted the veil from my soul, and it has reflected clearly for some time past; my hand shall shortly lift the veil from the soul of my beloved, and then we shall stand face to face, clearly reflected to each other; but she must see herself clearly within my soul, and I must see myself clearly within hers."

"Oh, it is more and more puzzling!" I cried, a little pettishly, hiding my face in the voluminous folds of the tulle-like substance, then sinking my body deeper and deeper into it until it entirely enveloped me about: his replies had wearied me, and I looked through the veiling with some anxiety for Annie and Sigismund; they were just landing opposite the villa. Solon, observing my weariness, shot the boat ahead; we soon joined them, and shortly were all seated in the elegant parlor, listening to a very interesting conversation between Solon and Sigismund.

#### CHAPTER XXVIII.

##### THE BRIDAL CHAMBER.

"THERE is no doubt in my mind," said Solon, "but that men of science on earth will shortly be able to prove, through scientific demonstration, the existence of the spiritual spheres together with the angelic, also that these worlds are not mere shadows, but substance in an ethereal state, as we who are here are well aware."

"Yes," replied Sigismund; "they are well on the road toward it already; the methods which are being evolved will soon bring forth the wished-for result; sensitive plates, telegraphy, telephony, electric motive power, aerial ships, vibratory sound, color-rays, reflection and refraction—ah! they will arrive at the grand truth sooner than they think, and will suddenly pull up with an exclamation of astonishment. The soul of man has dimly reflected the truth all ways, but he will soon be able to grasp it with his material scientific sense, and thus prove it to his utter dismay."

"Yes," said Solon, "and when he at length finds that the waters of his earth are actually lessening, the earth itself really growing lighter in weight although larger in bulk, he will begin to ask, 'What becomes of the water? Wherefore is the earth lighter?'"

"How easily we could tell him," said Sigismund, "if he would believe us; but evolution will set him right before long."

"Yes; when he finds that evolution is a great chain, binding and connecting all things together, he will readily trace the links upward until he arrives at the spiritual: that the material evolves the spiritual, the spiritual the angelic, and so on. How can one who comprehends the law of evolution stop at the material? When one comes to understand that water evolves air, air ether, that the earth evolves spiritual essences, and all living things evolve spiritual life, one will be striking great scientific facts. Ah! never fear for man; he will soon get there; he is speeding very rapidly."

"But even the most scientific men at the present time make great mistakes; for instance, they call the young child of their earth—the moon—an old worn-out world; when they have Saturn and Jupiter before their eyes as positive evidence that such cannot be the case; is not Jupiter

larger and older than the earth, and has she not four moons instead of one? Who could ever dream of calling Jupiter's moon an old worn-out world? Is it not plain to be seen that they are Jupiter's children, revolving about their parent, and that she is likely to throw off other worlds as time goes on?"

"Truly," replied Solon, "you have well said, and you might add, when they even have Saturn before their eyes, with her immensely heavy rings, rings almost ready to break away from their progenitor and resolve themselves into a young moon."

"Also the belts of Jupiter," interrupted Sigismund, "not yet wholly fecundated. Ages must pass before Jupiter will throw off another child or moon."

"If man was but wise enough to see that all things whatsoever are types of all other things whatsoever, he would not make as many mistakes as he does now. The natural world is before his eyes, and all things therein appeal to his reason, yet he prefers like a child to believe in myths and fables which have been handed down to him from his progenitors, who lived in a more youthful age of the world's history; and as youth has not the wisdom of more mature years, he ought to understand well that the myths and fables of the past are not worthy of the present age of his world. Man in his progress must keep pace with the planet on which he lives. The earth is older and more mature now than it was five or six thousand years ago of its time, and man ought to be ashamed to look back to that comparatively early period and still believe in its youthful follies. Man observes that all things on earth propagate in small families; all animals, each tuft of grass, in fact the whole animal and vegetable kingdoms, and lastly men; he looks at the sun with its system or family of planets; he also observes some of these planets which are old enough, with little families of moons; his own earth with one; and yet he foolishly talks about this young child being an old worn-out world, when it is merely the helplessness and undeveloped condition of an exceedingly young child who is not yet able to walk alone; a world that has so recently been thrown off from the earth that it has not yet evolved an atmosphere—water has not yet been entirely evolved from its material substance: its great inequalities, which are called mountains, are owing to the fact that the broken ring from the earth has not yet had time to make itself smooth and lovely."

"Ah!" said Sigismund, "man will soon begin to reason more wisely. Wisdom is a priceless jewel, and must be diligently sought for."

Annie now arose and asked me if I would like to go with her, as she had something to show me. I followed her feeling more blithe and gay than I ever had before in all my past existence; although we were ascending a spiral stairway of pearl and gold, yet my feet did not touch the steps, for we floated rather than walked. Up and up we softly went, until Annie paused before the entrance to an upper chamber. This entrance was large, lofty and arched; the drapery by which it was covered was just the color of morning's rosy dawn—deep, gauzy, misty—so much so that it concealed the interior of the room, and within its lovely depths the sun was rising, showing about half its golden disk. The curtain was so exquisitely beautiful and mysterious that I paused long to examine it, and found it to be, like all other spiritual things, composed of spiritual emanations.

"And fashioned into this semblance by myself," said Annie with a smile. "Is not that a beautiful curtain for a bridal chamber? Behold! it is not heavier than light. You will not be obliged to lift it on entering; we can pass directly through it, just as those on earth pass through light, but seldom stop to think that light is a substance, although so spiritualized and attenuated. Yes," she continued, "man on earth walks within light, which is purely a spiritual emanation from the sun, or rather it is the sun's aura, and if it were not for this shining aura he could see nothing. Now I have made this curtain from my own spiritual aura, because I love you, my sweet Mary. Come, let us enter the chamber."

We passed through the curtain of light and entered the room; it was very large, lofty and domed, one great, stained bay-window overlooking the lake and the pure city of angels. It gilded to a corresponding window opposite, and looked forth toward the East, for the first-mentioned one was Westward, and, far in the distance, I saw a boundless expanse of water. This ocean had not been visible when we were lower down, and it was the first time I had seen it. My surprise was so great that I fairly gasped.

"Oh, Annie! Annie!" I cried. "Come here! Do look! Is it possible that there is an ocean in the spiritual world?"

"An ocean?" she said. "There are many, many oceans, but that particular one is called the Red Sea; observe its exquisite coloring, Mary; just the color of a red, red rose."

And so it was. She threw open the window, and the fresh sea-breeze swept through the apartment. Salt sea-breeze, would you have it, dear reader? But it was not; instead, like the subtle perfume of a rose, but as breezy, fresh and invigorating to the spirit as the salt sea is to earthly man. The perfume of flowers is to the soul what the perfume of the ocean is to man. Spirits and angels draw in the sweet breath of the flowers, and the subtle essence feeds and helps to sustain their ethereal bodies. Do not suppose that flowers alone hold all the perfume or essence there is in the universe; they but attract and hold for a time the least little grain, each its particular kind; but within immensity are vast oceans and seas composed of the subtle spiritual essence of all the perfumes that are known on earth, and many more. Tell me, if you can, where the flowers obtain their perfume, ye men of science. Not from the earth, certainly. Soil does not hold the subtle perfumes within it. Take up a handful and smell it. The rose nor any other flower does not get its sweetness there. But where? From out the spiritual atmosphere. They lift up their sweet faces, and draw their color and perfume from our climate, the heavens, or the ethereal atmosphere. Deny it, if you can, oh ye men of science—ye wise ones in your own conceit.

I looked at my sister. A change had come over her. Her angelhood leaped, sparkled and quivered all about her. There are no words to describe the glorious creature.

"Mary," she said, observing my surprise, "I have kept myself down for seasons of time, that you might be able to comprehend me, and thus gradually be lifted into the angel-world; soon I shall be able to throw off those lower conditions when in your presence, and you will perceive me as I really am; but before you can do this fully you must first become an angel yourself."

We turned from the window to the room and its furnishings; but before describing the room I will answer a question that I know will arise in the mind of the reader:

"You say, 'One window looked toward the West and the other toward the East.' How is it that you have points of

compass in the spiritual world? We thought that was merely an earthly fact?"

"I will tell you. That condition and place which is ever before us to be attained we call the West. Our past, and all which we have in part known something about, is East. We reverse the earthly order of things a little, for we face the West, at our right is North, at our left South, and behind us East—the past or more material things. Thus, all I had left in the past was East, all to which I was going forward was the West, that which my right hand grasped was North, and my left South; thus the points of the compass are within each one, I hope I have made this clear."

This large room was oblong, and in the centre of it was a white throne, circular in form; on the throne stood a statue draped in white; three spotless steps led up to this, but I did not yet ascend them; instead, I turned toward a table which was near me, to see what it might contain:

"Wedding cake and wine, as sure as I live!"

I turned my astonished eyes on my sister.

"Why! how is this, Annie? Who is to be wedded here?"

"Your own sweet self, my darling," she replied.

"And to whom am I to be wed?"

"If you lift the veil which covers the statue, it will reveal to you your other self, for that throne and statue were not created by me, but have stood within the Temple since the waves of time and eternity rolled. Mary, the throne is within yourself. I merely reveal or make it objective to you; that is all."

I turned away, awe-struck and shaking, not yet having courage to lift the veil. Annie observed my weakness, and said:

"Sit a little of the wine, dear, and taste a morsel of cake; it will strengthen, and give you courage to lift the veil."

Obediently, she said, as I broke a piece of cake and carried it to my lips:

"That cake represents spiritual food; the wine"—as we filled our glasses and softly clinked them together—"everlasting life. The food of the soul is wisdom, and love the wine. Have you now courage and strength to lift the veil?"

Yes; the wine of love filled my soul, and wisdom's food inspired me with courage; I ascended the steps, and reverently—oh! so reverently—lifted the veil, throwing it back gently. A glorious vision met my eyes. It was not one statue, but two, standing—when concealed by the veil—as one, yet the faces were so carved and blended together, that looking at them in one way they appeared but one, yet when they appeared two, they were Solon and myself.

His left arm was thrown about the shoulders of the other figure, as she stood one step in advance, her head resting against his left breast; his right hand clasped her left, her right arm was thrown about him. The figures were far more beautiful than Venus and Adonis, for the faces were those of Angelhood, the forms those of Wisdom and Love; both wore flowing robes, tinged like a glowing sunrise. The figures were so dazzlingly bright that I slowly drew the veil over them; but, from this time for evermore, I knew who my own other-self was. Once more my gaze rested longingly over the lake, on the shining city, which I now knew would soon be my home.

"Has Solon ever seen these figures?" I asked.

"No," she replied. "When souls are about to be wedded, the true one is revealed to the female first; from her to the male. He may have been very much attracted to her, may have felt the sweetness of her power, may have hoped and believed she was his by natural law, but the revelation to her soul—beyond cavil or doubt—is first made. Let us now descend, that Sigismund and Solon may also come hither."

We descended, and found the gentlemen still conversing together. Annie, looking at her beloved, waved her hand toward the stairway, and we then went out into the garden, while the gentlemen made their way to the Bridal Chamber. We slowly wound our way around among the flowers and shrubbery, and at last entered a bower literally covered by trailing roses; here we took seats, gazing out toward the North.

For a time we did not speak, for I was lost in a blissful dream. A great event was taking place in my life—an event which rounded out and completed my otherwise incomplete being—and my soul was chanting to itself a hymn of thankfulness and joy. I now fully realized that my earthly marriage had been a thing of time, and not of eternity. I dearly loved my husband—so I thought at the time—but I now found that my interior or spiritual life had known nothing about love whatever; the marriage had been entirely of an earthly nature, my love for my children being paramount; whereas, my love for my husband should have been greatest, my parental love secondary; the union had been entirely of the material, and not of the spiritual; and, as a time after time I visited my former husband, I found our souls widely separated; really, there was nothing whatever in common between us except our mutual love for the two young men, our children, yet on earth; those with me here he did not believe existed; he looked no higher than the earth and that which it would give him, yet his soul was filled with seeds of greatness, talents of a very high order were budding within him; still, he thought all would be blighted and come to naught when he should lay his body down.

[To be concluded.]

#### Never Acknowledge Defeat.

Not to be cast down, not to be discouraged, that, it will have to be allowed, is the essence of real heroism. If disappointments come raining down on all your plans, if obstructions rise up without name or number, if friends fall away and show a heartless indifference—whatever befalls, however hard things go, let the clouds collect overhead till the sky contains not a single visible glimpse of hope or encouraging light, still to persist, to hold on, to resolve never to abandon the purpose or the aim—this is the genuine heroism, although its quality may not be understood by any one so well as he or she who illustrates it actually.

Along with all human effort there must needs go a certain amount of dogged stubbornness in order to achieve enduring and worthy results. Nothing of any consequence is accomplished in this world except by endurance as well as by effort. Holding on and holding out are intrinsic forces, in all the problems we are called on to solve in life.

One help to fortitude and persistency is to become intelligently indifferent to opposition; not blindly and obstinately, but with a fixed resolution to lay aside all thought of trifles, of mere ambition, of childish tendencies, to refuse to be discouraged by whatever comes, and to press forward and still forward, as Frederick the Great did after every defeat—which became in his hands a new victory!

## Original Essays.

### "GHOSTS OUT OF DATE."

The following paragraphs, thus titled (from the monthly publication named below), are still making the rounds of the secular press; and it may not be out of place to note once more in *THE BANNER*'s columns [as was done when the article first appeared] their wholly superficial character, no matter how pretentious the vehicle in or by which they find transmission to the public mind:

We are asked to believe in ghosts, because in every age there have been ghost stories. But would it not be more natural to suppose that in every age the human mind has been subject to aberrations, and that some specific weakness or irregularity of the mental constitution, or of the physical brain—the brain on which all thinking, so far as we are aware, depends—has probably given rise to this particular class of hallucinations?

We cannot pretend to know, as yet, the mind thoroughly in health and disease, but this we do know: that there are thousands and millions of persons whose lives are never intruded on by ghosts, and who know absolutely nothing of occult phenomena. According to a reverend gentleman's figures, only one woman in twelve and one man in ten has had any occult experiences. Now, what we should very much like to have would be a further analysis of these figures, showing the percentage of flights or otherwise ill-balanced minds among the occult and the non-occult (if we may so apply the words) classes respectively.

Our own experience would lead us to believe that the proportion would be vastly larger in the former class than in the latter. Who has not known many examples of the tremulous, nervous, hypersensitive, wonder-loving, hysterical or semi-hysterical type of constitution among the devotees of ghost lore? And if such examples occur—as we believe they must to the mind of every one—it is not, at least, a probable inference that "occultism," in its various phases, has something to do with that kind of mind?

The ghost may be very ancient, but we do not believe in him the more. The trouble about him is that he has made no progress since the earliest times. In fact, on the whole, he has fallen back. We should not be disposed to talk of the "levitation" of Elijah ourselves had not Rev. Mr. Hawes used the term before us. But if, following the reverend gentleman's lead, we consider the prophet's alleged translation in that light, surely it was a most successful feat in "levitation," and a little ahead of anything the modern world can show.

And, generally speaking, the apparitions and visions, and other spiritual or occult phenomena of ancient times, had more "body" to them than those of our own day. If, therefore, the ghost has made no progress in the course of three or four thousand years; if he is just as uninteresting and inconsequent a phenomenon now as he was when we first encountered him, if not a little more so, we may, perhaps, be pardoned for thinking that he may be safely and fairly ignored by people who have an average amount of business to attend to. —*Popular Science Monthly.*

If the class of minds—still large but growing beautifully less of late years—which this article represents, would, for their own enlightenment (the thoughtful world does not need them), read more, it might dawn upon them that the back numbers of which they prattle were being discovered in localities nearer home.

It were useless to answer such an article with any attempt in the line of logic, to adduce any information bearing on the point at issue, or to cite the author any discoveries and conclusions in this matter by men eminent in other fields of scientific or ethical research and acquirements. As the writer evidently has, as he implies we should have, some (other) "average amount of business to attend to," he could not be expected to find time to read, much less exert himself to think about it. Besides, what is the use, as, in the first place, the very fact of any person seriously considering such a question would probably furnish ample proof to his mind that however sound such person might naturally have heretofore been considered to be on any or all subjects, his serious and respectful investigation and consideration of this one would abundantly prove (to our critic) such investigator's incapacity for careful study, analysis and correct conclusions. Then why take the trouble to investigate, like ordinarily or extraordinarily critical or scientific minds, when one knows it all, and without such unpleasant exertion as the proper investigation of this subject demands! This (unanswerable) article need not be referred to except to cite an average specimen of the stock objections made against the examination of psychical subjects by those who, professedly knowing little or nothing themselves, would try to persuade intelligent persons by such arguments (?) as are here adduced, to accept their own superficial reasoning and conclusions. It may well be required by the thoughtful mind what point is made against such examinations, and if such point—if found—is the best one the writer has to offer! To such thoughtful mind will also probably occur the question: Suppose we apply the writer's logic (that only about one in ten or twelve of the human family had ever encountered psychical phenomena, and that some of these were probably very improper persons) to many, or any matters of only partially acknowledged public importance and concern in scientific discovery or ethical conclusions! Are there no stars save those bounded by our narrow horizon?

How many discoveries in science which have been of benefit to the race, and how many important principles in ethics now universally accepted, have not run the gauntlet of such small-bore, "snap-shot" photographers of public opinion, as this writer in *Popular Science*?

It is the easiest matter in the world to ridicule a ghost, nor does it require a great amount of personal prowess to hit a man or ghost whose method of argument is not of that order, though the superficial observer may sometimes mistake the former for the scientific method, especially if given countenance and support by scientific publications.

An owl is a formidable, showy and dignified-looking bird, but some people are disenchanted when they hear him sing, and he is not good for the pot, whether his ruffled plumage be labeled science or ignorance; and I would suggest to the writer of the article quoted, that he take a little of the advice he volunteers to others, and not try to dabble in philosophy of which his article clearly shows him to know so little, and to be so ill-prepared, both by experience and by logical deduction, to deal or advise intelligently—especially as he can so much more easily lay the "ghosts" which seem to trouble him, without concerning himself with any such investigations as those which he ridicules and deplores—and certainly he seems to be an eminently proper person to "ignore" such things, and attend closely to that "average business" of which he speaks, and for the proper investigation of such matters as the one of which he assumes to treat, he seems so poorly equipped. For one, I would prefer to "chop logic" with some one who has improved some opportunities for investigation, and who, while opposed to the spiritual theory, did not assume to enter the arena of argument, unfitted with data or experience, and who presents as his clinching argument *versus* the verity of "ghosts" and other unusual phenomena, that not one person in ten or twelve had ever known or believed in such things; that because some alleged fact has not been examined and passed favorably upon by the majority, we may not, therefore, examine the subject!

Little boys will please observe that it is never safe to go in the water until they have learned to swim! and, besides, if they chance, unfortunately, to reside in an age or a locality where such aquatic exercise is rare or unpopular, to deduce the theory that swimming is, therefore, necessarily impossible or improbable, altogether improper, and to



be avoided if they have any "average business to attend to." Undoubtedly this would be the more popular, if not the more scientific method; but if the boy wants to learn to swim this course of training will not avail him much when he falls overboard. So the thinker, who sometimes does have other than "average business to attend to," may deem it his duty, as it is his privilege, (for his own information and that of his friends,) to examine, so long as his weary feet still touch the earth, into any or all of the environments and conditions which affect him here and hereafter. People who are or who would like to be considered as of the scientific variety, and who can write an article that will catch the "popular" ear, have never had much difficulty in putting their ideas (?) before the public, even though those ideas have sometimes been unable to occupy much of even the ordinary "three dimensions of space."

