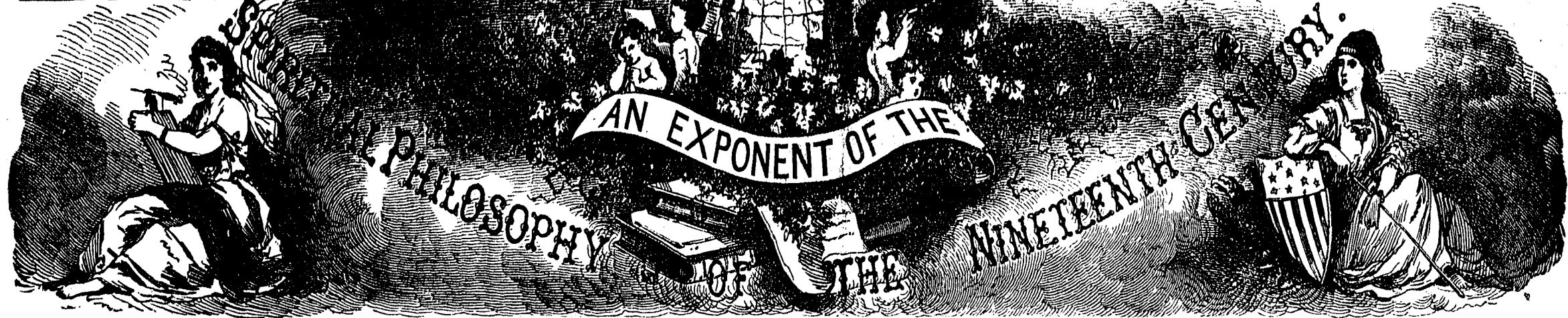


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NO. 3.

## THE CALL OF THE AGES.

BY THOMAS H. B. COTTON.

PART I.

At the close of the century's span  
With its glory and glitter and life,  
With its shadows and gloom intermingled  
Of sorrow's bitterest tears;  
I stand in the glow of the gloaming  
Of the century's closing day,  
And gaze through the changing vista  
That stretches so far away,  
Till I see in the light of fancy  
The first gray glimmer of dawn.  
A century is beginning,  
A century going, gone.

Ah! who can recount the number  
Of hopes and joys and fears—  
Of love's bright smiles of sunshine,  
Of sorrow's bitterest tears;  
Of hatred's settled malice—  
Child of the darkness born;  
Despair's unwelcome broodings—  
Death's harbingers forlorn?  
Beginning, maturing, ending;  
All shrouded in the gloom—  
All sunk in the common ruin  
Of time's relentless tomb.

Their songs are hushed. Their laughter,  
Their shouts of joy no more  
Make glad the hearts of millions  
Already gone before.  
The wall of the starving wall  
As she plods along the street,  
Her tattered shreds hung loosely  
Above her cold bare feet,  
No more disturbs the peace  
Of the well-to-do brigade;  
She has quit those paths of sunshine—  
She lies alone in the shade.

The ragged urchin calling,  
"Shine, sir, as bright as new!"  
Soon lost beyond the snowdrift—  
While under the sky so blue,  
In the glow of the sun's bright ray,  
Forgets the fierce wind's blast  
And the biting cold, as he lay  
Through the long dark night just past—  
Unsheltered. In broken sleep,  
He dreamed of a cozy fire  
And a smoking breakfast waiting.  
While the drifting snow, piled higher,  
A friendly mantle spread  
O'er his couch so lone and low;  
By the well-to-do forgot,  
As he shivers the long night through.

Mark well, my friends, in passing,  
The meaning of this woe;  
The girl with tattered garments,  
The boy and the drifting snow:  
The pangs of hunger smiting  
Her young life to the core,  
While the pinching frost heeds not  
The boy's sharp cry for more.  
He craves not luxury's dainties,  
The fine things of the "great,"  
She asks not for the glitter  
And show of pomp and state.  
She timidly seeks a crumb  
Thrust out from the "great" man's door.  
He shouts for work till his brave  
Young heart at last gives o'er.  
He yields to the crushing pressure  
Of "Fate's" relentless power.  
She finds her bed of snow  
Under the high church tower.

The morning dawns to witness  
A tale of sorrow told.  
Two little buds of promise  
Two lives that ne'er grew old!  
Their names unknown—what matter?  
"These pauper kids? why they  
Are 'winking out' all round us—  
A dozen every day!"

