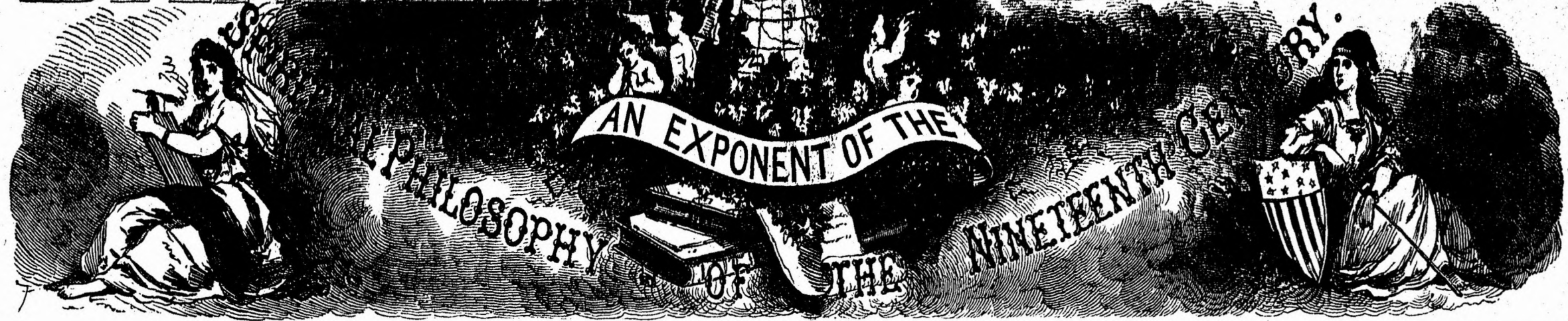


# BANNER OF LIGHT.



VOL. 81.

Banner of Light Publishing Co.,  
9 Bowdoin St., Boston, Mass.

BOSTON, SATURDAY, AUGUST 7, 1897.

\$2.00 Per Annum,  
Postage Free.

NO. 23.

Written for the Banner of Light.

DON'T.

BY J. STEELMAN MITCHELL.

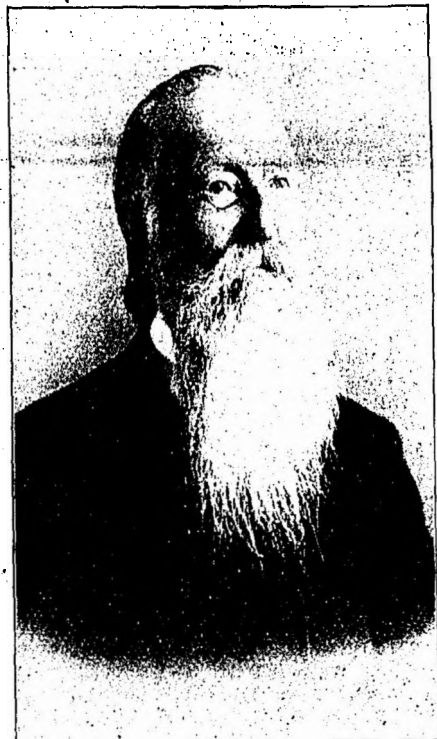
Don't think the beauty of a rose is for your eyes alone.  
For there's no way of proving there's no vision in a stone.  
While color, form and fragrance for long ages graced the earth  
Ere mankind by evolution received his present birth.  
Don't think of all life's blessings, your child must have the best;  
For there'll be those who think him no more worthy than the rest.  
That some daisies grow in valleys and others on the hill,  
Makes no very great distinction—all are God's daisies still.

Don't think that you can use the rod and hold the children's love;  
'Tis only fear that's given to the eagle from the dove.  
That man has failed to find the great Creative Force, or God,  
Is because a hand of anger has held a chastening rod.

Don't think that you're the only faultless acorn on the tree—  
There are many, and as perfect as ever you may be;  
The mission of the kernel is the same for every one;  
So do not judge of the harvest until the work is done.

Don't think the goddess, Reason, beams her perfect smile on you,  
For she's an idle maiden, and though welcome as the dew,  
Drags slowly down the ages, and at most 'tis but a grin  
Which she bestows on mortal man to lead him out from sin.

Don't believe the wheel of progress must cease its turning round,  
Because some day your body may be sleeping in the ground.  
There'll be hands to grasp the lever—to toll Progression's bell,  
When earth has long forgotten that you did very well.



## Interview with Dr. J. M. Peebles.

QUES.—Doctor, when did you get back from the Old World?

ANS.—I came last Saturday evening, and had a very pleasant voyage, in company with several noted personages—Chauncey M. Depew, the Ambassador from Corea to our government, the Chinese Ambassador, and a missionary from the Congo in Africa, who is on his way to Peru. I had pleasant talks with him in regard to Occult Science and Spiritualism.

Q.—Did he say that there was much of it in his country?

A.—The people of Africa on the Congo, where he was, have received no teachings from the Mohammedans, hence are only in their natural wild state. They all believe in some supreme God or supreme Power, who is good. They do not bother about him at all; he is all right, but they are troubled with demons who are wicked, and are sacrificed to by the rain-makers or prophets; but if they are good themselves, then this big God would send them good spirits to help them.

Q.—Did you find Chauncey Depew anyway interested in psychic phenomena?

A.—Not much. Mr. Depew is merely an after-dinner speaker. He amused the people on the ship with quite a lengthy address on the Queen's Jubilee. His secret of oratory is in his aptness at telling stories.

Q.—Were you present at the Queen's celebration?

A.—I reached London three days after the Jubilee, so that I merely saw its trail of glory. For the Queen as a woman, wife, widow and mother, I have the profoundest respect; but the Queen part is of little consequence to Americans. The English had but two thoughts on their brain when I reached London, the Queen's Jubilee and horse-racing. The streets were crowded, but the order was most perfect. London is the best-governed city in the world. I stopped with J. J. Morse at his hotel, called the Florence House, neatly and elegantly kept.

Q.—What can you say about the interest in Spiritualism found in the colonies, commencing with New Zealand?

A.—New Zealand is the most prosperous country in the world to-day. The government owns the railroads, telegraphs and telephones, and has so arranged her laws that she has no millionaires and no paupers. Those who squatted and took up immense tracts of land are so heavily taxed for the unoccupied lands that they are very glad to dispose of them. They have female suffrage there, and the Bishop of New Zealand is a strong advocate of the same. Those who oppose it most zealously are the gamblers and liquor dealers. I was met at the depot in Auckland by a band of Spiritualists, and, remaining with them a few days, they gave me a very fine reception. The house was packed, and quite a number of speeches were made by old and substantial Spiritualists. I lectured in Melbourne for ten weeks, every

Sunday evening, to the Spiritualists, or members of the Progressive Lyceum, or Anti-Vaccinationists or Vegetarian Societies. I spoke in the Unitarian church, Swedenborgian church and in the Hall of the Presbyterian church. Spiritualism has made more rapid strides in the colonies on the line of diffusing liberal thought, and demonstrating immortality than it has in organization. Mr. Terry, the editor of *The Harbinger of Light*, and his office are the headquarters of the Spiritualists. He is ably supported by James Smith and George Spriggs, the conductor of the Lyceum, and other able workers. The Australian press treated us with perfect fairness, giving us the same space to articles for Spiritualism as were published against it. The battle raged fiercely from week to week. Melbourne has made great progress during the last twenty years in every direction, and no American would distinguish it really from an American city; but not so with Sidney.

Q.—What hold have Christian Science and Theosophy in the colonies, if any?

A.—Christian Science has but a feeble hold. Theosophy has two branches in Melbourne and several in the other colonies. The Theosophists quite generally attended my lectures. The cause of their success is in organization and energy. Take from Theosophy Spiritualism, with its demonstrated facts, and you have but a shell, a skeleton shell veneered over with Hindoo Mythology and the alchemy of the medieval ages. I am a Theosophist, but neither a bigot nor an idiot, and will deal justly by all. Deeply do I regret the friction found occurring between Spiritualists and Theosophists. The bitterest enemies of Spiritualism to-day in America are Theosophists of the Judge-Parent-Tingley kind. They seem to esteem it a virtue to vilify mediums. And yet, Mrs. Tingley, whom the Theosophists term "the leader of the Theosophical movement throughout the world," was for years herself a "spirit medium." I personally know several who sat in her séances and paid her for her services.

Q.—You have visited Ceylon and Southern India; how are things there?

A.—I was in Ceylon at the time of the King of Siam's visit to the country; I heard his addresses, and had the pleasure of a short interview with him. He is a pleasant, genial and social man, speaking fine English, educated in a London university. A Prince of Siam living in Columbia has renounced all royalty and donned the yellow robe and become a Buddhist priest. Buddhist priests have no salaries; they own nothing but their rice dish and yellow robe. They simply go about doing good. Buddhism has received a great impetus since Col. H. S. Olcott reached this country some seventeen years ago. I had several chats with Buddhist priests. They are liberal, and some of them are highly educated.

Q.—Do they take an interest in Spiritualism?

A.—The Buddhist monks take no interest particularly in what we denominate Spiritualism; but they believe, so far as I conversed with them, in communion between the visible and invisible world. They believe also in reincarnation, stating it in this way: The men, wicked in this world, are reborn as animals, and even insects. Herein lies the secret in part of their kindness to animals.

Q.—Is Col. Olcott interested to any extent in Spiritualism now?

A.—If Spiritualism means the belief that we can converse with spirits or the so-called dead, he is a Spiritualist, and he always speaks kindly and fraternally of the great body of Spiritualists. I was with him and Madam Blavatsky many years ago, at the Eddy brothers' in Vermont, for ten days. I had previously met Madam Blavatsky in Cairo, Egypt. She was then a zealous Spiritualist and a fine physical medium.

Q.—Are there no Spiritualist societies in Ceylon or India?

A.—Ceylon has no organized Spiritualist societies under that name. They have what many denominate obsession by the Pitris and the Pisaches of ancestral spirits reaching Madras.

I was called upon by a Brahmin judge to go to the residence of a friend of his, to cast a demon from a young lady. It was a thorough case of a lower spiritual control by hypnotism or magnetism, and I entirely dispossessed her in about two minutes. Many times in India I was called upon to dispossess the people who were so troubled. Col. Olcott has also used his psychic powers in the same direction in India. As a country India is poor. Many of the Brahmins are very intelligent. The Adyar Library, the headquarters of Theosophists in Ceylon, is one of the richest and rarest I have ever had access to. The climate of Southern India is almost intolerable during the heated season. The plague did not reach this portion of India, nor did this late famine.

Q.—How many people are supposed to have perished by the famine, doctor?

A.—It is estimated that during six months of the famine fifty thousand people perished from it. Twenty thousand perished in Bombay of the plague, and three thousand perished every year in India from snake-bites, mostly the cobra.

Q.—Are they allowed to kill the cobras?

A.—No, they are not allowed to kill them. Some of the Hindus go to their dens and hum tunes to charm them out, and then feed them with milk. They also teach them to perform tricks, but I think that these have had their fangs removed.

Q.—How about Fakirs and Yogis?

A.—I took unwearied pains on my last two tours in India to find and investigate the phenomena of Yogaism, and it is my honest conviction that nine-tenths of them are either hypnotists or frauds. Many of their tricks were done bunglingly, some others dexterously. The Yogis sit in mud-built, thatched huts, cross-legged, with ashes from cow chips on their heads. They sit looking at the tip of their noses, and often at the navel. The heat in their hermitages is insufferable, and these Yogis are mostly dirty. I saw one with great psychic powers. He could and did move things in a room by his will. I asked him how he did this, and his reply was: "I believe in Brahman." Brahman moves the universe by his will; in the ratio that I control and crucify my passions, live in the spiritual, and preach Brahman, I have power to move finite things by my will.

Now it will be asked, Does he move these things simply by will? My reply is, He first burns himself in the room, then becomes tremulous, prays fervently, and throws from his person an electric or magnetic aura which pervades the room, and passes about the room, and causes them to be moved. He assured me that he sometimes left his body and traveled in the spiritual world. He also showed me that the Devas and Pitris at times assisted him in his occult practices.

Q.—Did you make any stop between India and London?

A.—I stopped only in Egypt, visited Cairo and the pyramids again, and the old cemeteries in the region of Memphis. I went down into the catacombs, the city of the long-ago dead. Most of the bones have grumbled back to original dust, but some which were mummified remained almost perfect. There are some forty of the pyramids in all. They were evidently built as tombs for the ancient kings. The great pyramid in its construction is thoroughly scientific. One of the blocks in the king's chamber is supposed to weigh nine hundred tons; it is pure granite, and the marvel of all is that there are no granite quarries within fifty miles of this pyramid. How was this immense block moved up into the fiftieth tier of stone in the pyramid? Was it constructed where found? It contains mica, feldspar, quartz and hornblende. These pyramids, with recent discoveries in Babylon, and especially in Nippur, indicate wonderful civilizations in the dim and distant buried past. I did not visit Palestine this trip, having previously traveled the country.

Q.—Did you spend much time in London?

A.—I remained in London only two weeks, reaching London on Saturday. I slipped into the Cavendish rooms on Sunday to listen to Mrs. Wallis, wife of Mr. Wallis, editor of the *Two Worlds*. She is a trance medium, and it was an evening for answering questions. I have seldom, if ever, heard questions involving profound thought answered more firmly and correctly, according to my understanding of Spiritualism. Two of the questions may interest the readers of THE BANNER. One was: Do the animals of this present world exist as individualities in the spiritual world? The answer was emphatically in the negative. The other was: Do spirits recognize that such a man or medium as Jesus existed on earth? This was answered emphatically in the affirmative. The reasons given by the controlling spirits were logical and philosophical. I hope I reveal no secret in saying that Mr. and Mrs. Wallis intend to visit America next year. They are both excellent exponents of Spiritualism.

Q.—With whom did you spend most of the time in London?

A.—At the sunny home of J. J. Morse and family. Mr. Morse is not only an able expounder of Spiritualism and a fine writer, but an inveterate worker. His *Lyceum of Light* is ably conducted and has a large circulation. One day during my stay with him he received forty-nine subscribers. His home is really the centre of Spiritualism in the city of London.

Q.—Did Mr. Morse say anything about visiting America next year?

A.—Mr. Morse will probably visit our country at no distant period, and I heard his good wife say that she preferred living in America to England.

Q.—You have met Mr. Dawson Rogers of London, Light?

A.—I first knew him about thirty years ago. He is a devoted worker, and takes *Light* a very scholarly and educational journal. In his office I also met the Rev. John Page Hopp, who, though pastor of a large Unitarian Church, is an out-and-out Spiritualist, and has the full courage of his convictions. The Rev. Havis, an Episcopal clergyman preaching to the most aristocratic people in England, is also an avowed Spiritualist—as much so as Heber Newton of New York. The Spiritualists invited me to speak in the Cavendish Hall, where I lectured every Sunday evening for nearly five months almost thirty years ago. James Burns at those times had charge of the meetings. I met a goodly number of old acquaintances, such as J. Enmore Jones. I also met the Everitts. Mrs. Everitt is a most excellent medium. At the reception given me by Mr. Morse and family, I had the pleasure of seeing a number of my old friends. At this gathering the music was excellent, and the rooms were decorated with flowers. Mr. Morse was elected Chairman, and quite a number of speeches were made, among the speakers being Mrs. Watson of Jamestown, N. Y., so well known in our country; Mrs. B. B. Hill and Mrs. M. E. Cadwallader of Philadelphia were also present.

Q.—Will you attend any of the camp-meetings on your way West?

A.—I cannot remain. Last season I was invited to eight of them, but it is a long way across the continent, and I could not spare the time. I attended one near Los Angeles, on the Pacific coast. In these camp-meetings I take a great interest. They are a sort of spiritual oasis on the desert of life; the trees, the water, and surrounding scenery all tend to mental and spiritual culture. Mediums are found here at their best. They are the mountaineers, catching the first sunbeams from the spirit spheres, and reflecting them to earth in demonstration of a future life. I would say that it is my intention to be at the annual convention in October next, in Washington, D. C.

Q.—Did you see many of the Spiritualists in New York?

A.—Never did I in the long ago pass through the city without calling upon Dr. Crowell or Prof. Kiddle. This latter was one of the most learned men that ever graced our ranks. They have both crossed the crystal river. This time I stopped with those faithful, noble-souled workers in Spiritualism, Mr. and Mrs. Rathbun. Their home, including the lawn, the maples, the music of the birds, the piano and organ, the pictures, with a valuable library, make it a very paradise of peace, harmony and spirituality. Mrs. Rathbun's articles appearing in THE BANNER are not only inspirational and instructive, but practical. Will she kindly furnish more of them? And Mr. Rathbun, thoughtful and cultured, should be on the platform as a public exponent of the Spiritual Philosophy.

Q.—The newspapers announced that Mrs. Martin, formerly Mrs. Woodhull, has been left a fortune by her deceased husband. Are the reports correct?

A.—They are. Mr. Martin, her husband, was a very wealthy banker—a millionaire—and dying, left his fortune to his wife, estimated to be between eight hundred thousand and a million dollars. The marriage was an exceedingly happy one, and their home was a marvel of beauty, riches and luxury. The *élite* of London were often their guests. In company with Mr. and Mrs. B. B. Hill and Mrs. Cadwallader of Philadelphia, I lunched with Mrs. J. Bidolph Martin and her daughter during my brief stay in London. Her monthly, *The Humanitarian*, has a very large circulation. It is reformatory and progressive along the lines of woman's suffrage, psychic studies and evolution.

Q.—It may sound like nonsense, but it is true all the same," said a coal dealer, "that coal over which has been sprinkled a strong solution of salt will last much longer than it otherwise will; what will be saved in coal will more than doubly pay for the salt and the trouble. Some of my customers tell me they use a pound of salt to each two quarts of water. Hot water dissolves the salt more readily than cold, though either will do. The salt in some ways adds a lasting ingredient to the coal."

Written for the Banner of Light.

## The Phantom Wife.

BY C. H. A.

"An article of faith constantly iterated in the Buddhist writings is that departed souls have in all ages returned to our world. Like Milton in his thousand times quoted *Paradise Lost*, these scriptures say that,"

"Millions of spiritual beings walk the earth  
Unseen, both when we wake and when we sleep."

Countless numbers are continually ascending and descending on the missions of the Gods. Some are the guardians of cities, others of individuals; others again haunt by night caverns, forests and all solitary spots. In describing these unseen beings every resource of the glowing imagination of the East is expended. To and fro among men they pass wrapped with ethereal veils, and thus conceal from earthly eyes their forms, a thousand times more beautiful than those of mortals. They are crowned with unfading flowers, and brilliant with all the glories of Paradise. The brightest of the stars are less clear and radiant than their eyes, and the white garments in which they are robed emit the most delicious perfumes. Some are kindly, others fierce; but all wield the mightiest influences over the destinies of mankind."—*Home*.

The *New England Belle*, a swift-sailing schooner, weighed anchor one bright July morning in the latter part of 18—, and stood out from Boston in a nor'easterly direction. She was heavily laden, and carried but one passenger, whom we shall subsequently note. The winds favored the white-capped vessel, and in due time she sailed into Passamaquoddy Bay, on the coast of Maine; her objective point was Eastport, a thriving city in the "Pine Tree State." When within about fifteen miles of her destination, the wind veered, and she was forced to "tack," consequently in a zig-zag manner she entered the Eastport harbor just as the golden orb of day gently sank into the waiting arms of the horizon behind the hills of the eastern shore.

But at last the anchor was dropped, the schooner "lay to," and the booming of a gun on her deck announced that she was safe in harbor. The passenger had spent most of the day in walking the deck in an abstracted manner, his hands locked behind him and his head bent upon his breast. He now entered a small boat which was lowered for that purpose, and two tars carried him landward with long, steady strokes. Gazing out toward the tall cliffs, with the same expression that had been on his face all day, the stranger noticed nothing about him. Curiously the two sailors regarded him, and at last one of them, a pitying look on his weather-beaten face, tapped his forehead significantly. To them, as well as hosts of others with whom he came in contact, Cyril Vincent was an enigma.

Tall, though well-proportioned, and of courtly bearing, he ever impressed beholders as only the truly dignified can. For one of his almost herculean physique, he was exceedingly graceful—what the fair sex would unhesitatingly call a handsome man. Yet a certain influence emanated in some manner from him that ever impressed strangers with a vague, undefined, mournful feeling, uncomfortable in the extreme—an influence that invariably obscured all the sunshine of his nature. No one ever saw him smile—a sad, far-away, expectant look continually rested in the mournful eyes of darkest gray, while on the finely-chiseled and once mobile face the deep care-lines were well defined; but strangest of all, although he could not yet be thirty, his hair, once an auburn tint, was white as the virgin snow in the polar regions of eternal ice; not a single thread retained its original color. Had sickness or trouble wrought this mighty metamorphosis? Did remorse or sorrow weigh him down, and was the heart within really frozen? We shall learn as we follow the incidents here recorded.

The boat grated on the beach, Cyril stepped ashore, bearing a small grip, and the seamen landed his trunk. Signalling a boy some distance away, who was driving a skeleton horse, to which was attached a crazy wagon, he made inquiry as to whether or not a certain private boarding-house was still in existence; receiving an affirmative reply, he ordered his baggage conveyed thither, and, scorning to ride, he followed the vehicle at a rapid pace, indicative of great physical powers. He did not intend stopping in the city, that was evident. Into the country he passed, still following the coast, which grew wilder and more precipitous the farther he proceeded. The trunk was deposited on the porch of a neat little story-and-a-half house about two miles from where Cyril had landed; the hotel, if such it might be called, was a cosy place overlooking the bay. The expressman did not wait many minutes until the man who had secured his services in the transportation line appeared on the scene and dismissed him.

Into the office he passed, nodding in a familiar manner to a kindly-faced matron who stood in the door; she returned the greeting, but it was that of one stranger meeting another. Taking the rusty pen he proceeded to register in the well-worn and dog-eared book on the desk. The woman had followed him, and when she noted the name "Cyril C. Vincent," her eyes opened in surprise.

"Is it possible that this is the Mr. Vincent who staid with me one summer some eight or ten years ago?"

"It is, Mrs. Montford."

Cordially she extended her hand, bidding him welcome, and said, in a half apologetic tone:

"It is so nearly dark that I failed to recognize you, and then, of course, you have changed considerably in that length of time."

"Yes," he sadly replied, "I am older."

"You have eaten nothing this evening, Mr. Vincent?"

"I have not, but just spread me a cold lunch; I know from old that you have eaten supper here, and I do not want to put you to any unnecessary trouble, as I am not hungry

at all. Can you give me the old room that I occupied in the long ago?"

"Yes indeed, sir; only two boarders are with me at present, and I can hardly consider them such. My brother, a retired naval officer, and his only daughter, have been making their home with me for the last year. My niece, Irene Sanford, is sweet sixteen, and you will find her charming. You know that I used to tease you about the girls, but you were never a lady's man."

"Mrs. Montford, I beg of you, do not mention the subject of beautiful women or even otherwise with the idea that I could make love to them; my heart reposes in an Italian grave, where softly the gentle breezes from the semi-tropic Mediterranean whisper dirges forevermore. But one woman in the world exists for me, and she is a phantom, visiting me in dreams or in my waking moments, floating ever before me, yet, will-o'-the-wisp like, always avoiding me."

Deeply mystified at these strange words, the lady repaired to the dining-room, wondering with the curiosity of her sex what had wrought the wonderful transformation in the kindly and handsome Cyril Vincent of yore. Soon she prepared a dainty repast, but the nervous and abstracted man scarcely touched it.

During the meal he informed Mrs. Montford that shortly after his sojourn with her eight years before, he had visited Ireland for the purpose of writing a series of illustrated articles on that country for a New York paper, and that while there he had met a peasant girl, Elnora Finnegan, with whom he had fallen in love and married; that three years prior to that time, the time in which he was then talking, his Irish bride had passed away, and that since then he had endeavored to drown his sorrow in traveling. No details were given, but with a woman's tact and intuition she surmised the cause of the locks bleached with nature's whitening.