Among the vast variety of minds we meet, two phases are somewhat prominent, one of which, unfortunately, is rather too frequently encountered:

One looks out upon the world and asks himself three questions in regard to any theory, to wit: "What is the attitude of the world—the average consensus of opinion concerning this matter? how difficult will it be to learn the facts? and how will its acceptance or rejection affect me and my interests and standing?" The other may not improbably ask himself the same questions, but they are not—as in the other case—the only or the vital questions which concern him, and upon which he bases his actions, his investigations or his beliefs. "Is it true? and if so, what is its import to me and to the race to which I belong, here and hereafter?" is the inspiration of investigation of any ethical question affecting for weal or woe the existence of man in this life or beyond it; and if he has the courage of his convictions, and they seem to him worthy the consideration of his fellows, he will not be misguiding in his mental processes by such superficial remarks as hold the ear of ridicule but touch neither the heart nor the understanding.

Washington, D. C., July 27th. C. A. M.

THE GOD WITHIN US.

WE find an interesting report of a lecture by Charles Wesley Peters, pastor of the Independent Spiritual Church of Louisville, Ky., in the columns of *The Commercial* of that city, the special subjects discussed by him being heaven and hell, and his theme "The God Within You." He rejected the Christian ideas on the above subjects at the start. If, said he, we have used the opportunity of life wisely, seeking to make the world better, because we have built therein for a brief season, scattering the seeds of happiness with a loving hand, making the best of each opportunity, we need not fear any hell. But if, on the other hand, life is but one continuous seeking for our own selfish pleasures, reckoning not who suffers if we are but happy for a brief moment, we surely construct for ourselves a condition of hell, from which we will only escape when the higher consciousness, taking the ascendant, shall bid the captive go free. Live a life whose aim shall be the cultivation of the God within you, the suppression of the devil within your nature, and you will thus escape the conditions of hell.

Heaven, like hell, is within us. That we live beyond this life is not to an intellectual Spiritualist a matter of vague speculation, but a certainty proven by the words of those we have loved and trusted most. We know concerning the conditions under which life is maintained, that the good are happy and the bad the reverse. That the great Source of all has made a complete condition for existent life for the disembodied spirit as well as for those imprisoned in these material forms, no one can reasonably doubt. That heaven is any special locality may be reasonably questioned. We find on this earth men both happy and miserable; it all depends on their own internal harmony or discord. "The kingdom of heaven is within you," said the grandest seer of the ages. Knowing that all true happiness proceeds from within, this utterance bears the stamp of true rationality. We shall each one of us find heaven or hell in proportion to our own merits or demerits.

In that spirit-world toward which we are all hastening, man will take precisely the place he has earned by his conduct. Sects and creeds will vanish like the mists of the morning before the splendor of the glorious king of day, whose light dissipates the darkness and before whose advance the stars grow pale. In that bright immortal existence we must do the work we have left here undone; each task must be completed, each lesson learned, whether we will accept it here or no. There is nothing to fear when we submit our case to the final arbiter, the God within, that we will be judged unjustly.

August Magazines.

THE CENTURY.—"Fez, the Mecca of the Moors," by Stephen Bonsai, the newly appointed Secretary of Legation to China, is a graphic description of the city of Morocco, and is illustrated by drawings after photographs; "An Artist's Letters from Japan" is a contribution from the distinguished painter, John La Farge, which is accompanied by a full-page illustration from a water-color by that artist; "The Prince and Princess Achille Murat in Florida," by Mattilda L. McConnell, with portrait of Louis Napoleon, contains many entertaining reminiscences; "The Philosopher's Camp" is a record, by Mr. W. J. Stillman, of a summer outing in the Adirondacks in 1888, of a party including Emerson, Agassiz, Lowell, Dr. J. F. Wyman, Mr. Stillman and others; in the department of fiction there is more than the usual number of complete stories, with installments of the serials; a paper on "Breathing Movements as a Cure" is contributed by Thomas J. Mays of Philadelphia. These, together with other articles on art, timely topics, etc., make up the table of contents of an extremely interesting and valuable issue.

THE PHRENOLOGICAL JOURNAL opens with an interesting sketch of "The Earl of Aberdeen in Canada," which is followed by "Phrenology in Public Institutions," a portrait of Mrs. Ella Wheeler Wilcox is the subject of the frontispiece of this number, and accompanies Nelson Sizer's entertaining sketch of the life of Ella Wheeler Wilcox, which also contains a phrenological analysis of the poetess; "How to Study Strangers" is continued; the article on "Approbreviations," by Edgar C. Beal, M. D., is illustrated with portraits of Mrs. E. D. E. N. Southworth, Gambletha and Dr. Robert Koch. The several departments are well sustained, and contain many useful hints. Fowler & Wells Co., publishers, 27 East 21st street, New York.

The following have been received: ASTRONOMY AND ASTROPHYSICS. Office of publication: Carleton College, Northfield, Minn. THE AMERICAN JOURNAL OF POLITICS. Andrew J. Palm & Co., publishers, 114 Nassau street, New York. OUR LITTLE ONES AND THE NURSERY. The Russell Publishing Co., 106 Summer street, Boston.

Do not wear impermeable and light-fitting hats that constrict the blood-vessels of the scalp. Use Hall's Hair Renewer occasionally, and you will not be bald.

The Spiritual Postscript.

The True Origin of Christianity.

An Inspirational Discourse Delivered by W. J. COLVILLE, In Chicago, Ill.

(Reported for the Banner of Light.)

FOR the sake of argument let it be assumed that all the books of the Bible are practically anonymous, that we know nothing definite of their authorship; we are, then, ready to consider them as distinct types of literature, and judge them solely by their contents.

The three gospels of Saints Matthew, Mark and Luke, commonly called synoptics, because they profess to give a synopsis of the career of Jesus, reveal that they were all written by men who were intending to portray a character whose love of righteousness and tender mercy to mankind were its most prominent features. The central figure (whether historical or ideal) is depicted as a man with the strongest determination to unmask hypocrisy and establish truth (this makes him at times appear severe), coupled with a tenderness toward the poor and the sinful which is truly phenomenal.

Rénan, Strauss or any of the European skeptics who wrote "Lives of Jesus" at a time when skepticism was rampant both in France (as it still is) and Germany, did not do anything like justice to the theme, as they all lacked spiritual insight, and either portrayed the character of Jesus too weakly, after the manner of Renan, or too dubiously, after the method of Strauss.

The character itself, from a simply literary standpoint, is intensely powerful, and is of such a nature that were it only imagined, however imagined it must have been as wonderful as the character portrayed. As an ideal, it is infinitely complex, and so many-sided, though consistent as a whole, that it repays endless study.

One very remarkable feature of the story is the place it gives woman; Jesus never tolerates the prevailing assumptions of her inferiority. His view of her intellectual equality with man may be gathered from the fact that he is just as ready to discourse on profound themes with her as with her brother, while his conduct to a fallen woman is so unique that it steers entirely clear of the two extremes of justification of sin and condemnation of the sinner, which are always the two horns of the social dilemma.

The wisdom, insight and sagacity displayed by Jesus are marvelous, and if any one has ever been foolish enough to think the Gospels were written by illiterate fishermen uninspired, or if they have ever attributed them to priestly invention, they have certainly shown an utter lack of common sense. They cannot be placed to the credit of ignorant people, because they unmistakably exhibit signs of extraordinary intelligence, and they cannot be credited to men who loved worldly power, who sought to oppress the poor and hold womankind in bondage, because their entire influence is in a diametrically opposite direction.

The fourth gospel is platonic, agnostic, mystical, and in many respects gives evidence of an endeavor to inculcate the tenets of an esoteric cult. In this it differs widely from the synoptics, but in it there are no traces of the doctrines formulated on the authority of the Pauline epistles. Paul and Apollonius of Tyana may have been the same person, but Jesus and Paul bear no resemblance whatever to each other. To confound Jesus and Apollonius is utterly absurd, but the points of resemblance between Paul and Apollonius are sufficiently striking and numerous to largely justify the hypothesis, though there are no plain historical facts to sustain even that.

Jesus came, according to the record, from the ranks of the lowly, and the common people heard him gladly, while the aristocracy, for the most part, detested him. Paul and Apollonius were highborn, and addressed themselves chiefly to the educated classes. Ecclesiastical sacerdotalism is founded upon Paul, not upon Jesus. Calvinism and Lutheranism are almost exclusively Pauline, so much so that the epistle of James, which comes very near the teachings of Jesus, was, in Luther's eyes, "an epistle of straw."

The gospels recognize intuitive perception of truth, and preach the indwelling spirit, while Paul was, before all things, a scholar, a cultured, intellectual wrangler; but in his best moments he styled all pedantry foolishness, and assigned the pedagogue to the lowest place of all. Jesus was a true seer; Paul was a sage, gifted with occasional seership. When we study the testimony to the wonders wrought by Apollonius and then read Paul's epistles, we cannot fail to trace a remarkable resemblance, though they may have been two distinct men.

The need of the times is not "higher criticism" of documents, but earnest, philanthropic work for humanity. "He went about doing good" is an all-sufficient biography, even of the greatest character ever conceived. Dry essays on dates and probabilities are no part of a living gospel; they are only food for the historian, and often indigestible aliment even for him.

The gospel teachings need to be explicated with. Our present sacerdotal condition is unsatisfactory; we are greatly in need of practical reform measures. Do the teachings attributed to Jesus furnish the key to what we need? Is the burning question of the hour in Christian circles. Whittier's theology was Christian, but not Pauline. Christianity and Churchianity are two, but most people confound them. There is no true Church in visible form on earth now; though there are elements of truth in all societies. These need to be brought together, and out of the blending of the good in all may the Church of the future be built.

We are all too narrow and sectarian; we are all too much in love with our pet exclusiveness; therefore we stand aloof from our neighbors when we might easily, if we chose, work benevolently with them. Such an institution as a "Home for Destitute Crippled Children," now building in Chicago, draws people together more than even the World's Fair, because the former invites to giving and the latter largely to grabbing. We shall discover truth and learn from one another when we work side by side to bless our brethren. Ingersoll is often nearer to Jesus than his critics; and if the gospel be true, stands a far better chance of heaven, though his methods are by no means perfect.

Primitive Christianity, as described in the

second and third chapters of Acts, was not ecclesiastical but communal, cooperative, fraternal, and therefore appears absurd to men like Joseph Cook and others of his stamp who have publicly ridiculed it. What we need is to be so filled with the spirit of brotherly love that we give freely, according as all have need, not because we are commanded to, but because we love to. "God loveth a cheerful giver."

It is the mission of true Spiritualism, when rightly understood, to move the popular will in the direction of practical, equitable benevolence. The Spiritual Philosophy is identical with the gospel truth, but is opposed utterly to priestly assumptions. On entering the spirit-world, the soul finds itself in no way benefited by beliefs, but only blessed by the results of good, accomplished; and we must never narrow down the word *good* to an external act, for *thoughts are entities*, and they travel and produce results.

Christianity will not perish; the Church will not become extinct; for, yielding to spiritual action, it will accommodate itself gradually to the necessities of those who need a special fellowship, but outside all limited precincts there will arise a larger, freer Church than any whose requirements are of such a nature as to bind, even in the smallest degree, the proper liberties of mankind.

Earliest Christianity was pure eclecticism, but later developments were hierarchical and oppressive. All the essential truths incorporated in Christian text-books are the common property of enlightened humanity; therefore it is impossible to state when or where they originated in the consciousness of the human race, and surely it is not at all necessary to attempt to decide so vexed a question. No greater mistake has been made by Christian apologists than that of confounding a true statement with a new statement. Teachers of truth are not inventors of taking novelties; they are no caterers to a vulgar sensationalism; but they do seek to impress their disciples with the *truth*, not the *newness* of what they proclaim. The world to-day needs a true religion, no matter how old it be. Let the search for truth be unperpetrated, and the hunt for mere novelty will soon be wisely abandoned.

Glints from our Foreign Exchanges.

Specially translated for the BANNER OF LIGHT by W. N. EAYRS.

Abigail. (From the Spanish Review Revista Espriritista de la Habana.)

The Deutsche Rundschau publishes the story of an apparition certified to by M. Paul Heyre, a writer of solid reputation. He asserts that what he relates is strictly true.

"A Bavarian colonel says: 'Finding myself a few months before the declaration of the Franco-Prussian war in garrison at Munich, I met one evening at a ball a very beautiful young lady and fell in love with her. A correspondence was established between us, which was interrupted by the breaking out of hostilities with France.

On my return from the campaign, I learned with great emotion that my beautiful Abigail—for such was the name of the young lady—was already married to a certain Wyndham, an aged man, very rich and a collector of works of art.

Ten years later, in 1880, I was in a small German town, where I was to pass the day at the house of a friend. As I left my hotel to meet my engagement, I plucked a bunch of roses and jasmynes.

The next day after dinner at the café, I took up a local newspaper and saw the name of the collector Wyndham. This name revived sad memories of the past. My mind was on fire, and a heavy weight lay on my heart as I thought of the circumstances attending my unfortunate love. Rushing out of the stifling atmosphere of the café, I walked long with great agitation about the streets, and when evening was approaching I took the street leading to the hotel.

I went at once to my apartment, and, reaching the door, I stopped, surprised to see by the light of the full moon that was streaming in at the open windows, a lady sitting on my sofa. In one hand she held a bunch of flowers—the very bunch of roses and jasmynes that I had carried to the house of my friend!

As I entered the room, the unknown lady raised her head.

"Abigail!" I exclaimed; "to meet you here, and at this hour!"

My amazement and emotion cannot be described in words.

"Do you know me?" she replied.

"Abigail," I answered, "is it possible? In my room and at this hour! How does this happen?"

In the bright light of the moon I clearly saw the beautiful eyes, which were intently looking at me.

"Why have I come?" she said. "For a very simple reason. I knew that you were here; and convinced that you would not seek me, I have sought you. My husband died two years ago, and I am alone in the world. I could not resist the desire to see my friend again. Do you understand?"

I did not know what reply to make, and so I simply said, "Permit me to light the lamp."

"No! no! no! on any account!" said she, with eagerness. "You will say that I am presumptuous; besides, why show you the ravages that the years have made in me? I have been very unhappy; for though my husband was good and generous, I was nothing more to him than one object of art more in his collection."

As she said this she raised her hand to her brow, and in doing so, exposed the beautiful arm that I had so much admired when I met her at the ball.

"I am going to take these flowers," said she, "as a remembrance. Would you like mine?" and she rose and pressed into my hand a bunch of immortelles that she wore in her bosom.

"Why as a remembrance?" I said. "Why should we leave one another? We are free. Why should we not be united forever?"

I extended my arms and approached her, but she withdrew, saying:

"On no account do that, I am going. You may come to my home if you wish."

She went toward the door, and I followed. Reaching the street, I offered my arm, but she declined to accept it, and walked so rapidly that it was with difficulty that I could keep up with her.

We left the town. The moon had now hidden herself behind the fleecy clouds.

"Shall we reach there soon?" I asked with some uneasiness of feeling.

"Very soon," was her answer. "Are you tired? Would you like to go back?"

As my only reply I sought to embrace her, but she escaped me, saying:

"Be patient; we shall soon be there."

Not long after this we were standing before the gate of a large garden, in which were dimly to be seen the graveled walks and statues of white marble among the trees.

"Open quickly, Abigail," I exclaimed.

"Don't get impatient," was her answer. "Oh! what a pity. I haven't the key. What shall we do?"

"Cannot we call some one?" I asked.

"Oh, no! What would the gardener say to find me here at this hour? He would despise me; but never mind; I can, by a little squeezing, easily pass between the bars of the gate."

And in fact this she did, saying to me:

"Let him who loves me follow me."

"Do not make sport of me," I cried. "You know very well that I cannot follow you in that way. Now, be kind; find the key and let me in."

"Yes; but to-morrow you will forsake the lonely widow. I must tell you that I am beautiful only at night. So now, my friend, goodbye."

"Abigail," I cried, "do not leave me. At least permit me an embrace."

She extended her beautiful arms through the iron grating of the gate and placed them round my neck. A strange sensation sprang over me, and I fell to the ground unconscious.

When I recovered my senses I found that I was lying at full length in the road, and that some one was vigorously rubbing my body. It proved to be my friend, the doctor. His coach was standing near, and, with the aid of the coachman, placing me within it he took me to my hotel.

"What the d—! were you doing at this time of night at the graveyard?" he asked, as soon as he thought that I was in a condition to answer.

I do not know whether it was a kind of shame or the fear of meeting his rally that caused me to conceal the truth.

As the colonel told his story to a party of friends, who were listening in silence to a man whose veracity is unimpeachable, some one made the suggestion that all this might be the result of a dream.

To this the colonel replied: "Can dreams leave behind them tangible and material signs? This was no dream; for when I returned to my room in the hotel the bunch of roses and jasmynes had disappeared, and in its place upon the sofa lay a bunch of immortelles."

To this the Revista Espriritista adds: "There is in this no magic, no occultism, nothing supernatural; merely a natural phenomenon, the explanation of which will be found in the Spiritual Philosophy."

"Secular Press" Testimony.

(From the Buffalo, N. Y., Evening News, Aug. 5th, 1893.)

Startling Manifestation of the Spirit-World at Lily Dale, Yesterday.

THE AUDIENCE TRANSFIXED.

A Mrs. Elliott, an Entire Stranger from Florida, Receives the Test-Recital of Two Dramatic Incidents that Brings Her to Tears.

[Special to the Evening News.]

LILY DALE, Aug. 5th.—The Spiritualists at Lily Dale are not easily roused to enthusiasm by any sort of psychic phenomenon. What to an outsider appears marvelous raises scarcely a ripple of interest among the old-timers, to whom spirit-manifestations have become as common as eating their dinner. Any one who had made Spiritualism a study would have known at once by the eager crowds which surrounded a certain woman in the Auditorium yesterday after the exercises of the afternoon that she had received a remarkable test.

A few moments previous Edgar W. Emerson was climbing on the platform giving descriptions and names of people who are commonly supposed to be dead, which he professed to see clairvoyantly and hear clairaudiently. Suddenly he stopped speaking, and clapping his hands to his forehead, rushed down the steps and through the audience with his eyes shut as though he had been shot from a cannon. He hurried along, touching people right and left until he came to a woman who had that day returned to the hotel as Mrs. D. H. Elliott, Bradford, Fla. She had never before been on the island of Lily Dale, and had never seen Mr. Emerson until he rose to speak at the close of the lecture.

As Mr. Emerson's hand touched Mrs. Elliott's shoulder he stopped short. He seemed agitated and distressed. "There is a spirit here," he said, "who was shot by a negro."

The woman uttered a cry of surprise and began to sob.

"His name," went on Mr. Emerson, "is Russell Elliott. He calls you Aunt Lou, and asks if you remember how often you used to urge him not to carry a pistol. But he did not shoot himself, as you were afraid he would. He was shot by a negro, who hung on to the same spot where the murder was done. He was eighteen years old when he went out, and that was nearly three years ago. He says: 'Dear Aunt Lou, tell Uncle Dave I often come to his office.'"

Suddenly Emerson seemed seized upon by a new force. He grew pale and seemingly rigid. "Oh, dear!" he gasped, "here's another spirit who was also killed by a negro. It was not more than three weeks ago. It was in Bradford, Fla. It is a little girl of eight or nine."

The woman by this time had somewhat controlled her emotions, and was softly weeping.

"She says," continued Mr. Emerson, "it's little Chocaw, dear Auntie. I want you to tell papa not to grieve so. I am happy, and after while they are going to teach me how to come to you all. Don't cry, Auntie. It makes me feel bad. I love you just the same as ever."

Mr. Emerson then returned to the platform, and said: "The circumstances surrounding the death of the body of that little girl-spirit are such as I cannot make public. She was murdered, but how I am not permitted to say. I see that her murderer was lynched. I see his face convulsed with fear. Then he dies. Then I see him hanging, with his body riddled with bullets."

