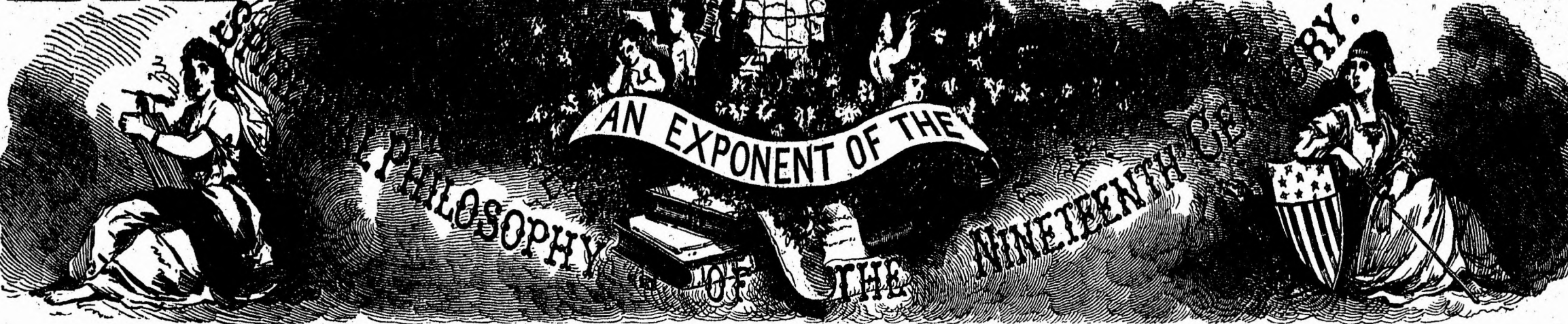


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NO. 24.

## EVOLUTION OF THE GOD-IDEA.

BY DR. DEAN CLARKE.

The God-Idea is vastly old—  
More ancient, far, than e'er was told;  
Could we its earliest dawning scan  
'T were found in pre-historic man.

Is this deep thought a superstition  
Which is the fruit of education?  
Then why so widely is it found,  
On heathen and on Christ an ground?

Nay, 'tis a deep-wrought intuition,  
Of faith and hope the full fruition;  
Its tokens we may backward trace  
Through every kindred, tongue and race.

Man's reason, too, a God demands,  
To give to Nature his commands;  
For it requires a Great First Cause  
To give to Nature form and laws.

And hence we find in every age  
Some God-idea in fool and sage;  
The relics of this faith sublime  
Are scattered o'er the sands of time.

The God-idea has been expressed  
According to the light possessed;  
While man was but a savage, rude,  
His thought of God was vile and crude.

Man worshiped first what most he feared;  
Things horrid, awful, wild and weird;  
The monsters of the sea and land  
Were first his homage to command.

When these aroused less awe and fear,  
And he grew wiser year by year,  
Then earth and water, air and fire,  
His blind devotion did inspire.

When these, in turn, less awe inspired,  
And of their worship he grew tired,  
The orbs on high his homage won,  
And he adored the blazing sun.

At length there dawned upon his thought  
A higher truth than he had caught:  
That back of matter is a Force  
Which is of Nature cause and source.

But, still too gross to comprehend  
The mighty Power that earth could rend,  
Some outward form must symbolize  
The unseen God before his eyes.

The fetic and the idol then  
Revealed this power to savage men;  
And long, through gods of wood and stone,  
The heathen worshiped gods unknown.

But idols were too gross and real  
To make complete man's god-ideal;  
His higher thought then found supply  
By placing one above the sky.

A Titan Spirit, formed like man,  
Whose arms could all creation span;  
Whose feet, were he on earth to stand,  
Would cover quite the sea and land.

The Jew and Gentile both agreed  
In god-ideas, quite well indeed;  
'Twixt Jove, Jehovah—all their gods—  
We ever find but little odds.

Their gods were persons like themselves,  
Though spirits, like to fays and elves;  
In traits and passions very human,  
And prone to err, like man and woman.

Like earthly tyrants—priests and kings,  
They oft required rich offerings  
To win their favor, or assuage  
The dire inflictions of their rage.

A holocaust would please them well,  
For smoking flesh they loved to smell;  
But most propitious, kind and good  
Were they when offered human blood!

The God of Moses was a Jew,  
Who hated many, loved but few;  
A changeable, wrathful, jealous God,  
Who cursed all creatures on the sod.

No one can love a God like him—  
Not even saints or seraphim;  
If we with him in heaven must dwell  
We'll be excused, and go to—Sheol!

A God who'll make, then damn a child,  
Is worse than any savage, wild;  
If lost despite "Salvation's Plan,"  
That child should hate him all he can.

[Should any pious people deem  
In saying this that we blaspheme,  
We ask them each to ponder well  
Would they torment a child in hell?]

But gods like these are out of date;  
Of things outgrown they share the fate;  
They're nightmare goblins of the past,  
That from all creeds will soon be cast.

Though Jew and Christian still may cling  
To their idea of "God, the King,"  
No King nor person fills our thought;  
A grander one by Pope was taught:

"All but are parts of one great whole,  
Whose body Nature is, and God the Soul."  
This God-idea was that of Pope,  
But ours has a wider scope.

If God of Nature is but soul,  
He's not the "One stupendous whole."  
The body, too, he must embrace  
If he doth fill all boundless space.

If he is infinite, then must he  
Be ALL THAT FILLS IMMENSITY!  
Such was the thought of great St. Paul,  
Who named his God the "ALL-IN-ALL."

If God in truth is ALL THAT IS,  
Then Nature's body must be his;  
Of body and spirit formed he man,  
And "his own image" was the plan.

Though words are idle, empty things  
To measure vast imaginings,  
Our God-idea at last we'll try  
To give in words of euphony:

We worship God at Nature's shrine,  
For Nature is his form divine;  
Her forces are his active soul,  
Whose boundless Being is THE WHOLE.

When a man dies his failings should be buried  
with him, but his virtues (if he has any) should  
be transplanted to his grave, and be watered  
regularly by everybody.—Josh Billings.

## Original Essay.

### The Creative Power of Thought.

BY CHARLES DAWBARN.

The scientist of to-day is certainly broader than he was a score of years ago. He does not now pooh-pooh everything that conflicts with his grandfather's pet theory. He sometimes ventures to the very edge of scientific heresy, and even makes explorations in fields whose existence he has been trained to deny. He has thus made discoveries that startle himself and the world. But, all the same, he is in scientific trouble. He does not know what to do with his new-found truths. They will neither fit into his old theory nor his modern hypothesis, and he would like to shelve them with his other curiosities in his college museum. Yet it seems to the writer that some of these discoveries, the result of long, patient and careful experiments, are offering a solution of some of the problems that have perplexed the student of the occult for many a decade.

The late Doctor Charcot was a bold yet cautious pioneer in the scientific investigation of what is now called "hypnotism." One of his most interesting experiments was the production of "thought-pictures." It is true the picture was apparently the beginning and the end of his experiment. But if we allow that picture to teach us a further lesson, we trust that all that is immortal of that venerated physician will extend a genial forgiveness. The learned professor seems to have tried the following experiment a great many times: He took a number of pieces of paper, and handed them to a hypnotized sensitive to examine. She turned them over one by one, but found them simply blank paper, and of no interest to her. Presently the professor points to one which is blank as the rest, and asks her what she thinks of its likeness? For a moment she is puzzled, and then, catching the thought, she grows enthusiastic over the portrait. To make it yet more vivid, he calls her attention to various little details in dress and expression, all of which she at once recognizes. He has a very small private mark on that sheet of paper, and he presently discovers that every time he hands her the bundle she immediately selects this same sheet. If it is turned over, or upside down, she places it right, and then admires the picture, as we do the photograph of one for whom we have a great esteem. He then allows her to take it home. She shows it with pride to her companions, who at once count her as insane. And when she hangs it with other portraits in her room, the average American judge would send her to an asylum for persons of disordered minds. This is where the experiment ends for the professor and his world of scientists, for no matter how often they repeat the experiment they get the same results. So they write "finis" at the end of chapter, and close the book.

As a matter of fact the Professor had been making a demonstration of human immortality, although believers who merely worship phenomena and never study philosophy may not perceive that fact or explain the mystery. But if the reader will consent to do a little solid thinking for a few minutes I think he will perceive that the Professor had been, unwittingly, taking a peep into Nature's workshop. After watching just one process he went home to take a nap. Some day one of his brother scientists will return to that workshop and watch till he discovers that Nature never writes "finis," as man does, but goes on where the mortal stops.

I will now ask the reader to take note of another scientific experiment of much fame. Francis Galton, F. R. S., had a long glass tube made with a very small bore. It was properly pierced with holes, and became a shepherd's pipe or flageolet. Blow into this instrument and you produce a note, a tone which every one recognizes. As you ascend the scale your ear loses the sound and all is silent. Call in a dog, and he pricks his ears at the notes you cannot hear. But very soon the dog's hearing is not fine enough to follow. Then the ear of a cat can catch the sound. And in all probability there are many animals whose sense of hearing may be more acute than that of a cat. The point I am making is that sound depends upon the construction of the ear, and does not end with our limit. And a further and more important point is that the same law necessarily applies to all of our senses. Animals of various races pass the limit of man in each of his senses. When we have realized these truths we are, I think, ready to examine the experiment made by Prof. Charcot with a sensitive and a blank piece of paper.

I next ask the reader to notice that the lady always handles that piece of paper as if it were expressing a real picture. She cannot be deceived by turning it back for front, or upside down, for she corrects the position instantly. And when her friends pronounce her insane because she sees what they cannot see, it is just as if you call a cat insane because she starts at the sound of Dr. Galton's flageolet that you cannot hear. You have no proof of sound from that instrument save that the cat hears it. You have exactly the same proof there is a picture when that lady sees it, and proves her sight by recognizing and selecting that sheet of paper and always placing it in the same position.

This is certainly startling. Still you say you find her insane because she differs from you and other human beings. We all know that a jury of our best citizens would break a will if it were proved that the deceased used to stand

and admire a blank piece of paper which he had nailed to the wall and declared was a portrait. But you now see that jury would be taking its own limitation as the standard, never dreaming there might be a portrait on that paper invisible to it, but visible to one with keener sight. The dweller on the Russian steppes has acquired a sight that rivals a telescope. Many a savage has an ear that might equal that of a cat. But I want to show that even amongst ordinary, every-day mortals, whom you know and meet and whom you count as friends, you may find sense-possibilities far beyond what that jury calls sanity.

Some of my readers may remember experiments with the sense of smell, reported by Prof. McPherson as made in Great Britain. One hundred persons were selected—sixty males, forty females—from apothecary stores, because the sense of smell is particularly cultivated in that profession. Drugs with powerful odors were diluted till it seemed impossible any of the scent remained. The men were nearly twice as sensitive as the women, several detecting prussic acid in two million parts of water. Scents were then diluted and sprayed into a large room containing 9,000 cubic feet of air. Here several detected a three-millionth part of a grain of chlorophenol; and a one-thousandth part of that quantity of mercaptan was at once recognized. So here was human sense more subtle than the spectroscopic. The nose is thus proved to be the real watch-dog of the system. When experiments in taste were made, the women proved much more sensitive than the men. The reader should here note that if the jury system of testing insanity be correct, a jury of women would find a man insane because he smelled what they knew did not exist. And a jury of men would send a woman to the asylum for claiming to taste one part in half a million of quinine, which was done by forty women, but not one man out of eighty-two was able to do. I ask the reader's careful attention to the point we have here made. When he pronounces Prof. Charcot's sensitive insane, or even abnormal, because she sees a picture he cannot see, it is just possible he is the one who is "a little off." At least he must give a much better reason than that she sees what he and his neighbors are unable to discern.

So far we have been dealing with a few surface truths, startling to the ignorant, but guides for a philosopher into far more profound mysteries. You, my reader, swear there is nothing on that paper. The sensitive swears there is a portrait there. Both mean to tell the truth. Which are we to believe? Now comes deep water. We can no longer wade.

All sense is a matter of vibration. This includes the sense of touch, for matter that is solid at one rate of vibration becomes gas you cannot feel at another. We have all watched the artist with his pencil or crayon touching the paper and leaving marks which gradually form the picture. He was using his fingers. A well known human freak does the same with his toes. Another might hold the pencil in his mouth. It is a question of contact of matter with matter. Now watch the photographer prepare a plate so that it is covered with matter sensitive to light. The sun's ray is drawing the picture. It is still touch of atom to atom, though working so much more rapidly than the human artist. But what was it touched the paper on which the sensitive sees the picture? Remember she will give you proof a hundred times, if you like, that the picture is there, although you cannot see it. Prof. Charcot tells us he thought it on to the paper. He thought it even to the little details to which he called the lady's attention, and which she sees every time she looks at the paper. The skilled artist thinks each line upon his paper before he puts it there with pencil or brush. The architect has to think his temple or cathedral into existence before he can draw it line by line. If you find him erasing some line, it only means that he failed to express his thought, or else thought an error.

I claim, as thus proved, that thought has its existence as matter, and impresses itself on matter. It is only a question of whether we are sufficiently sensitive to see it or sense it. Professor Charcot made an excellent commencement and then stopped. He thought a picture on to paper. The whole process of hypnotism consists in bringing another brain into harmony with your own at a certain point, and for a certain end. It was at that point the sensitive rested. She was living in the reality of thought. The picture had been formed. She saw it, always in the same position on the same paper. Remove the paper and she had no picture. This is in strict accordance with scientific theories of the vibration of matter. The solid becomes gaseous, and is soon invisible to mortal sense, as the atoms vibrate more rapidly. It is thus demonstrated that thought is matter in motion, directed by intelligence. Every atom necessary for that picture was impressed on that paper. And all of us would have seen the portrait as readily as the sensitive were it not that those atoms, moved by thought, lacked the slower, coarser movements that are in harmony with mortal sluggishness. The portrait was really on that paper, as sketched by the thought of Professor Charcot. And here allow me to ask if Professor Charcot could do such work while still a mortal, why cannot the invisible Charcot produce the same result?

Now let us see what were the necessary factors in this case. First, it required a will-power in the professor that could think clearly to a desired end, which was the picture. But a second factor was an equal necessity. There must be another brain to reflect the thought.

A blind man can see no picture. Some one who can see is a necessity. Most mortals who can see your picture in crayon or oil, stop at that limit. We now know there are human brains so sensitive they can see and enjoy a picture while it is still in the thought form. We call such brain-owners "sensitive," meaning they can sense movements of matter that the rest of us can neither see nor hear. The professor has proved to the world that such sensitiveness is a fact, and he was well aware that his own will-power was the artist. But now that the doctor has left his mortal form, that same lady sensitive would probably tell you that if conditions are favorable she can still see and hear him. He can still make pictures, and a sensitive can see them as well as when the professor was a mortal.

Our next thought is this: Until the artist produces the thought-picture the medium does not see anything. She is waiting to reflect his mental action. He has tuned her to his own pitch, but he must act, that is, make a thought-picture, or she has nothing to look at. Or he may make thought-words for her ear to catch. This is necessarily the law of all spirit-intercourse. The sensitive sees and hears that which some other intelligence wishes her to see and hear. Here, for instance, comes a sweet spirit-child. As seen and described by the sensitive you recognize your darling, who passed on twenty or more years ago, whilst but a little child. That form so visible to the sensitive is only a thought picture, for your child is now a full-grown spirit woman. The vivid picture tells us that she has become a good artist, and can make the sensitive see her picture, thought on to the material atmosphere. The difference between this picture and that of the professor is, that she has also thought into her creation the power of expressing intelligence.

Suppose it is a spirit yet closer to earth life who is desiring to play the artist. You will now have thought-matter so much coarser and denser than that you and I see the picture as well as the sensitive. I have seen such a picture flashed into sight in a moment upon a large shell gathered from the beach an hour before. But it was the work of a clairvoyant rather than of an artist, for our earth matter can exhibit no such tints as greet the clairvoyant eye. The artist, like the architect, must produce his effect through such materials as are at his disposal, and must do his work in the aura of a mortal brain. So the brain of the sensitive must be in harmony with that of the spirit.

Now, the fact remains that the sensitive sees a picture where you see nothing. Put half-a-dozen such sensitives together, and you are in the minority. They call you abnormal, and think you strangely limited. You are blind to thought pictures, deaf to thought words. Like a man who is color-blind, there is no cure for you in earth-life. But it does not help you to set your limitations up for a standard, and swear they are mistaken. Men and women are scattering thought-pictures every day. Not necessarily on paper, but walls and furniture and clothes, yes, everything that surrounds you is taking or receiving thought-pictures of yours. You cannot think anger or greed but it records itself; so does love and sweet compassion. Your aspiration is a thought, and if you play the brute, that is a thought, too. Nature carries a "kodac," and is snapping it all the time. You soon get to the end of the experiments of Charcot and the Psychical Society, but that is only the beginning of thought power with Nature. She smiles at the scientific interest in big A and little b of her alphabet. That lady sensitive was recording the thought of the professor. Presently he thought "stop there," and she stopped. But why stop there? A greater than Charcot had refused to "stop there," and so it happened that psychometry was born. Buchanan's psychometrist is Charcot's sensitive, unfettered by the thought "we have reached our limit." And when thus unfettered, she reads for Nature instead of for Charcot or any other professor. The fossil will tell her its own past. The skull will whisper its own history. The garment gives up its tale of life. The past comes back, and more wonderful still, the future often loses its secret. You have the same proof of truth as with Charcot's piece of paper, the same tale from sensitives a thousand miles apart. Let us remember thought is a power that does not die. It only goes to sleep. Wake it up and it talks.

We have already traveled far beyond the limit of the French scientist, yet are but at the threshold of the discovery for which his experiment becomes an open gate. Let us notice that Charcot used that paper for his own convenience, but not to supply the need of the sensitive. He could just as well, for her, have thought the paper into existence as the portrait. But in that case we should have had no record, for at that point his medical brethren would have pronounced him insane. The sensitive would then have hung an invisible portrait, sketched on imperceptible paper, side by side with pictures visible to us. It would have been a little deeper insanity, but of the same kind. "What fools these mortals be."

I would here call the attention of Spiritualists and Psychical Research Societies to a startling fact that seems to have escaped their notice. Every form of spirit manifestation must be a "materialization." In no other way can mortal sense be influenced. Actual contact is the law, from the coarse cabinet form to the thought-utterance or picture. The sensitive realizes the contact, although its possibility is denied by the scientist. All thought must be received as materialization.

We now come to a point of great interest. We happen to know the professor had thought a portrait because he also willed his sensitive to see it. But suppose he had thought a picture the day before, it would have been just as visible to any sensitive living in that scale of vibration, and it could be thought on to the atmosphere as easily as on to the paper. I here claim, and psychometry proves, that once thought, the process becomes indelible. The professor had no power to wipe it out. But psychometry equally proves that all thoughts that constitute the consciousness of manhood are indelible. But therein instead of a face you have the portrait of a life. The man Charcot is just as visible to the right sensitive as the face Charcot. We seem herein to have taken several steps at once, for most of us know the possibility of materialized forms, so coarse we can all see them, which act and talk on our plane of vibration, though presently becoming invisible. And if we are thus thinking a full-length portrait of ourselves every time thought is active and concentrated, and if that portrait be indelible in its own atmosphere, we have reached the solid conclusion that we thus create—or manufacture, if you please—a materialization more or less vivid to the mind or eye of the sensitive.

A number of faces blended into a composite photograph is a striking work of art. But surely we can now see that a man is thus making a "composite" of himself, possibly several of them, which will and must live after him. The sensualist, for instance, thinks his miserable selfhood day by day and year by year, each adding to the composite whole of him, and the total becoming indelible. This form is of course ready to be seen and heard by the sensitive, whether before or after we have buried and cremated the mortal. Here we have the secret of many a haunted house. The deed of blood, years of suffering, groveling avarice have told their tale in that house. Some day a sensitive reads it. Every now and then this thought life finds conditions so that it works in cruder matter. Then the masses can see it, too, and they call it a ghost; perhaps not in the daytime, but most likely in the dark, when they themselves are most sensitive to such thoughts. At such hours sights, and sounds, too, tell ghost stories, and only those who stay away disbelieve them. Those who declare them impossible may think them into impossibility for themselves, and so see nothing. For the most part the scientist cannot even yet grasp Charcot's invisible picture on blank paper. How then could he see a ghost or wake up a thought? Professor Charcot and his kin have been playing with grand truths. At present it is only a game of "bo-peep" with baby thoughts, but the principle involved is broad as the universe. Thought-creations are our only means of intercourse with one another. The child sees a picture when he spells Cow; and his elders use the same alphabet to catch and give thought-pictures. Psychometry is soul-power at work amidst this universe of thought-creations, and whether we gain from them wisdom depends upon our own level and the level of the thought. And I claim to have thus demonstrated that if the thought picture of Professor Charcot be accepted as a fact, then logically "multiple personality" follows as a matter of course. If the one be a law or rule of Nature so must be the other.

In my article published in the *Progressive Thinker* of June 12 I gave some striking proofs of the effects of these laws of Nature upon spirit return as believed and practiced to-day. Some of our old-time workers, including my most highly esteemed friend Mrs. Longley, are startled, and I fear shocked, at my assertion that some, and perhaps many a welcomed visitor to mortal life is but a "thought-created" intelligence. Grand as has been the long-continued mediumship of Mrs. Longley, she, like the rest of humanity, is subject to every law of Nature. If I am right, it becomes a matter of absolute certainty that during her long public service she must have been a mouthpiece for both real egos and their thought-creations. The return of one is as natural as the other, if conditions permit. But whereas the one can and will be left behind as we ourselves climb, the other develops a glad brotherhood for all eternity. I thank Mrs. Longley for her many kind expressions in her article of July 3, but facts will not down because they may seem objectionable. The spirit return of the real Ego is none the less a fact because we too often attract to ourselves these thought-created semblances. So that it seems to me that kind souls such as Mrs. Longley should welcome this explanation of so many of the shortcomings of the alleged departed, which have grieved the mourner and disheartened the investigator.

San Leandro, Cal.

### In Re President Andrews.

BY ELLA ORMSBY MARSHALL.

To the Editor of the Banner of Light:

We were pleased with your editorial on President Andrews, brought to our notice by the Millington Rest Cure people.

A comfortable and cultured people will have a good and healthy religion. The rapid concentration of wealth in few hands is threatening to sink the common people into a condition where ignorance will prevail among all but the few. Then religions based on science will die out, and falsehood will prevail, as it ever has done. A most critical time has arrived, and whether the world shall proceed to a higher state of civilization than it has known, or the pendulum of progress shall swing backward, is to be decided within a few years.  
New Salem, Mass.



Written for the Banner of Light  
OUTCAST.

Stay, I pray you! I claim to be heard,  
For I love and I pity my own,  
Add I long for the churches of Christ to be stirred  
By the under-world's heart-breaking moan.

In the swirl of starvation and grime,  
Scorned, abandoned to death and far worse,  
Are the frail alley-children, made old 'fore their time,  
With their purity under a curse.

When on Sundays I watch them at play,  
As the silver-toned church bells ring sweet,  
Ah! I wonder if Christ can keep far away  
From the desolate ones in our street.

When the fatherless bairn that is mine  
Sobs and buries her face in my dress,  
Can you blame if I ask how the sunlight can shine  
On our miseries, want and distress?