As she removed the dishes a scheme flashed through her mind—they say women are good match-makers—and she resolved that if it were possible she would have him fall in love with Irene and wed her. She thought: What is the use of his mourning forever? He has now waited longer than the majority of men. Irene is beautiful, more so than his Celtic lass, I'll warrant, and she is the one to teach him to forget.

The moon had just full that day, and with a radiant smile she beamed upon aged Tellus, lighting up the hills and plains and flooding the dells with a fairy twilight. Passing out into the balmy night, Cyril threaded his way to the cliffs a few hundred yards distant, and with undisguised admiration looked out over the still and mirror-like waters, in whose depths rode the images of nappy Phoebe and her escorts, the stars, clad in silvery mail. "T was an ideal mid-summer night; all unclouded was the realm of ether; not a sound save the faint moaning of the distant waves and the song of a belated fisherman broke the calm of nature. But only for a few moments this mystic spell rested on Cyril. With a sigh he sank upon a mossy rock, whispering to himself:

"Just such another night in the distant years Elnora and I first experienced love's sweet dream; there we plighted our vows, but under foreign skies; yet the same moon and stars gazed down on us, and even veiled their faces that they might not behold the sacred scene of two mortals for the first time conscious that their love was reciprocated."

Then he thought of the following beautiful lines:

"And now on the midnight sky I look,  
And my heart grows full of weeping;  
Each star to me is a sealed book,  
Some tale of that loved one keeping."

"Truly they, the stars, are my friends; so oft they've seen me, my sweet bride clasped close to my heart; so oft they've heard my words of burning passion and her sweet responses. Would that she and I could be two stars, side by side to tread the trackless fields of space for evermore! Then the thoughts were on a different line. Is there a hereafter, and if there be, shall we recognize our friends in it? Shall my arms ever enfold my lost love again? Does her spirit visit me, as she promised to do if possible? Ages, it seems, have passed since I first prayed for Azrael to bear me away, that death's purple seal might silence these lips; that I might sail the flood of the fabled stream flowing between the two worlds—but unheard and all-unanswered are my implorements!

"The form, seemingly my Elnora, that has appeared to me for the last year, is it only a figment of the imagination, a mental picture instead of an objective reality—only a subjective image? Is my mind diseased, as I have heard those say whose hearts were touched by my sufferings in all parts of the world? No, trouble may sit heavily on my brow, but I am sane. Poe's words apply not to me:

"And travelers now within that valley,  
Through the red-lit windows see  
Vast forms, that move phantastically  
To a discordant melody;  
While, like a ghastly rapid river,  
Through the pale door  
A hideous throng rush out forever  
And laugh—but smile no more."

Here suddenly he fell into a strange, lethargic condition, gazing vacantly into space. In the bright moonlight, not a dozen feet away from him, he descried a spiral cloud of grayish white that was swiftly rotating. Rapidly it took the shape of a human form. In rapt astonishment, lost to earth, Cyril intently watched the strange scene, until a fe-

male figure stood plainly revealed; yet the moonlight was treacherous, consequently her features were not clearly distinguishable, but from the general outline and pose it resembled Elnora. Throwing him a kiss from an anony hand, she glided toward him; the ruby lips parted, and these are the words he heard: "Cyril, my husband!"

Her warm breath fanned his cheek, her garments brushed against him. Rising to a kneeling posture, with a yearning gesture he held out his arms, and instantly she rested in them. Ah! the wild, intoxicating ecstasy of that moment! She was a living, breathing entity, her flesh as solid as his own. Her heart beat, her bosom heaved with gladness; her lips touched his own and she spoke:

"Dear Cyril, hundreds of times have I been with you, and often I have appeared to you as an ethereal being. Now, for the time being, I am flesh and blood. Touch me and be convinced. Believe no longer that death ends all. I am a shade, as the Greeks call them, but no shadow. Darling, you will soon be with me, and then what bliss! Beautiful beyond language to describe it is the 'Home of the Soul,' the world of the ones that earth calls dead. Fare thee well for a short time, I must go."

She slowly melted within his ardent grasp, and then, as he had first seen her, floated from his arms a cloud again and vanished. He grew weak; a cold sweat gathered on his brow; his trembling limbs refused to support him longer, and over he sank in a swoon. Soon he returned to a knowledge of where he was, but for long he communed with self.

"Is what recently appeared so real only hallucination? Did my imagination play a trick on me? I was fully awake. I saw my angel wife, a phantom wife no longer, heard her speak and embraced her as a mortal. Then in my grasp she dematerialized. It is true there is a hereafter. No longer am I a materialist. The reality of the future state has just been demonstrated to me, also the fact that we shall recognize our loved ones there. Real are all my visions of the past, although I was loth to place credence in them. By what subtle chemical process the phenomenon just witnessed—that of building up a material body around the spirit gross enough to be cognized by the five senses—I know not; by-and-by, I am sure, it will be revealed. That I have recently held sweet converse with one I wept as forever lost to me is a fact. If my mind has deceived me in this instance, then it has been a liar from the beginning, and mortal existence is a phantasm, a delusion, a dream! One of the Bible writers, Paul, I believe, whom I have so often stigmatized as a visionary, asserts that 'there is a natural body, and there is a spiritual body.' It is the truth. Cato was more nearly right than I have ever been before when he said, 'Plato, thou reasonest well.'"

"And she prophesies that we shall soon be together; 'T is a consummation devoutly to be wished.' God grant—and I have more faith in him than ever before—that to-night from the circumscribed river of Time into the shoreless ocean of Eternity I may be permitted to sail. Hail to thee, grim rider of the 'pale horse.'"

As the clock on the distant steeple chimed the midnight hour his reverie came to a close. In the office a lamp was burning low, and near it a note to him from Mrs. Montford saying that his old room was ready for his occupancy. Immediately on replying to her he fell into a quiet and refreshing sleep, from which the breakfast bell aroused him. Why had he slept so well? Since he and Elnora had parted not three consecutive hours had he slept. Always fitful and restless had been his slumber.

That morning at the table he met the retired officer and his daughter. The latter was the most perfect brunette he had ever seen, but on being presented he merely bowed; only that, and nothing more; not a single glance did he vouchsafe her during the entire meal; the consequences were that the petted beauty, usually the cynosure of all eyes, felt piqued to think that she could not win a single glance of admiration from Cyril Vincent. Cyril and her father got along very well talking over their travels, both having seen about all the world that amounts to anything, but the elderly gentleman noticed several times during the course of their conversation that his new-made acquaintance replied incoherently to his queries; yet he thought nothing of that until afterwards.

"Aunt, is she a woman-hater, do you think?" "Irene, several years ago he married an Irish girl, who lately died." She did not deem it advisable to inform Irene the length of time he had mourned, fearing that she would relinquish the contest. "His white hairs, I think, are a result of this loss."

"I do not believe it. If it be true, he is the first man who has ever felt a wife's loss so deeply; rather are his whitened locks the result of youthful follies and dissipations. I will have him at my feet in a fortnight."

But she uttered words that were never realized.

Cyril had already proceeded to where the great revelation of the preceding night had been given while this conversation between the two women was taking place. Close to the spot, in the shade of an ancient oak, the sweet past was all lived over again. Fair Elnora was again wooed and won. To the altar he led her, and for four years lived in the utmost felicity. Then of life's empty dream since they two had parted he thought. In the shadow of the Pyramids, in sunny Spain and vine-clad France, had he vainly endeavored to find peace and rest. Greece had also failed. Amid the arid waste of the Sahara or the beauties of the Soudan still an aching void remained; the ruins of Babylon and Nineveh and the jungles of Hindostan could not tear from him the memories of Elnora. Impossible for him to forget her. The needle never pointed toward the magnetic pole with greater fidelity than did his inner being long for its mate. He could not sleep for thoughts of her, and awake she was ever in his mind. Then in visions she began appearing to him—an impalpable, intangible, ethereal something; these experiences had been during the past year, and of late had become quite frequent. Then had come the denouement of the previous night, and after that the deep, sound sleep. He could not explain it at all.

In this manner he spent the forenoon, and likewise did the afternoon flit by, but on "leaden wings" to him. When night came he again sought the cliffs, all bathed in silvery sheen, but his lovely visitant of a few hours before remained invisible, although he seemed to sense her presence; almost like the old days was it. Before returning to the hotel, going close to the edge of the rocks, he gazed into the depths below; hungrily, hundreds of feet downward, the waves lapped the cliff walls.

Shuddering, did he draw back; as he did so, a voice waited from somewhere by a passing breeze, whispered:

"A leap, and then—" Instantly the question: "And then what?" sprang to his lips.

More quickly than he had asked, it came the reply: "Elnora."

Once more he glanced into that awful abyss; how frightful the thought of leaping from there! All at once a wonderful light shone around him—a light far more luminous than the scintillations radiated by the Goddess of the night. Then this vision passed before him:

A mighty storm raged upon the great deep. A dark form sprang from a tall cliff into the boiling caldron below; he heard it strike the billows, and then they closed over it. At last the fury of the warring elements subsided, a sunny morning dawned, and on the bosom of the dark blue sea floated a still and ghastly form—his own! Weak and faint, he staggered to his room; not even pausing to disrobe, he sank upon the waiting and friendly bed; it was not the idea of death that was so terrible, only the mode of "shuffling off" sickened him. Death was what he had prayed for long, and now it was about to be vouchsafed to him; so had the voice intimated, and the vision presaged. He was assured that it was a presentiment of his demise.

After a while he grew calmer. A strange influence pervaded the room. He felt himself growing cold, floating away; he was falling into a trance. Soon the affairs of earth were a blank to him. But his sight opened amid other environments. A scene of grandeur and magnificence exceeding his most sanguine expectations and wildest flights of imagination was revealed to him.

He was and was not a participant in the scene enacted before him. Across an undulating plain toward him slowly walked a man and woman, arm-in-arm; greenest verdure carpeted the ground, and fragrant flowers of many hues and tints abounded in abundance. Such an exquisitely beautiful landscape had never spread itself before him. It fairly took away his breath. Symmetrical trees, tall and stately, around him waved; in their foliage sweet-voiced songsters gaily warbled. Close at hand flowed a river, and its waters were so transparent that the bottom glittered with golden sands and many-hued shells, and the song that the wavelets murmured as they flowed along lulled him into restfulness. Through the swaying tree-tops he saw the domes, towers and minarets, together with the white-walled houses of a distant city, back of which towered a lofty mountain, its ice-clad peaks lost in the feathery clouds. Faintly from afar off came to him the glad voices of sporting children, and intermingling were adult tones chanting a hymn sublime to the Lord of lords and King of kings. The words and air were new. Instruments, too, accompanied these voices, the tones of which had ne'er before been heard. Something impressed him that the things which he saw and heard were not of earth. The couple he had noticed drew nearer, nearer; he noted the woman, and his heart gave a mighty bound—it was Elnora. She was robed in purest white; about her tall and stately figure the fabric fell in graceful folds; over her alabaster shoulders rippled luxuriant tresses of golden hair, while a crown of amaranth adorned the queenly brow. Her orbs were of blue, large and dreamful, and glowing with wonderful power. Yes, it was she, more ravishingly beautiful than he had ever known her, fairer than poet or artist ever portrayed seraph. Her former supermundane visitations paled into insignificance as he gazed upon her in all the angelic sweetness of the higher life—the heritage of death!

But the man by her side—and a pang of keenest jealousy smote his heart as he thought of him. Who was he? What right had he, an interloper, to the place that belonged alone to him? He scrutinized Elnora's companion closely. It was he, Cyril Vincent, who walked with her! So the picture was prophetic, speaking of what would be. Slowly he and what he had been wont to call a phantom faded from sight, but not before a great crowd of celestial had surrounded them—those once his dearest relatives and earth friends; prominently amid this throng appeared his parents, long deceased. And then all the faces and forms disappeared, and naught but the landscape remained. But a voice of ineffable melody whispered to him as the trees, flowers and city slowly melted:

"Of such is the kingdom of heaven; neither marriage nor giving in marriage are known here, but the ones truly mated on your earth are reunited here, and together, on toward perfection, through all eternity they progress."

Abruptly the words ceased, yet for long they sounded on the peaceful atmosphere as music from far off, tinkling silver bells.

At length Cyril awoke, or, rather, came to himself. That which had been enacted during his trance condition was vividly stamped on his mind. Soon a deep, soporific feeling came over him, to which he succumbed. During his sleep Elnora stood beside him, so he thought, in all her bewitching loveliness; appealingly she held out her hands, and smilingly pointed upward; then she vanished, and unbrokenly he slept.

Benignly the sun-god smiled over the broad expanse of Passamaquoddy the next morn; the breakfast bell sounded, but, too drowsy to obey the mandate, our hero slumbered on. Almost to the zenith was Apollo's chariot when he roused from the deep embrace of Morpheus. Absent-minded, he invested himself with the garb of day. Then the incidents of the night before flooded his mind, and clearer than all else shone forth the death-warning.

It made such an impression on him that he made his will, leaving the bulk of his property to a brother and sister, his only near kin, and the remainder to Elnora's aged parents, enough to comfortably keep them through life. Call him eccentric if you will, but he ascribed no reason, save the uncertainty of life, for disposing of his earthly possessions, and left no good-bys. After dinner he said:

"Mrs. Montford, as an old friend, I desire a private interview with you."

She led the way to the parlor, wondering what he would say. Not long did she remain in suspense.

"I believe I informed you, Mrs. Montford, that I had lost my wife. No doubt, since first you saw me the other night, you have wondered why my hair is prematurely gray. Well, these locks changed in one night, the first one after she left me. I loved her then, I love her now, and shall love her evermore. She is a

part of my life. Ere many hours I will be with her."

Sadly he smiled at the look of consternation that momentarily shone on his auditor's features.

"Do not be alarmed; I do not contemplate suicide, but have recently received a promission of death. When first I saw Elnora I was rich, am yet, for that matter, but that made no difference with me; together sweet soul-beauty and goodness alone I loved her. She was a born lady, and proud, so proud of her was I. More influence was wielded by her over me than any one ever did; for her I would freely have given up life! I abandoned journalism, having engaged in it from pure love of the work and not necessity."

"Two years we passed in Naples. Often did we sail the tranquil waters of the Vesuvian Bay, touching at Capri fair, and wandering over the verdant Ischia, while skyward rolled Vesuvius' smoke. Happy days, days of ne'er to be forgotten bliss," and at their memory gently the tears trickled down his cheeks.

"Then, for about twelve months we became citizens of Venice. Through her liquid streets we loved to pass; the song of the gondolier and the measured dip of his oars were as soothing almost as the Aeolian harp. Time after time we crossed the 'bridge of sighs,' and wept over the memory of the high-born dames and cavaliers who passed that way unto their doom: A beautiful residence on the Rialto was ours."

"After this, for a year, Florence was our home, and there I think I loved my darling better than ever before. Under my tutelage she progressed greatly in art, but quick consumption made her an easy prey for Mors. Alone, all alone, she left me. In my arms, with her sunny head upon my breast, the gentle spirit of my Elnora left the tenement of clay. The shock almost killed me; a sudden attack of brain fever held me thrall, and when the light of reason shone from my eyes again, for weeks, long weeks, the body of the sweetest bud of Erin slept, no more to wake, 'neath dull, cold marble.' I was as one bereft, without hope. Strong materialistic tendencies had always been mine, and then, more than ever before, I doubted the existence of the soul. Then, for two years and a half, I traveled all over the known world, wherever my fancy led me. Until recently I never slept two consecutive hours, always awakening to find myself crying out for Elnora. Not for a single moment during my waking moments did I forget her. Six months ago I returned to America, and now here comes the strange part of my story. You may doubt it, but every word I tell is 'the truth, the whole truth, and nothing but the truth.' It is the experience of a skeptic till recently, remember."

Then he proceeded to relate his occult or spiritual experiences, and especially the incidents that had befallen him since coming to Eastport so recently. At considerable length he dwelt on the weird vision of the fatal leap that had so deeply impressed him. In conclusion he said:

"I stand on the boundary of two worlds, the seen and the unseen, the gross world of matter and the attenuated one of spirit. In the same condition of life Elnora and I will meet one another ere to-morrow's sun rises; how, I cannot say, but I know it! My treasure is in the sublimated spheres, there also is my heart:

"I am going home to-night,  
Out of blindness into sight.  
Out of weakness, war and pain,  
Into power, peace and gain;  
Out of winter, gale and gloom,  
Into summer breath and bloom;  
From the woe/rings of the past  
I am going home at last."

Mrs. Montford's motherly face glowed with emotion, and the sympathizing tears stood in her eyes as he finished his recital. Impulsively she kissed his furrowed brow, and without a word left the room. When Cyril found himself alone already the shadows of the darkness were swiftly gathering, while the gloom of an impending storm glowered over the earth. To tell his whole sad story had taken time. Neither he nor Mrs. Montford ate any supper; she was too full of sorrow, and he of eager expectation.

Soon from the seaward the raging tempest swept upon them. It was one of the worst that had visited the Atlantic for years. As never before shook the cottage, gusts of wind, with laughter, demoniac, uprooted the forest trees of the lawn, tore off the shutters, and demolished things generally, while the peals of thunder resembled the artillery reports of a fiercely-contested battle-field. About twelve o'clock, however, the wind entirely subsided, although the darkness was Erebean and the rain descending in torrents.

Into an uneasy slumber Cyril at last fell; how long he remained in this condition will never be known; with a sudden start he awoke. His whole room was lit up with a rosy, although unearthly, light; by his side stood a woman, her figure so bright as to dazzle his eyes. At first he instinctively hid his face, but on growing more accustomed to the brilliant halo surrounding her he recognized Elnora. Far more beautiful was she than ever before. Over him she bent momentarily and kissed his lips; a strange, magnetic current coursed through his being as she did so; then, with her lustrous orbs full on his, backward she glided, a yearning expression on her face. Some irresistible influence prompted him to follow: onward, through the hall and down the stairway they passed, out into the night; plainly was she outlined, and while swiftly onward she sped her pursuivant was no laggard. Nearer and still more near to the cliffs they drew; all else had Cyril forgotten, save that she was his wife and that he must have her! She had passed on from solid earth, and floated over the deep, but he was unaware of it. A mighty leap, and over the precipice he went, and like a flash his body shot into the seething and angry flood! Upon his side he struck, knocking the breath from his body (merciful dispensation of Neptune), and "the silver cord was loosed." The body of Cyril Vincent thus became the sport of wind and wave.

When the first faint gleams of the morning came, all was once more calm; on many wrecks gazed the sun, as he passed over the blue waves; but none so pitiful as the wrecked physicality that had erstwhile been the abiding-place of an immortal soul! On the bosom of the waters floated the bruised and broken tegument, but what of the spirit? Let us hope that his visions and dreams had indeed been realities, and that he, the spirit, roved the vales of Eden in the boundless hereafter, side by side with the "phantom wife."

Mrs. Montford never saw her strange guest again; not fully did she concur with her

brother and Irene that under the influence of a sudden aberration he had walked off the rocks into the sea. Several months after that she mustered up the courage to repeat his story to the old rector and the family physician. The rector pronounced it insanity, and the doctor said it was an hallucination—the visions produced by "unconscious cerebration," which amounted to the same thing; but the good lady always doubted these so-called explanations, for she herself and myriads of other people testify they have seen and heard strange and unaccountable things.

Some days after the great storm the body of a man was cast up on Long Island Sound by the tide. His silvery hair and many care-lines indicated that he was at least sixty, but competent judges pronounced him hardly thirty. Around his neck was clasped a chain which held a locket set with precious stones; in it was a bit of golden hair. His linen was of fine texture and marked C. C. V., but the corpse remained unidentified; accordingly it was laid away in the village churchyard, "to await the general resurrection," so the preacher said—whatever that may mean—the treasure in the locket still resting o'er the pulseless heart. So ended the life drama of Cyril C. Vincent.

#### THE LONE WATCHER.

"T was a lovely eve in the springtime,  
All the feathered warblers did sing;  
But to the heart of the lonely watcher  
No solace their notes did bring.  
The death of his bride, his loved one,  
Nigh crushed with its awful blow;  
Wherever his eyes did wander  
They were filled with the deepest woe.  
"Pray speak to me now, my lost one;  
Have the angels power to save?  
Oh! tell me, my cherished darling,  
Dost thou live beyond the grave?"  
Thus he sobbed and wept in anguish,  
Gently stroking her soft brown hair;  
Then came a voice from the murky darkness,  
Floating in on the midnight air.  
"Plead not to the clay now lifeless,  
With its eyes I no longer see,  
With its lips I no longer care  
All were mine, but they are not me.  
"In the sense-bound world of mortals  
All things are not what they seem,  
They mock with delusive pictures,  
Lies a fleeting summer dream.  
"Praise God!" said the angel, gently,  
Then he listened with bated breath,  
"Praise God for the soul immortal  
And its triumph over death."  
"Praise God for the soul victorious,  
For His infinite power to save,  
Praise God for the resurrection  
Of the soul from the silent grave."  
"Oh! 't was best that I left before thee,  
Though the parting gave thee pain,  
Thou hast searched the world of mortals  
For the eternal life in vain.  
"There is but one throne of sadness  
In this beautiful world sublime,  
At the sharpest pangs of parting,  
My sorrowing darling were thine.  
"But if thou hadst gone before me,  
All that I feared would have despair,  
I'd be left to fight the temptations  
Of a world full of sorrow and care.  
"Praise God in thy prayers everlasting,  
I went first to the land of the blest,  
And remember my words to thee, loved one,  
Our God in his wisdom knew best.  
"Bright angels stand guard at the doorway  
As I entered the spirit-world's portals,  
Forever set free from the trammels of flesh,  
In a land never trodden by mortals.  
"Pray strengthen thy spirit, bereaved one,  
For thy mission is yet on the earth;  
And thy soul is yet linked to the mortal  
By a love God who gave it its birth.  
"Walk patiently then 'midst the shadows,  
Till thy earthly pilgrimage cease,  
When God in His infinite mercy  
Will thy tottering, weak spirit release.  
"Then, when freed from all earthly conditions,  
Thy strong soul shall unfold its might,  
Thou shalt see from the land of shadows  
To the world of Love and of Light."  
Then the angel departed in silence,  
All was hushed on the midnight air;  
Yet bright Hope filled the heart of the mourner  
In the place of the blackest despair.  
Then he knelt by the bier of his angel,  
Dried the tears from his streaming sad eyes,  
Vowed he'd live in strong faith of reunion  
With his love in the "land of the skies."

EDGAR L. ST. CERAN,  
Port Chalmers, La., May, 1897.

#### Ordination--Settled Speakers.

To the Editor of the Banner of Light:

In your issue of July 10, a letter from F. L. Willis not only treats well the subject named in the heading to this letter, but calls up pleasant memories of days when I used to meet him and Mrs. Willis oftener than in later years. As to ordination and clerical titles, it is needless to enlarge. He endorses your article in THE BANNER, I endorse him, and thus we stand together, favoring simplicity, equality, and an avoidance of all that tends to priestly pride or clerical privileges. Gifted teachers need no bolstering up with old-time titles.

As to settled speakers, I can confirm the statements of Mr. Willis by my own experiences. Over forty years ago I had an unexpected invitation to spend four months in Wellsboro, Tioga County, Pa., and speak once a Sunday in the Court House. I accepted, filled the time, spoke on special occasions in addition, found a hospitable home with my friend, Mr. Bach, often met M. H. Cobb, a gifted poet, then editor of an able county newspaper, and other excellent men and women, who have since given tokens of kindly remembrance. I could feel an increase of mutual helpfulness, the strengthening of golden bonds, which made me regret leaving. But I went out into the itinerant field and did the best possible.

In 1858 I was invited to Ann Arbor, Mich., for a month, to speak in a modest meeting-house, formerly used, and still, I think, owned by a society, well nigh extinct, of Hockiste Quakers—a place of refuge for those of whatever name who found scant hospitality and feeble light in the conservative churches.

The month lengthened to two years, with fair Sunday audiences, crowded halls on special occasions, and the same feeling of gaining and giving strength as in Wellsboro. The audiences were made up of plain people, with a few of higher social distinction, all animated by a spirit of fraternity and equality.