The News reporter followed Mrs. Elliott to the hotel and obtained an interview. She is a trouble-faced little woman, with refined manners. She was dressed in mourning.

"Every word of it is true," she said firmly, in answer to the reporter's question. "My nephew, Russell Elliott, was murdered in the South three years ago by a negro, from motives of revenge. The negro was hung on the same spot where the deed was committed. Yes, it is true that I many times urged him not to go about armed."

"The little girl referred to by Mr. Emerson was my own niece, to whom we had given the pet name of 'Chocaw.' You can imagine something of my present grief when I tell you that she was murdered and murdered three weeks ago by a negro convict, who had been released as a 'trusty.' The details of the crime are too shocking to dwell upon. It just about broke all our hearts. She was but nine years old."

"But may not Mr. Emerson have known of these incidents?" asked the reporter.

"Impossible! No one on the grounds knew anything more of me than could be gleaned from the hotel register. The death of Russell Elliott occurred three years ago, and has, of course, been forgotten outside of his acquaintances. The recent murder of little Chocaw

was not known here. I had never mentioned it to a soul. It was too horrible and shocking."

"No," never met Mr. Emerson until yesterday. I would not have known him from John Smith."

"Stay!" she called out as the reporter turned away. "There is something I want you to study out. I carried with me into the lecture room yesterday a black satin hand-bag. Inside of it were several newspaper clippings containing a detailed account of the tragic death of my little niece. Do you suppose that could have had anything to do with that wonderful test? But even so," she added as an afterthought, "that could not account for his knowledge of my nephew Russell. Isn't it strange?"

O. F. Kellogg, the orator of Labor Day, attests to a scarcely less remarkable experience which occurred the day of his departure from Lake Brady. A party of investigating Canadians had arrived the night before. The next morning they held a séance with a well-known medium. When they came out of her room some of them looked vexed and some were laughing.

"What do you think?" one of them said, coming up to Mr. Kellogg. "that woman told us that Dr. —, who was to have come with us but was professionally detained, was in that room with us in spirit. She even gave us a message from him saying that he was with us sooner than he expected. The joke of it is we're just ready to drive over to Kent to meet him. Here's the carriage. Good-by. If that's a fair sample of spirit-return we don't want any more of it."

Just then a messenger boy came running up. He had a telegram in his hand, which he handed to one of the Canadians. He opened it carefully, glanced over its contents and turned deadly pale. His hands shook, and the message fell to the floor. Mr. Kellogg picked it up and read slowly aloud:

"Dr. — dropped dead on his way to the 2:30 train."

(From the Haverhill (Mass.) Evening Gazette, August 8th.)

Flashes of Facts Stranger than Fiction.

There has come a marvelous change of opinion in relation to the matter of psychic or soul-power, which is more and more forcing itself upon the human consideration of men. Local events are pointing to that end, and the existence in every community of psychic facts is inviting home consideration.

The situation is nothing new, but has ever existed in some form, and has its home relation here to the extent of having become a matter of written history, while the yet unrecorded story of facts is soon destined to form most interesting and impressive pages of record.

The death of Joseph Morse of Haverhill, Sept. 26th, 1831, attended by peculiar psychic circumstances, is carefully recorded in Chase's history on page 602. This man lived at Rocks Bridge, and was the toll-gatherer there. The record is that "a short time before his death he informed his brother that he should live but a short time, and request the man in which 'it had appeared to him' that he should die. He said that he would be called to raise the draw of the bridge to permit a vessel to pass up, and should bleed to death in the act. Nothing could persuade him from that; he was sure it would be so. Early in the morning of Sept. 26th, a schooner, commanded by Capt. Newcomb, approached the bridge, signaling for the draw to be raised. Mr. Morse was proceeding to do so, but before he actually commenced was heard to say, 'I am dying,' and before he could be reached he was dead. The crew on board the vessel saw a volume of blood pouring from the mouth of the dying man. His prophetic utterance gave to the event its importance.

The circumstance was clearly an event possessed of psychic features, and in various ways other unusual things have been successively transpiring here, which indicate a growing frequency of psychic mental action and singular events. Another strange happening occurred in a family in this city, residing on the west side, as recently as early in the month of last July. In a chamber was hanging a framed cluster of wax flowers. A member of the family sitting in the room one day casually looked toward the picture, when she beheld the form of a hand and a portion of an arm moving by it, which soon faded out of sight. On the following night a crash was heard in the room, and looking for what was happening it was found that the picture had fallen, and was in ruins. The event may not be easy to determine. The psychic relation of the vision is a matter of interest for study, and belongs to the line of phenomena connected with what is now termed materialization.

This peculiar force, which is usually claimed to be that of spirit manifestation, seems now rapidly multiplying, and is commanding the attention of scientists as something worthy of careful investigation. In this city those who have made themselves acquainted with the facts are surprised at the frequency with which the power is possessed, and the variety of the forms of manifestations.

The power possessed is called mediumship in these days, and the varieties are many; there are here clairvoyants and clairaudients; there are mediums for independent slate-writing and also for handwriting with a pencil, independent of any mental act on the part of persons by whom the writing is done. In years there have been instances of intelligent communication by the moving of tables and other substances, and that power is a growing one, in some instances accompanied by levitation of substances for a long time. In these gifts there is great "diversity," the frequency of which will be surprising to whomsoever is inclined to investigate into the extent of the power.

It is related by a gentleman who was many years ago a student in this strange power, and had a powerful medium in his family, that on a warm Sunday in August, as he was resting quietly at his home on Water street, with the windows raised, the sound of approaching vocal melody was heard, which soon passed through the room and moved on to lose itself in the distance. There was no vision of forms, but the sound of beautiful and harmonious voices was the tangible feature to the senses.

In the "sixties" during war time, the presence of Annie Lord Channing, a remembrance here, at the residence on the Highlands of Rev. Robert Hassell, then pastor of the Unitarian society. It was there, before a gathering of intelligent and interested friends and neighbors, that physical manifestations of a remarkable nature were seen. Musical instruments were raised by an unseen power and floated about the room producing musical results, touching the ceiling in their sweep, and finally dropping down upon a table around which the party was gathered.

In later times there have been instances of alleged materialization accomplished in this city, which were attested to as genuine by those who were the careful and critical observers of what occurred. There have undoubtedly been other instances of clear fraud, but the genuine has the capacity to take care of itself. What is in point at this time is to call attention to the growth of the power which is called mediumship. The number of those who possess gifts, in some form, is surprisingly numerous and appears to be increasing with the philosophy involved in the results is more strongly supported as time lapses. It is the opinion of some parties that about one in ten of the human family possess gifts of this nature, the preponderance of numbers being on the side of females.

If an editor omits anything, he is lazy. If he speaks of things as they are, people get angry. If he glosses over or smooths down the rough points, he is bribed. If he calls things by their proper names, he is unfit for the position of an editor. If he does not furnish reading with jokes, he is an idiot. If he does, he is a rattlehead, lacking stability. If he condemns the wrong he is a good fellow, but lacks discretion. If he lets wrong and injuries go unmentioned, he is a coward. If he exposes a public man he does it to gratify spite, is the tool of a clique, or belongs to the "outs." If he indulges in personalities, he is a blackguard. If he does not, his paper is dull and insipid. —London Sporting Times.

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## GOING TO THE FAIR.

With a pocket full of money,  
And a grip-sack full of clothes,  
And with a kodak loaded  
For more and more that shows,  
And with enthusiasm  
That is way beyond compare,  
I'm going to Chicago  
To be "in it" at the fair.  
I'll gaze on greater wonders  
Than were ever dreamt before;  
The world in all its present  
I am going to explore.  
And all its rarest treasures  
Will appear before my eyes,  
Which were, I wish, as many  
As are given to the flies.  
Among the straightest people  
In their five straight I'll go—  
"Mung dwarts" and dark Africa,  
And frozen Esquimaux;  
Like in the ancient fairy tales  
I'll visit every land,  
From Greenland's icy mountains  
To London's coral strand.  
I'll gain so much of knowledge  
That I'll be able to be  
A bright encyclopedia  
In high society.  
And folks will crowd around me  
When there's silver in my hair,  
To listen to my tales  
Of Chicago and her fair.  
What care I for the trouble  
Or discomfort or expense,  
When fifty million dollars' worth  
I'll see for fifty cents.  
To miss that biggest thing on earth  
Would be a selling crime—  
I am going to Chicago  
If it takes my bottom time.  
The railroad trains are crowded,  
And the ocean ships are crammed;  
The highways are with carriages  
And bicycles all jammed;  
The lakes, canals and rivers  
Have not any room to spare—  
For all the world is going  
To Chicago and her fair.  
At least a million pocketbooks  
Brimmed full of ready cash,  
Two million Saratoga trunks  
For baggage-men to smash.  
And countless millions of packages  
Packed with the greatest care,  
Are going to Chicago  
To boom along the fair.  
Hoo-ray, then, for Columbus!  
Three tigers for his fair!  
I'm going to Chicago  
If I must use Shauk's mare;  
I'll feast my eyes on wonders  
With knowledge all my brain,  
And proud I'll tell the story  
When I am home again.  
—H. C. Dodge, in Goodall's Sun.

## Camp and Grobe-Meetings.

## Lake Brady Camp Notes.

By far the largest crowd so far that has attended the meetings at the Auditorium assembled on Sunday, August 8th. Not only were all the chairs and benches occupied, but also the hillsides of the spacious natural amphitheatre. It was a grand sight, and delighted the President, B. S. Lake, and the rest of the indefatigable managers; there is something very inspiring in a big crowd, not only to the speakers, but to the audience as well.  
The Hon. A. B. Richmond of Meadville, Pa., Mrs. B. S. Lake, pastor of the Cleveland Spiritual Alliance, and Miss Maggie Gaule, test medium of Baltimore, were the special attractions on this occasion. Humphrey's Symphony Orchestra of Akron, O., and Mrs. E. Gallon, O. (an excellent soprano), furnishing the instrumental and vocal music. Mr. Richmond's theme was "The Dual Nature of Man," and was ably presented, his discourse being clear and logical. Though naturally lawyer-like and argumentative, it was by no means dry, being richly embellished with poetic and spiritual quotations, which formed a beautiful setting to the facts presented.  
It is unfortunate that the excursion train from Cleveland does not arrive at least half an hour earlier, as the morning service is usually half over before its passengers can reach the Auditorium. There was a very manifest improvement among the Clevelanders this particular day, as Mr. Richmond's voice has not as yet been heard in C., and many came almost expressly to hear this distinguished legal gentleman. The managers should try to overcome this little drawback.  
In the afternoon the crowd was immense, and the speaker, Mrs. H. S. Lake, left a marked impression on it. Her clear, ringing voice penetrated the ears of the furthest listeners, as its rapid vibration carried the many startling statements of the Clevelanders. Those in the audience who yet think women incapable, and mistake their vocation as public speakers, must have left with a very modified opinion, if not wholly converted from their error.  
At the close of Mrs. Lake's address, Miss Maggie Gaule again displayed her wonderful ability as a test medium, and gave, as usual, convincing proof to many of spirit presence. This medium, during her stay at Lake Brady, has converted many skeptics to Spiritualism, started many new mediums, and brought peace and comfort to all the aching hearts of those receiving spirit messages. Spiritualists, like others, are ever ready to hear from the other shore, and ever anxious to have their faith, no matter how strong, confirmed by a bright light. When Miss Gaule took her departure from Lake Brady Camp.  
The week preceding this notable day (Aug. 6th) was one of great interest. J. Clegg, Wright and Walter Howell, while staying in their country homes, worked harmoniously together, and made it quite interesting to the hearers of their daily addresses, and also by the part taken by each in the morning conferences. While Mr. Howell and many others preface their lectures with an invocation to the "Great Spirit," he then denies the existence of one.  
Thus all sides of this and all other great questions are discussed daily at this camp-ground; it is right that they should be. The platform at Lake Brady is broad and free to all, and the managers, by the advantages of the freedom extended to abuse the great liberty accorded them. The admirable Chairman, Dr. J. C. Street, has yet to call the first speaker to order, but on the contrary, he has frequently to thank his audience for the decorum and harmony of the prevailing white-robe differences of views are daily discussed. True it is that "the agitation of thought is the beginning of wisdom." At the conferences, "Reincarnation," "The Law of Vibrations," "Intuition," "Transmigration," "The End of the World," "Sex Education of Children," "Morality," "Mediumship," "The Divinity of Jesus," "Experiences," are but a few of the favorite topics considered.  
One of the best lectures given by Walter Howell during his stay here, was on "Jesus, Myself, Man, or God?" His address sparked with bright thoughts and lofty sentiments such as these: "It's not so much of Jesus of Nazareth the records unfold, as the teachings of Christ the ideal." "You must not see Christ as a man, but as a principle." "The rays of sunshine and truth." "Every year the God of Nature stands out more boldly in holy truth. Why not look up to him as a principle?" "By gradual degrees we shall grow to unselfishness." "Let us lay aside the animal, and the trance mediumship." In addition to the lectures and tests of Messrs. Howell, Wright, Ripley and Miss Gaule, Mr. Solon C. Thayer of Canton, O., while enjoining at the camp last week, gave several evening talks on the questions of "The Law of Cause and Effect," "The Law of Our Present System of Banking," "The Silver Question," "Tariff," etc. Mr. Thayer is a very ready and interesting talker on these subjects, and evidently has given them thorough study. It is almost unnecessary to say that Mr. Thayer is in the position of invitation of the management he remained over this week to continue his educational talks, which made it very agreeable as well as profitable for the campers.  
A word about the presiding officer, Dr. J. C. Street, and his multifarious duties. To occupy this position at a two-day Spiritualist camp-meeting, running daily for two straight months, and fill it with credit to the cause, the Association, the medium and himself; to give satisfaction all round, and maintain one's own equilibrium and everybody else's to always be awake, cheerful, just, discriminating, punctual and pleasing, on and off the rostrum—never hurting the feelings of man, woman or child, and having a kind word for all—would be a task to most men; but the doctor not only does all this and lives through it, but really grows fat and jolly under his daily load. Paraphrasing a well-known quotation of Shakespeare's, I would like to ask:  
"Upon what task does this, our Chairman, feed,  
That he is so good?"  
The question is solved. I have since learned he boards at the Grand Hotel!  
Humphrey's celebrated Symphony Orchestra, of Akron, O., furnishes music of a high degree of excellence here.  
Capt. B. F. Lee, President, and Superintendent Stofel are indefatigable in the discharge of duty.  
Mr. Oscar A. Edgerly of Newburyport, Mass., arrived in camp on time. He is a stranger to all of us, but gave us a slight glimpse of his trance mediumship, and as he is to be with us this week, will report this young seer more fully in my next.

## CAMP NOTES.

Yes! camp chips are literally flying—flying every day—and three more courses serve to beauty and enliven the crystal lake—those of Mr. Z. S. Holmes of Alliance, Mrs. B. Clark and Samuel and Elizabeth Russell of Cleveland, and two latter among the oldest workers and most highly respected of the faithful few who have stood by the cause in Cleveland during the many storms of the past, and are now ready to enjoy the well-earned pleasures of its triumph in their cozy cottage at Lake Brady.

The Sons and Daughters of St. George, to the number of one thousand, from Cleveland, held a picnic in the beautiful oak grove here.  
Frank E. Chase of Cleveland, seeing the need of a good barber in camp, has opened a tonorial establishment, and I take pleasure in referring to it as the first of the kind in the Association's history.  
Miss Amy Ames of Newburgh is devoting much of her time to painting water and oil sketches of the pretty cottages and scenery in and around the camp. They can be seen at the "Ladies' Auxiliary Tent," and purchased at reasonable figures.  
Mr. Harry W. Archer of Cincinnati has not yet recovered sufficiently to hold regular materializing sittings, or to assist in the platform test work, which still falls all on Mr. Frank E. Ripley.  
Mrs. Mabel L. Abel of Kansas City has left for the Indiana Camp-Meeting. Her independent slate-writing and luminous full-form manifestations were highly spoken of while she was here.  
Signor G. Green is now holding sittings for materialization.  
The arrivals still outnumber the departures. Prominent among the latest are: Wm. A. Mosely, Meadville, Pa.; Mr. D. R. and Mrs. E. A. Brown, Oberlin, O.; W. Noble, Elyria, O.; Mrs. A. E. Utz and her daughter, the child medium, A. Lechney, Pa.; Mrs. Dr. Clemens, Mrs. B. Herrick and Mrs. L. A. Grove, Columbus, O.; Mrs. Calhoun, East Liverpool, O.; Laura Bradner, Sandville, O.; Mr. and Mrs. Loren French and family, and Mrs. J. H. McDowell, Salem, O.; A. O. Steward, Alfred Gelschlager, Wm. Smith, Harry Kingsmill, A. W. Tierney and E. J. McRoberts, all of London, Ont. The Clevelanders are: Mrs. F. M. Müllerhauser, Mr. and Mrs. L. A. Kohn, John Jacobs, Mr. and Mrs. Samuel Russell, Jr., Mr. and Mrs. Redding and family, and Mrs. Sara J. Rogers.  
The Rev. A. K. Beem, Osage, Iowa, who has spent a week here with his wife, reported himself on leaving the ground as "almost persuaded" by the manifestations given through the mediumship of Mrs. Effie Nease.  
The speakers next Sunday (20th) are Mrs. Cella M. Nickerson and Moses Hull, continuing until Wednesday, the 23d, followed by Mrs. F. O. Hyzer, Mrs. Anna Orvis, and Mr. George Colby of Florida, the balance of the week.  
THOMAS LEE, Special Cor.

## Cassadaga Items.

[From a letter by Bro. Dennis, which arrived too late for use last week, we condense the following paragraphs.—Eds.]  
Cassadaga Camp is full to overflowing, and the weather is just delightful.  
Father and Mother Skidmore both wear a broad smile of welcome, and make pecuniary means to them. Our old landlords, Mr. and Mrs. Gregory, now welcome patrons and friends at the new hotel.  
Mrs. H. S. Lake is one of our very best lecturers, and when she speaks, calls together large audiences.  
Edgar Emerson has been here for the past two weeks, and his platform tests are really wonderful—always correct and true.  
Will A. Mansfield and wife are here for the season. Friend Mansfield is one of the best of independent sitters.  
Herle L. O. Keeler and family are here for the summer—and he is doing well with his slate-writing and light sittings. Mr. Keeler cannot be surpassed in his own special lines of mediumship.  
Winifred Scott of Boston is here endeavoring to organize a movement for raising pecuniary means to counteract or repeal the unjust "M. D." "Medical Laws" of the State of New York.  
Mrs. Stoddard Gray's materializing sittings are appreciated wonderfully at this camp.  
The meetings in the morning every morning are a grand success; one to two hundred people attend each. Mrs. Harriet Van Buskirk of Buffalo is the conductor of this series.  
Mrs. A. L. Pettengill, a camp trustee, has, in my opinion, the finest cottage on the grounds. She is from Cleveland, O.  
Madam See is considered one of the best clairvoyant mediums here.  
The Grand Hotel is in fine order and is crowded full. Landlord Anderson is doing a good business.  
The "Psychic Research Society" is a failure as a Psychic Research Society, but a great success as an experience meeting.  
The Hon. H. W. Richardson is the electric trustee, and has charge of the plant with its five hundred lights—making Lily Dale an attractive place.  
J. W. DENNIS.

## PACIFIC NOTES.

BY PROF. J. MADISON ALLEN.