That mother, whose wasted form  
Lies low on her couch of pain,  
Her sunken eye and cheek  
So pale, that never again  
Shall know the thrill of health,  
Knows well that the end is near.  
Her prattling babe, too happy  
To know or dream of fear,  
Extends its little hands  
In playful glee. But oh!  
Tell, if you can, the depth  
Of that crushed heart's silent woe!  
Her feeble hands no longer  
Respond to the child's glee.  
One fond look more at her darling—  
One yearning throbbing—  
And she lies still in death. That mother  
Has left her babe? ah no!  
She hovers near it. In death  
She cannot let it go!  
The well-to-do know nothing  
Of this poor motherless one  
Just under the curbstone floor,  
As they go trampling on.

Only a little while  
As the days speed on—those days  
Of want and woe and sorrow;  
Bringing to her no ray  
Of hope or joy. Her frail form  
Shrinks from the passer-by,  
As she pulls at her tattered shawl,  
Nestling down with a sigh.  
The little wall is repeated  
A thousand, thousand times;  
All hearing the same loud clamor  
Of Trinity church-bells' chimes!

The sombre-visaged angel, Hatred, once  
walked the earth unchecked, and was much  
feared by all who saw him. Gentle Pity met  
him one day, and gave him a sweet smile, only  
to receive a curse in reply. Pity wept and  
went her way, when Duty met her and told  
her she had sown a seed of love in Hatred's  
heart. Then Pity, inspired by Duty, went  
forth again, and found Hatred smitten by  
fever. Tenderly she nursed him back to life,  
and lo! as if by magic Hatred became trans-  
formed into the Angel of Love, and went about  
doing good. So Spiritualism seeks to remove  
all bitterness, cruelty and strife from among  
men, through the influence of Pity, Duty and  
Love.

## MARION GOLDBORO;

OR,

### WHAT ONE WOMAN ACCOMPLISHED.

INSPIRED BY CHARLES DICKENS.

WRITTEN BY CARLYLE PETERSILEA,

Author of "The Discovers Country," "Oceanides," a Psychological Novel, "Mary Ann Carey,"  
"Philip Carlyle," a Romance, &c., &c.

#### CHAPTER I.

##### One of the Vast Army of Beggars.

Our story opens a few days after the Christ-  
mas bells had pealed forth their midnight  
carols; but the holidays were not yet passed:  
Two more days of mirth and festivity yet re-  
mained before the advent of the New Year.

The day was crisp and clear, and youthful  
cheeks were glowing like June roses—that is  
to say, happy and healthful young cheeks—but  
all youths and maidens were not happy or  
healthful. To many, Christmas had brought  
gifts and gladness; to many more, grief and  
want. Some were warmly wrapped in fables,  
riding after prancing horses in glittering car-  
riages; while others were walking the icy pave-  
ments, thinly clad, pale and shivering, cold  
and hungry.

"For the love of Christ, lady, give me a few  
pence." The voice of the beggar was flate-  
like and trembling. "A few pennies, lady,  
may save the life of one dearer to me than my  
own life—my mother!"

As the quivering voice thus spoke, a thin,  
almost transparent hand, was extended which  
seemed to shrink and tremble like a lily in a  
cold blast.

The lady thus addressed was seated in an  
elegant carriage which was drawn up before  
one of the large bazaars that abound in all  
great cities. The window of the carriage was  
down, and the lady inside had been gazing  
earnestly at the wonderful display of goods,  
intended for Christmas and New Year gifts,  
while she awaited an elderly lady who had left  
the carriage and was at this moment making  
some purchases at the counter within the store.

Marion Goldboro started slightly and turned  
her eyes upon the frail, shivering form of a  
young girl standing upon the edge of the curb.  
Marion's large, warm, brown eyes, just the  
color of the rich sables she wore, met the soft,  
pleading violet eyes of the swaying, trembling  
beggar.

"For love of the Christ, lady—for love of  
the sweet young Christ, a few pence."

The lady within the carriage took out her  
purse, selected a half dollar and laid it within  
the trembling hand. "Will you give me your  
card?" she asked, rather absently, forgetting  
that the poor cannot indulge in visiting cards—  
"or, rather," she said, now remembering that  
fact—"tell me your name and where you re-  
side. I will call and see what can be done for  
you."