One woman especially do I hold in reverent remembrance—Mrs. Sybil Lawrence, wife of Edwin Lawrence, judge of the circuit court for fourteen years. An ornament in the choice circles of that university town, she held her privilege of being independent with a sweet and high courage that none could abate. An Abolitionist, a Spiritualist when it was "the martyr's age," of those great reforms, the conservatives and the fashionable people loved her as a privileged saint, while the radicals and simple wayfarers were uplifted by her fine heroism and cheered by her fine, sweet simplicity and helpful kindness. Her presence was a benediction.

A liberal professor in the University said to me: "You are very bad. If somebody not quite so bad as you could come here I think they would do well." This word, half in jest, was acted out. I could not stay longer. The Boston Unitarians saw a ripe field for their work, and the society which they started and helped is strong in its stand for liberal religion, especially among the three thousand students of the University. Our "Independent Society" opened the way for it. I was known as a Spiritualist, and the proofs and ideas of a divine philosophy underlaid my work. The lasting influence of a steady and continuous effort I saw again. After over

thirty years, occasional reminders come from places far apart that the two years of that society's life still live.

During that time Mr. Willis was in Coldwater, where I saw him and his friends, and knew of his influence, and that knowledge leads to an endorsement of his conclusions.

I bear glad testimony to the great and precious work of itinerant speakers and mediums, the men and women among them who are gifted, sincere, devoted, and abundant in labors. In time this may be the best method possible. Surely it was the Apostolic way in Judea, and when it ceased a corrupt and bigoted priesthood followed—but not until the Apostolic spirit and the spiritual life of primitive Christianity had lapsed back toward the lower standard of a dark age.

To day we need not fall into the sect-building of the old times, but itinerancy can and should, where practicable, give place to better methods, saving cost and strength, and lifting higher the average standard of character and fitness for the best interior culture and highest inspiration.

In his closing sentence Mr. Willis writes with deep feeling of "the immense comfort" it would be to him to witness a higher appreciation of Spiritualism. With many others I share that feeling, and see the need of wise methods for earnest work to that end.

G. B. STEBBINS.

#### Dharmapala at Lily Dale.

To the Editor of the Banner of Light:

"The patient worm at last has turned." For many years we have supposed India to be in great need of the elements of our Christian civilization; and so to the inhabitants of that far-off land, with their social purity, abstinence from intoxicating liquors and their loving compassion for all creatures, we have sent large cargoes of missionaries and rum. But the intelligent natives have learned that in the wake of our charitable consignments there follows much that is undesirable; and so they are now sending us missionaries of their own faith, hoping to persuade us not only to let our reforms begin at home, but also to convince us of the joy to be obtained from the practice of their compassionate creed.

Such a teacher is now delighting large audiences in the popular Spiritualist camp at Lily Dale, N. Y. Here, clad in a simple yellow robe, indicating that he has given his life for the benefit of humanity, Dharmapala, without gesticulation or oratorical display, sets forth the beauties of the Buddhist creed. We listened to him for the first time Tuesday, July 20. He began by inviting the audience to put themselves in a passive attitude, and join with him in a few minutes' silent contemplation. He desired his hearers to mentally invoke the aid of the beneficent spirits surrounding the camp, and then send out loving thoughts to all their fellow creatures. At the close of this interval of silence Dharmapala said: "I come to you as a friend and a brother, not as a critic, and I bring to you from our ancient ethical code a message of love, peace and compassion. The founder of our religion does not command men to follow him. He simply shows us the path where he has found peace, and if we walk in this way of holiness it will lead us into all truth. 'To be able to progress in our search for truth we must live temperately, chastely, and at peace with all living creatures. This is the noble life, and in such a life there comes to us a clear consciousness, and when consciousness is awakened the man becomes human. He then seeks to know the causes of all phenomena. He becomes a spiritual democrat, a truth seeker in every direction. Nothing is too small for his contemplation. In his search for the causes of phenomena he examines everything in himself. He learns to watch himself."

"The Buddhist religion teaches Spiritualism, and its adherents believe there are three hundred and thirty millions of unseen spirits existing in the world and helping to shape the characters of its inhabitants. Christianity is founded upon Spiritualism, and claims to be a religion of love, yet it ridicules Spiritualism and all other forms of religion. Men should love, not hate. The work of a religion should be to make men kind and compassionate. The Buddhist religion is the only system of faith that teaches men tolerance toward all other religions. The Christian hates the Jew, and the Jew hates the Christian; but the Buddhist believes in practical tenderness for all creeds, all life. He never destroys animal life, for he knows it will only react upon his own spirit. All creatures are his brothers, and as such he loves and cherishes them."

"If your religion is true, why does it not make its own people better? You kill millions of what you call heathen by sending them opium and strong drink. By your lives you show what you are, and the religion that does not make a man better is useless. Our religion is not made to be shut in a box six days in the week and taken out the seventh. True religion is a part of everything in life. An honest livelihood is necessary to develop the spiritual nature, and the man who knows what truth is, cannot sell it. The sensual man cannot have truth. The man who gives himself up to live for his fellow creatures need demand no compensation for his labors, for the truly spiritual worker who gives his life to truth is taken care of by the truth."

During his lecture he sang two of the sacred invocation hymns of his native land. Throughout his discourse his earnest words and simple manner gave his audience a highly favorable impression of this gentle soul with his message of love. He spoke again July 22, 24 and 25.

ADA VINTON TOWN.

#### National Spiritualists' Association.

Fifteen charters were granted during the last three months. New York, Texas and Ohio State Associations were organized; Rhode Island and Maine are soon to join the Progressive Army.

A well-attended and harmonious meeting of the Board of Trustees of the National Spiritualists' Association was held July 6 at headquarters. In the absence of President Barrett, on account of sickness, Vice-President Mrs. Cora L. V. Richmond ably presided. Charters were granted to eleven local societies, three new State Associations, and a Society in Nainaimo, B. C. Cash received during the quarter, \$587.88. Washington Spiritualists testified to their appreciation of the work of the National Spiritualists' Association by contributing over one hundred dollars of this amount. Arrangements were perfected to defend the Babe will, and a committee appointed to cooperate with T. J. Mayer, Executor, in this matter. Mass meeting to be held at Nashville arranged for Sept. 23, 24 and 25.

Thousands of copies of literature have been distributed, and the good news of spirit return disseminated in many localities where its messages of peace and love have never been voiced.

The gain to the National Spiritualists' Association during the last three months is the most marked of any three months in the history of the Association, comprising, as it does, three State Associations and some of the most prominent Associations in America.

Mass meetings at Syracuse and Providence, held during the quarter, were great successes.

The work before us increases every minute. The Babe will must be defended; Spiritualists must be aroused to the importance of standing by their rights. Organized Spiritualism will be a success, but to assure it, practical business men and women, who love the truth, must rally to insist that the National Spiritualists' Association not only shall be sustained, but promulgated, representing no clique or class—an association of the people, for the people, in the interests of all the people and humanity generally.

#### ANNUAL CONVENTION.

Arrangements for the annual meeting, which will be held in Washington Oct. 19, 20 and 21, at Masonic Temple, are already perfected. Headquarters will be at Ebbitt House, F street. Annual reunion and reception in Red and Large Parlors, Oct. 18, at 8 p. m. Certificate rates are expected on all railroads, and many of the most prominent Spiritualists of America will attend. This will be a most important session, as the celebration of the Fiftieth Anniversary is near at hand.

FRANCIS BAILEY WOODBURY.

# 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?

Written for the Lyceum and Home Department.  
FOR SWEET LOVE'S SAKE.

His mother showed her darling's face,  
Brown eyed and rosy, five years old.  
Only a three months since Death came  
And left his form there, still and cold:  
His play-room door stood open wide;  
I glanced within; his little chair  
Stood as he left it; hung on the wall  
A picture wreathed with tress of hair.

One corner held his painted drum,  
Beside it ten tin soldiers stood,  
A rocking-horse, and train of cars,  
And set of nine-pins turned of wood:  
All stood as 'st, mute and still  
As the green grass whose verdure hid  
His grave, while hands that played with them  
Were folded 'neath the olden lid.

Tears filled his mother's sweet brown eyes,  
All seems so lonely, sad and drear.  
I left the room just as he played,  
It almost seems that he is here.  
A mother's soul-love never fails  
Through earthly years; 'neath angel skies  
On, on I'll search till somewhere there  
I meet my darling's tender eyes.

What say you, can my treasure come?  
If I keep his things, and his little chair,  
Will God one hour in each long day,  
Think you, my one loved darling spare?  
Ah! little boy, through the realms of soul  
You can feel that mother's God-love twine  
Round your childish form as o'er the porch  
Our sweetest, brightest roses climb.

Fond mother, dear, Love forged a link  
No death can break, no time undo.  
And his playthings keep for "sweet Love's sake";  
I would do as if I were you.  
Our home has a cup with white braids twined,  
And some little shoes with strings untied.  
Thirty-four years have the roses bloomed  
Since our boy went on with the outbound tide.

So keep the toys for "sweet Love's sake"  
In the little room where he used to play.  
Perhaps like a sunbeam through the gloom  
Your darling boy returns each day;  
It's a happy thought in sad, sad hours,  
And what care and pains you daily take  
Will pay, like cap and shoes that hang  
In our boy's home for "sweet Love's sake."  
FRED. L. HILDRETH.

## "The Prisoner's Friend."

Thirty-eight years ago a little girl, named Linda Gilbert, began a thoughtful and useful work, where such work had not been done by other and older people. Her father's house was in Chicago, opposite to what was then the old brick prison. On her way to and from school she passed directly beneath the grated windows of the city prison. Many were the rude faces she saw peering out of those windows as she hurried by. One morning an old man, who was serving a sentence in the prison, and who had noticed the child passing daily, spoke to her through the bars of iron.

"Won't you bring me something to read, my dear?" he asked, plaintively. "I am very lonesome here, and have nothing to do. Bring me any kind of book; that's a good girl."

No prisoner had ever spoken to the ten-year-old child before; and, half-frightened, half-interested, she hurried home and told her father the incident. He immediately gave her a book from his library to take to the prisoner. In a short time the little messenger had made friends with the old man, who seemed to be touched for the first time in his life. Every Sunday after that the child carried a book to the prison, asked for the man who talked to her through his grated window, and gave him a new book to read. Several months later the prisoner became mortally ill, and sent for his little benefactor. Before she went away the dying man said:

"Promise me, child, that you'll do as much for my comrades in prison as you've done for me."

"I will," said Linda, solemnly.

She kept her word, and for a long time confined her labors to prisoners in her own State. Hundreds of discharged convicts came to her. She had been their prison friend, and was their only hope when they were released. No one went away without assistance. To some she gave money; to others, clothes and shelter and employment.

The first county jail library in Chicago was established by her. Soon she reached out into other States. She interested her friends in the work, and gave a library of two thousand volumes to the county jail in St. Louis. Thousands of books began to be sent to her from people all over the country, and these she distributed to many prisoners. Now she began to be known throughout the West as "the prisoner's friend."

Ludlow Street Jail, the Tomb, the House of Detention in New York, have each libraries due to Miss Gilbert's efforts. It is impossible to estimate the far-reaching influence that this consecrated woman exerted over depraved people; and when she died, in October, 1895, the prisoners of the country mourned the loss of their best friend. The resolve of a child produced this wonderful result.—Selected.

## A Pleasure Book.

She is an old woman, but her face is serene and peaceful, though trouble has not passed her by. She seems utterly above the little worries and vexations which torment the average woman and leave the lines of care for every one to read. The Fretful Woman asked her one day for the secret of her happiness, and the beautiful old face shone as with a newly risen joy.

"My dear," she said, "I keep a Pleasure Book."

"A what?"

"A Pleasure Book. Long ago I learned that there was no day so dark and gloomy that it did not contain some ray of pleasure, and I have made it the business of my life to write down the little things which mean so much to a woman. I have a book for every year since I left school, and a place for every day. It is but a little thing; the new gown, the chat with a friend, the thoughtfulness of the husband, a flower, a book, a walk in the field, a letter, a concert or a drive; but it all goes into my Pleasure Book, and when I am inclined to fret I have only to read a few pages to see what a happy, blessed woman I am. You may see my treasures, if you will."

Slowly the peevish, discontented woman turned over the pages of the books the friend brought her, reading a little here and there. One day's entries ran thus: "Had a pleasant letter from mother. Saw a beautiful lily in a window. Found the pin I thought I had lost. Saw such a bright, happy girl on the street. Husband brought some roses in the evening."

Bits of verse and lines from her daily reading had gone into the Pleasure Book of this world-weary woman, until its pages were a storehouse of truth and beauty.

"Have you found a pleasure for every day?" the Fretful Woman asked.

"For every day," the low voice answered. "I had to make my theory come true, you know."

The Fretful Woman remembered that on

one Christmas day the only son of her friend had been brought home dying. Half afraid, she turned to the page for December 25. At the top was written: "He died with his hand in mine, and my name upon his lips," and below the lines from Lowell:

One watcher on the mountain height,  
It is right precious to behold  
The first long surfs of climbing light  
Flood all the thirsty east with gold;

Yet God seems not thine ailed sight  
More worthy than our twilight dim,  
For meek obedience, too, is light,  
And following that is fading Him.

She closed the book lingeringly. "Was that a pleasure?" she asked, softly; and the other answered:

"Not pleasure, perhaps, but it was calm."—Woman's Home Companion.

## Floors and Sweeping.

Bare floors are much more easily cared for than carpeted. They may be waxed or varnished, and need nothing more done to them than wiping with a cloth. Washing with soap and water destroys the finish of a floor or oil-cloth. If they really need washing they should receive it only in the shape of a cloth dampened in milk rubbed over them. This does not destroy the oil in the cloth or finish.

Carpets will wear years longer if never touched with a broom but wiped with a wet cloth. This is as bad for the worker's life as it is good for the carpets. Ox gall put into the water will tone up the colors, though they may have been dulled by time or service.

After the room has been swept and aired the woodwork should be wiped with a damp cloth. The window and door frames are too often forgotten, and it is not pleasant to put one's finger on a gritty surface. Swept and dusted in this way the dust has been removed from the room, not thrown upon its ornaments, and the air will be sweet and fresh. Return the furniture which has been set outside and the work is done. A truly clean room awaits the first comer. Something more than muscle is needed for sweeping and dusting. They are improved by the addition of common sense and natural niceness, because these insure thoroughness, and that is needed in housework.—Exchange.

## What a Trained Nurse Must Be.

"It takes an intelligent, refined woman with a strong will and good sound sense to make a good nurse," the superintendent of a large training school writes in the *Ladies' Home Journal*. "She must be able to command the respect of her patient. She must be sympathetic, orderly, dignified and incapable of betraying alarm before her patient. She must be ready and quick to act in any emergency, but slow to assume authority that belongs to her superiors. She must be of a cheerful, hopeful nature. With these attributes, joined to the practical knowledge of arranging a sick-room, preparing the invalid's bed, removing of bandages, the giving of medicines (as well as understanding their properties), a knowledge of cooking and a desire to do her duty regardless of her surroundings or of any adverse criticism, she would be a model nurse. There is, of course, some theoretical training through text books and lectures to be gone through, but without the other qualifications no woman can become a successful nurse."

## Modern Marthas.

The girl who always complains of the weather.  
The girl who worries over her lessons.  
The girl who is never suited with her clothes.  
The one who whines about the failure of others.  
The one who is jealous of her companions.  
The one who makes more of form than of spirit in work and worship.  
The young lady who works much and prays little.  
The one who adorns her person but neglects her spirit.  
The girl who thinks more of clothes than of culture.  
The girl who can bring a symphony out of her piano, but whose life is a poor ditty.  
The girl who paints a Madonna but lives a shrew.—Selected.

## Nearly as Bad.

Telling what we have heard to another's disadvantage is not so bad as starting a slander without a provocation, but it is next to it. Slanders do more harm through being repeated by those who just tell what they have heard than being first told by the one who invented them. If a slanderer could find no one to pass along his slanders without being sure as to their truth or falsity, he would have no success in his occupation. "Where no word is there, the fire goes out; so where there is no tale bearer, the strife ceases." Before we tell anything to another's discredit we should first know (not merely think) it is true, and then we should be sure that good is to come of its repeating.

"Evil is wrought by want of thought,  
As well as want of heart."—Selected.

To destroy a groundless hope is not to destroy a man's happiness. The instantaneous effort may be painful, but it is the price which we have to pay for a cure of deep-seated complaints. The infidel's reply is substantially this: "I may destroy your hopes, but I do not destroy your power of hoping. I bid you no longer fix your mind on a chimera, but on tangible and realizable prospects. I warn you that efforts to soar above the atmosphere can only lead to disappointment, and that time spent in squaring the circle is simply time spent. Apply your strength and your intellect on matters which lie at hand, and on problems which admit of solution. The happiest man is not the man who has the grandest dreams, but the man whose aspirations are best fitted to guide his talents; the most efficient worker is not the one who mistakes his own fancies for an external support, but he who has most accurately gauged the conditions under which he is laboring."—Leslie Stephen.

An apostle of physical culture says that an excellent and never-failing cure for nervous headache is the simple act of walking backward. Ten minutes is as long as is usually necessary to promenade. It sometimes, however, requires more than ten minutes to walk at all, if one is very "nervous." But it is not understood that it is necessary to walk in a chalk line. Any kind of walking will do, provided it is backward. It is well to get in a long, narrow room, where the windows are high, and walk very slowly, placing first the ball of the foot on the floor, and then the heel. Besides curing the headache, this exercise promotes a graceful carriage. A half-hour's walk backward every day will do wonders toward producing a graceful gait.—Medical Record.

Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

## A Timely Letter from Henry Forbes.

To the Editor of the Banner of Light:

I have just read in THE BANNER for July 24 the splendid editorial defense of Spiritualism against the ignorant sneer of the Rev. Mr. Buckham.

How unspeakably sad it is to see those who assume to be religious teachers and spiritual leaders and guides—"accredited men of God"—the Rev. Dr. Parkhurst modestly called them not long since—turn their backs upon that which is the basis of all religion. What an appalling sin these men in their blindness are guilty of—the sin against the "Holy Spirit"!

And yet how exactly fitted to the urgent necessities of these dark days are the healing truths of Modern Spiritualism—its inner truths, that are but a verification, an amplification and a quickening of the truths so ardently proclaimed at the beginning of the now waning era; truths that bring to the footstep pilgrim of earth an unfaltering, ever-present realization of the "Divine significance" of life itself and everything connected with life, and a recognition that the mere fact that we live is an indubitable evidence that our being has its divine purpose, and that bound up with the full filament of that purpose are all the incidents and accidents of life, be they joyous or sorrowful, whether bringing comfort or tribulation. In short, a "frank, fearless, honest yet truly spiritual faith," which the deep seeing Carlyle said "is of all things the rarest in our time."

This is what the world sorely needs to-day, and it is exactly what is offered by the angelic visitants; but they are either passively ignored or passionately spurned by those who arrogantly have usurped the divine office of spiritual teachers.

The denouement of this sad drama of human ignorance and bigotry is not acted on the earthly stage of life. It can only be witnessed by clairvoyant vision gazing down into the gloomy depths of the realm of consequences. It was the opinion of Judge Edmonds that "the great object of the present movement—as distinguished from the revelations of former days—is to reveal to us what is the nature and condition of the life into which we pass after death." Whether this is altogether the fact or not, it is certainly true that the literature of Spiritualism is filled with many suggestive revelations—admonitory as well as hopeful—of that inevitable beyond into which all are led by the sure hand of Death. Among these revelations an occasional glimpse is got of the proud cleric and the professional preacher after their promotion. It can readily be imagined that a man who all his life has been complacently prattling about a place concerning which he is really in utter ignorance, does not feel very comfortable when he arrives there and meets those who have accepted all his talk as divine truth, placing implicit confidence in his ability to guide them safely through the dark valley into the "home of the soul." Under the most favorable circumstances this must be a rather delicate position to be placed in!

The sincere and earnest John Wesley has described his entrance into spirit land through the mediumship of Mrs. Richmond, in a beautiful discourse, entitled "John Wesley's Search for Heaven," from which the following passage is quoted:

"On my admission into spiritual existence I found myself, as I expected, surrounded by friends who had been waiting my coming, and who, it seems, had prepared for me a welcome, and those of my family and friends, my own country and belief, and these gathered around as if to receive a message from me when I was just admitted into the condition of those who had departed from earth-life. The message that they wished to receive was one of ministration. I said: 'How can I minister to these who have passed beyond the earthly life long since, and to whom I come for ministration, and who expect will be my teachers?' But they said: 'We are devoid of teaching save from our own thoughts. Give us of the ministrations that you were wont to give upon earth.' I communed with myself for a time to discover whether I had a message for these disembodied spirits who had received me into their kingdom, and who had nothing to give to a new-born soul who had just entered the spiritual state. I could find nothing save the thought of the love of Christ, nothing save that which had uplifted and sustained me in my dying hour; nothing but the consciousness that somewhere in the heaven of heavens or in the vast eternity, that which I sought would be found. I commenced teaching them from this standpoint. I commenced telling them of the profound love and faith that I had in Christ, and I commenced to point out to them somewhat of what I believed to be the actual inheritance of the Christian, to which some of them replied: 'But we have not found this heaven; this kingdom has not come to us, and Christ has not appeared in our midst.'"

This statement is filled with suggestiveness, and it is an accurate representation of a very common scene in spirit-land. But John Wesley soon found the true Master and the true heaven. His life had been one of faithfulness to his highest light, and his soul, therefore, was sufficiently developed to be within reach of the heavenly help and guidance that is offered impartially to all who are ready to receive it.

The following is taken from a communication entitled "The Preacher." It may be found in Mrs. Elizabeth Sweet's instructive volume, "The Future State."

"I thus departed from earth, feeling happy that I had done my duty and borne my cross and might enter into the joys of my Father's house. I entered the spirit-world, but was not met by the rejoicing and bright angels I expected; by some friends, to be sure, but their countenances were sad and gloomy; there was evidently something on their minds. Instead of rejoicing and songs of praise, it was rather a gloomy and mournful greeting on my first entrance, and a saddest came over my soul. I asked, 'How is this? Why should heaven seem so gloomy a place?' I said, 'Friends, can you tell me the reason? There is no rejoicing, no gladness in your looks. You have some inward sorrow. Pray convey me to him whose cause I have served. Let me see the Savior who died on the cross to redeem sinners. Give me something to repay me for all my labor.' One venerable looking brother, whom I had known on earth, approached me solemnly, and taking my hand said, 'Our life-teachings have been wrong. They have caused more mourning and shrieking from the approach of death than happiness, driving hundreds away by their aspect. We would have been glad to gaze before the veil eternally.' I asked, 'Can it be possible that my whole life has been spent wrongly? that I lived an inharmonious life? that instead of doing God service I have done evil toward my fellow-men?' My soul was so troubled and cast down that after passing awhile I said to that brother, 'What shall I do to be saved?' He said, 'When you shall see your errors, and be willing to go down and redeem the wrong you have done in the hearts which are there; then, and not till then, will you begin your path of ascension, and by your labor blot out your sins by assisting others to blot out theirs.' And, my friend, as soon as I was made conscious of my error I began my work. I gave up my narrow conceptions of the Deity. Groveling worm that I was, how little did I know of the majesty of God! I began, earnestly and trustfully, to cast away the chains that bound my soul. I began my labors. And, oh! yes, it was a labor indeed; sufficient to wash away my many sins, when I shall have washed away the errors from those minds whose ignorance was made darker by my errors, and who might now have been farther advanced but for my teachings."

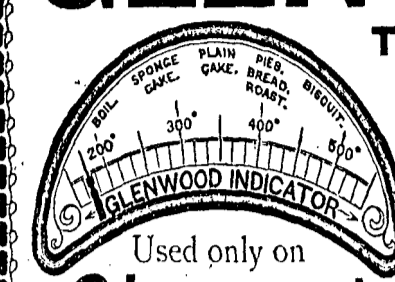
The writer has conversed with several clerical spirits, through the mediumship of a remarkable seeress in private life. One, an Episcopal clergyman, confessed with deep humiliation that he found himself utterly incompetent to instruct his parishioners who were with him relying on his guidance. Another, a high dignitary of the church. He still wore his priestly robes, and seemed to be living in a dream, surrounded by the ecclesiastical pomp of earth. He was swept into our circle by angel missionaries, that he might be awakened to the realities of spirit. When he first spoke through the medium he manifested all the

# Make Cooking Easy!

Don't try to keep house without a

# GLENWOOD

This Oven Thermometer is the "Greatest Help" to modern cooking ever invented.