To the Editors of the Banner of Light:  
Commencing at San Bernardino, my work during the last eight months has been in Los Angeles, National City, San Diego, Escondido, Riverside, Pasadena, Santa Ana, Garden Grove and other points in Southern California.  
I found the Cause at San Bernardino in a state of comparative quietude, yet in some respects possessing advantages not enjoyed elsewhere. The society is incorporated; owns its "meeting house" (which inside is a perfect gem, with its circular rostrum and blue, star-spangled dome, etc.); and is presided over by a lady of high culture and fine spiritual attainments, herself a speaker well known in California—Mrs. E. W. Marchant. Among its members are several mediums in process of development.  
The city itself is charmingly situated as to natural scenery, being in the center of a lovely valley perhaps thirty miles in diameter, almost entirely surrounded by magnificent mountains. Perhaps the finest ranges in the world are grown in the vicinity, at Redlands, Riverside, etc. English walnuts are extensively grown there also, and at Santa Ana and other points.  
At Los Angeles I found a very wide-awake people, fully alive to the interests of our heaven-born Cause, and sustaining several meetings, all of which were well attended. My first engagement there was with the society presided over by Dr. Wilcox, a magnetist; my next with the society of which Mr. H. C. O'Brien, printer, and poet of national fame, was presiding officer.  
Los Angeles is well named, a city of "the angels." Progress is written upon every feature—political and industrial, as well as religious and educational.  
The "Church of the New Era" was organized while I was there, by Prof. W. C. Bowman. A "People's Church" was already in operation, as was also a Unitarian, etc.  
The city has a goodly number of professional mediums of various phases, including materialization (Mrs. Miller).  
At National City I found a society composed in very large part of mediums and talented thinkers, and held together by natural ties of the spirit—a strong combination of progressive forces.  
The place was founded by the family of Kimball—Spiritualists of which Mrs. H. F. M. Brown (a strong worker in earlier days) was a member. It fronts upon San Diego Bay, commands a fine ocean, bay and mountain view, has as fine a climate, perhaps, as can be found upon the globe, and is in almost every respect one of the most desirable spots for spiritualists home-seekers. Bro. P. T. Griffith, formerly of Vermont, a profound philosopher, and originator of a new system or theory of cosmology, has, as President of the society, made special effort in the direction of the development of mediumship in the society. The records have been most excellent, and the example is worthy of imitation.  
At San Diego the society labors under some disabilities, but will no doubt surmount them in time, since the number of those who accept our Philosophy in that city forms quite a large percentage of the population, and concord will, it is hoped, prevail. The invisible opponents of Spiritualism are too often enabled to sow dissension among its adherents, who are led to imagine they have a real grievance with each other. There are numerous mediums at San Diego, among them John Brown, "medium of the Rockies."  
As an illustration of the general liberality and progressiveness which seems to characterize the California mental atmosphere, let me cite the fact that I was invited by the Superintendent of the National City schools to deliver the principal address at a Teachers' Institute. The address treated of Integral Education and the Spelling Reform, and though of course very radical, was most cordially received and applauded. At the same Institute a lady principal read an article in *The Arena*, from Prof. J. R. Buchanan, on "The New Education," and a lady gave an address on "Dress Reform." Later I was invited to deliver one of the addresses at the San Diego County Teachers' Institute at Escondido. Dr. Jordan, President of Stanford University, spoke upon "Heredity," "Evolution," and kindred topics.  
While at Escondido I made the ascent of one of the mountains near by, and copied into my notebook some very interesting rock-inscriptions which were made there at some unknown period by some unknown race. Up there among the clouds I could fancy I saw the shadowy forms of those who long ago left in imperishable stone these mysterious records of their existence. The forms were out into the horizontal surface of large flat rocks situated upon the very top of the mountain. They were unmistakably systematic, and undoubtedly full of meaning to those who produced them. To my mind they bore a very striking resemblance to those found among the ruins of the buried cities of Yucatan, and were another link in the chain of evidence of a northward tide of emigration, at some remote period, from Central America and Mexico into New Mexico, Arizona and California, of a peaceful, civilized people, who were met by a southward wave of "savagery," notably in New Mexico, where the peaceful people (now called Pueblos) established themselves in communal villages and successfully maintained their ground, even down to the present day.

I am the more confirmed in this impression since coming into contact with these Pueblos and having some little opportunity to study them, on my return trip eastward—and since reading in the works of Hubert Howe Bancroft, while in Colorado later, some account of these peculiar people as well as of the ancient Mayas, Aztecs and Toltecs, etc. Your readers may remember my account and description of these composite terraced village-houses or communes in my former "Notes." I cannot, perhaps, better finish this communication than with some quotations and adaptations from the above author:  
"Many places in New Mexico claim to be the birthplace of the great leader, teacher and god Montezuma. At any rate he is traditionally supposed to have appeared among the Pueblos before they had arrived at or built their present towns. Some legends were told, and as such often mentioned as being aided by or being in connection with a serpent. . . . (The existence of a general class or body of evil spirits is taken for granted.) He taught his people to build cities with tall houses (terrace communities, J. M. A.), to construct estufas, to plant sweet-houses, and to kindle and guard the sacred fire."  
At Acoma, [N. M.] it is said by some, was established the first Pueblo, and thence the people marched southward, forming others. Acoma was one, and Pecos another. At this time Montezuma planted a tree upside down, and said that, on his leaving them a strange nation [Apaches? Comanches? J. M. A.] should oppress them for many years, years also in which there should be no rain, but that they were to persist in holding the sacred and the tree fell when he would return, with a white snake which would destroy their enemies; and then rain should fall again and the earth be fertile. It is said that this tree fell from its abnormal position as the American army entered San Diego.

The watching of the fire, kept up in subterranean estufas, under a cover of ashes and light, and in the basin of a small altar, was a general task. . . . This holy fire was believed to be the palladium of the tribe, and the tree of life, which by order of Montezuma, coming with the sun, Montezuma would descend by the column of smoke whose roots they fed, and should fill the shabby little estufa with a glory like that in a wilderness. Tuberculosis they know not of, where a more awful pillar of smoke shadowed the mystic cherubim. Hope dies hard; and the dim memories of a great past never quite fade away from among any people. . . . And our Pueblo sentinel, climbing the housetop at Pecos, looking ever eastward from Santo Domingo, the Rio Grande valley, was for many a beautiful feet upon the mountains and the plumes of him

Who dwelt up in the yellow sun, the morning dew,  
Slept by his trailing yellow hair,  
To earth, to rule with love, and bring  
The blessedness of peace.

The Pueblo chiefs seem to be at the same time priests; they perform the various simple rites by which the power of the sun and of Montezuma is recognized, as well as the power—according to some accounts—of the Great Snake, [with tail-in-mouth, emblem of infinity, eternity, or creation, and materiality.—J. M. A.] which by order of Montezuma, they are to look for life; they also officiate in certain ceremonies with which they pray for rain. There are painted representations of the Great Snake, together with those of the serpent, red-headed eagle, and the eagle on Montezuma. . . . At this time there was no rain, in the pueblo of Laguna, a rude effigy, or "idol," intended, apparently, to represent only the head of the deity, in the form of a cylinder, open at the bottom. . . . Half-way round it was painted red; the other half was white, and was marked with a cross to suggest a face. . . . The people bring it out in dry seasons, and, with dancing and other rites, invoke it for rain. [The red symbolized the reddish-brown bare earth before the rain; common color and aspect of that desert region; and the green the fresh verdure after the rain.—J. M. A.]

Christianity has now effaced the memory of most of the rites of the Pueblo religion; but Dr. Ten Brook noticed that many of the worshippers at the Christian Church (Catholic, M. J.) at Laguna carried little baskets in their hands, containing images of domestic animals, or of beasts of the chase, molded in mud or dough; it being the custom, as it had been there from time immemorial, for those that had been successful in bringing about a plentiful supply of their property, to offer the altar—probably a modification produced by the poverty of the people, of a rite as old as the altar of Abel, to wit: the offering of the first fruits to that deity whose blessing had given the increase. [I have seen many such baskets, procured at Laguna of a Pueblo girl.—J. M. A.]

It has been affirmed, without much foundation or probability of truth, that the Pueblos worshipped fire and water. [Better that than brimstone!—J. M. A.]

## New Publications.

MARY ANNE CAREW: WIFE, MOTHER, SPIRIT, ANGEL. By Carlisle Peterslee, author of "Oceanides: A Psychological Novel," "The Discovered Country," etc.

This powerful story, which has been running in THE BANNER for the past few months, has been brought out in book form by JAMES BURNS, 15 Southampton Row, London, W. C. The personal experiences of an exorcised spirit are here related as she progresses through the various stages of life in the spiritual realms until she reaches the condition of angelhood; and vivid pictures are given of the gradually unfolding beauty and glory of the celestial spheres to which she enters the Summer-Land pure in heart, leaving earthly duties well performed. The story is charmingly told, and with it are interwoven inspiring and uplifting truths, which appeal strongly to heart and reason alike. The realities and the naturalness of spirit-life are more significant and more easily approached by this personal narrative than they could possibly be by the most lucid generalities. Especially in describing the state of angelhood as exemplified by the living, breathing characters Mr. Peterslee introduces to his readers, he gives expression to some of the most beautiful and lofty sentiments, and one is inspired with the sublimity and grandeur of life beyond to the progressive soul, beside which earth—with its little span of toil and trial and suffering—and death (with its theologically cultivated vague terrors) sink into insignificance.

PAULA PERHIS, by Mary Farley Sanborn, is a society novel with a moral. The author describes in a pleasing style the never-ceasing struggles of an ambitious woman to obtain admittance into the charmed social circle just beyond her reach, and also the unhappiness caused by a mutual misapprehension on the part of a wedded pair. Boston: Lee & Shepard, publishers.

Sorofala cannot resist the purifying powers of Ayer's Sarsaparilla. Sold by druggists.

For Tattling, Knitting, Crocheting, — and every sort of fancy work. Glasgow Lace Thread, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100. Glasgow Lace Thread, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Aug. 5. 1898. Glasgow Lace Thread, No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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Mothers, use it for your daughters. It is the best regulator and corrector for all ailments peculiar to woman. It enriches the blood and gives lasting strength. It is guaranteed to cure Diphtheria, Dysentery and all Summer Complaints, and keep the bowels regular. Sold by all druggists for \$1 per bottle.

## Classification of Books on Spiritualism.

INQUIRIES frequently are made by our correspondents as to what books are best adapted to attract the attention of their friends to the subject of Spiritualism, and those who wish to investigate its claims, or meet the wants of others desirous of informing themselves of its history, its phenomena and its philosophy. In response to these we present the following classified list, which we trust will prove to be satisfactory:

## Primary Works.

WHAT IS SPIRITUALISM? An able and instructive address, clear, concise and comprehensive, delivered in Music Hall, Boston, in 1867. By Thomas Gales Foster. Price 10 cents. IS SPIRITUALISM TRUE? An able presentation of irrefutable affirmative evidences. By Prof. William Denton. Excellent to arrest attention, and lead to investigation. 10 cents. SPIRITUALISM: A SCIENCE, A PHILOSOPHY, AND A RELIGION. A lecture by Hon. Sidney Dean. 5 cents. LIGHT ON THE HIDDEN WAY. With an introduction by Rev. James Freeman Clarke. Written by a lady not a Spiritualist, it gives convincing evidences of the nearness of the so-called departed, and the possibility of daily communion with them. \$1.00. SPIRITUALISM: DEFINED AND DEFENDED. Lecture by Dr. J. M. Peebles. 15 cents. THE MISSING LINK IN MODERN SPIRITUALISM. By Mrs. A. Leah Underhill, one of the Fox Family. A reliable account of the first spirit manifestations at Hydesville, N. Y., in 1848, and immediately following, with steel portraits of the family—father, mother and three daughters—their trials and triumphs. \$2.00. MODERN SPIRITUALISM: THE OPENING WAY. By Thomas B. Hall. Of special interest to church members. 50 cents. GIST OF SPIRITUALISM. Five lectures by Hon. Warren Chase. 50 cents. THERE IS NO DEATH. Florence Mary's personal narrative of her experiences during an investigation of spirit phenomena in England and the United States. Treating largely upon Materialization. In paper, 50 cents, cloth, \$1.00.

## Aids to Investigators.

SCIENTIFIC BASIS OF SPIRITUALISM. By Epes Sargent. A book for thinkers, in which is shown that Spiritualism is a natural science, and that all opposition to it under the pretense that it is outside of nature is unscientific and unphilosophical. \$1.00. PHILOSOPHY OF SPIRITUAL INTERCOURSE. By Andrew Jackson Davis. The first book written by its author directly upon its subject. Its value and importance to an understanding of Spiritualism has led to its translation into French and German. \$1.25. IF A MAN DIE, SHALL HE LIVE AGAIN? A lecture delivered in the United States in 1887. By the distinguished English scientist, Alfred Russel Wallace. 6 cents. RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. By the famous scientist, William Crookes, F. R. S. The and the preceding represent the best thought in England. \$1.25. IS MATERIALIZATION TRUE? With eleven other lectures inspirationally given. By Mrs. Cora L. V. Richmond. Paper, 35 cents. Cloth, 50 cents. MATERIALIZED APPARITIONS: If Not Beings from Another Life, what are They? The results of investigations at many séances. By E. A. Brackett. \$1.00. RELIGION OF SPIRITUALISM: Its Phenomena and Philosophy. In this Samuel Watson, thirty-six years a Methodist minister, records his principal experiences during a critical investigation of nearly all phases of spirit-manifestation during twenty-seven years, commencing with a belief that it was a delusion, and a determination to prove it such, and ending with the conviction that it is a truth of inestimable value. \$1.00. INNER LIFE: SPIRIT MYSTERIES EXPLAINED. Illustrative facts of intercourse with spirits in ancient and modern times, and a treatise on the laws and conditions of mediumship. By Andrew Jackson Davis. \$1.50. LIFE IN TWO SPHERES. By Hudson Tuttle. An aid in the acquirement of a knowledge of the truths of Modern Spiritualism and directing the attention of others to them. Paper, 50 cents. Cloth, \$1.00. ANSWERS TO EVER-RECURRING QUESTIONS, embracing points of peculiar interest connected with the Spiritual Philosophy. By Andrew Jackson Davis. \$1.50. EPITOME OF SPIRITUALISM AND SPIRIT MAGNETISM. Their verity, practicability, conditions and laws. By A. S. Hayward. 25 cents. MIND-READING AND BEYOND. By Wm. A. Hovey. The larger part is a compilation from the report of the London Society of Psychical Research. \$1.25. UNANSWERABLE LOGIC. Twenty-four Spiritual Discourses, given through the mediumship of Thomas Gales Foster. These lectures give a very complete presentation of the phenomena and teachings of Modern Spiritualism, comparing them with those of the past in respect to life here and hereafter, and showing most conclusively that they are identical with the foundation facts and principles of primitive Christianity. \$1.50.

## Mediumship and Circles.

MEDIUMSHIP. A course of seven lectures by Prof. J. S. Loveland. \$1.00. MEDIUMSHIP: ITS LAWS AND CONDITIONS. By J. H. Powell. 10 cents. DEVELOPMENT OF MEDIUMSHIP BY TERRESTRIAL MAGNETISM. By Abby A. Judson, author of "Why She Became a Spiritualist." 30 cents. MEDIUMSHIP: Experiences of Mrs. Maria M. King, author of "Real Life in Spirit-Land." 10 cents. RULES FOR THE FORMATION OF CIRCLES AND CULTIVATION OF MEDIUMSHIP. By Hudson Tuttle. 5 cents.

## Experiences with Spirit-Phenomena.

WHAT I SAW AT CASSADAGA IN 1888; together with a Review of the Seybert Commissioners' Preliminary Report. By A. B. Richmond. \$1.25. MY EXPERIENCE AT SITTINGS WITH VARIOUS MEDIUMS. By Francis H. Smith. 75 cents. THE SPIRITS' WORK: What H. L. Suydam Heard, Saw and Felt at Cassadaga Lake, 15 cents. LIFTING THE VEIL: the experiences of one who from early childhood was subject to the visits and recognizable guidance of spiritual intelligences. By Mrs. Susan J. Flick and Sons. \$2.00. STARTLING FACTS IN MODERN SPIRITUALISM. Experiences with nearly every form of Spirit Phenomena since 1848. By Dr. N. B. Wolf. \$2.25.

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DEATH AND THE AFTER-LIFE. By Andrew Jackson Davis. Scenes, Society, Social Centres, Language, Life and Ultimates in the Summer Land; the frontispiece illustrating the formation of the Spiritual Body. Paper, 50 cents; cloth, 75 cents. STELLAR KEY TO THE SUMMER-LAND. By A. J. Davis. Illustrated with Diagrams and Engravings of Celestial Scenery. Paper, 50 cents; cloth, 75 cents. OUR HEAVENLY HOME. Sequel to "Stellar Key." By A. J. Davis. Paper, 50 cents; cloth, 75 cents. IMMORTALITY, AND OUR EMPLOYMENTS HEREAFTER. By Dr. J. M. Peebles. Including what a hundred spirits say of their dwelling-places. \$1.50. AFTER DEATH. By F. B. Randolph. Descriptive of the world of spirits, its location, extent, appearance, the route thither, inhabitants, customs and societies. \$2.25. REAL LIFE IN SPIRIT LAND. Experiences, scenes, incident and conditions. Given

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Books sent by Express, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid O. D. Orders for Books, to be sent by mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—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.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents give utterance. No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.

Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles.

## Banner of Light.

BOSTON, SATURDAY, AUGUST 10, 1898.

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

## Lives that are Hindered.

Going to one's own—finding one's own company—formed the theme of a sermon preached some time ago by Mr. Savage, the burden of it being the saddening fact of hindered lives, of human lives that are hindered or obstructed by reason of being subject to restrictions and restraints that prevent their finding their own. Few subjects are laden with a more genuine or peculiar interest for the contemplative mind. All things, observed Mr. Savage, have affinity for or feel the attraction of something else; and all things, when "let go" by the forces that hold them back, inevitably seek "their own," that is, the associations that are congenial. The song of the rain-drop, chants the eternal truth of nature and the human heart, that when "let go," all things haste to "their own company."

The most obvious of all human bondage is the bondage of external conditions. A thousand seeds that might have unfolded into wondrous growths have fallen into uncongenial soil, and have either perished or else reached only a stunted, sickly life. Men and women are on every hand, beneath whose toll-worn dress are folded the bound and cramped wings of the might be, that will never expand in the uncongenial air of their present conditions. Then, again, there are those whose lives are bound and hindered, not by external circumstances, but by inherited mental conditions.

Either they have never been educated, or their training has been of a kind to warp and twist into unnatural shapes. Splendid engineers have spent their lives in stammering through dull sermons; or men whose hearts were hot with the preacher's message have wasted their eloquence in the forced routine of an uncongenial business; men and women, who might have been the glad evangelists of a hopeful faith, have been so trained that they will creep through all their lives the superstitious slaves of a heavenly tyrant that exists only in the feverish fancy of the ignorant. Educational bias, in the case of many, has become hardened into a bondage to error, and so of incompetence to serve the truth, from which this life will never set them free.

It is unspeakably pathetic to note the souls that are struggling in the nets of their own inherited weaknesses. One's slave of a weakness that lurks in his nature, that now and again trips his feet, and makes him the pity of his friends and the disgust of his own better hours. He longs to be "let go," to be free, so that he may keep the "bright company of such thoughts and pursuits as he can share proudly with his friends."

And there are, too, such souls as, whether by marriage or in any other way, are bound to other souls that drag them down or hold them back from their true destiny. One of the saddest of poems, as it is likewise one of the most beautiful, is "Andrea del Sarto." He knew his bondage, but had no desire to be free. His work is but a promise that was never fulfilled. In the case of a distinguished preacher of the Church of England, his whole life was wormwood, because the wife by his side was vain and jealous, incapable of understanding him, and unwilling that anybody else should. Many a great man of this country, as well as of other countries, might be used to illustrate the same point. And so could noble women be shown, whose grandest endeavors have been hindered by the incapacity of those by their sides to measure the stature of their souls.

