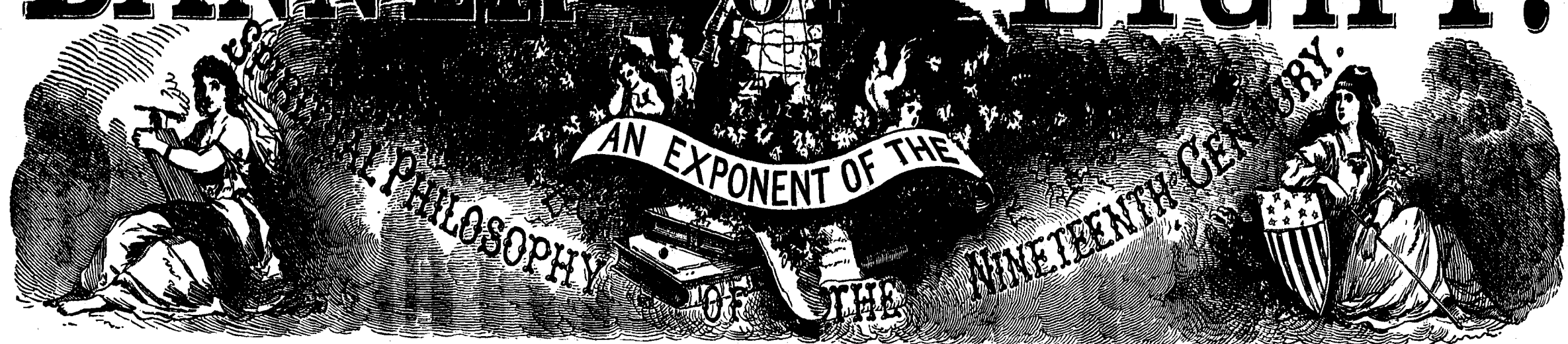


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## THE SONG UNSUNG.

O! the singers sing on, and their songs are sweet,  
And we listen their voices to hear.  
For their harmonies all are as full and complete  
As the days of the dying year.  
And we fancy there speaks in the strains so glad  
All the thrill of a martyr's tongue;  
But the songs that are sweeter the world e'er had  
Are the beautiful songs unsung.

There's a glow in the words that the lips shape not,  
And a thrill in the tones unheard,  
As of tenderest memories half forgot,  
Or the thrill of a long-lost bird;  
And the hopes of our being are set in tune  
With the songs on the winds outflung  
But they fade like the glow of a day in June,  
And are lost in the songs unsung.

There is never a wish or a prayer breathed out  
By the sorrowful ones of earth,  
But is wafted in a circle of rhythm about,  
And in melody finds its birth.  
There is never a deed that is grand or true,  
Or a word for the right or wrong,  
But is added up yonder beyond the blue,  
To the beautiful songs unsung.

O! the air is all flooded with songs unsung,  
That are borne on the wind's soft wing,  
And the boughs in the woods, they have quivering  
hence  
Since the life giving breath of spring.  
In the heart of the flowers they sweetly wait  
Till the Angel of Song goes by,  
And the angel will tenderly then translate  
As the flowers shall fade and die.

May the singers sing on, for their songs are sweet,  
And the world, it is glad to hear;  
And our hearts will respond with a quickening beat,  
And an echo of good good cheer.  
But the strains that can move us with most control,  
That have closest our being cling,  
That are part of the life of our inmost soul,  
Are the beautiful songs unsung.

—Woman's Tribune.

## The Spiritual Rostrum.

### Spiritualists as Moral Reformers.

An Address delivered at Lake Brady and Lily  
Date, July, 1896.  
BY E. W. COULD.

SINCE the introduction of Modern Spiritualism, fifty years ago, it has given to the thinking world so many new theories in Science, in Religion, in Education, in Invention and in Morals, that those whose thoughts were turned to a serious consideration of the developments through spirit manifestations have been so much engrossed in the beauties and the value of those teachings, when properly explained and understood, that they have been unable to devote so much time and study to the frequent demands in the great work of moral reform (as it is generally understood) as many other sects have done.

Although the term Spiritualism implies reform, when taken in its multimorph development, as we find it to-day, it suggests specific remedies, peculiar to itself, perhaps.

Among the most pressing and important of all reforms now before us is that of labor.

One that involves greater differences of opinion, and of consequences to individuals and to communities than perhaps any other.

Public opinion is greatly divided upon this subject, not only upon the remedies necessary, but upon the result of any that may be adopted.

Even Spiritualists, who have taken time to investigate the subject, and have given expression to their thoughts, differ, perhaps, as widely as any other. To illustrate:

In a recent number of the *Light of Truth* I noticed an editorial entitled "The Greatest Problem of the Age."

After recounting, very sympathetically, many of the hardships the poor and the unemployed are suffering from, and causes that have produced them, the editor continues as follows:

"That society has a duty to those human creatures, who shall deny? That a system of industrial methods should be established by the government, every thinking mind must admit."

This postulate I cannot admit. I doubt the practicability of looking to the government to furnish employment for all that may apply.

It is exceedingly doubtful whether even the comparatively few that are now in the employment of the government are permanently benefited thereby.

As long as they are retained in position, it is very well. But when they are discharged they are generally unfitted for other duties of life, and, like ex-officio holders, never satisfied until they get into government employ again.

Any system that may be adopted by which all that want employment can get it for the asking, would be sure to fill this country with the paupers of all other nations, in spite of all the red tape and legislation possible.

Another relief for the poor and unemployed, suggested by the editorial referred to, reads as follows:

"Authorities in various cities and towns have framed enactments, making it an offense punishable with fine for the sympathetic and charitable to relieve the sufferings of those that come in hunger to their gates; while the latter are liable to arrest and imprisonment, if they are caught begging bread."

The aim of this measure—to keep the towns in which it is enforced from being made the stamping-ground of tramps and beggars—is no doubt a success, as far as that intention goes.

But the forlorn and restless unemployed are only driven to other quarters by this mandate.

The question of their disposal is not settled by it, nor is the problem of industry solved by such a law.

While this last quotation can hardly be called a remedy, it is a reflection upon those who enact laws to protect themselves against tramps and beggars, who pose as the unemployed, and is an encouragement to them through sympathy, if in no other way.

In this, too, I think my friend, the editor of the *Light of Truth*, in the kindness of his heart, has allowed his sympathies to get the better of his judgment.

All who have observed the effect of itinerancy, agree that it is a dangerous practice to encourage in tramps, or those seeking employment. And hence many cities and towns have enacted laws to protect themselves against all such. In doing so, they have undoubtedly wrought a hardship, occasionally, upon some deserving itinerant.

But if the evil complained of has not been mitigated, the general good has been advanced by such enactments. And if such laws were universal, the country would soon be relieved, in a large degree, of tramps, and highway robbery, murder, and other classes of crime, would soon become less common.

Intemperance, too, is so great an evil, that it is hardly less than a crime, and appeals to all philanthropists and moral reformers for wise and vigorous action to suppress it; and this is another large field in which Spiritualists have heretofore taken but little active interest. Perhaps it is from the fact that a great

diversity of opinion exists as to the best mode of reaching it, but they should not longer neglect to engage in this great reform, as it is the greatest curse of the present age, and the author of more crime than all other causes combined.

There is, too, what is known in society as the social evil, that is claiming the study and the earnest efforts of a large number of reformers; and this may be said of too many other crimes and misdemeanors, that are so common at the present time, and from which every community is suffering. These and many others, furnish abundant thought and labor for the most active, wise and benevolent Spiritualists, in addition to all that are engaged in the great work of reform in other sects and denominations.

But there is a great and vital cause lying behind all this, and from which most of the evils complained of arise, that is seldom thought of, and never referred to in public by reformers. I refer to the over-production of the human species; the Malthusian theory.

There are too many people brought into the world without the necessary means of support. And yet there is a kind of morbid sentimentality pervading the public mind, that rejects, or ignores, the discussion of this subject by moral reformers, while every other subject, however intimately or remotely connected with it, engrosses the attention and earnest solicitude of all.

The claim that it is impracticable to legislate upon this subject, from the fact that any law enacted to regulate and control the marriage relations would be avoided and become a dead letter, may as consistently be waged against any other enactment for the protection of society and the good of humanity.

The argument that it would be an infringement upon the freedom and the rights of individuals is equally fallacious.

Laws are enacted every year to protect society against the effect of contagious diseases.

People are taken from their own homes and obliged to remain in hospitals and insane asylums, for the protection of society, and are compelled by law to remain until released by the authorities.

Over-crowded tenement houses are declared nuisances by law, and, with many kinds of manufactories, are abated, for the protection of society.

The apprehension that, if marriage is restricted to only such as can furnish reasonable evidence of their good character and ability to support a family, it would prove a dangerous experiment upon the morals of society, is hardly justified when we realize that more than fifty per cent. of the debaucheries, the outrages upon women, and the crimes committed, are by men that have families or have been married.

It is not presumed that a law obliging every man to produce reasonable evidence that he, or the woman he desires to marry, has sufficient means to support a family, and that they have decent characters, will prove a perfect panacea for all the ills that arise from over-production.

But as an amelioration, a partial remedy, for the untold sufferings arising from hasty, indiscriminate marriages—"marrying in haste to repent at leisure"—and peopling the earth with untold millions of unwelcome posterity, it is worthy of serious consideration. As a direct result, it would soon be seen that most young, marriageable people, expecting to marry sooner or later, would begin to economize in their expenditures, if they have not already sufficient means to secure the necessary license to marry.

This would, in many cases, save young men from squandering their earnings in dissipation and idleness, at the expense of their health and reputation.

Young women, too, in this utilitarian age, are practical, and not slow to catch on to advantages suggested by the carrying into effect of a law that promises so much to their future happiness and the cause of humanity.

It is not even necessary to refer to statistics to prove that a large proportion of the suffering, the destitution and crime, even in this country, comes from over-production—too many children.

A glance at the police courts, at the reform schools, at the over-crowded tenement-houses, and the streets of any large city, or into the poor-houses, the factory villages and mining districts in the country—and there can no longer remain a doubt in the mind of thinking persons of the prime cause of all this squalor in humanity and suffering.

The remedy proposed to overcome the baneful results of this unrestricted license to "multiply and replenish the earth" *ad infinitum*, is one upon which even Spiritualists may differ.

But they, as a sect, have not as yet assumed prominence or leadership in any special branch of the great moral reform movements, and here is an opportunity for them to come to the front, by taking up this subject and making a practical effort to provide a remedy.

It is now more than fifty years since this subject was taken up in Europe, largely discussed by prominent statesmen and philanthropists, with so much confidence and approval that one or more States enacted laws regulating and defining the necessary conditions requisite to obtaining a license to marry.

But that was at a period when the devastating wars and epidemics of Europe had drained the country of millions of its soldiers and working classes, and there was no surplus inhabitants, and children were at a premium. So great was the demand for soldiers during the reign of the first Napoleon that, being asked "Who he thought the greatest woman in France?" replied: "The mother of the greatest number of children."

At that time there had been but few, if any, patented agricultural implements or other labor-saving machines invented. Steam was but little used, and electricity unknown as a motive power.

Emigration to America and other new countries soon set in, and labor was in demand everywhere. The time was unpropitious to introduce any new system of moral reform of this character, and the effort was abandoned—although the experiment was carried far enough to satisfy those engaged in it that, under ordinary circumstances and judicious enactments of law, great good would result to the laboring classes and to the cause of humanity.

Among the first beneficent results that may be anticipated from the successful introduction of this great reform will be the advancement of woman, socially, materially and politically. Until she possesses equal rights with man, she cannot be free in any sense. If married, she has not the freedom of her own person, nor the control of her own children. Some one has very truthfully said: "When men learn to enter the marriage state with even as much forethought as they exhibit in the ordinary activities of life, and when women acquire those prerogatives which will render them independent of men, in the industrial, social and political pursuits, and

learn to study their inherent requirements, inviting companions in marriage, suitable in temperament and other mental qualifications, then, and not till then, will be laid the foundation of a true civilization."

Woman is claimed to be the weaker sex; and as long as she is crowded to the rear by the overpowering pressure of the masculine gender, there seems no hope of her ever occupying an equal position in the industrial activities of life.

Spiritualists assume to be the champions of equal rights to woman. Is this not an avenue through which her rights and her happiness may be advanced?

Another great reform would soon be realized in the improved character of young men. There would be less idleness, less dissipation, and consequently less crime.

When the demand for labor equals the supply, wages will be remunerative, and the sufferings of poor families largely mitigated.

When the number of births are restricted to those who are able and willing to take care and provide for their children, epidemic diseases will be far less common, and mortality among children will be reduced in proportion.

But it is not necessary to enumerate advantages to the laboring classes that would result by the enactment of laws that would restrict the over-production of the human race; for not only the laboring classes, but all classes subject to improved sanitary conditions, morals, peace, harmony, and the general advance in the cause of humanity, would realize at once the effect.

A reform so necessary and yet so radical will of course meet with violent opposition from those who may feel their rights infringed upon. But no great moral reform can be reached or overcome without meeting with opposition; and then only after discussion and mature consideration.

Any sect or denomination that will take this subject up and treat it judiciously and with vigor, will ultimately confer a great favor on the laboring classes and the cause of humanity.

I am familiar with the old argument that there are millions of vacant lands all through the West waiting for cultivation, and within reach of every one, etc., etc. But they have been there for a half-century idle, and yet this class of people have no use for them and will never occupy them.

But it is significantly asked: How are these great reforms to be brought about? And this is the practical question. Theories are of no value unless practicable.

Spiritualists as a sect are new in the great reform movements of the day, and must adopt the methods and work along the lines of their contemporaries, who have been successfully engaged in this great field for years. They have organizations, officers, and the machinery to reach the specific kind of work in which they are engaged.

Sometimes it is done by churches, in other cases by special organizations created for the individual work; for illustration, the Woman's Christian Temperance Union, the Woman's Equal Suffrage Association, etc., etc. We can do the same thing. Spiritualists are gradually forming societies in the smaller communities, and State organizations in many of the States—a very necessary thing to do on many accounts, especially for missionary work. We have, too, the "National Spiritualists' Association," located at the capital of the nation, with the officers and the machinery to carry into practical effect any reform movement the State, or local organizations that are auxiliary, may suggest.

All that is necessary to inaugurate and put into operation any benevolent, moral or social reform, is to know that it is practicable, and to furnish the necessary means to carry it forward.

This is an important work and mission for the National Spiritualists' Association, and probably more moral reform work can be done by it, and at less cost, than in any other way, for the present at least.

It must not be forgotten that all missionary and reform work costs money, and that Spiritualists have not, up to the present time, been called upon to contribute a tithe of what other denominations pay to support and promulgate their respective theories. The time is now rapidly approaching for the meeting of the next National Convention, where it is hoped large delegations will be present, authorized by their respective societies, to aid and co-operate in raising the necessary revenue to put into practical effect some of the many philanthropic works now appealing to Spiritualists. With these broad fields opening before us, we can no longer afford to remain in the background, knowing that our cause is in the interest of right and humanity, and that spirits from the other side of life are always ready to assist us when we open the way and make the necessary conditions.

There is a misapprehension on the part of some sincere Spiritualists as to the necessity of raising money to carry forward the great work of the moral reform, as proposed by organized Spiritualism; but universal experience, in these later days, abundantly proves the fallacy of attempting to carry forward any work of importance, whether material or spiritual, without the use of money.

We certainly have as much reason to believe that spirits from the other side of life are ready and willing to lend their influence and cooperation in our efforts to advance the cause of humanity, as they were in the early days of Christianity, when more primitive customs prevailed. Still, without financial aid, we cannot succeed.

Besides, the advance of civilization has enlarged the field of missionary labor, and brought us face to face with many problems to solve and reforms to introduce, never encountered when the disciples were called upon to go into the field without money or script.

Perhaps the reluctance with which some of our wealthy Spiritualists respond to the calls upon their generosity for the upbuilding of churches, societies and the advance of our Cause, may be attributed to the false theory that spirits from the other side of life will do all that is necessary to do in the great reform movements of today.

But those who are engaged in the work, and are devoting their best thought to its requirements, are puzzled to know the best method upon which to proceed, to secure the necessary financial aid to advance the Cause.

All agree that organization is a prime necessity, and many are anxiously looking to the National Spiritualists' Association to inaugurate some practical scheme to adopt and to recommend to all auxiliary societies.

And with the very able Board of Trustees, who have in charge the National Spiritualists' Association, it is to be expected that at the next convention a systematic and practical plan for raising revenue will be adopted. So let us be prepared to take up this great work of reform, and proceed along practical lines, and show to the world that Spiritualism stands for something.

## ALONZO DANFORTH.

The subject of this sketch, and whose portrait appears herewith, was born in Boston, July 21, 1837, and at an early age became interested in the subject of Spiritualism—which trend of mind was no doubt fostered by his father, who was a believer in the new light which had dawned upon the world.