Hai! my heart is as heavy as lead  
When I see the rich preening dash past  
In his carriage and pair, and I wish myself dead,  
With my child, for we both are outcast.

Can the anthems in heaven loud swell?  
Can the angels in happiness be  
When the lives of Christ's children are left in a hell?  
God! A hell in the land of the free!

Look! the churches of Christ are built high—  
Noble structures, most beautifully planned;  
But the Pity-Soul, Jesus, would pass them all by,  
And would take the slum-born by the hand.

Hypocritical Christians may sneer,  
But, "unfortunates" though we may be,  
Oft we pray that the Christ of forgiveness were here,  
Our repentance and yearning to see.

Ah! the parson may picture the place  
Where in torment such sinners as I,  
Doubly damned, writhe for aye in eternal disgrace;  
But Christ's pity stamps that as a lie.

Oh! the world is so cruel and cold!  
Past redemption it says that we are,  
But methinks that the gates of the City of God  
For the outcast stand ever ajar.

If the parson would come to our slum,  
And would live with us half of the year,  
I foreknow that our sorrows would strike his heart  
Numb,

For 'tis thus Christ is crucified here.

We have breasts overflowing with woe,  
Oh! Good God! for a blessing and smile—  
For the hand-clasp of pity, to make our souls glow  
With renewal of life in a while.

Still I watch and I watch for the dawn  
Of a sheltering kindness and love,  
When a bountiful, practical creed shall be borne  
With a balm for our griefs from above.

In the world's by-and-by, when I'm dead  
From the agony, struggle and woe,  
Will the Christ-spirit rise from the slums, and be shed  
On his brothers and sisters below?

And when Love takes a visible form  
In the brothers of Jesus to shine,  
Then the perishing outcast of earth's raging storm  
Will be rescued, for Love is divine.

Oh! I pray that my voice may be heard,  
For I sing from the heart to the heart;  
And if one, even one, by my pleading be stirred,  
Then in peace will my spirit depart.

For I know that the Lord of all love  
Will in death send his angel to me,  
And the Christ of the slums will receive me above,  
Where my soul will in Paradise be.

DEVOTION.  
Sydney, New South Wales, 1897.

The Thought-World.

BY PAUL AVENEL.

FIRST PAPER.

To the true esoteric the subliminal ego is the real ego. That which to the materialist is most speculative and visionary, to him is most realistic.

It is in the suprahuman consciousness that the esoteric lives; his aspirations, his interests, his ideals are there; it is his world, and its verities are far more tangible to his understanding than those verisimilitudes of reality amid which his physical organism acts a functionary part.

To him human existence is indeed a drama, and its corporeal activities but transient masquerades before the shifting scenes of time.

Thought-life is real life, life teeming with energy, pulsating with vigor, quivering with emotion, throbbing with ambition.

The thought-world is the soul's world; it is that impalpable universe which the intellectual faculties possess, to which the soul ascends for inspiration, to which it retires for relaxation.

During sleep when lethargy locks the human senses in nature's restorative embrace, we abandon the chrysalis of flesh; we leave the ponderous machine in the deft hands of those nocturnal artisans who repair the ravages of carnate life, and take our flight to that ethereal region which physical-vision cannot see nor physical consciousness perceive.

It is during these periods of supreme physical inertia that we grow intellectually; it is then the soul's faculties expand and the subliminal nature absorbs spiritualizing elements; it is then the soul leaves its pristine atmosphere and breathes the vivifying fumes of celestial zones. Paradoxical as it may appear, every impulse to intellectual activity is acquired during those periods when sleep subjects the brain.

This hypothesis will be denied by those who regard the *corpus homo* as the supreme seat of the sentient faculties, but metaphysical science sustains the assumption. Such sentence as belongs to flesh undoubtedly centres in flesh, and logically shares its ephemeral character. But there is a superior sentence—the refined perception of spirit—which inheres in the physical sensorium no more than melody inheres in the musical mechanism through which it is evolved.

This sentence is ethereally sustained; it impinges upon the eternal, and conveys the rhythm of celestial vibrations to the human perceptions; it serves as intermediary between the infinite and the finite, and uses the sensorium as a gauge to regulate its impressions upon the human consciousness. Its functional operation is wholly independent of cerebral processes, to which it is allied only as the electric current is allied to the telegraphic machine.

When sleep neutralizes cerebral volition; when the human energies have been exhausted by human demands; when the effervescence of animal vigor reaches its quiescent sequel, rest; then the soul divests itself naturally, by those occult laws which control its being, and renews the assimilative processes by which its subliminal faculties are energized.

When morning restores physical consciousness, physical faculties again seek ascendancy, and the obligation of the corresponding soul-faculties is obviously to impart as much as possible of the spiritual stimulus to their corporeal counterparts. Such equilibrium as is thus established from day to day constitutes

true intellectual growth. It is a methodic advance, cosmically renewed, and is in direct ratio to the soul's status. The more subliminal the intelligence, the more labored the progress, and vice versa.

The esotericist has this advantage over his secular brother: he possesses the ability to disencumber his spirit entity at will and enter the broad arena where his interests exist. To him it is as much a necessity to thus refresh the attributes of his higher nature as it is for ordinary humanity to open their doors and windows to the pure air and light of day.

There is nothing vital to the soul in its conjunction with flesh; flesh is but a uniform that classifies it temporarily as a pupil in the terrestrial school. Soul-growth must logically result from the assimilation of sublimated nutriment, soul-strength develops from exercise in ethereal fields, neither of which are possible while it is incarcerated in its cumbersome anatomy, in the circumscribed confines of a material environment.

The more energizing and etherealizing fluids that nourish intellect *per se* are not incorporated in the cosmic atmosphere; they are far too volatile to be held in combination with the atmospheric compound. An ascent must be made to apply their benefits to personal aggrandizement, and this can be accomplished only by abstraction from the physical self.

If intellect were dependent upon physical energies for its impulses of growth, its faculties would essentially follow the automatic tread of all animal creation, since whatever momentum is acquired during periods of unconsciousness is neutralized at night by unconsciousness. The sentence of the advanced spirit—in which intellect is a supreme factor—knows no unconsciousness; its vigilance is eternal; its periods of rest differ from its periods of activity, as the quiescence of contemplation differs from intense mental concentration.

If this duality of being exists, a dual world must also exist, and we are brought at once into mental juxtaposition with the esotericist, and can appreciate relatively the verities which appeal to his consciousness. If mental life is real life; it must occupy a world of cognate realities; since reality cannot survive if fed upon unreality.

What is this world, where is it, and what are its characteristics?

Honesty.

BY SILAS BOARDMAN.

While it is evident that public sentiment does not ostensibly require any instruction on the subject of honesty, the recent article by Sadie Beulah is logically sure to produce a ripple on the surface of human thought that will be seen and felt in all directions. Permit me here to say to the editor that it is not my intention to "rush in where angels fear to tread," at the invitation of our fair friend, as the invitation applies only to "leading contributors." Yet for two reasons I am constrained to offer a few words: First, I feel something to say; second, I am far from feeling sure that our leading contributors will have anything to do with the subject. If they do, then it will be a very simple matter to consign this little essay to the waste-basket, as the writer can see no propriety in presenting this to the public when somebody else has given us the same thoughts in better form. Indeed, it seems to me that the subject is too large for any one writer to give it an exhaustive treatment in a short essay.

Spiritualists differ in character and sentiment just as much as other people do; and back of this lies the fact that but few of them have yet found the absolute truth. Yet every one of the religious and philosophical divisions of the human family claims to have the truth; while in nine cases out of ten they know that they are not sure that they have it.

Such is the situation of what are regarded as our best societies to-day. This may be regarded as a rather sweeping charge, as it includes both orthodox and heterodox, and no honest man nor woman can deny it.

Here is one of our reasons for saying anything about honesty. It is considered coarse, rude, and altogether ill-bred, to say that every orthodox minister who stands in his pulpit to-day to proclaim the highest and most essential truths to a needy congregation is a liar by the watch, and a veritable blot on the escutcheon of a progressive humanity. Yet not one of these orthodox ministers to-day dares to tell the truth as he sees and thinks and knows. The Talmages and Moodys and Booths know what they are about (in a purely business sense), and there is doubtless a certain kind of sincerity in their position. They have grown up, under the domination of antiquated fables, to think, as a Rev. Collier in Geneva, N. Y., said to me forty years ago, that "faith is above mere reason," and, while that phrase may be true, they have not understood it, and the doctrine has been instilled into their minds from early childhood, that faith is the one great condition of salvation. With eyes closed from early childhood to a truth so palpable that "the wayfarer men, though fools, shall not err therein," they have not succeeded in getting them open; and one of the reasons is, they are not prepared to stand a trial for heresy. This palpable truth is that we should not assume for absolute truth something that we do not know. They believe the Bible revelations; this belief has been construed and distorted to be a full equivalent for absolute knowledge. Their elders and their betters have told them so a thousand times, and the time arrived when all the proof they required of anything was to find it in the Bible. The fact is, my orthodox friends, the Bible proves absolutely nothing.

A convention of the great pagan bishops was organized by the besotted murderer and profligate, Constantine, in the year 325 A. D. A selection of manuscripts then in vogue was adopted by ballot as the first Christian Bible. Any later changes are not essential. To any honest man or woman to-day who will read without bias, in an intelligent manner, the book contains its own death-warrant. The average clergyman does not acknowledge this, because it is his avocation to avoid the truth, and to do otherwise is to jeopardize his bread and butter. The average layman is in doubt, and dares not say so. He thinks that if Spiritualism should prove to be true he will stand as good a chance over on the other shore as others; and if it should not prove to be true, he will be fully justified in clinging to the fossilized relic of an antiquated creed. And the fact is, he is on the top of a very high and very rotten fence, that will give him a very bad fall if he does not climb down pretty soon. And there is only one criterion by which to choose which side he will be safe to climb down on, and that is the criterion of reason. If asked what all this has to do with honesty, I replied, Very much. The entire fabric of organized Christianity to-day is a living lie, because they assume for absolute truth much that they know nothing about. And this fabric does not enjoy an immediate prospect of improvement.

The Bible is their oracle to teach and preach and pray by and go to heaven by. I am not joking nor trifling at all. The immaculate God whom this Bible presents for our edification and hope, sent out a lying spirit to deceive Ahab; and, accepting the account as true, it does not require a mathematician to discover that God was a liar. If this were the only instance of mendacity in the Book, it would have got lonesome and been fainted before it had fully succeeded in putting the seal of dishonesty on human race. Is it wonderful that truth is unfashionable, and that the

Church has put a premium on dishonesty by holding up such a book as an infallible guide to the mansions in the skies? The Book is teeming with enormities more glaring and wretched than this, but this one is all that we need refer to especially in this discussion. According to this real honesty is a heresy, and the honest man and the honest woman have no part nor lot in the congregation of the Lord. I believe in a God who is infinite in wisdom and goodness and power and justice; and I thank him that there are some honest people in the world; and whenever you meet a true Spiritualist you meet one of these honest people; and whenever you come across a Spiritualist journal that has not run off on a tangent of anarchy or theosophy or Christian science, you have found a journal that gives you an honest presentation of the truth, and you will not be far from accuracy to say that the BANNER OF LIGHT leads the list.

Mediumship.

BY IRA MOORE COURLES.

There is much in success that always interests us, and we find to-day people hungry and longing for a religious thought that will bring comfort and peace, and prove to mankind the theory that the Church has been advancing, lo! these eighteen hundred years. My thought at this time is along this line, and I have chosen a very deep and interesting one, namely, "Mediumship." In my investigations I have found most people psychic, or mediumistic, and great powers lie dead, or dormant as it were, in many who know nothing of spiritual gifts. When Paul told us to seek the best gifts, he simply meant to seek the gift best adapted to ourselves, and develop that from the highest standpoint. "Seek, and ye shall find."

All can, by patience and a simple knowledge of the law, demonstrate through their own organism the return of spirit and life beyond. The work of development is slow, and sometimes very slow; but by patience, and striving to give up other conditions, the results will always prove satisfactory. Many have been known to sit for developments for months, and just at the moment they are about to give up the results are given.

In this line of work we must not forget that spirit knows no time, and patience is the one condition to be cultivated. Haste means failure. A general formula, and I can recommend most highly from a personal experience, is this: Take a certain hour about three or four times per week, and enter into a quiet room where you are quite sure you won't be disturbed; take an easy position, where the body can be thoroughly relaxed, feet square on the floor, and for the first four or five sittings allow your soul to soar in space. This is in order that your spirit-friends can come in and thoroughly magnetize the room and conditions. Then take from twenty to thirty minutes and concentrate your thought on some certain subject or spirit, and hold it for a few moments, and soon—very soon—you will begin to receive mental pictures and impressions. The phase is by far the most satisfactory to yourself, and also to any you might wish to demonstrate for.

The spirit-world is so near that it needs but a small amount of instruction as to how to give the best conditions. The principal condition, of course, is harmony, and it is absolutely necessary, no matter what trouble, anxiety or burden you are bearing, to leave all at the door of the seance room before entering. By so doing you will attract a force to you that will help you bear it like a soldier, and also a power to help you cast it from you.

After a few weeks thus sitting you will begin to receive impressions for your friends with whom you come in contact, and my advice is to give whatever you hear and see, and by so doing, you not only help yourself but your spirit-friends to know more of the law of soul-communication. No matter how many mistakes you make, give out just the same.

Your spirit-friends need encouragement, and are anxious to know more of this law. Learn to lean on your spirit-friends for advice in spiritual things, and you will have given unto you a superabundance of light and wisdom from above. Let them know you have faith in them, and that they depend on them for proof of this doctrine, and soon they will begin to find you to be a worthy instrument, and ready to receive what you make, give out just the same.

We hear so many tell us, "Oh! my friends all say I am so mediumistic." Now the only way to find out is to develop within yourself the forces that will prove it. You can soon find out without consulting any one on the earth-plane.

If you are really a psychic, then give the opportunity and have a little patience, and rest assured in a moment unexpected your spirit-friends will make themselves known.

Let us ever stand ready as willing instruments to give out to the world what light and truth may come to us, knowing that if we will mold and shape the invisible, they of the unseen will accordingly come in and fill the invisible.

Wigwam Notes, Onset, Mass.

To the Editor of the Banner of Light:

Friday, July 30, was the third anniversary of the dedication of the Wigwam, and there was a very large attendance at the morning meeting. The hour from 9 to 10 was devoted to healing, after which the seance was brought to a close for the day.

Our esteemed President, Mrs. May C. Weston, opened the services of the anniversary celebration by reading an original poem, written by Mr. William D. Rowe, which was dedicated to the Wigwam.

Red Feather then controlled his medium, Dr. A. Proctor, and made a very fine address, Swift Arrow, the control of our brother and co-worker, Joseph D. Stiles, also controlled Dr. Proctor and gave a poem, which was very fine. He was followed by Mrs. Zollar of Washington, D. C. E. A. Blackden of Boston made some remarks in the Indian dialect, which were afterward translated into English.

At 2 P. M. G. V. Cordingley held a seance in the Wigwam, the proceeds of which he donated to the Wigwam, and on motion he was tendered a vote of thanks. Mrs. May C. Weston, President of the Onset Wigwam Co-Workers, was also tendered a vote of thanks for her unselfish work of love for the Wigwam and for the uplifting of humanity.

Sunday, Aug. 1, the Wigwam was crowded at the 4 o'clock test meeting, several mediums taking part in the services. A most remarkable test was given by Mrs. S. M. Thomas: A strange lady handed her a piece of wood, and as she took it in her hand she said the wood was a piece of a fence, and that very near this fence a murder had been committed. She also gave a description of the parties murdered, and the lady who brought the piece of fence said, with tears in her eyes, that the reading was true in every respect.

Dr. L. Freedman, the Australian healer, is with us, and is doing some very wonderful work in treating the sick.

Among the visitors at the Wigwam was an Indian, Mr. Kayehabrota, from the Tuscarora tribe, Western New York. He is canvassing for the books, the "Indian and the Pioneer," also Massasoit. He is very desirous of getting an education, and has taken this means that he may enter, as soon as possible, the Baltimore Medical College. His motive is a praiseworthy and commendable one, and we trust his great natural power will aid him in his work of healing and as a teacher among his people.

C. D. FULLER,  
Sec'y Onset Wigwam Co-Workers.

When Tired Out

Use H. H. HENRY'S Acid Phosphate.

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

The Reviewer.

THE ROSE CROSS, and Other Mystical Tales. By Miss Maudslayi. Part 2nd. The Roxburghe Press, a Victoria Street, Westminster, E.C.

The volume here mentioned presents some eight articles devoted to an exposition of life here and hereafter in its various characteristics: "The Rose Cross," "The Land of the Deluded Ones," "The Angel of Love," "The Mirror of Destiny," "Dagmar's Vision," "The Mystic Veil," "The Crown of Edelweiss," and "Shadow and Shine" constitute the contents, and the several word-portraits are filled with exalted imaginings, conveying lessons of truth and nobility. Its dedication, "To all those who love animals, and also to those who strive to gaze beyond earth's misty veil," points clearly to the lessons deducible from the pages that follow.

"The Rose Cross," with the rendition of which the book is placed before the reader, states that those who come into the presence of the angels who guard the Cross are led, according to fitness, either to a light of white marble steps (behind) that go downward into a country which on the whole appears to be rather gray, but which is lighter in some places, "or to the front, where the brighter strangers are led to the Shining City," it being explained that not all have arrived at a state "to be able to behold the glory of those who have attained to a more elevated being"—the gaining of higher conditions being found through a state or course of purification. "The Land of the Deluded Ones" gives an allegorical description of a (temporary) sphere in spirit-life where "The Wanderer" finds "that none are perfect, and that even the best and purest on earth may sometimes err: . . . but, however good must triumph in the end, even if ages should elapse."

"The Angel of Love" has within it a strong argument for the kind treatment of animals; it also contains amid its spiritually-enlightened sentences that: "The bright streak of light which binds earth to heaven is gradually widening," "The Mirror of Destiny" is a pleasing sketch of "The Other Country," in the course of which the little child Lita is led where a company of jades—with clasped hands—are stamping out fetters of fire which spring from a ground, and are named: "Revenge," "Discontent," "Malice," "Cruelty," etc., being afterward found in their places, in the hearts of little white flowers; she was also able to perceive a place in the landscape which was of marked brilliancy and beauty for animals, of which it was said that: "Hither they do come from your earth, and so are these that have cruelly suffered made happy forever more."

In "Dagmar's Vision," "Sympathy" leads the beholder into many scenes where the glories of "the land of love and wisdom" are clearly outlined. In "The Mystic Veil" Father Zaron's many discoveries are soulfully narrated. "The Crown of Edelweiss" gives a beautiful setting to the experiences of Princess Irenda and Prince Valsen; while "Shadow and Shine," a tale to some considerable length, and with sustained interior interest, gives a harmonious ending.

ETIDORHPA: OR, THE END OF EARTH. The Strange History of a Mysterious Being, and the Account of a Remarkable Journey, by John Uri Lloyd. Illustrated by J. Augustus Knapp. Seventh edition. Cincinnati, O.: The Robert Clark Company, 1897. [For sale by The Banner of Light Publishing Company, No. 9 Bowdoin street, Boston, Mass. Price \$2.00; postage free.]

Among the works which have from time to time been brought before the reading public, none more interesting than the present volume can be named. Starting out with a fine illustration: "I am the Man," a Preface is presented, in which the author states that the manuscript of the work (by Llewellyn Drury) has been in possession of Mr. Lloyd for seven years, but that, in following out the lesson of the apothegm, "A duty is a duty," he has decided upon putting the volume before the reader at last.

The writer, on a certain occasion at the beginning of the volume, exclaimed as a sort of disclaimer of the sense of loneliness: "I am surely alone; I know I am!" as he sat in his library, when he heard the utterance; in a soft, clear voice: "You are not alone!" and, turning, saw behind him the apparition of a white-haired man, whose appearance and language led to the consideration of the matter at issue.

"Never less alone than when alone," a sentence which had gradually domiciliated itself within his brain, was demonstrated by the apparition appearing once more, at another time, and entering into a conversation regarding the manuscript—of which the book, when entrusted to the sense of mortal operators, was composed. This MS. was at various times and seasons read aloud by the Intelligence receiving it, and the listener was struck with wonder and surprise at its teachings.

The "Search for Knowledge," which this narrator gives expression to, regarding alchemy and kindred pursuits, leads the investigator into a series of experiences resembling what have already been made familiar for years past to the Masonic brotherhood of the country in the case of the "Morgan" controversy, etc. The mysterious narrator tells of scenes and persons met with, and his final meeting with a dweller in the nether world, experiences in whose company make up the balance of the volume.

Abandoning himself to the care of this mysterious being—who, though without eyes, demonstrated himself to be full of perceptive power, nevertheless—the narrator reaches a land of darkness, but speedily enters into a "zone of inner light," attaining by his efforts a greater and more perfect degree of light as he proceeds. His guide declares that the chemist accepts as data such conditions of matter as he finds about him on earth; the geologist finds not only the birth, but discovers in measurable degree the fact of the death of the planet; the astronomer can neither account for the existence (other than measurably) of the heavenly bodies, nor clearly foretell their end; the mathematician begins his study in the unknown, and it ends in the unknowable; and he ends his declaration as follows:

"Think ye that earth-substance really presents an obstacle to the passage of the sun's energy? Is it not probable that most of this light-producing essence, as a subtle fluid, passes through the surface of the earth and into its interior, as light does through space, and then returns to the sun again, in a condition not discernible by man?"

The central light is not a necessity to the eye of an interior being. Its physical and mental development "is such that the energy of darkness is communicable. I can respond to the touches on my nerves, and hence I can guide you in this dark journey. I am all eyes."

Commenting their journey, the new beholder was able to perceive that the peculiar soft, radiant light, to which his companion had referred as "vitalized darkness" or "revivified sunshine," pervaded all around him; it possessed the power of bringing what was near at hand, but lost its unfolding power or vigor a short distance beyond.

The food of man finds enjoyment in Chap. XVII; the fact is set forth—reinforced in pictorial fashion—that in time to come, "when man descends the bleak earth-surface, as he will some day be forced to do (as has been the case in frozen planets that are not now inhabited on the outer crust) nations will march through these spaces on their way from the dreary outside earth to the delights of the salubrious inner sphere." If man were given anorgazized materials only for use, he would perish; matter is not food, but the carrier of food; and food, it was pronounced, unquestionably was "sunshine." The flesh of animals, the food of living creatures, are simply carriers of sunshine energy.

In further journeyings it was found that the physical energy became augmented—that hungered in great degree (as before known) had disappeared; that his sight was disappearing, till on trial he became "suddenly possessed of the strength of a man, but with the weight of an infant."

In company with his guide he commenced experimentation in this new order of locomotion, and was at last led to pause upon the

shore of "a glassy barrier" spread as far as the eye could reach, to "ah! out the Beyond."

The guide produced a metallic boat from its hiding on the shore (a full-page engraving of which is given), and the two proceeded, yet onward. The visitor was instructed that: "As objects above and within the lake are illuminated alike from all sides, there can be no shadows" observable. Great astonishment was caused to the voyager by various occurrences met with, but his companion remarked that these singular matters were only phenomena proceeding by natural sequence from a deeper study of Nature than man has yet reached.