Used only on

# Glenwood RANGES.

The Glenwood agent in your town has them.

hauteur of a proud cleric, and was disposed to enter into a religious discussion; the mind of a spirit works with incredible rapidity, however, and it was not long before his whole manner changed. As we expatiated upon the realities of the true spiritual world, he listened hungrily, impatiently ordering us to "proceed" when we stopped for a moment. When we had finished, he asked with pitiable humility: "How am I to reach that place?" "Not as an ecclesiastical prelate," we suggested, "but as a human soul—a true and humble servant, willing to do God's service in any capacity." There was a moment's silence, and then he whispered, with great deliberation: "I am ready to take the step." And the medium saw that his clerical garb had vanished.

Among Judge Edmonds's many clairvoyant visions was one of a group of pervert spirits. Under the leadership of one of their number, they appeared to be concocting some scheme of malice:

"The spirit who was passing around, giving instructions, came to a knot of five or six, who seemed from their garb and manner to have been priests. They were very much despised, even by that dark assembly. They seemed to feel mean, degraded and trodden upon, for all treated them with contempt. And it was no wonder, for they had been hypocrites on earth; mere sensuous men, very material in their nature, and did not believe the doctrines they taught, nor did they suppose that any one else believed them; and they thought that, as some form of religion was necessary among men, theirs had been devised. They found now how sad a mistake they had made, but they knew no remedy. They were too cowardly and dispirited to act, and seemed too stupid to understand the instructions given them. They answered by saying listlessly: 'What can we do?' The directing spirit, turned from them with undisguised contempt."

New York City.

## Mysteries of Mediumship.

Being asked to open a conference here at Onset recently, I spoke on "The Mysteries of Mediumship" for thirty minutes. It proved a prolific theme for others as well as myself to discuss.

A mystery is something not understood; and who understands mediumship? I have witnessed spiritual phenomena from time to time for forty-five years, yet I do not understand the *modus operandi* of even the raps which I listened to in 1852, though they came in our own home through the mediumship of my girl-child. Since then new phases of mediumship have appeared to my organ of spirituality from year to year, and still the resources of spirit-scientists are evidently far from being exhausted.

A few evenings since I was invited to witness some very interesting phenomena produced through the mediumship of Mr. B. L. Greene. Mr. Greene had some success a few years ago in getting spirit-photographs; but his health failed, and his mediumship declined. Within a few weeks he has flourished out into a medium of varied and wonderful gifts, including independent spirit writing on slates and paper, water color and oil paintings, flower pieces, landscapes and portraits, on slates and porcelain plates. The drawings and paintings are artistic and beautiful, though done in a few seconds in some cases, and the most elaborate ones in a few minutes.

The writing and painting is all done behind a curtain drawn across the corner of the room, the medium sitting in front of the curtain, in full view of the audience and in good light—the slates, porcelain plates, pencils, paints, etc., being passed over the top of the curtain to the spirits, on their request, after being examined by those in the circle, and handed back when the message or picture is completed. The test conditions are so perfect that no one who witnesses these phenomena can question their genuineness.

Onset, July 26, 1897. T. A. BLAND.

## Have you Eaten too Much?

## Take Horsford's Acid Phosphate.

People impose on the stomach sometimes, giving it more than it can do. "Horsford's" helps to digest the food, and puts the stomach into a strong and healthy condition.

## Passed to Spirit-Life.

From Nashua, N. H., July 14, 1897, Mrs. LUCY BARBER, aged 94 years and 5 months.

The funeral services were held at her late home on Locke street on the Saturday following, at 4 P. M. Mr. John W. Fletcher, of New York City, officiated in an acceptable manner, by giving a brief sketch of the life of Mrs. Barber, who will be remembered not only in the town in which she lived, but also at Lake Pleasant camp-ground, where she was extensively known for many years. She is mother of David Barber, who has much to do with the conducting of the affairs there, and also of Mrs. Eliza Morrill, who was for many years connected with the spiritual movement in Springfield, Mass. Mrs. Barber had lived for about fifty years in the house where she passed away, with her other daughter, Mrs. Baker, and she was the first woman to do knitting by machine.

After speaking of her life, friends, and the general esteem and high regard in which she was held by everybody, Mr. Fletcher gave an eloquent discourse upon "She has Triumphed Over Death," which was listened to with marked attention, and was a distinctly spiritualistic discourse from beginning to end.

Mrs. Barber was loved and respected by all who knew her; was gentle, kind, and considerate of others, and carried with her to the knell and brighter home into which she has entered the kindest thoughts of those with whom she was associated.

[Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Fees will be an average make a line. No poetry admitted under the above heading.]

## How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out all obligations made by him.

WEST & TRUAX, Wholesale Druggists, Toledo, O.  
WALDING, KIRKMAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75 cents per bottle. Sold by all Druggists. Testimonials free.

CONCENTRATION THE MASTER-KEY  
PSYCHIC DEVELOPMENT  
Two Lectures by W. J. COLVILLE. Price 10 cents.  
For sale by BANNER OF LIGHT PUBLISHING CO.

California.  
LOS ANGELES.—Mrs. M. T. Longley writes: "On Sunday evening, July 11, Mr. John Henley, a young and earnest medium, whose phase is etherialization and trumpet-speaking, was happily surprised at the home of his parents in East Los Angeles by a number of prominent Spiritualists, who came to give him a 'benefit,' the occasion being that of his twenty-sixth birthday."

After an hour of social conversation and visiting, a séance was held, in which a number of pleasing manifestations occurred, including etherializations and trumpet-talkings. Mr. Henley is a medium of much promise, and he has the good-will of many true and staunch Spiritualists in this vicinity. His mother is a well-known trumpet medium, who assists him in his séances with her magnetism and presence. All the friends wish the young man the best of success in his good works.

At the close of the séance a bountiful repast of all the delicacies of the season was served, and the merry company lingered long around the festive board."

## August Magazines.

RECEIVED: *The Household*, Boston, Mass. *The Theosophist*, published by the proprietors at the Theosophical headquarters, Adyar, Madras. *The Mystical World*, H. Copley, Canning Town, London, England. *The Ladies' Home Journal*, The Curtis Publishing Company, Philadelphia, Pa. *Cassell's Family Magazine*, The Cassell Publishing Company, 31 East Seventeenth street, (Union Square), New York.

## A SIMPLE CATARRH CURE.

I have spent nearly fifty years in the treatment of Catarrh, and have effected more cures than any specialist in the history of medicine. As I must soon retire from active life, I will, from this time on, send the means of treatment and cure as used in my practice. Free and post-paid, to every reader of this paper who suffers from this inauspicious, dangerous and disgusting disease. This is a sincere offer, which any one is free to accept. Address Prof. J. A. LAWRENCE, 88 Warren Street, New York, Mar. 8.

## FREE To Sick People

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Corpulency, etc. Thousands of testimonials from grateful people who have been cured. We send a trial case of Medicine free and post-paid. You run no risk and save 50 per hundred copies. Good Agents wanted. Address EGYPTIAN DRUG CO., New York, Mar. 6.

## Works of Dr. J. M. Peebles.

**The Seers of the Ages.**  
400 pages. This large volume treats exhaustively of the seers, sages, prophets and inspired men of the past, with records of their visions, trances and intercourse with the spirit-world. Price \$2.00.

**Immortality.**  
300 pages. Showing the proofs of a future existence from consciousness, intuition, reason and the present demonstration from angel spheres, together with what a hundred spirits say about their dwelling places in the world beyond. Price \$1.00.

**How to Live a Century and Grow Old Gracefully.**  
Among the numerous volumes and pamphlets written by Dr. Peebles, this is among the most interesting and instructive. It has had a sale of over the Atlantic and is one of the most instructive volumes extant on Hygiene and Health. The price has been reduced from 50 cents to 25 cents per copy.

**Christianity or Ingersollism, Which?**  
LARGE pamphlet. Showing the infinite superiority of Christianity over Ingersollism. By the Spirits of Living and Dead. Price 25 cents.

**India and Her Magic.**  
A lecture delivered by Dr. Peebles before the medical students of the College of Science in San Francisco, January, 1888. Astonishing wonders he witnessed during his two journeys around the world. Price 10 cents.

**A Critical Review**  
By Dr. Peebles of the Rev. Dr. Kipp's five lectures against angel industries. This crisp and critical review of the Doctor, while repudiating spiritualism—trance, etc.—is one of the most instructive volumes extant on Hygiene and Health. The price has been reduced from 50 cents to 25 cents per copy.

**Who Are these Spiritualists, and What is Spiritualism?**  
A missionary pamphlet, entitled "Who are these Spiritualists and What is Spiritualism?" This pamphlet proves that the greatest and bravest men in the world to-day are Spiritualists. Just out. Price, postpaid, 15 cents.

**Hell Revised, Modernized,**  
And made more comfortable. A scathing review of the Rev. Dr. Kipp's sermon delivered in the Presbyterian church, upon "What is Hell?" Pamphlet, pp. 25. Price 10 cents.

**The Soul:**  
Did It Preexist? Its Pilgrimages. Price 15 cents.

**Did Jesus Christ Exist?**  
What the Spirits say about it. Price 20 cents.  
For sale by BANNER OF LIGHT PUBLISHING CO.

## PRICE REDUCED.

## Strange Visitors:

A Series of Original Papers, embracing Philosophy, Science, Government, Religion, Poetry, Art, Fiction, Satire, Humor, Narrative and Prophecy. By the Spirits of Living, William, Thackeray, Brontë, Richter, Byron, Humboldt, Hawthorne, Wells, Browning, and others now dwelling in the Spirit World.

BY MRS. SUSAN G. HORN.

Among the essays contained in it may be found: Preexistence and Prophecy, Life and Marriage in the Spirit-land, Predictions of Earthquakes—Causes of Insanity, Apparitions, The Mormons, Invisible Influences, Locality of the Spirit-World, Drama and Painting, etc., etc., etc.

Cloth, price \$1.00; Limp cloth, 50 cents.  
For sale by BANNER OF LIGHT PUBLISHING CO.

## The Hymnal:

**A Practical Song Book for Congregational Singing.**  
This new book of thirty-two pages contains one hundred and thirty three hymns (without music), every one of which can be sung by a congregation. The tunes are easy, and generally well known. They are mostly to be found in the SPIRITUAL HARP and the GOSPEL HYMNS.

Price to societies, 10 cents per hundred copies, or 12 cents a copy in less quantities. By mail 9 cents extra.  
For sale by BANNER OF LIGHT PUBLISHING CO.

**THE NEWEST OF NEW WOMEN.** A Boston Incident. By W. J. COLVILLE, author of "Onesie Templeton," "Dashed Against the Rock," "With One Accord," etc., etc.  
Pamphlet, pp. 8. Price 5 cents.  
For sale by BANNER OF LIGHT PUBLISHING CO.

## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

**THE BANNER OF LIGHT PUBLISHING COMPANY**, located at 9 Bowditch Street (from 90 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Orders for books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid O. O. D. Orders for books, to be sent by mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

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

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.

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

## Banner of Light.

BOSTON, SATURDAY, AUGUST 7, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE,  
No. 9 Bowditch Street, corner Province Street,  
(Lower Floor.)WHOLESALE AND RETAIL AGENTS:  
THE NEW ENGLAND NEWS COMPANY,  
14 Franklin Street, Boston.THE AMERICAN NEWS COMPANY,  
89 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

Isaac B. Rich, President.  
Fred. G. Tuttle, Treasurer.  
Harrison D. Barrett, Editor.

Matter for publication must be addressed to the Editor. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

## TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year (former price \$2.50).

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1897, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

## Responsibility.

The responsibility of each individual for his every act for good or ill is one of the cardinal points of Spiritualism. It has been for centuries a very comfortable belief to thousands to feel that some one else has paid or will pay their just debts for them. On account of this belief, a lie, if it be told in the interest of religion, became a virtue; arson, theft and murder were all justifiable if those who committed the crimes had faith enough in Jesus to believe that his blood would redeem them from every form of punishment.

The selling of pardons for crimes not yet committed by the emissaries of Leo X. was the legitimate outcome of this doctrine of vicarious suffering. If Jesus had the power to forgive sin, why could not his legitimate successor, the Pope of Rome, have the same power? The Romish Church was perfectly consistent in agreeing that the Pope did have it, and was justified in commanding its adherents to accept this statement as a truth. Out of this outrageous dogma has grown a multitude of ills that have cursed the world for many years. The intermediary agency of the priest has helped to fasten it upon the minds of men, and established a superstitious reverence for the priestly office.

The doctrine of the atonement has fostered sin and wickedness of every kind ever since the early days of Christianity. It put a premium upon eleventh hour repentances, and made the truly moral man and woman of no account in the economy of God. It did not matter what a man's life had been, provided he professed faith in Jesus at the last. Murderers have been swung from many a gallows-tree into the arms of the Savior, while their victims, by the very same religious dogma, were consigned to everlasting torture. Under the influence of such pernicious doctrines it is not surprising that Christianity has so signally failed to redeem mankind. It is, indeed, an open question whether Christian teachings have helped the world or not. The Sermon on the Mount and the Golden Rule are full of spirituality, and conducive to the highest morality when rightly applied. But they constitute very little of the doctrine of the church to-day.

It has obscured the teachings and revelations of early Christianity, and forsaken the paths that led to spiritual illumination. Primitive Christianity had nothing to say of the trinity, vicarious atonement, perseverance of the saints, etc., etc. It taught the Fatherhood of God, the Brotherhood of Man, and communion between the two worlds. The world to-day has Christianity—not primitive Christianity in any sense whatever. Who is responsible for this unwarranted change? The bigoted theologians and caustic hypocrites of the church.

In order that a halt might be called upon the allied hosts of evil, a new departure was necessary in religion. Man's responsibility for his every act was emphasized by the spirit-world, and the injunction given to proclaim it as a truth in every land. It told man that he had no pathway of escape from his own evil deeds, and that there was no power in heaven or on earth capable of forgiving sin. He would have to pay the penalty to the uttermost farthing for every evil thought or action. The law of consequences was shown to be eternal, and man was told that he must face the record of his life as he had penned it with his own hand.

It was an appalling thought to many to be

assured that they were held responsible for their very thoughts. "Thoughts come involuntarily. I do not seek them; they seek me, therefore I am not responsible for thinking them," says some one. Spiritualism says, "You are responsible for harboring them after they do come, hence are responsible for their effects, and indirectly for their causes."

Men and women should avoid that which results in evil by training their minds to harbor only thoughts of a helpful and uplifting nature. "The woman did tempt me and I did eat" of Adam's temptible. "I could not help it; I feared him; I did it for others," of a man or woman is criminal. The responsibility is theirs, and theirs only.

No Savior can aid them to escape the penalty, nor can the sufferings of their friends lessen their pain while in the mortal. They must endure the consequences of their own thoughts and acts. The world has been cursed for ages by criminals born of theology. A new leader is now rallying the forces of Ormuzd for a final assault upon the serried hosts of Ahri-man. That leader is Spiritualism, with its banner of truth suspended high in the air, upon whose folds the words "Human responsibility for every form of wrong," can be seen by all men. This will attract the attention of all who dare to think, and give them an opportunity to enlist in the cause of Right, to fight until Evil is overcome of good, and man is redeemed from error through his own honest efforts to advance and perfect himself.

## The Ministry of Pain.

Pain fills the most important office in the government of life. In the physical form it teaches the one to whom it comes that the house in which he lives needs repairing, and that there is danger ahead if he follows a certain route much longer. It teaches him, also, that Nature's laws cannot be violated with impunity, and that he alone is accountable for his transgression. If pain did not exist, life would be so monotonous as to cause men to grow weary of it and seek relief in a radical change. It is a beneficent friend, and when its leadership is followed, its warnings heeded, a speedy return to harmony is the result.

It also has a mission to others than the sufferer. It fills their hearts with kindness, tenderness and sympathy for the one afflicted, thereby opening the door to the realms of the spirit. Heaven is founded in love, and its walls are built of the good deeds wrought by mortals in the form.

"If none were sick, and none were sad,  
What service could we render?"

Pain and suffering, therefore, cause the best and noblest emotions to arise in the souls of men, viz.: a desire to be of service, a wish to help others. Egotism is forgotten in the presence of pain, and altruism is given an opportunity to lift mankind to a higher estate.

Physical pain is an educator in patience and endurance to the sufferer, also to those who minister unto him. The lesson was needed by both, and, although hot rebellion fills each heart at the suffering endured, the loss of freedom and enjoyment, yet in the end every individual will find that he could not afford to lose even one experience, and that his suffering was a schoolmaster to lead him to the kingdom of truth. Human selfishness has been a stumbling block across all avenues of progress for many ages. In the presence of bitter suffering and seemingly cruel pain, it is forgotten through the service rendered those needing aid, and in time completely outgrown. Thus it is seen that pain is an educator, reformer and philanthropist, all in one.

Mental agony is the hardest to endure, because the most difficult to reach. "Who shall minister to a mind diseased?" says some one. It is a school of suffering that never has but one pupil, because only one can learn these important mental lessons at a time. When great drops of sweat stand out upon the soul, when a cruel vise grips the heart and squeezes every drop of blood therefrom, when the brain is boiling and seething in agony, when the mind is tortured beyond even the fabled fires of hell, who can pour the balm of healing upon such an one? Mortals can send out thoughts of love and sympathy, but no hand can soothe the spirit with magnetic touch, nor smooth down the pillow of pain upon which the human soul reclines. The wine-press must be trodden alone; the Gethsemane of life entered and endured alone; the pangs of remorse, the arrows of regret and the throes of repentance must all be felt and accepted by each mortal alone.

It is wise that this is true. If burdens could be shifted from one to another, the strong would soon enslave the weak, and make them their lackeys in mind as well as in body. If mental agony could be escaped, a part of one's education would be lost, and he would not be fitted for the advanced studies of the world beyond. It serves to extend the application of kindness among men. When a sufferer sees another writhing in the agony of mental torture, a feeling of sympathy sweeps over him, and "a fellow-feeling makes men wondrous kind," we are told; hence a spiritual influx of thought approaches the earth through this very cause. It also disciplines the soul and sweetens its every part with broader views of the rights of others. Therefore it is man's true friend, even when chastising him so severely.

Man must work out his destiny alone—must endure all soul-agony alone. Yes, so far as mortal life is concerned, those statements are true. But the soul-world is peopled with those who have suffered, endured and conquered in similar battles, and they approach the darkened avenues of life, the weary moors, the fowl marshes, the steep mountains and dreary valleys of human thought, to throw out an occasional ray of light to encourage the sufferer to struggle on. The law of compensation flashes out of this horror of darkness, and man is led to see the land of rest beyond the steep steps of time. Every regret, every sorrow, every woe, every bitter heart-ache, every struggle to be just, and every seeming injury, are the soul's chief jewels here as well as in the land of the soul. Though we are alone in the midst of mortal friends, the souls of the immortals are constantly calling us higher over the thorny avenues of mental and physical agony, that we may know the value of our spiritual inheritance through having earned it for ourselves. Blessed be Spiritualism, the divinely-appointed leader and teacher of our race, through whom we can learn life's lessons aright, even though they come through the agency of Pain.

The Cambridge Ladies' Spiritual Industrial Society will have its next outing Thursday, Aug. 12, at Echo Bridge, Newton Upper Falls.

## The National Convention.

The official call for the fifth annual convention of the National Spiritualists' Association has been issued, and delegates from our state and local bodies connected with it are requested to assemble in Masonic Temple, corner F and 9th streets, N. W., Washington, D. C., on the 19th, 20th and 21st of October. Reduced rates on all railroads on the certificate plan of one and one-third fare for the round trip have been secured from all points east of the Mississippi river and north of the Potomac. This reduction makes it possible for hundreds of Spiritualists to attend the convention at a very slight cost. The reduced rates are for all who wish to attend the convention, whether as delegates or visitors. All who wish to visit the nation's capital, as well as attend a rousing convention, now have a splendid opportunity to do so. All tickets have a ten-days' limit, thus affording ample time to see the public buildings, visit the Soldiers' Home, Mount Vernon, Arlington and other points of interest.

It is probable that a large excursion will attend the convention from New England. All of the New England States, with the exception of New Hampshire, have societies connected with the National Association, and it is probable that they will all be represented by a full quota of delegates. All societies not chartered with the National Spiritualists' Association should become members of the same prior to Oct. 15, and send representatives to the great convention. It will be the most important gathering ever assembled in the history of Spiritualism, hence every true Spiritualist should feel an interest in it, and either attend it in person or see to it that his society sends delegates. Matters of great moment will be presented and discussed at length by the brightest minds in our ranks. The progress of our Cause throughout the country will be made known, and the best methods of advancing the same considered.

One of the most important features of the convention will be the election of officers for the coming year. "From a multitude of counselors we glean wisdom," hence from a large concourse of delegates it can be learned whom the people want to represent them in all positions of trust. Candidates have been named for various positions from different sections of the country. Those who can best serve and represent the Cause should be chosen as officers of the National Spiritualists' Association, and be chosen with reference to the geographical location as far as possible. The National Spiritualists' Association has demonstrated its absolute necessity and usefulness to the people of this country over and over again. It should be locally sustained by every true Spiritualist on this continent, and one of the best methods of supporting it is to see to it that a large number of delegates and visitors attend the coming convention in October.

## The Babe Will.

The Babe will has been examined with great care by several of the best lawyers in the country, all of whom unite in testifying that the will is valid, and can be sustained in court. Some of these attorneys are Spiritualists, hence have no wish to deceive the public. Everything points to a successful issue for this important suit, provided funds can be obtained to properly defend the will. It will take fifteen hundred dollars to make the fight.

Again we ask, are there not fifteen hundred Spiritualists willing to give one dollar each to help save an estate of over eight thousand dollars to Spiritualism? THE BANNER feels that there should be but one answer to that question. As a matter of Right and Justice, every true Spiritualist should feel it an honor as well as a duty to give a dollar in the defense of so worthy a cause. THE BANNER is ready to do its part, and respectfully requests its contemporaries to assist it in this good work. Let us sound the alarm, and call our friends to arms in behalf of the cause of truth. If this will is broken, or set aside for want of proper defense, it renders it doubtful whether any Spiritualist can hereafter devise an estate by will. The rights of all Spiritualists are at stake in this will case. Let us unite in defending those rights by contributing to the defense of the Babe will.

## Mrs. Butler's Entertainment.

Friday evening, July 30, Mrs. William S. Butler gave one of her popular entertainments in the Temple at Onset, Mass. A large audience was present, and each lady and child received a beautiful souvenir fan. As with all of Mrs. Butler's entertainments those present were delighted, and it was a grand success. Those who took part were as follows: Miss Louise Horner, Miss Ina Colby, Miss Justine McNaughton, Little Mabel Patten (who delighted every one), Mrs. Lilla Viles Wyman and Prof. Shaler, pianist. All performed their parts well, and were greeted with hearty appreciation by the audience.

Japan is preparing to send troops to Hawaii. The island kingdom does not like the annexation scheme of the Administration at Washington, nor does Secretary Sherman's letter soothe the ruffled feelings of "our neighbor to the far West," in any way whatever. Annexation will affect Japanese interests in Hawaii, and it is proposed to defend the same vigorously, hence soldiers as well as men-of-war are to be sent to Hawaii. War with Japan is a bare possibility, but we apprehend that a peaceful settlement of the difficulty between "Uncle Sam" and Japan will speedily be effected.

The Spiritualists of Maine should not forget their coming State Convention in September. It will be the most important gathering of Spiritualists ever assembled in the "Pine Tree State," and should be attended by every Spiritualist within the borders of the State. Excellent speakers, good music, etc., will be in attendance. Dr. George A. Fuller and Mrs. Nettie Holt-Harding have hosts of friends in Maine, and they should be at the convention to hear them.

Mrs. W. P. Thaxter, the well-known medium, whose office has been located in the Banner of Light Building for some years, is taking an outing of some weeks at the camps. Her office will be closed throughout the month of August, but will be reopened in September, of which fact due notice will be given.