The young man's first business experience was as Foreign Money Clerk in the Suffolk Bank, which was at that time a business centre and exchange for many of the State Institutions. Here he remained for about eight years, subject to many attacks on account of his peculiar religious views, then considered so heretical, and placing a believer almost as low as a criminal in our penal institutions, or perhaps more properly, a subject for the insane asylum; but the taunts were borne as patiently as possible until June, 1859, when his views had become so pronounced as to call for his dismissal from his position, in this land of freedom—of civil and religious liberty.

On July 21, 1861, he was married to Miss Jeannie Waterman, a public medium of Boston, and in March, 1862, he moved to Philadelphia, where, for the first time, he attended a service of the Progressive Lyceum, and this afterwards attracted him to the sessions of the Lyceum being held in New York at Dodsworth's Hall. Next, a change of fortune carried him to Dungeon Rock, Lynn, which—as all the older Spiritualists will remember—was then a noted place, on account of the explorations and excavations being made by Hiram and Edwin Marble, for a treasure claimed to have been secreted therein by pirates—which work was prosecuted through direction of spirits, but never reached any satisfactory result. Here Mr. Danforth passed four years of his life, during which time his study of and interest in the phenomena of spirit workings increased.

Thousands of people, and the most noted mediums in the country, visited that well-advertised spot, in which all well-informed Spiritualists were interested, for it was a peculiar mission, and the elder and junior Marble worked with a firm reliance on the intelligence that urged them on.

These were experiences of the long, long ago, and the Marble family have graduated from the school of discipline in which they were then being educated, and have no doubt found, in the beyond, the purpose of their leadings—while the city of Lynn came into possession of the rock which made so much of their life's history.

The year 1865 found Mr. Danforth back in Boston, but with zeal unabated, and a growing interest in the subject of education upon the teachings which had come to mortals through the door of spirit communion.

In 1867 he became interested in the Lyceum that held its sessions in Mercantile Hall, on Summer street, and, from that time to the present, it is safe to say that he has contributed more material for lessons to be used in the education of children in the spiritual light than any other writer in this country, and, probably, in the world. He saw the necessity for the preparation of matter of a nature which could be adapted to the young, and, at his own expense, wrote and had printed studies suitable to the Lyceum wants. His contributions to



THE BANNER OF LIGHT, *Light for Thinkers, Spiritual Offering, Better Way, True Messenger, The Seer*, also, more recently, the *Lyceum Banner*, published in London, England, are well known, and have been the source of more comfort and a wider range of knowledge on these subjects, especially to the children and youth who have been under Lyceum instruction, than the gentleman himself will ever realize until he comes face to face with spirits who have been led into the great open light of spiritual cultivation and rejoicing through his instrumentality and his love of children.

He has sent some twenty thousand lesson-cards to different parts of the country during the last nine or ten years, the teachings of which were calculated to turn the minds of children from the historical and allegorical stories of the Bible to the newer and more important truths of Spiritual Philosophy.

He was associated with the Fraternity Educational School connected with the "First Spiritual Temple," erected by Mr. M. S. Ayer, where the seeds were sown for a rich harvest when the scythe of time shall gather in the grand results of his labors.

It is well to recognize the agencies through which the spirit-world speaks to mortals before the devouring elements of corruption carry them beyond the range of our material vision. They should be encouraged, and made to understand that their efforts are appreciated while they are here—not only for their own satisfaction, but to stimulate the workers unseen, who are eager to have the efforts put forth, and to encourage others to take up the work for humanity and carry it through as a blessing handed down to future generations.

"The harvest," indeed, "is ready, but the laborers are few." Let us give all possible encouragement to Mr. Danforth, and all others who are giving to our children pure spiritual food, that they may come to maturity with a clear understanding of the duties which devolve upon them as parents, educators, business men and women, patriotic citizens, and mediums for spirit-communion.

CHARLES T. WOOD.

For the Banner of Light.

### Will They Let You in Behind?

A little child sat on my knee the other evening, watching the sun go down in his crimson glory.

Her big blue eyes were fastened on the splendid scene, and presently she said: "What a beautiful sunset! Will they let you in behind?"

What an expression to come from the lips of a child—what a text! Verily, I thought, "Out of the mouths of babes and sucklings shall wisdom come."

Behind the sunset; behind the dusky night-clouds; behind the crimson curtains which the sun draws about his evening couch—out and on and on, to where the Over-Soul broods in solemn silence! The Over-Soul, the mother soul of all living things—animate and inanimate; for in everything is a spark of the Divine Soul of all. We have lived first as mineral, then vegetable, and then animal, and now human. Not until we reached the animal state did our soul become manifest, and then only in an indistinct way; yet animals do have souls.

But in the human form does the soul manifest itself with distinctness, and grows in beauty and power and strength, if we aid and allow it to grow. And what a grand, true thought it is, that we are in truth a very part of the All Soul, sent out from it as a thought is. What a grand, sweet thought, to get out behind the sunset—away from the heat of the world, into the pure air of space; to mingle with free spirits; to live in an atmosphere of pure, loving justice, where motives will be clearly understood.

When unselfishness shall rule; when love, the essence of the Divine, shall dominate all things; when all shall be truth and loyalty—sent out, to make the circle of our lives—to do our work, and then to be absorbed again for a time of rest, to be again sent out, and so on forever: Ever advancing, never going backward—sometimes stationary—taking longer time to appreciate certain experiences, till at last we are allowed to choose, by reason of our purity and strength of soul, our own plane of life.

Then to work and live in fraternity with every human worker of mind and heart, illuminated with only soul-life and soul-living, when we go out behind the sunset.  
New York City. C. H. CARPENTER.

### The Right to Doubt.

Let us look squarely in the face of this matter of doubt, and see what it is. Is it a sin? Why, then, have we been endowed with brains? Why have we been gifted with reason? If it is wrong to doubt, and if it is right only to believe, why, then, we are in a fairy-book kind of world, where there is no reason for believing any one thing any more than any other thing. For, if I may ignore reason and evidence, and accept by faith, why, then, of course there is no reason for believing anything, no reason for rejecting anything; for reason is ruled out of court. I do not see why a person who accepts this position should not be a Buddhist as well as a Christian; why he should not be a follower of Confucius as well as of Mohammed; why he should not pick up the first thing which offers, and shut his eyes and accept it. For the moment when reason comes in, and one thing is regarded as more nearly true than another, or better than another, that moment doubt concerning one or the other is admitted; and doubt is recognized, to that extent at least, as being right.

Let us, then, frankly admit that doubt is just as much of a virtue as is belief. Doubt is as necessary as is faith. Doubt is as religious as is faith or as belief. Neither doubt nor belief nor faith has any virtue of itself. They are not ends to be sought; they are means toward an end which is beyond and higher than either of them. That end is duty, is life, is love and service. Neither doubt nor belief nor faith, then, has any virtue except as related to these higher and nobler ends. And it is a duty for us to doubt concerning things which have not adequate proof. It is a duty for us to hold our minds in suspense in the presence of claims or of theories which are not yet adequately established by evidence.—Minot J. Savage.

It is quite generally supposed that the sudden and complete freezing of lakes and watercourses must necessarily be fatal to all their inhabitants. Recent experiments by a French scientist, M. F. Regnard, have proved this to be an error, says *Public Opinion* (Eng.). He cooled the water in an aquarium containing live carp to different degrees below freezing. At 0 deg. C. the fishes seemed to fall asleep, but were not frozen. At -3 deg. they were apparently dead, but retained their flexibility. The water being then gradually warmed they revived, began to swim, and showed no signs of suffering. This would indicate that the polar seas, whose temperature never falls below 3 deg. C., may be a congenial abode for creatures suited to this degree of cold.



Written for the Banner of Light.

## THE OLD HOME.

The old home stands deserted,  
With chambers dim and still;  
Where once was life and laughter  
The desolate and chill.  
The flying stars regard it,  
They stare and stare in vain;  
With tender, mournful eyes,  
While 'neath the blasts of winter  
It shivers, rocks and sighs.

It mourns a little maiden,  
That e'en upon my knee,  
And shyly whispered to me  
How dearly she loved me.  
To her, in yonder chamber,  
There came a morning when  
She faltered "Papa-papa!"  
And never spoke again.

It mourns the faithful virgin,  
Who, to prepare a place  
For little feet to follow,  
Trod first the unknown ways.  
The old home well remembers  
How, when the oak leaves turned,  
She down the steps ran lightly,  
And nevermore returned.

And did she, then, return not?  
And are they, then, no more?  
This cruel, cruel question—  
I ask it o'er and o'er.  
 Ofttimes I feel them with me;  
 But when I lose them, then  
 I find myself transported  
 To that old home again.

There, in the spectral silence,  
'Tis easy to believe  
 That I form forms ethereal  
 With quickened eyes perceive.  
 Alone there in the darkness,  
 Illusions from me roll,  
 Till flesh is not so real  
 As is the living soul.

They bring from dreamland with them  
 A wondrous peace and calm,  
 Which soothes my troubled spirit  
 Like frankincense and balm;  
 They bring this blessed assurance:  
 The loved ones gone before  
 Are living still, and loving,  
 And with me evermore.

New York City. MILES MENANDER DAWSON.

## Queen City Park.

To the Editor of the Banner of Light:

Tuesday, Aug. 11, the forenoon was devoted to conference. In the afternoon, it being Children's Day, the gathering was at the grove, where the children held high carnival, and many older ones brought back memories of their childhood days and entered into the amusement of the time.

But the evening brought the entertainment given by the children, and the recitations, fancy dancing and music, both vocal and instrumental. Part of the program merits high praise for both the children who performed and those who had the teaching or training of them for the occasion.

Seeing so many children and the talent they displayed suggested the thought of a Camp Lyceum to a representative of THE BANNER who was present, and, being called upon for remarks, proposed the idea, with what result will be written of later.

Wednesday forenoon, conference. The afternoon exercises were held in the grove. Dr. Gould presided. The services were opened by the Ladies' Schubert Quartet singing "I Cannot Always Trace the Way." Dr. Gould made a short opening address and introduced Dr. George A. Fuller of Worcester, who read the following poem, entitled "Death, the Mother of Eternal Life," remarking that the audience had never heard it before, as he composed it and it had not come before the public until this time:

DEATH THE MOTHER OF ETERNAL LIFE.  
Why shrinkest thou, O man, when I come near?  
No clouds or earth are drawn; the sun shines clear  
O'er hill and vale; the flowers bloom more fair;  
Succeeding their fragrance on the morning air;  
The wild songsters heavenward wing their way,  
While from their swelling throats, like breath of May,  
Softly, note on note sweet melody is sent;  
Descending fills the soul with harmony.  
Then, man, why shrinkest thou when I draw near?  
And why, why shouldst thou shiver with fear  
When within thy own low chamber, my name:  
I am the conqueror of Wealth and Fame;  
Power and Might in vain assert their claims;  
Imporing Art, while yet her strength remains,  
Shields, with her love arms, fair Beauty form  
From the engulfing wave and raging storm;  
That which gave sweetness and beauty to art  
Of man, that other, better, nobler part,  
That burns in the soul, the immortal soul,  
And leaveth to the universal whole.

IMMORTAL IS: here my power doth cease,  
And, my magic wand, I throw away release  
From all earth's joys and pleasures, and I bid  
To plunge it in the flowing waves of light.  
GEO. A. FULLER, M. D.

Dr. Fuller continued the services with a soulful invocation, and then the Schubert Quartet sang "O Paradise," after which, the Doctor being very tired from an extended journey to attend a funeral, from which he had just returned, said "It is seldom that I now appear before an audience with a manuscript in my hand; but in the condition in which I find myself at the present time I dare not trust myself; but I shall not confine myself to my manuscript." [The lecture will be printed in full later.] He then continued in part as follows:

When talking with the denizens of the other world we want them to be of the conditions of that world, as we do of this. We should ask them what we shall do in preparation for eternity. The answer would be: prepare to live; make the condition of humanity better.

John W. Chadwick, in speaking of preparation for eternity, said that the man who puts a plant in the window in winter is paying the price of making the world more cheerful in the darkest time. When we say I can and I will help, it shows we are likely to overcome all things that trouble humanity, shall make the way better for humanity.

You may not think I have struck the right idea when I say the Spiritualism leads to all reforms, and stands for the ultimate union of all sects. Spiritualism has come, not only to live for a day but for all time; it is a great truth that other denominations have not got. There is a tendency to-day of the union of all; you will find there is gradually a breaking down of the old ideas—Methodists, Baptists, Congregationalists are being broken together. The Christian Endeavor is doing this all over the country.

Now what does this mean? It means growth. It is not many years since the Baptist said, I am better than others. They will all unite to put down Spiritualism. I am glad they are losing their sectarianism. Ministers do not hold their congregations through sectarianism, but because they are men that are abreast of the times. It is a sign of a minister who called him into his study to talk with him about Spiritualism, but who did not dare preach to his congregation, pure and simple. He was not true to himself and the truth. The spirit is working everywhere in all the religious sects of the world, and will bring them all into a broader field.

We want something more than Spiritualism than communion with friends, though it is a beautiful thought. None of us can be good and great as we wish, under the condition of society to-day. We cannot afford to have poverty in our midst, to be unjust to humanity. Don't you think the slums exert an influence over the rest of us—over the whole of society? We cannot afford to exist in such proximity; it cannot be.

We must live without that mighty power of civilization, the press. Every one should support the spiritual press; we cannot do everything on the platform. Where would Spiritualism be to-day if not for the oldest spiritual paper, the BANNER OF LIGHT?

Where would it be if not for Mr. White, Mr. Colby, Mr. Day? It has stood by us in the darkest time, persecuted; it has rung out over valley and hill; it has always stood for the truth; it has always stood for the development of true Spiritualism; it has stood by the medium. All hail to the dear old BANNER OF LIGHT! It is our duty to stand by the paper that is published in our part of the country. All Spiritualists should have it in their homes, and read it with a will. There is any money to spare, take all other papers. But THE BANNER first and last—the paper that gives all the spiritual news of the country. I do not appeal as an advertisement, for it needs no advertisement. I feel it my duty, as it should be that of every medium, to advocate a paper that has always advocated the welfare of the medium, that has done so much for them, and has stood by them in times of persecution.

The representative of THE BANNER was called upon, and gladly supplemented Dr. Fuller's high praise of the paper; also spoke for the organization of a Children's Lyceum.

The Ladies' Schubert Quartet then sang, "Father, Hear Thy Children," closing a very interesting meeting.

Harvey, of the Schubert Quartet, then sang "Two Little Children Went Wandering One Day," Mrs. Whitlock followed with a soulful invocation, and continued the services by speaking on "Spiritualism the Universal Religion," in part as follows:

Spiritualism we believe to be the religion of the present and of the future—that which will come home to every soul to assist and enlighten. We say it is universal, and so it is in every way. When we speak the fact of true religion we mean the demonstration, and that has come to the world for many years, for, when we visit all other religions, we find just what Spiritualism is teaching to-day—but it is outside the form, the ceremony, the creed, the law, we may accept any religion, you may differ in the details of the creed, but you all accept the fact of the continuity of life—and that is one of the strongest teachings of Spiritualism. If we should tell you that you did not believe in it, you would be very much aggrieved. You would say, "I must certainly do believe it but I am not a Spiritualist for you Spiritualists do not believe in heaven and hell."

We will see: Allowing that we do not believe, we must accept the opposite of heaven; it would avail nothing if you were not conscious of pain or punishment for sin. There would not be any real value of a state of happiness if consciousness did not exist. Whatever you believe you have unconsciously made an award of your belief in the continuity of life; there would not be any use of your living a good life if it were not so. How, then, does the world differ in Spiritualism? Where is the difference between those who do and those who do not? It is this: The Spiritualist of the present time is not a religiousist. He is a student, investigating each and every thing, he is a truth. He does not say, our fathers' thoughts are good enough for us! But he does say: Each day new thoughts are brought before our vision.

Spiritualists are simply explorers in a new field of thought, that had no interest for them until their spiritual vision had been opened. They are interested to say, in phenomena, and these answers their purpose in revealing the great truths of earth to the children; that the sun shines, the winds blow, are of interest, as they teach that there is some great power behind them—they are for us of nature.

It is only a little time since at Hydesville the tiny rap was heard, and the two worlds were opened to each other. We might construct an engine, or any piece of intricate machinery, but this little rap at Hydesville became the instrument to clear away the debris of ignorance and open the doorway.

Have these investigations proved of any use to man? We believe they have! How do other denominations differ from Spiritualism? The common man has been told that he has placed his seal upon the lips of a friend, he immediately takes his place among the innumerable throng around the great white throne and plays on a harp evermore, and a certain drops between him and his earth-home—he has nothing more to do. A mind from which bright thoughts have been shut out. How can you feel when you say they have been leaders, that settle back and become drones? That is only one side of the question. Modern Spiritualism says you shall go where there are more golden opportunities; you shall not be bound by such environments, but shall go where you shall achieve what you never dreamed of in this world! How is this proven? We stated that the little rap was heard, and the two worlds were opened to each other. It said, "Think, think, think unceasingly," and as the world thought, the other demonstrations followed—communications by clairvoyance—Independent slate-writing—materialization. And what have they said? That they could come back to the confines of earth! And these communications have taken away the dread of death.