The whole life of Jesus himself was saddened and hindered by the inability of those with whom his life was bound up to comprehend what manner of man he was; and his best influence in all the ages has been crippled and perverted by this same inability of comprehension. In the light of this principle, that all things seek their own company, we may find the means of self-revelation, and so see what kind of persons we are. The current of thought, swept on by the force of character, is a ceaseless will. Remove the compulsion of purposive will, and let your thoughts take their own channel; they will inevitably flow out toward those things for which you chiefly care. You can thus observe the drift of your own soul.

Looked at in the light of this principle, we

are able to see that the great object of all soul-training is a self-controlled freedom. All souls, if "let go" by all hindrances, would choose to seek the best. The best means life and happiness; and these all must desire. When, therefore, they seek other ends, it is and must be because some binding force is still upon them—passion or ignorance, or inherited impulse of some evil kind. The grandest service we can any of us render our fellow-creatures is to become their soul-liberators. Find out what it is that binds them, that hinders their upward way, that turns aside their feet, and seek to let them go. All education is, or should be, directed to this end. Such as these have been have won the worthy gratitude of the past. Such as these are the ones who to-day are really helping the world.

If there be a place called heaven, it will need no gates to keep out people who would not there find themselves at home; and if there be a place called hell, it will need no bolts and bars to hold the people who belong there. We need be anxious only about our own condition and training. There, as well as here, we shall seek our own kind. Sometime and somewhere, souls will find their own. Divine power is stronger than all hindrances. Love, real love, is the divinely-created soul-gravitation that will one day sweep into one orbit those who belong together. Whatever the hindrance, some day it shall end. A voice, as though of God himself, tells what shall be, to which we are to listen.

## A "Psychic" Door of Escape!

Theology has long been seeking some way by which it can appropriate to its uses the gift of Spiritualism and the recurrence of its phenomena, physical and mental, without openly acknowledging the source, or giving any credit to the Modern Movement. Science, too, would have it understood that what has been its *bite noir* for nearly half a century is an *hypnotic*, *psychical* entity and reality—of course! the declaration of those unseen intelligences who produce each manifestation being utterly ignored by bigoted savants, as to their spiritual origin.

The spiritual movement, however, stands firm, and its lessons are permeating the church and impinging on the domain of "science" so that something must be done to appropriate what cannot be successfully denied. Hence we find the medical disciples of science, for instance, re-christening "mesmerism," as "hypnotism," and on this bridge of gold crossing to the fullest claims to its verity, and to its understanding; and demanding that the State shall give them the sole right to its exercise. In like manner "psychic research" is acting for the more progressive members of the theological body, and offering them a door of escape from mere dogmatism, into the "green pastures and beside the still waters" of the spiritual revelation, without acknowledging the source of the blessing. The churchmen seeking to disjoin the Modern Movement, and under the excuse of openly studying a mental science, admit the truth of the Spiritual Phenomena—denying outwardly at the same time all theological meaning thereto—while they secretly adopt the truths taught by the Philosophy.

In constructive proof of this assertion we refer to a thoroughly intelligent address upon the superiority of spirit to matter, delivered recently by Rev. W. R. Cole, at Mt. Pleasant, Ia., who undertakes to state the claims of psychic science, the grand importance of which he says is just dawning upon the world, and which he believes will yet make as marvelous revelations in the soul as material science has in matter, increasing reverence for the Bible, inspiring a deeper trust in God and a higher appreciation of our brother man.

He aimed to show by the phenomena that the soul is not nearly so dependent on the body as materialists claim: Clairvoyance, for instance, had demonstrated its power to perceive and understand independently of the ordinary organs of perception. Levitation enables the spirit to hold in abeyance the laws of gravitation and move heavy objects from place to place without any visible agency.

In a less scientific age, the one doing the things witnessed in our day would have been worshipped as a god! The handwriting on the wall at the feast of Belshazzar is no more marvelous than automatic and independent slate-writing, which is now to be considered an established fact of psychic science. But the psychometric faculty be regarded as the most incomprehensible. It enables the psychist to perfectly describe the characters of others thousands of miles away, by the mere touch of a letter or a lock of their hair.

He asserted that this faculty, which is so well defined, will in time make a new era in education, in medicine, in the detection of criminals, and in matrimony: There is something fearful in the thought that the soul has this self-registering power, which stamps every act and thought on everything it touches, so that it is literally true that every idle word and deed will be called into judgment. In the hypnotic trance the soul performs the most dangerous and daring feats; it pierces into the secrets of nature, foretells coming events, speaks in unknown tongues, and does other apparently incredible things. Adding to all this the supernatural phenomena of the Bible record, a wide and interesting field of study lies open to the student of psychic science; and why not add the occult phenomena of the Bible, and submit them to scientific test? The author of the phenomena of nature is also the author of those of the Bible, says Mr. Cole. It is therefore no more irreverent to submit the one than the other to scientific tests; if this were done, many a passage of Scripture which is now out out by the critics on the false supposition that the event took place contrary to the laws of nature, would remain to stimulate our faith in God and immortality. And we would have another most striking proof that true science is the handmaid of religion.

No one need change his creed in order to accept the facts of psychics, whatever they may be. [We trust the reader will see the full bearing of this remarkable sentence!]

The latest contribution to the literature of the "Virginia well" appears under "Banner Correspondence," seventh page. Psychical Research experts (?) who were so swift to attribute what occurred to "well-curb reflections," etc., will discover, on perusal, that intelligence was clearly manifested in connection with the phenomena, and they are requested to use their own in trying to reach—if they can—some truly "psychical" theory to surmount this fact!

Read D. Kingsley's ringing call to the "Spiritualists of Connecticut"—printed in another column.

## Anent the Seybert Commission.

We recently have a reminiscent reference to the celebrated Commission of this name—which, in the opinion of all Spiritualists we wot of, did not investigate Spiritualism in any practical sense. As one instance of the loud squeaking of the unfit timber which entered into the composition of that "examining committee," we note the following, in the course of a letter—regarding Spiritualism and his non-acceptance of its claims—in the St. Louis *Globe-Democrat* on the 2d of July, written by Rev. Dr. John Snyder of that city: Referring to the Seybert Commission, he admitted having talked with a very intelligent member of it some years ago, whom he asked if he had ever witnessed any phenomena that tended to prove Spiritualism. The reply of course was "Never." Asking further if he had ever witnessed any startling tests, the reply again was "Never." "On the contrary," added the interlocutory member of the Commission, "we have never witnessed any tests that were not palpable impostures of a more or less ingenious character." And so on in the same strain.

We think the columns of THE BANNER and other Spiritualist journals have already explained why this Commission failed to appreciate the situation and to obtain results commensurate with those the public expected from it. Dr. Snyder says he is willing to accept the light from any source and in the humblest garment; that he will not despise the kitchen table, or condemn the dark circle; he only asks that the proof may be as full and absolute as the extraordinary nature of the subject justifies him in demanding. If he will but persist in his inquiries and investigations in such a spirit, without first seeking the approval of any member of any "Seybert Commission," he will inevitably be led to a glorious light that will forever dissipate his present darkness and fill his soul with unspeakable joy.

The subjoined paragraphs from a recent interview (by a Boston reporter), to which Judge Dailey, President of the Lake Pleasant, Mass., Camp-Meeting, submitted, will show the condition of mind with which all reflecting Spiritualists regard that Commission's outcome, as compared with the later investigations at Milan:

"I have no respect," said Judge Dailey, "for the report of the Seybert Commission. . . . They were inexperienced, having spent no time in carefully studying and investigating these phenomena, and were incompetent for the work they undertook."

Any person who starts an investigation of this subject with a bias, a prejudice against it, meets with a great many more obstacles in getting results than a person who is negative and receptive, who is desirous of getting at the truth, and not afraid to acknowledge it. A much more scientific investigation has been made by more learned men during the last year in Milan, Italy, than was made by the Seybert Commission, and with a very different result. The president of this Commission was Giovanni Schiaparelli, director of the astronomical observatory of Milan. This Commission witnessed phenomena with which Spiritualists generally are familiar, and reported that the manifestations could not have been produced by any artifice whatever. . . . This investigation was made by astronomers, professors and learned men, and the most rigid tests were applied."

## Restoring Public Confidence.

Any mere recital of the facts of the present situation in almost all departments of business and industry would be not much more than adding fuel to the fire. So far as each individual is made a sufferer he knows and understands all that is good for him. The need at present is not to increase or to continue the excitement, but rather to do all we can to allay it. It has with truth been ascribed to a lack of confidence more than to a lack of currency. As an exchange remarks, financial panics in general (and this one in particular) are to a great extent psychological in their nature, existing in the minds of men more than in reality.

Take a run on a savings bank. It may be perfectly solvent, with investments to twice the amount of its obligations, and yet a simple scare, like the cry of "fire" in a crowded building, will start a general distrust, then fear, then flight, and finally a wild and senseless panic. A bank may very easily be run to the ground by one of these foolish contagions of baseless fear. Only one hundred and five of the thirty-nine hundred national banks in the country have suspended, according to the statement of the Comptroller of the Currency, and but thirty-three of these, and the weakest, have gone into the hands of receivers, the remainder being mostly found to be on a sound basis.

Nothing will stop a panic but putting a stop to the agitation going on without sufficient reason in the brains of the public. In that public is to be included the foreign holders of our securities, said to amount in all to four billions of dollars. Gold is coming back to this country from Europe by the millions, because it is worth more here. Our harvests are abundant in fact and in promise. There is nothing to seriously disturb either trade or industry. The railroads and transportation lines are fully employed, with the sure prospect of enough to occupy them profitably for a year to come. Then what is the matter? There is really no cause for a panic. It is in men's minds only, or, chiefly, that the trouble exists; if they will compose themselves and become calm, all will be as it was before. A state of apprehension and alarm is not the right one in which to attempt the remedy of public grievances; we must go to them in a very different spirit.

## Spiritualist Speakers.

The *Willingtonian*, Conn., *Chronicle*, reporting the annual assemblage of Connecticut Spiritualists at Niantic, remarks that on the first occasion "the speaker was not called from the gradually decreasing ranks of Spiritualist lecturers, but instead, a regularly ordained clergyman in the Unitarian Church." It is in no sense whatever true that Spiritualist lecturers and speakers are "gradually decreasing" in number. Further than this, there is no need of inviting a Unitarian or any other liberal clergyman to address a gathering of Spiritualists because they are unable to provide speakers of their own. When it is done (as no doubt it will in the case above referred to) it is only a matter of temporary personal choice or of special friendship. The number of superior spiritual speakers is fully up to the standard, and no means over their "gradually decreasing" ranks are needed on the part of the secular press.

Under "Banner Correspondence" this week, a friend writing from Augusta, Me., has an appreciative word for Maranacook.

"Secular Press" Testimony" (second page) presents several points of marked interest and importance.

## In Book Form!

Colby & Rich, 9 Bowditch Street, Boston, will shortly bring out in the form of a neat volume—in cloth, and in paper—the story

"Mary Anne Carey: Wife, Mother, Spirit, Angel."

by PROF. CARLYLE PETERSILEA, which has been running through the columns of THE BANNER for some months, and which has received general commendation. Further particulars hereafter.

There were more people at Onset Bay last Sunday than at any previous Sabbath this season. They might be enumerated by thousands. Thus the good work goes on. We enjoyed our brief visit very much. We met and shook the cordial hands of our old and valued friends, Mr. and Mrs. H. J. Newton of New York, who are always level-headed and affable. Brother W. F. Nye, too, of New Bedford, the most energetic man on the grounds, is a genial gentleman, the one most willing to put out his money for the advancement of our glorious Cause; and we might name many other good souls, who expressed themselves strongly in favor of THE BANNER, whose earnest work in the past they averred had immeasurably strengthened and advanced the interests of Modern Spiritualism.

Vanity Fair, London, Eng., is made responsible for the statement that at Lady Tryon's party, given on the evening of the fatal collision between the *Victoria* and the *Camperdown*, a well-known lady saw the figure of Sir George Tryon on the stairs, and watched it pass down into the refreshment room. Lady — was surprised, and, coming across a friend, told her what she had seen, adding, "I must go and tell Lady Tryon what a pleasant surprise she has given us all; and I must find Sir George to speak to him." Upon this the second lady, who is also well known in society, said, "Do not say anything to Lady Tryon. I saw Sir George too; and I spoke to her, and she seemed annoyed. She says that Sir George is not here. He is with his ship."

THE BANNER is just in receipt of a very long "Address to the Spiritualists of the World," by the Committee of the Parent Fox Memorial Association, which is signed by Wilson MacDonald, President, P. F. M. A.; M. A. Gridley, Sec'y, 102 Court Street, Brooklyn, N. Y. It is printed in pamphlet-form, specifying the objects of the Association, namely, for the purpose of raising funds for the erection of a MEMORIAL TEMPLE, to especially mark the advent of Modern Spiritualism, and to perpetuate the names, memories, proofs and witnesses of its founders. With this document will be sent—to any address by writing to the Secretary, as above—a copy of the constitution and by-laws, also printed forms for the formation of auxiliary societies.

## The Excursion—

Advertised on another page of this issue—to the Isles of Shoals, bids fair to be an entertaining occasion. There has been a large number invited, and it is expected by Mr. Whitlock that there will be no lack of talent.

The regular band, one of the best to be found on any steamer, will give two concerts during the day. This, with a social lunch for those who bring their baskets, mediumship, vocal music, elocution, mesmerism experiments, etc., etc., will make the four hours each way full of pleasure.

Was Bishop Brooks a Cremationist?—It is stated in a volume on the history of the cremation movement in this country that Bishop Brooks warmly approved of the Society, and was its first Vice-President. His letter of reply to the invitation to take a part in the work is published, and it would seem as if he were one of the ardent advocates of cremation to anyone who reads it. And yet, though he died of what was called a contagious disease, he was buried under the usual forms of interment, and the fact that he was a cremationist has been quietly kept out of sight by those who have stood near to him. The fact, however, is not to be denied, though it is not known that he had ever expressed a wish in regard to his own cremation.—*Boston Herald.*

J. F. Snipes writes: "Mrs. Mary Wakeman, test and business trance medium, has returned from her summer outing with renewed health and power, and may be seen daily by her many friends and visiting strangers at her permanent address, 145 W. Fourth Street, between Sixth Avenue and Washington Square, New York City."

## PLAIN WORDS.

BY "LACONIC."

The good old Orthodox Church asseverates that there is a great King Devil, who goeth up and down the earth seeking whom he may devour; but most mortals, now-a-days, of any experience think that there are two devils—and devils of earthly manufacture: Devils of Greed and devils of Lust! Of the two evils which is the worst?

No vice has any more ugly face than self-conceit.

When a man or woman utters a prayer with his or her lips, and violates it in daily life, what are we to think of such a person?

Is it an unavoidable necessity of existence that few or none can choose a congenial field of labor, or is it a false necessity imposed by an irrational, consequently an unholty organization of society?

Experiments with a bicycle fitted out with a small chemical tank and fire-axe are going on at the house of Ladder Company 5, South Boston. It has cushion tires, and with its whole outfit weighs about sixty pounds. The tank holds about two gallons of chemical, which amounts as an extinguisher to twelve pails of water.

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

Mrs. Kate R. Stiles—who has recently returned eastward from a successful journey to the Pacific slope—speaks at Winthrop Camp Meeting, N. H., the 15th, 20th and 22d of August. Societies desiring her services for the coming lecture season can address her during the remainder of August and the month of September at Onset, Mass. Mrs. Stiles is a faithful worker, and is deserving of the public attention.

Societies wishing the services of Frank T. Ripley platform test medium, for the fall and winter, should write at once, addressing him at Lake Brady, via Kent, O., as he is making up his list for fall and winter work. We are informed that Mr. Ripley is giving great satisfaction at Lake Brady.

E. J. Bowtell has been spending the summer at Ocean Grove, N. J.

W. L. Jack, M. D., will be at Lake Pleasant Camp Meeting till the end of the services for '98.

Mrs. Adeline M. Glading will lecture in Indianapolis, Ind., during September and October, 1898; and April and May, 1899, in Anderson, Ind.; she would accept calls for week-day lectures during those months in near-by localities. Her dates for season of '98 and '99 are full with the exception of March, 1899.

Address Box 62, Doylestown, Pa.

Edward M. Sanders, inspirational speaker, psychometric and platform test medium, would like to make engagements with societies for the coming lecture season. Address 21 Soley Street, Charlestown, Mass.

## NEWSY NOTES AND PITHY POINTS.

KNOWLEDGE VS. FAITH.

A "pious man" his church forsook, Because he loved Maranacook—A lake in Pine-tree State of Maine, Where Nature shows its emblems plain; As singing birds and forest trees, And odors sweet on wand'ring breeze, Delight the senses every time In this exquisite, genial clime. And here this churchman stole away Upon a sultry summer's day, To hear Frank Baxter tell his story Of realms beyond, so full of glory, Until, impressed the truth to see, He's dropped his creed, and now is free.

L. C.

It is a fact that may well be borne in mind that Baron Liebig, the German chemist, says that as much flour as will lie on the point of a table-knife contains as much nutritive constituents as eight pints of the best beer made.

David Stowpaw—"I shall bring you back those dark trousers to be re-seated, Mr. Snip." Mr. Snip (taller)—"All right; and if you'll bring the bill I sent you six months ago I shall be pleased to receipt that also."—*Wanderer.*

An official decision by the arbiters in the Behring Sea matter was rendered at Paris, France, August 18th: At present the disputants—Brother Jonathan and John Bull—both claim to have gained by it a substantial victory.

Prof. Probert—"The temples of the ancient Greeks were all roofless." Fresh (90)—"H'm. They even had a better excuse than we have for staying away from chapel on rainy mornings."

At the meeting of the Directors of "The American Humane Education Society," it was voted to authorize the President to offer a prize of one thousand dollars to the first American university or college that shall establish a professorship of Social Science and Humanity in accordance with the President's plans.

Et yo' gwine to old Car'liny an' you likes a mawntin nlp. Yo'd bettah mix the cocktails up an' foteh 'em in yo' grip. An' hab yo' eye toot shap'en, an' mind what you's about. 'Kase Massa Tillman kotch yo'.

Et'

Don'

Watch

Out!

A well-known Bostonian suggests that the present prevalence of rheumatism in this country may be due to the sun-spots, which are now in their most intense period. He reasons that as the sun-spots cause the electric storms, and as rheumatic twinges are felt before such storms appear, it is not unreasonable to suppose that there must be some connection between the storms and the twinges.

The September *St. Nicholas* will be the first issue of that magazine since *Wide Awake* was merged in it. The publication of the latter magazine will cease, the good-will and subscription list having been purchased by The Century Co., the publishers of *St. Nicholas*.

The finer our churches are the bigger Krupp makes his cannon.—*Tom Watson.*

Edward King, an author of repute, has written a novel entitled "Joseph Zalmonah," which Lee & Shepard have published. Joseph is a Jew, of an austere and lofty type, wholly unselfish, and devoted to the cause of his oppressed people in the slums of New York. The book is so well managed that a deep and absorbing interest pervades it throughout.

THE TIME TO LOVE.

(From the Detroit Free Press.)

IV.

At autumn time again I said, "Be mine, dear love," the sweet coquette Laughed merrily and shook her head, And answered me, "Oh, no, not yet; The winter is the time to love."

When north winds blow, and every night, Unheeding snow and winds above, We're cozy in the fire's warm light."

(To be continued.)

In some branches of industry, especially those which are based upon tariff taxation, extraordinary and fictitious prosperity may have forced up wages to an excessive point, where they cannot be maintained. Reductions will come naturally in such cases. But manufacturers whose industries are established on a legitimate basis will make a great mistake if they cut off a penny unnecessarily from the wages of their employees. By so much they would add to the distress of the season of depression.