The thin hand closed over the half dollar  
convulsively; the other pointing down a nar-  
row street just around the corner of the ba-  
zaar. "I live in the old house numbered four,  
on the right hand side as you drive down from  
here," answered the girl between her sobs, the  
great tears rolling down her pale, thin cheeks.

As she gave this information she grasped the  
hand of the lady who sat within the carriage  
and kissed it again and again.

"Thanks! A thousand thanks, kind and  
beautiful lady," she articulated faintly. "May  
the blessings of the Holy Virgin descend upon  
you forevermore. We live on the upper floor  
of yonder house," she added—"my mother and  
I. Lady, I must hasten; my mother is very  
ill," and the frail form and pale face vanished  
in the crowd. As she disappeared the  
elderly lady, accompanied by the footman  
with his arms full of small bundles, came out  
of the store. The lady entered the carriage,  
the packages were deposited within it, the agile  
footman leaped up to his perch at the back, the  
driver cracked his whip, and the stylish turn-  
out was driven rapidly toward an exceedingly  
aristocratic part of the city, and at length  
stopped at the grand entrance of one of the  
finest mansions in that particular neigh-  
borhood. The ladies alighted and entered the  
house.

The younger lady went directly to her own  
suite of elegant apartments. After being di-  
vested of her wraps by her maid, she sank with  
a gentle sigh into a luxurious armchair near  
the grate, where a bright fire glowed cheer-  
fully.

"Beggars—beggars," she thought. "Why  
are there so many beggars? What is the cause  
of all this misery and poverty that fills our  
beautiful land? Why are some so rich and  
others so poor?"

She raised her white, jeweled hand to her  
head thoughtfully. "That poverty-stricken  
young girl looked about my own age. She in-  
voked the blessings of the Holy Virgin to rest  
upon me. Thus far in my life nothing but  
blessings have rested upon me. Thus far I  
have been rich, contented and happy, and yet,  
I never offered a prayer to the so-called Holy  
Virgin in my life. I have never yet offered a  
prayer to a supreme being. My father says  
there is no God. I have been taught since my  
childhood that this earthly life is the begin-  
ning and the end; that to believe in a future  
state of existence is to believe in a myth, a  
fable, in other words, a falsehood. Sometimes  
I think that if I could but know the exact  
truth, I should be willing to become as poverty-  
stricken as that poor girl who has asked the  
Holy Virgin to bless me. Why does not the

Holy Virgin bless her instead of me, if there is  
a Holy Virgin? She must be a Christian, while  
I—well, I am called an infidel, and yet, I seem  
to be blessed while she is accursed, if sorrow  
and poverty mean that. Why have God's  
curses fallen upon his own instead of the in-  
fidel? I shall certainly talk with papa about  
such things this evening. He says I am so  
young he does not care to have me make my-  
self unhappy about things that are, as yet, too  
deep for me to think about. But it is useless.  
I must think. I must understand life's prob-  
lem. I will not live an idle life merely for the  
pleasure it brings me. I cannot be happy much  
longer without understanding the meaning of  
my life. I must find out for myself the truth.  
My father may be wrong in his conclusions. I  
do not like to think so, for it has always seemed  
to me that he knew all things. I begin to  
think, however, that my ideas of him have  
thus far been those of a child who dearly loves  
her good and noble father, thinking it impos-  
sible for him to err; however, I shall call upon  
that poor little vagabond directly after break-  
fast to-morrow morning.

"Papa says it is foolish to throw away money  
without first finding out who is to be aided by  
the giver. He is willing I should spend as  
much money as I wish, providing the objects  
of my charity are worthy; but he would not  
care for me to unwittingly aid the vicious or  
criminal.

"Oh, dear! There my mind goes again!  
Why are some people wicked and filled with  
vice and crime while others are pure, noble  
and good? Yes; all these things I must find  
out for myself. Ah, well, it is nearly time for  
dinner."

She touched the bell, and her maid entered  
shortly thereafter.

"You must dress me as quickly as possible,  
because it is nearly the dinner hour."

The maid unbound the long shining tresses  
of her mistress' hair—just the color of the soft-  
est, richest sable—letting the mass fall, the  
ends of which swept to the white velvet pile  
beneath their feet, and, after brushing she  
coiled it once more about the beautiful head,  
after the latest and most becoming style; then  
she arrayed the young lady in a dress of rose  
colored silk with velvet trimmings of a deeper  
hue, and when she had finished her task her  
eyes glowed with admiration as they rested  
upon the beautiful vision before her.