Spiritualism a universal religion! We were reading recently of some of our other spiritual brothers saying that something must be done to bring back their wandering congregations. It proves that there is a dissatisfaction—a spirit of investigation. Where does that of the modern times and the past differ? Those who know there is something in religion? Morals have been taught, morality is not born in an instant; it does not come with an instantaneous change of heart; it must come with a slow growth, and knowledge of what is good and true. We must commence with the education of children; baby cannot walk, but it learns to creep, then is taught to walk; then comes an education in the home, and then comes the school. Morals are taught, that go to making thinking men and women, who grow and study, and know that this great panorama of beauty was not unfolded for now only, but to prepare for that other country when they have crossed the river of life! Religion does not mean only prayer, but good deeds—a friend in need is a friend indeed! God blesses those who help themselves.

Spiritualism leads to Rationalism and a natural life, and by-and-by we shall stand without these differences of opinion, and our investigations will bring the fulfillment of the prophecy that all life's principles are to be true; to help all, that the fatherhood of God, the brotherhood of man may be made real and instruct in the truth that Spiritualism is the universal religion.

Mrs. Whitlock then gave some psychometric readings, after which the Quartet sang, and then Mrs. S. C. Cunningham, of Boston, gave some very fine tests.

Thursday evening a very fine masquerade was given in the Auditorium, and was enjoyed by many, both by the spirits and the living.

Friday A. M., the conference hour was again devoted to the Children's Lyceum, with good results. Friday P. M., the weather being very warm, the meeting was postponed to the evening hour, Dr. Smith presiding. The exercises were opened by the Schubert Quartet singing, then Mrs. Ida Whitlock read a sweet poem entitled "Are the Children of the World?" by Margaret Sangster, after which the Quartet sang again; Mrs. Whitlock then took for her text, "Great Oaks from Little Acorns Grow," and went on to show the progression that often starts from a very little thing, but amounts often to grand things. Want of space forbids even a synopsis of this very fine lecture. Mrs. Whitlock gave some psychometric readings, and then Mrs. S. C. Cunningham, of Boston, gave some of her truly wonderful tests. The meeting was then closed by Mrs. Whitlock with an impressive benediction.

Saturday A. M., conference hour was given to the Lyceum. In the afternoon, at 2 o'clock, was opened the Lyceum for the evening. The exercises were closed with evening hours. It was a decided success, and brought a goodly sum to the treasury.

Sunday forenoon, Aug. 16, Dr. Smith presiding, the services were opened with singing by the Schubert Quartet, after which Dr. C. W. Hidden, of Newburyport, gave a very eloquent address, followed by tests by the Ladies' Schubert Quartet. The exercises were closed with singing by the quartet and an invocation by Dr. Hidden.

In the afternoon, Dr. Smith presiding, the services were opened by the quartet singing, followed by a recitation by Miss Ethelyn Gould, daughter of Dr. Gould, Vice-President of the Association.

Dr. Smith then gave a very fine address, and, after singing by the Schubert Quartet, continued the services by reading Joaquin Miller's poem entitled "The Port of Ships," taking the closing line of the last verse, "Sail on! sail on! sail on!" for the subject of his discourse, speaking in part as follows:

"We are certain sailing out over a tempestuous sea, and we turn to the brave admiral, and he answers, 'Sail on! and on! sail on!' No matter if our friends and relatives turn against us, it is still our duty to keep on in the line of our work. There are still responsibilities coming up to us as Spiritualists that we cannot longer neglect. We have outgrown in a measure the idea of going back to the beginning. Spiritualism, it means anything, conduces to all that is for the good of humanity. It behooves us to sail on to the great sea of humanity, and see, that we shall know. No matter where we turn, we see the unrest. All feel the throbbing of unrest in every part and portion of our country, and we find it in the stagnation of our industries."

The attendance at our camp meetings is not what it should be. When we question, the answer is continually that they have no money now. Then it behooves us, as Spiritualists, to investigate the cause of the condition that obtains about us. It becomes necessary for us, as Spiritualists and broad thinkers outside party lines, to take hold of all these questions that are arising, and endeavor to do what is for the good of humanity. It behooves us to sail on to the great sea of humanity, and see, that we shall know. No matter where we turn, we see the unrest. All feel the throbbing of unrest in every part and portion of our country, and we find it in the stagnation of our industries."

Go into the streets of a great city and behold this condition. We need a complete change. Along this line of thought there is much for us to do as humanitarians. I believe there has been in many liberal churches good work done along these lines. It is just as necessary that the people should be educated in the line of Spiritualism, as it is to be a great deal better. In the days of slavery some said: There always has been slavery, and there always will be; and until, in the days of Garrison, those of that day said: Slavery must and shall be cut off! But woman was entirely forgotten. She had no right to her own opinion. She belonged to her lord and master, and her husband had the right until he was cut off.

But the woman of our day has grown, and she has pushed herself to the front until she occupies every place but the halls of the Legislature; but I am proud to stand here to-day and prophesy that the time is not far distant when she will occupy that also.

He spoke of his visit to Washington and the lack of order in the House of Representatives, and how it makes the laws of our country, and the necessity of woman going to the front and doing a little house-cleaning in that line.

God so intended that woman shall stand shoulder to shoulder with man, her brother, as his equal in the

education and help of humanity. In science she has pushed herself to the front—in all departments on account of her integrity, morality and worth.

At the present time the consummate love of gold is killing us. Every one speaks of the condition of the people on account of the financial condition of the country.

Let us do all we can toward alleviating the sorrows of humanity, and not be continually slung to the earth; help them to use the gifts they possess, and give them opportunities to improve themselves.

Bellamy, in his "Looking Backward," has done more for the future along these lines than any saint who has ever lived in the Bible times. He simply sowed seeds which will bring forth a harvest. How Spiritualism would live in the world.

I have taken perhaps a strange way, but the thought comes to show that the Spiritualist platform had been an educator. No matter how unpopular these ideas might be, reasoning from this thought, so long as Spiritualism is an awful thing to the people, so long will it live in the field. When it takes hold of the questions of the hour, it should be counted as one of the factors for the good of humanity. Allisms may live, but the divine church of humanity will live forever. Spiritualism will live so long as there is a wrong to be righted. Spiritualism will live until man will say, I think, and then it will take its rightful place in the religions of humanity.

The Quartet sang, and Mrs. S. C. Cunningham gave test after test, to the satisfaction of the large audience present.

Sunday P. M., after the regular service, there was a session of the Children's Lyceum, Sunday evening 8 o'clock, Spiritualism is an awful thing to the people, so long will it live in the field. When it takes hold of the questions of the hour, it should be counted as one of the factors for the good of humanity. Allisms may live, but the divine church of humanity will live forever. Spiritualism will live so long as there is a wrong to be righted. Spiritualism will live until man will say, I think, and then it will take its rightful place in the religions of humanity.

Mrs. S. C. Cunningham of Boston has made a good impression on this her first visit to Queen City Park, and will be heartily greeted another year to give more of her beautiful tests.

J. S. S.

## Lake Pleasant, Mass.

To the Editor of the Banner of Light:

Friday, Aug. 7, 1896—Conference was held in the grove this morning, with Vice-President Budington Chairman. Among the speakers were H. D. Barrett, W. H. Bach, Miss Lizzie Harlow and Mrs. Clara Field Conant.

In the afternoon the meeting was held in the Temple. Bickford's Band gave a concert from 1 till 2. The largest audience of the season was in attendance. President Dailey was the Chairman.

The meeting was opened with an inspirational song through the mediumship of Mrs. Farrar, and was received with applause.

With a few well-chosen remarks President Dailey introduced Hon. H. D. Barrett, who was received with an ovation. Mr. Barrett read the poem entitled "Each and All," by Ralph Waldo Emerson, at the close of which Mrs. Mason, Mrs. Hatch and Mr. Bach rendered one of Mr. Longley's songs. The Chairman then presented Mr. Barrett as speaker for the day.

After the applause had ceased Mr. Barrett gave a lecture upon "Cooperation," and said, in part:

Mr. Chairman, Co-Workers, Friends and All: This is a pleasure that I did not anticipate, but on account of the illness of that very able speaker, Mrs. R. S. Little, it has made a vacant place which I will endeavor to fill.

During my journey I have been made acquainted with a fact that will be interesting to you; that is, "Cooperation." You can go into the flowery kingdom and there you will find cooperation. The flowers show that cooperation is a divine revelation; so it is with human nations, each member has its office to fulfill.

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truths of Spiritualism before the world as one solid organization.

Mrs. S. C. Cunningham has gone to Queen City Park to take the place of Mrs. May B. Pepper. May her stay be short in the wish of her friends here.

Mr. and Mrs. J. H. Lewis are being asked for. Loda Loda is the popular colt at the Camp. Will you? It is the headquarters of the BANNER OF LIGHT. Subscriptions are received.

Every train brings new arrivals. The service of the Pittsburgh Railroad never was better.

A grant reception awaits Mrs. Graham (nee) Doolittle.

Director D. P. Barber has made great improvements in the road; they never were better.

Mrs. Barber (aged ninety three), mother of Director Barber, is at the Camp and enjoying good health.

The busiest woman in Camp is Vice-President Mrs. Waterhouse.

HATCH.

## The Wigwam at Onset.

To the Editor of the Banner of Light:

Aug. 16.—The work at The Wigwam is going merrily on;—cures are being effected, souls made happy, darkened spirits assisted and new mediums developed, while the praises of those aided all the ears of the earnest workers in the cause.

One of the remarkable cures effected is that performed by Col. A. J. Dexter in the case of a small boy troubled with deafness in one ear. The patient is able to hear a watch tick now, when held near the ear, and this all from a man who eighteen months ago knew nothing of Spiritualism. It is safe to say—and not saying too much, either—that Col. Dexter is certainly one of our shining stars.

Monday afternoon, the 10th, Marco Lopez, the healer, gave two hours of free healing in the Temple. The results were all that could be expected.

It is possible that another hour of free healing will be given at the same place in a short time, with Col. Dexter as the healer.

Among the benefits to be given the Wigwam later are those promised by Joseph D. Stiles and Mrs. May S. Pepper. The benefits thus far this season have been so in results as well as in name.

Russ H. GILBERT.

## Message from Mr. Beecher.

The following is a copy of a communication of independent spirit-writing, from HENRY WARD BEECHER, through the mediumship of GEORGE COLE, of Canarsie, Long Island—(In a sealed envelope):

"He that hath an ear let him hear what the Spirit saith unto the Churches."—(Part of seventh verse of the second chapter of St. John's Revelation.)

There is, perhaps, no admonition of greater importance to the mortal race than that contained in the text which I have selected as a subject for this communication.

Indeed, mortals, as viewed from simply a mortal standpoint, require other guidance than that their own mere individualisms. A boy or girl developing into manhood or womanhood requires the counsel and direction of solicitous parents to form those characteristics necessary to qualify them for the positions they are intended to occupy in the social system.

Parents and guardians have ever been, in a moral sense, responsible for the results of a guidance and direction which have evolved in their proteges those traits for good or evil that have found their fruits in the sanctity of an honored home circle or in the noisome atmosphere of a felon's cell.

It is the home influence, in a vast majority of cases, that determines the social position to be occupied by the younger members of the family circle.

Moral suasion becomes, in mortal, a burdensome yoke, unless tempered with a principle, or element, leading to higher aspirations or more lofty sentiments than those contained in the mandate, "Thou shalt not steal." Mortal is a creature of circumstances, and scarcely responsible for acts of which he is the instrument in the hands of those who have created conditions under which he must either act or abandon the existence for which he is held responsible.

It is true there is something supposed to be taught beyond the mere moral by teachers who are supposed to furnish spiritual food for the multitude and places where such food is supposed to be free for all. Is it? Let us pause for a moment and see.

Teachers must dress in broadcloth and fine linen and fare sumptuously, have grand and magnificent temples and cathedrals in which to teach, and have pupils arrayed in all the finery that wealth can afford, in order that a less fortunate mortal would feel so out of place amid the dazzling rays of fashion that he would naturally think that spiritual food was rather beyond the limits of his poor resources, and that it was too great a luxury for him. Hence the so-called Christian few and the heathen many.

Such teachers teach not the spiritual; they teach the material. They teach their disciples to worship gold and silver, iron and brass, wood and stone, fine raiment and latest fashions. They erect many idol gods for worship, at whose shrines their devotees kneel with all the cant and hypocrisy of self-sufficient zeal and superior piety, while their less fortunate (financially) fellow-creatures are starving with hunger not five blocks away.

The weeping widow in her cheerless, lonely room, with not a comfort of mortal life, with scarcely a crust of bread to stay her gnawing hunger, with nothing but work, which failing eyesight renders arduous and a husband's poor mortal is alone now; a husband's and son's graves are in a convenient cemetery. No sympathetic soul is high, no comforting word ever reaches her ear; but she lives in past memories, and dreams of days when her husband was prosperous and they were all happy until one of the devotees from the shrine of the many idol gods, erected by the teachers in the grand temples and cathedrals, persuaded her life's partner to invest in a money-making scheme with the inevitable result that the disciple of theological piety made great gains and the too-confident husband lost all, and reduced his family to privation and want. Well, these thoughts would well up in the poor woman's mind. She loved to dwell on the sunny past; it seemed to warm her in the chilling present. The Spirit saith to her, what it could not say to the churches: "Be of good cheer! There are lands and wreaths awaiting every poor, forsaken and wretched child of God in the beautiful land where there are no temples nor cathedrals, nor idols of gold nor silver, nor iron nor brass, nor wood nor stone, nor fine raiment nor latest fashions."

What can the Spirit say to the churches that love materialism rather than Spiritualism, and worship mammon rather than God? Are such teachers sincere in their professions of humility?

What teacher in an aristocratic church, in receipt of a princely revenue, would walk bareheaded and barefooted, clothed in coarse raiment and rags, through the streets of New York, as our Divine Lord walked through the streets of Jerusalem? Not one. But, will say the apostolites, times have changed; but I will say that God never changes, and that there are Soribes and Pharisees in spirit to-day as there were two thousand years ago.

Why, therefore, do the teachers not practice what they pretend to teach? The answer is simple and self-evident.

If the Church will not hear what the Spirit says in these closing years of the nineteenth century, it will have as auditors such people as it had in the opening years of this era, viz., the multitude, headed by a Peter and a Paul and a John the Baptist, who will sweep away the arrogance and dogmatism of the times as chaff before the wind.

The Spirit is teaching another doctrine. It teaches that Church idols are very mortal, and subvert the morals of the home circle. William's family must have as costly raiment, as fine horses and carriages, as palatial mansions as Stephen's family; legitimately, if possible, illegitimately, if necessary; hence the many embezzlements, breaches of trust, knavery and fraud that are constantly perpetrated by church members and those professing the divine inspiration of Christianity.

Is there any remedy for this cancerous evil in these self-styled civilized days? Most assuredly. Remove the theological idols and you remove temptation; remove temptation and you remove sin, and create a more pure and healthful moral atmosphere; and the Spirit will visit the Churches, and the people will "hear what the Spirit saith unto the Churches."

This age is grossly material; the evidences are everywhere apparent. The religious, so-

dial, political and mercantile communities all progress in one undeviating direction toward that goal where wealth and position shall crown their earthly ambition. It is not phenomenal, therefore, that an element inimical to that ambition should be regarded with jealous eyes, and its proselytes persecuted with all the venom that they attribute to their imaginary demon. These communities, supported by an unprincipled and avaricious public press, lay up unction to their souls in perusing the defamation of private character, and gloat over the imaginary downfall of a fellow-being for no other reason than that he has dared to have ideas and convictions different from those entertained by the self-constituted censors of public morals.

This element, which made its appearance in modern times some fifty years since, is gaining in strength and power day by day. From the few who entertained this element at its appearance, there are



LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger Groups?

IF I COULD CHOOSE.

I would not dare, though I were offered me, To plan my lot for but a single day, So sure am I that all my life would be Marked with a blot in token of my way.

But were it granted me this day to choose One shining hour from the world's jeweled string, Favor and fortune I would kindly refuse To grasp a rich and a more costly thing.

With this brave talisman upon my breast I could be ruler of my rebel soul; To own this gem is to command the rest; It is the Kohinoor called Self-Control.

It is the sesame to broad estates; To peaceful slopes, and mountains blue and fair; Calm-browed Content beyond its borders waits, And even Love sits in the sunshine there.

No sullen fangs from upon the street; No grating windows, no grim prison walls; No clanking chains are bound on convict's feet, And on the ear no angry discord falls.

My life on swift river winds to the sea; The careless babble of the brook is past; A few late roses blossom still for me, But spring is gone, and summer cannot last.

Had I begun with morning's rosy strength To seek the flower that on life's summit grows, I might have found my edelweiss at length, And on the purple heights have gained repose.

But I have lloitered, and the hour is late; Worn are my feet and weary is my hand; I can but push ajar the massive gate; I can but look into the Beulah land.

But, friends, if my poor love could have its way, And blossom into blossoms on each soul, This is the very prayer that I should pray: "Grant me my life's power of self-control!"

—May Riley Smith, in *Life and Health*.

shady grounds, as the train sped onward. "Lily's home, too?" she lisped. "Yes, Lily's home," said Mr. Joseph, smiling down upon the little cherub.