At Minneapolis, Minn., Aug. 13th, \$2,000,000 worth of property was destroyed by fire; over two hundred houses were burned and fifteen hundred persons were rendered homeless.

Seven persons perished in a fire in the Senate Hotel at 182 Madison Street, Chicago, Ill., at 7 o'clock on the morning of Aug. 14th; three others were fatally hurt, and many received serious injuries in their headlong haste to save their lives. The fire was caused, it is alleged, by an exploding lamp.

The interruption of one of Sam Jones's sermons by a wind-storm down south looks like a pretty clear case of similia similibus.—*Boston Herald.*

The illustrations of the World's Fair buildings which *The Century* published in the May number attracted wide attention. In September the same magazine will print an article on the Fair which Mr. Castaigne has illustrated with a number of character sketches of people on the grounds.

Every sleeping apartment at Onset last week was occupied, by the rush of people there.

She—"Do you notice the beautiful blue haze that seems to envelop everything here?" He—"Yes; that's caused by the mosquitoes being so thick." She—"I don't understand." He—"Well, you will when you hear the remarks of the gentlemen boarders." But there are no mosquitoes at Lake Pleasant. This is why the place is so pleasant during the summer time.

Prof. Charles A. Briggs's new book, entitled "The Defense of Prof. Briggs Before the General Assembly," is out. Rev. F. A. Montford, of the *Herald and Presbyter*, says it is "a deliberate insult to the General Assembly and the Presbyterian Church," which is a pretty good indication that the Professor's gun was loaded, and that he has hit both the Assembly and the Church where it hurts.—*Sunday Gazetteer.*

## A Suggestion to Managers of Camp-Meetings.

To the Editors of the Banner of Light.

In view of the great expense and trouble incurred by our speakers and mediums in traveling from camp to camp to fill their engagements: Would it not be well to take a lesson from the National Base-Ball League Managers—i. e., meet at some central point annually, after each association has decided what speakers it wants and can get, and lay out the dates and straightest geographical route for speakers to fill their respective engagements? By doing something like this much traveling expense could be saved the managers, beside much time and fatigue from unnecessary long trips by the speakers and mediums. No charge.

Fraternally, THOS. LEE.

Spiritualists visiting the ONSET BAY CAMP-MEETING this summer should bear in mind that THE BANNER OF LIGHT will be for sale at the Headquarters Building, during the season; and copies of the Books published by COLBY & RICH of Boston, may be had at our Branch Bookstore, which is in charge of Mrs. H. E. JONES.

## For Over Fifty Years

Mrs. WINSLOW'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.



## Spiritualist Camps.

Delight at Lake, Brady, O., and Cazenada Lake, N. Y., and chattering on our third page.

## Onset Bay Grove, Mass.

(By Our Regular Reporter.)

The past week has been one of unusual interest. Conferences have been held every day, and have been largely attended. The presence of a large number of test mediums at the camp has created great interest, and among those who participated in the conferences during the week were Mr. F. A. Wiggins, Mrs. H. V. Ross, Mrs. Edith E. Nickless, Dr. William Edwards and Mrs. Maggie F. A. Wiggins.

On Tuesday Mrs. Jennie B. Hagan-Jackson gave a fine lecture, followed by an inspirational poem of rare merit. On Wednesday Mr. F. A. Wiggins spoke briefly and gave a very remarkable test.

Thursday afternoon the audience had the pleasure of listening to an address by Prof. J. W. Kenyon upon "The Relation between Soul, Spirit and Body," which President Storor asserts is one of the most scholarly and scientific lectures of the season, full of deep thought and argument, having a tendency to convince the most skeptical by the reasoning advanced and the conclusions drawn.

Friday Mr. F. A. Wiggins gave another lecture, with tests at its close, which were very convincing. Sunday morning the audience had the pleasure of listening to a song by the Bridgewater Band, the public services opened with a song by Prof. Maynard. Mr. F. A. Wiggins, who was the speaker of the hour, prefaced his lecture with the reading of a poem from that fine collection, "Seven Dozen Gems," entitled, "He's Only an Indian."

Mr. Wiggins gave the following text of Scripture as the foundation of his address: "Even as a father pleases his children, so the Lord pleases those who love him." The text given by the speaker was, "The silent chamber where slumber two children, whose parents, if asked which one could be spared, would never answer, 'Neither.' We are taught that God loves his children in the same manner but old Theology says that this loving Father will consign some of his children to eternal punishment. Every head of a family labors daily in whatever pursuit he may have chosen to obtain sustenance for those he loves, and God will care for him."

Night was portrayed by the speaker as full of evil; theft and murder take place more frequently than the present is the night of humanity, but the darkness is not always to continue; evolution is at work to bring about a reform in the world.

We are living in the dawn of a new day, and the sunlight of progress shall soon appear. But there is another view of this subject, continued he. Night is the time for dreams, and we have many very wonderful results of dreams. Benjamin Franklin dreamed of the power of electricity, and with the kite demonstrated the truth of his theory. A dream of Thomas Paine, whom we call an infidel, resulted in the Declaration of American Independence. George Washington, the first President of the United States, dreamed of having been dreamers. We have, said he, a man living at the present day who dreamed of light and power, but Edison's dream has not yet been told in all its fullness. The world is full of dreamers, and always has been. The spiritualists are the biggest fools, and while the Orthodox world is praying for them, a power is at work that will revolutionize Theology, and out of this night condition shall come the glorious day.

After another very interesting and very convincing lecture proceeded to give tests. The first to come gave the name of Annie C. Baker, and said she wished to send a message to her husband in Harwich. She was recognized by a gentleman present. Thomas B. Lewis was recognized by Mrs. H. V. Ross. Rev. John Lindsey, who was an old Methodist minister well known in New Bedford, expressed himself as glad to be present. Mr. John Savage came to Mr. Wiggins F. A. Wiggins was recognized as one who was formerly policeman in the city of New Bedford. The old lady next came who said that she passed out from Kingston, and gave the name of Amelia Holmes. From Fairhaven came Mr. Allen Pease and wife, who were well-known. Charles H. Wetherill wanted to send his love to Mr. Wiggins, and was recognized by Mr. Wood as an old friend in earth-life. Several other spirits gave names, all of which were well-known.

The afternoon service opened with "Where is My Wandering Boy?" by Mrs. H. V. Ross, and was followed by Prof. Maynard, who is giving excellent satisfaction as a vocalist. The seating capacity of the large Auditorium was completely filled, and there was hardly any standing-room. President Storor introduced Mrs. C. Fannie Allen, a lady of New Bedford, who, in the afternoon, read a poem entitled, "The Fellow in Greasy Jeans," representing a hero amid the danger to life and limb upon the railroad engine. Prof. Maynard then sang, by request, "Rocked in the Cradle of the Deep."

Questions were presented by the audience, which were taken up in regular order. Mrs. Allen prefacing them with a sublime invocation to the angel-world. The first question was in regard to the infallibility of the Jewish Bible and the New Testament. She said that the creeds growing out of the Bible have been guideboards, and being founded upon this Bible, we have been inclined to believe in their infallibility; but this book was written by men, and has all the fallibility of its authors. Science and reason are obliged to tear down before they can build for the future. Creeds have been the ruin of the world, and must give place to the truth. If the Bible was infallible, what a vast amount of evil we could find sanctioned by it. In the light of science and reason, it is impossible to read the Bible and believe everything contained therein.

The second question was "What would you propose for those who have not the courage to investigate Spiritualism?" The speaker said that the investigation should have our sympathy, and we should try to lead them into the truth. The third question, "What is the limit of human responsibility?" brought forth the assertion that no one is responsible for anything he does, and that it is to be wrong. Responsibility ends with knowledge under the light of science and reason. If the world had not believed the old stories of the Bible, the race would have been better and purer.

The fourth question, "Are we predestined?" was answered very emphatically in the affirmative. In reply to the question "Can we have justice under a system of taxation?" the speaker said that taxation was of old growth, but the time is coming when no man or woman will be taxed for the little property he or she may have accumulated, but the rich shall pay the taxes of the government, under the law of progress. Science and reason will open the way.

Some one desired to know why people who are murdered do not come back and tell the murderer? The speaker said that it is not the province of the spiritual world to do the work of the mortal. At the close of the lecture, President Storor spoke of the fact that the policeman employed at the grounds, as is customary at some other camps, showing that the people who gather here from day to day are lovers of order.

Prof. Maynard led in singing "My Country, 'Tis of Thee." In the midst of the singing, the most heartily. Mrs. Allen followed with improvisations upon several subjects, the most prominent one being "The Mold and Decay of the Past; the Beauty and Life of To-day," which was grandly treated. Some one suggested the name of Robert Burns and Byron, and they might be woven into the poem to satisfy any one who might be skeptical regarding the fact of inspiration. Mrs. Allen closed with a poetical eulogy of the glorious BANNER OF LIGHT.

On next Sunday a large number of speakers will occupy the platform. Mr. Moses Hull in the forenoon, Messrs. J. Clegg Wright and Joseph D. Stiles in the afternoon. Mr. Stiles will speak and give tests again on Wednesday and Saturday of the following week, and Mr. Wright is to occupy the platform on Thursday and Friday. The public may be sure that the best of the feast is yet to come, and, judging by the large attendance of day to day, we predict that even all the standing-room near the Auditorium will be filled to overflowing.

Onset is fully expecting that the camp will become "the great center of those interested in Spiritualism," and some of the best-known mediums of the country have been present.

POINTS. Mrs. Mary Andrews, the original materializing medium of the country, is present, and contemplates the building of a cottage at Onset Bay. She expresses her admiration of Onset Bay and its beautiful grove in the strongest terms.

The meetings held by the Boston Society for Ethical and Spiritual Culture at the Aquarian Cottage during the past week have been very well attended. The tests and readings have been given with accuracy and clearness. Mrs. Wilkinson is a prophetic medium. During the past week two important prophecies were made by her, which have been literally fulfilled.

Prof. Kenyon's lectures are full of thought and convincing arguments. He is to give much time in connection with this Society the coming fall and winter in the demonstration of his wonderful psychometric power.

The piano solos by Prof. Geo. W. Morris and Mrs. Lovejoy have been very much appreciated. The professor's power to interpret the masters in music is truly wonderful, and the sympathetic voice of Mrs. Lovejoy must have been heard with admiration.

Mrs. Henry J. Newton and family of New York City arrived upon the ground Saturday evening, and are pleasantly located for the balance of the season. Mr. Newton is a veteran in the spiritual ranks, and is doing a vast amount of work for the cause. He is always glad to tell what he knows about Spiritualism.

The classes of Mrs. E. E. R. Nickless at the Pratt Cottage, which have been very interesting and largely attended, closed on Sunday evening. The names were given by her spirit guide to each pupil of the class.

The Marjory House, Mr. A. Holt proprietor, has been brilliantly illuminated every evening during the week, and the concerts have been very well attended. This building is as it deserves to be, well patronized, President Storor being one of its regular guests.

The Headquarters Bookstore seems to be well patronized.

ronized, and Mrs. Jones is doing all in her power for the entertainment of those who call there. We would urge upon all those who have a desire to be benefited by a reporter to register their names at the office.

Mrs. A. Adams, a psychometrist, is located at No. 50 West Central Avenue. Mr. and Mrs. H. O. Henry of Portland, Me., with several friends, arrived last evening. They will be remembered as the prime leaders in the spiritual movement in that beautiful "Forest City."

On Sunday evening next, Mrs. Maggie Walte of California will give a grand farrow test dance in the Arcade, assisted by Mrs. O. D. Bliss, who has kindly volunteered to give a dance for materialization at the close. This will be the last opportunity for New England people to meet Mrs. Walte before another spring. She has engagements for the entire season, and will speak and give tests in Berkeley Hall, Boston, during the month of March, 1899.

Mrs. Walte was a former years ago, through the mediumship of Mrs. Ada Foye, Mr. John Slater et al., induced to enter the field as a medium. Since then she has had the most wonderful success, and is one of the most reliable mediums for platform tests, giving names readily and with great accuracy.

Everybody should endeavor to be present at the Arcade on Sunday evening. The admission is only one-half the usual price for a materializing dance. Mr. William Kline, Treasurer of the New Orleans Spiritual Association, and his wife, are upon the ground, and very much pleased with the change from their Southern homes. Their daughter, Miss Mabel Kline, is the New Orleans correspondent for the BANNER OF LIGHT.

Mr. Arthur Engel of Paris is present, and is the delegate to the World's Fair Congress of Spiritualists from the Paris Spiritual Society. He is investigating the phenomena at Onset in order to make a full report on his return.

Mr. William E. Nye reports that Mrs. Nellie Collins, the audible-voice medium from New Bedford, is expected to be present next Sunday, and will give private sances for the demonstration of her wonderful power.

Mrs. J. Forrester, one of Boston's noted mediums, is again upon the ground. She visited Onset for the first time this year, and was so well pleased that she was induced to return.

She gave private sances to the ladies of Onset the past week, and was a complete success, and the handsome sum of nearly eight hundred dollars was realized, which will be added to the sum already obtained. We are indebted to the Secretary, Mrs. Helen M. Wood, that the entire amount is to be given to the improvement of the Auditorium and grounds.

Miss Belle Butler of Toronto, Canada, has been the guest of Mrs. Maggie Walte during July and August, at the Green Cottage upon Highland Avenue. She intends to make California her home very soon.

Prof. Asa Dolph and his esteemed lady have decided to remain at Onset during the season. He will continue his experiments in hypnotism at the Arcade. Mrs. Dolph appeared for the first time upon the platform at the conference on Thursday, and is really a fine speaker and test medium.

Every lover of plants and farm products should glance at the front yard of Dr. B. B. Williams, opposite the postoffice, and visit his private sance-room, when the doctor will tell him what he knows about farming as well as materialization.

Mr. Luther Colby, senior editor of the BANNER OF LIGHT, was again present, and was heartily welcomed by his friends. He has just returned from a large sale at Headquarters, and his editors and reporters receive many heartfelt thanks for their efforts to give faithful and correct reports of the meetings.

Dr. U. K. Mayo, the well-known dentist of Boston, has been attending over dull cases at Onset, and is enjoying the sea-breezes. He informs us that he intends to purchase a cottage, believing that real estate here is a perfectly safe investment.

Dr. Von Eiderin of Holland has prolonged his visit, and will give a very interesting lecture at Hook and Ladder Hall upon "Love, Courtship and Marriage."

A musical and literary entertainment will be given in the Temple on Wednesday evening for the benefit of Miss Lulu Morse, which her many friends will attend.

The several materializing sances are well patronized, and that phase of mediumship is undergoing a critical investigation.

Dr. J. W. Wood, a resident Storor very kindly gives every medium the benefit of an advertisement from the platform, and we would suggest to those who want patronage the propriety of advertising in the BANNER OF LIGHT.

Mr. William Nye explained to us the plans for a new Auditorium, the seating capacity of which would accommodate fully ten thousand people. We hope that the ladies will accept his generous offer and assist him in carrying the plans into execution, as it will be a vast improvement over the present Auditorium, and afford a place for worship in all weathers. Mr. Nye is deeply concerned in everything that pertains to Onset, and there is no fear of any syndicate obtaining possession of the grounds while he retains that interest.

Several of our best mediums are intending to make an excursion on the steamer Island Home to the Methodist Camp at Cottage City, and, if the authorities there consent, will give the campers positive proof of immortality from the dead. We would suggest that they be kindly received, but fear that the presiding elders will prefer to have the people continue to accept the theory by faith.

Onset is now at its best, and everything bespeaks harmony and prosperity. F. ALEXIS LEATH.

## Lake Pleasant, Mass.

(From Our Regular Correspondent.)

The second week at this great camp-meeting closes with the interest unabated. There are many corners, and but few that go away. Meetings are held each day, morning and afternoon, and as a rule are largely attended.

Monday, Tuesday and Wednesday morning conferences were held with speaking in local talent. On Wednesday afternoon an address was given by Mrs. Tillie Reynolds, of Troy.

The new Auditorium, on the Highlands, was formally dedicated, and used for the first time, on Thursday afternoon. The name of the new Auditorium is "The Purpose of Life." It was a fine effort, and a large audience heard its undivided attention.

Saturday a conference was held in the morning. On Friday the evening was given by Mr. Willard J. Hull, subject, "The Purpose of Life." It was a fine effort, and a large audience heard its undivided attention.

The afternoon of the day was Willard J. Hull, and he spoke to large audiences. The subject of the morning address was "Capital and Labor—Their Relations," and in the afternoon Mr. Hull spoke upon the God-proposed plan of our nation.

Exercises in mediumship were given by John Slater at the close of each service, which were of a remarkable character.

NOTES. The grand illumination of the grounds was held on Saturday evening.

Mrs. Carrie E. S. Twing will leave the camp for a few days to fill an engagement at Chautauque, N. Y., where she speaks in the interest of the National Patrons of Husbandry, upon the 18th.

Mrs. Mottie Knight of New York came on Saturday, and is at the Burlingtons.

The claim-bake at Kennedy's on Sunday was a great success. It is said that more than one thousand people sat down to dinner.

Mrs. Mottie Knight of Boston came on Saturday. The crowd on Sunday was one of the largest here for many years. Every seat in the new Auditorium was taken, and hundreds were obliged to stand.

Among the late comers is Mrs. M. H. Fletcher of Lowell.

Hon. A. B. French will speak next Sunday. He returns here after an absence of several years.

Call at Headquarters and subscribe for the BANNER OF LIGHT.

The Ladies Circle convenes daily at four o'clock at the grounds on the Highlands. The remove to the Highlands is a decided success.

Now Hampshire is well represented in camp. Mr. George A. Bacon of Washington, D. C., came to camp on Thursday.

The Band Tournament was a decided success. Only two weeks more, and then for home.

Arrangements are being perfected for next year, when, with the help of the Lord, in which to hold services we shall have the model camp.

J. M. Y.

Lake Pleasant, Mass., Aug. 13th, 1898.

Another correspondent writes: "The cottage of Mr. A. B. French, at the Ladies' Improvement Society at Lake Pleasant, at the grand illumination last Saturday evening presented one of the finest displays that has been seen here for many years. The entire front from the porch to the porch was covered with bunting, flags and lanterns; the

[Continued on eighth page.]

## MEETINGS IN BOSTON.

The American Spiritualists' Association has discontinued its Monday evening meetings at the First Spiritual Temple until the 1st of October in order to make room for the services of mediums for meetings, etc., in New England, are invited to correspond with Parker O. Marsh, 601 Broadway, New York, or with Mrs. H. V. Ross, 100 Tremont Street, Boston, Mass.

Engle Hall, 630 Washington Street, Boston, Mass., also Tuesday and Thursday at 3 P. M. E. Tuttle, Conductor.

Harmony Hall, 634 Washington Street, corner of Kinsland.—Spiritual meetings every Sunday at 11 A. M., 3 P. M., and 7 P. M. N. P. Smith, Chairman.

Harmony Hall, 784 Washington Street.—Meetings every Sunday at 10 A. M. and 7 P. M. Good mediums, Miss A. Peabody and Dr. B. H. Nelke, Conductors.

Ladies' Aid Parlor, 1031 Washington Street.—Meetings every Sunday at 10 P. M. and 7 P. M. Mr. Badger, Chairman.

Harmony Hall.—Aug. 18th in this hall were held solemn services in memory of that good Spiritualist, honest medium, generous friend and kind husband, Frank W. Matthews, who passed to the Better Land on Tuesday last at Centre Lincolnville, Me., where he was born fifty-four years ago. The hall was crowded, and many mediums took part, all testifying to his worth, and speaking kindly words to those he left behind.