"Truly, such beauty is fit to grace a  
throne," thought Jennie, "and as good and  
gentle as she is beautiful. She does not seem  
to think about herself at all, and treats me  
more like an equal than a servant. She has  
often said she could not understand why one  
should serve and the other command, as we  
were very nearly the same age, both young  
girls. Yes," she meditated, whilst her mis-  
tress rustled gracefully down the grand stair  
way to the dining room, "but her father is a  
rich gentleman, while mine—" and she sighed  
deeply—"mine is little better than a vagabond,  
scarcely knowing from night to night where he  
will lay his head, and but for the little I am  
able to give him he must be cold, hungry, and  
without shelter."

She sighed heavily as she put her young mis-  
tress' garments away and tidied up the beau-  
tiful room, and with the sigh, the question im-  
mediately arose within her mind, "Why, ah  
why, are some so rich while others are in such  
distress and poverty?"

[To be continued.]

#### The Search for Truth.

BY PAUL F. DE GOURNAY.

"Know ye the Truth, and the Truth shall  
make ye free." As I read this text, painted  
in golden letters on the wall of a Cathedral  
church, I wondered how Truth, bound in  
dogma and creed, could be recognized, and  
herself a captive, make us free.

When Pilate asked Jesus: "What is Truth?"  
he answered not; Pilate could not have un-  
derstood if Jesus had defined Truth. The  
question, to this day, is still: "What is  
Truth?" to which the puzzled inquirer adds:  
"Where is Truth?"

Grecian mythology represented Truth as a  
shy goddess, scant of clothing, who sought  
shelter at the bottom of a well, to escape  
from too curious, profane eyes. To my mind,  
Truth is a coy maiden who flees from her  
would-be gallants. Only through hardships  
and travail, persevered in despite mistakes  
and disappointments, can she be reached and  
detained, if but for a moment. No one has  
seen Truth in the radiance of her chaste nu-  
dity; her charms are carefully veiled. As the  
pursuer approaches, she raises a corner of her  
veil; the dazzling radiance illumines some  
object which he grasps, thinking he has got  
hold of Truth; the precious object retains  
something of Truth—her radiance—but Truth  
is already out of reach.

Then Truth's foster-sister, Error, who, by  
artful devices, imitates her fairness, crosses  
the pursuer's path, gaudily attired; she is not  
shy, but vain and forward; she likes to be  
courted and yields easily to the poor fellow's  
importunities; he embraces her closely and

carries her off in triumph, persuaded he has  
won Truth.

But leaving allegory for a more sober vein,  
let us say that no man possesses the whole  
truth, nor was it ever fully revealed at any  
time in the world's history. So much of the  
truth as could be assimilated by man's brain  
in course of development was given him from  
time to time—a procedure entirely in accord  
with the laws of mental and spiritual unfold-  
ment. So, while many truths have been re-  
vealed to us, we do not yet possess Truth, and  
shall not until we have reached the highest  
degree of unfoldment, which it is not likely  
we can attain on earth.

We may claim with reason that we possess  
more of truth than did the generations pre-  
ceding us, but it is because we have inherited  
their discoveries and added to them. Not-  
withstanding, we have good cause to believe  
that important truths, known to the ancients,  
have been lost; others have been so disguised  
and distorted as to no longer be recognizable.  
They have come down to us clothed in the tin-  
sel of error, and when several of us look at  
them from our different standpoints, we fail  
to agree, the brilliant spangles reflecting the  
light at different angles.

A fragment of truth is to be found in the  
foundations of every religion. How it was in-  
terpreted by the priests, to serve their own  
ends—lust of power, or greed; how understood  
by the ignorant masses, the critical mind of  
the modern thinker is bringing to light. But,  
as we have inherited truths, so have we inher-  
ited errors and superstitions, which are so  
deeply rooted, even Spiritualism with its pow-  
erful searchlight fails to eradicate them. On  
the other hand, science is engaged in system-  
atically pulling down these religious fabrics,  
with a zeal that has made "confusion worse  
than confounded," and the fragments of truth  
are buried under the debris.