"Looking Backward," "A Lesson on Volcanoes," "Matter is Retarded Motion," "Drunk-ness—the Drinks of Man," etc., are treated of interestingly in Chapter XI. "Etidorpha" attains a pictorial limning, and her appearance and attributes receive appropriate word-portraits. She says: "In me you behold the spirit that elevates man and subdues the most violent of passions. I am Etidorpha, the beginning and the end of earth." Man's idea of heaven places me on the highest throne. In "The Last Contest" occur the following lines, embodying the great meaning of the book:

"You wrong your own Common-Sense, when you place dead matter above the spirit of matter. . . . Matter is an illusion, spirit is the reality."

The guide, now, in the way of outward education, seized the form of his comrade, and leaped suddenly from the cliff; the unexpected motion stopped the heart-beats, and annihilated weight, as his form descended into sheer space. He finally perceived in the distance a ring of silver lustre, which seemed to grow nearer, and having joined his wish with that of his guide, to be motionless, attained to that condition, and beheld a barrier—the bisecting edge of the earth's crevice. The guide explained:

"That overhanging upright bluff reaches toward the external surface of earth, the land of your former home. That shelving approach beneath is the entrance to the 'Inner Circle,' the concavity of our world."

Upon the edge of the "visible substance," he perceived a figure in human form, which his guide described as one who would conduct him further: "The strange, peaceful being" before him then stepped to his side, while the guide of former days waved him an adieu, and he stood on the very edge of "The Unknown Country" which he was to explore: "As I stepped onward and upward, perfect rest came over my troubled spirit. . . . The cares of life fled. . . . Misery, distress, hatred, envy and unholy passions were blotted from existence. I had reached the land of ETIDORHPA."

The book concludes with a word from Llewellyn Drury, the original transcriber: "Whether I have been mesmerized, or have written in a trance, whether I have been the subject of mental aberration, or have faithfully given a life-history of the world; whether this book is altogether romance, or carries a vein of prophecy, . . . so far as I, Llewellyn Drury, am concerned, this is the end."

J. W. D.

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

To the Editor of the Banner of Light:

All men are partially bound in the groove of custom, and some we see only the crown of their heads sticking out.—H. D. Thoreau, 1839.

July 28.—The above words of the illustrious friend of Emerson, living the simple life of a philosopher at Walden Lake equalling that of Pythagoras, who first adopted the word philosophy, were beautifully illustrated to-day by Mrs. Juliette Yeaw in her lecture, "True Courage." She said:

"It takes more courage to live than to die; it is easy to follow the popular current—to drift with the populace. All great and noble reforms and reformers had to meet misrepresentation and persecution. The philosophy of Spiritualism has not escaped its full share. It is quite sad that so many really good and educated people lack the courage of their convictions, and dare not meet great popular injustice and cruelty with a firm, open front. This is as true in social and political matters as in religious."

Never has a valuable truth or science been discovered that has not met with prejudice, jeers and persecution from those whom it would most benefit; not because it was wrong, but because it was new and different from old customs."

She spoke eloquently of Galileo, Garrison, Paine, Fanny Wright, and others all along the ages who had stood valiantly and nobly, with true moral courage and heroism, and battled for human rights.

She lectured again the 29th, 30th, 31st, and Aug. 1st, with increasing interest and instruction to all her hearers. The 30th she chose for her topic "Psychometry," to me the most important science of the age. She treated it in a masterly manner, that I am sure would have pleased Professors Buchanan and Denton, who, with others, have done so much to educate the people and make it popular and useful. Even the Orthodox journals are now coming into line and speaking of the science with favor. The Spectator's department of the Outlook, May 1, 1897, Rev. Lyman Abbott, editor, says:

"When the Spectator allows himself to covet any one's gifts he longs for that of the 'psychometrist.' The psychometrist, it may be permitted to remind the non-occult reader, is one of those modern seers who can, by touching an article with their fingers, or placing it against their forehead, get an 'impression'—a 'veridical impression,' the Society for Psychical Research would say—of the history of the object."

Thus Robert Browning tells of a psychometrist who, on touching one of the poet's finger-rings, ejaculated, "I see murder when I touch this gem." The ring had indeed come to Mr. Browning from an ancestor who had been foully dealt with."

Mrs. Yeaw seemed to cover the whole field of present research of this magnificent science. Many of her passages were full of pathos as well as deepest instruction; saying that all things, animate and inanimate, were writing their history on all things about us; that the one history by nature and practice in "soul-sight," or psychometry, could read much of the past history of the ages by holding in their hands a piece of rock or mortar, etc., from ancient ruins, as easily as we could read an open book.

The past week has been one of cold and weeping skies, thereby lessening the audiences, but Sunday, August 1, was fair, and many smiling faces greeted these sylvan lectures, to listen again to Mrs. Yeaw's impromptu stories.

The morning address treated much on the subject of Agnosticism and Phariseism, criticizing with great power, and yet with a broad charity, people "who know it all," and think they have reached the heights of knowledge in any department.

Her labors here have been, notwithstanding the unpropitious weather and mostly small audiences, very instructive, and full of the progressive and invitational spirit of this great age, and they must have made a lasting and useful impression for good on many minds.

JAY CHAFFEL,  
Blodgett's Landing, N. H., August 2, 1897.

A Query.

To the Editor of the Banner of Light:

I want to know more about spirit-communication, and will some kind friend, through the columns of THE BANNER, help me a little?

For a number of years I have felt an influence I could not explain, and often see faces and places, but no familiar ones.

A short time ago, through Mrs. E. Sharp of this city, I had a test, so true to a circumstance that only myself knew, that I have become deeply interested, and, if possible, wish to know more.

Yours for every good word and work,  
Mrs. E. A. BROWN.  
Fall River, July 26, 1897.



# 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?

### A CURIOUS THING.

Sunbeam came to my house one day—  
"Is there any place here for shadows to hide?  
They tell me that shadows are cold and gray;  
But before I can catch them they run away.  
If I find one I'll cheer him up," he cried.  
He searched about through the great big house,  
A dear little fellow, warm and bright,  
In closets, in corners, in mamma's hair,  
In grandma's face, and oh! everywhere;  
But wherever he went it was only light.  
Now Love looked into my house that day—  
"Could I be here in hiding, too?" he said.  
They tell me that Love is ugly and bad;  
Perhaps if we found him we'd make him glad.  
Oh! please may I look and try?" he said.  
Love met Sunbeam bustling about—  
"Have you found your shadows, friend Sunbeam?"  
"Nay,"  
Not I," said Sunbeam: "they don't live here."  
"Nor Love," said Love, "for this house is dear.  
Let's look for a place to abide away."  
Sweetheart Lucy came running in,  
Bright as a robin just out of bed,  
Sunbeam sprang to her eyes so brown;  
Love in her warm heart nestled down;  
"We've the nicest place in the world!" they said.  
Now the curious thing, which I have not told,  
Is something I never could quite make out;  
For never a shadow can show his head,  
And Love, I think, must be really dead.  
When my little Lucy is playing about.  
—Wm. J. Long, in *Youth's Companion*.

### Nan's Way.

"Nan," said Mrs. Hodges, as a tall, slender girl came hurriedly into the sitting-room, "wait a minute, dear. I have a letter here from your Aunt Fannie, and she says—"  
"Oh! well, mamma," interrupted Nan, "I have n't time to hear what she says now. I'm in a dreadful hurry. I've got my room all torn up, and I want to put it in order before school time. You can read it to me to-night just as well."  
"I think, dear, you'd better wait and hear it now," her mother insisted, gently, "for she is coming to spend some weeks with us, and I'm sorry, Nannie, but that means—"  
"Oh, horrors, mamma! I know what that means. It means that I've got to give up my pretty room to her, and go in with Katie. I do wish we could have a house with a spare room in it, and not make me move all over the house whenever anybody comes! It's perfectly dreadful!"  
"I know it, dear, and I'm sorry it is necessary. But you must remember you took the spare room on condition that you would willingly vacate it whenever it was needed for guests. Surely you can get along very nicely with Katie for a few weeks."  
"Oh, but, mamma, you don't know how I hate it! She takes half a dozen dolls to bed, and tumbles around nights, and pulls the covers every way. It's just horrid!" And, with a shrug and a frown, Nan flounced out of the room.  
"Mamma," said little Katie, who had been a silent listener to the conversation, "will Aunt Fannie stay long?"  
"I don't know. Why, dear?" asked the mother, smiling at the sober little face lifted to hers.  
"Because—why, mamma, it is n't nice at all when Nannie rooms with me. She throws my dollies out of bed, and scolds me so."  
"Yes, dear, I understand; but you must n't mind it, Katie. Nannie does not mean to scold you; it's only her way."  
That noon Nannie came to the table with a clouded brow, after her dinner in silence, and after the meal was ended, went up to her room, where they could hear her closet doors angrily opened and closed, and bureau drawers drawn noisily out and pushed in again with a bang. Her mother sighed, but, knowing that the fit of ill humor would be over all the sooner if it not interfered, let her work it off alone.  
The next day Aunt Fannie came; and from the moment of her arrival Nannie was the devoted admirer of this sweet-faced woman with gentle voice and quiet manner. It was certainly lovely to be sweet and gentle; and for several days Nan's abrupt movements were held decidedly in check, while the quick words and fretful tone, usually so ready in response to annoyances, were seldom heard.  
But one day all went wrong. It was rainy and cold for one thing, which always made Nan cross. Then she was late to breakfast, and, finding the coffee and the cakes cold, she first scolded the girl and then spoke angrily to Katie; was impatient to her mother, and ended by rushing off to school in the worst possible humor. After that nothing seemed to go smoothly, and matters fell back into the old way, until certainly Jennie Clark was right, and nobody in her senses would have thought of calling her "sweet." Yet under all the fretfulness was hidden a loving heart, which expressed itself often in many helpful ways. She was so truly kind and thoughtful that they had come to overlook the crossness, and excuse it as Nan's way.  
But Aunt Fannie saw with much surprise and anxiety how this habit of ill temper had grown upon the young girl, until it bade fair to make herself and every one about her uncomfortable. One noon Mrs. Hodges came into the sitting-room, saying in a troubled voice:  
"Nannie, I wish you would go down and speak with Nora, for she is feeling very much hurt. She took such pains to do up your cambric dress just as you wanted it, and when you passed through the kitchen yesterday and saw it on the bars you said you never could wear it in the world, it was entirely too tight."  
"Oh! nonsense, mamma; she ought not to mind a little thing like that. I know she is dreadfully touchy, but she ought to know me by this time. It is just my quick way of speaking; and the dress was all right after all. The old gossamer! I didn't mean to hurt her feelings; but I'll go down and make it all right with her."  
Mrs. Hodges sighed as Nannie left the room, saying to her sister: "I do wish, Fannie, that Nannie was not so impulsive. She makes a great deal of trouble both for herself and others. Still, she does not mean anything by it, for she has really a very warm heart; it is only her way."  
That evening Nan came in the early twilight to her aunt's room, saying:  
"Aunt Fannie, it is too dark to study, and just right for a chat."  
"I was just wishing for you, dear," was the reply. "Your mother and I were out driving this afternoon, down by the Long Pond, and I brought home some plants for you to analyze."  
"Oh, Aunt Fannie! How kind! For where are they?" Nan exclaimed eagerly; for just now she was very much interested in botany.  
"Over there on the table, dear; and I think they should be put at once into water, as they must be somewhat wilted."  
Nan went quickly to the table, where in the dim light she could discern the heap of leaves and branches. Grasping them impulsively with both hands, to carry them to her room, she suddenly threw them from her, and, rubbing her hands together, exclaimed angrily:  
"For mercy's sake! Why, what are they?"  
"Oh, I'm so sorry, dear," said Aunt Fannie, gently; "but never mind. They are nettles, and that is just a 'way they have.' They are a very useful plant in many ways, and you must not mind it if they do sting you a little. They don't mean to hurt you, Nannie; it is only their 'way'!"  
Nan's cheeks flushed hotly; but she bit her lip, and, silently slipping the nettles on a paper, carried them to the room. After putting them in water, she stood a few minutes by the

window, half vexed with the pain in her hands, but feeling a still sharper pain in her heart. Suddenly she felt herself folded in two loving arms, while a tender voice said:  
"Was the lesson too severe, dear?"  
With quickly-filling eyes, Nannie turned to her, saying:  
"Oh Aunt Fannie! Do you think I am like the nettle? Do you mean that?"  
In the gathering twilight they sat down together for a long and earnest talk, in the course of which "Nan's way" looked more hateful to herself than it could have ever seemed to any one else. Just before they separated, Nan said earnestly:  
"Somebody once said of somebody that 'her ways were ways of pleasantness, and all her paths were peace.' I think that was lovely."  
"Yes, dear," replied her aunt, stroking her fair head as it lay on her shoulder, "Solomon said that of wisdom, and many have found it true."  
"I know," said Nan, catching the caressing hand and playfully kissing it, "but since then somebody said it of you, Aunt Fannie, and many have found it true. If I thought that by trying ever so hard, years from now people would say that of me! Aunt Fannie, you must help me, for it will be dreadfully hard; but I will try, for I mean to begin a new way from this very night."—*The Advance*.

### EARLY GOLDEN-ROD.

In the first drowsy heat of August noon,  
Ere yet the pastures are embrowned and dry,  
Or yet the swallow breathes her parting sigh  
Under the red sun and the crimson moon,  
Greeting us all too soon,  
Comes the plumed golden-rod with flaunting train,  
And lifts her yellow head along the way  
Where sweet wild roses bloomed but yesterday,  
And foamy daisies nodded in disdain.  
At July sun and rain.  
With thy approach the year seems waxing late,  
And yet its ripeness fulness is not come.  
Far off we scarce can hear the "Harvest Home."  
The apple-pickers loiter at the gate.  
Well pleased with mads to wait.  
When I the sunshine of thy bloom behold,  
And pluck and bear the home with fond caress,  
I am the richer for thy lavishment.  
Thy Midas touch hath turned the land to gold,  
For me to have and hold.  
—Mrs. A. F. Judd.

### Queer Republics.

The queer little Italian republic of San Marino, with its thirty-three square miles of territory and its population of six thousand, lies up in the eastern spurs of the Apennine Mountains. It is governed by a grand council of sixty, who are elected for life, and two presidents, one of whom is appointed by the council, the other elected by the people. The little republic has an army of nine hundred and fifty men, who are employed only as policemen. San Marino is the only country in the world that prohibits the introduction of the printing press. The city of San Marino, with a population of seventeen hundred, is one of the queerest old towns in the world. It has undergone no change in five hundred years. This republic began in 1631.  
A bit larger than San Marino in population, but six times as large in area, is the republic of Andorra. It lies in a valley of the eastern Pyrenees, between France and Spain. It became a free state in 790. It is governed by a sovereign council of twenty-four members, elected by the people, and a syndic, or president, chosen for life by the council. It has an army of eleven hundred men, and one big gun, planted in the centre of the republic. This gun carries a ball twenty miles, and Europe trembles at the thought of its being fired. In Andorra, the capital, is the palace—a stone building several hundred years old. Here the councilmen meet. The ground-floor is the stable, where their horses are kept and fed by their masters themselves.—*Harper's Round Table*.

### A Newsboy's Gratitude.

A physician who recently moved up town took an evening paper from a small newsboy, and dived into his pocket for the change.  
"That's all right, doctor," remarked the little fellow. "I won't take no money. Don't you remember Jimmie you cured last winter with the fever?"  
Then the physician recognized in the tall and sturdy boy a little lad whom he had pulled through a fever without any payment.  
"But that's all right, Jimmie," he said, "and you must certainly let me pay you for the paper."  
"No," said the boy, "I won't. Where are you living up here, doctor? I want to come to see you."  
He hasn't yet turned up to see the doctor, but every morning and evening he slips a paper under the door, and to have a proper understanding in the beginning, with the first paper he scribbled a little notice:  
"Please, doctor, accept these papers allus, from Jimmie."—*New York Herald*.

### Good Things to Learn.

Learn to laugh. A good laugh is better than medicine.  
Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick room.  
Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows.  
Learn to stop croaking. If you cannot see any good in this world, keep the bad to yourself.  
Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache or rheumatism.  
Learn to attend strictly to your own business. Very important point.  
Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.—*Selected*.

The following amusing collection of answers to examination questions by pupils in the public schools of New York are given to the public by Mrs. Caroline B. LeRoy, a teacher in the New York schools, and are said to be precisely as written by the pupils, not a syllable changed: Amenable, anything that is mean. Capillary, a little catapillar. Demagogue, a vessel containing beer and other liquids. Ipecac, a man who likes a good dinner. Eucharist, one who plays euchre. Mendacious, what can be mended. Republican, a sinner mentioned in the Bible. Technology, something which teaches you to be very technical in your remarks. There are a great many donkeys in the theological gardens. Gender is the distinguishing nouns without regard to sex. An intransitive verb expresses an act not done to another, as James did not strike John. To find the number of square feet in a room you multiply the room by the number of feet, the product is the result. In Austria the principal occupation is gathering Austrian feathers.

There will never be a generation of great men until there has been a generation of free women—of free mothers. The tenderest word in our language is maternity. In this word is the divine mingling of ecstasy and agony—of love and self sacrifice. This word is holy!—*Robert G. Ingersoll*.

## Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this department.

### California.

POMONA.—Mrs. Annie Lord Chamberlain writes: "Pomona—the Goddess of Fruit—is a beautiful city, forty miles from the coast, thirty from Los Angeles, its elevation one thousand feet above the ocean. From the Pomona Valley can be seen the snow-capped mountains, San Antonio, San Bernardino, San Jacinto and Santa Ana, and all exceed ten thousand feet in height. The chief industry here is production of citrus fruits, the orange and lemon; but a good deal of attention has been paid to cultivating deciduous fruits also, so there are large quantities of peaches, apricots, nectarines, plums, pears, apples, pears, grapes, olives, and nuts and small fruits. The water supply is good. Orchards are irrigated from three sources: artesian wells, a creek and streams at base of San José Hills. The population is a little over six thousand, and there are twenty churches.  
There are many Spiritualists here, but most of them attend and help support the churches. If the Spiritualists that attend the Unitarian and Christian churches would secede from them, organize and employ good speakers, they would have larger audiences than any church in the city.  
I have been doing a little work here in a quiet way, holding two circles a week and admitting only five persons, so they are pleasant home circles that have created quite an interest, as, beside the music upon the floating guitar, and other physical phenomena that occur at my circles, the spirit-friends of the present have been able to write long and interesting independent messages; frequently names of spirit friends are whispered by Belle Videawake well known by many of the BANNER readers, and help given them so they are able to thoroughly identify themselves.  
I am happy that my work created a sufficient interest so that a few of the really true and faithful Spiritualists invited Mr. and Mrs. Longley here, and the hungry were well fed for two evenings—with Mr. Longley's inspiring music and Mrs. Longley's instructive lecture the first evening, and very satisfactory answers to questions the second, under the inspiration of Father Pierpont. Every one present was well pleased, and the result was an other invitation to Mr. and Mrs. Longley, and it is hoped they can be induced to come once a month. I have no doubt they will be able to help organize a society here and prepare it for good work.  
The spirits are doing their best to develop and bring into service the mediumship of Mrs. F. Liscomb and Mr. E. Welsh. The prospects are that they will be honest, earnest helpers in the Cause. I am glad we are hearing from Mrs. Longley through the dear old BANNER once in a while.  
My address during August will be The Langham, San Diego, Cal., where I go Aug. 6 with a party of friends."

### Massachusetts.

NEWBURYPORT.—F. H. F. writes: "On Sunday, Aug. 1, we held a very large and interesting meeting in our hall in the evening. Mrs. E. H. Webster of Lynn was the medium, and she was at her best, test after test being given, and all correct. Our meetings, as has been predicted by different mediums, are wonderfully successful, all seats taken. Meetings never before held so late in summer.  
Mrs. Grace Piper of Philadelphia rendered some beautiful songs, which were very fine."

ONSET.—A correspondent writes: "Fire District Hall, on Sunday, Aug. 1, was well filled. The services were opened with singing 'Nearer, My God, to Thee,' followed with an invocation by Mrs. George Hughes, after which she gave some good psychometric readings; singing; Dr. J. Milton White, of Boston, then gave some excellent readings, all recognized; remarks by Madam Haven. Dr. Gould, Vice-President of Queen City Camp Meeting, was present and made some interesting remarks, followed by Mr. A. E. Tallow, who gave some very good readings. The Conductor, Mrs. S. M. Thomas, then pronounced the benediction and dismissed the meeting.  
The BANNER OF LIGHT is for sale at these Sunday evening meetings and subscriptions taken."

### Ocean Grove, Harwichport, Mass.

To the Editor of the Banner of Light:  
Sunday, July 25, early the mists and fogs and clouds obscured the sky, but brisk, busy breezes soon bore them away. The inhabitants of villages and hamlets, and visitors to the Cape, wended their ways to our campground, to seek for some sweet message or good word from the spirit-land.  
By eleven o'clock the organist, the choir and the audience were in readiness, so also was the speaker, Mrs. Jennie Hagan-Jackson, who took for her subject "The Spirits in Prison."  
The lecture was most excellent, and the poems following, on subjects given by the audience, "The Pathway of Life," "The Passing Hour," and "The Wild Rose," were most excellent.  
In the afternoon the weather was fine and the audience large, and Mrs. Jackson was the speaker again, and the following subjects were given her from the audience, "Origin of Man," "Equal Rights," and "The Occasion, as always is, and delivered a fine lecture. Then the following subjects were given her for poems, "Summer-Land," "Angel Visits," "Life, Past, Present and Future," and "Eternal Equity," and they were handled with equal satisfaction.  
A third meeting of the day was held in the grove at quarter before six, with another in the afternoon, the speakers being Mrs. L. A. Miers, Madam Haven, Mrs. Jackson and S. L. Beal, and thus closed a good day for the Harwichport Camp Meeting.  
Monday, the weather is cold and cloudy, and campers are huddling, seeking for stoves or oil lamps, and others for warm corners that have not as yet been discovered, and altogether it is not an agreeable time to be in camp in an ocean grove, bounded by brisk salt breezes.  
Tuesday, 27th. The wind still comes from the north-east, and we all continue to seek for warm quarters. Our Auditorium being well protected, we held our meeting this p. m. in the grove. Lecture by Mrs. Jackson. Subject: "Is there an Antagonistic Force in Nature?" "Evolution of Religion," "The Future of Our Country," and "Our Children." Poems: "Excelsior," "We Shall Meet Again," "The Rose and Thistle," "Mother, Home and Heaven," and "The Red Squirrel." It is not worth while to say that the productions were all good, for any one who has heard Mrs. Jackson knows that they were. An interesting conference was held in the evening.  
Wednesday, 28th. Conference in the forenoon. Lecture in the afternoon by the Hon. L. V. Moulton; his subject was "Interpretation of Phenomena." Mr. Moulton is a rapid, easy, earnest and an original speaker. It is a pleasure to listen to him. He gives one some thing of which to think; he hands out to you arguments and hard facts from which you cannot get away.  
This afternoon Mr. A. E. Tisdale arrived on the grounds—another welcome worker. This is Mr. Tisdale's ninth season with the Harwichport Camp Meeting.  
Thursday, 29th. This morning we had one of the heaviest rains known to the Cape for years; sand is but a slight obstacle in the way of such pouring waters, and our campers were literally rained in, for no one that we know of was out for anything; but when they did get out after the rain they found a pond around our rostrum by actual measurement thirty inches deep, and sand had been washed down the aisles and under the seats amount-

ing to carloads, and the speakers and singers of the afternoon walked a plank across the water to get to the platform; but notwithstanding, we had a fair audience and a grand lecture. The unusual condition of the elements did not seem to disturb Mr. Tisdale or his controls in the least; he, or they, seemed rather to enjoy it, and so did the audience. The subject for the afternoon was "Revealed Religion."  
Friday, 30th. Our platform was occupied this afternoon by J. Frank Baxter, from whom we had an instructive and entertaining lecture, and then followed a platform séance. Mr. Baxter has many strong points, but his strongest are in his tests, and to day we think every one was recognized.  
The evening was just right, with breeze enough to make each one comfortable, and just the right talent—Messrs. Baxter and Tisdale taking part. We had the best illumination and concert we have had for years. All, we think, enjoyed the whole entertainment.  
S. L. BEAL.