Mr. and Mrs. W. S. Butler sail Saturday, Aug. 7, by steamer *Catalonia* to London, Scotland, Switzerland and other points of interest. They will return about Oct. 1. Their many friends wish them *bon voyage* and a safe return.

## Camp-Meetings.

The reports thus far received from the various Camp Meetings in the United States indicate that the attendance up to date is very light. The heavy rains of the spring and summer have so delayed the work of the farmers that they are unable to attend camp, while the people in the cities dislike to visit them in rainy weather. The weather, although exceedingly hot for a few days, has yet been so cold on the whole as to make people prefer their comfortable city homes to the discomfort of the country.

In addition to these causes the hard times must also be considered. Prosperity may be about to dawn, but it has not yet become a fixed fact. Spiritualist camps are the first places to feel a stringency in the money market, hence are suffering especially in this way just now. It is hard for a man who has been out of work for six months to visit camp for a day this year, whereas when at work he and his family could spend a full month at some spiritual mecca. It is to be hoped that better times are in sight for all, and that the heavy cloud of depression will speedily be lifted from the business world. When it rises, Spiritualist camps may look for an era of prosperity.

Burlington, Vt., is excited over the question of the suppression of Sunday concerts at Fort Ethan Allen. The people are largely in favor of the concerts, but the clergymen as a class wanted them stopped, and they succeeded in carrying their point. The secular press is teeming every day with letters on the concert question, while the ministers are finding it a special theme for a series of sermons in regard to "Sabbath desecration." The majority of the clergy want the concerts stopped, but Rev. Joel H. Metcalf of the Unitarian Church comes out boldly for a free and happy Sunday for the masses, and pronounces in favor of Sunday concerts. He is opposed to the Sunday bicycle, because the cyclist sees fit to spend his entire day outside of the church. Sunday concerts at Fort Ethan Allen are decidedly beneficial to the public, and Col. Henry, the commander, should heed the wishes of the people. If music of a high order is more attractive to the people than dry sermons, so much the worse for the preachers. The public shows good sense in making its choice, and should not be fettered in its choosing.

The Message Department of this week contains a communication from an advanced spirit, signing himself, "One of the Universal Brotherhood." His words are full of meaning, and if heeded by all Spiritualists our Cause would soon stand much higher than it does to-day. He advises mortals to rid themselves of selfishness and jealousy, in order that they may free themselves from the worries of life. In considering the question why spirits did not prevent people from wrongdoing, or keep them out of trouble, he pointedly tells them that it was their own spirits that led them there. They needed the experience, otherwise they would not have had it, and could not have progressed as they have because of it. Our readers will find many helpful thoughts in this particular message.

Lieut. Peary, of the United States Navy, has set out on an expedition to the North Pole. During the last three hundred and seventy years no less than eighteen attempts have been made to find the North Pole, no one of which has been successful. Dr. Nansen reached 86° 23' N. Latitude in 1885. This is the point nearest the Pole ever reached by an explorer. We hope Lieut. Peary will succeed in reaching the Pole, and trust that he will add much to the knowledge of the world through his discoveries. Kane, Hall, DeLong, Greeley and Peary, have shown the world that American sailors can endure hardship, privation and even death for the sake of advancing the scientific standing of their country. One man has started for the Pole in a balloon, hoping to reach the coveted goal ahead of Peary.

The O'Neil murder trial at Greenfield, Mass., is at last concluded, and a verdict of guilty, as charged, has been rendered against the accused. The penalty of this crime is death, hence Mrs. McLeod's slayer will soon be deprived of life by the might of the State of Massachusetts. O'Neil's crime (if he be guilty, of which there is little or no doubt) was a most atrocious one, for which no palliation can be found. He deserves punishment, whereas death is but enlarging his opportunities for wrongdoing, and aiding him in mischief. He should be sent to the penitentiary at hard labor for life, without the possibility of receiving a pardon. Capital punishment is a relic of barbarism, and has no place in the ethics of the nineteenth century.

Let us be thankful for small favors. Congress has adjourned at last, and the country can take a breath of relief over the escape the people have had from what it might have done. The present Congress has done less harm and far less good than might have been expected of it. Our nation is very elastic, but a few more extra sessions will result in total paralysis, unless some practical work is done. The present Congress has passed a tariff bill, a few small appropriation bills, heard a currency message from the President during a session of about one hundred and twenty-five days. When will office holders be taught that they are the servants, not the masters of the people?

Hon. L. V. Moulton of Grand Rapids, Mich., President of the Michigan State Spiritualist Association, and one of the Trustees of the National Spiritualists' Association, has been lecturing at the Spiritualist camps in New England for the past ten days. Cape Cod, Onset, Niantic and Lake Pleasant have been visited by him, and the people at those popular resorts have been enthused and instructed by this able and eloquent exponent of Spiritualism. Mr. Moulton possesses oratorical powers of great merit, and always has something of interest to say. THE BANNER gives him a hearty welcome to New England. He was a guest at THE BANNER office last week.

The Klondyke, Alaska, gold fields have given the American people an attack of the mining fever, equalled only by that of '49. Flour is reported as selling for \$240 per barrel in Klondyke, while the expense of living averages \$50 per day. The government will probably be obliged to send provisions to the foolhardy men who have risked their lives in their mad search for gold. They would have been wiser by far to have stayed at home to enjoy the benefits of the new tariff, which has been expressly designed to bring gold into the United States, without having to mine for it.

The Management of THE BANNER desires to state that it has unanimously decided not to insert a certain advertisement after this week.

It is the purpose of every one connected with THE BANNER to keep it fully up to the high standard which it has always enjoyed, and it will be our earnest endeavor to exclude from its columns in the future all objectionable advertisements, so that it will be in every sense a high-class family paper, which every one will feel free to show relatives and friends.

THE BANNER OF LIGHT PUB. CO.

## Grand Union Picnic at the Waverley Home.

Saturday, Aug. 14, there will be a union picnic and spiritual meeting on the grounds of the Veteran Spiritualists' Union, at Waverley. The public generally is invited. Take 10 o'clock train on Fitchburg road, Union Station.

## MEETINGS IN BOSTON.

Appleton Hall, 9½ Appleton Street—Paine Memorial Building, side entrance. The Gospel of Spirit Return Society, Minnie M. South, Pastor, will hold services every Saturday and Sunday at 2½ and 7½ P. M.

Gillis Hall, 789 Washington Street.—Meetings Sundays, at 11 A. M., 2½ and 7½ P. M. Mrs. L. L. Tobin, Co. duetist.

Ryan Hall, 820 Washington Street.—Meetings Sundays, 11½ A. M., 2½ and 7½ P. M.; Wednesdays, 3 P. M.; Fridays, 3 and 7½ P. M. Mrs. A. R. Gilliland, Conductor.

Eagle Hall, 616 Washington Street.—Meetings at 11, 2½ and 7½ Sundays. Dr. W. H. Amerige, Conductor.

Hiawatha Hall, 241 Tremont Street (near Elliot Street).—Meetings Sundays at 11 A. M., 2½ and 7½ P. M., also Wednesdays at 3½ P. M. for speaking, tests and readings. Edwin H. Tuttle, Leader.

The Boston Psychic Conference and Paine Meetings, every Sunday evening, at the Woman's Journal-Parlor, 3 Park Street. L. L. Whitlock, President.

Harmony Hall, 724 Washington Street.—10½ A. M., 2½ and 7½ P. M. 7½ and Thursday afternoons at 2½. N. P. Smith, Chairman.

Commercial Hall.—Meetings Tuesdays and Thursdays, at 3 P. M. Sundays at 11, 2½ and 7½.

Good Templars Hall—1 Johnson Avenue, Charlestown. Div.—Sundays, Wednesdays and Friday evenings, and Friday afternoons. M. E. Peck, Chairman.

Brighton.—The Occult Phenomena Society holds meetings every Wednesday at 7½ P. M., at 3 Foster Street. D. H. Hall and Mrs. G. M. Chapman, Conductors.

Grand Army Hall, 578 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.

COMMERCIAL HALL, Mrs. Wilkinson, President.—A correspondent writes: Sunday, Aug. 1, morning session opened at 11, with song service, led by Mrs. Rockwell; Mrs. Nutter led in prayer; developing circle, conducted by Mrs. Collins and Dr. Badger; poem, by Mr. Davis; a few remarks by Mr. Cowen; good tests from Mr. Jackson, and Mrs. Nutter; Dr. A. P. Webber gave free healing treatments. The following good mediums took part during the rest of the day: Mrs. Nutter, Mr. Coombs, Mr. Scarlett; solo, by Mrs. Rosie Wilson; Miss Lottie Webber, tests; solo, by Mrs. Jean Sturtlett; Mrs. Mabel Witham, tests; Mrs. Maggie Butler made a few but very interesting remarks. Prof. Charles Wood gave a few astrological readings, which were very interesting.

BANNER OF LIGHT for sale on Sunday and Thursday.

EAGLE HALL.—W. H. Amerige, Conductor, writes: We had a very good attendance at our Sunday morning developing, healing and test circle. A great many fine tests were given, and were fully recognized. The three sessions were quite well attended, the following able mediums kindly taking part throughout the day: Mr. H. B. Hersey, Dr. C. W. Hall, Dr. Shute, Mr. Kranski, Dr. J. G. Bowman, Mrs. M. Erwin, Mr. J. T. Coombs, Mrs. L. A. West, Prof. James Hilling, Miss F. Wheeler, Mr. Cohen, Mrs. Dr. Bell, Mr. W. J. Hardy, Mr. T. L. Dean, Mrs. Piper, Mrs. C. A. Smith, Mrs. M. A. Charter and others. Meetings every Sunday at this hall through the season, and we shall endeavor to have the best of talent at all times. Mrs. E. C. Armstrong, pianist, assisted by Prof. Rimbach, cornetist.

BANNER OF LIGHT for sale at door.

HARMONY HALL.—N. P. Smith writes: The following speakers and mediums participated in tests and psychometric readings, morning, afternoon and evening: N. P. Smith, Mr. Wm. Haynes, Mrs. A. C. Littlefield, Mrs. Lewis, Mrs. Daniels, Mrs. A. Woodbury, Mr. Cohen, Mr. G. M. Babb, Mr. J. Hilling, Mr. T. Jackson, Mrs. Julia A. Davis, Mrs. A. Hanson Kibbie, Mrs. S. E. Hall, Mr. Geo. B. Cutter, Mrs. Maggie Keating Cutter.

Musical selections: Mr. Geo. B. Cutter sang "The Holy City," Mr. L. W. Baxter, song, Mrs. M. F. Lovering and Miss Brown, pianists, Prof. Rimbach, cornetist.

By special request a collection will be taken in this hall next Sunday for the benefit of Dr. S. H. Nelke, who is confined to his rooms helplessly sick. All the friends of Dr. Nelke and his daughter are invited to aid in this worthy benefit.

HIAWATHA HALL.—A correspondent writes: The three sessions were very satisfactory. The remarks were excellent, the readings and tests nearly all recognized. The mediums did themselves credit.

Those who kindly assisted were Mrs. E. R. Brown, Mrs. F. Jones, Mrs. Penny, Mrs. Sargent, Mrs. West, Mrs. A. Woodbury, Mrs. E. Dickinson, Mr. Cohen, J. Grey, E. H. Tuttle. Mr. Tuttle answered mental questions with great satisfaction, with visions to those asking. Musical selections, H. C. Grimes; songs, J. Grey.

The BANNER OF LIGHT is for sale Sundays and Wednesday afternoons.

ELYSIAN HALL.—Mrs. Gilliland, Conductor.—A correspondent writes: Morning and afternoon circles very harmonious, many giving proof of the return of our loved ones.

Evening, opening remarks by Bro. Whitlock, "Do We Live after Death?" followed by tests and readings, interspersed with vocal duets by Mrs. Parker and Mrs. Carleton.

Those assisting us through the day were Mesdames Mellen, Evans, Dr. Ott, Alexander, Abbot, Messrs. Smith, Brooks, Morse, Wright, Webster, McKenzie, Jackson, Whitlock, Hillings.

Meetings all summer. Our hall is cool and quiet.

## Earnscliff Grove, Lowell.

To the Editor of the Banner of Light:

Mrs. Nettie Holt-Harding was the speaker for Sunday, August 1, and many were the expressions of approval heard upon all sides for her grand lecture, which was of intense interest from beginning to end, replete with grand thoughts, which, if lived up to, and by, would make our world sweeter and mankind better. Her lecture was followed by delineations, correct in every particular.

We shall have a stronger with us next Sunday, Seymour Van Brocklin.

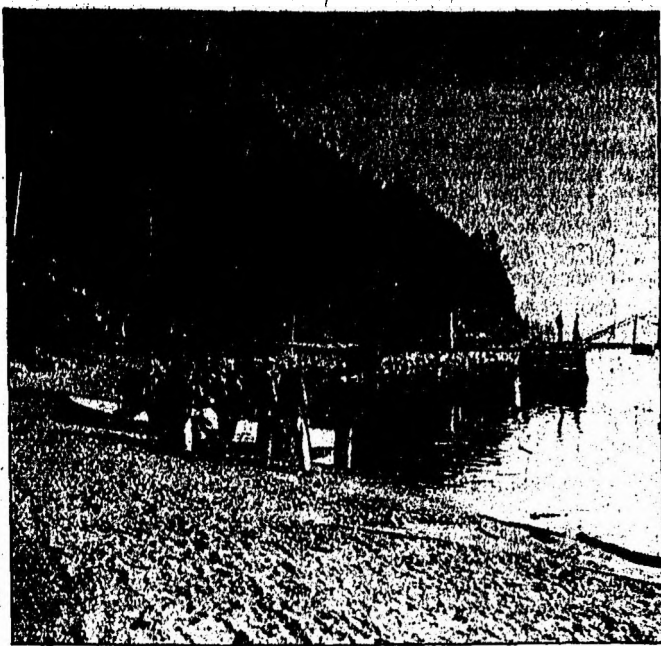
BANNER OF LIGHT for sale at these meetings.

GEORGE H. HAND.

## RHODE ISLAND.

PROVIDENCE.—Joseph Cooper, Sec'y, writes: Providence Spiritualist Association held its cottage meeting on Sunday evening, Aug. 9, at the home of Sister Susan M. King, 99 Pearl Street. There was a very good attendance.

On Sunday, Aug. 8, we met at the home of Bro. Sherman, at Phillipsdale, at 5 P. M. (Please take Phillipsdale cars at the bridge at 3:50 and 4:20 P. M.) It is desired that all our members who possibly can will be present and invite their friends, and so help to cheer our worthy Bro. Sherman in his good work over more in his declining years. Will the old-time Spiritualists please try and be present?



THE DOCK, QUEEN CITY PARK.

## Queen City Park Camp.

The sixteenth annual assembly of the Queen City Park Spiritualist Association opened Sunday, July 25. The day dawned dark and rainy, and threatening clouds hung low in the sky throughout the day. The heavy rains had kept the people closely at home during the previous week, while the cloudy weather prevented the usual Sunday visitors from attending the meetings. The hard times, washouts, destruction of crops, etc., have had a dampening effect upon the farmers, who have heretofore been regular visitors at this beautiful camp, hence the audiences of the opening day were small.

Queen City Park is beautiful at all times, but it is now at its very best. The charming lake scenery, the dark foliage of the forests, the shady walks and parks, the tasteful cottages, etc., all lend a peculiar charm to Queen City, and give the visitors a sense of rest as well as a genuine home feeling.

The meetings opened at 10:30 A. M. Sunday, with an excellent selection of music by the choir, led by Bro. J. Withell of Montreal. Mrs. Thompson presided at the piano. The management is to be congratulated upon its choice of musicians. Prof. A. J. Maxham reached camp on Saturday, July 31, and will remain for some time.

Dr. E. A. Smith, the genial and hard-working President, made a most fitting opening address, and feelingly alluded to the old workers who have gone on before. He eloquently defended camp-meeting work, and asked for a hearty support of the movement from all present. Harmony and cooperation are the keynotes to successful camp work. It is a pleasure to report that both of these desirable conditions are found at Queen City. President Smith paid a high tribute to the speakers of the day, and gave them a hearty welcome to the camp.

Harrison D. Barrett, President National Spiritualists' Association, and editor of the BANNER OF LIGHT, was the speaker of the morning. His subject was "The Law of Recompense."

Mrs. Kate R. Stiles of Boston followed Mr. Barrett in an eloquent address, whose only fault was its brevity. Her earnest words went home to the hearts of the people.

The afternoon opened with much better weather, hence a larger audience assembled to listen to Hon. A. H. Dailey of Brooklyn, N. Y., President of Lake Pleasant Camp Meeting. Judge Dailey's topic was "Spiritualism Face to Face with the World." To give a synopsis of this eloquent and scholarly lecture would utterly fail to do justice to the distinguished gentleman who delivered it. His pictures of orthodoxy, his logical analysis of its arguments, his keen satire, deep pathos, poetic flights and fine bursts of eloquence must be heard to be appreciated. Materialism was shown up in its true colors, as well as the absurd dogmas of the trinity, vicarious atonement and other theological errors. The fall of man, the tempting of Abraham, the redemption of man through Jesus, were all brought in as illustrations through his marvelous word-pictures, while the constructive methods of Spiritualism were proved to be the panacea for earthly ills of all kinds. His orthodox auditors squirmed vigorously under his satirical arraignment of their creeds and Bible errors, but they listened to a lesson of truth they will never forget. Judge Dailey was warmly applauded as he closed his brilliant address.

Mrs. Kate R. Stiles followed Judge Dailey with a few earnest words, and supplemented her remarks with a series of excellent tests.

Monday is rest day at this camp, and everybody was busy with household affairs throughout the day. Several parties took a drive in the afternoon to the famous "Webb Farm," some ten miles distant, to view the magnificent farm buildings, valuable live stock and farming implements owned by W. Seward Webb, son-in-law of Wm. H. Vanderbilt. The farm contains forty-one hundred acres of choice land bordering Lake Champlain. The Webb mansion stands upon a high bluff overlooking the Lake, and is a structure of magnificent proportions. One of the largest barns covers several acres of land.

Tuesday, July 27, was National Spiritualists' Association Day at the Camp. H. D. Barrett occupied the platform, and was greeted with a fair audience considering the heavy rain and the small number now in camp. Mr. Barrett's subject was "Cooperation," through which he presented the claims of the N. S. A., the Babe will, and other timely topics of the day. A generous collection was taken for the defense of the will at the close of the address.

Wednesday, July 28, dawned with a heavy fall of rain. The heavens seemed opened, and sheets of water were poured out upon the earth. Mrs. A. W. Crossett of Duxbury, Vt., was the speaker of the day. Her address was an eminently practical one, yet the beauty of Spiritualism as an ideal life was most ably depicted. Her subject was "The True Value of Spiritualism." Mrs. Crossett speaks in a trance state, and her guides aim to be of assistance to all listeners in applying their teachings to their daily lives. It was an address replete with good advice and sensible suggestions. Her earnest words were truly appreciated by all who heard her.

Thursday, July 29, was the last appearance of Mr. H. D. Barrett for the present season. A fair-sized audience greeted him on this occasion, and gave him a most considerate hearing as he presented the subject "The Mission of Spiritualism." Mr. Barrett referred to the International Jubilee to be held next May in Rochester, N. Y., and spoke of the earnest work of Mr. Frank Walker, the General Manager. A cordial invitation to attend this great assembly was extended to all.

Friday, July 30, found Mrs. Sarah A. Wiley, a

favorite Vermont speaker, upon the platform. Her addresses are always full of thought, and helpful in many ways to the masses. The address was one of her very best, and was much enjoyed by all.

## CAMP NOTES.

Dr. E. A. Smith is the busiest man in camp. He not only presides over all the meetings, but he attends carefully to large business interests, keeps an eye to the welfare of Lake Pleasant, and looks after the details of camp work at this point. His health is somewhat impaired at this writing, because of excessive toil.

Judge and Mrs. Dailey, their niece, and Mrs. Kate R. Stiles, Mrs. Smith and H. A. Smith, returned to Lake Pleasant on Tuesday morning. They took with them the best wishes of the entire camp.

Lucius Colburn can be found at his cottage for the season. He knows everybody and everybody knows him, for he has a kind word and a pleasant smile for all whom he meets. He will hold circles every morning at nine o'clock in his cottage.

Mrs. Dr. Nichols of Barre arrived in camp on Wednesday, and will remain throughout the season. Mrs. Nichols is an excellent medium. The Ladies' Aid gave a "High Tea Party" on Friday evening, at the residence of Mrs. Eastwood, for the benefit of their own treasury. A most enjoyable evening is reported.

Dr. S. N. Gould and daughter, Miss Ethel, left for Onset on Thursday morning, to be absent one week. Miss Gould is an accomplished elocutionist, and has gone to Onset to give a series of readings there.

Dr. G. W. Fowler and wife of Lynn, Mass., are at their pleasant cottage, "Mountain Home," for the entire season. The doctor is the authorized agent of the BANNER OF LIGHT, and empowered to receive subscriptions for the same. The patrons of Queen City Park should not forget this important fact. They all need THE BANNER, hence should give Dr. Fowler a call.

Dr. Smith will leave Lake Pleasant with special car for Queen City Park on Saturday, Aug. 7. Tickets \$3.80 for the round trip. Good going that day only. Good to return on any day or train within two weeks. Train leaves the Lake at 9:30 A. M. and connects with the train from Springfield at Brattleboro. Will take on passengers at any station.

## Cassadaga Camp, Lily Dale.

To the Editor of the Banner of Light:

New and rival stars in the zenith at Cassadaga during the week just closing have been Rev. E. L. Rexford, a Universalist clergyman and orator from Columbus, Ohio, our Buddhist guest, Anagarika H. Dharmapala of India, and Francis Edgar Mason, mental scientist, of Brooklyn, N. Y.

Mr. Dharmapala delivered his closing public address Sunday morning, July 25, a unique and novel service in representation of a Buddhist religious service. Though in some respects incomplete, it conveyed a very correct idea of the worship as performed in the ancient land of its nativity.

There was a miniature Buddhist altar raised upon the platform, a series of seven steps, representing the seven stages of enlightenment. On these steps were arranged thirty-seven burning candles, suggestive of the thirty-seven principles in man.

The offerings on this altar were flowers, beautiful and fragrant, Mr. Dharmapala stating that flowers were always carried as offerings to the great and good spirits, whose presence and assistance is invoked.

All of these outward manifestations were in themselves unnecessary, but as the majority of mankind desired some form of public worship, the Buddhist had perfected it into a science, and the Christian church has largely plagiarized from the Buddhists.

The Buddhists were the first to rear temples, which they generally erect in some secluded spot, where dwell and worship from one hundred to five thousand religious students and priests.

Their vows prohibit them from accepting money in payment for their teachings, and they exist wholly on the offerings of food and clothing given by the people.

Mr. Dharmapala affirms that the Buddhists are not responsible for woman's degraded condition in India, it being the direct result of the Mohammedan invasion in that country. Outside of two northern provinces there are few Buddhists in India now. In portions where the Moslem does not exist women are as free socially as men. The country has been cursed by Mohammedanism.

Aside from his public work Mr. Dharmapala has been assisting Dr. Hicks in his classes in Oriental Philosophy. A multitude of hearts will be sorry to bid farewell to the gentle Hindu when he departs hence in the near future. Sunday afternoon the clerical gentleman, Rev. E. L. Rexford, discoursed to a large audience on "The Evolution of Religious Ideas."

The advertised appearance of Mr. Rexford attracted a large influx of people from nearby towns, who knew this gentleman in his boyhood, and were glad to greet and welcome him on Cassadaga's liberal platform. [A resume of Mr. Rexford's lecture will appear in a future issue of THE BANNER.—ED.]

Thursday afternoon Francis Edgar Mason made his debut before a Cassadaga audience. Mr. Mason is a remarkable character, a man of large magnetism and striking personality, with a career worthy of emulation. Seven years ago he was a mechanic, working at the bench, obeying the factory whistle, out of which position he has risen to the pastorate of an influential church in Brooklyn, N. Y., and the editorship of *The Rostrum*, a monthly magazine. Mr. Mason is a mental scientist, a believer and teacher of the God in man—a strong, magnetic, forceful speaker, an original, independent thinker. As the result of two public addresses and half-a-dozen private classes, he has gathered about him an earnest coterie of admirers and followers; also he has found favor with the management, who welcome to their platform all lines of advanced thought; hence it is comparatively safe for even a non-professional to read in the future signs prophetic of his return with the season of 1898.