We Spiritualists are naturally—or we should  
be, if at all ambitious of progress—seekers after  
the truth; for what we know only teaches us  
how much more we have to learn. The light  
we have received is an individual blessing.  
The assurance of hearing from the loved ones  
"gone before" has brought thousands to the  
spiritual fold; but alas! thousands are satis-  
fied with this assurance, and seek only re-  
peated evidences of it. Their minds look no  
farther, no higher.

Spirit communion necessarily brings home  
to us the fact of the soul's survival, and this  
to every logical mind implies the existence of  
an All Soul, a Supreme Intelligence, God, in  
short; the spiritual cannot be born of the ma-  
terial. Immortal souls and no God means  
spiritual anarchy. There is no possible gov-  
ernment without a head, no possible order  
without a governing power; the admirable  
order that reigns in that much of the vast uni-  
verse visible to us is indisputably due to wise  
laws; where we see law, we look for the law-  
maker. "No intelligent effect can exist with-  
out an intelligent cause," is a truism.

We cannot fully comprehend God, any more  
than we can possess absolute Truth; we have  
evidences of some of his attributes, as we have  
fragments of his Truth. For truth, it is wisely  
said, is of God, so much so that to some minds  
God is truth, or vice versa. At all events, we  
may safely conclude that when we know Truth,  
we shall know God. Our search for Truth is  
therefore a search for God, and we can attain  
the object of our search only through the  
knowledge of the laws which govern this im-  
mense universe in which our earth is but an  
atom. What a tremendous vista dazzles our  
spiritual vision when we reflect that each of us  
individually is dependent on the same laws  
that fix the course of those millions of stars,  
those multi-colored suns, those unknown  
worlds, where life—higher than ours in some,  
in others lower—is enjoyed or laboriously  
borne by millions and millions of beings.

Ourselves and the world we inhabit should  
be our first study. It is by proceeding from  
the known to the unknown we reach a higher  
knowledge. The reverse is misleading and dan-  
gerous, as giving too wide a scope to imagina-  
tion. How can one, ignorant of the world,  
unacquainted with his own imperfect self, ex-  
pect to understand the laws which govern the  
far more developed inhabitants of a world as  
different from ours as the reality is from the  
shadow? When we have solved the problem  
of earth-life we will have some chance of read-  
ing the enigma of that other life which, though  
a continuation of this, is so different that even  
our language is not adequate to describe it. As  
the masses neither seek nor reflect, a heavy re-  
sponsibility rests with the conceited thinkers  
who set themselves up as teachers ere they can  
tell the reason why of their own existence.

How then shall one proceed who sincerely  
wishes to find the truth and is animated not  
only by the desire to progress, but the desire to  
help in the world's progress? For, though we  
may not have the pretension to enlighten soci-  
ety at large, we are bound to share our light  
with our less-favored neighbors, to let it radi-  
ate from within the circumference of our cir-  
cle of friends to other circles. Shall we fall  
into the error of the creed-bound, accept from  
another's hand, and teach a ready-made doc-  
trine with its bastions of dogmas bearing the  
notice, "Thus far you may go, but no farther"?  
As well remain in the church or on the test-  
seekers' anxious seat.

Shall we, relying on our mediumistic recep-  
tiveness, look only to our guides for informa-  
tion on every topic, ignore all that others have  
done in the line of research? Pride and self-  
conceit distort the spiritual vision; when we  
claim that we alone possess the truth, we are  
just as likely as not to fondly cling to error.

Advanced spirits do not encourage egotism  
and vanity; when they undertake to educate  
an instrument, that instrument may be sure  
there are hundreds, thousands, similarly  
chosen and taught. The very name we give  
these teachers explains their mission: they  
guide us in our endeavor to progress. The sin-  
cerity and *disinterestedness* of our endeavor  
determine our success. What they teach us is  
not for our personal aggrandizement, but for  
the benefit of the race; we were chosen not  
because of our merits, but simply because our  
physical organism is adapted to spirit commu-  
nication. According to how we use this fac-  
ulty we may attain the highest spiritual un-  
foldment, or remain simply a wonder-working  
machine—if we do not bring upon ourselves  
disaster and shame.