The train soon stopped. The conductor was heard calling out, Lakefield-Lakefield. Our party were soon upon a shady walk. It was but a few minutes' walk from the depot to their home, but short as the distance was, little Lily's steps began to lag. Mr. Joseph took her in his arms. She was soon fast asleep, with her head pillowed on his shoulder. After reaching the house, Mrs. Joseph placed Lily on a bed, in a beautiful, sunny room.

That evening, at the sunset hour, Mr. Joseph and his wife stood in their new daughter's room. She was still sleeping. A sudden radiance filled the place. They saw, on the opposite side of the bed, a vision of a strange lady and gentleman. Each held their own Lily by the hand. A voice, sounding like the music of howling waters, said: "To you is given the Lily of the earth-life, to us the spirit Lily."

The peace that passeth understanding, given by the luxury of doing good, filled their hearts with an angel benediction.

North Adams, Mass., Aug. 16, 1896.

[From Our Annual Friends.]

The Death of "Rags."

A PATHETIC STORY OF A WARM HEARTED DOG AND HIS SORROWFUL END.

Rags belonged to a sawyer, who one day got caught in the machinery of the sawmill and met his death before any one could reach him. Rags saw the cruel teeth coming nearer and nearer, but could not drag his master away, though he tried with all his loving might.

These two had lived their simple lives together, and when the sawyer was laid under the churchyard daisies Rags was left alone to wander back and forth between the low, quiet mound and the noisy old mill.

The next man at the mill did not care for dogs, but he never drove the gentle creature away, and if anything was left at lunch-time he seldom forgot to toss it to Rags. But he never thought to toss a pleasant word or a gay whistle along with it to cheer the dog's heart, as well as his stomach, and the hours often came to poor Rags when his heart was even hungrier than his stomach.

He tried to make friends with the truant boys that lounged about the old pond. He guarded their clothes while they were swimming, fetched the sticks they tossed upon the water, and almost every time brought back the marked stones they had thrown as far as they could.

And this is the way they repaid such gentle behavior.

One autumn day, when it was so cold that it could be comfortable only in the sunshine, the boys began throwing sticks into the water and sending Rags out after them. He plunged in once, twice, and came out shivering, but glad to be of interest to any one. A nobody's dog is quite conscious of the fact that he is nobody's dog. He may appear very gay sometimes, but it is only because his loving heart is trying to coax some one to come into it and make it happy. A third stick and a fourth were thrown. The chilled, reluctant creature brought them back. But at the fifth he whined and wagged his tail, and did his very best to make them understand how hard a thing this was that they were asking of him.

But the sun shone warmly upon their own shoulders. They must have sport. The biggest bully of them all threw a stone with such perfect aim that poor Rags gave a sharp yelp of pain and plunged again into the chilling water. He was long in reaching the floating stick. Even then he passed it once—for he appeared to be a little dazed—and when at last he was ready to swim ashore he seemed not to know in which direction it lay.

One of the loungers gave a careless laugh. Rags heard him, turned slowly and swam toward them for a moment, then sank out of sight.

"He is drowning!" cried a distressed voice; and the little daughter of the new mill-owner came springing from log to log until she reached the one nearest the shore. Then she leaped far forward to look for poor Rags.

The loungers scrambled to their feet. The head of Rags appeared again. "The little girl cried out encouragement. One of the aroused idlers gave a whistle to cheer him onward. But after a faint struggle he went down again with the cruel stick between his faithful teeth.

Then Turner Robbins threw off his coat and boots, and before the others realized what he was doing, he had brought the dog ashore and was kneeling beside him upon the yellow sawdust, squeezing the water from his long, thick fur.

The little girl knelt, too. She smoothed the poor, wet head, and cried over a bruise that the heavy stone had made.

The words she murmured were so kind that Rags opened his eyes as wide as he could. He tried to prick up his ears that had grown so heavy; and when he saw the gentle face bending over him he seemed really to know that the tears were for him; and lifting one of his paws a little he tried to reach it toward her in a friendly greeting. One fluttering sigh escaped him, and the troubles of poor, gentle-hearted Rags were over.

Then the little daughter of the new mill-owner sprung to her feet.

"You are murderers!" she cried, "every one of you!"

And, as she turned her shining eyes upon her, they smiled, and again repeated, "Me go—Lily go!" If their Lily, as she was at two years' of age, had come back to them, they could not have had a better resemblance of her.

After caressing and speaking a few pleasant words to the little dear, they left the room. Inquiring, they were told the history of little Lily.

Mr. Grey, when in earth-life, was a machinist. He earned an honest livelihood for himself and wife. They lived in a pleasant tenement, and were contented with their lot. Just a year after their marriage, Mrs. Grey, in giving birth to little Lily, left the earth-life.

Mr. Grey did not survive the shock of his wife's departure, but followed her in six months. So Lily was taken to the asylum. She was a beautiful little babe, and won all hearts.

Mr. and Mrs. Joseph soon made arrangements to take the child as their own, and solemnly promised that she should never again be without parents. They left the asylum, talking her with them. She seemed contented, walking along between them, and lisping sweet words in baby language.

They soon reached the depot, and an hour afterwards were speeding on their home journey. The journey was so thirty miles.

"Baby Lily," Mr. Joseph said to the child on his knee, "that is our home—see!" He pointed out to her a beautiful house, with

and wife, no matter who they are, ought habitually to sleep together. The one will thrive, the other lose. An aged sickly person and a child should not be bed-mates.

It is both hygienic and healthy for each person to have a room and bed by himself and herself. Pigs sleep several in one nest—but they do it because they are pigs!

Cross-Word Enigma.

My first is in queen, but not in king.  
My second is in uncle, but not in nephew.  
My third is in Europe, but not in Spain.  
My fourth is in June, but not in May.  
My fifth is in near, but not in far.  
My sixth is in city, but not in town.  
My seventh is in chilly, but not in cold.  
My eighth is in trouble, but not in sorrow.  
My ninth is in yellow, but not in gold.  
My tenth is in partridge, but not in bird.  
My eleventh is in manufacture, but not in produce.  
My twelfth is in baker, but not in cook.  
My thirteenth is in monkey, but not in ape.  
My whole is a popular campground in Vermont.  
Ludlow, Vt. B.L.V.

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August Magazines.

THE CENTURY.—The opening paper, "An Island Without Death," by Miss E. R. Sedmore, the author of "Jirrikisha Days," gives an account of a visit to Miyajima. A paper on "The Yceyoy Li Hung Chang" is contributed by the Hon. John W. Foster. General Foster, who is to be the host of Li Hung Chang in September, and is one of his most intimate friends, by this relation and by intimate experience of Chinese affairs, has had unique facilities for the preparation of this paper. The first of a group of articles is contributed from the journals of the late E. J. Glave, who crossed Africa in the service of The Century in exploration of the slave trade. The article deals principally with "British Raids on the Slave-Traders," and is fully illustrated with photographs and drawings by the author. Marlon Crawford contributes the fourth and last of his group of papers on Rome, the subject being "The Vatican." This is fully illustrated with pictures by Castagna, including some notable sketches from life of Pope Leo XIII. There are four short stories: one of life in the Chinese quarter of San Francisco, by Chester Baily Fernald; one of a Minnesota frontier town, by Marlon Manville Pope; one of the Maine woods, by Thomas Wentworth Higginson, and one of the New Orleans Creoles, by Kate Chopin. The Century Company, Union Square, New York.

NEW ENGLAND MAGAZINE.—The frontispiece of the current number is a beautiful view of the Blue Hills of Milton. The picture accompanies a richly illustrated article upon that subject by William Howe Downes and Frank Torrey Robinson, the well-known Boston art critics. "Damon and Pythias Among Our Early Journalists" is the title which Mr. S. Arthur Bent, the well-known Secretary of the Bostonian Society, gives to a valuable account of the little known but really remarkable literary work done in America a hundred years ago by Joseph Denile and Royall Tyler. Under the title of "A New England Town Under Foreign Martial Law," Mr. William Henry Kilby contributes an account of the curious experience of Eastport, Me., in the years following the Revolution, before the boundaries were clearly settled. In many ways the most important illustrated article in this number is that upon "The Story of Cleveland," by Prof. Henry E. Bourne of the Western Reserve University. Cleveland celebrates at this time her centennial. Other writers add much to the interest of the current issue by prose and poems. The "Editor's Table" is well cared for. Warren Kellogg, Publisher, 5 Park Square, Boston, Mass.

THE MAGAZINE OF ART has as frontispiece a very natural photograph, entitled "Preparing for the Soirée," contributed by W. Hunt. "Current Art" of the new gallery and Water Color Society, is by F. G. Stephens, with seven illustrations. "The Drawings of Sir Edward Burne-Jones," is by Alfred L. Baldry, with four illustrations. "Sport in Art," is by John Gullie Mills, F. Z. S., with six illustrations. "Ancient Bronzes found in Lake Nemi," by William Merew, with six illustrations, and many other illustrations from noted artists, make a very desirable number. The Cassell Publishing Company, 31 E. 17th street (Union Square), New York.

THE COSMOPOLITAN has many interesting stories, articles and poems, contributed by the following well-known writers: C. Frank Dewey, Mrs. Reginald de Koven, H. C. Chatfield-Taylor, Dallett Hugst, Amelia E. Barr, Margaret E. Sangster, John J. A. Beckett, J. W. Freeman, Caroline Brown, H. W. Boynton and George Stewart. Under "Some Examples of Recent Art" are that of Lord Leighton, P. R. A., Thomas W. Henry, W. Wontner, F. W. Lawson, J. W. Godward, L. Alma Tadema, R. A., L. Knans, A. Seifert. "The World of Art and Letters" is well cared for, and "The Progress of Science," Irvington, New York.

THE JOURNAL OF HYGIENE has, as opening paper, an educational paper on "Suffering: a Psychological Study," by O. B. Frothingham. "Notes Concerning Health," by the Editor, should be read; "Hygiene for Women," by Jennie Chandler, is a common sense paper; "Topics of the Month" and "Book Notices" are very readable. Dr. M. L. Holbrook, Editor, 46 East 21st street, New York.

THE ARENA.—The current number has its usual array of timely subjects well discussed by men of brain. The cause of silver is advocated by George Canning Hill of Massachusetts in a manner that must call out thought. The Editor of the Arena and Hon. C. S. Thomas of Colorado are also in favor of a silver platform. Social and economic problems are discussed by Prof. Thomas E. Will, A. M., Prof. Frank Parsons, John E. Bennett, J. Kellogg, Annie L. Muzzey and M. L. Holbrook, M. D. Annie E. Cheney writes of "Mahayana Buddhism in Japan." B. O. Flower writes of "Whittier the Man." "Book Reviews" and "Notes by the Editor" are well cared for, and many other noted writers add to the interest of this truly educational magazine. The Arena Publishing Company, Pierce Building, Copley Square, Boston, Mass.

THE REVIEW OF REVIEWS.—Not the opening paper but one of the most interesting of this magazine's important papers, is "Dr. Barnardo's Homes for Homeless Children," as written by W. T. Stead (illustrated), one that must appeal to every lover of humanity. "William J. Bryan" is a character sketch by Willis J. Abbott (illustrated). "The Progress of the World," as usual, is full of timely topics. "Leading Articles of the Month" must be read to be appreciated; "The Political Cartoons" and "Records of Events" are subjects of education. The Review of Reviews Co., 13 Astor Place, New York.

BORDERLAND.—The present (July) issue of this magazine is replete with topics of interest discussed by the following well-known writers: Bishop Butler, Mr. Gladstone, Mrs. Besant, Miss N. M. Glendinning, Mr. Baraduc and Rev. H. R. Haweis. Publishing office, 125 Fleet street, E. C., London, Eng.

RECEIVED: THE INDEPENDENT PULPIT, J. D. Shaw, Editor and Publisher, Waco, Texas. WOMAN'S VOICE (for June and July), Lansing, Mich. THE NEW ST. LOUIS, Advance Book Co., Publishers, 2919 Olive street, St. Louis, Mo. LIFE AND HEALTH, the Gazette Publishing Co., 1218 Broadway, New York. THE THEOSOPHIST, published by the Proprietors at The Theosophical Society's Headquarters, Adyar, Madras. THE METAPHYSICAL MAGAZINE, The Metaphysical Publishing Co., 503 Fifth Avenue, New York. THE HUMANITARIAN, Brentano's, 31 Union Square, New York. MISCELLANEOUS NOTES AND QUERIES, S. C. & L. M. Gould, Manchester, N. H. CASSELL'S FAMILY MAGAZINE, the Cassell Publishing Co., 31 East 17th street (Union Square), New York.

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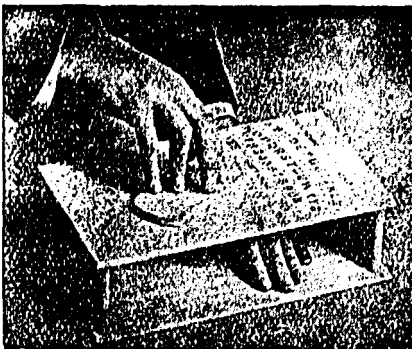
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THIRD EDITION.

A REVIEW

OF THE Seybert Commissioners' Report;

OR, WHAT I SAW AT CASSADAGA LAKE.

By A. B. RICHMOND, Esq.,

A Member of the Pennsylvania Bar; Author of "Leaves from the Diary of an Old Lawyer," "Court and Prison," "Dr. Crosby's Calm View from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," Etc.

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TO A REVIEW IN 1887 OF THE Seybert Commissioners' Report;

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BANNER OF LIGHT PUBLISHING COMPANY.

## The Banner's Brief Chat with Its Readers.

It is very proper that THE BANNER sit down face to face with its extended family of readers from time to time and indulge in a friendly personal interview. We would like to have you bear in mind that it is very far from an easy matter to carry a newspaper through this prolonged term of hard times, even though it has been established many years. We have toiled in season and out of season to keep our head out of water and our feet from dragging us down, while endeavoring to spread the gospel of truth wherever it may take root and bear grain. We would cheerfully have done more if we had been provided with the necessary means, but all we can say is that we have done what we could. Naturally, we first of all want to increase THE BANNER'S circulation, in order to strengthen its position and widen its influence. How can we do this? Only by working together. That will surely accomplish it, and thus secure the object of our mutual desire. It cannot, of course, be expected that we can sustain the paper alone; unless it circulates by the help of subscribers to it, no earthly power can keep it going. That first thing of all being understood, the rest is plain enough. Now how shall we go to work to uphold and enlarge THE BANNER'S circulation and thus expand its influence?

We will, on our part, suggest a way. There are thousands, and tens of thousands, who are consoled and strengthened by the truths of Spiritualism, but who have never contributed so much as a dollar for their further spread among those to whom they are as yet unknown. To this vast number of people we say: "Freely ye have received: freely give." It is neither just nor fair that these beneficiaries of the blessed truths of Spiritualism should reap the reward of the labors of others, and refuse to do anything themselves. That is pure selfishness, and in no sense spiritual. A great many of these free recipients of the bounties of Spiritualism and its related Liberalism are persons

possessed of wealth to a greater or less degree; their moving thought should be the consecration of at least a trifle of it to the Cause that has brought to them the realities of a new life and created an entirely different aspect for the present fleeting one. Such persons, too, would not feel that they made a sacrifice if they helped the Cause much, whereas they are asked only for their mite, bestowed in a spirit of gratitude, and requited by what they immediately receive in return. But all who are, directly or indirectly, reached and influenced by Spiritualism's welcome benison, can contribute the little that is now solicited for promoting the Cause.

If only each one who is a regular subscriber for THE BANNER or a reader of it, will but persuade one other to become a subscriber at once, the wearing and wasteful problem for the now historic paper, which was one of the few original channels for the conveyance of the newly revealed truth from the other world of life, would be solved immediately. If every subscriber and reader would constitute himself and herself an active agent in procuring only one additional subscriber for THE BANNER, the question in regard to its future existence and influence would not need to be raised again. Will all hands turn to and do this, make this little effort with energetic sincerity, serve the Cause by strengthening the hands of its devoted servant? That is all that is asked. It is not expecting too much to expect a cheerful and ready compliance with the request. When the sects and church organizations and sacerdotal combines are making extreme exertions to maintain their footing with as much of the pomp of power as possible, it is a poor time for true and sincere believers in the truths of Spiritualism to let their hands fall at their sides and to slacken the energies which come of inspiration. It is the common cause we all desire to advance and sustain, and it cannot be done so effectually as by upholding by active cooperation the means by which it is served.

## An International Court of Justice.

Henry Wood read a lecture, or essay, at the Peace Conference at Greenacre on the Piscataqua, Maine, on the second of July, on the above subject, which is well worthy of a recital of its excellent ideas and attitudes of thought. He began with the assertion that the world is making ready to take a great step in advance, and that public sentiment regarding the settlement of international difficulties in another and higher way has of late matured rapidly. Views and plans which would have seemed even chimerical a single year ago, and appeared thin and far-distant, too good to be capable of realization, and only indefinitely to be hoped for, are coming into the near and substantial foreground. How thoroughly we are in the dream of conventional and almost mechanical living, until some rude shock awakens us, and then we begin to take our bearings from deeper and more fundamental principles.