### Niantic Camp.

To the Editor of the Banner of Light:

Aug. 1 we were entertained by our old and esteemed brother, E. W. Emerson, who was greeted by the largest audience of the season thus far. His morning discourse was on "The Revelations of Spiritualism to the Soul," which was good. We see a decided growth in his unfoldment, and may he long live to comfort many sad hearts. His tests are fine, giving nearly forty names.

The Association has employed a Miss Penniman of New York City to sing, and she is fine. A solo was very finely rendered by a Mr. Sturgeon of Boston, who is a visitor in our camp. We have with us some fine mediums from various places. Mr. Sweet's family of Brooklyn, N. Y., is here, and with them Mrs. Dimond and Mrs. Plumb. Mr. William Briddle, former Secretary for the Society in New Orleans, La., is with us.

Wednesday evening, Aug. 4, the Ladies' Aid gave an entertainment for the benefit of the Veteran Union Home. Also the Ladies' Aid has improved the walks to the speakers' stand, and still there is need of more money being expended. The seats are tiresome, and that canopy unmaterialized; but time works wonders, and some one will, we hope, see our wants and remedy them for us.

In the evening, in place of a conference, a séance was held by Brother Emerson—ten cents admission. A large audience attended, and the order was much improved thereby. There is nothing like paying for a thing to have it appreciated by us, generally speaking. I understand one-half of the proceeds went to the speaker, the other to the Association.  
Mrs. Sarah A. Byrnes is our next speaker.  
Mrs. N. H. Fogg.

### Ideas are the Flowers and Fruit of Thought.

It is a queer idea for Sadie Beulah to be throwing I am more-righteous than thou stones at her Biblical neighbors, and flashing Diogenes lanterns in the eyes of Pagan peoples, when all the while she is masking behind a *nom de plume*. I call that *honest* deprecitade. She had better don her own toga and "nom," minus "do plume"; then she can fall to the slaughter of the unregenerate with honest pulchritude. She has sounded the slogan of war against the gentle art of living. She is an image-breaker, a despoiler of things; but I applaud her for it. If she could have her way, and set up her standards, what would become of the warp and woof of human weavings? Where would be our municipalities, our principalities, our kingdoms, our empires, our republics, our congresses, our trusts, our monopolies, our millionaires and our political life? Where would be our churches, our cathedrals, our gods and our goddesses, our St. Patricks and St. Léons, our prelates and our religious life? Where would be the nebulae of our fads and our fancies and our romances, and the dear "four hundreds" of the earth? Gone, all gone! not a peg left to stand on; gone, disillusioned, a dismal heap of has-beens.

Later I may be able to help Sadie Beulah in her honesty arena, but for the present I am too busy picking beans from my own eyes to be of use.  
JULIA A. BUNKER.  
Lakewood, N. J., July 24.

### The Bard of Bonnie Brae.

Bro. H. M. Higgins, better known as "Bonnie Brae Higgins," passed to the higher life on July 13 at 3 A. M., at his home, ten miles east of San Diego, Cal. Age seventy-seven years.  
Thirty years ago H. M. Higgins was the most noted publisher of Chicago and the Northwest. He was the author of many popular songs, chief among which were "The Old Musician and His Harp" and "Hang Up the Baby's Stocking." These two ballads attained a popularity in this country and Canada that has seldom been surpassed, and the composer realized over fifty thousand dollars in royalties.  
In 1871 Mrs. Higgins left Chicago with a fortune of one hundred thousand dollars, and, coming to California, he purchased and developed Bonnie Brae ranch, a magnificent property in Sweetwater Valley, and now containing the oldest citrus orchard in the country. Here he also originated and propagated the Bonnie Brae lemon, which has attained fame throughout the world.  
Mrs. Higgins met with reverses in the last few years, which made him comparatively poor at the time of his transition, but he was rich in experience, and in knowledge of the Spiritual Philosophy. His body is buried in one of his famous lemon orchards. His survivors are his widow in Chicago, a son, W. W. Higgins at Pueblo, Col., and a daughter, Mrs. Carr, at National City, Cal.—*Philosophical Journal*.

### Passed to Spirit-Life.

FRANK BYRON STEWARD, of Omaha, late of Lincoln Neb. His useful and noble mortal life closed at the ripe age of seventy-eight years, after six months of intense suffering from heart disease, which he bore with patience and fortitude.  
He had perfect confidence that although the thread of life was dropped here, it would be taken up again in brighter spheres.  
The saddest feature of the ending of this exemplary life is that he left an aged and blind widow, who, he no, will patiently await the call that will again unite her with the loved ones gone before.  
Mr. Steward was an active and unselfish worker in the cause of Spiritualism ever since the "Roche River Rappings," and his earnest devotion to the cause of truth won for him the esteem and respect of all who came in contact with him.  
LINCOLN, Neb., July 29, 1897.

From her home in Marlville, Me., July 25, Mrs. ISABEL KINGMAN, wife of Moberly Kingman, aged 72 years 5 months and 11 days.

She leaves an aged companion and three children—Mrs. Clara J. Brimms, with whom she lived, Edna A. Giles and Fred C. Kingman, of Boston. She was an affectionate companion, a loving mother and a good neighbor.  
She was never enslaved by church creeds; has been a firm believer in Spiritualism for over forty years, a constant reader of the BANNER OF LIGHT since its first publication.  
Funeral services were conducted by Mrs. Mary Parker Smith of North Newbury.

From her home in East Stroudsburg, Pa., July 28, 1897, Mrs. CHARLES E. DUFFEE, in the 64th year of her age.  
Without issue, she leaves a husband, who, with her, has for years enjoyed the weekly visits of THE BANNER, as well as other spiritual literature, and communion with the departed at many of the materializing and other séances, and whose work was well done.  
C. E. DUFFEE.

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**TERMS CASH.**—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 C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

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

Notation is paid to anonymous communications. Name and address of writer is indispensable as a guaranty 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 14, 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.  
Harriet 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.

## Experience.

Personal experience is the key-note of Modern Spiritualism. It is also the school in which all of life's great lessons are learned in every possible direction. Theory has held sway in the mental world for many ages, but has always had to give way before the demonstrations of fact, proved by experience. Every one of the applied sciences is the result of experimentation. Geology, botany, chemistry, etc., give a logical statement of scientific fact, proved by means of experiment in these several fields of study. Theology cannot be called a science when compared with those named above. To do so would be to assume that certain men had had free access to the presence of God, who had been graciously pleased to impart to them the true story of his exalted life and being.

Theology is not founded upon actual experiences of men. It is the compilation of the opinions of men upon the origin of the cosmos, the source of all life, the problem of the soul, its immortality and destiny. No one has been able to prove that he has solved all these problems through personal experience. Science is knowledge demonstrated beyond all possible doubt. That life exists everywhere is a self-evident fact, but it requires more than the learned disquisitions of priests and bishops to prove that Life has ever demonstrated its personal form and personal will to the children of earth. When a multitude of witnesses solemnly unite in testifying to a certain experience, its truth is established, and a fact gained in the realm of knowledge. No personal experiences have yet been vouchsafed to any number of witnesses in regard to the demonstration of a personal Supreme Being upon a white throne in heaven as the ruler of the universe.

But when men have similar experiences in their work, when they prove that certain combinations of material always produce certain results, they are justified in claiming the establishment of a fact. So it is in regard to their psychic experiences. A half dozen well-poised, intelligent men and women unite in asserting that they saw, felt and heard certain things. In a case in court, the cumulative evidence would be conclusive and a decisive verdict at once rendered. In the court of the human mind, a like decision should be rendered in the trial of all cases of a psychic nature. Why should men and women be capable of testifying to the truth or falsity of things in regard to the outward world, yet be wholly incompetent to so testify in regard to matters spiritual?

Every person gleams his knowledge of the material world through his physical senses. When three of those senses testify to the reality of psychic phenomena, and when a dozen people unite in giving evidence that their senses have had the same experiences, are not the genuineness of those phenomena, their actual presence, clearly demonstrated? The dogmatic assumptions of material science that the realm of the spirit is a myth, that psychic phenomena are not worth consideration, clearly show that the so-called scientists are as narrow as are the theologians of the church. True science is absolutely fearless, and welcomes every opportunity to add to the store of human knowledge through positive demonstration. This it can only do through the careful study of the experiences of men in every department of life, and a logical arrangement of the facts deduced there-

from. The thousands of intelligent men and women who unite in testifying to the reality of psychic phenomena are entitled to a hearing in every scientific court. Prof. Oliver Lodge has given his associates a word of warning in telling them that they cannot afford to ignore longer the claims of psychic phenomena.

Each experience in life comes to man for a purpose. It adds to his knowledge of the world around him, and gives him an insight into the lives and characters of his fellow-men. When the waters of Marah sweep over his soul, the lesson is conveyed thereby that he must have sympathy for those who have similar experiences in life. Every pain, every sorrow, every care only comes to him to relate him the closer to his friends, and to prove the kinship of the race. Every phenomenon has behind it a useful lesson for all mankind. It teaches first that there is a force at work to produce the effect noticed. It invites study, and careful study reveals the stupendous fact that the force is intelligent, is possessed of memory, and has the power of willing. Other phenomena of a similar nature appear, all of which prove that like forces produce like results.

They unite in testifying to the fact that the souls of men and women have survived the change called death. The experiences of men and women in the realm of psychic phenomena become, then, of the utmost importance to the race. If the existence of a spiritual world can be scientifically demonstrated, it is essential that this sublime truth should be given to the world. Men have feared death for centuries, and have stood in awe of their best friend. To relieve them of this weight of fear, to give them joy for sorrow and pleasure for pain, is the paramount duty of the hour. It can be done only through the avenue of experience in the psychic realm, and but one religion leads to that region of truth. Spiritualism is that leader, and it has a holy mission before it. It rests with its followers to see to it that that mission is well performed.

The psychic experiences of all classes of men should be collected, analyzed, classified, and placed in an orderly form before the world. The facts thereby demonstrated should be fearlessly proclaimed to the human family, and each one given an opportunity to prove these great truths for himself. Spiritualism offers the world a medium through which this work can be performed. If mortals who claim to be Spiritualists will but work for the good of their fellowmen, and cease to quarrel among themselves, they will soon have the pleasure of seeing the personal experiences of men so related in the world of thought as to give a scientific religion and a religious science to mankind. Let us as Spiritualists do our part in bringing this desired result to the world.

## Church and State.

We took occasion not long since to refer to the decision of Attorney General McKenna in regard to the erection of a Roman Catholic chapel on government land at West Point. Judge McKenna, although a devoted Roman Catholic, rendered a decision against his own church, and asserted that no religious sect could be shown especial favors by the Government at Washington. This decision is most certainly just and right. It applies to all denominations with equal force, and we should oppose the granting of a site for a Spiritualist temple at West Point just as vigorously as we oppose the granting of such special privileges to the Romanists and Protestants.

The founders of the republic wisely decreed the separation of Church and State, and guaranteed religious liberty to all people. The Attorney General recognized the constitutional rights of all American citizens in rendering his now famous decision. He was able to place patriotism first and Church preference last in deciding this important question of right. But his decision seems to have had no restraining force upon officials in other sections. The management of the Soldiers' Home at Dayton, O., not only consents to the erection of a Roman Catholic chapel on the grounds of the Home, but even goes so far as to appropriate nine thousand dollars toward building of the same.

THE BANNER claims that this is in direct violation of the Constitution of the United States. The funds of the Home are largely contributed by its members, of whom only a very small percentage are Romanists. Presbyterians, Baptists and Spiritualists are alike taxed to support a religion in which they do not believe, and are forced to assist in the erection of church buildings in which they can have no real interest. Jefferson said that it is tyranny to compel a man to support a religion in which he does not believe. If this be true, what can be said of the action of the officials at Dayton? Are they not tyrannizing over those who, although vastly in the majority, have no desire to support a religion foreign to their beliefs?

To give preference to a minister of any particular denomination at the Dayton Home violates the constitutional rights of the inmates who believe otherwise.

THE BANNER renews its protest against the unjust treatment recently awarded the Spiritualists at the Home, but it would vigorously oppose an appropriation for the erection of a Spiritualist church on the government grounds at that point. Free speech is the sacred right of every citizen, and the government exceeds its functions when it countenances the suppression of the same, or exhibits the slightest preference for one form of religious thought over another. Church and State should be forever divorced, and this provision of the Constitution of the United States should be rigidly enforced in all places directly under government control.

We learn with deep regret that some six or more wills, bequeathing quite generous sums to Spiritualism, have been canceled because of the doubt that the bequest will be carried out as designed. The uncertainty attached to the Babe will has caused the uneasiness in the minds of the testators referred to above. If the Babe will is properly defended, it will be decided in favor of the beneficiary, the National Association. If it is allowed to go by default, it will establish a dangerous precedent before the courts of the nation, and it will be very doubtful if any will can ever be made that will stand the test in court. In order that all danger may be avoided, it would be far better for Spiritualists to give to Spiritualism all they wish or can afford, prior to their departure from earth. They can then see that their wishes are carried out in full, and thereby avoid all litigation and annoyance for themselves and heirs.

## To Better the Race.

The Boston Globe of July 14 contains a very readable article bearing the above title. It refers to a recently-organized society in New York City, whose main object is to uplift mankind physically, mentally and socially. In the spring of 1890 Mr. Chauncey McGovern and Miss Janet Montgomery were married—not for the sake of love or sentiment, but in the interests of science. Their views upon certain questions of vital importance to the race were in perfect accord, and they at once set to work to call around them those whose views were similar to their own. They organized a society for the purpose of carrying out their ideas, and began to work actively as propagandists. The society now numbers one hundred and fifty members as the result of less than one year's effort.

The platform of this unique society is as follows: "First—Love is but the result of certain circumstances, and is brought about artificially as well as accidentally. Marriage to be entered on common-sense formulas; that is, men and women should marry their mental, physical and social complements. Marriage between persons who have any disease which may be transmitted to posterity, or with any strong hereditary blood taint, to be strictly prohibited by law; also the marriage of immoral men and women.

Second: All badly-deformed, idiotic and constitutionally diseased children should be peacefully electrocuted within three months after said disease or deformity has been by three State physicians pronounced incurable.

Third: All children should be educated under the immediate supervision of the State, from the age of five to fifteen years.

Fourth: The education of all children should be first, physical; second, mental; third, social. The children to be allowed to choose any religion after their fifteenth year, but not before, as up to that age their power of judgment and discrimination is not sufficiently developed.

Fifth: All aged, mentally unsound persons to be cared for at the expense of the State.

Sixth: Every person losing permanently the use of three senses should be peacefully electrocuted by the State.

Seventh: All incurably insane persons to be electrocuted.

Eighth: Man has no right to take the life of another physically sound human being. Murderers should be punished by imprisonment for life and daily flogging.

The above platform contains some very peculiar ideas. The revival of the old Spartan method of dealing with weak offspring would be a peculiar introduction to the coming century. The society certainly presents some eminently sound doctrines, but it will be a long time before the public can be made to believe that murder, either by the State or individual, is ever justifiable. The growth of this new society will be watched with interest, to see if its heroic measures are applied to its present members, and if it does offer even a partial remedy for existing social ills.

## "The Creative Power of Thought."

Our readers will find a valuable contribution upon the above subject from the pen of that gifted and scholarly writer, Charles Dawbarn, of California, on the first page of THE BANNER. This topic is certainly provocative of thought, and appeals to all Spiritualists with especial force. If thoughts, like souls, are immortal, why may not mortals come into rapport with the former as well as with the latter? Spiritualists have been teaching for nearly fifty years that thoughts are things, real things, and as tangible to the understanding as are the properties of matter. If this be true, why may they not come into touch with human minds keyed to the same pitch of vibration.

If, as science has demonstrated, no atom of matter can be destroyed by any force in nature, neither can thought, being a real thing, be destroyed by any means now known to man. These projections (thoughts) are being constantly sent forth from the minds of men into the ocean of atmosphere or ether by which the globe is encompassed. Like waves upon the sea these thoughts may set the ethereal or psychic sea into vibration, and thereby convey ideas, in the exact language of the man who thought or created them, to a person in sympathy with his views, who is attuned to the same vibratory scale.

Imagination paints beautiful pictures for the interior eye to gaze upon. These thought-pictures, created by the human mind, become, according to Mr. Dawbarn, as immortal in their natures as the mind that created them. If men and women are creating immortal entities in the form of thoughts, thoughts that will some day come before their spirit-vision in all of their bald literalness, with what jealous care should they attend the gardens of their minds. All weeds and noxious plants should be dug up by the roots, and the fruit-bearing vines be cultivated. Our thought-creations should become beautiful to the inner eye, strengthening in their expression, and wholesome in their tendencies.

Our valued contributor and friend has placed this important matter most forcibly and cogently before our readers. It is a most startling innovation in the scientific realm, and will awaken a deep interest in the minds of all thoughtful people. It is a new proposition, essentially, to many, yet, from Bro. Dawbarn's premises, it is a logical one, and one that can be scientifically demonstrated. If true, the world needs it, and there are certainly many arguments that can be offered to substantiate its claims. It is a vital question to Spiritualists, and they will doubtless find many important lessons through its instrumentality.

From the home of her son in Vassalboro, Maine, on Aug. 7, 1897, Mrs. H. M. Stone of Winthrop, Mass., passed to spirit-life. Mrs. Stone was well known in Boston, having made this city her home for years. Many Spiritualists whom this paper may reach will remember her with affection, for she was broad in her faith, living in the belief of a life hereafter, when she would meet many dear ones whom she said she often saw around her. Mrs. Stone was seventy-three years old. Services were held at the cemetery at Quincy, Mass., on Wednesday, Aug. 11, at 2 p. m.

Giles B. Stebbins's latest production, "Man the Microcosm," a dainty pamphlet of twenty pages, is now out of press. It is replete with instruction, and lays due stress upon the spiritual movement in the world of thought. For sale at this office. Price 10 cents single copy; four copies, 25 cents.

## Women's Congress,

At Onset Thursday, Friday and Saturday, Aug. 12, 13 and 14. The platform to be wholly under the management of the ladies.

The following well-known talent will lecture on the leading reforms of the day. The public are cordially invited to attend. The lectures will be useful, instructive and entertaining, no matter what the hearer's religious views may be.

Miss Susie C. Clark of Cambridgeport, Mass., Aug. 12, on "The Gospel of Health."  
Rev. Anna Shaw of Cape Cod, Aug. 13, on "The Fate of Republics."  
Mrs. Clara B. Colby of Washington, D. C., editor of the *Woman's Tribune*, Aug. 14, on "From Eve to the New Woman."

The subjects of the following ladies have yet to be decided upon: Mrs. Helen L. Palmer (now Mrs. Russeque) of Hartford, Ct.; Mrs. C. Fannie A. Lynde of Stoneham, Mass.; Mrs. Carrie E. S. Twing of Westfield, N. Y.; Mrs. Jennie Hagan Jackson of Grand Rapids, Mich.

It is expected that the Countess Magri, better known as Mrs. Gen. Tom Thumb, will also make an address relating to her travels.

Mrs. Colby will bring with her the Indian girl "Lost Bird." This girl was found on the battlefield of "Wounded Knee," strapped to her dead mother four days after the battle in which Gen. Custer and his soldiers lost their lives.

There will be forenoon and afternoon sessions each day.

## Charles Dawbarn.

We take pleasure in stating that this able writer will be an occasional contributor to the columns of THE BANNER. He is an original thinker, a logical reasoner, and profound scholar. For many years Mr. Dawbarn was a prominent figure upon the platform of Spiritualism throughout the Eastern States. Since his removal to California he has virtually withdrawn from the lecture field, although his voice has been heard on many occasions in support of true Spiritualism. Through his pen he has spoken frequently to the Spiritualists of the world in the columns of several Spiritualist journals, and has always been given a most considerate hearing because of his weighty words and sound logic. We welcome him most gladly as a contributor to the columns of THE BANNER, and assure our readers that what he may say will certainly cause them to think, even if they do not agree with all of his conclusions. We know that he will have a large audience of thoughtful and deeply-interested readers.

## Defense Fund for the Babe Will.

The following contributions have been received at this office for the defense of the Babe will:

Mrs. Rachel Walcott, Baltimore, Md.	\$20.00
George Hosmer, Boston, Mass.	10.00
A. F. Buchanan, Peekskill, N. Y.	2.00
J. M. Jackson, Greensboro, N. C.	1.00
J. E. Heywood, East Braintree, Mass.	1.00
Mrs. A. B. Severance, Whitewater, Wis.	1.00
A Medium, Boston, Mass.	.50
Unknown	2.00
Queen City Park, collection and donations	11.75
B. F. Robbins, Harwich, Mass.	.50
Mrs. Handren	.50
C. M. Platt, Waterbury, Conn.	20.00
Benj. J. Mayo, Newark, N. J.	5.00
Total	\$75.25

This sum can be made ten times as large before the close, one week, if every Spiritualist will but take a personal interest in the good work. Who will lead in this important matter? The case will probably be tried early in September, hence there is no time to waste. We urge a prompt response on the part of loyal Spiritualists.

## 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.

We learn that the dates for the Convocation of the Spiritualists of Maine will be either September 15 and 16, or 18 and 19. The place of meeting will be announced in our next issue, also the exact date. We make the present announcement in order that our Maine readers may be able to make preparations to attend the great Convention. All Maine speakers and mediums are requested to attend the meetings, and to correspond with Mrs. Viola A. B. Rand, of Hartland, stating what they can and will do to make the Convention a grand success. THE BANNER urges hearty cooperation on the part of all its readers in Maine, and trusts that they will all be present at the Convention. The time, place and program of the Convention will appear in our next issue.

Albert Steiner, son of Morris Steiner, the wealthy Hebrew music dealer of New Haven, has brought suit for \$50,000 damages against Ex-Gov. D. R. Brown, of Rhode Island, for excluding him from his hotel at Oakland Beach, R. I., on account of his being a Hebrew. This case is similar to the Hilton-Seligman imbroglio in New York some years ago, and its outcome will be awaited with equal interest. Hotels are for the accommodation of the traveling public, without regard to race or religion. If Mr. Steiner has been discriminated against unjustly, he is entitled to damages.

"Glimpses of Ancient Mysteries," by Alfred E. Giles, Hyde Park, Mass., recently published in serial form in the columns of the BANNER OF LIGHT, has been issued in the shape of a pamphlet of ninety pages, and is now on sale at this office. It is full of valuable historical data, sound arguments, irrefutable logic and spiritual wisdom, and should be in the hands of every thinking Spiritualist. Single copies 20 cents.