Nor do wise spirit-teachers insist on their  
revelations being accepted without examina-  
tion. On the contrary, they wish us to ex-  
ercise our judgment, to compare and weigh the  
evidence and draw our own conclusions. They  
know that a too ready acquiescence leaves  
room for error, whether the error is due to the  
post-suggestion of some spirit vain of his false  
science—(of such the spirit-world abounds)—or  
is a freak of an irrepressible imagination or  
disposition to exaggerate. They wish reason  
to be consulted ere we assimilate a possibly  
misunderstood esoteric postulate. Human  
reason, left to itself, may be fallible; guided  
by spiritual light it seldom errs. Our guides  
educate our reasoning faculties; they teach us  
how to discover a truth rather than give us  
that truth clearly expressed.

We should accept as truth no teaching our  
reason or our conscience rejects, no teaching  
that we would not avow publicly. The secret  
doctrine, so-called, is, like all sciences, un-  
derstood only by (spiritually) educated minds. It  
is not, or has not been hitherto, taught the  
masses, because it is above their comprehen-  
sion. It has ever been thus; whatever relig-  
ious system we investigate, we find that the  
priests or initiates possessed certain knowl-  
edge, only a mild dose of which was given to  
the people. The many popular superstitions  
based upon a misunderstood fact, show the  
wisdom of this restriction. The true teaching  
was to have spread gradually, as men became  
educated enough to be initiated. Unfortu-  
nately, the priests were jealous of the power  
this secret knowledge gave them, and they sed-  
ulously kept it from crossing the doors of the  
sanctuaries. With the advanced development  
of the human mind, such secrecy is no longer  
necessary or politic; the sages of the spirit-  
world are fast spreading the esoteric knowl-  
edge. Well they may, for true esotericism con-  
tains no shameful mysteries.

If the history of the race demonstrates the  
law of progress, it shows also that "there is  
nothing new under the sun"; we improve on  
that which already existed rather than we dis-  
cover new facts. It were folly, therefore, to  
ignore the past and all it has bequeathed to us.  
There is good reason to believe that that past  
has seen civilizations equal or superior to ours.  
Spiritualism was known to most of the ancient  
nations, esotericism and occultism were sci-  
ences of which we moderns have but little con-  
ception. The thoughts we formulate were  
evolved long ago from the brain of some  
thinker of the olden time. Thoughts are sub-  
stance, and nothing is lost in the economy of  
the universe. Our guides direct thought that  
will serve the present purpose, and it becomes  
ours.

The seeker after truth should, therefore,  
delve among the debris of past creeds and sys-  
tems, pick the fragments of truth there buried  
centuries ago, free them from the rust of ages,  
compare them with each other and with the  
products of modern thought, trace the connec-  
tion between them, and recognize the invari-  
able underlying principle, however disguised  
and distorted by man's cunning or his igno-  
rance.

From the many systems he will reject what  
his reason condemns, preserve that which is  
dear to his mind, and form thus a fragmentary  
system established upon the successive revela-  
tions of the great teachers, the messiahs of past  
generations. There will be gaps still, and  
obscure points; then it is the guides who have  
watched and encouraged him in his labor will  
fill the gaps and throw light upon the obscure  
points. He may then teach that much of the  
truth. In other words, the seeker, if he be  
ignorant, must educate himself to judge dis-  
passionately other men's thoughts and opin-  
ions, in order to form his own (not by servile  
imitation, but by logical reasoning), in order to  
receive and comprehend the new light vouch-  
safed him.

Since we cannot have the whole truth at  
once, but must set it in progressive install-  
ments, we should not cling obstinately to opin-  
ions our next discovery may modify materially.  
The teachings of a wise instructor are never  
contradictory; if they appear so it is that we  
have not understood them or have jumped at  
hasty conclusions; they are complementary and  
will appear clear when completed. That which  
we cannot sustain with sound argument should  
be laid aside for future consideration. The  
truth or the error will be fully demonstrated,  
later on, with the help of our guides.

Years ago, when I began to study the philo-  
sophy of Spiritualism with earnest endeavor,  
the doctrine of reincarnation did not appeal  
to my mind. I questioned my most learned  
guide: "Do not worry about the question  
whether you lived before or will live again on  
earth," said my wise teacher: "try to know  
yourself; study man and find out the purpose of  
life. When you have accomplished this, it will  
be time to turn your thoughts to reincarna-  
tion." I followed this advice. As I came to  
understand the true purpose of life, I realized,  
without further instruction, that only through  
a plurality of existences could that purpose be  
accomplished.

In a future article I will treat the kindred  
subjects of soul-love, spirit-friends, and the  
alleged three souls of man.