Among those who participated were Dr. Willis (who took charge of the services), Mrs. Julia E. Davis, Mrs. Dr. Lathrop, Mrs. Buck, Mrs. Hughes and Dr. Fuller, who all testified to the worth of the departed, and speaking kindly words to those he left behind. Among those who participated were Dr. Willis (who took charge of the services), Mrs. Julia E. Davis, Mrs. Dr. Lathrop, Mrs. Buck, Mrs. Hughes and Dr. Fuller, who all testified to the worth of the departed, and speaking kindly words to those he left behind.

Mr. Matthews was for many years a devoted Spiritualist, and good success. He was married the second time a year ago last Christmas to a most noble and estimable lady, who to-day mourns her great loss. He was taken ill on March 18th with that dread destroyer pneumonia, and neither the best medical skill and skillful nursing, the patient, loving care and tender nursing of his faithful and noble wife, could bring him back to health and strength. He passed out trusting in the bright future of the spirit-life "beyond the grave and beyond the tomb."

Engle Hall.—Wednesday afternoon, August 18th, a good meeting; remarks, tests and readings, Miss A. Hanson, Mrs. G. M. Hughes, Mr. E. H. Tuttle. Thursday, August 19th, the morning circle was large, and the afternoon circle was also large. Mr. J. E. Davis, Chairman. Afternoon, invocation and remarks, chairman; Mrs. J. E. Davis, remarks, tests and readings; Mrs. E. E. Buck, tests; musical solos, Mr. and Mrs. W. S. Anderson, also tests and readings; Mr. E. H. Tuttle, tests and readings.

Evening: invocation, remarks and poem, chairman; Dr. W. L. Lathrop, remarks, tests and readings; Mrs. E. E. Downing, Mrs. A. Wilkins, tests; Mr. E. H. Tuttle, tests and readings; also answered mental questions. Both sessions the readings and tests were of high order.

Musical selections were rendered in an acceptable manner by Mrs. Kate Shepley. On Wednesday, August 18th, 11 A. M., 2:30, 7:30 P. M.; Wednesday, August 19th, 11 A. M., 2:30, 7:30 P. M. BANNER OF LIGHT for sale each session.

American Hall.—Last Sunday's meetings were remarkably well patronized. The attractions during the day were: Herr Fredericks, the zither player; Mr. A. Baumgartner, professor of music; the eminent pianist and composer, Herr Himmelfarb, as well as Miss Sadie E. Lamb, vocalist and pianist. This talent gave the attendance a very fine concert, and that it was enjoyed by all present was shown by the applause which greeted each and every performer.

The tests given through the mediums were of high order, and the readings were also of high order. Mr. and Mrs. Woods, Miss Nellie Thomas, Mrs. Fredericks, Miss A. Peabody, Dr. S. H. Nelke and others. Dr. J. S. Magoon, a forcible speaker, made highly appreciated remarks.

These meetings are conducted by Miss A. Peabody and Dr. S. H. Nelke. The BANNER OF LIGHT is for sale at each session.

Commercial Hall.—11 o'clock A. M., Mrs. A. Woodbury gave readings, Mrs. J. Woods and Mr. N. P. Smith, tests.

3:30 P. M.—Miss Josephine Webster made an address on "The Purpose of Life." Mr. E. S. Woodbury, readings and tests; Mr. A. Woodbury, Mrs. M. Irwin, readings; Mr. J. Simpson, remarks.

7:30 P. M.—Mr. J. Simpson, remarks; Miss J. Webster, address and tests; Dr. Wm. Franks, readings; Mrs. M. E. Scott, tests and readings; Mrs. A. Woodbury and Mrs. M. Irwin, readings. Music by Miss Jessie Callahan. N. P. SMITH, Chairman.

A Sensational Story. Has attracted attention lately, but as a matter of fact the public has also devoted time to things substantial, judging by the unprecedented sales of the Gail Borden Eagle Brand Condensed Milk. Unequaled as a food for infants. Sold by Grocers and Druggists.

ILLINOIS. Chicago.—On Sunday, Aug. 6th, Mr. W. J. Colville's morning lecture in Washington Temple, Ogden Avenue, was on "What is it to possess the Son of God?"

The speaker took thoroughly super-theological ground, and stated that a decidedly new presentation of this theme would soon become common to the churches.

The son of God is the divine life, of which we are all unworthy, and which, unknowingly, partakers; to possess this life consciously is to attain to a knowledge of its presence, nature and activity.

Historical speculations never affect spiritual truth; vital experiences, not formulated dogmas, must be applied to the life of the individual. The cause of the world's deep sorrow and abounding unrest is the absence of any true knowledge concerning life.

In the evening an extraordinary lecture was given to an overflowed house, on "The Gospel Manifested by the Electric Exhibit at the Fair."

Electricity was spoken of as the unitary manifestation of all-pervading life. It is now being employed most successfully for every mechanical purpose. The speaker was pointing out its general adaptation to therapeutic practice.

Electricity is never generated and never destroyed; it can be discovered and applied to various uses, then it returns unimpaired to the bosom of nature, whence it came.

Electric forces have already been discovered, and are now in operation in Oakland, Cal. Before long electric wells will be more general than wells of natural gas are now.

When the psychology and physiology of the future are taught, children will be instructed in the culture of human electricity in their own persons.

The lecturer stated emphatically that in an advanced stage of the human mind the electric center of the human brain and the corresponding centre at the solar plexus. To the extent that a body is electrically vitalized it is disease-proof, and also a means of dispensing health to others.

A remarkable lecture has been reported for publication.

Mr. Colville lectured in Washington Temple to large audiences—including numerous visitors—on Sunday last, August 13th.

His subject was "The New Spiritualism"; 7:30 P. M., "The Science of Man as a Spiritual Being." Dr. Geo. Dotson and Mr. Colville will speak at 3 P. M.

W. J. Colville's address is 8 South Ada street, Chicago. His lectures are free, and are being given in a new building, and where he is lecturing daily to a class in psychic science.

On Wednesday, August 24, W. J. Colville officiated at the funeral services of the earthly remains of Phoebe McCoy, who passed to spirit-life from her home at Leesville, O., July 30th.

She had been for many years a firm and devoted Spiritualist, and by her many kind and noble acts had greatly endeared herself to the entire community.

The services were held at the family residence, which, though very roomy, could not accommodate one-half of those who attended to pay tribute to the worth of a friend whom all held dear. The graves adjacent to the house were filled with men, women and children, and as the speaker occupied a position close to the open doors and windows, and spoke in a clear, penetrating voice, almost everybody heard distinctly every word that was said.

The doors of the house were of great beauty, and there was an abundance of these sweet offerings.

Fine singing by a large chorus opened and closed the exercises, which consisted of invocation, address and prayer, of a character perfectly in keeping with the occasion.

The address was only a limited extent personal in character, but dealt in large measure on the hopeful, reassuring truths of the "Spiritual Philosophy," and the speaker's words were so frank and noble as to have a powerful effect on the minds of all who heard the departed sister, and at the same time a commentary upon the blossoms which surrounded the bier.

There were also beautiful services in the graveyard, and a monument in the cemetery, a column representing on its front clasped hands over the word "Farewell." XXX.

Our camp-meeting officers and managers should at this time remember the long and arduous services of the BANNER OF LIGHT in the past—as well as the good it is doing now—and exert their influence to increase its circulation, thus widening the circle of its great usefulness.

## X-ZALIA, A NEW AND WONDERFUL DISCOVERY

FOR THE CURE OF Eczema, Piles of Every Form, Burns, Cuts, Bruises, Poisons from Plants or the Bite of Insects, and all Surface Inflammations.

No matter how chronic your case may be, this remedy will cure you. We mean just what we say in making this declaration.

The proprietors of the Banner of Light have been personally acquainted with the Manager of this Company for years, and will tell you that under no circumstances would he state or advertise anything but the exact truth.

This Medicine in the short time it has been upon the market has cured hundreds, and in no instance has it failed to give relief.

Read this Testimonial from Isaac B. Rich, one of the Proprietors of this Paper. We have hundreds of others from Prominent and Reliable People.

Boston, Mass., August 7th, 1898. X-ZALIA MEDICINE COMPANY, Boston, Mass.

Gentlemen—For several years I have been greatly troubled with inflammation in one of my feet. I used several Physicians' prescriptions and various remedies suggested to me by friends without any perceptible help. In March last a friend gave me a bottle of X-Zalia, and by its use I was entirely cured within a week, and have remained so since. Several of my friends have tried this remedy for Piles, Eczema and other diseases for which it is recommended, and in every instance have been benefited. From my own experience, and what I have seen and know of this remedy, I believe it is a great Medical discovery, and will prove of unparalleled benefit to suffering humanity.

Yours truly, (Signed) ISAAC B. RICH. X-ZALIA—an external remedy—in elegant ten-ounce bottle and package, delivered free anywhere in New England and east of Chicago on receipt of price, \$1.00 per bottle, six bottles for \$5.00. Address all orders to X-ZALIA MEDICINE COMPANY, 2 Bromfield Street, Boston, Mass.

In Memoriam. BENJAMIN HALL.—This kindly man, a former resident of Chelsea, Mass., passed to spirit-life on August 5th, at the age of eighty-nine years one month and fifteen days.

He was one of our earliest investigators of Modern Spiritualism, and his family joined him as an ardent supporter of the few mediums in the days of 1848-49. His wife and two eldest daughters were members of the old High-Spirit Orthodox Church, Providence, R. I. In 1848 they were publicly requested to withdraw from the church, because, as then stated, of their persistent attendance at spiritual circles. The ostracism and poignant grief that followed this Christian separation can only be appreciated by the elder leaders of THE BANNER. They could and did suffer for the sake of truth.

One of his daughters will be remembered as the "Hail Slugging Sisters," who sang many times before the public, under the auspices of Dr. Gardner, at Tremont Temple and other places in this city; also throughout the United States, lending the charm of their voices to the meetings in Brooklyn and New York, presided over by Judge Edmonds, Mrs. Britten, Dr. Warner, Joel Tiffany, A. J. Davis and others.

Two of these daughters preceded him, and were present with his beloved wife to welcome his ascension to the spirit realms. The change came so gently, that, as he sat in his chair, a daughter within arm's reach did not know of it till she spoke and there was no reply from those mortal lips.

Another daughter, with whom he resided, with her husband, E. V. W. Halbert, temporarily absent from home, but both returned to be present and to highly appreciate, with old friends of the family, the always inspiring prayer and comforting discourse on such occasions as Eben Cobb.

On the following day the remains were conveyed for internment to Warren, R. I., where the unusual occurrence took place of his own daughter, Mrs. Halbert, delivering, under spirit control, an eloquent and instructive discourse—which was followed by song.

Letter from Mrs. Chamberlain. COLBY & RICH—Dear Friends: Your registered letter containing \$10.05 reached me the 7th, and I thank you for your great kindness in attending to all that was necessary.

I am indeed thankful and grateful to the kind friends who so promptly responded to your call. You have thanked them in a most pleasing manner; but I feel to personally write a few words, which I now do, tendering my most grateful thanks to those good people for their timely assistance.

Again thanking THE BANNER for its kindness to me, I remain your grateful friend, ANNIE LOUISE CHAMBERLAIN, 274 E. River street, Hyde Park, Aug. 10th, 1898.

When Tired Out. Use Horsford's Acid Phosphate. Dr. M. H. HENRY, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

Spiritualist Camp-Meetings for 1898. The reader will find subjoined a list of the localities and time of session where these Conventions are being held. As THE BANNER is always ready and willing to give to the Spiritualist Camp-Meeting proceedings free of cost to those interested



## Message Department.

It should be distinctly understood that the Messages published in this Department indicate that spirit-communication is a life beyond the characteristics of the physical world. It is not a matter of the body, but of the soul. Those who pass from the mundane sphere to a higher state of existence, are able to receive and convey messages from the spirit world. It is not a matter of the body, but of the soul. All express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the value of this communication should be informed by the publishers of the fact for publication.

### Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Seance held April 14th, 1893.

#### Spirit Invocation.

Oh! thou Infinite Life, thou great Over-Soul, whose brooding presence of love may be felt in every heart if we but aspire and reach out spiritually for a conception of divine tenderness and care; thou whose ways are not as the ways of finite man, and whose laws are framed in justice and designed to draw all intelligent and conscious beings upward to the hill of progress, whatever the discipline is that is needed for such upward growth, we praise thee with exulting joy for the beauty of this spring day, for the sunshine and all the promises of good things to come which Nature offers at this time. We know that soon there will be brooding brooks and rustling leaflets chanting their praises for life, and that blossoms of beauty will yield their sweetness and fragrance unto thee as grateful incense for the boon of existence. We know that springtime promise and prophecy only precede the bloom and loveliness of summer-time, when the golden glory of the sun streameth downward to warm, to cheer, and to perfect the fruitage of labor hours. So would we realize, oh! Infinite Spirit, that the promise and prophecy of the springtime, the light of the higher life, the glory and beauty of ripened powers, of grand unfoldments for the soul, which in turn precede the glorious harvest of all fruitage when the results of effort and labor shall be fulfilled in the glory of achievement.

If we can realize and read these lessons aright, and with understanding, we shall strive patiently and earnestly to profit by each experience, to gain knowledge through all discipline, and to aspire upward and onward toward the spiritual unfoldments which are for mankind. We know there are possibilities in the human soul, that the promise and prophecy of the springtime, the light of the higher life, the glory and beauty of ripened powers, of grand unfoldments for the soul, which in turn precede the glorious harvest of all fruitage when the results of effort and labor shall be fulfilled in the glory of achievement.

We know that conditions may not only be brought to us by angelic messengers and ministers of kindness and love, but that conditions may be generated by our own souls for the accomplishment of these best things of life. For the unfoldment of spiritual gifts and powers, and for the unfoldment of the aspirational and the light of the higher life, we know that conditions may be generated by our own souls for the accomplishment of these best things of life. For the unfoldment of spiritual gifts and powers, and for the unfoldment of the aspirational and the light of the higher life, we know that conditions may be generated by our own souls for the accomplishment of these best things of life.

### QUESTIONS AND ANSWERS.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

Ques.—[By Charles S., Philadelphia, Pa.] In the beginning of my studies in Spiritualism, I was greatly interested in the theory of reincarnation, but have since entirely discarded it, as this theory would come in conflict with constant progression. If it was not for this, it would seem that reincarnation was just, because of the millions of people who apparently have had no opportunity for growth in this life. But as the theory necessarily implies both punishment and reward for past deeds, it would also imply retrogression, which, according to law, is impossible. Please give an opinion.

Ans.—Minds in the spirit-world differ upon this subject, which is engaging the attention of many thinkers on earth, almost as widely as individuals in the mortal form differ upon it, and it seems impossible for returning spirits to give any evidence pro or con of the existence of such a law of reëmbodiment.

Those spirits who pronounce against it cannot say that it is not a fact in the universe, even if they are not cognizant of any soul that has come under its operation, because it is impossible for them to know all the possibilities of life and all the various grades of experience or development through which human beings may be called to pass. There is merely a negation, a negative statement implying that they do not know. They claim that if reincarnation were a fact there would be a cessation or suspension of the law of progress, because a human being coming back to earth and taking on a material form would necessarily lose all that he had gained in previous incarnations. They also claim that the spirit-world affords all that is necessary by way of spiritual growth and development to human beings who have been deprived of such opportunities on earth.

On the other hand, those who claim to believe or know that the law of reëmbodiment exists, and that it has been wisely ordained by a Supreme Power for the benefit of human beings who have been denied the experiences and privileges of contact with matter in gaining vital discipline and the opportunity of putting forth the powers which should have a development on earth, say that they have met intelligent spirits who assert that they have passed through such experiences and have been benefited by them. Those who favor the theory of reëmbodiment claim also that the necessity of such a law exists, because there are many human beings who have not gained the first impetus of spiritual growth during their earthly career, and that they need experiences in physical life, need to come in contact with human suffering on earth, to bear life by way of spiritual growth and development in the external atmosphere, in order to be prepared to understand and take advantage of the conditions of spirit-life. These intelligences affirm that the operation of such a law does not mean retrogression for a human being nor a suspension of the law of progress, since every individual who passes under such discipline only gains by the experience, for the interior faculties are enlarged thereby.

Those who are against such a theory claim that if it is necessary for a human being to have been out of the experiences he needed on earth to gain something more in this life, he can—by attaching himself to mediæmic mortal—come into the physical atmosphere, gather up certain experiences and accomplish certain works in that way. Those who take the opposite side of the question declare that this is an infringement upon the rights of the sensitive; that a spirit who fastens himself upon the magnetic life of a mortal, in order to gain experiences needed for his own advancement or special use, becomes a parasite, obessing the individual of earth, and robbing him of his powers to such an extent as to deprive him of his own experiences, his own individualized action; and that such a spirit will pay the penalty sometime in the future, according to the unerring law of justice.

It is impossible, we have said, to demonstrate the existence of such a law of spirit-assertion, and it is impossible to demonstrate it by the voiced experiences of individuals on earth, even if there be such who really think they know they have been embodied before; because whatever impressions or memories may come to them of previous existences are only fragmentary, and cannot be classified and given out with sufficient data to be of service to inquiring minds.

In our opinion, it is no more a matter of retrogression for an individual to come back to this planet—if there is need of his doing so—to take up a new bodily experience, and gather facts and information for his own spiritual welfare, to become freed from certain qualities belonging to the physical state and not to the spiritual, which have become attached to him, and to round out those tastes and talents which were not cultivated before, than it would be a matter of retrogression to a human being to make a second visit to foreign lands after he has taken one trip to Europe to gather up certain experiences, and follow certain lines of travel and research there; which he did not have the opportunity to do fully before he was called back to this country. It may be that he has forgotten to accomplish some things which he set out to do; he may have been deprived of privileges that he expected to enjoy, or perchance he

may have failed to achieve much in many practical ways that he flattered himself he would accomplish when he set sail from this land. He is recalled to these shores and has a certain work to do. He performs that work, and again the dream is upon him of revisiting Europe and taking up the line of travel and research which before interested him. This opportunity comes, and he goes to the other side and gathers up new experiences and new thoughts. He may meet with hardships by the way, he may find disappointments, there may be much that is trying to his nature; but all have an effect in the making up of his character, and making strong and tense the nerves of steel which are being developed within him. Consequently he has not retrograded, but he has progressed by means of the experience that has come to him.

Our reincarnationists of the spirit-life claim that one does not return at once to earth-life to take up new experiences in that line. A spirit may remain in the other world for centuries, gathering new points of thought, and passing through new discipline, but feeling all the while something lacking in his nature, which, if supplied, would enable him to take up and understand more completely the wonderful, and to him mysterious, problems of life. At length, when the higher conditions of earth, which have been brought about through advancement in material things, would afford to him greater opportunity than he before had to gather up that which he has missed, he returns to earth to gain that which he feels belongs to him.

We leave our correspondent to gather his own ideas and also to draw his own conclusions upon the subject. It is useless for us to say that this is a truth or a falsity, for the simple reason, as we have said, that it is impossible to demonstrate it clearly to human understanding on earth.

Q.—[By the same.] As to materialization, I would give much to get an intelligent and convincing opinion on it. Some writers, who profess to have received information from ancient spirits whose earth-record is a splendid one, completely demolish the theory. If they are right, what shall we say of the many seances at which spirits seemingly materialize? To think that they were all fraudulent exhibitions would be a great shock to many earnest, inquiring souls. Still, we must have the truth, and if materialization is to be according to the law, it ought to be a known fact. I have read of the process by which spirits are said to materialize, which is just the process which ancient spirits are said to describe as impossible according to law. Would like to hear from the Banner of Light Circle on this point.

A.—We do not know who these ancient spirits are who claim that the process of materialization, so-called, or the building up of a temporary form from elements of matter and magnetic forces of human beings, is impossible.