Francis B. Woodbury, of the National Spiritualists' Association, is visiting several of the New England Camps in the interest of the body of which he has for three years been Secretary. He is as full of enthusiasm as ever, and stands ready to do loyal battle for the Cause of Spiritualism. He reports the interest in organization throughout the nation as constantly on the increase.

We are in receipt of a copy of W. J. Colville's latest work, "The Old and New Psychology," a careful review of which will appear in a future issue of THE BANNER. It is Mr. Colville's best work, and meets a long-felt want in the literature of Spiritualism. For sale at this office. Price \$1.00.

Miss Amanda Bailey wishes her many friends to know that she is in the Salem hospital, is quite comfortable, and thinks, with good care and proper nourishment, she may come out all right.

## "The New Time."

To the Editor of the Banner of Light:

I have perused with pleasure the initial number of *The New Time*, published by Chas. H. Kerr & Co. of Chicago, and edited by B. O. Flower and Frederick U. Adams.

The object seems to be to furnish suitable literature to those who see the need of radical reforms, and realize that we are repeating the mistakes of all other attempts at securing equity and justice by and through self-government.

It is dawning upon the minds of many that the mere form of a republic is not sufficient to secure this end, and that by copying the laws, customs and usages of our ancestry, this alleged free country is rapidly drifting into a condition no better than that from which we thought to escape. By adopting the laws and customs of aristocratic and monarchical countries we have already brought about the complete subjection of the people to an aristocracy of wealth. Only radical and far-reaching reforms will avail, and whoever attempts to lead in such work, engages in a gigantic enterprise, and must meet powerful and influential foes.

The age of robbery by force has gone by. The robber barons of the feudal age who plundered by military forays, are gone; but the robbery and the plundering goes on just the same. Cunning and law have taken the place of force and arms. Trickery, fraud, bribery, lying and all the baser intellectual forces, are now enlisted to aid the robber barons of this age of intellectual activity. It may be a step forward, and the precursor of the age of morals and brotherly love. Spiritual unfoldment may follow later on, when the altruistic will dominate the egoistic. It is to be hoped that such is the case. Such literature is well adapted to aid in bringing about the conditions when war and robbery shall cease, and justice be done all mankind.

*The New Time* will no doubt prove acceptable to all who are striving to secure better conditions by various reforms. Without such reforms our boasted republic is destined to be a miserable farce and failure, and the hands of progress to be turned backward on the dial of time by the greed and lust of power, arising out of the baser instincts of the race.

*The New Time* has our hearty good will, and may the hopes of its promoters be fully realized.

L. V. MOULTON.

Grand Rapids, Mich.

George E. Bowen, of Washington, D. C., manager of the *National Bi-Metalist*, has recovered from his recent severe illness, and has been passing a few weeks at Onset. He was under the treatment of Dr. Dumont C. Dake, of New York City.

The Middletown, N. Y., *Forum* of July 25 contains a criticism of Spiritualism, and an able review of the same by Hon. Luther R. Marsh. Mr. Marsh has lost none of his old-time interest in his religion, nor ability to defend the same.

Report from "Shirley Belle," of Cassadaga Camp, Lily Dale, arrived too late for insertion in the present issue of THE BANNER.

## Movements of Platform Lecturers.

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

Lyman C. Howe spoke at Sylvan Beach, Aug. 4 and 5; Lake Brady, Aug. 7 and 8; engaged in Pittsburgh, Pa., Oct. 7, to close of month; four Sundays, Buffalo, N. Y., December; Milwaukee, Wis., January and February, 1898. November yet free, and all dates after February.

J. Frank Baxter lectured at Geneva, N. Y., Friday evening, Aug. 6, and at Maple Dell Camp, Mantua, Ohio, Sunday, Aug. 8. He will give several days each to the following camps: Mt. Pleasant Park Camp, Clinton, Iowa; Vicksburg Camp, Mich.; Battle Creek, Mich.; Lake Pleasant, Mass., and Etta, Me.

Ex-Rabbi Weil has moved to Chicago, where his children reside. His address is No. 837 Larabee street.

E. J. Bowtell speaks at Auburn, N. Y., Aug. 15. At liberty for fall and winter dates. Address for the present, Auburn, N. Y.

Mrs. J. W. Kenyon will lecture and give tests at Haverhill, Mass., Sept. 12 and 26; Waltham, Oct. 31; Lowell, with Mr. Kenyon, Nov. 21 and 28. Mrs. Kenyon has calls at Fall River, Pawtucket, Salem, and is ready to make other engagements. Address her, Waverley, Mass.

George A. Fuller, M. D., is occupied during the summer as Chairman of Onset Bay Camp-Meeting. He lectures there Aug. 20th to 22d. He will be at Hayden Lake, Madison, Me., from Sept. 3d to the 12th inclusive. Will attend the Harvest Moon Festival at Onset, and will lecture at Hanson the 28th. He has the first four Sundays in October unengaged. He may be addressed for the present, Lock Box 260, Onset, Mass.

Edgar W. Emerson is engaged at Lake Pleasant, from Aug. 7 to 18. Owing to changes made in societies, he has the month of January, 15th, 22d, 29th of May, and the month of June, 1898, open for engagements. Address 136 Bridge street, Manchester, N. H.

Oscar A. Ederly has, during the last two months, filled engagements at the following-named camps: meetings: Natick, Conn.; Lake Pleasant, Mass.; Queen City Park, Vt., and is, during August, filling an engagement as Chairman at the Camp-Meeting held at Vicksburg, Mich. Mr. Ederly desires to remain in the West during October and November, and will accordingly be pleased to hear from Secretaries of Western societies who are desirous of employing a trance speaker and test medium for the above-mentioned months. Mr. Ederly's engagements after November are as follows: December, '98 at Ayer's Temple, Boston, Mass.; January, '99, with First Spiritualist Society, Springfield, Mass.; February, '99, at Berkeley Hall, Boston, Mass.; March, '99, with First Spiritualist Society, Norwich, Conn.; Mr. E. desires to engage April and May, 1898, with Eastern societies. Home address, 23 Otis Place, Newburyport, Mass.

## Camp Progress, Mowerland Park, Upper Swampscott.

To the Editor of the Banner of Light:

The morning was quite hot, and the sun shone brightly and gave promise of a beautiful day for an outing in the woods, and such it proved to be to all those who make their weekly visit at our Camp-Meetings. Quite a large number were present—some fifteen hundred or more—to enjoy the speaking, also the beautiful singing by our most excellent quartet.

The morning meeting was opened at 11 o'clock. Invocation and remarks, L. D. Milliken of Lynn; singing, the quartet; remarks, Jonas Balcom of Lynn; remarks and tests, Mrs. Shackley of Charlestown and Mr. Warren and Mr. Rounseville of Lynn.

2 o'clock meeting opened with invocation and address, Mrs. H. A. Baker of Danvers; singing, "Only a Thin Veil Between Us," the quartet; remarks and tests, Dr. Huot of Boston; singing, "Some Sweet Day," the quartet; fine address by Abby N. Barnham of Malden, who was very enthusiastic, and seemed to carry the audience with her in her very happy vein of thought; song, "Our Beautiful Home," Mrs. Johnson of Salem and quartet.

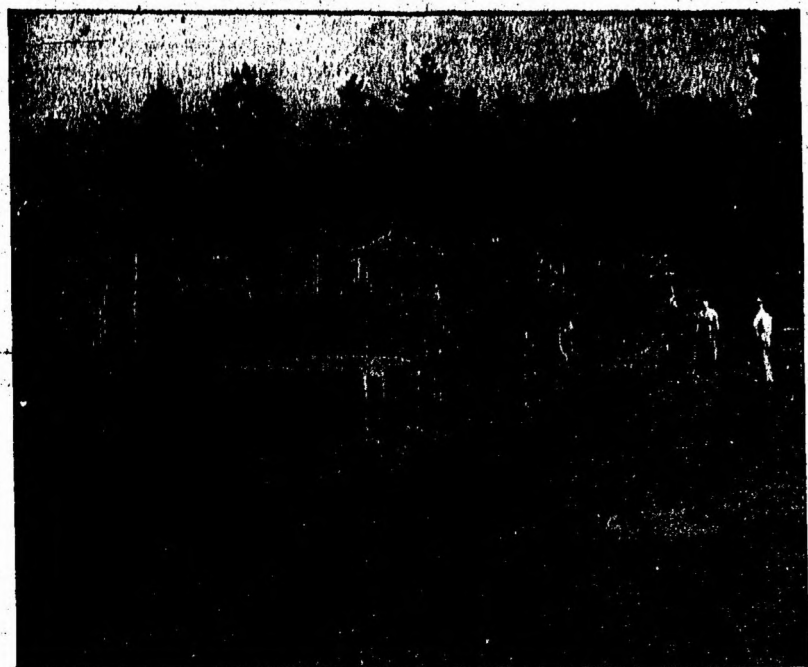
4 o'clock meeting opened with singing, quartet; remarks and tests, Mrs. Chapman of Brighton; singing, "Open the Gates for Me," the quartet; remarks and tests, Mrs. Nettie Holt Harding of East Somerville; remarks and recitation, "When the Light Goes Out," Mrs. S. E. Moreland of Everett; remarks, W. A. Peterson of Salem; singing, "Signal Bells at Sea," Mrs. Johnson; song, "America," the audience; remarks, Mrs. Lizzie Butler of Lynn; meeting closed with singing "Waiting to Welcome Us Home" by the quartet.

All mediums are cordially invited to our camp-ground to participate in the exercises. 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. F. Aug. 8, 1897.

The Adirondacks were never so popular as they are this year. Possibly this is because they were never so easy of access. The Fitchburg Railroad drawing room car service brings them into our door yard.





VIEW AT QUEEN CITY PARK.

## Queen City Park Camp.

To the Editor of the Banner of Light.

Thursday, July 29, notwithstanding the rain and damp, a good-sized audience gathered in the Pavilion to hear the last lecture from our friend and brother, Harrison D. Barrett. It was a fine effort, full of pathos, lifting the soul to the high ideals that might be found in a walk through the "valley of silence." Many useful lessons were drawn from the beautiful poem which formed the subject of the discourse. We part from Mr. Barrett with great regret, the more so as we see his health is none of the best; but we trust his angel friends will so help and support him in his work that his physical body may recuperate and his health be improved before we meet him again.

On Friday our dear old friend and sister, Mrs. S. A. Wiley, gave us one of her sweet and touching discourses. Mrs. Wiley is one of the oldest lecturers in the field, and one whose life and character shine brighter every year, as her hair whitens and time rolls on. In the afternoon four ladies of the camp gave an initial five o'clock tea. About fifty ladies attended, and it was a very pleasant occasion. These social gatherings will be continued during the month, and are a new feature in our camp. They promise to be very enjoyable.

In the evening the first dance of the season was held in the Pavilion, and was largely attended by the campers and their friends from Winoski and Burlington. The music was excellent, and all seemed to have a good time.

On Saturday, as there was no regular speaker for the day, a general conference was held, and it was very interesting. Mrs. A. W. Cross presided, assisted by Mrs. Wiley. Various subjects were discussed, and, with the sweet singing by the choir, a very agreeable afternoon was spent.

In Mr. Maxham's absence the first week we had a choir composed of friends on the camp ground, who have done noble service for us and pleased all with their sweet music.

A large party arrived on the afternoon train from Connecticut and other places; also Mrs. Carrie E. S. Tving, always a favorite at Queen City Park, Mr. F. A. Wiggin and Mr. Oscar A. Edgerly.

Saturday evening we had our first concert, and though the rain poured down we had quite a good house. The songs and recitations were very good. Mrs. Root of Burlington, who is visiting at the Park, gave a very fine recitation, beautifully rendered. Mrs. Tving, in her own inimitable way, related some of her experiences in Florida, and duets, piano solos, all made up a varied and acceptable program.

Sunday morning, Aug. 1, came in bright, clear and beautiful. After the whole week of rain we have had, such a lovely morning was a treat. In the forenoon Mrs. Tving occupied the platform, and after a fine selection by the choir gave one of her admirable practical lectures. Mrs. Tving touches the hearts of her hearers, and her suggestions and advice with

## Verona Park Camp-Meeting.

To the Editor of the Banner of Light.

The Penobscot Spiritual Temple Association opened its meetings Sunday, Aug. 8, with a large attendance of campers and visitors.

The President, Albert F. Smith of Bangor, in his address of welcome, spoke eloquently of the natural beauties of Verona, which contributed largely to the prevailing harmonious conditions, and facilitated communion with the world beyond, to which four of our faithful workers have journeyed during the past year; of the improved financial condition of the Association, which has emerged from the clouds of the past, those clouds being but the forerunners of present sunshine. He extended a cordial welcome to all present, of whatever faith to our beautiful camp ground. Mrs. Juliette Yeaw followed with an earnest address on the "Higher Practical Side of Spiritualism."

We have with us two gentlemen from Massachusetts, who are in the front ranks of reform work, and whose soul-inspiring music adds much to the interest and harmony of the meetings. I refer to Mr. Charles A. Abbott, Vice-President of the Massachusetts State Reform Club, and Prof. E. F. Pierce, for twelve years chorister of the Bunker Hill Reform Club, Charlestown, Mass.

Mr. Abbott spoke of the reform work in which he is engaged with an earnestness which carried his hearers into the atmosphere of philanthropy which surrounds him. Prof. Pierce and Mr. Abbott were highly appreciated at Camp Progress, and Verona congratulates its visitors that they are privileged to welcome them here.

In the afternoon Mr. F. A. Wiggin gave a powerful discourse on "Law the Manifestation of God." The lecture was followed by the paper tests, which were unfailingly accurate.

Mrs. M. R. Goff held a materializing séance in the evening, and impromptu circles and social gatherings in the cottages closed a most successful opening day. CORRESPONDENT.

## Oneida Lake Camp-Meeting.

To the Editor of the Banner of Light.

Arrangements were made here for a Camp-Meeting to be held July 25 to Aug. 8 inclusive. But the arrangements were not as complete as necessity should demand. A beautiful grove directly upon the Lake Beach was secured, and a crude platform, and seats without backs and with the hard side of the boards turned up, and an uncompleted house, were all the inviting prospects for comfort that greeted the antipathetic camper. Hence there were no campers. All of the visitors boarded at a hotel nearly a mile away. The first week only rain was the daily order and supply of weather; and the rain was not a gentle summer shower, but a violent downpour most of the time. Meetings were mostly held in the hotel parlor; and though the auditors were few, they were enthusiastic and generous. Harmony and good-will, indeed happiness also, prevailed. I have never been associated at a Camp-Meeting with a more contented people.

The second week is now nearing its close, and has been blessed by sunshine and pleasant atmosphere, and the audiences have been growing in size.

The ministrants to the meetings have been

regard to the teaching of children must have appealed to every parent present.

Mr. F. A. Wiggin addressed a large audience in the afternoon, giving a very beautiful lecture, followed with his ballot tests, which were fully recognized in almost every instance.

In addition to names Mr. Wiggin gives incidents and circumstances connected with the name, which cannot fail to bring recognition to those whose ballots he reads. In the evening he gave a test séance, which was most satisfactory, and highly acceptable to the good audience assembled to hear it.

Monday, Aug. 2, we departed from our usual custom of not having any lecture; but as Mr. Edgerly was with us, and his stay but a short one, the people wished to hear him, and a goodly number gathered in the afternoon, and were delighted with the profound and beautiful lecture, after which he gave some tests, which were good. We hope to have Mr. Edgerly with us another season.

In the evening, Mrs. Tving having kindly volunteered to give a séance for the benefit of the Association, a large audience was entertained for an hour and a half by "Ichabod," whose quaint sayings as well as excellent tests pleased and amused all present. Some church members were in the hall, and were rather surprised at his knowledge of their affairs, but they seemed greatly pleased at what he told them. Tuesday Mrs. Tving gave her closing lecture for the season, and left us for Sunapee. We always regret to have her leave us, she is so genial and kind, a woman of large sympathies, earnest and true, always striving to help some poor soul on his journey through life.

On account of President McKinley's visit to Burlington on Wednesday, the lecture was postponed till the evening, as the camp was almost deserted, every one going to see the President. Mr. Wiggin gave an excellent practical address, followed by his admirable tests, all of which were fully recognized. Interesting conferences are held each morning in the Pavilion, they are well attended, and give opportunity for interchange of thought among the people.

We were all much pleased to greet Mr. Maxham and his amiable wife on their arrival Monday evening, and his beautiful voice and sweet songs seem better than ever to us. We had Mr. Wiggin's closing lecture Thursday afternoon, with tests afterward; both were good; and in the evening he held a test séance in conjunction with Mrs. Cunningham, who is now with us. It was well attended, and certainly the readings were very fine, both mediums giving evidence of spirit power to return and manifest themselves to their friends.

Mr. Wiggin left us on the night train, and we were sorry to part with him. He is undoubtedly a fine medium, and gives unmistakable evidence of spirit-presence, and of his ability to communicate with their friends in after-life. We enjoyed his stay with us greatly, and trust we may have him another year with us.

Friday afternoon we are to be favored with a lecture from Mr. Lucius Colburn, and the young people will have a dance in the evening. J. E. T.

Prof. W. M. Lockwood, Lyman C. Howe, Prof. E. J. Bowtell, Mrs. S. A. Walters, Mrs. Z. B. Kates and myself.

The lectures by Prof. Lockwood were greatly enjoyed, and have created a widespread desire to hear more from him. He gave one additional lecture, illustrated by apparatus, and it proved to be a masterpiece in interest and logic.

The veteran speaker, Lyman C. Howe, gave two eloquent discourses and several improvised poems, which captured the generous plaudits of every auditor. He is always interesting, that words feebly express the heart-throbs and mental exaltation of his hearers.

Prof. Bowtell did most excellent work as a lecturer and psychometrist. He is evidently inspired by a spirit or spirits of intellectual force.

Mrs. Walters is earnest and inspired. Her lectures have been pleasing and forceful. Mrs. Kates has lectured to much acceptance. She has been the songstress of the meetings, and also the test medium. She has been a participant at every meeting. The tests given by Mrs. Kates have been accurate, clear and convincing. Mrs. Sarah Hatch has also proven herself a good test medium by work done here. D. B. Jimersar, the Indian medium, has given good satisfaction in his séances for physical manifestations.

While the camp arrangements were horribly crude and unjustly imperfect, yet the meetings have been marvels of good and of enjoyment.

Efforts are being made to form a permanent camp here. The association is prospected as a stock company to purchase and improve the property and conduct annual meetings.

G. W. KATES.

## The Fourteenth Annual Camp-Meeting

Of Vicksburg, Mich., opened in Fraser's grove Aug. 6, and will close Aug. 29. The campground is a beautiful oak grove, situated one-half mile from Vicksburg. Carriages will run from the depot to the camp ground, day and evening, for ten cents; baggage carried for fifteen cents. It is as fine a camping location as can be found anywhere, with commodious buildings and good hotel accommodations at very reasonable rates at the grove and town.

## PROGRAM.

Saturday, August 14th, Children's Day. 2 P. M., lecture, Mrs. Cora L. V. Richmond; 8 P. M., program by the children. 16th, 10 A. M., 2 P. M., lectures, Mrs. Richmond. 16th, 2 P. M., conference. 17th, Soldiers' Day. 2 P. M., lecture, Oscar A. Edgerly. 18th, 10 A. M., conference; 2 P. M., lecture and tests, J. Frank Baxter, of Boston, Mass. 19th, 10 A. M., conference; 2 P. M., lecture and tests, J. Frank Baxter. 20th, 10 A. M., conference; 2 P. M., lecture and tests, J. Frank Baxter. 21st, Temperance Day. 2 P. M., lecture and tests, Oscar A. Edgerly; 8 P. M., entertainment by J. Frank Baxter. 22d, 10 A. M., lecture and tests, Oscar A. Edgerly; 2 P. M., lecture and tests, J. Frank Baxter. 23d, 10 A. M., conference. 24th, 10 A. M., conference; 2 P. M., program by the mediums. 25th, Woman's Day. 2 P. M., lecture, Mrs. Marion Carpenter, of Detroit, Mich.; 8 P. M., program by the ladies. 26th, 10 A. M., conference; 2 P. M., lecture and tests, Mrs. Carpenter. 27th, 10 A. M., conference; 2 P. M., lecture and tests, Mrs. Carpenter. 28th, 10 A. M., Facts meeting; 2 P. M., lecture and tests, Mrs. Carpenter. 29th, 10 A. M., lecture and

tests, Oscar A. Edgerly; 2 P. M., lecture and tests, Mrs. Carpenter.

Reduced Rates: Rates of one and one-third fare for round trip have been secured on the Grand Trunk Railway from Lansing to Granger, and on the Grand Rapids and Iowa Railroad from Grand Rapids to Sturgis, tickets to be sold on the 6th of August and Tuesday and Fridays throughout the meeting, good till Sept. 1. Let everybody take advantage of these rates. JEANNETTE FRASER. Vicksburg, Kalamazoo Co., Mich.

## Blodgett's Landing, N. H.

To the Editor of the Banner of Light.

Another beautiful Sunday (the third of our camp) has come and gone, bringing the largest number of visitors thus far this season. The weather during the past week has been superb, and we have listened to some excellent lectures.

On Wednesday, the 4th, Mrs. Sarah A. Wiley gave one of her pleasing and characteristic addresses, based on Spiritualism, followed on Thursday by Mrs. Carrie E. S. Tving, who selected for her theme "Prayer." Mrs. Wiley spoke again on Friday, and following the lecture some platform tests were given by Mrs. Colt. Saturday Mrs. Tving spoke upon "Spiritualism as an Emancipator." It was one of the best ever given from this platform, and the outburst of applause from the audience were proof of the manner in which it was received by them. Sunday Mrs. Wiley gave the closing address of her engagement, upon the "Naturalness of Our Religion." In the afternoon Mrs. Tving gave also her closing lecture on the "Contrasted Mediumship of David and Saul."

Our next lecturer will be Mrs. Kate R. Stiles.

## NOTES.

The test séances of Mrs. Tving have been well patronized and given good satisfaction. At the regular Thursday evening dance sixty-one tickets were sold, both boats bringing in parties from about the lake.

At the Saturday evening entertainment a good-sized audience was present. The star of the evening was little Miss Chamberlain; although young in years, she is fully capable of entertaining an audience of mature years.

On Monday evening occurs the entertainment for the benefit of the Cottage Owners' Association, at which time the comedy sketch entitled "Mr. Bob" will be presented.

Tuesday and Wednesday occurs the Ladies' Aid Fair, closing with an entertainment on the latter evening.

Tuesday evening will be "Illumination" night, with moonlight excursion on both large boats.

During the past week the Woodsum Steamboat Company have put on a new and elegant steamer called the *Kearsarge*. This, in connection with the *Lady Woodsum*, the *Armenia* and the *Wenonah*, make our boat accommodations second to no inland lake of this size. W. H. WILKINS, Sec'y.

## MEETINGS IN BOSTON.

Appleton Hall, 9½ Appleton Street—Paine Memorial Building, side entrance. The Gospel of Spirit Return Society, 11½ A. M., 2 P. M., Wednesday, 2 P. M., Friday, 2 P. M., Saturday, 2 P. M., Sunday, 2 P. M. and 7 P. M. Lectures, and Sunday at 7 P. M.

Hollis Hall, 789 Washington Street—Meetings Sunday, at 11 A. M., 2 P. M., and 7 P. M. Mrs. H. L. Tobin, Conductor.