## A TWILIGHT FANCY.

BY RAY LAURENCE.

When purple shadows linger  
In the star-glimmered twilight sky,  
And from the blossoming orchard  
We hear the night birds cry,  
When above the tree-tops high,  
The moon is slowly drifting by,  
'Tis then bright Fancy holds her sway  
And waits us far away.

On magic wings with Fancy,  
The spirit takes its flight,  
And soars o'er cloud-capped mountains,  
Beyond the sunset's light,  
And it seeks the happy land,  
Where the myriad angel bands,  
Free from grief, and want, and care,  
Dwell in upper realms of air.

'T is then with vision clearest  
We look upon the past,  
With all its imperfections,  
And joys too sweet to last.  
'T is then we see the shining light,  
Mak'ing life's dark pathway bright,  
And our hearts are happy there,  
In the upper realms of air.

The magic spell is broken,  
Bright Fancy o'er us east,  
And here upon the earth-world  
We find our feet bound fast;  
But ringing round us, ever near,  
Sweetest music we can hear;  
'T is from the upper realms of air,  
From angels dwelling there.

## Steps in Spiritual Experience.

BY CHARLES DAWBARN.

## PART II.

We have seen that it is useless for us to say, "We will have nothing to do with Spiritualism," for spirit return is an universal fact, whether we like it or not. So the student who would progress realizes that the world of humanity is blundering along in a dark night, on a road which is full of pitfalls and dangers, although it leads to the land of joy and peace. There is no other road. Nature has decreed that man shall have companions. The hermit, the devout church member, the debauchee, like the average man and woman, are never alone, and their associates are of two very different classes. There are spirits who would gladly play the guardian angel, and help them to a higher life. But there are also wayside spirits of every class and degree, against whom they jostle and crowd as the days and years of earth life pass by. These last may be but associates of an hour, but the man who is ignorant of their presence, and perhaps denies their very existence, is always more or less their prey. It may be, perchance, only as the victim of pompous self-conceit, posing as a righteous pharisee, one of the "holier than thou" variety, greeted with roars of spirit laughter, as he falls into pools and puddles of his own self-righteousness. Such is life, and such is spirit return; but both life and spirit return may be spared most of such experiences by walking in the daylight of knowledge, instead of the midnight ignorance of these natural facts. Such is a step in spiritual experience which has not yet aroused the attention of the earnest believers who are honestly fighting today against all mortal fraud they can discover in their ranks.

The dangers that have made "spirit return" either a farce or a war for humanity, all along its history, may surely be overcome by the patient student. His first great effort must be to study the laws and limits of personal intercourse with spirits who live outside and above the general level of earth-bound humanity. He must leave the region of emotional love, and make a calm and careful study of the methods by which every Ego holds intercourse with its fellows, and dominates its own body, whether that be spirit or mortal. Ignorance will howl and shout in the name of "love," whenever the old pet belief is proved a delusion. When a whole soul, unselfish believer and medium, like Hildson Tuttle, discovers and means that the student is actually overturning fifty years of spirit teachings, he underestimates the fact. It is not fifty, but five thousands or perhaps five millions of years whose spirit communications must pass the ordeal of the "higher criticism" of to-day. The key-note is the discovery that our experiences are never what they seem to the ignorant. The sun never rises in nature, but only in human mind. The rose is fragrant and gorgeous in color only to the sense of the observer. The petal may typify a maiden's blush for me, and only be brown or yellow to another. Science demands the fact just as it is. Emotion craves to be allowed to live in its own sense limits. Spirit return has been held to the sense level. The very moment the student begins to investigate the law for instance, governing memory of both spirit and mortal, he discerns that it affects all intercourse of one Ego with another, and that such intercourse is therefore not just what it seems to mortal sense. Oh! the woe of it—for the believer who has erected a love-barrier between himself and the truth. "Do I not know my own father when he comes back to counsel and advise me? And when he tells me that this is true and that false, am I not to believe him? He often gives me wonderful tests, with proof of his power and love. He has blessed my whole life, and it is cruel to tell me that this may not all be just what it seems." Yet, alas! it is equally true that the same spirit will sing a different song, in tones that may be sweeter or harsher through some other channel into earth life, and that another spirit father, loving and dear mortal daughter or son, will contradict and deny questions of tremendous import, such as "Reincarnation" and the limits of spirit intercourse with mortal. Both alike will probably claim certain powers as inhering to spirit return, although such powers have now been demonstrated to belong to the mortal, for in all spirit return there is fierce exaggeration of mortal limit and spirit power.