Mr. Mason's first address was upon "The Possibilities of Man"; his second, "Orthodoxy and Modern Ethics," from which we quote briefly: Repeating Emerson's philosophy of the ego, and Christ's statement, "I and the Father are one; whatsoever the Father has is mine," etc., said the speaker: My desire is to awaken the best that is in you—the ego, the God. Man's possibilities are great; he can make what he will of himself. The mythical God in the sky, or the antique saviors of the past, have taught to do with the individual man in his character-building, if he will not recognize the God within; for

whatever is in man's mind belongs to that man.

This universe is founded on a plan of perfect harmony. Man belongs at the very top of it, but has transposed himself to the bottom. There are two kinds of spirits, spirits of wine and spirits divine.

A man will tell you, I am a Methodist because my good old grandmother was one, and what was good enough for her is good enough for me. Nine-tenths of all religion is hereditary religion, and hereditary religion is worse than hereditary disease. Every tenet of modern Christianity has been borrowed from ancient sources. All good, nobleness and purity was concentrated in one being, God. Survivals of such past ignorance have nothing to do with the present man in his heirship to this universe. Is it any harder to understand how the universe was made without a God than how God was created without a God?

We are prisoners just so long as we recognize boundary lines, just so long as there are some in this universe larger than ourselves.

The man of Galilee is the only man I claim that ever stood in the right relations with this universe. The Bible represents the evolutions of thought. Adam was the lowest, associated with reptiles, thorns and thistles. The man of Galilee represents the highest—so high he absorbed all in the universe.

Each race has its ideal heaven; the Indian's is the happy hunting ground. John saw heaven, a place of gold-paved streets, jeweled gates and walls. John was a Jew. No other kind of heaven would suffice for him.

The only difference in these heavens is that John succeeded in getting his into holy writ and the Indian did not. Man has had too many saviors. Who was Jesus's savior? Himself. He swept aside every interloping condition between him and his highest conceptions. Man will never know the Infinite Mind until he knows it within himself. I believe every element is contained in man. I change the place of God from the nowhere to the somewhere, for man is fundamentally and potentially the God himself.

We find in all nature a dual conception—God and devil. Cultivate the God, and let the devil go. Duality of thought creates discord, there being no affinity between opposites. All fomentation in your mind will find expression in your environments.

The only fall of man that exists is the prostitution of his higher being. Not even Jesus Christ ever expressed such a grand and sublime purpose as Thomas Paine, who said "The world is my country, to do good my religion."

In the absence of Hon. A. B. Richmond, our Western brother, W. C. Dodge, very graciously filled the vacancy, discoursing along the lines of industrial and social reforms.

Many prophesies this will be, in its completion, the best year Cassadaga has ever known. That this may prove a reality is the sincere hope of

SHIRLEY BELLE.

## Camp Progress, Mowerland Park, Upper Swampscott.

To the Editor of the Banner of Light:

Sunday, Aug. 1, was very pleasant, and a charming day to sit under the trees and listen to the remarks of the mediums and the beautiful singing. About twelve hundred people were present. Exercises opened at 11 o'clock, as follows:

Invocation, L. D. Milliken of Lynn; remarks, Capt. Jonas Balcom of Lynn; remarks and tests, Mrs. Graves of Everett and Mrs. Shackley of Charlestown; songs and remarks, Father Locke of Chelsea.

2 P. M.—Singing, "I Am Waiting," by the Quartet; invocation and remarks, Mrs. H. A. Baker of Danvers; remarks, Rev. John Prince of Essex; song, Mrs. A. J. Pettengill of Malden; recitation, Bessie Chase of Salem; song, "Only a Thin Veil Between Us," Quartet; remarks, Mrs. A. J. Pettengill of Malden.

4 P. M.—Singing, "Golden Years," by the Quartet; invocation and remarks, Mrs. Dr. Chase of Swampscott; song and remarks, Mr. Bartlett of Boston; song, "Beautiful Island of Sometime," Mrs. S. Johnson of Salem and Quartet; tests, Mr. Bartlett of Boston; remarks and tests, Mrs. Palmer of Lynn; singing, the Quartet, Meeting closed with the audience singing "America."

All mediums are cordially invited to visit our camp and take part in the meetings.

On Thursday, Aug. 12, the Association will hold another of those celebrated picnics at the Grove. Clams, fish chowder and ice-cream will be served. Dancing from 1 to 6 P. M.

BANNER OF LIGHT for sale and subscriptions taken: annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

Electric cars pass the grove every fifteen minutes from Lynn and Salem. N. B. P.

## Niantic, Ct.

To the Editor of the Banner of Light:

Our arrival in camp was later than usual, owing to existing circumstances, so that we did not have the pleasure of hearing Oscar A. Edgerly, but we found many old familiar faces, though we miss one who was ever faithful to her mission, who has been called to her reward, Mrs. L. L. Davis of Putnam.

Sunday, July 18, our fellow-laborer and faithful worker, Brother F. A. Wiggin, was with us once more, and his practical talk and fine tests given will ever leave an impression not to be forgotten in the minds of many.

July 25 we were to have had Mrs. A. E. Sheets, but circumstances forced her to cancel her eastern engagements, so we were favored with Hon. L. V. Moulton. He opened his subject with the oft repeated remark, "Of what Use is Spiritualism?" Mr. Moulton is a logical reasoner, and to the student and thinker he brings a convincing power of his belief, which carries a great weight, so to speak.

I will not try, in this short article, to report his remarks, which I hope will not all be obliterated ere he comes into our presence again. In the afternoon he spoke of Spiritualism as the most disappointing belief that man ever attempted to unravel, because of its reaching in part out into the unseen and unknown realm of law which we know nothing of by our present senses; only by the conditions and cultivation of others can we bridge the chasm.

Conference in the evening, when he gave some very interesting conversation on personal experiences.

Our next speaker is Mr. Edgar W. Emerson. Mrs. N. H. Fogg.

## Lake Sunapee Camp, Blodgett's Landing, N. H.

To the Editor of the Banner of Light:

Sunday, Aug. 1, was an ideal camp-day—bright and beautiful, with just breeze enough to make it comfortable, and the excursions brought in a goodly number. During the past week the weather has been very unfavorable, keeping back many who would otherwise have been with us.

Mrs. Yeaw's lectures have given great satisfaction. We all admire her talents. On Wednesday she chose for her subject, "It Takes Courage."

In the evening Mrs. Cunningham held a public test séance in the hall, which was well patronized.

On Thursday Mrs. Yeaw spoke upon "Capacities that Dually Express Man's Nature," and on Friday her subject was "Psychometry." For the Saturday afternoon discourse she took for her theme "Come up Higher."

Saturday evening the regular musical and literary entertainment was held in the Pavilion, and the program was an excellent one, especially the bass solo by Mr. Brown. Little Miss Chamberlain captivated the audience in both selections, while all the others in justice ought to be mentioned, not excepting the orchestra. We have never had as fine music as this season.

Today Mrs. Yeaw's forenoon subject was

"Pharisees and Fools," and this afternoon she closed her series of eight lectures on "Is Spiritualism a Religion?" This gifted speaker clothes her subjects in language that is easily understood, and is at the same time eloquent and grand. She goes to the bottom of things. As one might say, she pulls her subjects up by the roots, and divests them of old preconceived ideas and clothes them in a new dress that is pleasing to her audience, and at the same time spiritual.

On Wednesday next we are to be entertained by Mrs. Sarah A. Wiley, and on Thursday by Mrs. Carrie E. S. Twing, who will remain during the week.

W. H. WILKINS, Sec'y.

## MAINE.

PORTLAND.—H. C. Berry writes: Mrs. Edith E. R. Nickless continues to draw large and enthusiastic audiences to her meeting each Sunday evening. It is unusual at this season of the year to have our hall nearly filled with interested inquirers, as it is at the present, to listen to Mrs. Nickless.

Her lecture of Sunday evening, July 18, was upon "Mediumship." It was an instructive discourse, replete with thoughts upon the higher phases of mediumship.

On Wednesday, July 21, the Society held its annual picnic at Pease's Island. A goodly number availed themselves of the occasion to take a day's outing, and so much did they enjoy the day that another picnic, later in the season, is talked of.

After supplying the needs of the material man from the good things provided by the friends, a circle was formed, and after an invocation by the guides of Mrs. Berry, Mrs. Nickless's guide spoke very entertainingly for a short time, and each one present received some test or token from loved ones gone before.

The Society never has had a more pleasant and successful picnic, and all returned to the city feeling better for their short outing and the communion with the spirit-world.

Sunday, July 25, the subject of the evening discourse was "Theology vs. Religion." The subject was treated in an able manner and to the entire satisfaction of the audience. The lecture was followed with many recognized tests.

## MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodges First Spiritual Society held Sunday services at 33 Summer street, 7:30 P. M. A fine audience in attendance. Mrs. Lena Burns rendered fine musical selections; Capt. J. Balcom gave an address on "Spiritual Light and Love," Dr. E. F. Murray spoke on "Mediumship," and Mrs. Dr. M. K. Dowland gave a masterly address on "Spirit and Matter."

Next Sunday at 7:30 services consisting of tests, spirit-messages, remarks and healing the sick by many good mediums. All mediums are invited to take part.

At Mrs. Dr. Dowland's meeting Tuesday evening, there was a full house. Mrs. Dowland gave an able address, and Mrs. Annie J. Brennan gave many recognized tests and messages.

BRIGHTON.—D. H. Hall, President, writes: Wednesday evening, July 28, the meeting of the Occult Phenomena Society was well attended.

The meeting opened with solo by Mrs. D. H. Hall. She sang by request "The Organ in the Corner." Mrs. G. M. Chapman gave a fine address on "Friendship and Love," the subject selected by the audience. Mrs. Chapman being controlled by her husband. Psychometry, spirit-palmistry, answering mental questions and transfiguration were the phases of work given, all proofs being recognized. Meetings Wednesday evenings only.

## CONNECTICUT.

BRIDGEPORT.—M. J. Grant, Sec'y, writes: After a very successful season, the Bridgeport Spiritual Union has just closed its meetings till September. We have had with us for the past nine Sundays Mrs. Helen L. Palmer Russeque of Hartford, Conn., and it is with a feeling of regret that we have to part with her, even though the thermometer crawled up into the nineties. She is a most eloquent speaker, and all who have been fortunate enough to meet and hear her are much impressed with her earnestness and truthfulness of purpose. So with much love and best wishes we part. Societies will make no mistake in securing Mrs. Russeque for the coming season. We have a very nice Society here in Bridgeport, and look forward to our winter's work with pleasure.

## Veteran Spiritualists' Union Days

Have been assigned by the officers of several Camp-meetings as follows:

Aug. 1 to 8, Mississippi Valley Camp-meeting, Clinton, Iowa.  
Aug. 6 to 10, Cassadaga Lake Free Association, Lily Dale, N. Y.  
Aug. 14, Temple Heights Camp-meeting, Northport, Me.  
Aug. 15, Grand Lodge Camp-meeting, Grand Lodge, Mich.  
Aug. 23, Lake Pleasant Camp-meeting, Montague, Mass.  
Aug. 25, Queen City Park Camp-meeting, Burlington, Vt.  
Aug. 27 to Sept. 3, Etna Camp-meeting, Etna, Me.  
Sept. 10, Madison Camp-meeting, Madison, Me.

WILL DISTRIBUTE CIRCULARS.  
Vicksburg Camp-meeting, Vicksburg, Mich.  
Connecticut Spiritualists' Camp-meeting Association, Niantic, Conn.  
Verona Park Camp-meeting, Verona, Me.  
Island Lake Camp Association, Bridgton, Mich.  
Indiana Association of Spiritualists, Chesterfield, Ind.  
Parkland Camp-meeting, Parkland, Pa.  
Per Order of Committee.

## Spiritualist Camp-Meetings for 1897.

The reader will find subjoined a partial list of the localities and time of sessions where these Conventions are to be held.  
As THE BANNER is always ready and willing to give all the Spiritualist Camp-meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the Managers will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the Platform Speakers will not fail to call attention to it as occasion may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Cassadaga Lake Free Association, Lily Dale, N. Y.—Opens July 16; closes Aug. 23.

Onset Bay, Mass.—July 4th to Aug. 29th.

Lake Pleasant, Mass.—July 25th to Aug. 29th.

Queen City Park, Burlington, Vt.—Opens July 25th, closes Aug. 31st.

Mowerland Park, Camp Progress, Upper Swampscott, Mass.—Commences June 6th, for the season.

Chesterfield, Ind.—Opens July 22d, closes Aug. 16th.

Sunapee Lake, N. H.—Commences July 25th, closes Aug. 22d.

Clear Lake, near Peterboro, Ont.—June 1st to Sept. 1st.

Madison, Me.—Sept. 3d to Sept. 12th.

Maple Dell Park, Mount Station, O.—July 18th to Aug. 22d.

Illinois Spiritualist Camp-meeting begins at Peoria Fair and Bridge Park July 10th, closes Sept. 1st.

Onondaga Lake Camp, Sylvan Beach, N. Y.—Opens July 25th, closes Aug. 8th.

Mount Pleasant Park, Clinton, Iowa.—Aug. 1 to 29 inclusive.

Grand Lodge, Mich., Riverside Park, July 25 to Aug. 27.

Lake Brady, Ohio, June 27 to Aug. 29 inclusive.

Niantic Camp (Niantic, Conn.), commences June 25 to Sept. 1 inclusive.

Summerland Camp, Cal.—July 18 to Aug. 8.

Island Lake Camp, Mich.—July 29 to Aug. 31.

Marshalltown, Iowa, Camp.—Aug. 21 to Sept. 20.

Verona Park Camp.—Aug. 7 to 23.

Hackett Park, Mich.—July 29 to Aug. 31.

Central Ohio Camp, Woolley's Summerland Beach.—July 11 to Aug. 16.

Central New York Spiritual Association, Freeville.—From July 24 to Aug. 8.

## Movements of Platform Lecturers.

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

Mrs. Mary A. Charter, trance and business medium, at the home of Hon. George T. Downing, Newport, R. I., 108 Bellevue Avenue.

Albert K. Hebard, writing and healing medium, will be found at Room 11, 84 Bowdoin street, BANNER OF LIGHT building. Mr. Hebard has many letters from patients whom he has healed.

## SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 4.

J. J. Morse, 26 Osaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

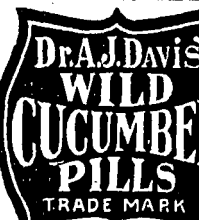
Send for our Free Catalogue of Spiritual Books.—It contains the finest assortment of spiritualistic works in the world.

## "WAY DOWN UPON THE FARM."

Lovers of Real Rusticity Flocking to their Favorite Vacation Haunts.

One hears very little nowadays about "abandoned farms." The farms of New England just at present are anything but deserted, for the great and growing colony of "summer boarders" is now swarming all over the face of smiling Nature, from Hampton Beach to the Green Mountains and from Mt. Wachusett to the Adirondack Park, fairly besieging the hospitable, good-natured farmer and reveling in the outdoor joys that only New England can provide in perfection.

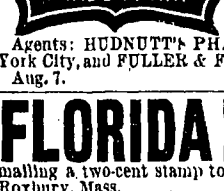
There are hundreds of each of these scattered throughout the extensive area covered by the multitudinous branches of the Boston and Maine Railroad, where a delightful rest, accompanied by good board and unconventional surroundings, may readily be secured. Make up your mind how far away from the city you would like to go, how much you care to pay for transportation, and then get a copy of the Boston and Maine Excursion Book for 1897 and select your location. This handy brochure contains a complete list of the different places suited to vacation purposes, together with the various boarding houses and their prices. It will be mailed to any address free on application to the General Passenger Department, Boston and Maine Railroad, Boston. Aug. 7.



## SICK HEADACHES.

It is an undisputed fact that these Pills will cure and prevent sick headaches. Price 25 cents per box; five boxes, \$1.00. Prepared only by S. WEBSTER & CO., 63 Warren Avenue, Boston, Mass.

Agents: HUDNUTT'S PHARMACY, 205 Broadway, New York City, and FULLER & FULLER CO., Chicago, Ill. Aug. 7.



HELIOCENTRIC ASTROLOGY. 185 pages, with planets' places for 90 years, 50 cents; with written horoscope, \$1.00. FREDERICK WHITE, Astrologer, Minneapolis, Minn. Personal questions answered. Aug. 7.

Works on Hypnotism, Animal Magnetism, Spiritualism, Theosophy, Christian Science, Occultism, Astrology and Free Thought, BOUGHT AND SOLD. H. F. TOWER, Bookseller, 312 West 58th street, New York City. Feb. 29.

## Mary T. Longley, M.D.

GIVES advice and magnetic treatments for the cure of diseases and obstructions. Send age, sex, and leading symptoms by mail, or personally at her office. Also for the development of mediumship, business, advice, and psychometry readings. Terms by mail, \$1.00 and stamps. Address 617 South Olive street, Los Angeles, Cal. June 5.

## Albert K. Hebard,

WRITING and Healing Medium. Correct diagnosis of all diseases through spirit agencies. Messages from spirit friends. Communications by

## SPIRIT 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 or 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.

### SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Sance held June 25, 1897.

#### Spirit Invocation.

Spirit divine: we come waiting and watching for thy descent in love upon this morning. We wait on thee, oh, thou Spirit of Love! A child should wait upon a parent who would give thorough instructions and the best advice. We have met in our circle-room to open up the gateways of heaven, that spirit and mortal may mingle again together. As we wait here for thy instructions as to what is best for us to convey, oh, draw nigh to those that will send forth their thought; for truly it is merely as we comprehend it that we recognize the knowledge, the truth and the love, but we find in watching and waiting there is much accomplished, and hence we seek divine power this morning to awaken the dead consciousness of the mortal, that when the messages of love reach the homes they are intended for, they may be received in kindness and in recognition.

We ask this morning blessings on all that are working for humanity, under whatever capacity they are called, when they are working by the voice of the spirit, that they may be guided and directed aright. For like the soot of many winds so are the sounds of many spirits, with variation in the term as it is applied. We seek diligently this morning, and we are willing to be guided and directed by thee, and we know thy name shall be praised now and forever. Amen.

### INDIVIDUAL MESSAGES.

#### Byron Haskell.

Good-morning. Well, this seems pleasant to have an opportunity again to return to the circle-room and have the privilege of sending a few communications, or a few words in communication to the friends of earth-life. I find things very familiar here this morning. I have been in this old building many, many times while in the mortal form; but truly, after separating from the physical body, we find that we have many, many conditions that seem familiar in the body, when afterward we find it more strange than we expected.

While here I was very much interested in Spiritualism. I was also interested in healing humanity. I have that interest at heart still, but I wish to say to the loved ones on earth, especially those who are connected in the close relationship of my own family, and the many friends that I was perfectly familiar with while in the body—I wish to send them greetings this morning, and say that I still have an interest in healing the wounds and the aches of the heart, as I tried to be instrumental in relieving the aches and the pains of the body by the assistance of spirit-power. Then I felt I did relieve. By the same assistance this morning I wish to help others, and I am glad that the old BANNER OF LIGHT is still working for the elevation and benefit of humanity. I am also glad to know that there are those in the work who are still attempting to claim their rights.

This morning I do not return to give a sermon, but I merely wish to be remembered, and it is sweet to be remembered, and it is more pleasant to be thought of for what we have done. I find myself many times wandering back into those old associations, and I wish this morning to send out my thought for assistance and for help, and would say I am doing it this morning unselfishly, for I find as we separate from the body there are many things we observe that we did not see in the same light while in the body; so I think this morning I am more understood, and I think I understand others still better. Say that I have met the dear loved ones since I have passed on, and many of the old co-workers of the past. They join me this morning in sending greetings to all, and success to every one.

You can just put me down as Byron Haskell, and my home while in the body was Chelsea. Boston I was well familiar with, so really I am amongst you as one of the neighbors.

#### Mary Simmons Vezzy.

Well, I would like to come in this morning and send out a few words of consolation and acknowledgment to the world beyond, and say that I am perfectly satisfied with what I found in spirit-life. Although I have been out of the body some time, I was very much exhausted previous to going out, and I feel a little tired as I take control of the medium.

Many of the past contrails are apt to cling to us when we return to the familiar scenes. I have so many in earth life yet that I have especial interest in, and I feel I have them also in spirit; for as far as my own is concerned, I have really more on the spirit-side than I have on the mortal; yet I have an interest in all, and I wish to say to those that I left in my own home, I see many changes that have come since I passed out. Some have brought sorrow, some have brought joy; but I want them to know that the dear ones have not left them, neither have we gone away from them. We have still an interest, and are trying to sustain them to do their duty, because we owe our duty to each other, and also to God.

I want them to realize that mother has not left them. Mother's love never dies; neither does the wife's love pass away; for where we are united in soul the body is a small separation. I oftentimes come to this circle-room, and have watched for so long! I have thought so many times I would like to send out a letter through your valuable paper, because there

was nothing that gave me more consolation while in the body than THE BANNER. I used to take so much comfort with it, and it brought many beautiful thoughts to my mind. I feel that it has been a staff and a comfort to me, and I feel it must be so to others. So I did not pass away blindly as far as the spiritualistic idea was concerned. But, oh! there are so many times that we want to know more; and I find those in earth-life just as I used to be. They wonder why their friends don't come to them more; wonder why we do not manifest more; and I say to the dear ones of earth-life, we are oftentimes around you, although not always where we can demonstrate ourselves, as we are governed by laws and conditions, the same as the mortal is governed by circumstances.

My first husband is with me, and I have many others with me; but I have another husband in earth-life, and would like to say to him, and to others there, that Mary Simmons Vezzy is my name. John is my second husband, and I want them to know we will all soon be together. I have welcomed some over since I came, and am waiting still for others.

#### George F. Dunbar.

I thought as I saw that lady leave control of the instrument I might make myself known also, and I am going to try to do the best I know how. I cannot say with the spirits that have preceded me that I was familiar with Spiritualism, for I was not. I was very active in life, and what they generally term a business man, and that covers a good deal. In such a life we find ourselves very busy with the world's affairs, and have very little conception of spiritual things; in fact, we feel that that will take care of itself most of the time; and for that reason I found when I was taken out of the body somewhat suddenly that, as the church people would have said, I was not prepared for death. I was not prepared for it, but I don't know as I should have been any more prepared if I had lived forty years longer. I have oftentimes thought (as I presume others have done), since I have been on the spirit-side, that if we could draw the line more practically between our spiritual nature and our material nature, I think we would see things to much advantage; that is, we might take advantage of things more than we do.

I left a wife and five children behind me, in fact I might say six, for we had one in the family that I thought just as much of as if she was my own child. They are somewhat scattered now, but I would like to see if I cannot get into communication with some of them, for the very reason that I can sense one of my daughters is somewhat mediumistic, and of late years has been somewhat interested in Spiritualism; I have oftentimes heard her say: "I wonder why pa don't come through THE BANNER." Well, pa is here this morning, and I am trying to think of what to say to her that will be beneficial.

I find it is harder to control some one else's brain and send forth one's own idea than the mortal thinks it is. I am all right now, and just say that I welcomed Fannie over when she came here, and we are together this morning; also that my mother and father are with us, and we are all anxious to assist the mortals and bring them more to a consciousness of how to live to reach and reap the benefits of spirit-life. Now, Mattie, I am not going to criticize you this morning, for I think you have a right to believe just as you have a mind to; but I am speaking now from experience, and want to say that we can go to church, and we can pay all our money into it; we can do all the outside work for appearance that we are called upon to do, but it does not help us in spirit-life; for I have found that just as a man soweth so shall he reap, and I am now as one that has gone to another part of the country. I am giving you my experience of what I found over there, and I wish you all to realize that it is sometimes beneficial if we will get a little bit familiar with the planet or the place where we are going, that we may have some conception of it before we get there, and then we are not so much disappointed.