Elysian Hall, 820 Washington Street—Meetings Sunday, 11 A. M., 2 P. M., and 7 P. M.; Wednesday, 2 P. M.; Friday, 2 P. M.; Saturday, 2 P. M.; Sunday, 2 P. M. and 7 P. M. Mrs. A. E. Gilliland, Conductor.

Eagle Hall, 616 Washington Street—Meetings at 11 A. M., 2 P. M., and 7 P. M. Dr. W. H. Amerige, Conductor.

Hiawatha Hall, 241 Tremont Street (near Elliot Street)—Meetings Sunday at 11 A. M., 2 P. M., and 7 P. M.; Wednesday, 2 P. M.; Friday, 2 P. M.; Saturday, 2 P. M.; Sunday, 2 P. M. and 7 P. M. For speaking, tests and readings, Edwin H. Tuttle, Leader.

The Boston Psychic Conference and Facts 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., 2 P. M., and 7 P. M., Tuesday and Thursday afternoons at 2 P. M., N. P. Smith, Chairman.

Commercial Hall—Meetings Tuesdays and Thursdays, at 2 P. M. Sunday at 11 A. M., 2 P. M., and 7 P. M. Mrs. L. J. Ackerman, Conductor.

Good Temple Hall—1 Johnson Avenue, Charlestown Dist.—Sunday, Wednesday and Friday evenings, and Friday afternoons, 2 P. M., 7 P. M., Chairman.

Brighton—The Occult Phenomena Society holds meetings every Wednesday at 7 P. M., at 32 Foster street. Dr. H. Hall and Mrs. G. M. Chapman, Conductors.

Grand Army Hall, 67½ Massachusetts Avenue, Cambridgeport—Sundays, 11 A. M., 2 P. M., and 7 P. M. Mrs. L. J. Ackerman, Conductor.

Temple of Honor Hall, 591 Massachusetts Avenue—The Progressive Thought Society holds meetings every Sunday, morning, afternoon and evening.

COMMERCIAL HALL, Mrs. Wilkinson, President.—A correspondent writes: Sunday, Aug. 8, morning session began at 11, with half-hour song service led by our organizer; developing circle conducted by Mrs. Collins and Mrs. Wilkinson. A grand and good work is being carried on, and all are well pleased. Those taking part during the day were as follows: Mrs. M. A. Graves of Everett, Mr. Jackson, Mr. DeBos, Dr. A. P. Webber, Mrs. Wilkinson, Mrs. Rosie Wilson.

Prof. Wood opened the evening meeting with a short address, which was very interesting, also gave a number of astrological readings, which were very fine. Mrs. M. Knowles, Mrs. Nutter and Mrs. Nellie Thomas gave tests, which were all recognized.

BANNER OF LIGHT for sale on Sunday and Thursday.

ELYSIAN HALL ASSOCIATES, a correspondent writes, held three interesting sessions on Sunday, many friends and mediums assisting in the morning and afternoon. Mesdames Peak, Evans, Jenness, Dade, Mellen, Brown, Parker, LaBrental, Martin, Messrs. Turner, Norse, Smith, Brooks, Wright, Laws, Jackson, Carlton, Elliott.

Evening session opened with duets by Miss Parker and Mrs. Carlton; remarks on "Spirit Guidance," Mrs. Gilliland; vocal selections, Mesdames Millan, Carlton, Parker; tests, Mrs. Millan, Dr. Huot, Mrs. Robertson, Mrs. Davidson, Mrs. Gilliland, Mr. Brooks. Every test given was fully recognized.

At our Peace Council, Friday evening, Aug. 13, our friends are invited to join with us. Mediums always welcome.

BANNER OF LIGHT always on hand.

EAGLE HALL—W. H. Amerige, Conductor, writes: We had a very large developing circle Sunday morning, Aug. 8, and many fine tests, were given and fully recognized. The following able mediums took part throughout the day: Mrs. M. A. Graves of Everett, Dr. J. G. Bowman, Mr. Kranski, Mr. Hersey, Mr. Thos. Jackson, Mr. J. T. Hardy, Mrs. Western, Prof. J. A. Hilling, Mr. J. T. Coombs, Mr. T. L. Dean, Mrs. May Moody, Miss Frankie Wheeler, Mrs. L. A. West, Mrs. M. Ratzell and others.

The meetings at this hall will continue every Sunday through the season. We shall endeavor to have the best of talent at all times present. Mrs. May Moody, pianist, assisted by Prof. Rimbach, cornetist.

BANNER OF LIGHT for sale at door.

HIAWATHA HALL—A correspondent writes: Sunday, Aug. 8, the three sessions were of an enjoyable nature. The remarks were excellent, and the tests and readings were of a nature to give satisfaction, being nearly all recognized. Mrs. E. R. Brown, Mrs. M. Knowles, Mrs. F. Jones, Mrs. B. Robertson, Dr. C. E. Huot and Mr. Cohen were the mediums who kindly assisted in the meetings. Remarks, poems, tests and readings, E. H. Tuttle, who also answered mental questions. H. C. Grimes rendered fine musical selections.

The BANNER OF LIGHT for sale Sundays, also Wednesday afternoons.

HARMONY HALL—A correspondent writes: N. P. Smith, Chairman. The following mediums participated in remarks, tests and readings: Morning—Mr. Wm. Haynes, Mrs. A. C. Littlefield, Mrs. Austin, Mr. G. M. Babb, Mrs. A. Woodbury.

Afternoon—Mr. J. Hilling, Mrs. Williams, Mr. T. Jackson, Mrs. Willis, Prof. Rimbach, cornetist, Mrs. M. F. Lovering, pianist.

Evening—Mr. Geo. B. Cutter sang "Behshazzar's Feast," Mrs. Forrester, Mrs. E. F. Howe, Mr. Geo. B. Cutter, Mrs. Maggie Keating Cutter, Mrs. Millen, remarks and tests.

## MEETINGS IN BROOKLYN.

The W. man's Progressive Union holds meetings every Sunday afternoon at 2, and evening at 8 o'clock. Lectures at 2 o'clock, and Sunday at 2 o'clock. Supper at 8½, at the hall, Wadsworth Academy, 433 Olmsted Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Progressive Spiritual Association, Amboy Hall, 100 Broadway, holds meetings every Sunday at 8 o'clock. 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, 1186 Bedford Avenue. Good speakers and mediums always in attendance. Free. All welcome. Herbert L. Whitney, Chairman; Mrs. Francis M. Holmes, Sec'y.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue—Meetings Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. A. Olmstead, Medium. Speakers and lecturers regularly provided.

The Church of the New & Spiritual Dispensation meets at 108½ Madison street on Wednesdays at 8 P. M. A. H. Dalley, President. Mrs. F. M. Holmes presides.

The Fraternity of Divine Communion holds its meetings at Fraternity Hall, Avenue of Gates and Nostrand Avenue, every Sunday at 7 P. M.

Spiritual Society of Associated Missionaries holds meetings every Sunday, 3 P. M., at Arlington Hall, Gates Avenue, corner Nostrand Avenue. Thought, philosophy and facts from its leading volunteer workers. Mr. Wines Bargent, Conductor.

Jackson Hall, 515 Fulton Street—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday at 3 P. M. 630 Myrtle Avenue—Mrs. B. R. Plinu conducts a meeting every Sunday at 3 and 8 P. M.

THE FRATERNITY OF DIVINE COMMUNION—a correspondent writes—held its regular Sunday evening service at Arlington Hall, Gates and Nostrand Avenues.

The evening's lecture was given by Ira Moore Courlis, he taking for his subject "Mediumship, and What is It?" The subject was given in Mr. Courlis's simple style, and made so plain that each and every one present got a clearer view of this valuable gift. Miss Maud L. Mason was soloist for the evening, and was heard to good advantage. Mr. Angus Wright presided at the organ, and, as usual, discoursed beautiful harmony.

Our first annual picnic, held at Fiske's Terrace, was a success in every way. It was quite late before many arrived, but at the breaking up, about 7 o'clock, all said it was good to have been there. We hope to advance such social gatherings this coming winter, so as to draw in the young people.

Our President, Mrs. Lucia Jewett Weiler, writes from Onset that she will be back in her chair before the dedication exercises, which take place Sunday evening, Sept. 19, 1897.

BROOKLYN—W. F. Palmer, Sec'y, writes: An unusually large audience was in attendance at Fraternity Hall, 869 Bedford Avenue, Sunday evening, Aug. 8, and all were well rewarded with an exceedingly fine program of a high spiritual order. A short song service brought harmony and peace, which was made more impressive by the invocation. Mr. A. Soenichsen entertained us with a magnificent bass solo; Mrs. F. Holmes followed with a beautiful inspirational address, of wonderful eloquence and convincing power; Miss Chapin, the blind musician, sang another of her inspirational compositions, touching all hearts with its sweetness and harmony. Mrs. L. A. Olmstead held the attention of all the remainder of the evening, with her marvelous tests and spirit-messages, all fully recognized.

A. G. Macdonald will be with us next Sunday, also Miss Chapin and Mrs. Olmstead, as usual.

Fitchburg Railroad tickets to Buffalo and return, account of the G. A. R. Encampment, include free ride trip to Saratoga. The rate is only one fare for the round trip.

## MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodges First Spiritual Society held services Sunday evening, in the hall, 33 Summer street, with an appreciative audience.

Misses Lena and Elsie Burns rendered fine musical and vocal selections; Mrs. A. Woodbury, of Boston, gave an invocation, interesting remarks on spirit-return, followed by a large number of readings, tests and messages; Mrs. Alice M. Lefavour gave many tests and messages, all said to be correct. Next Sunday at 7:30 Mrs. Lefavour will give a musical séance—music played and raps by spirit-power in full light; also Mrs. Annie J. Brennan, Mrs. D. E. Matson, Mrs. Murray, Warren, Rounseville, Capt. J. Balcom and others. Everybody invited, and, all mediums to take part.

ONSET.—A correspondent writes: There was a very large audience at Fire District Hall, Sunday, Aug. 8. Services opened with singing, followed by an invocation by Madam Haven, after which Mrs. S. M. Thomas gave some of her experiences in Spiritualism, which were very interesting, followed by remarks and psychometric readings by Dr. J. Milton White, of Boston. Singing, "Beulah Land," after which Mrs. S. M. Thomas gave tests; all recognized.

The BANNER OF LIGHT is for sale at these meetings and subscriptions taken.

BRIGHTON.—D. H. Hall, President, writes: "Light and Truth" was the subject presented before the Occult Phenomena Society Wednesday, Aug. 4, for the evening's discourse, which was ably given by Mrs. G. M. Chapman's control.

Several interesting phases of phenomena were also given, with the usual satisfactory results. Solos by Mrs. D. H. Hall.

Mrs. Chapman can be engaged for Sunday evening lectures and phenomena by addressing her at 34 Foster street, Brighton.

CAMBRIDGEPORT.—A correspondent writes: The Progressive Thought Society reopened meetings in Temple of Honor Hall, 591 Massachusetts Avenue, Cambridgeport, Mass. The morning circle was well attended. Opening address by Prof. Hilling; also gave tests; all were recognized. The afternoon and evening were a grand success. Good mediums in attendance.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGE.—Mrs. L. J. Ackerman, President, writes: Sunday, Aug. 8, our meetings during the day were very interesting. We had friends from Woburn, who made many fine remarks. Those taking part were Mr. Scarlett, Mr. D. S. Clark, Mr. Nichols, Mrs. Merritt, Katie Butler. We had twenty minutes' song service before beginning the usual exercises in the evening.

BANNER OF LIGHT for sale.

HAVERHILL.—Otto Henckler writes: The Union will have an outing at Salisbury Beach, Sunday, July 15. Special cars will leave Washington Square at 7:30 A. M. Everybody cordially invited to participate.

Trout fishing around the spring holes was never better than it is this year. The spring holes are in the Adirondacks, and the Fitchburg Railroad is the best line to them.

## SPECIAL NOTICES.

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

J. J. Morse, 26 Osnaburgh street, Exton 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.

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Writing Planochettes for sale by Banner of Light Publishing Co. Price 60 cents.

## Spiritualist Camp-Meetings for 1897.

The reader will find subjoined a partial list of the localities and time of seasons where these Conventions are to be held.

As the BANNER OF LIGHT 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 giving it among the visitors as fully as possible, and that the Platform Speakers will not fail to call attention to it as an occasion for offering—thus cooperating in efforts to increase the circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Osnaburgh Lake Free Association, Lily Dale, N. Y.—Opens July 15, closes Aug. 29.

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. 18th.

Saupee Lake, N. H.—Commences July 28th, closes Aug. 22d.

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

Madison, Me.—Sept. 3d to Sept. 12th.

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

Illinois Spiritualist Camp-Meeting begins (at Peoria Fair and Driving Park) July 15th, closes Sept. 1st.

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

Grand Lodge, Mich., Riverside Park, July 25 to Aug. 22.

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

Niantic Camp (Niantic, Conn.), commences June 28 to Sept.



## 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—no more.

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

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



MRS. JENNIE K. D. CONANT.

Report of Séance held July 2, 1897.

#### Spirit Invocation.

Oh! Spirit Divine, again we are permitted to meet in our circle-room and have the privilege of mingling with mortal and immortal. We thank thee for the many blessings that thy children of earth-life receive.

We feel this morning it is good for us to be here; it is pleasant to be baptized by the sunshine of heaven, and it gives us strength to battle with the environments of earth, but we are still more glad when we realize we are not calling to the personal father, and we are glad that we have been brought to a consciousness of the universal fatherhood and motherhood of God, that when we seek we find, when we knock it is opened unto us, and when we seek for light it is given. When we are called to separate from the loved ones of earth, and that dark river of death faces our eyes, there is no fear nor trembling, for all is made clear when they are led by the spirit of truthfulness and mingled with the spirit of knowledge and the spirit of faith.

Be with us in our circle, all thou great host of friends that may be attracted to our circle-room this morning, for we many times realize, as the spirit returns trying to demonstrate itself through the mortal brain of another, that it needs strength and encouragement from those who are still further advanced, just as the mortal needs encouragement and assistance when the trials and tribulations of earth are stronger than the mortal body and brain, and we realize the two worlds so closely together that it is hard to separate or draw the line between.

We ask thy blessing upon all who need it, for thou knowest best, and we know thy praise shall live through eternity. Amen.

### INDIVIDUAL MESSAGES.

#### Abbie Fitch.

[Good morning, Mr. Chairman.] There have been a good many changes since I passed out of the body, right in my own circle. I feel pleased after all that many of the changes have been beneficial, and I also have been glad to welcome others on the spirit side since I passed out, the same as I was welcomed by those who had preceded me. I knew a great many more on the spirit side than I did here, and I felt that when I got through with the physical body and did come home, I would find myself many times lingering in this circle-room and other places, trying every little while to have opportunity to encourage some pilgrim on his pathway. I have those who are near and dear to me in earth life that I should like to come in contact with, for I know they feel me, and I know they appreciate it; yet somehow it is hard to make them feel comforted, for they miss the material body so much and the familiar voice that oftentimes speaks to us.

I seem a little bit tired as I try to control the instrument this morning; I presume it is more the old conditions, but I want to say to them in earth that I have not those physical ailments in spirit, but I do feel them when I return to the earth-scenes.

There are those who are very near to me at the present time not feeling well, and feeling as if they were all alone; but I wish to draw the spirit closer to them, and as I had this privilege this morning I thought I would return just for a little while to remind them that we can sometimes give them more encouragement if we come when least expected, and as your valuable paper has brought so many, many beautiful thoughts and consolations from the spirit to the mortal, I feel that I might send a word of encouragement through it, for well do I remember how I looked forward for the BANNER OF LIGHT when I was in the body, and how much I used to watch the messages and long for some of my dear ones to come to me.

There is neither time nor space that will permit us to do all we desire, so we are thankful for an opportunity to send a crumb to the loved ones in earth-life, and embrace the opportunity when it is given us; and so just say that Abbie Fitch is here, and my home was Sterling, Mass.

You might say that my husband's name was Charles B. Fitch, and we join in sending our love together.

#### William P. Bennett.

Well, it seems to me this morning that time is not only precious, but it looks like a golden opportunity when the door is opened for us and an invitation is extended to send a few thoughts broadcast on the wings of love through your beautiful paper; for truly, while many would call it a religious paper, because it brings a few beautiful thoughts and comfort to the human soul, it also demonstrates that there is no death, and it has struggled along under all the superstitions and false teachings, and it has been able to ride over all these dark waves, and is still embarked on the sea of progress.

Many years ago, while in mortal form, I was convinced of immortality of the soul through the manifestation of spirit-returns through your valuable paper, although I can perhaps thank my mother for bringing me into the world with a liberal soul. I did love harmony and progress, justice and right to my fellow-men; and, while I lived far beyond what the world would call my allotted time, I had quite an experience, both in the body and out of the body. They gave me great comfort in my illness, because the physical oftentimes seemed not strong enough to hold the progressive spirit together; yet they finished their work,

and truly I was glad; and when I said finished, I only finished what was allotted to me in earth-life, and took it up again in spirit with more ease and more knowledge, and with a better opportunity to work for humanity, for I had not the old physical body to hinder me. I wish to meet with my friends in the West, as I am some distance from home, as the world would say, it being in Indiana; yet I feel that there are those that have not forgotten me, and I feel also that there are those that will still remember me in connection with my outspoken positiveness of the world beyond; for I had no fear of death. I was not deceived, and they may think it strange, for they have not heard from me through this avenue before; but I have come many times, and I am still with you. There is one thing I am pleased with, and that is, our Western and Southern people are waking up to the grand philosophy of Spiritualism, and hope to see it still further advance in the universal fraternity of human progress. And you can just say that although I have been out of the body some time, I am still familiar with the sphere and the experiences. I have those connected with me scattered in various parts of the State, but I have those connected with me in Massachusetts, toward the northern part especially, where I hope they will remember me as William P. Bennett, and you will locate me in Terre Haute, Ind.

#### Lucian L. Summers.

Well, I thought I, too, might try and send forth a word of encouragement to help others, and also bring to myself the influence that I am desirous to connect with, for we sometimes need assistance just as much as those in the body do, and I think sometimes that even those who believe in Spiritualism and those that follow it up, are of a very skeptical turn of mind to thoroughly comprehend the identity of the one that may be talking to them; and I wish to say to those, especially to my own family, my boys and those that have been interested in me in earth-life, and the dear companion and all that I have left, I find myself oftentimes wafted from one place to another, as their minds oftentimes call me through the disturbance therein.

I also have a companion and two children on the spirit-side; yes, I have three children on the spirit-side, two boys and a girl, and they are all with me this morning, and we all join in sending out glad tidings of immortal joy to those that are still struggling with humanity; and I wish to say that while there have been many changes and things to perplex them that the spirit has not been able to prevent, they have had our sympathy and our assistance as far as we could give them. There are so many personal matters standing with those on earth-life that I don't feel it is best to make a public statement here, but I thought I would come in this morning, that when your paper is received, as it does go to on member of my family, that I might be able to attract some attention and awaken an interest, or let them attract me to some instrument where I can control. I might be able to assist them from a business standpoint, for when a man or woman lives in earth-life it is the necessities of life that are the most essential, and that is why I wish to return and encourage them.

You can say that Lucian L. Summers is here, and I shall be known in Monroe, Mass., and also in Whitingham, Vt., where I feel I have not really been forgotten.

#### Sarah Wilbur.

Well, I, too, am here this morning, and I am pleased for this privilege of speaking again to my friends in earth-life, and say to them, I still hold an interest, but I think that is a word we use from custom and habit, for I think we are all well enough interested to think that our interest doesn't die when the body is separated from the spirit, for with those we have really loved there is no separation, and hence our interest is always there.

My little daughter is still in earth-life, and is left now to battle with the world, as it were, alone; and I am very anxious not only to protect her, but to remind her that mamma has not left her. I have also realized the change of others who have joined me in spirit-life since my departure.

I was acquainted with Spiritualism before I left the body, and I was well sustained in it, and I know that those I am trying to reach are also helped by it; but when something comes unexpected and not sought for, although it has been desired many times in the mortal minds, it is a surprise. I would say I have wanted to many times, but could not get control of the medium, and I feel that those of my friends who were interested in Spiritualism are interested still; but I wish they would make more of a demonstration, I wish they would open up their meetings again.

There are so many at Attleboro, Mass., that I am so anxious to see make the work progress and advance. My husband took a great interest in the meetings. His name is Charles. I am so anxious for the work to continue, for there are so many beyond that are mourning and weeping because their friends have left them, and they do not seem to know where they have gone. I know they go to church, and I know the ministers are all kind, and they give what consolation they can; but they are not always capable of lifting the veil and letting them see their dear one in spirit, and I wish this morning just to say that I am interested in all humanity, my own friends and neighbors. Say that Sarah Wilbur is here, and you had better put E. for the middle initial, for they may look for it; and Attleboro, Mass., was my home.

#### Laura Eldred.

What a beautiful morning this is, and how beautiful the earth looks! It seems much more pleasant to return only for a season or a little while than it is to come and battle with the environments around. But it seems, with our troubles, trials, aches and pains, we sometimes while in the body wish we were out of it, and are oftentimes discontented with the conditions that surround us; and yet after we are liberated we love to return and look over old scenes and familiar places. We speak of our mother and father, sisters and brothers, and we call each one by name, and seemingly as from a matter of routine we say we do love them; we love to work for them, we love to minister unto them, and yet that is all while we are in the body; but when we get out of the body and are liberated from all the darkness, doubts and fears, where we can realize the spirit with more clearness and where we can read our friends' souls and see the promptings of their hearts, we love them more, for we understand them better.

I should like to return to my sister this morning, the one that was so kind to me, and

so considerate and patient with me in all my illness and under all conditions that surrounded us. I know that God and ourselves only know anything about it, and I feel like sending some comfort, for she needs some encouragement, as she feels she has no one that she can truly depend upon and feel they understand her. Yet, dear one, I say there are those still in earth-life that do love and will protect you.

Father and mother are with me this morning, and so many of the dear ones over here that it would take almost a column to get the whole, and we must not take up too much time, for we must not be too selfish. I am pleased to have this privilege, and say to all friends and inquirers, God bless you and protect you; and if they will respond to the voice of the spirits they will lead them and bring them out of the darkness into light, peace, harmony and joy. My name is Laura Eldred, and I lived in Winfield, N. Y.

#### Charles Sinclair.

My name is Charles Sinclair, and my home in Albany, N. Y. I have listened this morning to the various ones, as they have repeated their experiences, and all seem to have known something of this grand philosophy of life before they left the mortal body; but I can't say that, for it doesn't seem to me that I can remember much about it. I had heard of it, but while I was in earth-life there were not so many people interested in the investigation of Spiritualism as there are now; in fact, I hardly know what you might call me, for I did not belong to any particular church. I had my home, my family, and I attended to my business and paid my bills, and I thought that was just as good as many others. I was somewhat interested in the broker business, and hence I was thrown with a great many classes of people and many different influences, and I presume that caused me to be a non-religious person. I never was beat so bad while in business in earth-life as I was through a religious crank, a man who thought that God did everything, and thought God was in everything, etc. I think perhaps that made me a little prejudiced, for I could not see where that religion was any good if it could not make a man honest and keep his word, and be honest in his dealings. I merely speak of this as my reason for not believing so much as I might, and yet I was taken out of the body very suddenly with apoplexy, and hence I left things very unsettled, and I find I have not left my family as well protected as I thought I would. I can't say that those who had my business affairs in their hands have not done as I should have if they had left their business with me. I never made a confidant of my wife as far as business relations were concerned, for I always thought a woman's place was at home, attending to her own affairs, and a man's place attending to his business, and not carrying it home; but I find I made a big mistake, and I should like to say here—not that I wish to convert the whole world, but sometimes our friends' experiences when related are beneficial to others—I should like to say to all who are in the habit of keeping everything to themselves, and not taking any member of their own family in confidence as to their business affairs, etc., or where they could find things if anything should happen, it would be better for them, and would cause less trouble and leave a great deal more pleasant memories than we sometimes leave.