We read in ancient history that spiritual forms suddenly appeared to mortals, who gazed upon them with wonder or fright. We read in the history of the man of Nazareth that after having lain in the tomb for three days he appeared to his friends in a form so tangible and real that the prints of the nails could be seen in his hands and the sword-thrust in his side; and yet there is every reason to believe that this was a materialization, a wonderful manifestation of spirit-power. All along the way biblical Jewish writers have instances of just such experiences at critical times.

Materialization can be demonstrated to mortal understanding as an established fact. Of course one must have plenty of time and opportunity to investigate closely and regularly in order to get the full evidence of this wonderful phenomenon, and if one does have time and opportunity, and sets about the task with an earnest mind, he will, we believe, in ninety-nine cases out of a hundred, reach the conclusion that materialization is a grand truth, that temporary forms can be built up from elements and particles of matter floating in the atmosphere, combined with the magnetic aura or atmosphere drawn from human beings, and intelligently coordinated and operated upon by spirit-minds, which will show an active, intelligent power, and which cannot be accounted for upon any other hypothesis than that of spirit-communication.

Different returning spirits may claim the contrary, but we believe it can be established by patient research when the opportunity for investigation is found, and consequently all the assumptions and aspersions of those so-called ancient beings cannot weigh as much as a feather against the law which can be demonstrated to exist. We know there are many spirits on the other side as well as mortals here who do not believe in materialization. There are many others who believe it, because they have had experience with its law, and have come in contact with its operations, and they are competent to testify.

To our mind it is no more impossible, under proper conditions, for a form to be thus temporarily built up by intelligent spirits who have studied the science of chemistry, and the law of affinity and combination, than it is impossible for an artist to develop a photograph under his own conditions, or for a seed to germinate in the darkness of earth and produce beautiful stems and leaflets before your external sight. We believe the time is coming when man on earth will understand so well the forces of his own nature, the extent of his will-power, and also the elements that are held in solution by the atmosphere, that he can scientifically gather these elements, manipulate and combine them with his own magnetic forces and with the magnetic forces of other human beings, until he can suddenly produce before human sight whatever object he desires in form that of itself is composed of the gases and elements which he gathers from the atmosphere. This is done in spirit-life repeatedly, and it may be done by intelligent minds on earth when they come to understand their own possibilities and powers.

We speak, Mr. Chairman, concerning genuine manifestations in regard to materialization. We are well aware there is much that is spurious put forth under that name, but we believe, indeed, we know, that a large percentage of these manifestations are genuine; and if there is only one production of this kind really made by spirit-power unaided by mortals, it will surely attest to the existence of the law.

### INDIVIDUAL MESSAGES.

Lewis Merriam.

[To the Chairman:] I will not encroach long upon your hospitality, sir, but it gives me great pleasure to step forward and to the presence of mystery of death, so to speak, and announce that beyond that mystery there is everlasting life and a great sea of light.

As I view my past experience in the present with its conditions for me, I seem to be as one who stepped out of darkness into light, and the light was so great at first that it almost blinded me. I could not see the wonders around me, nor could I clearly behold the dear faces that shone upon me from the beauty of that spiritualized condition, because, sir, my ideas were different from theirs, and my opinion of the future was far wrong. I may say that I could not, at first, bear the light and the truth as they are, for spirit-life was almost too real to me, and those dear ones that I met and that I had missed from out the earthly way, were almost too tangible for me to believe them my own; but when I came to see more clearly, and to understand more fully the supreme goodness of God, I realized that all was natural and right, that it was only I who was wrong; I who had been blinded to the real, true, open way of life; and that I had seen as through a glass darkly, and did not understand the full measure of God's love and mercy and the provision he makes for his human children.

I have come back after this experience (and it is brief compared with that of many others I meet on that side) to tell the friends here in Springfield, Mass., that these things are true, and I am trying to work out of the old errors and opinions into sounder ideas and conceptions of truth. I am trying to add one link or one solid truth to the pathway of communication between this world and spirit-life, and I believe if I only give one truth to that roadway it will do me more good than did my con-

nection with the laying of the walk across the road to the church when I was here.

Well, I will only say to every friend and dear one that cares to know of the life beyond, that it is a life that shows up to a man every one of his past deeds that were of any importance, and some of them seem to be much more important than those they did here. He can see the good deeds he has done to bless others, or to make life brighter for them, and he can see those things which he did that were not quite right and that seemed at the time a little mean, or the things that he did not do that in his inmost soul he knew he should have done for his own best good and the good of others. When he comes to face these things in the clear light of revelation and knows that others see them, too, he begins to ask himself how important these things are to him. He begins to see the good of a man as he thought he was, and if he does not let it add something to his measure and weight by way of spiritual good. That is as I find it, and as all others I know find it. I want to tell my friends to pay strict attention to their daily words and deeds, and the better they satisfy their higher natures here the more beautiful will be the scene that opens before them when they step into the great beyond. I am Lewis Merriam.

Charles Marsh.

[To the Chairman:] As Springfield is but a little way from Greenfield, I feel that it is a pleasure to step in after the good man who has spoken here, and to say a few words to you, Springfield, Mass., and as one who was connected with the Plymouth Bank. I am not one of the board of officers of any such institution as that at the present time, nor do I aspire to be. I feel myself a humble individual, working along the lines of personal development, and trying to exercise my active powers in such ways as will be useful to that development and to my fellow-beings.

Like a good friend who has spoken I, too, have had my lessons to learn and my experiences to gain. I am like one upon the side of a hill, not yet having reached the top to view the country, but having ascended far enough to see something of the situation, which appears so pleasant that I am encouraged to press on. My view is limited, but I know there is much beyond, and I am reaching upward toward that which is more of the perfect state. We are not perfect when we go out of this life and find ourselves in another way, any more than we were perfect here. There are none on earth who have reached perfection, and when one begins to think that he is about as good as he needs to be, then is the time that he should look well to himself, for he is in danger of becoming self-righteous, a Pharisee, and of going the downward way instead of the upward one toward that which is better and more to be desired.

Well, sir, tell the good people of Springfield and my friends in Greenfield that Charles Marsh feels himself to be a living man, full of life and power, ready to come back to them if possible and give some thought or some advice that may be helpful if they are in need, and ready to come in quiet ways and afford them something of evidence concerning spirit-life and the identity of myself and of other friends with me if it is desired. I am also content to keep on working, for I see no end to time, nor do I feel that any one will grow exhausted and drop by the way because of too much labor laid upon him in the spiritual world.

[To the Chairman:] I bid you good-day, sir.

William Baird.

[To the Chairman:] Will you let me come in after these big men? [Certainly.] Well, I think they're big men, for they look as if they knew a good deal, but they gave me a good word as I came along, and the man that stands here and helps the different ones to come said, "My son, come right along, and we will do all we can for you." So I came in just after that big man was speaking, and I thought it would seem real good to say something, that the people who live here may know I'm not shut myself off from them in the spirit-world. I'm ever so much better off than I was here.

I didn't live in this State. I lived in New Jersey, in Winslow. Do you know what county that is in? [No.] It's in Camden County. I sometimes had a good time, and sometimes I had to work when I didn't like to. But I didn't know I was going to die so soon. I was over to Glassboro (that's in another county), and I had some time that made me feel a little queer. Then I didn't know anything, and when I did know something, I was in the body at all, but I was out in the spirit-world, and I had got into a pretty good place.

They made me go to school over there. They said I didn't know much. I don't think I did, and I begin to think I didn't know as much as I used to believe I knew. I've been going to school now for quite a while, but I like it, and it's a real study over so many things about the different sciences, and try to learn about ourselves—how we're made up and what we're good for—and I think it's a real fun to have that kind of life.

I wish you'd tell Mr. Williams over in Winslow that I'm first-rate. I'm not dead, oh, no, I'm not dead! I haven't been back much to the old places because it made me feel awful bad when I did try to come, and the good folks said I'd better stay away and get strong there in a different way, which I could do some good by-and-by. So I don't know what's been done since I went away; but I know my home is not a very big place; and if one hears I've got back, all the rest will be sure to get hold of it before long, and perhaps they'll wonder how it happened. Tell them I didn't like the nasty stuff; but I got into a better country, and I'm glad I went away. There are a good many things in that country that I never thought of that I've learned about, and I expect I'm going to keep right on learning all the time.

My name's William Baird.

[To the Chairman:] I thank you for giving me a chance to come.

Ella Scott.

Those who are dearest to me on earth live in Clinton, Ia. Although there are some people there who believe in spirit-return, my friends do not, and I have not had the opportunity of coming to them with knowledge of life in the spirit-world. I have sometimes come near to my friends without their knowing it, and have seen the changes which have taken place with some of them.

One of my dear friends has, as she thinks, lost her husband because he was taken to the other life, and she has refused to be comforted. She has draped herself in garments of woe, and felt that life had but little enjoyment for her now. I thought if she could only know that he is alive, and not lost, and that he cares so much for her that he tries all the time to remove the gloom from her heart and make her feel his presence, perhaps the knowledge would take away something of the sorrow and make her feel that there is something to live for still.

Other friends have had their experiences also. Some of them have been hard to bear, and others have been pleasant as far as worldly things are concerned; but they do not know that their spirit-friends are still interested in their welfare, that they sympathize with them, and try so hard to make them know of these things, and to realize that there will be meeting with them by-and-by when the conditions of this life are past.

My name is Ella Scott. I have been out of the body a long time, so the people of earth think, but it does not seem long to me. Every year has been full of happiness, full of study and growth. I enjoy the music so much, and I have the opportunity of studying it that I never could have had here.

Daniel G. Littlefield.

I will not take much of your time, Mr. Chairman, for I see others standing about who seem anxious to say a word. I would like, however, to announce that I came just to send greetings to old-time friends in Pawtucket, R. I., where I passed from earth, and where I left some interests and pleasant associations. I would like, also, to say to those who knew me in the past, in the western part of Massachusetts State, that I feel stronger and very much better than I did when I was called home.

An old man of sixty-nine years feels some-

what worn and tired out on this side, but after he got freed from some of the old conditions and weighty things in the spirit-life he begins to feel strong and well again. That is my case, and I assure you that I am happy to come back and so report.

If any of my friends wish for a private hearing from me, I shall be very glad to give it to them if I can possibly do so. It seems to me that it can be arranged if those on this side will do their part, for I shall surely try to do mine. Daniel G. Littlefield.

John Morton.

[To the Chairman:] My name, good friend, is John Morton, and my home was in Norwalk, Conn. I had quite an extensive acquaintance there, for it had been my good fortune to gather a sufficiency of this world's goods, and usually one who does that has a certain amount of influence or acquaintanceship and friendship in the other world. I feel that I left pleasant associations on this side. I do not wish to have them altogether severed or discontinued, and I have been trying to keep them up as best I could. The thought struck me that if I could give some external sign of my interest in the people here, if it were only to give my name and say, "I still think of you and care for you," it might have some effect in keeping up the old connection, and also satisfy me.

I passed out recently. I know it seemed so to my friends and to me. I had an attack that cut my breath short, and I suppose I did have something to do with the heart-action. Perhaps I would rather have known something of what was coming. There were some things I would have liked to arrange, and there were some matters I would like to have talked over, but I know the messenger was close at hand, and on the whole, I am satisfied. There are some reasons why I am glad I was called suddenly. It is a good way for a man to go. Just like stepping out of one room into another, and although I was at first puzzled and almost stunned at the change, yet it only took a very little time to rally my forces and to give me power to look about, get acquainted, and make myself at home.

If I were to talk a week I could not tell my friends of all my experiences—pleasant and some unpleasant—that have come to me since I went out of the body; and if I should try to tell them, they could not understand, so I will not undertake it. I will only say that I have seemed to live more in the brief time that I have been in that other life than I did in all the years of my earthly experience, and I feel just so much the richer and stronger because of these things that have come to me.

Margaret Hovey.

I am a mother, hoping to get a few words to children on the mortal side of life.

My daughter Sarah has sometimes said to others and to herself: "If mother was here I could tell them what to do; her ideas would be of great use to them." At other times she has said: "I wish I knew what there is after death—where our friends go, and where we shall go when our time is out here." In these and in many other instances I have seen her reaching out in thought toward those who once were with her on the mortal side, but who long ago passed over to the spirit-world.

My daughter and my friends live in Cleveland, O. It does not seem a long journey to them to reach home, and many times I am by the side of my child. I know her cares and duties seem hard; I know that she longs for the mother that always tried to give her the best advice she could; and I try to bring an influence to make her life more comfortable, to banish the shadows and bring more light; but she does not know of the spirit-life, and has little faith in the religions of the day.

At last, after many trials, hoping each time to get a ray through these lips, I have come here, and I do so much more loving and sympathy, and John sends his love. We are all united and happy band in the spirit-world, full of work and plans for the future, and we are all united in our thought and care for the dear ones here. We send our greeting, and best thought and wishes for their welfare and happiness. I am Margaret Hovey.

### INDIVIDUAL SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.

April 15, Watson Goodspeed; Florence I. Long; William Lawrence Breece; Jonathan Chadwick; A. F. Pike; Edith A. West; Aunt Sally Ames.

### A Banner Spirit Message Tested!

[Given March 14th, 1893—Published June 24th, 1893.]

Copy of Letter sent by Mr. J. J. Morse of 26 Osbornurgh Street, Euston Road, London, to R. Wolsstenholme, 62 King Street, Blackburn, July 16th, 1893.

DEAR MR. WOLSTENHOLME.—The editor of the BANNER OF LIGHT has sent me the enclosed proof of a message published in his paper, asking me to hunt it up. As you are on the spot, and know all about the town and district, you would greatly oblige me by making such inquiries as are needed, and then kindly report same to me at my new address as above.

Trusting you will kindly do this in the interest of our Cause, I am, with best wishes to you and yours, very truly thine, J. J. Morse.

### Copy of Proof from Banner of Light.

CONTROLLING SPIRIT, FOR THOMAS S. HORNBY. Mr. Chairman.—We will now speak for a few spirits who have been like to have been medium personally, but who are unable to do so. First, we will mention one who was present at our last seance, and who is here again to-day. He is a man who lived about half a century on earth, we should judge, and his home was in Cornwall, Eng.

This spirit hardly knows how he happened to go out of the body; he cannot really say whether it was by accident or intent, because there has been such a confused condition of the brain whenever he has come in contact with matter, and he tried to gather up the threads of the past. He realizes what occurred before the last half hour of his earthly life, but around that time is clustered a confusion of elements that prevents him from grasping the true condition of things. He wishes to know as far as any benefit to himself or his friends is concerned.

He wishes us to say to his friends that in the spirit-world he is strong and sound. That is how he expresses himself, and he wants us to give it in that way. He wishes them to know he realizes that had he remained on earth the trouble in his head would only have increased, and it would have been very much worse for him. We are told that his body was found in a very mysterious condition, and that the spirit had been taken away by friends on the other side before the news was brought by his people here. We also are told that the name of his wife is Charlotte, and that he has cared more for his happiness and welfare than for anything else, however good, in this mortal state.

We trust the friends of this spirit will learn of his communication through this paper, for we know he will be very much relieved thereby. We get his name as follows: Thomas S. Hornby, a man of about 40 years of age, with a beard, who passed away some time previous, we think, to the first one, but was attracted closely to his home-life. We do not get the whole name, only that of Robert, and also the name of James as belonging to another spirit who has assisted this first one to rise out of his unhappy condition.

We would say the first spirit adds that he lived on the Accrington Road. He was a weaver.

The Reply of R. Wolsstenholme to Mr. J. J. Morse's Letter.

62 KING STREET, BLACKBURN, 17th July, 1893.

DEAR MR. MORSE.—I knew Thomas Smith Hornby intimately. He was a member of the Committee of the Blackburn Psychological Society at the time I was its President. He lived on Accrington Road, and was a weaver. He died the 27th August, 1890, aged 49 years.

Some time prior to his death a sum of money was left to his family, and I have my information from Hornby's wife's sister that the estate for one hundred and fifty pounds, or thereabouts. He afterward got it into his head that he had made a mistake by thus signing, and he set out to try to remedy his blunder. For this purpose he went into Yorkshire, and from entries made in his pocket-book his friends found that he had visited no less than thirty lawyers, who had had the matter in their hands at one time or another.

Failure followed failure, and driven to desperation by his want of success, he at last laid himself down on the railway line at Hunslett, near Leeds, and a

Midland train cut his head completely off. As stated in the BANNER OF LIGHT, his whole concern was for his wife's happiness. There is a mistake in his wife's name; instead of being Charlotte, as given by the controlling influence, it was Caroline; but he always called her by the pet name of "Carrie." In the Northern Daily Telegraph, an evening paper published in Blackburn, in the issue for the 20th of August, 1890, is an account of Hornby's death, and the inquest held on the body. From that paper I have copied the following letter sent by Hornby to his wife: "My dear beloved wife: I send you with letter a postal order for a pound. I have been to all solicitors, likely and unlikely. I have had no success, so by the time you receive this I shall be on the other side. Follow me, my darling, as soon as you can. Don't let the world see this letter know." The verdict of the jury was "Suicide whilst of unsound mind."

From the Northern Daily Telegraph of the 4th of September, 1890, I have copied the following:

"The tragic end of a Blackburn man. Sensational sequel. 'Follow me, darling, as soon as you can,' were the words which the man Hornby of 340 Accrington Road, Blackburn, who committed suicide on the Midland Railway, at Hunslett, just a week ago, addressed to his wife in a pathetic letter he wrote her from Halifax, telling of his ill success in money matters. His wish has now been fulfilled, for yesterday his wife Caroline was suddenly taken ill, and died last night. She was attended by an unqualified medical man, but the police are unable to say until after the post-mortem examination, which will be held, whether it is a case of suicide or not."

At an inquest held on the body of Caroline Hornby, the jury rendered a verdict of "Suicide whilst of unsound mind." (Northern Daily Telegraph, Sept. 6th, 1890.)

The question we now want answering is, Under what circumstances was the seance held? Was it one of the ordinary seances held at the BANNER OF LIGHT office, where any spirit who can make himself known, and whose communication is printed in the BANNER? A description of the seance by the editor would be useful at this point, and a statement as to whether the medium had ever known anything about Hornby before this communication was given. If the medium had no prior knowledge of the events narrated, do we by this circumstance get a clue to help us solve the problem? Does the personality of a man continue after the dissolution of the body? [?]

Yours faithfully, R. WOLSTENHOLME. P. S.—I have informed Hornby's friends of this communication, also some of the members of the committee who worked with him in the Society; they are pleased to hear that in the spirit-world he is strong and sound.

[\*] NOTE.—(1). At the request of the writer we can state positively that neither ourself, the Chairman of our spirit-circle, nor the medium through whom the spirit-message under consideration was given, while the latter was entranced, knew anything previously of the facts given about Mr. Hornby or the person who communicated as above related.

(2). The said message was given at one of our regular, ordinary seances, where all spirits are welcome, and was taken down by a short-hand writer, which probably accounts for the error in the name—Charlotte instead of Caroline.

(3). In answer to the question, "Does the personality of a man continue after the dissolution of the body?" we emphatically reply in the affirmative, as we have tested and proved the fact in hundreds of instances. There is no question in our mind upon this vital point whatever. It is perfect knowledge with us, as we have many times stated in these columns in years past.—Editor-in-Chief of the BANNER OF LIGHT.

Written for the Banner of Light.

### DEATH NOT OUR FOE.

BY DR. DEAN CLARKE.

Thou stern destroyer mis-called Death,

Whose mandate all obey.

We yield to thee our vital breath,

But we are not thy prey.

The body dies, but that is all

Thou claimest as thine own;

We willing yield it at thy call,

Without a sigh or groan.

Let dust return to kindred dust,

As Nature doth decree;

All her decrees we know are just,

And this one sets us free.

Let life depart from flesh and sense,

And leave them to decay;



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