We set up our standards from superficial and shifting measurements, instead of fixed and eternal landmarks. We plod along in the ruts of worldly conventions until some unlooked-for collision stirs our deeper understanding, and then change our course through an observation of unchanging verities. Even the most enlightened nations have continued down to the present time to settle the differences that on the surface were unresolvable by force of arms. While for ages past individuals have generally adjusted their disputes through courts of justice, in which civil law has presumably been based upon the moral and universal code of nations, which are only aggregations of individuals, have constantly appealed to brute force. And these nations, too, include great peoples who boast of their enlightenment and humanitarianism, and call themselves Christian, unmindful that the song that heralded the advent of him whose name they claim was "Peace on earth, good will to men." This is proclaimed as the very corner-stone of the religion these advanced nations publish as their own.

The individual who takes arms to avenge even a real wrong is arraigned as an outlaw; but multiply him by millions, and its ethical quality is so changed that it becomes patriotism. This term has, unfortunately, become associated in the minds of a majority with martial pomp, military achievement, boastful spread eagles, a selfish bitterness toward other nations, a chip-on-the-shoulder attitude. But to confound love of country with chronic antagonism and brag, is a gratuitous degradation of that which should ethically be delightful and honorable. It is this mistaken sentiment that makes our national anniversary of independence a day of deafening noise, disturbance, confusion and accident. Our country does not owe its origin and existence as a nation to war, but to the evolution of the idea of liberty. We speak boastfully of the wonderful progress of civilization in our own and other countries, but in the very important matter of international relations universal barbarism still prevails.

During the last thirty years arbitration has been successfully resorted to in quite a number of cases, but it has always been regarded as a kind of makeshift, a temporary and artificial subterfuge, while an appeal to arms is still looked upon as the natural and final umpire. War is simply wholesale murder, covered with a thin glass of man-made legality. The question which led to the war of 1812-15 was not settled by the war itself, but by subsequent arbitration. The most notable example of the benefits of this principle was perhaps furnished by the Geneva arbitration for the settlement of the Alabama claims. We have had many other arbitrations with England, one with France, two with Spain, two with Mexico, and several with other powers. The politician is either ignorant or a demagogue who relies more upon a standing army and extensive fortifications than upon intrinsic justice and right. The surest possible guarantees are truth and moderation. The moral influence of an established tribunal is of more potency than any other in preventing sudden popular excitements, which have too often been the only cause of baseless and foolish conflicts between nations.

The very knowledge of its existence, and the feeling that supposed wrongs would be impartially considered and redressed, would tend powerfully to cool passion, or, rather, to pre-

vent its kindling at all. It would, therefore, not only furnish a rational means for the settling of disputes, but it would largely prevent them. (General Grant said: "I was trained as a warrior; I have participated in many a battle; but I have never seen a time when, in my opinion, some way might not have been found to avoid drawing the sword. I look forward to an epoch when a court, recognized by all nations, shall settle international differences, instead of loading the nations with the great burdens of supporting standing armies and navies." Wellington and Napier gave utterance to similar sentiments. What the military captains say only expresses what has been the longings and the visions of all the great seers, poets and prophets of this and all past ages. Plato said: "No State can come to its full development save in that society of States, in jurial relations with other States. And no State has natural rights which are inconsistent with the equal rights of all other States." All things inevitably tend to a "Parliament of Man, the federation of the world.")

## Looking after the Welfare of Convicts.

A writer in the August *Arena*, discussing very briefly the convict question, remarks that, while there is a growing tendency on the part of the human family, as a whole, to alleviate the sufferings of the needy and afflicted, there is a class of sufferers who are largely overlooked, but who are doubly entitled to our sympathy and assistance, although they may not have made any appeal. They are the families of convicts, who have violated the laws of the State, been tried and sentenced, and are serving terms of greater or less length in the penitentiary. In the majority of cases these men were the sole support of a wife and children, or mother and sisters. These helpless people are innocent of the crime for which their protector is convicted, but they are made to suffer more than the criminal. The wife and children become the greatest sufferers. They are not only humiliated because of the odium which attaches in such cases, and because they are often ostracized by former friends, but they are deprived of the actual necessary support they have been accustomed to receive from their protector, and are besides burdened with debt incurred for the purpose of defending the loved one. This, says the writer of the article referred to, ought to be and may be remedied by very simple and equitable means. The convict is assigned to hard labor for the State during the term of his sentence. For this the State gives him nothing in return.

It may be right, reflects this writer, to punish the offender by putting him to hard labor and by imprisoning him, but the State should make some compensation to his family for this service. Such compensation, in his opinion, should be graded according to the kind of service rendered, say, from forty to sixty or eighty cents a day. This should be paid monthly to the family of the convict, if he has one. In case he has no one dependent on him, then it should be invested for his benefit in a savings association, so that, when his term of imprisonment shall have expired, he may have some capital with which to start anew, and thereby become a good and useful citizen, and not be turned adrift into the world without any means of support, with the "mark of Cain" resting on him, every man's hand being against him. He will then have an opportunity to begin life again if he is supplied with a small amount of capital which he has earned and is of right entitled to. This would be no more than just, and should be carefully considered by our legislatures. The writer also advocates giving convicts access to a library of wholesome and instructive literature during their leisure hours, the books to be provided by the State. It is more important to them than the food they eat or the clothes they wear. If the State declines to do it, then some humane society or benevolent person should furnish it.

## What is Religion?

There are almost numberless definitions of religion, each of which proves to be adapted only, or at least mainly, to the temperament and present spiritual capacity of the one offering it. The late Epes Sargent says, in his "Scientific Basis of Spiritualism": "Religion, pure and undiluted, is not the child of ignorance and superstition; the more we know and feel, the more truly and purely religious must we become."

Mr. M. J. Savage defines it, in *The Forum*, as "Man's thought of the relation in which he stands to the universe, or to the power or powers he thinks of as controlling it." This thought, he adds, will always be accompanied with emotion; the thought and the emotion will naturally embody themselves in outward forms; and so all the external manifestations of religion will appear; such, for example, as temples, churches, prayers, rituals, creeds, symbols and what-not. Of course, he explains, it requires the thought, the feeling and the action—all three—to constitute a complete definition. But the thought is first, both in order of time and of importance, and will shape all the rest.

He proceeds with his explanation: If a man thinks there are many powers above him, he will be a polytheist; if only one, he will be a monotheist; if he identifies the power with the universe, he becomes a pantheist. If one's thought is intelligent, noble and hopeful, then his religion will be the same; if it be ignorant, so that he thinks of the gods or god as passionate and cruel, then his religion will be degrading and despairing. In any case, the religion springs out of the condition of the people, and must represent the best and the worst that is in them, since on any theory of the ultimate source of religion people can take only what they are capable of appreciating and using.

All religion must be based on consciousness, out of which springs reverence for the power, wisdom and love cognized. "Morality," says Mr. Sargent, "is the art of conforming our lives to the highest law expressed in our own nature, human and spiritual, mortal and immortal; while religion is the reverent sense of a power superior to our own, and able to affect our destiny." The distinction is clearly and felicitously drawn. And in another place he observes that an evangelical assailant tells us "it is the mistake of the Spiritualist that he makes a religion of what should be a science." Are we then to understand, he asks in reply, that to know is less a warranty for religious feeling and hope than to believe, or rather to try to believe? It is because Spiritualism has a scientific basis in known and demonstrable facts, he adds, that it offers the surest ground for religion.

## Good News.

The following from *Lightbourn's Mail Notes*, St. Thomas, Dutch West Indies, Aug. 11, 1896, conveys a clear endorsement of one who has done much for the Islands—as he is always doing for THE BANNER:

"We have much pleasure in congratulating our esteemed fellow townsman, Dr. CHARLES E. TAYLOR, who, a few days ago, received the Medal and Diploma which were awarded to him at the World's Columbian Exposition for his model of this Island, which, it will be remembered, attracted so much attention at the World's Fair in 1893. The medal is of bronze, in a velvet-lined case of pure aluminum. It bears on one side the figure of Columbus landing on San Salvador. The reverse side is allegorical, and has upon it the following inscription:

"World's Columbian Exposition. In Commemoration of the Four Hundred Anniversary of the Landing of Columbus—1492-1892—to Dr. Charles E. Taylor."

The diploma is artistically engraved, and of beautiful design. It states that:

"The United States, by act of the Congress, have authorized the World's Columbian Commission of the International Exhibition held in the City of Chicago, Ill., in the year 1893, to award a Medal for Specific Merit, which is set forth below over the name of an individual judge acting as an examiner, upon the finding of a Board of International Judges. To: DR. CHARLES E. TAYLOR, St. Thomas, Denmark Exhibit, Model of Island of St. Thomas."

Award. For a representation of the Island of St. Thomas, in a large and beautifully finished relief model of the Island, with its principal Harbor, Charlotte Amalie, and many interesting photographs. It thus elicits a good and instructive picture of the Island. (Signed) C. A. Bakeland, Individual Judge; John B. J. Thatcher, Chairman of Executive Committee of Awards; H. von Lintow, President Departmental Committee; G. R. Davis, Director-General; T. W. Palmer, President World's Columbian Exposition; John T. Dickenson, Secretary to the World's Columbian Exposition.

## Dr. Channing a Spiritualist.

A note on Dr. Channing, contributed to *The Unitarian* by Giles B. Stebbins, serves well the doctrines of Evolution and Insight. Mr. Stebbins remarks that William Ellery Channing's mission was to teach the capacity of man, "made in God's own image," for high duty and progressive, harmonious culture here and hereafter. That led him to views of the future life far beyond those prevalent in his time. Dr. Channing said: "They now see (in heaven) what before but dimly gleamed on them—the capacity, the mysteries of a human soul." The significance of that word "immortality" is apprehended, and every being destined for it rises into unutterable importance. Human friends are prized as above all price." Concerning the immediate knowledge of us by decarnated spirits, Channing said: "I know nothing to prevent such knowledge. It is impossible that the distance of heaven (as we think of it) lies wholly in the veil of sense which we now want power to penetrate. A new sense, a new eye, might show the spiritual world compassing us on every side."

Says Mr. Stebbins of Dr. Channing: "Like a flood of light, his words illumined the murky darkness of awful creeds." He asks—Is clairvoyance "the new eye"? The hour is ripe, the need pressing, the materials abundant for carrying forward with new emphasis the work, with deep spiritual insight, wrought so wisely and so well.

## Mediums Not Fortune-Tellers.

Light is breaking through the craniums of our modern judges, says the *San Diego Philosophical Journal*, speaking of mediums and fortune-tellers, and they begin to see that clairvoyance and clairaudience in mediums are not to be classed with fortune-telling. Two mediums recently tried in Detroit on this trumped-up charge have been vindicated, the court ruling that the prosecution had failed to make out a case. The angels are watching, and throwing around their mediums every influence in their power to protect them. At best their lot is a thankless one, regarded outwardly, and they should be zealously shielded, defended, and protected from assault while serving as the connecting link between mortals and the spirit-world.

Organization is our only hope for protection, and the National Association deserves all honor for the brave defense it has made for the defamed and persecuted psychics all over the country. *The Journal* very properly censures Spiritualists everywhere to bury their petty differences and become united in one strong body to assert their rights and claim their privileges. They have sufficient numbers to demand justice, and united effort will obtain it. They can no longer be ignored in any State or province. In union there is strength.

## A Sawney Preacher in Modern Boston.

Rev. John Robertson of Glasgow, Scotland, preached for Dr. Lorimer in Tremont Temple, in Boston, two Sundays ago, on "Abraham, the Hebrew." The name given him meant, he said, a "come-across" man, an immigrant, a stranger. As one of his freak illustrations of prayer this so-called reverend said that: "When the devil finds he has to deal only with a set prayer, the terms of which are known beforehand, he calls up a football team from hell, and they play football with it among the stars till it gets lost. But the prayer which is ejaculatory enters heaven before the devil can get hold of it."

And this is the kind of preacher, teacher and man who has come over the sea from Scotland to tell the people of Boston as well as elsewhere how to run their theology. He is another of the "blood and book" crowd, like Moody and his followers. To his view the devil has horns and hoofs, and has not yet been overcome by God. It is after this fighting, bullying style, that his little crowd think to cut back the growth into freedom of the religious thought of Boston and barb-wire it fast to a dark and dismal old creed. The devil is welcome to the hindmost of them all.

An extended report of the Woman's Congress held at Onset on Friday and Saturday, Aug. 21 and 22, at which Mrs. Abby Morton Diaz, Mrs. Ellen A. Richardson, Rev. Mary T. Whitney, Mrs. Cora L. V. Richmond, Mrs. C. F. Loring, Mrs. A. M. Glavin and many others were present, will be given in next issue.

James B. Brown, formerly of New York, but now of Asbury Park, N. J., writes that he has taken up permanent residence at this latter place, at 1503 Bond street; visitors or residents who may feel moved in the matter of forming a spiritual society, can address him as above.

We shall print next week an account of the "Golden Wedding" services of our friend Giles B. Stebbins and life-partner, held Aug. 17, 1896.

## Special Notice—A New Volume.

THE BANNER begins Volume 80 with its issue for Sept. 5, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

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

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

BANNER OF LIGHT PUBLISHING CO.

## Lake Pleasant, Mass.

We last week made reference to the misplacement of the report of this Camp Meeting, and a promise that the Camp would receive a good notice during the present week. The reader who examines the BANNER OF LIGHT for the present issue will find the office report of the Secretary on the second and eighth pages; and we here further comment on the business enterprise and the spiritual unfoldings met with on that ground the hours of Sunday, Aug. 23.

The editor, John W. Day, visited the grounds last Sunday, and was very much pleased to see that all were ready to join in the work of advancing Lake Pleasant Camp in a secular, social and spiritual way—the evidences being clearly to be witnessed on every hand.

Ex-Judge Daley of Brooklyn, N. Y., the efficient President, shows his fixed determination for the success of this Camp, and is being well supported by the efficient work of J. B. Hatch, Jr., A. P. Winn and others.

The old and efficiently-managed hotel is being conducted for the good of the Camp as well as for the benefit of its proprietors, Messrs. Squire & Conant; the cleanliness of the building, the choice character of the food, and the interest also which Mr. Conant exhibits in the spiritual attitude of the establishment—in which service he ever finds assistance in the kind words and acts of Mr. Squire—join to make this a most agreeable and profitable stay.

We were met by J. B. Hatch, Jr., and Mrs. Clara Field-Conant, at 9 P. M. at Lake Pleasant—after a surprisingly short trip from Boston via the Fitchburg Railroad; and after arrival a short conversation was had with Mr. Hatch and his family—also with Mr. Hatch, Sr., and wife; we then took up our course to the hotel.

In the morning the morning sky was in order; but the people turned out at the beautiful *New Temple*, where Mrs. Helen Stuart-Richings, as speaker, entertained a large audience (a report of her address will appear next week).

After Mrs. Richings' address Mrs. May S. Pepper gave a number of the tests, which received the great attention and earnest interest of her auditors.

Before Mrs. R.'s opening remarks ex-Judge Daley announced that Mrs. Eva Hill, musical medium, would execute a solo in the afternoon, before the remarks of Mr. Ingersoll, who would then address the people upon "How I became an Agnostic." He also announced that on Wednesday evening an entertainment would be given by the Children's Lyceum.

Among the varied matters which gave interest to the visitors at the Camp was an exhibition of the "X Rays," on Sunday afternoon, by Messrs (J. H.) Hagar and Lawrence. The phenomena exhibited were interesting and valuable.

In the afternoon C. A. Ingersoll treated his subject, to the interest of a large audience; the singing of Medium Mrs. Eva Hill was much admired; ex-Judge Daley and a goodly number of campers were present.

ADRIAN B. OMEROOD, the well-known Western Platform Test Medium and Trance Speaker, is open for engagements with Spiritual Societies for balance of '96, also 1897. Mr. Omerood is an ordained spiritual lecturer and medium, is a plain, practical, sociable speaker, and as a test medium has few equals. Societies in New England, Eastern and Middle States, address Adrian B. Omerood, 220 Washington street, Providence, R. I.

On Sunday, Aug. 16, W. J. Colville lectured in Odd Fellows' Hall, Los Angeles, on "How Christians Accepted Christ," followed by an impromptu poem on "The Coming Messiah." On Saturday, Aug. 15, and Thursday, Aug. 20, he lectured in Santa Monica; on other days at Redondo Camp. W. J. Colville will return to San Francisco Sept. 4, to attend the Convention of Spiritualists in Golden Gate Hall, on Saturday, Sept. 5.

His friends will tender him a birthday reception in Anchor Hall, Market and Sixth streets.

On Sunday, Sept. 6, he will lecture in Oakland.

It is rumored that he may be in Boston by November, to lecture in the Spiritual Temple.

The report of Lake Pleasant has in it the passage of a resolution in favor of other resolutions passed by the Island Lake Spiritualist Camp-Meeting, the Michigan State Woman Suffrage Association, and the W. C. T. U. of the same State. It is well and good for Spiritualists to join all others in helping on so good a work. Ex-Senator Edmunds of Vermont was Chairman of the Arbitration Conference, President Angell of Michigan State University, an officer, etc. They mean to "push through"—the work will be slow but sure.