I think all those who get my message will recognize it, for when I was in the body I was what the world would call a materialist. I believed in no future, and my wife was a strong Baptist, and we were always arguing on the penalty of death. That is the reason I wish to make these statements to-day, for, as I said, I have got there, and I know now from whence I speak, and I wish them all to realize that I was the ignorant one, and my eyes were closed, and I wish to acknowledge my failure, for I have been the sufferer.

You might put me down as George F. Dunbar. I shall be located in New York City especially, although I have friends in this city, also in California, and one of my daughters, as I sense her condition, is in New Hampshire; so you see I have friends scattered around, and I hope, as your paper goes broadcast, that some one will recognize my message and give me an opportunity to give them more information.

#### Mary P. Gray.

I would like now to come in a few minutes. I find that I am perfectly familiar around here, because my home was close by here. I used to live in Boston, but my home, where the spirit separated from the body, was in West Everett, and I feel that I should like to go back and make so many of my old acquaintances realize that although some years have passed since I was familiar on the streets, I feel perfectly at home, and I want to say there is no time to spirit, because it looks almost like yesterday, and yet during those years what a change has come! How many scattered conditions have surrounded the dear ones of home, and the adversities and changes; and yet we oftentimes think death is so hard, so hard to separate those we love; but, as I observe it from the spirit, there are so many things in earth-life so much harder, and it is harder to separate from those we love in earth-life when they leave us, and we do not know where they are nor how they are situated, whether they are suffering or whether they are in happiness, whether they are in good company or whether they are in evil.

When we are in spirit we have a sort of conception that there is rest, and oh! how little you know, dear ones, of what the spirit means when it says rest, because I find myself many, many times wandering by the old familiar scenes, following those I love when they seem to be in sadness, and oftentimes discouraged, and it is somewhat as if they had no one to turn to, no one to look to, no one to speak to; but to those who are conscious that the spirit is around them, it does give them a little bit of consolation, and yet I was conscious that the spirit was around me, and those I love beyond

me are conscious that the spirits are around them, but it does not save them from suffering just the same. I oftentimes find them worse than those who do not know, because they seem to think, "Why don't mother come? why, mother, if you knew of my suffering, of my sorrow and disappointment, why didn't you prevent me from doing so-and-so? why didn't you tell me?" Oh! I hear those voices rise so many times, not all from my own home, but from many other homes that we seem to be attracted to through their anxieties.

I don't think I am entirely forgotten, although many changes have come, and I think I shall be thought of by others that merely knew me by the recognition of friends and neighbors, and so on. The opportunity given me this morning has been a great privilege to me, and I feel very happy over it.

I do not wish to take up too much of your time, but say Mary P. Gray is here, and she would like to meet with all of her friends and old acquaintances, and say we are happy in spirit, but would be more happy if we saw those we are anxious about in earth life happy. I seem to sense that the mortal world has no conception of the value of this paper as it brings its messages to Jew and Gentile, to believer and disbeliever. All are made welcome, and it seems that it ought to be more appreciated and more sustained than it really is.

#### One of the Universal Brotherhood.

Good morning. I have not come this morning to demonstrate one personality, but to demonstrate the identity of the soul, and I do not know as I come to any one especially, for I believe in the Universal Brotherhood, and we are all God's children, and if we can scatter a few seeds of kindness by the highways of earth life, I think it is our duty to do so. I was attracted this morning by one thought that the spirit who preceded me expressed, that seems to be so much to the world at large, and that is, we hear it universally expressed: If those spirits can return and do return, and have power to assist and help humanity, why do they allow trouble to predominate amongst the children of earth? And it seems like a great gulf that is all the time held up before the mortal brain that the spirit seems to have full control of matter.

I would like to say this morning—and perhaps by sending a few thoughts broadcast they may fall into some good ground, and bring forth some fruit—while true, the spirit is superior to matter; yet we find ourselves governed by universal laws, and we find ourselves many times held by conditions wherein the law cannot work in harmony, for there is no harmony in humanity; and I would like to say, as one considered a student—for while in earth-life I loved to penetrate the human heart and its sensational movements; I loved to bring things practically home—in our personal experiences with humanity we will find it naturally crude, for when we speak of education we find that through books we are only educated by others' brains, and when initiated into others' thoughts, we convey them as our own; and there are few of us who think independently while in the mortal world, for the individual is not so constituted that he can think independently, for if a man or woman takes that stand he or she is ridiculed and called a fool or something worse, and I should like to say to all those who have ever asked, or have ever expressed themselves as wanting to know why the spirit did not prevent them from doing some devilish action, or lead themselves into some hole that it was hard for them afterwards to get out of, I want them to know that it is their own spirit that oftentimes leads them there; and the God that they worship was perfectly willing that they should have the experience, for it is only as we get those crude experiences that we are assisted.

I do not wish to tax you this morning, but I wish sometimes that I could hold myself in readiness in that one practical idea, why is the mortal in trouble? What creates the worry? What is the cause of disappointment? Why cannot one person be true to another? And they tell about the spiritual age; they tell about what has produced Christianity. How much has Christianity, and how much has Spiritualism done? It is like a small drop in the bucket. They have done some things to destroy the bigotry. They have destroyed that terrible, ignorant conception, to a certain extent. But let me say this morning, even to the Spiritualists, there is much to learn, and the cause of all the trouble is petty feelings, sensitiveness, selfishness, jealousy; and until we can eradicate our individual spirit of those diseases we can see no way to get out of trouble. Spiritualism will never do it; Christianity will never do it. It must be an Individualism, a Universalism. We must first kill the germs in our spirit, and then we will not pollute others, for, when we carry those germs in our heart, we pollute everything that we come in contact with.

There is much yet to learn, much to study and much to comprehend. I believe I belong to the universe, and not to the individual family of humanity. Put me down as one of the Universal Brotherhood, and a brother to the world at large.

#### Susan Allen.

Only a few words, and I will be so glad, because there seem to be so many here this morning who would like to communicate; but I would like to say that I am anxious especially concerning my own home, and my conditions surrounding earth-life. Some time has elapsed, yet at the same time it does not seem so to me, and I am still interested in the welfare of those in earth-life, because I find those who are not very well physically, and I have been trying to assist them and help them, but cannot carry out the conditions as I want to. I would like to say, also, that in coming in contact with influences I feel as if there was much to be thankful for, for I think God is always good, and I know the angels assist us.

I was somewhat acquainted with Spiritualism before I passed out—in fact knew that the angels assisted me much. You will find my home away up in Roxbury, Vt., and it is up there I would like my message to go, for I have still an interest in them. I seem to sense also that those in earth life are so blended with those in spirit that there is no separation. It is only the absence, or we might say the miss of the familiar form. I cannot think of what to say this morning, because there is so much pressed against the brain; but I have felt as if it would be pleasant to have them realize that I have come through THE BANNER as they have requested me; and just say that Susan Allen is here this morning, and I feel that I shall be remembered up there; and as time is now so limited, and the others seem to have monopolized the time so much, I will be con-

tent with a few words, so I will bid you good-morning. You might put my husband's name down; perhaps he will feel better about it. His name is Jewel.

### Messages to be Published.

July 2.—Abbie Fitch; William P. Bennett; Lucian L. Summers; Sarah E. Wilbur; Laura Eldred; Charles Sheahan; July 6.—Isabelle Smith; James Campbell; Rufus Butler; George Foster; Elizabeth M. Hall; Emeline F. Harris. July 16.—George H. Galloway; Harriet Miller; Charles E. Caburn; Annie Laurie Hayes; Mary N. Parker; Josiah Anderson. July 23.—Simone Chaffee; Richard Cooke; Mabel Edna Higelow; Henry Mitchell; Mary Agnew; Lucy M. S. Farley. July 30.—Mary Caldwell; George Burnside; Mary A. Gregory; Capt. Frank Collins; Fannie McIntyre; George F. Williams.

### ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—(By A. Babcock, North Syracuse, N. Y.) 1. Do the spirits have the same physical wants we have here in this life, such as food, clothing, sleep, etc.?

2. Do the spirits possess the five senses of smelling, seeing, hearing, tasting and touching? 3. How do the spirits occupy their time? 4. Is there any quarrelling among the spirits, or do those who were enemies here remain so? 5. Do the untold millions of the departed have any abiding place, and, if so, where? 6. What is the most positive proof to a practical person that the mind or spirit survives the body?

ANS. 1.—The spirit-world contains every state and condition which can be imagined on earth, and for that reason numerous and seemingly conflicting answers are often given to questions which at first sight it would appear could only be answered correctly in one manner.

As multitudes of human entities are daily disrobed of their material frames, and soon find themselves perfectly at home on the spirit-side of existence, many communicating intelligences declare that they eat, drink, sleep and travel about pretty much as they did before quitting the terrestrial body. When it is borne in mind that every ultimately externalized invention and practice had its origin in some one's thought or realm of idealization, it is not difficult to conceive of a superphysical state in which all such inventions and practices exist and are carried on in a subtler and more enduring manner than on earth. Only those spirits, however, who are comparatively earthbound go on repeating actions which can only find their field of necessary action in a material state.

In the higher spheres of spiritual existence food, clothing and all other necessities are provided easily and naturally through the inner working of the law of supply and demand, without recourse to any of the outward efforts and ceremonies common to earth.

A. 2.—Certainly the five senses mentioned by the questioner distinctly pertain to the spiritual state, and are appropriately manifested through corresponding organs in the spiritual body; but all that is meant by a sixth, and even by a seventh sense, is also a spiritual possession.

In the spiritual world there are sights, sounds, odors, flavors and textures, and means of discerning and discriminating between them; but beyond all exterior expressions such as bring the five senses into play, there is a general psychic faculty known on earth as far as psychometry is understood, and beyond this again a purely spiritual means of perceiving truth, which, when largely developed, is marked by what many call superior intuitive perception.

A. 3.—Time is not counted in a purely spiritual condition as it is on earth; nevertheless there are distinct periods of definite activity in given directions recognized in spirit-life.

Occupations which are congenial to the individual find ample scope on a higher plane than that of terrene activity, and as work is congenial to every healthy living entity, though toil or labor is of course unwelcome, those employments which depend least for their existence and furtherance upon animal requirements flourish most extensively in a spiritual state.

A true view of the industrial situation must lead to the conclusion that when work is stripped of its sordid and compulsory aspects, genial and beautiful occupations will be happily pursued *con amore*.

A. 4.—Again do we find it needful to insist upon the too-often forgotten truth that by dropping the material frame sinners are not converted into saints, though there are many circumstances in what you call the "other world" which act to modify the rigors of animosities encouraged upon earth. Death has no power to convert ill-will immediately into good-will, though in the clear and less passionate light of a calmer state than that of earth, many who have thought unkindly of each other before are ready to extend in sincerity the true right hand of fellowship.

There are many quarrels and disputes in those "hells" which immediately impinge upon material planes of existence; but these are not, properly speaking, portions of the spirit-world so much as they represent the unspiritual condition of those who may have lost their earthly frames as the result of contention, and are still closely attached to the very localities in which their previous battles were fought. Simple misunderstandings and petty quibbles over material things are not usually carried over the mystic Jordan, but where there are deep-seated mental antagonisms, these usually serve to hold apart those who are not mutually in sympathy, except in cases where the love of disputing has become a passion, and where that is so the very affection for pugilism calls together a company of pugilistic minds who form a society in accordance with their predominant affection.

A. 5.—There is more than ample accommodation within the compass of affinity for all the souls in the universe, and as to the occupancy of special nooks in space called abiding-places, those who are in the love of definite localization have it in their power to gratify that affection, leaving others who express a different temperament to travel whithersoever they desire.

There are no barriers in the spirit-world except such as you impose upon yourselves by your own limited affections and tendencies, thus every one finds his own home, and such society as to him is most congenial. If a work or mission of any sort detains you in a definite locality for a protracted period, you are there because of your attraction to that spot, but when you have completed the mission to be fulfilled there, you are perfectly free to traverse distance and form new surroundings.

A. 6.—We certainly cannot undertake to interpret the particular meaning attached to the word practical by any of our correspondents, as opinions differ very widely as to the right application of the adjective.

In our estimation the strongest proof of the survival of the spirit is the consciousness that it survives, and as there can be no effect without its efficient cause, the conviction of individual life in a super-material world is philosophical evidence of the existence of that world, also of your own participation therein. If by practical you mean that which closely concerns the senses and demands sensuous proof, then those physical manifestations and intellectual communications of a test-character which many people prize so highly, are probably the most convincing.

What is proof to one mind does not seem to afford satisfaction to another, therefore each individual must decide for himself as to what phase of evidence appears to him the weightiest. We cannot get beyond the internal or intuitive conviction of the certainty of a spiritual life, and the ability inherent within mankind to map out the order of that life intelligently while conceiving of themselves as active partakers of its realities.

(From the Boston Budget.)

### The World Beautiful.

BY LILIAN WHITING.

If I were told that I must die to-morrow, That the next sun Which sinks should bear me past all fear and sorrow For any one:

All the fight fought, all the long journey through, What should I do? I do not think that I should shrink or falter, But just go on

Doing my work, nor change nor seek to alter Aught that is gone; But rise and move and love and smile and pray

For one more day. —Susan Colledge.

\*The one best preparation for the life beyond that change we call death is to live each day, here and now, with both the consciousness of its fleeting character and the consciousness of its intimate relation to the life in the next stage of existence. To a very great extent those things that cannot inherit the kingdom of heaven need not and should not be a part of even the present life. Selfishness cannot inherit that kingdom, nor false word or act, nor unkindness, nor malice of any kind. It is true a man may die with all these qualities, and as he leaves this world he enters the other; but the kingdom of heaven—which is a phrase for the higher life of the spirit—is not, necessarily, gained merely by the change of death. It is conquered by spiritual achievement. The kingdom of heaven is love, joy and peace, the Apostle tells us, and those are qualities that all may achieve here; and if one does not, by so much does he delay entering the kingdom of heaven when transferred to the life beyond. He must go through his probationary spiritual discipline there if he do not here.

The true conception of life includes, as a fundamental part, the true conception of the nature of death. And the terms might be reversed with equal truth. A vast part of the unconscious education of the child is in his growing realization of the nature of manhood. Were he kept exclusively in the companionship of children, and never permitted to recognize the existence of grown-up people, how dwarfed and stunted would be his ideas in comparison with the life of the child who is in free and full companionship with men and women in the natural way in which all children are. To a far greater extent than we can conceive this companionship stimulates and inspires him. He sees what manhood is, and the one perpetual undercurrent of the thought and purpose of an intelligent lad is in dreams and resolves that he intends to carry out in his own manhood.

The analogy holds good in regard to men and women and with the inhabitants of the spiritual world just beyond. The education of the spiritual perception to perceive this invisible companionship, of the spiritual apprehension to understand the nature of this next life upon which we must all enter, is most important. It is, after all, very simple and natural. There is no dark mystery surrounding death, but merely our own ignorance which invests it with false terrors.

Psychic science is pushing its discoveries far beyond the boundary of this life. It has found that the psychic body is not a form to be acquired by the process of death, but that it is interpenetrated, here and now, with the physical body, and death is only the separation. This psychic body is being made all the time by our mental and moral life, of which it is the direct expression. Its beauty and grace lie in our own keeping. This is our real self, and when we emerge from the physical case we shall be beautiful or not, according to the inner life we have led. Again, this psychic body, when it is freed from the physical, is in the ethereal world, a world corresponding to this one save that it is the realm of higher and finer forces.

Now the problem stands—the soul in its ethereal (or psychic) body in the ethereal world, which surrounds as an atmosphere—and the soul in its physical body in the physical world. Shall not the two communicate? Shall there not be recognition and speech by means that transcend the physical barrier? Most certainly. Clairvoyance and clairaudience are the normal (not abnormal) conditions of the human being when he achieves that higher plane of life that it is his privilege, and his responsibility as well, to live now and here. If most men were blind, or deaf, or lame, it would be held that the few who could see, hear or walk were abnormal beings, whose powers were to be regarded with suspicion. Telepathic communication with those in the ethereal world is possible to every human being who will cultivate the conditions. These are serenity and sweetness and uplifting of spirit, combined with concentrated attention to the message.

"Silence is vocal if we listen well," said the poet, and in this line lies a literal as well as a figurative truth. The inhabitants of the ethereal world say that we appear to them like people who are deaf, dumb and blind. "We stand beside you," they say, "and you do not see us; we speak to you, and you do not hear us; and you do not hear, you do not reply, and thus you seem to us to be blind, deaf and dumb."

To be in conscious recognition of this world which lies all around us; to hold intelligent perception of its nature and its intimate interrelation with our own, is to live that we are prepared at any day or hour to pass the mystic boundary.

The Brunswick, Boston.

We call the attention of the readers of the BANNER OF LIGHT to the long advertisement of the Mason Chemical Co. in this issue. It will interest very many who need what they advertise.

## New York Advertisements.

Greenacre-on-the-Piscataqua, Eliot  
Maine.

—

Maple Dell Park Camp, Mantua,

The Mantua Brass Band is under a season of engagement for Sundays.

Next Sunday the Gurretsville Band is coming for a special concert. It will be the third of a seventh yearly meeting-day for the society here, and a grand reunion. SELIM

**For Over Fifty Years**

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

circulars without mentioning any name. It is as effective for women as for men, and can be given to either without their knowledge in advance of its particular properties. In all troubles of either sex, caused by youthful excess, it is the *only actual cure in the world*. Agents wanted in all towns.

**THE MASON CHEMICAL CO.**

[illegible]

**Fred P. Evans** [of San Francisco,  
**T**HE world-famed Medium for Independent Sla-  
ving, is located for a brief stay at Ours at Bay View  
July 3.

July 3. 13w\*

---

**May Wyatt Fisher,**  
CHARACTER Readings, Tests and Prophecies  
given. Terms \$1.00. Address 19 Holton Place  
Mass. By letter only. 4w\*

---

**A. J. Dexter,**  
HOTEL ONSET, Onset Bay, for July and August  
afternoons only. 1t  
**YOUR FORTUNE** told. Send date of  
birth and 10c. for reading. **R. Stanley, Marlon**  
July 31. 2w\*

lsr, vigorous outspoken, and ahead of the times. It deals fearlessly with the "burning questions" of the day; advocates religious progress, etc. Post free for 32 weeks for \$1.00 for 64 weeks for \$2.00. Address—Manager, "The Two Worlds" Office, 73A Corporation Street, Manchester, Eng.

**PHILOSOPHICAL JOURNAL** devoted to

A BOOK THAT SUPPLIES ALL WANTS; it has



reduced from **\$2.00 to \$1.50.**  
For sale by **BANNER OF LIGHT PUBLISHING CO.**  
**THE MASTEREON:** or, Reason and Re-  
sponse. A Revelation concerning the Laws of Mind  
Modern Mysterious Phenomena. By **MARCENUS B.**  
**WRIGHT.**  
Cloth, \$1.25, postage 5 cents.  
For sale by **BANNER OF LIGHT PUBLISHING CO.**

**PHILOSOPHY OF CREATION.** Unfold-  
ing the Laws of the Progressive Development of Nature,  
and embracing the Philosophy of Man, Spirit, and the Spiritual  
World. By Thomas Paine, through the hand of H. G. W. W.  
medium.  
Paper, 35 cents. Cloth, 60 cents.  
For sale by BANNER OF LIGHT PUBLISHING CO.

Aug. 7.

---

MRS. J. C. EWELL, 542 Tremont st., Bo  
July 10.

---

PSYCHE THE DEVELOPING CABINET

By KARL ANDERSON, Professor of Astrology

This fine work, from the pen of a writer of long  
 experience and reputation, contains a message to woman  
 who is fighting the battle of life alone or for others.  
 Indeed, a clear, ringing, forceful answer to the cry

New edition, with portrait of author. Cloth, 12mo. pp. 423. Price \$1.00, postage 10 cents. For sale by BANNER OF LIGHT PUBLISHING.

---

**SENT FREE.**

**Rules to be Observed when Forming Spiritual**

BY EMMA HARDINGE BRITTON.

Comprehensive and clear directions for forming conducting circles of investigation are here presentable, experienced and reliable author.

This little book also contains a Catalogue of Books published and for sale by BANNER OF LIGHT PUBLISHING CO. Sent free on application.

**DUMONT C. DAKE, M.D.**  
The Analytical and Magnetic Specialist of National Fame  
79 Prospect Avenue, Omsel, Mass.  
PERFECT diagnosis made either by letter or in person  
without discussion. Remarkable cures, permanent!

PROCTOR BROTHERS, Publishers, Gloucester, Ma

delivered at the Health College, 8 South Ada street, Chicago, by W. J. COLVILLE.

LESSON I—STATEMENT of Being, Relation of Man to Deity.  
 II—Prayer and Unction: A Study of Desire and Expectation. III—Faith: Its True Nature and Efficacy. IV—Chemicalization or Crisis. V—Divine and Human Visions.

the God-Head; also a part of the Universal and Cover  
Laws; Evolution; the Origin and Creation of Man; the  
of God with Man; the Plan of Redemption and the Re  
eration and Transformation of Mankind from the Le  
Nature to the Higher and Divine; together with Teach  
and Preparatory Lessons by the Angels for the benefi  
all, etc. It is a work for the world.

Large 8vo. Cloth. Price \$3.00; postage 14 cents.  
For sale by BANNER OF LIGHT PUBLISHING CO.

**RAYSONG FROM THE WORLD**  
**SONG.** A collection of twenty choice hymns, without music by S. H. BARNSDALE. The tunes to which they are adapted are easy, and generally well known.  
 Price per dozen 10 cents; 25 copies, 20 cents; 50 do. 35 cents; 100 do., 60 cents.  
 For sale by BANNER OF LIGHT PUBLISHING CO.

Reports of Meetings, being of local interest only, should be made as brief as possible, that justice may be done the general reader.

soul has its work to do, and the ragged little boy may become a great factor in this universe. You need to live in harmony with natural law. Here and now is the world for you. The ages have been sick of theology for a long time. Barbarism and dogmatism have ruled us, but a spirit of religious change has come. Man is growing in power and dignity. He is advancing on a moral and spiritual plane. I say there are many noble minds in the church, but the doctrine of vicarious atonement is wrong. It is contrary to the law of God; it is contrary to the law of nature. The free man is one who dares to think. All around you is a spiritual atmosphere. There is a new era in civilization. You may hang a man's body for expressing his thought, but behind the man is the thought still. How a man is going to be housed and fed is more important than his religion. The spirit-world can take care of itself. Let us get nearer to Nature, and supply a grander life to humanity. Worship at the only true temple of God, which is the soul of man."

Mr. J. Homer Altemus, of Washington, D. C., followed the lecture with most convincing and marked tests. Band concert at 1 o'clock, followed by recitation by Miss Ethelyn Gould. Mr. Maxham sang, "Live Always as Under the Eye of the Lord" and "Satisfied," by request. Hon. L. V. Moulton gave a scientific lecture in the afternoon. Tests by Mrs. Pepper, and a band concert, closed the exercises of the day.

We regret that Bro. Maxham, who has won his way to the hearts of the people of Onset by his sweet and inspirational singing, leaves us to-morrow for Queen City Park, where he will join his wife and remain through August. I think I express the sentiment of the people here when I say that no one person is so much missed at Onset as Mr. Maxham.

AUGUSTA FRANCES TRIPP.

August 1, 1897.

## Lake Pleasant, Mass.

To the Editor of the Banner of Light.

Monday, July 26, was a day of rest after a busy Sunday. New arrivals on the first train were the orchestra, who rendered sweet music for the dance in the afternoon, which was well attended.

On the afternoon train came Mrs. Mattie Albe, the popular President of the Ladies' Aid Society of Boston, Dr. C. W. Hidden, and many others.

In the evening Mrs. Carrie E. S. Twing gave an Ichoabed séance, which was well attended by the campers.

Tuesday afternoon the meeting was held in the Temple, as the weather was very cold. The meeting opened with congregational singing, after which Mr. Oscar A. Edgerly, the speaker of the afternoon, being introduced, read a poem entitled "A Sermon in Rhyme." The Lake Pleasant Male Trio sang "Only a Thin Veil Between Us." Mr. Edgerly then took for his subject "The Philosophy of Spiritualism," and gave an address full of philosophy and grand truths. He spoke under control, and held his audience for a full hour.