I wish, if I could come in contact with either my son or my wife, that they would help me, and I would give them some information concerning some things that have not yet been settled; and I see as things stand now they are not going to be, and I want to help them and not have them hold any hard feelings against me, for I supposed I was doing the best I knew how; so with that, my friends, I think, if they all see it and will just give me a chance where I can talk with them, I can probably rectify some things, and explain, and they will see it in a different light from what they do now.

My son's name is also Charles, but he has an F. (Franklin being his middle name), and Maude is my wife's name. She was a Kenniston before I married her, so perhaps you had better put down Maude Kenniston. She was a Massachusetts woman, but I cannot tell you just where she is now, for the conditions have been so mixed, and she has no conception of my consciousness of the trouble; hence I cannot reach her, and they have advised me to send this through THE BANNER, in hopes some one will open the door and let light in on those that I want to come in contact with.

#### Messages to be Published.

July 9.—Isabelle Smith; James Campbell; Rufus Butterfield; George Foster; Elizabeth M. Smith; Emmeline F. Harris.  
July 16.—George H. Galloway; Harriet Miller; Charles E. Colburn; Annie Laurie Hayes; Mary N. Parker; Josiah Anderson.  
July 23.—Stimmon Chaffee; Richard Cooke; Mabel Edna Bigelow; Henry Mitchell; George Agnew; Lucy M. S. Farley.  
July 30.—Mary Caldwell; Mary Burnside; Mary A. Gregory; Capt. Frank Rollins; Fannie McIntyre; George F. Williams.  
Aug. 6.—Mrs. Emma Wallis; Alma A. Hinman; Elizabeth W. Burns; Lizzie M. Blood; William S. Baxter; John H. Hayward.

### A Strange Experience.

To the Editor of the Banner of Light:

For the benefit of all persons interested in things spiritual, I desire to state a strange experience of mine:

One night not long since I was sitting up in bed, unable to lie down on account of a severe attack of bronchitis, when a pet kitten jumped up on the bureau, and sat there, looking up at the ceiling in a very strange, intent way. I followed her gaze, and saw on the ceiling, where a night lamp on the table at the other side of the room made a very bright path, a constant procession passing back and forth the whole width of the room, of forms like men—sometimes walking, sometimes running. They seemed to wear hats and long black coats, and it was like the figures of a stereopticon. Sometimes they would meet, one going each way, and I could see them turn out to pass each other. Sometimes there would be two or three walking at once, and they would stop, like persons talking together, and then pass on.

I watched them going to and fro in a seemingly endless procession for two hours. I wanted to call my son, who was sleeping in an adjoining room; but he was not well, and I did not like to disturb him. He was finally awakened by my coughing, and came into my room. I called his attention to the wonderful appearance on the ceiling, and we watched the procession until daylight, when it disappeared. The blinds were closed, and the shades down, so that it could not have come from the street.

A few days after that, in broad daylight, my kitten sat motionless for half an hour, gazing intently on the ceiling, evidently seeing something which I could not see, and presumably something of the same sort.

I am a medium, and have been for years, but can get no explanation of the meaning of what I saw. Can any one give one?

MRS. ANNA M. AUSTIN.  
Rear 728 9th Avenue, New York, N. Y.

### Jubilee Week in London, and Jottings from the English Provinces.

To the Editor of the Banner of Light:

Knowing that many friends are expecting a line from me, which I really have no time to write, out of a perfect whirlpool of exciting incident, I request you to assure your numerous readers all over the world, who have not been privileged to visit London this summer, that no account of the Queen's Jubilee proceedings painted in the most vivid colors has been at all overdrawn.

London in June is always gay and crowded, as in that month the fashionable season reaches its climax, and soon after July 1 begins to wane. This year the season has been a remarkably brilliant one, and everybody seems in good circumstances, and disposed to make the best of every moment of existence.

The immense public demonstrations in honor of the Queen have been so richly chronicled in American as well as in English papers, that I should deem it quite superfluous to attempt to re-state what has been already so frequently and finely said by others. I will, however, say that I saw the Queen at Kensington on the occasion of the Garden Party given in her honor in the grounds adjoining Buckingham Palace.

The decorations all along the route of the royal procession were superb, and though the crowd was tremendous, it was, on the whole, remarkably well behaved as well as exceptionally good tempered.

Her Majesty was looking very well; so was the Princess of Wales; and there could be no reasonable doubt as to the sincere unaffectedness of the popular demonstrations made. England loves its good Queen, and the National Anthem is sung with heart as well as voice on every available occasion.

Though there are always croakers ready to deny that times are ever good, and it cannot be denied that even at Jubilee times some people are oppressed by poverty, it strikes me that, on the whole, England has much less to complain of now than she has had in times gone by. The great majority of working people seem in comfortable circumstances, and there is certainly far less flagrant poverty than of old. It is a great delusion to suppose that living is cheaper in England than in America at the present time. Hotel charges and the price of food are fully as high in London as in New York, and though some articles of wearing apparel cost less, others are dearer, so, after striking an average, it may be fairly said that one country is about as expensive as the other.

I cannot see that there is either less or more interest in psychical and spiritual matters on one side of the Atlantic than the other; but as travel is now so extensive, every summer one meets so many Americans in England that it is difficult to decide how many people attending meetings are natives of British soil, and how many are visitors from other lands. I find large and enthusiastic audiences everywhere, and the press teems with liberal sentiments on every plane of thought.

During the ten days I was in London I met so many distinguished people I cannot attempt to enumerate them. Dr. Peebles was very warmly welcomed after his visit to India and elsewhere. He speaks in glowing terms of the wide field for work presented by New Zealand and Australia, and has many wonderful things to say of Hindoostan and thereabouts.

Though seventy-six years of age this veteran worker looks only about sixty, and appears powerful and active as ever; he is certainly, as one of his own books phrases it, "growing old gracefully," or as I would prefer to put it, remaining young indefinitely.

Mrs. Victoria Woodhull-Martin, as editor of *The Humanitarian*, is still well in the public eye. She and her daughter are as deeply engrossed as ever in the work to which they are devoting all they have to give. Their beautiful home, 7 Hyde Park Gate, S. W., is a rendezvous for advanced thinkers of all shades of conviction, and the magazine is constantly extending its influence and use.

Doctors E. and H. Densmore are as active as ever at Kneeshworth House, 78 Elm Park Road. Dr. Helen Densmore is a singularly fine writer and speaker on Prison Reform, which is at present a very much-considered theme.

Mr. Dawson Rogers, the able editor of *Light*, is kind and hospitable to all workers whom he considers honest, and with his able staff of assistants succeeds not only in making *Light* a periodical of great worth, but in constituting its new offices, 110 St. Martin's Lane, a delightful meeting place for representative thinkers from far and near.

Among the many interesting people I met there, no one impressed me more favorably than Rev. John Page Hopps, who is minister of a Unitarian church at Norwood, and editor of an excellent paper, called "The Coming Day," which is the successor of the good old English *Truthseeker*, which I enjoyed reading in my childhood.

Mr. and Mrs. Miss Morse, at Florence House, 26 Osnaburgh street, are fully sustaining the high reputation so deservedly won by their "home from home," which is most centrally situated close to Portland railroad station, and in the immediate vicinity to busses which run to every part of the city and suburbs.

*The Lyceum Banner* is still flourishing, and the people's penny spiritual paper, *The Two Worlds*, published in Manchester, and edited by E. W. Wallis, has a very large circulation.

Mrs. Wallis, who is a very fine lecturer and clairvoyant, draws well everywhere, and is a great favorite in London, so much so that whenever she speaks in Cavendish Rooms, Mortimer street, W., (the finest hall used for Spiritualist gatherings) it is filled to the doors.

Mr. and Mrs. Hill and Mrs. Cadwallader of Philadelphia have greatly enjoyed their visit to London, and have been fascinated with the British Museum. I scarcely know the difference now between England and the United States, as I am equally at home and find equally good friends in both hemispheres.

July 4 occurring on Sunday afforded an excellent opportunity for an oration appropriate to the occasion, so on the evening of that day, as I was lecturing in Hanley, Staffordshire (the centre of the Pottery District), I was led to deliver a discourse dealing with the coming relations between the two great English-speaking nations.

Three meetings were held in Grove Hall on that day; good audiences attended at 11 A. M. and 3 P. M., and at 8:30 P. M. the crowd was far beyond the accommodations. Beautiful flowers and very hearty congregational singing lent added beauty and enthusiasm to the scene, and never can I remember having seen anywhere in America a finer or more appreciative audience.

Among the many old friends I met at Hanley was Mr. Warner, one of the American Consuls in England, who has been for many years a devoted Spiritualist, and an ardent admirer of the advanced spiritual teachings given through the mediumship of Mrs. Cora L. V. Richmond, whose ministrations in England in years gone by are now bearing abundant fruit.

W. J. COLVILLE.

### For Over Fifty Years

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

### Clairvoyance.

BY L. W. VAN DYKE.

Clairvoyance is that peculiar sense known as second sight or clear seeing; that wonderful faculty to which material things offer no obstruction, that distance is nothing to the use of which enables us to study the lives of individuals, peoples, nations, worlds in the Akasa; the astral light, the great record book of nature, the record that no man can alter, falsify or destroy, the record that is eternal in the heavens. On that record book the act of every man's life is faithfully recorded by himself, unconsciously though it may be, and when he passes to the great beyond he will be surrounded by this record, he will have to pass judgment upon himself, and the record will remain with him till the accounts of the deeds done in the body are fully balanced, then the record will be closed and he will pass to higher realms. We are recording accounts in that great book day by day, by the acts of our lives, the thoughts we think, and by our desires. Will we be ashamed to face the record and be known as we are?

There is but one great force in nature, call it what you may—God or Good, etc.—and all the manifestations of nature are simply different rates of vibration of this great force. Matter is simply a lower rate of vibration than light or heat. Vibration, then, is the key that we use to unlock all the secrets and phenomena of nature; evolution is simply a change from a lower to a higher rate of vibration. Our souls are the same rate of vibration as the combined influence of the stars and planets of our solar system at the time of our birth, as shown by the configuration of the planets with each other, then with the sun and earth. Man, then, may be likened to a musical instrument in tune or not, according to the harmony or disharmony in our solar system at birth. We then attune our lives by raising some vibrations and lowering others until we are in tune with nature; so one of the objects of life is to study self and seek to change our vibrations until we are in proper tune. Most of us are wonderfully out of tune, and our conceptions of harmony so crude we are never capable of emitting very harmonious music, as our discordant vibrations do not harmonize.

When the veil of matter is so clarified that we can use the soul-eyes, we see clearly, or clairvoyantly, the record of the astral light. Our physical eyes see things on the material plane of manifestation, corresponding to that vibration, the soul perceiving things of a higher rate of vibration corresponding to the astral plane.

To exercise clairvoyance we must still the physical senses for the time being, letting the soul control. This is best accomplished by concentration, and as we are more receptive with the eyes closed, and as there is less danger of our attention being attracted, we usually sit with the eyes closed. Some sit gazing at a bright, clear crystal, others at a bright light, thinking of nothing, but this is all for means of concentration to still the physical senses and get inward harmony so that the soul can control. First you may see colors, animals or landscapes—everything you see is simply a symbol of some condition of yourself or your surroundings. Concentration will develop your intuition, and through this you will get the meaning of what you see. Muddy colors mean dark, sluggish conditions; bright colors, clear and pure, mean the reverse. From the relative condition of the colors you see around a person, you can judge of his or her spiritual and physical condition. We are all continually giving off magnetism of the color of our condition and growth, these constitute our aura. If you see bright, clear colors of light or pink around a person, you judge the spiritual to be good.

Bright green means plenty of strength, it is the color of growing nature. Dark muddy green means a jealous, selfish nature; a black muddy-looking aura means a dark condition generally, without spirituality. Bright red, love or power. White, spirituality. Light blue, truth. If you see a landscape with a straight road, good and smooth, with a green forest on one side and a field of ripe corn on the other, you would read it that the immediate future would be smooth, you would be harmonious and happy and would have all you wanted, for the corn is ripe and ready for you, but you must work for what you get; the corn will not pick itself. A little study and practice, always going to nature for your solutions, and you will soon be able to read any symbols you may see.

Sit regularly several times a week, and if your astral fluids are in harmony you will soon get results. Sit alone, and as a rule the evening is the best time, as all nature is retiring to rest and the physical faculties are ready to do the same after the day's active expression. Time and patience will bring reward. It is claimed that such sweets will destroy the faculty, also much sensuality is bad. The more temperate and natural you are in your habits and eating, the better success you will have. A calm, contemplative state of mind is very essential. You cannot get results while you are all stirred up, anxious or angry.—*Dawning Light*.

## Our I's and Other Eyes.

Our I's are just as strong as they were fifty years ago, when we have cause to use them. But we have less and less cause to praise ourselves, since others do the praising, and we are more than willing for you to see us through other eyes. This is how we look to S. F. Boyce, wholesale and retail druggist, Duluth, Minn., who after a quarter of a century of observation writes:

"I have sold Ayer's Sarsaparilla for more than 25 years, both at wholesale and retail, and have never heard anything but words of praise from my customers; not a single complaint has ever reached me. I believe Ayer's Sarsaparilla to be the best blood purifier that has been introduced to the general public." This, from a man who has sold thousands of dozens of Ayer's Sarsaparilla, is strong testimony. But it only echoes popular sentiment the world over, which has "Nothing but words of praise for Ayer's Sarsaparilla."

Any doubt about it? Send for the "Curebook." It kills doubts and cures doubters.  
Address: J. C. Ayer Co., Lowell, Mass.



## In the Catskills.

To the Editor of the Banner of Light:

The beautiful scenery among our native hills, although in no comparison of grandeur with those of the White Mountains or Adirondacks, still impresses one, a lover of nature and homelike beauty, with a deep feeling of admiration and appreciation.

There are many places here in the Catskills where people of refinement and culture have established their homes, to escape for a short time the so-called heated term, the noise and confusion of city life; to get away from the nerve grinding trolley, as well as the continuous rolling of elevated trains.

Here we find numerous settlements—by the way called Parks—and we mention: Twilight, Ontario, Sunset and various others, whilst our own immediate surroundings are also called a Park.

With wondering eyes we view all that has heretofore been new to us: The many palatial residences, summer cottages, where money is lavished not alone on the interior, but also on the exterior of these homes. Elegant wide piazzas, with highly polished floors, handsome rattan furniture, hammocks arranged in every nook and corner, ready to receive the weary pilgrim and lull him to sleep, while whispering winds on zephyr wings may add their song of "Rocked in the Cradle of the Deep."

Glancing at the mountains of Round Top and High Peak directly in front of us, encircled with the mist of so many rainy days, we feel like singing, "When the Mists have Rolled in Splendor," and as we pass along by the roadside we notice that almost every one of these cottages is endowed with some fantastic name: Wave Crest, Bird's Wing, Fairy Castle, Salvo and others too numerous to mention, and as we wander forth returning to our own private abode endowed with humble simplicity and comfort, a green lawn of smooth surface with ferns, daisies, buttercups, red and white clover as the only means for decoration, we take a seat beneath an old maple tree, wondering how we could live in so large a city as Brooklyn and yet be ignorant of all this beautiful peace of nature. Quiet around, above and all over—quiet wherever the eye will rest. And oh! rest we have come to seek among the beautiful mountains and hills.

But as we sit in this secluded spot, in company with two good but quiet friends, the dear old BANNER and the *Light of Truth*, we pause for a moment, and there comes to us another friend, the third in number, on the wings of a butterfly, introducing himself by the name of Inspiration.

Yes, my friend, quoth he, I am here. I need no introduction, as I can enter into the minds of those I wish to impress, and request of them to continue their work in the spiritual field, as there are yet many seeds to be sown and many flowers to be plucked in this domain. Why wonder at the gorgeous things established here? Why we need and seek a name for thine own abode when thine own reaching out in its sincerity and cometh from a soul sincere in its undertakings? Go on in thy work; let thy mind be busy with the task of what is most dear to thee, give thy home the name of "Soul Sincere"; go into the highways and the byways, bringing comfort and cheer to those who are reaching out for spiritual food. Yet when weary and heavy-laden enter into Soul Sincere; seek and find rest and comfort in the thought of having done thy duty.

ELISABETH F. KURTZ.

## Lake Brady, O.

To the Editor of the Banner of Light:

In connection with the athletic exercises of the Lyceum here, a swimming school has been organized, with Mrs. and Miss McCaslin as instructors. Over twenty happy young people sported in the waters of the clear lake, following each other in rapid succession in a class of practical demonstration of this useful art. We are indebted to the courtesy of Mr. Hopkins, manager of the grounds, for the use of the bathhouse.

Maggie Gaule gave us an interesting lecture on her advent into Spiritualism from the Catholic church. Her clairvoyant powers first appeared when she was but eight years old, and have been developing ever since.

We wish to express our heartfelt thanks to the Lake Brady Band, under the able management of Mr. Walter Nead and Mr. Nelson, assisted by D. Herwick, for a benefit concert given by the band, Friday evening. It was an exceptionally enjoyable affair, taking the form of a minstrel troop. Mr. McCaslin has almost recovered from his injuries, and appreciates all the kindness tendered him by Lake Brady camp.

Bro. Donkin's addresses here Saturday and Sunday were very well received. He is especially adapted to people just beginning to investigate Spiritualism, as there is nothing in his discourses to shock their prejudices; at the same time he gradually leads them to a broader and a higher conception of life.

Phenomenal mediumship is still sustained at Lake Brady by the mediums mentioned in our first report, though more attention is being given this year to the philosophy of Spiritualism and the higher life here and now, in our conferences, social intercourse, and the Lyceum, which meets three times a week. A Band of Mercy organization has just been voted on.

Mrs. Mary Murray is a card-reader here, with the following record, attested to by a Cleveland Board of Examiners:

She told Mrs. William McKinley that she would be the wife of William when she was in love with another. She also told Mother McKinley that her son would be a Congressman and President. She also told President McKinley that he would be elected President, and his opponent on the opposite side would be an advocate for free silver. She warned Pearl Bryan against Jackson and Walling, and after giving them a reading, told them what their fate would be. She told President Garfield that he would not serve out his term as President.

At a sitting with the writer, she related past incidents unknown to an outsider, describing personal friends both living and dead. For the miners' strike, she prophesied arbitration, and an amicable settlement; but the whole country would be stirred and labor difficulties become complicated; but justice would finally triumph through an entirely new party.

She also prophesied a paralytic stroke to Queen Victoria in the very near future. She uses cards only as a means of concentration.

MRS. M. MCCASLIN.

## August Magazines.

**THE CENTURY.**—The current issue is the Midsummer Holiday, "travel number," and opens with a panorama of the Hudson River from the Bartholdi statue to Albany, in a series of illustrations by André Castaigne, accompanying a paper on "The Lordy Hudson," by Clarence Cook. There are other illustrated journeys of especial interest by Prof. Thomas Goodell of Yale, John Muir, Elizabeth Puhm and Scidmore and others; the usual installments of the serials, "Hugh Wynne," by Dr. Weir Mitchell; "Campaigning with Grant," by Gen. Horace Porter; "The Days of Joan d'Arc," by Mrs. Catherwood, and "Up the Matterhorn in a Boat," by Mrs. Pope. There are many other interesting articles by prominent writers. The Century Co., Union Square, New York.

**RECEIVED: Rays of Truth** (for July), published at 1005 Washington street, Oakland, Cal. The *Phenological Journal*, Fowler & Wells Co., 27 East Twenty-first street, New York. The *Household*, Boston, Mass. The *Cassell's Family Magazine*, The Cassell Publishing Company, 31 East Seventeenth street, (Union Square), New York. The *Ladies' Home Journal*, The Curtis Publishing Company, Philadelphia, Pa. St. Nicholas, The Century Co., Union Square, New York.

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talistic and Subjective Phenomena; 7. What is to be done

Can Find God; 8. Hyperbolic Metaphysical; 9. The

Unknown God, whom we ignorantly worship; 10. "The

Father is Greater than I"; 11. True and Spurious Gods;

12. The Resurrection of the Dead; 13. An Inward and

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mary.

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Aug. 7.



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

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

Monday, Aug. 2, morning and afternoon. Dr. Hidden introduced a new feature at Lake Pleasant in the form of a Healers' Convention, and held two meetings in the Temple. The sick, blind and lame, after being treated by the different healers, left the platform not cured but very much helped—that is, in some cases, not all. It could not be expected that they could be cured with one treatment. The healers that took part were Dr. C. W. Hidden, George B. Sanborn, Samuel A. Cheney, Mrs. Alice Newell Hunt.

In the evening Dr. Hidden held a hypnotic social. He had many subjects upon the platform, and they entertained the audience for an hour. Dr. Hidden seemed to have perfect control of the subjects.

Tuesday morning and afternoon Dr. Hidden repeated his Healers' Convention with great success. In the evening a full dress ball was held in the Temple. Music was furnished by the Fitchburg military band. The costumes worn by the ladies would have been a credit to any Boston party.

Wednesday morning Dr. Hidden gave a private lecture to ladies. In the afternoon he lectured in the Temple. The meeting was opened with singing by the Boston Schubert Quartet, after which Dr. Hidden delivered an able address.

Thursday a conference was held in the Temple, and many speakers and mediums at the camp took part. Vice President Buddington was Chairman. In the afternoon Dr. Hidden delivered his last lecture in the regular course, the Boston Schubert Quartet furnishing the musical selections.

Dr. Hidden's subject was, "A Study in Hypnotism." The speaker took issue with the *London Lancet*, which journal has announced the "passing of hypnotism." He said: "The day of frothy hypnotism, the fancy of society, the plaything of the few, the fad of an idle hour, is passing, but the hypnotism which seeks to demonstrate psychical truths, to establish a point of connection between the deeper states of human consciousness and a something beyond, this is the hypnotism which has come to stay until the psychical problems which have perplexed the ages have been solved to the satisfaction of mankind."

The Doctor discussed at length the law of suggestion; the subliminal self; the transfer of sensibility; the exteriorization of the senses; thought photography; mental telegraphy; the thought machine; photography of the vital radiation; stage and street "mind-reading," as contrasted with real mind-reading; clairvoyance, clairaudience, and other spiritual faculties; and then proceeded to criticize the Psychical Researchers for claiming psychical phenomena to be due to physical causes simply, ignoring a possible spiritual hypothesis.

There seems to be a lamentable lack of originality in psychical research," he said. "The real meaning of this is somewhat obscure, but I fancy it is because the investigation of the subliminal self tends to support the spiritualistic hypothesis. It would never do to admit this. Why? Because science has declared that death ends all; because the medical fraternity has not discovered a soul; because the church declares that there is no knowledge of soul and after-life outside the Bible, and there is hesitancy about pressing this mighty trinity to declare that for centuries it has been in the wrong."