Geo. S. Bowen writes to the editor of the *Nyack Evening Star*:

"It was a real pleasure to meet my old friend, Dr. Dumont C. Duke. In the diagnosis of disease, his successful experience of many years has given him a national reputation as a physician who cures his patients. I have known him for more than twenty years, during which period he has restored numbers of patients that have been pronounced beyond cure."

Mrs. W. P. Thaxter, who has been exceedingly busy of late, has decided that her rest for the summer months must be more extended than it has been—therefore she has closed her office for the present, and gone to the woods to recuperate. She will return to her office, No. 3, Banner of Light building, about the first of September.

C. H. Petersen, writing from 301 Sturt Street, Ballarat, Australia, says in forwarding subscription: "Let me thank you for sending the BANNER OF LIGHT—that worthy, clean paper. I get papers from all parts of the world, but none can come up with the dear BANNER, with its beautiful print."

Report of Queen City Park Children's Lyceum will be found with Queen City Park Camp report; it came too late for Lyceum Department.

A letter has been received from W. J. Colville, reporting from Redondo Camp, which will be printed in next issue.

The *Dawning Light* agrees with President Barrett in his suggestions about the indiscriminate ordination of persons as ministers of the religion of Spiritualism. Only such persons as are actively engaged in platform and mediumistic work should be ordained. The suggestions are well timed and should be heeded.—*The Dawning Light*, Tex.

Our thanks are returned to Hon. James T. McCleary, of Minnesota, for valuable light on questions before the country.



MEETINGS IN BOSTON.

**Hollis Hall, 789 Washington Street.**—Meetings are held every Sunday at 11 A. M., 1:30 and 7:30 P. M.; Tuesday at 11 A. M., 1:30 and 7:30 P. M.; Friday at 11 A. M., 1:30 and 7:30 P. M.; Saturday at 11 A. M., 1:30 and 7:30 P. M.; Sunday at 11 A. M., 1:30 and 7:30 P. M. Dr. George E. Dillingham, President.

**Rathbone Hall, 694 Washington Street, corner of Kneeland.**—Society of Ethical and Spiritual Culture (Sibley Spiritualists). Meetings Sunday at 11, 1:30 and 7:30; Tuesday at 11 o'clock. Mrs. M. Adelaide Wilkinson, President.

**Albion Hall, 1234 Washington Street.**—The United Spiritualists of America (Incorporated) hold meetings 8 o'clock, at 11 A. M., 1:30 and 7:30 P. M., and Sunday at 11 and 7:30 P. M. Dr. George E. Dillingham, President.

**Friendship Hall, 12 Kneeland Street.**—Meetings every Sunday at 11 A. M., 1:30 and 7:30 P. M. N. P. Smith, Chairman.

**Chelsea.**—Spiritual meetings every Sunday evening at 7:30 at 206 Broadway. Charles H. Heaver, Chairman.

**Rathbone Hall.**—Sunday morning, Aug. 23, conference, test, developing and healing circle opened, as usual, with a good attendance. A grand spiritual power was manifested throughout the morning, and several tests were given and recognized.

Afternoon session began with song service, led by Mr. J. Bartlett; reading of the Scriptures and invocation by the Chairman. Mrs. S. P. Treen gave the opening address, which was both edifying and interesting. After a song, the following mediums gave readings and tests: Mr. J. Bartlett, Mrs. Woods, Mrs. Osgood, Mrs. Deery, Mrs. West, Mr. G. A. Bidger and Mrs. Wilkinson—all satisfactory.

Evening service began in the usual way—singing, led by Mr. Bartlett, reading and invocation by Mrs. Treen. The opening address was given by Mr. Hill. Singing by Mr. Bartlett; also several very fine tests—also understood. After the singing, Mrs. S. P. Treen, under control, spoke very beautifully for a few moments. Piano solo by Mrs. Brehm. Mrs. Deery, Miss Clark and Mrs. M. A. Wilkinson each gave tests and readings, which were all recognized.

**Friendship Hall, 12 Kneeland Street.**—N. P. Smith writes: Sunday, Aug. 23d, 11 A. M., test circle. Mr. Haynes presided. Mr. S. Baker, Mrs. A. Woodbury, Mrs. Jones, Mr. G. W. Quimby gave remarks and tests.

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Queen City Park, Vt.

To the Editor of the Banner of Light: This has been a busy week at our camp. Monday, the usual day of rest, was anything but a restful day. Home of the campers and their friends from Montreal decided to put up some amusements for the young people, and games and races were in order. We had a bicycle race for young ladies, foot races for the gentlemen, tennis, and some very pretty boat racing on the lake later on in the afternoon.

It was a lovely day, and the lake looked very beautiful with the many boats, filled with young ladies and gentlemen rowers, and gaily adorned with flags, making a very pretty picture. Mr. John Witherspoon of Montreal, commonly called "Commodore of the Fleet," was master of ceremonies, and very assiduously he performed his duties.

The beach and wharf were crowded with spectators, who thoroughly enjoyed the service. In the evening the prizes were awarded to the successful competitors in the hotel parlors, and ice cream and cake were served. A very pleasant dance, given by the young men, finished the evening's entertainment.

Saturday, Aug. 16, the Ladies' Aid Society held its annual fair, which was a great success, as well as a pleasant occasion. The Ladies' Aid Society has been very useful auxiliary to the Association, financially and socially.

Sunday we were favored with two beautiful lectures—one in the forenoon by Dr. C. W. Hadden of Newburyport, which was an eloquent and powerful address, and in the afternoon our old and dear friend, Dr. George A. Fuller, gave one of his admirable lectures to a full house.

This is Dr. Hadden's first visit to Queen City Park, and our people are most pleased to meet him. His lecture was followed by tests by "B. B." (Mrs. Follansbee), whose quaint remarks are most amusing. Mrs. Cunningham gave tests after Dr. Fuller's lecture, several of which were recognized.

During the week Dr. Hadden has given four of his lectures on medical and other subjects to good audiences, also an exhibition of his hypnotic power and the ill effects, which was much enjoyed by all who witnessed his efforts.

The Children's Progressive Lyceum so happily inaugurated by Mrs. J. S. Soper will with us, is progressing nicely. The children gave a reception to Dr. H. H. Hadden, which was very pleasant, and went through their exercises quite creditably. We are all much pleased with this new feature at our camp, and hope it may increase every year. A more detailed account of it is given by the Secretary below.

Wednesday afternoon Dr. George A. Fuller gave his closing lecture for the season. We parted from him the next morning with deep regret. He has been identified with Queen City Park so many years, and is so well known and so much beloved by our people, that he needs no eulogy from us; his work and labors here praise him.

The very delightful music furnished by the Ladies' Schubert Quartet adds greatly to the interest of the meetings. They are lovely singers and very pleasant, genial ladies.

Friday morning Dr. Hadden left us. His stay was brief with us this year, but we hope to have him with us again in the future. J. E. T.

**CHILDREN'S PROGRESSIVE LYCEUM, QUEEN CITY PARK.** Among the new departures at Queen City Park Camp this season is the organization of a Children's Progressive Lyceum. Mrs. Soper held two sessions of instruction, the previous one on Sunday, the 16th, the chairman of the committee for the nomination of officers brought in the following list: Officers of Queen City Park Children's Progressive Lyceum.—Conductor, A. F. Hubbard; Instructor, Mrs. Abbie Crosslet; Guardian, Miss Ethelwyn Gould; Assistant Guardian, Mrs. Alice Hardy; Secretary, Mrs. Helen C. Cole. This nomination was approved and accepted.

A session was then held, fourteen children taking part, with Mrs. Hardy and Mrs. Cole as leaders. After singing and prayer by Mrs. Crosslet, the subject "Truthfulness" was discussed by the children, with Mrs. Soper acting as instructor.

The march took place, the children taking part with enthusiasm, and many others joining. Afterward the children gave a short entertainment of singing and recitations. Misses May Eastward and Bertha Dewing sang very sweetly a song entitled "Forgive and Forget."

After singing and benediction the Lyceum adjourned, to meet again Wednesday morning, when Dr. C. W. Hadden addressed the children. There is much satisfaction felt and expressed that this good work has been inaugurated under such favorable auspices. HELEN C. COLE, Sec.

**Verona Park, Me.** To the Editor of the Banner of Light: The morning sessions were devoted to conference meetings, at which subjects spiritual, metaphysical and scientific were ably discussed and much valuable thought elicited.

Aug. 5 was "Woman's Day." Mrs. Yeaw gave strong and cogent reasons for granting equal rights, and showed the necessity of woman's influence in the affairs of state. President Smith, Mrs. Kate C. Plishon and others, made enthusiastic and forcible utterance to sentiments that are now arousing the world to the justice of woman's claims for equal power in making and enforcing the laws by which she must be governed.

Sunday, Aug. 9, Mr. A. E. Tisdale gave one of his unapproachable lectures, delighting the audience with the true spiritual conception of the Infinite. The Floral Memorial Service in the afternoon was beautiful and impressive, with the artistic display of flowers and the heartfelt tributes to the unforgetting spirit-friends. A severe thunder-shower in the midst of the service sent the large out-of-door audience flying to the Pavilion, and Mother Nature closed the services in a rather tempestuous manner.

Tuesday, Aug. 11, Mr. Tisdale gave one of the lectures, fairly bristling with scientific truths, which are characteristic of this wonderful blind orator.

Wednesday, Aug. 12, was "Temperance Day" at the camp, and the work of the Women's Christian Temperance Union in its various paths, all leading to the highest good of humanity, was clearly set forth. Stirring remarks, extracts from writers of note, with inspirational remarks, and an able lecture by Mrs. M. J. Wentworth, closing with an inspirational poem of rare beauty and pathos, closed Tuesday's proceedings. During the evening in addresses by Mrs. Smith, Mr. Tisdale and Miss Chase of Hermon Pond, the same subject was still the inspiring theme, showing the power of the white ribbon of temperance.

Thursday, Aug. 13, Mr. Tisdale discussed eloquently on National affairs and the sufferings of the people to-day. Mrs. Peysor followed with test.

Friday, Aug. 14, the subject of "National Organization" was brought up for consideration by Mrs. Kate C. Plishon, State Deputy. Mr. Tisdale spoke at length regarding the National Association, its aims and objects, and the desirability of forming for effective work.

In the afternoon Mrs. M. C. Smith gave a detailed account of the work of the Ladies' Auxiliary during the past eight years of its existence, and its prospects for the future. The same Board of Officers was elected for the ensuing year, Mrs. Elvira Heywood of Bucksport, President.

Saturday, Aug. 15, at the regular business meeting of the Association the following officers were chosen: President, Albert F. Smith, Bangor, Me.; Vice-President, Peter Abbott, Verona, Me.; Clerk, Mrs. M. C. Donnell, Bucksport, Me.; Treasurer, John H. Eldridge, Bucksport, Me.; Directors—Freeman W. Smith, Rockland, Me.; William Peysor, Providence, R. I.; Mrs. Susan Stubbins, Bucksport, Me.; Mrs. Kate C. Plishon, Augusta, Me.; Sidney Deane, Bangor, Me.; Joseph Smith, Bucksport, Me.; George E. Farmer, Verona, Me.

Sunday, Aug. 16, an able and interesting scientific lecture was given by Mr. F. W. Smith. He quoted from nature's records in astronomy and geology, revealing the secret of creation and the motive power by which the Infinite has guided the forces of the universe to the present condition of mind and matter. From the records of the past he read the prophecies of the future so clearly that none could doubt the truth of his earnest utterances. Beaufort, Mrs. Peysor's favorite little control, followed with tests.

In the afternoon the closing lecture was given by Mr. Tisdale, who was very successful in his presentation of the subject.

The Thursday evening musical and literary entertainments were successful, and added their quota to the financial receipts. A donation of twenty-five dollars from the Ladies' Auxiliary was received to defray proportionately the expense of carrying water in pipes to the boarding and lodging house.

A departure was inaugurated this year, and the lodging house restaurant, which is now at Onset, ably supervised by Mrs. William Peysor of Providence, R. I., whose unwearied efforts won for her the thanks of the Association and of the strangers who sojourned within our gates. GLEANER.

**Maple Dell (O) Camp.** To the Editor of the Banner of Light: Last Wednesday evening a general reception was tendered to Moses and Mattie Hull, in which all of the campers participated. It is seldom indeed that a man and his wife are both so equally qualified for any special line of life work as are this happy couple. They are very popular at Maple Dell, and have justly earned the right to be so by their harmonious work for the upbuilding of the camp in past seasons. Their zeal and ability to rightly direct the same are so well known to Spiritualists throughout the entire country that any words of praise from the writer would simply be superfluous.

Friday, Aug. 14, was celebrated as "Young Women's Day" and Misses G. A. and Mrs. G. A. were the featured Cleveland teachers of elocution, the DeLairte system of physical culture, and kindred branches (and who has done much during the entire session to make camp-life pleasant and interesting), was special Chairman for the day. She performed her duties in a thoroughly satisfactory manner, and was particularly complimented upon her happy rendition of one num-

ber not on the published program list, the presentation to Mrs. Lily King of a handsome easy chair. Mrs. King is the wife of the veteran founder of the camp. Dr. M. H. King and she were completely overcome by the tenderness of the appreciation which the campers have for her sterling worth, that she was quite to respond, and Mrs. Mattie Hull had to perform as a solo for her. Mrs. King's class of little girls who are studying physical culture, Mrs. Agnes Curtis and Miss Clara Tuttle, the sisters of Mr. Hull, in number, whose vocal selections were highly appreciated, and last, but not least, Mr. M. and Mrs. Hull.

It was cooler Sunday, and in the forenoon Mattie Hull, and in the afternoon Moses Hull, each in their own masterly manner, interested and instructed a large audience. In the eve, a very enjoyable entertainment was given in the Auditorium, in which all the talent of the ground participated. The principal feature of the program is fairly reported in issue of the *Cleveland World*, from which the following extracts are made:

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"The Spiritualists at Maple Dell, ever ready to study any phase of occult phenomena, hailed with delight the arrival of Mr. Jon Carroll, the well known mind-reader. He gave in number, whose vocal selections were highly appreciated, and last, but not least, Mr. M. and Mrs. Hull. It was cooler Sunday, and in the forenoon Mattie Hull, and in the afternoon Moses Hull, each in their own masterly manner, interested and instructed a large audience. In the eve, a



## SPRIT Message Department. SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

JOHN W. DAY, Chairman.

## SPRIT-MESSAGES, GIVEN THROUGH THE THANIC MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held July 17, 1896.

### Spirit Invocation.

Oh, Divine Spirit of Love, we enter unto the sanctuary this morning, preparing ourselves to receive the blessings with which thy divine hand may see fit to baptize us. As we approach the atmosphere this morning it is filled with sadness, because one has been called to the realms of light—one that seemed to be publicly missed; we are glad to feel that the external body has been removed from the active work that he was called to do, yet how much more would his influence be felt with the voice of the spirit. When we realize that when one is called from our own fire-side—and especially those that have not the consciousness of the continuation of life—the sadness of those that are left is much more hard to bear, and it is those that need the sympathy, that need encouragement; it is those that need the divine power; for the one that is liberated from the environments of the body, while not always absolutely conscious of the freedom they have gained, yet they will soon learn that the change has been a happier one. When we come in contact with one that seems to rest in the souls and friendships of others, and especially when we realize those sentiments that are prevailing at the present time, by the agitation of right and wrong, oh, Spirit, help us; bring us to that consciousness of how much depends on the present advancement—because thou, great Father of wisdom and knowledge, hast sent unto our surroundings, to snap from the conditions of the heat of the battle of strife, one that was needed among them. May that transition be like unto the cloud that rises and penetrates the darkness; may his thoughts return through this strife, and be like the sun of knowledge.

Oh, help us here this morning, as we learn day by day that human life is like unto a flower; it bloometh with all life and vigor, and with strength; in the natural, thy shadows cometh, and it is taken from us; but, oh, how happy are the ones that comprehend the body of the spirit and realize that nothing is lost—that our dear loved ones are not gone from us, they are not carried to a distant clime, but that they are truly yet in our surroundings. Oh, draw close to them that are suffering this morning, whether it may be mentally or physically; whether it may be that they are mourning for the empty chairs, or whether it is that they are suffering from the consciousness that surrounds us; draw close unto such this morning.

We realize that through all changes there is good, and it is when the greater change comes that we recognize the greater blessing. Be with us this morning in our circle; give those in the mortal strength, and awaken knowledge; and awaken them so that the expressions that may be given may be like seeds of unfoldment; may we realize what depends upon each one in his own allotted path—each applying to his own duties. Oh, help us this morning, even those that are disunited, so that, as they approach the earthly atmosphere and the material beings, that they may operate there. Oh strengthen each one, as he takes up his position, that he or she may be able to send forth thoughts like the tone of music, that the chord may be in harmony, that it may strike us deep down in the mortal soul, that it will not only take light and bring forth knowledge, but that we may realize that strength is given with it.