In the evening the first dance, under the auspices of the New England Camp-Meeting Association, was held in the Temple, and was a grand success.

Wednesday morning a meeting of the Association was held in the Temple to act upon a set of resolutions. The following Ordinances were adopted by a vote of 126 to 1:

Section 1. Every person owning or occupying any lot, or who hereafter may own or occupy any lot of land, or a part of any lot of land, title to which was derived from the trustees of the Lake Pleasant Association, or from the New England Spiritualist Camp-Meeting Association, the said lot or part of lot shall be held in strict compliance of By-Laws, rules and regulations of the New England Spiritualist Camp-Meeting Association, is hereby prohibited from carrying on or maintaining upon such lot, or upon any portion thereof, an inn or tavern; also from furnishing food, drinks or lodgings for pay, or in anticipation thereof, to any person or beast; also from carrying on thereon any traffic in any goods, wares, merchandise, trade or manufacturing business; or permitting thereon the storage or deposit of any material or substance deleterious to health, or extra dangerous to life or property, without the written license or consent of the Board of Directors of this Association, or a duly authorized committee or agent thereof first obtained.

Sec. 2. Every person occupying a lot or a portion of any lot, mentioned in the next preceding section, is prohibited from using the same, and from permitting the use of the same for any public meeting or entertainment, without the consent of the President, and, in case of his absence, of the Vice-President, or of a majority of the Board of Directors of this Association; and is also prohibited from permitting the use of the same as a means of ingress or egress or passage over to any street, avenue or property of this Association, to any person by By-Law, rule or regulation of this Association prohibited from entrance upon its grounds.

Sec. 3. The use of the streets, avenues or property of this Association for hawkling, peddling or selling of any commodity at any time, without the written license of its Board of Directors, or its duly-appointed committee or agent, is prohibited, and any person violating this section will be considered a trespasser, and must be removed from its grounds.

Sec. 4. Nothing in the preceding sections shall be construed as prohibiting the holders of a lot or a portion of any lot, by the occupant thereof, so long as the laws of propriety and morality are not violated, or as preventing any medium from pursuing his or her lawful vocation.

In the afternoon, owing to a shower, the audience was small. President Dailey, having returned to camp, was the Chairman.

The meeting opened by a reading of the poem "Immortality" by Mrs. Carrie E. S. Twing, the speaker for the afternoon, after which Mr. Kelly, of Lynn, gave a vocal selection. Mrs. Twing took for her subject "Soul Unfoldment," and said in part:

I sometimes think that parents cultivate in their children the intellectual instead of the spiritual. I believe that if parents would teach their children of the beautiful, we would have better men and women. If we fill our souls with all that is good, then our lives will be good. Soul-growth only comes to us by sacrifice.

The speaker related many stories showing where spirit-growth has been taught and the benefits derived from it.

After a song by the congregation Mr. Kelly, of Lynn, being called upon, made a few pointed remarks. President Dailey followed Mr. Kelly with remarks. In closing he called upon Mrs. Tillie U. Reynolds, who, in responding, gave many delineations. Meeting closed with congregational singing. An entertainment by Mr. Edgerly's control, John McCarthy, had to be postponed in the evening on account of the rain.

Thursday morning a conference was held in the Temple. Dr. Dean Clarke acted as Chairman. In the afternoon the lecture that was advertised to be given by Oscar A. Edgerly was postponed until Saturday, owing to the bad weather.

A large excursion from Troy, N. Y., arrived about noon, and they were invited into the Temple in the afternoon, and a meeting was given for their benefit. They were members of the Church of Christ, and wanted to hear something of Spiritualism, claiming they had none where they lived—a good field for a missionary of the National Spiritualists' Association. The speakers at this meeting were Oscar A. Edgerly, Mrs. Carrie E. S. Twing, Dean Clarke and Tillie U. Reynolds. Vice-President Hatch was Chairman.

At the close of the meeting, just before the last song, the pastor of the church was asked to speak, and responded by saying that he was glad he had been present at the meeting. He had learned from the speaker that he believed as did he, that we took our Spiritualism

from the Bible, that we spoke of God as he did; only what we called Spiritualism he called Christianity. He thought we should call it Spiritism. His church, he said, had no creed except Jesus Christ. They only believed in the New Testament. Their religion was to do good to mankind, and look up to Jesus Christ as their God.

In the evening Mr. Edgerly's control, John McCarthy, gave a very interesting account of his life—how he went to the spirit-world, what he did in the spirit-world, and what he was doing in this world.

Friday conference was held in the Temple in the morning. In the afternoon a good audience met together to listen to a lecture to be given by Mr. Oscar A. Edgerly, who closed his lecture by giving tests. In the evening a dance was held in the Temple.

Saturday being an open day—there being no speaking—the people were busy making arrangements to meet their friends who were to arrive by the different trains. Among those that arrived were J. B. Hatch, Sr., and wife, John Wheeler and wife, Dr. and Mrs. Caird, of Lynn, the Fitchburg band and the celebrated healers that are to take part in Dr. Hidden's convention, and Mr. Hayward, of Braintree.

Sunday, Aug. 1, at 9 o'clock the Fitchburg military band gave its first concert, and the expression by all the old campers was that it seemed like old times. The meeting was held in the Temple, and a large audience was in attendance to listen to the opening address of Pres. A. H. Dailey. The exercises were opened with a vocal selection by the Boston Ladies' Schubert Quartet, and they received a royal welcome. They are the finest singers that have been at this camp for many years.

President Dailey then gave a reading, "The Sermon on the Mount"; after another selection by the quartet, Vice-President J. B. Hatch, Jr., acting as Chairman, introduced Pres. A. H. Dailey as the speaker of the morning. President Dailey arose amid great applause, and said in part: "It is not the lot of man to pick up a fortune as he walks along the street. Men are always seeking a fortune, thinking they will pick it up without labor. It is not good for a man to come in possession of wealth which he has not worked for. It is necessary for us to use judgment in the accumulation of our own fortune."

Parents should instruct their children to know the value of money. The old Emperors taught their children the value, as the Astors did, of counting their pennies.

When a man dies he leaves all that he has labored for behind him. There are things we can carry beyond the grave. Therefore, my friends, I say this morning it is necessary at the outset to know something of the future life. If a man has got to stand judgment for all he has done, do you not believe that a man will labor for the good of himself? If a man knew and understood the result, would he live in sin?

It is said that children and fools tell the truth. If a man gets mad he will generally tell the truth about what he thinks of you.

Men who are working to benefit humanity and mankind the angel-world will bless.

When you pray, pray for something that will exalt us, for there is some good in prayer. The angel of good will hear you and will answer. If you have never tasted the joys of heaven I want you to taste them to-day. I want you to make your heaven here on earth. When you have made one human heart happy you are happy yourself. If you do a good deed you will receive your reward.

Do you think Raphael could have painted the Madonna if his heart had not been in his work?

The speaker then went on to tell what as an Association they were trying to do for the advancement of the Cause of Spiritualism. He spoke of the singers, speakers and mediums that had been engaged, and asked all to put their shoulder to the wheel and work together, and make this meeting a success. He closed his address with a poem, and took his seat amid great applause.

Dr. Hidden was introduced, and made brief remarks.

After another selection by the quartet Mrs. Tillie U. Reynolds was introduced, and, after short remarks, gave many delineations.

At 1 o'clock the Fitchburg Band gave another excellent concert.

At 2 o'clock President A. H. Dailey was the Chairman, and after a few remarks called upon the Schubert Quartet to open the meeting, after which Dr. C. W. Hidden gave a lecture, which was well received. [Want of space will not admit of its being printed at this time.]

F. B. Woodbury, Secretary of the National Spiritualists' Association, occupied a seat upon the platform in the morning.

At 4 o'clock the Band gave another concert. In the evening the Children's Lyceum was opened, and it was a grand success, beyond the expectation of the officers, showing that the evening was the best time.

The exercises were opened with singing, having for music the band; Mrs. Tillie U. Reynolds offered an invocation; after another song by the children the time was taken for the children and ladies to get acquainted. The subject of the lesson was "What Benefit has the Lyceum been to Us?" Quite a number of answers were given, then came the Grand March, which was executed with the perfectness of old Lyceum children.

There were sixty in the march—a pretty good number for an opening session. The following took part in the exercises: Roger Nichols, Hollie Blinn, George Hamond, Edward W. Hatch, Milton Maxwell, Fred Walter Knapp, Jeannette Noyes, Cecile Follansbee, J. B. Hatch, Sr., Dr. C. W. Hidden, Tillie U. Reynolds and Lizzie Harlow.

Lyceum will be held every Sunday evening during the camp season.

The opening day of the New England Camp-Meeting Association was a grand success in all respects. Admission was charged at the gates, and, as was anticipated, no trouble was had.

HATCH.

## MEETINGS IN-BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 118 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Mrs. Frances M. Holmes, Sec'y.

Fraternity Hall, 88 Bedford Avenue, near Myrtle Avenue, meets Sunday at 8 p. m. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

The Church of the New Spiritual Dispensation meets at 104 1/2 Madison street on Wednesdays at 8 p. m. A. H. Dailey, President. Mrs. F. M. Holmes presides.

The Fraternity of Divine Communion holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 7 1/2 p. m.

Spiritual Society of Associated Missionaries holds meetings every Sunday, 1 p. m., at Arlington Hall, Gates Avenue, corner Nostrand Avenue. Thought, philosophy and fact from our leading volunteer workers. Mr. Wines Sargent, Conductor.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Circle every Wednesday at 8 p. m. 630 Myrtle Avenue.—Mrs. E. R. Plum conducts a meeting every Sunday at 8 p. m.

BROOKLYN.—W. F. Palmer, Sec'y, writes: At Fraternity Hall a programme of more than usual interest and attractiveness made the evening pass quickly and cheerfully to all. The song service brought peace and harmony, and was followed by the invocation by Pres. Barber, Mr. Deloree, our speaker of the evening, addressed us in his usual pleasing manner, on a subject most appropriate to the occasion, and our religion: "I Hate No Man." Miss Chapin, the blind soprano, and her sis-

ter, an alto, touched the hearts of all with a selection of Miss Chapin's own composition. The lady composed under inspiration, and the duet was beautifully sweet and thrilling. They are with us during August. Mrs. L. A. Olmstead occupied the rostrum the rest of the evening with tests and spirit communications.

Next Sunday's program will be of unusual interest. A diversity of music will be presented, and an address probably by Mrs. Holmes. Mrs. Olmstead holds her Tuesday and Wednesday evening circles as usual.

BROOKLYN.—A correspondent writes: Spiritual meeting held Sunday evening by the Fraternity of Divine Communion at Arlington Hall, Gates and Nostrand Avenues. Mr. Courlis gave us a few thoughts on "Spiritual Philosophy," which were bright and to the point. Also an hour of tests and messages, all fully recognized.

Among other talent for the evening was Mrs. Hattie Heek, whose rich, full, contralto voice is always pleasing. Miss Sophia Danilek gave us two readings which were very much suited to the service. Mr. Wesley Woods, tenor soloist, also favored us, and Prof. Quimby gave a violin solo, accompanied by pipe organ, Angus Wright, organist.

Saturday, Aug. 7, a basket picnic will be given by the Society at Fisk's Terrace, on Brighton Beach Railroad. Trains leave Prospect Park (Nostrand Avenue) entrance at 1, 1:30 and 2 o'clock direct to the Terrace. A cordial invitation is extended to all Spiritualists and friends to join us.

## ILLINOIS.

CHICAGO.—George Dutton, M. D., writes: I desire to confirm the statement of Prof. Grumbine, in your last issue, in regard to Mrs. M. D. Cofran, 762 Sixty-seventh street (Station O), Chicago. She is a trance medium, psychometrist and healer, who will gladly and faithfully exercise her excellent gifts and fine ability in the interest of humanity and of the suffering as opportunity is given. A dollar sent to her for a reading will bless both him or her who gives and her who takes. She needs such opportunities as the public can justly give.

## PIMPLY FACES

Pimples, blotches, blackheads, red, rough, oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweetest for toilet, bath, and nursery.

## Cuticura

(sold throughout the world. POTTER D. AND C. CO., 200 E. Broadway, Boston. 25¢ "How to Beautify the Skin," free)

PERMANENTLY CURED BY CUTICURA REMEDIES.

## LINEN REVERSIBLE COLLARS and CUFFS.

ARE NOT TO BE WASHED.

Made of fine cloth in all styles.

When soiled, reverse, wear again, then discard.

Ten collars or five pairs of cuffs for 25 cents.

They look and fit better than any other kind.

ASK THE DEALERS FOR THEM.

If not found at the stores send six cents for sample collar and cuffs, naming style and size.

A trial invariably results in continued use.

Reversible Collar Co., 91 Milk St., Boston, Mass.

WASHING, D. C.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 a. m., 7 1/2 p. m. Mrs. Mary C. Lyman, speaker. Harmonical Circle, 111 South Paulina street, every Wednesday, 8 p. m.

First Society of Spiritualists meets at Hooley's Theatre, at 11 a. m. Speaker, Mrs. Cora L. V. Richmond. Band of Harmony Thursday, 7 1/2 p. m. Orpheus Hall, Schiller Theatre.

The First Spiritual Temple Society meets at 7329 Hawthorn Avenue (Auburn Park), every Sunday evening at 7 1/2 o'clock. J. C. F. Grumbine is the permanent speaker. The School in Metaphysics, Psychometry, Clairvoyance, Inspiration and Psychophony, meets at the same place during the week. Friends in Auburn Park, Englewood, Englewood and in the city, as well as strangers, are cordially welcomed.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1832) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. J. J. Koffel, Vice-President, Mrs. M. E. Caldwell; Secretary, Frank H. Morrill. Services at 2 1/2 and 7 1/2 p. m. Young People's Meeting, 7 1/2 p. m.

WASHINGTON, D. C.

First Society Masonic Hall, corner of 9th and F streets N. W., Sunday, 11 1/2 a. m., 7 1/2 p. m. Lyceum 10 a. m. W. G. Edison, Pres.

MILWAUKEE, WIS.

Unity Spiritual Society meets at Ethical Auditorium, 558 Jefferson street, every Sunday at 7 1/2 p. m., and Thursday at 8 p. m. Flora S. Jackson, President.

## BANNER OF LIGHT.

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy.

ISSUED WEEKLY

At 9 Bowditch Street, Corner Province Street, Boston, Mass.

BANNER OF LIGHT PUBLISHING COMPANY.

ISAAC B. RICH.....PRESIDENT.

FRED. G. TUTTLE.....TREASURER.

HARRISON D. BARRETT, EDITOR.

THE BANNER is a first-class Family Newspaper of eight (8) MORE PAGES, containing upward of FORTY columns of INTERESTING AND INSTRUCTIVE READING, embracing a Literary Department; Reports of Spiritual Lectures; Original Essays—Spiritual, Philosophical and Scientific; Editorial Department, which treats upon spiritual and secular events; Spirit-Messages Department; Reports of Spiritual Phenomena, and Contributions by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year.....\$2.00

Six Months.....1.00

Three Months......50

Specimen copies sent free.

ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time.

Subscriptions discontinued at the expiration of the time paid for.

Banner of Light Publishing Company

Also publishes and keeps for sale at Wholesale and Retail a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, embracing works on Occultism, Theosophy, Astrology, Psychology, Hygiene, etc. Descriptive Catalogue sent free on application.

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

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

## Onset Notes.

To the Editor of the Banner of Light:

"I am happiest when I dwell in the attic of my mind, and look through the roof window of my spiritual nature into the face of Duty."—Bursford.

Monday was Conference day.

Tuesday afternoon exercises opened by a song, "What is Religion?" by Mr. Maxham. Mr. J. Frank Baxter took the subject of the song for his discourse: "Pure religion and undefiled is said to be to visit the fatherless and widow in affliction, and to keep yourself unspotted from the world." It matters not what or where we are, conditions are ever present with us. We are creatures of circumstance. We can wink at sins, stop our ears to all the wrong and crime of human life, move ourselves away from the world, go into solitude, but still, wherever we find ourselves, we shall be subject to the power for ill or good. It is impossible for any one to get away from himself. Nature's aim is to improve all which exists. Effects have shown that natural law never degrades, but always has a tendency to elevate, and every individual who will use his reason will find himself more and more a man. Everything appeals through the external senses of man to reason. I believe in religion and revivals, when they come by natural process of law; these revivals come by growth abnormal and continuous. Man is to day morally and spiritually far superior to man at any previous time in history.

Mediumship is a matter of organization and not a matter of morals or education. The individual who is not sufficiently developed in his organization is not fit to be a medium. Men are fast learning that Jesus told the truth when he said, "The Kingdom of God is within." Salvation by faith is the evangelical doctrine. Salvation by character is the rule of Spiritualism. It means the moral elevation



HEADQUARTERS BUILDING.

of all mankind. True morality and spirituality go hand in hand. Religion is justice. A conscientious Spiritualist soon learns that he cannot rob his neighbor and escape punishment, for the law of compensation will give him his deserts. Spiritualism's influence is a determined elevation to all mankind. It is a great reformatory influence in the land. The individual who recognizes the laws of human brotherhood is a truly religious man. If a man say: "I love God, and hate his brother, he is a liar; for if he loveth not his brother whom he hath seen, how can he love God whom he hath not seen." "Castles in the Air," sung by Mr. Maxham, followed by tests from Mr. Baxter, closed the exercises on Tuesday.

Mrs. M. F. Ring, clairvoyant, is on Fifth street, near West Central Avenue.

Mrs. H. Jones, formerly at Headquarters, is now located in a tent on Highland Avenue, where she has classes in painting, also art exhibits.

The new fence around Auditorium park has received a coat of green paint. Altogether it is ornamental, and appreciated by those who desire to listen undisturbed to the lectures and tests. Those who are not able to pay the entrance fee will receive a free pass by applying to President Whittemore.

Thursday the heavy showers of the morning gave place to a sunny afternoon, and the meeting was held in the grove. Mr. Maxham sang "It Is Better to Laugh than to Cry." "The Vision of Immortality," a poem, was read by Mr. F. A. Wiggin. "The Gentle Voice of Mother," by Mr. Maxham, then Mr. Wiggin said: "Mankind suffers pain and remorse to cure the evil in the world, and the only cure for it is the perfect acquirement of a knowledge of the world in which you live, the inner life. Pain and remorse are the necessary means to the attaining of ends. We ought to know more of the inner life. Learn to love the life itself that expresses through the form. The only thing you greatly miss is the form that expresses the life that never dies. Parents do not know their children at all. They have no right to dogmatically dictate to a child. If you dictate, tell the reason. As soon as a child is able to ask intelligent questions, the parent should give answer as correctly as he can. The parent mourns and refuses to be comforted when the child is taken to the other world, and he remembers the golden hair and the dimpled fingers, but how much did he know of the inner life of the child? There will be death just as long as humanity insists that all we can see or take hold of is all that we miss. There are no boundary lines to nature. I hold at the same time that the physical should be carefully cared for. The Greeks recognized the importance of this, and we are beginning to recognize it to-day in some degree. Give me the woman whose cheeks are sunburned, whose chest is full, and who is independent of the lords of creation. The physical is important, but it is not the physical we want to attach our affections to; but we can never know this until we have come into a spiritual knowledge of life. It is well to remember the old house, but I would have you to learn the inmates so that you may not be pained when the real life steps from the old house and closes the door for the last time.

Learn then that the raiment is not equal to the body, and that the life is more than all."

"I Love to Think of Childhood, Jim," sung by Mr. Maxham. Readings by Mr. Wiggin, blindfolded; very fine and satisfactory. Song, "When the Wife is Gone Away," Mr. Maxham. Concert after meeting closed by Poole's Orchestra.

Entertainment in the Temple in the evening by J. Frank Baxter and other talent. The Lawn Party and Trading Post of the Onset Harvest Moon Society will take place Friday, Aug. 6, on the lawn of Dr. Lydia Sturtevant, President of the society, with an entertainment in the evening.

Friday afternoon services opened by Mr. Maxham's singing "The Fool's Prayer"; poem, by Mr. Wiggin; song, "The Old Brass Knocker on the Door," by Mr. Maxham. Mr. Wiggin's subject was "God's Law." Song, "Those Beautiful Hands," by Mr. Maxham; tests by Mrs. May S. Pepper.

Friday evening an entertainment was given in the Temple, under the auspices of Mrs. Maggie Butler, to a crowded house.

Saturday morning a conference was held at the Auditorium. These conferences are very enjoyable and interesting. We regret that they are not held daily.

A Children's Lyceum was formed here on Friday. It will be held five days next week, commencing Monday.

Saturday, meeting at Auditorium. Opening song by Mr. Maxham, "A Church without a Bishop, a State without a King"; a poem, "There is no Death," was read by Hon. L. V. Moulton; song, "It Seemeth Such a Little Way to Me," Mr. Maxham.

Hon. L. V. Moulton, President of the Michigan State Spiritualists' Association, delivered the lecture of the day. He said: "The whole struggle of mankind has been to properly interpret what they have seen. The less people know the more easily they are satisfied with what they cannot understand. Every one reasons by comparison. Moses saw a burning bush, heard a voice in the air, and was scared. A modern scientist, if he had heard the voice, would not have hid his face behind it, but would at once begin to investigate; he would examine it on all sides. Primitive man had but little means of observation. Men's opinions changed from astrology to astronomy, not because the stars and planets had changed; the laws have not changed, but man's interpretation of the law has changed. All men's opinions and theories arise out of their efforts to explain the meaning of what they see and observe, and they always modify their opinions when they become better acquainted with their subject."

"A great and fundamental mistake has been made by man in supposing there were two distinct realms of thought—a natural realm and a supernatural realm. Man has been scared and fooled by what he could not understand. The modern scientist says all things are natural, that there is no supernatural; it is all according to nature. The logic upon which the fabric of theology is built is that the creator of the universe declared how things should be, and then made his power manifest by repealing his law. The fundamental facts are these: Moses saw what seemed to be fire, but he did not see fire when he thought he did; a voice spoke to him through empty air, and he thought it supernatural. The false premise was that it was made without human means, and he called it supernatural. We have got the key to-day, and that key is Spiritualism. Truth, in order to keep its hold on mankind, must be kept continually before the people. The scientific world laughs to scorn the miracles of the past. Religious systems come and go. The inevitable tendency is in the hands of a few. When men have to walk by faith, instead of sight, the beginning of the end is near. The power of the church to-day is a dead issue. We are reaching a culminating process where a new science is taking place. The priesthood of the church can no longer manipulate the science of spiritual phenomena. By-and-by the curtain will be uplifted by the hand of science, never to be pulled down by priest or bishop. Science makes no martyrs. Every cause has its effect. Spiritualism brings to bear a series of phenomenal facts dealing with forces that produce physical effects without any physical cause. The spirit to-day is just as real as the physical body. If there is a physical world, it is true that there is a spiritual world just as tangible. The world is revising itself by working out its inner possibilities."

Song, "Only a Thin Veil Between Us," by Mr. Maxham.

Saturday night, dance in the Temple was well attended.

Sunday, Aug. 1. The quiet hush of a calm Sabbath morning fills the sympathetic heart with peace toward all mankind. The clatter of milk wagons and the rattling of tin cans is the first noise that sets the sleepy camp astir; then comes the hurrying to the bake-houses for the baked beans, for we are still within the limits of Massachusetts, and Sunday would not seem like Sunday without the traditional baked beans for breakfast; it forms, in fact, a part of the Sabbath devotion. Soon the trains arrive, bringing their precious freight of old and young, including the Bridgewater Band, and the day is actually begun.

The Band concert opened the exercises of the day. A song by Mr. Maxham followed, "Only a Thin Veil Between Us" and "None Other Like Onset," composed and set to music by Mr. Maxham, and sung by request. Mr. A. E. Tisdale read the poem "No Babies in Hell," then he said, in substance, as follows:

Every truth exists in the realm of soul. Evolution is the process of external development. Everything is the result of the law of growth. You cannot produce harmony unless there is harmony in the soul. Nature is the variety and combination of objective ideas. God is objective and subjective