Touching the study of hypnotism and the subconscious states by the Psychical Researchers and scientists abroad, Dr. Hidden said: "What passes for the subconscious state is often nothing of the kind, and many of the exhibitions of double personality are but the mischievous workings of a fun-loving subject. Not that the subject intends to deceive, but because the earlier stages of hypnosis are but states of hypnotic intoxication, in which the subject betrays an exalted perception and love of mimicry, quickly perceives the nature of the experiment, and as quickly responds. This is the dream stage of hypnosis, or what is known to mesmerists as the charmed state; it is only just below the level of normal consciousness. It is not the true subjective condition, and does not reveal the real subliminal self; the latter is brought to the surface only in the deep somnambulic sleep, a state familiar to all who practice mesmeric methods, but overlooked by writers and investigators according to the Braid system, and probably entirely unknown to them. The absurd mechanical fixity or fixation of gaze in modern hypnotism acts as an aid in inducing a state bordering the hypnotic, but it is not true hypnosis; in the latter we have spontaneity and ease, and in the other a stupid, mechanical state, hardly worthy serious study and investigation."

Hypnotism in medicine and surgery were touched upon, and the Doctor insisted that the tapping of the "stream of consciousness" developed in hypnosis offered to the medical fraternity a field of study "equal in importance to minor vivisection, microbe culture and the manufacture of toxine ferment." If not, he wished to know why not!

Touching the subject of "danger in hypnotism," Dr. Hidden insisted that there is no danger, as alleged. He smiled at the mention of hospital and laboratory experiments as proof that hypnotism may be used as an aid in crime and the practice of immorality, and said: "Obedience to command is the unwritten law in laboratory and hospital. The patient is expected to obey, and strives to please. The patient is well aware that nothing more serious than wooden pistols, paper daggers and imaginary poison, will be utilized for experimental work. Little wonder successful results are reported. The patient cannot be made, however, to commit real crime in real life; and why? Because the subject is never at the mercy of the operator. There is no such thing as true automatism or helpless obedience. The subject is not really asleep, but very much awake in hypnosis. The perceptions are heightened and the subject keenly alert and suspicious. The subject is not a slave, but a being armed with superior powers of resistance."

Hypnotics are prompt to resent undue familiarity, and treat with superb scorn suggestions tending to the practice of immorality. It is a singular fact, but true, that while liquor makes one quarrelsome and impure, hypnotic intoxication makes one reach out to the ideal, and this tendency acts as a barrier to wrongdoing."

"But, urges the skeptic, this may be true with respect to the good man and woman, but how about the criminally inclined? To which I reply: It would be a hard task to make the hypnotized criminal commit crime. The evil-disposed, once hypnotized, are the first to argue against wrongdoing, the first to appeal to the hypnotist to aid them in walking in the paths of the upright. If we persist in our efforts to make them do wrong, we awaken a powerful element of fear, which acts as an insuperable barrier to the commission of crime or moral excesses."

"Danger is the hypnotic boggy," he said in closing, "and we cannot hope to establish hypnotism upon a scientific basis until this boggy has been banished. Hypnotism is a natural phenomenon, evoked by natural means, and if we are to master its phenomena it must be by natural rather than the mechanical hypnotism so much in vogue."

"The subliminal self is a fact. The particular point in life which witnesses its primary manifestations is not half so important as the possibility of its continuance independent of the physical organism. What becomes of the subliminal self when life goes out—does it go with it? Is it lost, banished, blotted out of existence—this marvelous manifestation of intelligence, force, energy? I regard the subliminal self kin to the soul, man, and believe

that when Death—life's mighty hypnotist—induces final hypnosis, it leaves this tenement-house of clay for a newer life in a field of power activities and vaster possibilities than this life can ever afford."

Friday morning at 9 o'clock the Fitchburg Band gave a Grand Army concert in the grove, and the large audience enjoyed hearing the old army airs, especially the G. A. R. men and the ladies of the Relief Corps that are in camp. At 10:30 there was a conference held in the Temple that was well attended. F. B. Woodbury, Secretary of the National Spiritualists' Association, opened the meeting.

In the afternoon a good sized audience was present to listen to the first lecture to be given by Prof. William M. Lockwood of Chicago, Ill. The meeting was opened with singing by the Quartet, after which Chairman Buddington introduced Prof. Lockwood, who took for his subject "The Philosophy of Spiritualism." This lecture was demonstrated, as are most of Professor Lockwood's lectures. When Prof. Lockwood was introduced he received an ovation that showed he had many friends in Lake Pleasant, as well as in many other parts of the country.

After another selection by the quartet, Mrs. Tillie U. Reynolds closed the meeting by giving tests.

Saturday was a beautiful day to roam about. There was no regular meeting advertised, so a conference was held in the afternoon as well as the morning. In the evening a social dance was held, and was largely attended.

Sunday, Aug. 8, the excursion trains brought a large number of people to the camp. The band concert was enjoyed by a large audience gathered at the hotel.

At 10:30 a good-sized audience gathered in the Temple. The speaker was Mrs. Tillie U. Reynolds of Troy, N. Y. The meeting opened with a selection by the Boston Schubert Quartet. President Dailey introduced Mrs. Reynolds, who gave an invocation. After another selection by the quartet, Mrs. Reynolds, after reading the poem entitled "A Poem Remembered," spoke as follows:

"My memory takes me back to the days of my childhood, when I knelt by my mother and was taught to pray to God, to repeat a prayer that had been repeated by millions. I simply was an echo of my mother's superstition. I was deeply interested in the voice of slaves; the slave was within, the slave was of the human mind. My hair grew gray and my form bent, and when the time came for me to enter my spirit-home, I looked back with regrets."

What Modern Spiritualism has accomplished this half century the church has failed to do. Those who are sensitive, and can read articles, are wonderful revelators.

We read of a creation, and what do we know about it? Science has taught the religion of life. There is a natural law for everything. If we close our eyes and refuse to see the sun, it is no proof that there is no sun. My mission on earth is to educate. We are only remembered by what we have done."

What think you of the medium Jesus? The results are remembered. We are following in the footsteps he has made, and yet the world says Spiritualists do not recognize him—not a Saviour, but as one who went about the world doing good. Do good, and you will be glad to be remembered. Do an act that is not good to the world, and remorse will follow you into the spirit-world. Your spirit comes to the world as it left the earth—not changed. By your work you are known."

Our Modern Spiritualism proves ancient Spiritualism to be true. We have had the lessons, and are living them to-day. When we enter the spirit-world we will look back with regret if we do not live a clean life here."

Think you not that God is not known by the forest and the mountains. Every nation has its religion, and yet we send missionaries to countries that know more of God than we do. You fill your poorhouses, and yet you expect to meet God face to face. Everything in nature teaches us of a God of love; we can reach our friends with love. Mrs. Reynolds closed with a poem.

In the afternoon the meeting was opened by a selection by the quartet, after which President Dailey presented Prof. Lockwood, who gave another of his scientific lectures, to the great satisfaction of the large audience. Prof. Lockwood has certainly won a warm spot in the heart of the people in this part of the State, for he has received a grand reception.

After another song by the quartet, Mr. Edgar W. Emerson, of Manchester, N. H., was presented. Mr. Emerson said: Mr. Chairman, co-workers and friends, it is with a great deal of pleasure that I come before you to-day. I am always glad to return to Lake Pleasant and meet my old friends, and to make new ones. Mr. Emerson gave many delineations that were recognized by those receiving them.

The evening was devoted to the Children's Lyceum. The Lyceum is very popular here at the Lake, and is here to stay; as President Dailey said, in speaking of the Lyceum this morning, it is one of the greatest features of the Lake.

The exercises were opened with singing, followed by an invocation; after another song the Leaders talked with the children upon the lesson, which was "What shall I do to make a home in the spirit-world?" The Grand March followed, and a grand success, led by the Guardians, Mrs. C. L. Hatch and Mrs. George Pratt. The following took part: Eva Laura Renwick, Irene Tole, Arthur Harris, Sophia Hawley, Dean Hawley, Walter Knapp, Roger Nichols, Edward Hatch, Ruby Souer, Ethel Duedal, Mollie Blinn, Bertha Hunter, Mary Hebard, Gertrude Hebard, Jennie Dunton, Edna Cook. Out of sixty children fifty-seven answered the question given for the lesson.

Many of the old workers are arriving every day. Among others are Mr. F. B. Woodbury, Mr. John Eggleston, Darling and his wife, the well-known medium, Lottie Darling. Mr. James Lewis, the representative of the BANNER OF LIGHT for years in Springfield, Mass., called at the Banner of Light Headquarters Friday. He is a solid Spiritualist, and a true friend to the mediums and the BANNER OF LIGHT.

Mr. and Mrs. J. W. Storrs, of Hartford, have arrived in camp for the season; Mr. and Mrs. Holcomb, of Springfield, arrived Friday to attend the meeting of the State Association.

The BANNER OF LIGHT leads all other spiritual papers in sales. Much praise is spoken of the editorial page of THE BANNER and of the stand it has taken, and the wish of success is heard on every hand.

John H. Littlefield, the fast friend of Abraham Lincoln, has been engaged to take the place of Col. Robert G. Ingersoll. Mr. Littlefield will take for his lecture "Personal Recollections of Abraham Lincoln." J. E. Darling will give a lecture on "Washington, Lincoln and Grant," Saturday afternoon, Aug. 28.

RHODE ISLAND.

PROVIDENCE.—Joseph Cooper, Sec'y, writes: Providence Spiritualist Association held its cottage meeting on Sunday, Aug. 8, on the lawn of Bro. Sherman, at Phillipsdale. There were sixty persons or more present, including quite a number from Pawtucket. Remarks were made by Mr. De Loss Wood, Bro. Sherman, J. Cooper, Mrs. Palmerley and others. Tests by our President, Mrs. S. E. Humes, and Mr. Palmerley. This was a meeting long to be remembered. At the close, Bro. Sherman invited us to hold another meeting there on Sunday, Aug. 22, 1897.

Sunday, Aug. 15, our meeting will be held at the home of Mr. Palmerley, 15 Rounds Avenue, at 7 p. m. Take any car going to Roger Williams Park.

Sunday, Aug. 22, we shall hold a social meeting at Bro. Sherman's, Phillipsdale, from 3 to 8 p. m. There will be speaking and tests. Please bring provisions with you. The public are invited.

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MAINE.

PORTLAND.—M. A. Brackett writes: Our Sunday evening séances become more interesting, and we are prospering in many ways. We had one of the most enjoyable picnics, and shall go on another in a few days. So the good work goes on.

Our two fall months are filled with engaged talent from Massachusetts, and we are looking forward to the season of '97-'98 as a blessing to our Cause. We are making preparations for a grand parlor sale of useful and fancy articles.

Veteran Spiritualists' Union Days

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

- Aug. 14, Temple Heights Camp-Meeting, Northport, Me.
- Aug. 15, Grand Ledge Camp meeting, Grand Ledge, Mich.
- Aug. 23, Lake Pleasant Camp-meeting, Montague, Mass.
- Aug. 25, Queen City Park Camp-meeting, Burlington, Vt.
- Aug. 27 to Sept. 5, 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.

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MEETINGS IN CHICAGO.

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., 2 P. M. and 7 P. M. Mrs. Mary C. Lyman, speaker. Harmonical Circle, 111 South Paulina street, every Wednesday, 8 P. M.

First Society of Spiritualists meets at Hanley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond. Band of Harmony: Thursday, 7 P. M., Orpheus Hall, Schiller Theatre.

The First Spiritual Temple Society meets at 7320 Hawthorn Avenue (Ashbury Park), every Sunday evening at 7 P. M. J. G. R. Drumheller is the permanent speaker. The School in Metaphysics, Psychometry, Clairvoyance, Inspiration and Psychopathy, 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.

WASHINGTON, D. C.

First Society, Masonic Hall, corner of 9th and F streets N. W. — Every Sunday, 11 A. M., 7 P. M.; Lyceum 10 A. M. M. C. Edson, Pres.

MILWAUKEE, WIS.

Unity Spiritual Society meets at Ethical Auditorium, 538 Jefferson street, every Sunday at 7 P. M., and Thursday at 8 P. M. Flora S. Jackson, President.

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ISSUED WEEKLY

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STEAMBOAT LANDING, ONSET BAY.

Onset Notes.

To the Editor of the Banner of Light:

"Mad is neither doomed nor damned except by his own ignorance."

Monday, Aug. 2, the steamer *Martha's Vineyard* took a party from the grounds to Gay Head. Conference was held at the Auditorium in the morning. Mr. L. V. Moulton, President of the Michigan State Spiritualists' Association, and one of the trustees of the National Spiritualists' Association, lectured in the afternoon. His subject was a continuation of his discourse of the day before, on "Physical Science, Sound and Light." In the evening Dr. Louis Friedman, the Australian healer, gave an exhibition of his power in the Temple.

Lyceum for children commenced Monday afternoon in the Arcade, to continue five days.

Tuesday afternoon a lecture was given by Mr. A. E. Tisdale. Prof. Peck sang "We Shall Know as We are Known," "Golden Age," and "Dear Angels, Come." Mrs. Pepper followed with fine tests.

Prof. Harry W. Miller of Chicago, teacher of dancing, has a class here.

The Children's Progressive Lyceum is making fine progress, already numbering fifty scholars.

Wednesday morning an interesting conference meeting was held at the Auditorium. In the afternoon A. E. Tisdale lectured on "Man's Immortality." Prof. Peck's choir sang "Bright Star of Hope" and "Little Ones at Home." Mrs. Minnie J. Merrill, organist. Mr. Artemus sung and gave tests.

Wednesday evening a grand *bal masque* was given at the Temple. Upwards of two hundred and seventy tickets were sold on this occasion. Poole's Orchestra of ten pieces, Onset's favorite string band, furnished the music. The costumes were gay and unique. Mrs. Eve Cassell as Grand Duchess, and Mr. Brad Wilde in Louis XVI. costume, carried off the prizes.

The committee having in charge the arrangements for the Woman's Convention have a very fine program. The 12th, 13th and 14th have been set apart for the occasion. The daily sessions will be held at the Auditorium, weather permitting, otherwise in the Temple.

Thursday. A rainy day. Heavy peals of thunder and vivid lightning ushered in the morning, and rain continued at intervals through the day. The meeting was held in the Temple. Song, "Gentle Words," by the choir. Invocation, Mrs. Carrie F. Loring. "Lifting of the Veil," a recitation, by Miss Ebelyn Gould. Song, "Beautiful Land Over There," Prof. Peck and choir. Mrs. Loring's subject for lecture was "Spiritual Revelations." Song, "Faces in the Fire," by Mrs. Ring and choir. Tests by Mrs. Loring.

Friday.—Lecture by Judge A. H. Dailey, President of Lake Pleasant Camp-Meeting Association, who read a chapter of Paul's epistle to the Corinthians, followed by an invocation. The choir sang "O'er Billows Blue" and "Spirit of Light, Love and Beauty." Judge Dailey said: "Religion is passing through an evolutionary stage, and the change is very marked. The religious people are getting concerned lest they lose their hold upon the platform on which they stand. The Spiritualists' weapon is a dangerous one, because we challenge the world to investigate, and then say whether what we say is true or not. It rests upon a claim of realism and fact. Change has come in the thought and belief of the people. The Jews were waiting for a prince to come in the papacy of war; but when Jesus came he brought a new doctrine, healing the sick and going about doing good. He was declared a prince of peace. Look to-day upon our Christian nations, facing each other with their ironclad ships of war. This government is supposed to protect all religious privileges. Do we hold a higher fealty to some man than to our God? When I see the silent an insidious hand working into all our institutions, I ask myself, Can there be two great governments existing in harmony to gether? If we could get rid of the ideas that come through our early education, persecution and war would be erased from our statute books. This is an age of research. When a spirit comes and tells us how well we live, that is our religion. The spirit tells us something a priest cannot. The man who consults with a spirit, and believes that spirit is speaking words of eternal truth, occupies a place no priest can fill. What are you doing, friends, for the Cause you love so well? Has your Spiritualism made you better than before? Are you willing to donate as much as you did when in the church? If not, your Spiritualism has made you meaner than before, and it is not Spiritualism at all. Before, and has come to make home purer, and to make you better. I look with hope upon our educational systems, and hope every child will have that liberty in his soul that he will not let any one triumph over what is right. Year by year, as I grow in knowledge in the light of Spiritualism, I grow in love for its teachings. Stand ye, therefore, firm, lift your souls and be receptive to the truth, scatter the seeds of kindness as we have opportunity, and when the darkness settles upon us and our eyes are closed, how grand will be the reception to the soul on the other shore. Tests by Mrs. May S. Pepper.

The Onset Harvest Moon Society held its annual Lawn Party and Trading Post Friday. The grounds and tables were handsomely decorated, and presented a pleasing sight. Music by Poole's orchestra in the afternoon, and in the evening an entertainment was held. The day was warm and sunny, and the ice cream and lemonade sold rapidly.

Saturday exercises opened with singing "We are Waiting by the River" by the choir. Mr. Frank Walker of Hamburg, N. Y., who is to take charge of the arrangements for the Fiftieth Anniversary Jubilee celebration at Rochester, N. Y., the coming year, was introduced by Dr. Fuller, and made remarks concerning the Jubilee, etc., after which Bro. Peck sang "The Isles of the By-and-By." Mrs. Irene Stevenson lectured from subjects given by the audience, "Will you tell us something about the woman of Endor?" and "Should not Spiritualists live better lives than any other class of people?" Mr. J. Homer Artemus sang a song and gave fine tests.

Sunday, Aug. 8, the steamboat *Martha's Vineyard* brought seven hundred people to Onset.

Sunday morning services opened with the usual band concert, followed by an anthem, "Father of Earth and Sky," by the choir. Mrs. Jennie Hagan Hamburg was introduced, who gave an invocation; Miss Gertrude Laidlaw sang "Life, Beautiful Life," with the choir.

Mrs. Jackson took subjects from the audi-

ence for her discourse, "The Law of Vibration." The beautiful flowers cultivated in our gardens, those that bloom by the wayside, and the sturdy little flower peculiar to the sands of the seashore, are all subject to the law of vibration. Kissed by the same breezes, warmed by the same sunshine, they each produce their kind. All subject to the same great law, the rocks and rivers are the wonderful works of nature, and we go still farther and see the product of the same law of vibratory action in mankind, which leads us to ask the question, What is thought? Some of our best minds say thoughts are things, actual and real. Mrs. Ella W. Wilcox, the poetess, is a woman of deep thought and very active; her constant effort is for the highest development of those around her, and in her writings we see the power of thought. How subtle the law of thought-transference. That mysterious law carries with it unending truths; wherever virtue, truth, courage and morality stand, there thought and action are pure; while vice and its attendant evils produce the contrary effect. The former are the angels that lead us upward; the latter drag us downward; there is no stopping-place in its vast meaning; how necessary, then, that we cultivate such thoughts as will make us grow better and wiser.

It was the crystallization of thought that produced that stupendous affair, the Brooklyn bridge. Ideas are the fair designs from the great laboratory of thought. To think good thoughts is to live purely and do all we may for the higher good of humanity; to help those who may come after us; to put away much of the sin sick thought of to-day and to produce a higher and nobler manhood and womanhood. Question: "Retribution, the Terrible Fate of Mediums in Perpetrating Fraud." The laws of God have each a rod; who breaks them must get hurt. There is a certain class of highwaymen that the man who shot was considered a hero, but he is a good person in comparison with those who would use the liver of heaven to serve the devil.

I disclaim and denounce the Judas Iscariots who circle around us and use for greed or gain our holy and beautiful Spiritualism for so severe a purpose. There is no reprimand too severe for such a person. When I was a little girl here at good old Onset Bay, my eyes were opened by those practicing fraud unmistakably, and from that day on I have used my voice to denounce these unholo performances, and I care not where I may be. I will ever speak of my knowledge in this direction; but just as sure as we have Onset Bay, Cassadaga, Lily Dale and other camping grounds, the day is upon us when the separation of fraud from true mediumship has got to be.

I look to our National Spiritualists' Association as the medium through which the frauds shall be taken from our ranks. When any person attempts to weed out the dishonest medium from our ranks, he is doing what the gardener does when he weeds out the poison plant from his beautiful roses and geraniums. At the same time I would protect our half-fledged mediums. I pity more than blame those who go wrong. Our Spiritualists are to blame many times for the most of it; they ask too much at the hands of a tired medium; they criticize and blame when they should shield and uphold the weak and struggling beginners. Question: "If matter is a principle as well as life and morals, why have we not as many gods?" Every person has his own God, according to his comprehension of the highest that he is capable of appreciating; and some men's gods are very small indeed. God works out his plan through high and noble men. The noblest thought produces the highest God.

Question: "In what respect is the Spiritualist's code of morals superior to other religions?" "It makes man a responsible, reflective, intelligent being; it teaches him there is no way of escaping from himself. The highest unfoldment is the only path to endless or true happiness. It teaches him self-responsibility and individual effort instead of faith. All other religions say they hope, they trust, they look forward to the future."

The Spiritualist says I know, for I have had proof. Spiritualism teaches: "To thine own self be true." Believe not thy soul will sometime mount on pinions white when it is black as night."

Question: "Justice and Charity. Let each one strive to have justice and charity in his or her heart. If we were just, no man would starve, and gentle words would make our pathways bright."

A basket of beautiful immortelles of varied colors, grown in Onset soil this season, in the garden of Mrs. C. Crockett, and arranged and presented by her to Mrs. Jackson, as a loving memento to her angel-mother, was affectingly woven into a poem by Mrs. Jackson very beautifully indeed. Song and chorus, "Beautiful Golden Sometime," by Prof. Peck and choir. Band concert at noon.

Afternoon services commenced with a song by Miss Gertrude Laidlaw and choir, "Our Billows Blue"; invocation by Mrs. Russeque; "When the Mists Have Cleared Away," composed by the late Mr. Crane, sung by Prof. Peck and choir. Mrs. H. L. Russeque took for her text, "Eye hath not seen, ear hath not heard, nor hath it entered into the heart of man the things I have prepared for him that loves God." We repeat that space will not allow us to give a synopsis of this excellent lecture, but we shall hear from Mrs. Russeque again during the coming week, and hope to give THE BANNER readers a good report; tests by Mrs. Pepper.

We hear remarks on every side of the gentlemanly bearing, pleasant and affable manners and courtesy of our President, Dr. George A. Fuller. We know of no one who could so ably fill the place, to such good acceptance, of our late President, Dr. H. B. Storor.

AUGUSTA FRANCES TRIPP.

Onset, Aug. 8, 1897.

Earnscliff Grove, Lowell.

To the Editor of the Banner of Light:

Seymour Van Brocklyn was the speaker and medium for Aug. 8, and delivered a very fine lecture, the subject being "Mediumship," after which many readings were given and recognized. Mrs. S. E. Hall next Sunday.

BANNER OF LIGHT on sale at these meetings. GEO. H. HAND.

Through the Rapids of the St. Lawrence has long been a famous tourist route, but the trip has been an expensive one. This matter of expense has been obviated by the Fitchburg Railroad G. A. R. trip to Buffalo, via Hoosac Tunnel route, returning via Niagara Falls, the Thousand Islands and the St. Lawrence River Rapids to Montreal, and direct line to Boston at rate of only \$20.25. For details address J. R. Watson, General Passenger Agent, Boston, Mass.