Hear us this morning, we pray thee; may we all realize we are our brother's keeper, because we seem to sense the whole sad elements in the surroundings of this plane. In spirit there is a reunion, and where union is there is strength. Hear us, we ask once more; guide us and direct us, now and forever more. Amen.

### INDIVIDUAL MESSAGES.

#### Benjamin F. Jackson.

Good-morning, Mr. Chairman. It is pleasant to be counted as one of you this morning, and it is still more pleasant to have the privilege of identifying ourselves as living identities, as still progressive beings; as those that are not alone capable of taking cognizance of the present, but the memories of the past. When we return to the earth-plane we find so many, many conditions that bring back sweet recollections. I want to say, Mr. President that I am interested in all humanity, and might say I have received my education of liberalism more in spirit than I did while in the mortal—because the lives of the mortals are so constructed, and the circumstances that generally depend upon them are so heavy and oppressive that it seems almost impossible to get out of the old ruts we are apt to fall into.

I have been on the spirit-side many years, and when we speak of many, many years, it perhaps seems to the mortal a lifetime—yet to the spirit it is like unto yesterday. I did not live on your earth-plane in the times that a man could express his independent thought without persecution. I lived in the time that it was considered necessary for us to be identified with some meeting-house. If we were not identified with some meeting-house we were fined. Mr. Chairman, you may think that strange, and yet I assure you, you will remember it; for it is not so very many years ago when, if a man did not do as his neighbor thought he ought to do, he would be ridiculed. I was not conscious of the beautiful privilege of returning to my fellow-men, but being of a nature liberal-minded, after being removed from the physical body, I found better opportunities for attending to the idea of man. Hence I return this morning not directly to satisfy personal curiosity.

I have now got people connected with me through the ties of blood that have become interested in Spiritualism, and I have got one grandson, particularly, that has become interested, and as he has very many times been told that he looks and acts a good deal like grandpa, I thought I would like to send forth

a communication through your valuable paper to strengthen him in his investigation; also to give sympathy and encouragement to the only sister I have now left on the earth-plane, and to have her realize, although she is now pretty nigh the length of her earth career, that we are waiting for her day by day. I want her to know it is well with my soul, and as it was well with mine it will be with her. I would like also to come in contact with those that are interested in the welfare of mankind, both politically and spiritually, because there is much need of reform in more ways than one.

I was somewhat interested in my day in the slavery question. I wanted to see the black man free as well as the white man; but, Mr. President, I am sorry to see, from my own personal observation, that while we liberated the black man from his bondage, the white man is more in slavery to-day than even the black was; so we feel there is much to be done, and much will be done the next few years.

I do not intend to take up much space in your valuable paper, or to monopolize too much of the time, but I want Francis to know the days are numbered, and it is well with thee! I want also to give my grandson, Frank, to understand that I am with them, and that grandpa comes with me, and also Caroline; I could name many others.

Before I depart I should like to say that I have been out of the body I should think pretty nigh on to thirty years. I am some ways from home, but I don't feel that I am entirely forgotten. I want you to put me down as Benjamin F. Jackson, and my home Ashland, Va.; the residence was called the Ashland Home. My friends that took THE BANNER are now more in the Northern States and the western part of Massachusetts, but I think I will be recognized, for they have requested me to come here. You might say that Ashland is more in the western part of Virginia.

#### Hannah F. O'Brien.

Oh! I am so pleased to have this privilege this morning that I can hardly express my joy. I have lingered around here many times, and I was so desirous to come in contact with the dear ones of earth-life that I hardly know what to say, or yet to pay, for this blessed opportunity. I did not understand much of the spirit-return while in the body, although years ago there were some of our number investigating rappings; but all things were dropped, and I never could really understand what the world called it. I used to think much about it, but I have been more identified with the Methodist belief, and I passed out of the body trusting in Jesus. I have not been out of the body so very long, but I was somewhat advanced in years, and I presume, felt my life still happier on earth. It is to return to my friends that I am so interested—and they in me. I hope your paper will reach them, for I see, as I oftentimes stand around them, that there is much needed, much strength needed, for I see the dear loved ones oftentimes in tears, and hardly knowing what to do. They hope well, they trust well, yet their faith at times is shaken, for they do not see the justice of either God or man. But, Gracie dear, I want you to know it is all right. I know you are not reconciled to the change that has come to you within the last year. I have seen your sorrow, I have heard your soul rebelling, and I have been permitted here this morning to send forth these words of encouragement, and to say to you: "I have got the child with me; I have got little Lillian with me; I will take good care of her until we meet again, so don't look upon her as alone in a strange country among strangers; don't look for her where you laid the body to mortal dust; seek for her in the arms of grandma—realizing that I shall take good care of her." I will say that we are all together in spirit, and I have also found Fred, that passed on before I did. I should like to say to others that are not directly interested in the spirit—because their home has not been darkened by any such thing called death, and it is only them I know that has lost the dear ones, or think they have, that can sympathize with the others—that to-day I feel almost too full for words, for God is good to his children, and will send his ministering angels to you and assist you in all your needs—so do not worry. Oh, may this letter reach your soul!

I want Thomas to know that mother has not left him—that you have laid the body away, but the vibrations remain the same. I have conquered death and the grave, and am only anxious to lift the shadow of to-day and bring to them the confidence to receive the knowledge and wisdom, and to realize that all the sad things that come to you in earth-life are the discipline of the great divine will of Nature that draws us closer, yes, closer to each other. I would also like to reach those that are some distance from here—as far even as in South America. There I have got two brothers, trying to struggle with the battles of life—Isaac and Elijah—for my parents always named their children after the prophets. I want them to realize the prophets, these same spirits, are trying to teach their soul.

There are so many in number that I cannot voice this morning. Will merely say, "Hold on; the day cometh when thou shalt understand more." You may put me down as Hannah F. O'Brien, and my home in Patterson, New Jersey.

#### Henry Valentine.

Good-morning, Mr. Chairman. What a beautiful morning this is, when all things in nature seem to have taken on their truest life, and are giving forth expressions of satisfaction. It seems to remind me of the spirit after it has separated from the environments of the body. It seems that we only step out of one door into another before we realize what has happened. It is very sudden, as far as the separating of the body and spirit is concerned. I had no time to reckon on what the change would be, and I was so very glad that it came to me in the way it did, although it was very hard for those I left behind.

As I come in contact with your earthly atmosphere this morning, and sense the sudden change that seems to be existing all over your city and the country by one being snatched from the body, it reminded me of my own transition; and it calls back to memory the true saying, that death comes like a thief in the night—no man can be prepared for it. I do not wish only to send forth encouragement to those who may have been endangered by the sudden change of death; it is with the spirit as it is with mortal when things happen similar to what happens to ourselves. It is apt to awaken in memory that perhaps which had been forgotten.

I had many loving friends around me, and I had just reached that stage of life where a

man sometimes only begins to feel its good; after we get our wild oats sown and reaped we are apt to settle down; and I had just got to that place where ambitions and expectations were looking ahead to a wonderful harvest after many years; but the Divine Spirit and nature's laws perhaps saw needs differently, hence the career, so far as the body was concerned, was brought to a standstill very suddenly, making me feel sometimes one must not make too much of an estimate of his own abilities.

I want to come back to my dear home this morning, and the companion that was all to me in earth-life, because truly the union of life is strengthening to man. I have two darling little children also; I am anxious for them to still remember that papa is not gone. Although I have been out of the body somewhere in the neighborhood of six or seven years, yet I feel I am remembered, for it was only yesterday that I was with them. I should also like to say to the companion that I have realized all the struggles and adversities she has had to contend with in life, but I have been by her. If I could not strengthen you with words, I tried to send forth my truest and kindest thoughts, that you might feel that we are yet united in spirit, and you are not left alone to battle with life. I would like to come in closer communion privately if possible, for she is very sensitive. Although I cannot say she is what we would term a Spiritualist, yet when she gets somewhat mixed up in business matters, and sometimes feels she has got no one to talk to, I find her in the association of mediums. I have identified myself partly, and I feel if I can reach her through public effort I can make her understand more about me. I sometimes feel, friends, that with all the labor, with all the progress and all advancement that mankind makes, it seems strange that there are so few post-offices that the spirit can send letters in full form and in their own words.

I have still a mother left in earth life, and father is with me in spirit. I have also brothers and sisters that we all feel attached to, and desire to come in contact with one another. You can put me down on your books as Henry Valentine; it is an odd name, Mr. President, but I suppose it will go, for it is well known; my home was in Southern California. They have made some changes since I passed out of the body, but I think this letter will be known better in San Diego, Cal. My mother is in New York, and I have friends in Massachusetts, but will be recognized more in the South and East, for that is where I did my business. Thanking you very kindly, I hope the angels will assist you and help others to reach the dear ones on earth.

#### John Leahery.

I want to reach those who are near and dear to me, also a companion whom I left behind me, and will say that there are two others who have joined me in spirit since my departure. I feel like the one who has preceded me here this morning. It is hard work to know just how to express myself, and the guides have informed me that the best way to carry forth conviction, joy and peace to those in earth-life is to act ourselves naturally, to send forth our natural feelings, and the spirit will go with them; and it leaves its imprint on its pathway.

I am only a little ways from home, as I have many friends and relatives in Boston; but I desire this letter especially to go to Lowell, Mass. I have those whom I have sought to comfort, whom I loved and protected—those whom I did not leave in the circumstances perhaps that might have been if we had been prepared for the change that came, but would like to say to you: I have not left you, nor have I been asleep.

There are many personal matters I would like to speak of, but would say, if I can only open up an avenue where I can carry on conversation with those in earth-life, I feel there are many things perhaps of which I can inform them, that I cannot impress upon them—so I am not going to send a long letter, for I question how this will be received; but I pray to God it will be received in the spirit of truthfulness. If you will only give me an opportunity, I will show you that death does not rob us of anything, but oftentimes brings us to a better understanding of each other, for I can see to day what I did not know in earth-life. I can understand those around me better, and I can certainly see they understand me better, so, after all, things are for the best; but it is very hard work for the mortal to realize it.

I will not detain you this morning, Mr. President, as I do not know whether it will be made welcome; but I send it forth with the kindest regards, hoping to lift the burdens off of another's mind and to relieve them of the trouble that death oftentimes brings us. My name is John Leahery, and Lowell, Mass., is my home.

#### Rollin Reed.

Good-morning, Mr. Chairman. It doesn't seem to be the easiest thing in the world to speak through any one's brain, and perhaps the thought of it sometimes is harder than the doing of it. I have been here to your meetings a great many times, and I have been very much interested in the communications that are sent out. I have watched them very often—and the feeling that it gives after it is received—and especially when it is acknowledged in the soul and the law of inquiry comes up afterwards, we have to seek to know more. I don't know what you could have called me when I was in earth-life. I was one of a calm mind. I believed everything to be understood through the natural laws and their natural facts, hence I had no special deity in the personal, but I was very much mistaken in some things. I did not exactly think that it was annihilation, for I did feel there was much toward natural evolution. I seemed to have a sort of an idea that, when our existence in the life beyond would not bring much about, I thought I would like to bring back to the memories of those that are still in earth-life its beauties and cares.

Oh! there is much I would like now to say, if I could express myself. While in the body I did not have much of the gift of language, but I could think well. Now I feel as though I would like to come in contact with those connected with me, although years have elapsed since they laid the old body away, and many changes have come, and more have joined me on the spirit side, but I feel to-day still an interest in the advancement of humanity, and want to assist them on earth that cannot assist themselves.

I would like to come in contact with a daughter that lives in Great Falls. I believe they have changed the name of that place, if I am not mistaken, to Somersworth, or something like that, but in my day it was Great Falls; and

I also have friends through the various places that are scattered around New Hampshire, for we had a large family, but my own home was in White River Junction, Vt., and it is there I feel I shall be remembered. They used to call me odd but honest, and that always made me feel proud, for that is one thing I always liked to feel—that I was honest. I hope they will take this communication in the same spirit. I am not going to send back a long lecture or big sermon, but I would like to say to all: "Seek and you will find, if you want to know what the life beyond is, for you will have to know it yourself; you must seek knowledge; you must give the spirit an opportunity for manifesting, and, in doing so, you will find many that you have never thought of."

I have mother with me—that is, my companion, for we always called her that. I have also Myra, that is my daughter, in spirit, and I have also many others. William is here also, but two names are sometimes as good as a whole column. It is true we have been silent for many years, and yet you ask us why we have not tried to manifest before; we have learned that, after all, silence is golden until we come in contact with the ripened time. Now I see where you will seek for right, seek for justice. Beware of how they are acting. I do not want to be personal here this morning. You can put me down as Rollin Reed.

#### Wild Briar to His Medium.

I want to send a letter to my medie. My medie says the good seek the truth. I do not know sometimes whether to believe or not, for all we control is organism. We don't come to the medie and talk to him through the paper. He be watching every day to see what is coming now, and tell I, if I can come up here and go into this medium's box, and she not know it, she wanted I to do it, because this medie would not let her talk if she knew I was here, and my medie wanted I to come. I want him to not be discouraged, because we are working in the conditions and new influences for him, and we want him to just do as we ask him, and all will come out well.

The reason that his mother don't come to him through THE BANNER is because father has things they want to make him more confident of himself, and want him to work for the spirit-world, and they will give him all the strength and knowledge it is necessary, so that we can come and make him feel that it was well.

This is to give him encouragement this morning, for he sent I up to the good Chairman to give him the privilege of going in, and you say all is well; but he must make a decided change between now and the September month that will be well for him. Just put I down as "Wild Briar to his medie," and we will be all good and I know satisfy, and I no stay any longer.

#### Messages to be Published.

July 24.—Capt. Silas Ingraham; Hannah Meers; Zale Fehren, by "Sunflower"; Francis Slater; Hannah Fitzgerald; Susan Fletcher.  
July 31.—Frank Jennings; Edwin McConmick; Mary T. Band; Margaret Stewart; Thomas F. Quincy; Lillie Hittell Lyon.  
Aug. 7.—Mabel Frankchild; Mary Wingate; Frank Whitler; Benjamin Robinson; Mary E. Haskell; Robert Phillips (colored); Capt. William Peabody.  
Aug. 14.—Charles C. Hayes; Joseph Price; Ethel Estes; Claud Prescott Lovering; Fanny Barnes; Nelson Powell.  
Aug. 21.—James Remington; Eben Quimby; Josiah Wright; Alfred Benson; Aunt Polly Perkins; James Swift; C. H. Johnson.

#### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Lydia Depew, San Diego, Cal.] What are the respective parts assigned by nature to desire and intellect?

ANS.—Desire, which is a direct expression of the masculine creative force denominated WILL, must ever take the initiative in all undertakings. This statement is so fully borne out in universal experience that it can require but very little illustration at any time. Unless it is our will to accomplish something, what can impel us to set to work? Will is the first manifestation of Love, in which divine, eternal principle of being all essential desires and creative impulses are centred.

Intellect proceeds from the feminine principle, Wisdom, which cooperates with Will in all things, or there can be no harmonious expression. In the daily affairs of human life it is essential that a desire should be distinctly formulated, and then knowledge must be sought ere it can be expressed in action. Desires are very often found living bachelor lives, therefore they remain unfruitful, as the two elements, desire and knowledge, must be closely associated before results are possible—as nature's order is never reversed, and two are necessary to produce offspring on every plane of possible expression.

Very highly impulsive people have strong desires and ardent wishes, but they frequently accomplish but little on account of their lack of intellectual perception concerning the means necessary to the production of the end desired.

Desire is essentially from the spirit, and reveals the special character and capability of the one who generates it. There are, of course, higher and lower desires, but these are not divisible into good and bad, but only into higher and lower. It is certainly in order that the higher may have opportunity for expression, that the lower rightly exist. The desire for happiness is universal, and no desire can be more legitimate and beneficial than this. Such a desire should certainly never be thwarted or condemned. Still, while people are ignorant of

the true way to secure happiness, they are liable to make pitiable mistakes and engage in frantic and futile endeavors to secure happiness in a way in which it is not procurable. Intellect needs to be unfolded to enable the aspirant for happiness to discover how to secure it. Then the desired end is achieved because the right means are taken to secure it.

Q.—[By Nimrod St. George, San Francisco, Cal.] What are the relations between thought and magnetism?

A.—The term magnetism is so very broad, that it may need some qualification in the connection here suggested. Gregory's able work, entitled "Animal Magnetism," dealt largely with the phenomena of mesmerism, and proceeded to trace a very decided relationship between the mental state of the operator and the beneficent character of the force transmitted to the recipient.

MAGNETISM in the human body is a term frequently used to cover all that vitalizing energy, both physical and physical, which can be communicated from one individual to another, provided there is some bond of natural or induced sympathy between the two. As it has been very clearly demonstrated of late through the widely-published and much discussed experiments of Prof. Elmer Gates of Washington, D. C., and others also, that mental emanations very decidedly affect all the conditions and secretions of the human and also of the animal frame, it stands to reason that if persons are to do good to others through the agency of personal magnetism, the magnetizer must be healthy, happy, and generally harmonious within himself, or he cannot generate and impart a grade of magnetic effluence calculated to benefit those who are the subjects of its influence.

Mental and magnetic healing processes are not mutually opposed, but mental states take lawful precedence over physical. The important question always is: What is the moral and what is the mental status of the practitioner? Every thought we entertain produces its own inevitable effect within our organisms, and whatever we give forth that sensitive persons can detect is charged with our mental attitude at the time of its procession from us.

When mediumistic people speak, as they very often do, of good, bad, genial and ungenial magnetism, they are paying conscious or unconscious tribute to this truth of mental science, that, regardless of outward appearances, the interior state of an individual regulates the quality of magnetic effluvia voluntarily or involuntarily discharged. Persons who are singularly equitable in disposition always radiate a soothing, equalizing magnetism, especially beneficial to those whose temperament is highly nervous and who are prone to nervous distempers, such as fevers and neuralgic attacks in general. Persons who think very quickly and are highly nervous, though not morbidly so, conduce magnetically to the welfare of all who are disposed to be sluggish and are prone to rheumatism and congestive difficulties.

Physical conditions of animals, as well as of human beings, are so largely affected by psychical states, that it is always of paramount importance to regard well the mental state of man or beast before consenting to receive magnetic treatment from either. Fine, healthy, affectionate horses, dogs, and other superior animals, often generate a great amount of healing magnetism; but when they do so they are invariably in mental states closely analogous to those which human practitioners most greatly need to cultivate and preserve. Spiritual influence of a high order refines, purifies and regulates all the electric and magnetic conditions of the body.

#### A Good Child

Is usually healthy, and both conditions are developed by use of proper food. The Gall Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

#### For the Banner of Light.

#### The Origin of the Bible.

The assertion which has sometimes appeared in spiritual papers, from different persons, that the New Testament was brought out in the third century, or "after three centuries," is quite inaccurate.

The present Bible was produced in the last quarter of the second century by compiling a New Testament out of mutilated and interpolated Gospels and Epistles (full of forgeries), with the Old Testament, which Jesus repudiated, for which he was murdered.

This was the destruction of Christianity, though retaining its name, and this fraudulent Testament was not produced until all the Apostles and primitive Christians were dead.

The essential principles of Christianity were abolished by these interpolations and forgeries, making human brotherhood impossible and substituting a god of hate and an insane hell for the God of Love, taught by Jesus. The Church was based on the Old Testament instead of the original Gospels, and on doctrine instead of love; and there it stands to-day, relying on anonymous publications as the Word of God.

All that orthodoxy contends for to-day is more foreign to the teachings of Jesus than were the superstitions of the Pharisees and Sadducees in Jerusalem, and consequently the apostolic band have no sympathy with the modern church.

It is not very difficult to expurgate from the New Testament the entire mass of frauds, and the work I am now preparing will restore the original Gospels in their purity, showing what primitive Christianity was.

JOS. RODES BUCHANAN.

San José, Cal., Aug. 12, 1896.

The number on the pension rolls is steadily decreasing, the total number of pensions everywhere being a little over nine hundred and seventy thousand, a slight decline. It is estimated that thirty thousand pensioners have died during the fiscal year which has just closed.

It is said that all things come to him who waits, but many a man who has sat on a drygoods box for years, and waited, knows that it is a lie.

## AYER'S PILLS

"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills, and testify that I have derived great benefit from their use. For over two years past I have taken one of these pills every night."—G. W. BOWMAN, 26 East Main St., Carlisle, Pa.

## CURE CONSTIPATION.







# Banner of Light.

BOSTON, SATURDAY, AUGUST 29, 1896.

## Lake Pleasant, Mass.

To the Editor of the Banner of Light:

Tuesday morning, Aug. 11 at 9 o'clock, a large audience gathered in the grove for a special conference called by the campers to listen to H. D. Barrett, who opened the meeting with the subject of organization. Mr. Barrett spoke upon the necessity of the magnetic healers forming themselves into an association for protection and a committee of three, with Dr. C. B. Walker as Chairman, was appointed. Remarks were also made by Mrs. Currie L. Hatch, H. D. Barrett, A. H. Dalley, Dr. Hunt, Dr. White, H. A. Buddington and others.

The New England Camp Meeting Association joined the National Spiritualist Association at 10:30. At the close of the conference the audience had increased in size to fill the Auditorium to its seating capacity to listen to the address to be given by Edgar W. Emerson of Manchester, N. H. President Dalley was Chairman. The meeting opened with singing by Mrs. H. D. Barrett, Mrs. D. W. Hunt, then presented Mr. Emerson, who on rising said that he was glad to return to Lake Pleasant once more, where he knew he had a host of friends.

It is pleasant to meet old friends, and to meet and make new ones. Mr. Emerson gave a grand lecture, and at the close presented a great many quotations. Mr. Emerson is one of the most successful test mediums that comes to the Lake.

At 2 o'clock Dr. C. W. Hidden gave his second lecture to a large audience. The Doctor is very popular at the Lake, and is always sure of a large audience, and his hearers are always sure to get a good lecture. Dr. Hidden was followed with tests by Mrs. S. C. Cunningham of Boston; this was Mrs. C.'s first visit at the Lake, and she made lots of friends and gave a great many tests, that were received at once.

Mrs. Cunningham was followed by Mrs. Follansbee, who was controlled by "Bob" a New York Root Black, and was successful. Mrs. F. is a sister to Dr. Hidden.

In the evening a grand dance was held in the Temple (Bickford's Orchestra).

Wednesday morning at 10:30 another conference was held and well attended, and a large number of speakers and mediums took part. "Reincarnation" was the subject.

At 2 p. m. Mrs. Francis Holmes spoke to a large audience. Mrs. Holmes was followed by Mr. Emerson, who gave convincing proof of spirit-return in his usual way.

In the evening at the Temple Dr. C. H. Hidden delivered his lecture to a good audience; subject, "The Man Wonderful."

Thursday, at 10 a. m., a conference was held in the old Auditorium Broadway, opposite the BANNER OF LIGHT Headquarters, and a large audience was present—glad to get back to their old camping ground.

A concert by Bickford's Band was enjoyed for an hour previous to the conference. A. H. Dalley was the Chairman. The meeting opened with congregational singing. Mr. Reynolds, Judge Dalley, H. A. Buddington, Dr. White, W. H. Bach and others took part.

At 10:30, in the Temple, Dr. Hidden gave a lecture to women only, and had a good audience.

At 2 p. m. the Temple was filled with a large audience; H. A. Buddington was the Chairman; music was furnished by Mrs. Farrar and Mrs. H. C. Mason. A lecture was given by Mrs. Clara Field Conant, of which the following is a synopsis:

THE RELIGION OF HUMANITY.

[Synopsis of a Lecture delivered by Mrs. Clara Field Conant.]

The religions of the world have all been fear of God, or Gods, or gods, or low, or humanity. The religion of Spiritualism is the religion of humanity. It does not ask you to love or fear a God of whom you know nothing, nor fear a Devil who has no existence. It does not ask you to work for a God, but for the children of men, who are your brothers and sisters. It does not require you to fear a God nor worship him, nor escape his wrath. It is the religion of the soul, of the individual goodness; no redemption except what is obtained by right living; no heaven you have not earned by honest effort; no place of punishment for sins you did not commit. Heaven and hell are not places, but conditions. We want to rid ourselves of the idea that suffering is for punishment. Most of our suffering is caused by ignorance, and we shall suffer until we learn to act through the evolution of our own spiritual natures.

This religion of humanity bids us to be up and doing. No one can profit by the efforts of another, at any time in school one can get your work done, and turn you out a selfish without effort on your part. You cannot sit down idle and have your spirit free, or your work for you. You must put your shoulder to the wheel and work.

This religion is not for droues, but for those who work. Adam's curse was that he should eat his bread by the sweat of his brow; but this religion has turned that curse into a blessing, and makes work the price of all that is good in the world, all health, all happiness. You have purchased these goods and elected to labor to plan and act for you; they can do nothing unless you give them your earnest cooperation. They are making every effort to make these meetings a success. Are you doing all you can to aid and assist them in their efforts? If not, you are not doing your best, and it is no right to expect success. They may not always do just as you think is best; but if they do not suit you, put others in these offices next time, but stand by them now. It is just possible you may not be perfect yourselves, and we all know that almost every one knows how to run a camp-meeting except those who are doing it. You cannot know to what extent you are influencing the great world in which you live by the things you do, or the words you say; the things the wiles are set, and they are far-reaching, and only in the great eternity can we ever know whose souls are reached by these messages from on high, whose hearts are comforted and whose burdens are made lighter through the utterances that fall from inspired lips at this campground. We have no use for a personal God, but we do have for the mighty influence that speaks to us in the great arena of nature.

And in this direction we are looking for light—seeking for the greatest good for all as well as one. This religion of humanity is that which maketh for righteousness always, and I cannot close this hour in a more fitting manner than by quoting from one of our risen sisters whose inspirations touched the hearts and souls of men:

"When men forget their love of gold,  
And love their honor more,  
When truth is only current coin,  
And count o'er and o'er;  
When men thrust out the truth, and live  
For some great purpose high,  
Then will the glorious era come  
When none shall fear to die;  
Then shall the Eden bloom again;  
A grand and wide and free,  
And raise the coming race, O God!  
A finer type of race,  
And then thy seal, and only thine,  
Is set on every brow,  
And none shall wear the mark of Cain,  
As millions wear it now.  
Then shall the Eden bloom again;  
Then shall the angels stand,  
And with new Adams and new Eves,  
White-robed, walk hand in hand."

Mrs. Conant was followed by Mr. Emerson, who gave tests.

At 2 p. m. Dr. C. W. Hidden gave a lecture in the Temple, to men only.

Friday morning, at 10:30, a conference was held in the grove, and, as usual, a large audience was had. H. A. Buddington, James Vanece, Mrs. Reynolds, Dr. White and others took part.

At 2 p. m. the Temple held a large gathering, though it rained very hard at that hour. J. B. Hatch, Jr., was the Chairman. The meeting opened with singing by Mrs. Farrar. Mrs. Conant read a poem, after which Chairman Hatch presented Mrs. Clara F. Conant, who delivered the following address:

MRS. CLARA FIELD CONANT'S LECTURE.

[Reported by Frank Knight, Stenographer.]

Co Workers and Friends—I take it for granted that all who have braved the storm and come out this afternoon are interested in all the facts that belong to the modern movement known as Spiritualism.

I wish to call your attention first to psychometry and its relation to mediumship.

Many who listen will not agree with me, but I am not one who is willing to sit down and let the spirit-world do it all day after day, listening to the beatitudes from the other side—to be constantly receiving

from the higher intelligences and giving no credit to our own spirits.

Spiritualism is the most beautiful religion that has ever been vouchsafed to mortals; but we ourselves have something to do; the spirit-world will not do the work for us; we often mistake the thoughts that come to us through our own soul-force and intelligence for that of spirits, who, while they have the power to throw out many beautiful thoughts, we must not forget that we are spirits while in the body, as much as we will be when out; that our own spirits have the power to reach out into the world of thought, and gather facts from the world about us, that are marvelous to those who have never practiced anything of the kind.

Spiritualists are prone to give all the credit to disembodied spirits for the facts they receive; that they do not understand. But psychometry explains a great many things that Spiritualists have believed come from the spirit-world, as being a part and parcel of our own spirits.

We have not given due credit to our own spiritual powers, and psychometry teaches us that we have the power to read, as we come in contact with these walls, thoughts that others have uttered there; even the leafy trees that surround this Temple shall tell to future generations the thoughts and the words that have been uttered in their presence, and men shall have a true history of all that has been said and done in their presence, and this can be done without the aid of disembodied spirits.

Let me illustrate to you what I mean, by telling you a story: In one of my evening tours I was stopping at the house of a lady who was kindly interested in me. I had just arrived, and was shown into the parlor and made comfortable, by being left alone and reclining upon a lounge; and, closing my eyes, I saw distinctly a casket in the room where I was; I saw a lady come down the stairs, come into the parlor, and with clasped hands look upon the face of the man lying in that casket, she seemed in such intense mental agony that she could not look but a few moments, when she ran into the garden. I was surprised to recognize an acquaintance in the face of this woman, as she passed out. Then others came in; I distinctly heard their talk, I heard the name of the party who was lying in the casket; I saw a speaker whom I knew take his place and address the assembled guests; I saw the clothing on the casket, I saw it borne away—then, opening my eyes, I found my self alone!

I had not been asleep; I had not dreamed. This puzzled me, because I had not learned anything of psychometry, but like most Spiritualists and mediums, I had just been under the spirit influence, and yet I had sensed nothing of the kind, but felt quite myself. Soon the lady of the house returned, and I told her what I had seen; she it then told me that I had seen actually what had transpired in that room only a few weeks previous.

How did I get this? I know now that every act that I had witnessed had left its influence upon the walls, the ceiling, the furniture—everything had recorded in that room the story, and I, being in a receptive mood, read it as plainly as if written in a book; and I saw everything as plainly as if I had actually been present at the funeral.

There are many mediums who mistake psychometric power for mediumship, honestly and sincerely believing that that they are coming from the spirit-world, while in reality they are reading the record of your own soul that you are bringing with you to them, and you are often surprised that a medium can only tell you what you know yourself, and you say it is mind-reading; and many people think that it is all there to be mind-reading.

I do not understand psychometry is any part of mediumship, but is a power that belongs to our own individual spirits, and can be used by us independently of any spirit-power whatever.

I believe in developing our own spiritual powers, and not relying upon the spirits to do all our work for us, or upon them to do that which we can do just as well as they can.

Mediums should be exceedingly careful that they do not allow their own individuality to be lost in mediumship. We have been to evolve from our own experiences strength of character and a distinct individuality, and if our mediumship lessens that individuality, it is doing us a wrong instead of being a benefit.

What I want most to impress upon your minds to-day is the fact that you are not getting the growth and development that belongs to your own spirit, but are depending helplessly, feeble, sick spirits on to the spirit-world, to return here to burden some poor medium with their infirmities, until life becomes a trial to the medium, and all unfortunate enough to be connected with such.

A medium who has lost all her individuality is constantly yielding her organism to spirits to communicate with their friends, until to-day she is a total wreck, all for the sum of two dollars per head; she can't get money enough in one life time to compensate her for what she has lost. Do let us try to be strong in our own spirits, that when we go over the "silver cord" we can walk alone, and not be dependent on some body else. Let us try to send enough that are well-developed and strong to nurse the sick multitudes that are constantly going there, and we cannot do this by sitting idly, thinking and believing that the spirit will do all that needs to be done. There is work for us all, if we would enrich our lives by rounding out our souls with the highest and wisest, while in this life, as a solid foundation for a glorious immortality in the life beyond.

Mrs. Conant was followed by Mr. Emerson, who gave tests.

In the evening, a grand ball was held in the Temple, Bickford's Orchestra.

Saturday morning, conference was held in the Temple. At 2 p. m., an audience that was completely filled, gathered in the Temple, and was addressed by Mrs. Edgar W. Emerson—J. B. Hatch, Jr., acting as Chairman. The exercises opened with music by Mrs. Mason, after which Mr. Emerson held his audience for an hour, giving a grand spiritual lecture, closing with tests.

In the evening a grand entertainment was held in the Temple, at which the Ladies' Improvement Society, and was largely attended; many sides were made of fancy goods, it being the closing of their fair.

About two thousand people gathered in the camp to witness a fine display of fireworks, furnished by Master & Wells of Boston. A dance was held in the Pavilion.

The Ladies' Improvement Society has been holding a fair during the week, and the proceeds of the articles that have been on sale at the tables. Especially mention might be made of Mr. Baker's table. It contained many beautiful palm-tings—the work of Mr. Baker. He is a very fine artist. The hall was decorated with the national colors, and the booths in white.

The largest Sunday morning audience that has attended any meeting in attendance in the Temple to listen to that very popular trance speaker, Mr. J. Clegg Wright. Mr. Wright is not a stranger at the camp—on the contrary, the list would not be complete without his name upon it. Mr. Wright has just returned from the Far West, and is in the best of health. President Dalley acted as Chairman. The meeting opened with a sweet song, that by celebrated soprano, Master Frank Richardson. President Dalley then said, in introducing Mr. Wright: It was fifteen years ago when a stranger came to my office with a letter from the old world, introducing a stranger to the new world. He was a stranger, but not alone; he had a visible companion, to my slight, but I soon found that he had a great spirit within him.

That stranger, gentlemen, is now upon your rostrum, and who is there among the Spiritualists that has not heard of J. Clegg Wright and his intelligences?

Mr. Wright arose amid great applause, and said: Man is not immortal. The scale of intellectual life stretches beyond the knowledge of man. The intellect is the soul of all, every time I am not the medium. My life is independent. My thoughts are totally independent of the medium. My mental state affects his mental state. Spiritualism is a study of the human knowledge. Superstition is the curse of intellectual progress. I have met you before, again and again, visiting you to tell you that your damages are being paid beyond the knowledge of man. The intellect is the soul of all, every time I am not the medium. My life is independent. My thoughts are totally independent of the medium. My mental state affects his mental state. Spiritualism is a study of the human knowledge. Superstition is the curse of intellectual progress. I have met you before, again and again, visiting you to tell you that your damages are being paid beyond the knowledge of man. 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