The moan, the wail of it, the sob that greets the slightest investigation into intercourse between love and love, are awful barriers in the way of the student. Yet if he would grow he must discover for himself whether the truth he is seeking makes a sunrise of appearance or reality. That is to say, whether it rises for him, or whether he must rise for it? Whether the spirit-father really comes all the way back into earth life, or whether the mortal child must go out to the fog-land of sense limit, and there interpret sensations into real spirit teachings and communications?

So the student discovers that another step has become necessary if he would advance. He puts behind him forever the investigations of deception and fraud, whether of mortal or spirit, and seeks by self-development to himself advance further into the "fog-land." He believes that meeting him at that point the advanced and loving spirit may find a clearer expression of truth than when compelled to approach the earth limit more clearly.

He must now study in every possible detail, the laws that govern communications between mortal and spirit, remembering as a basic fact that sense perception is not what it seems. He is now, like the patient Copernicus, determined to find the secret of sunrise itself, although universal experience proclaims him a fool for his pains. The sun rises for every eye but his. Yet at last he realizes and proves that sunrise itself is but a dense deception. The poor fellow died just in time to save his life, for those who know that they cannot be mistaken, counted him as a dangerous foe to be revealed truth. As a repetition of such history we find to-day that the accepted revelation from a revered spirit father or loved spirit-friend cannot be questioned without an almost stupefying astonishment at such audacity. Let a spirit commence by investigating the laws which must dominate memory in both worlds,

and he becomes an outlaw for such minds. It is said that Harvey's discovery of the circulation of the blood was accepted only by the young. His own generation had to die clinging to its old belief. So the student who offers his discoveries to the world of to-day must not expect that he will find ready credence. His reward will be in his own advance into the "fog-land," his own perceptions of the actual sunrise of truthful communication between spirit and mortal.

When the present writer was giving to the world his "Creative Power of Thought," followed by "Nature's System of Thought Storage," through the spiritual press, he was himself pressing on into this "fog-land" of mystery, and away from the apparent realities of the day. As a humble student he was chasing the truth. And when he further grasped some of the laws that make memory eternal, but only on its own plane of vibration, he was but making another step forward. He was denounced as contradicting fifty years of spirit teachings, and denying the assertion of the revered spirit friend who declared he had forgotten nothing. Fierce was the indignant protest, or very loud the silence with which his suggested truth was received.

The student presently discovers that his "chase" is as much subject to law as the truth he seeks. He is dealing with and through sense perception of truth, and the laws of such perception must be studied and mastered. This would have been impossible until science had proved that all sense perception is expressed and received through molecular vibration. A certain rate of vibration is its own historian, and the psychometrist is one through whom un-normal vibrations may be received and interpreted. The truth developed by Professors Buchanan and Denton has been distorted and deformed in a thousand platform exhibitions claimed to be proofs of "spirit return." So the student at last recognizes that his own progress into this truth must depend upon his being able to change the rate of his own brain vibrations till they afford foothold—so to speak—for the thought of the advanced spirit. What his attempt in this direction means and demands is the real object of this article and of much written before.

Only those who have studied the enormous power of thought are ready to make even a feeble attempt at this change of vibrations, which can be effected in no other way. All recognize that thought can both kill and cure. Most know that anger and intense love may alike excite the pulse, but in very different degrees. They are thought effects on the human brain. But the student must inreach much further who attempts self-mastery and the control of his own vibrations. The old proverb that "The causeless curse comes home to roost" was less than half a truth, for the return is just as certain whether the curse be causeless or apparently justified. The electrician teaches us that his generated current makes its circuit, using whatever may be the most direct route for return. And intelligence in activity, which is "thought," and itself a far mightier force than crude electricity, obeys the same law. It returns to its starting point at the same rate of vibration with which it commenced its journey. Few realize this power of thought, and it has been left for the most part to the Black Magician, who wields it as a destructive energy. I have but just listened to a striking illustration of this truth, which I am trying to make the reader understand. "Did you know," said the speaker, "that Mrs. So-and-So has come to live in our town with her family? There was a terrible scandal where she lived before. It is a shame she should be here, and I hope she will be refused all social recognition and be driven out."

"There was here a 'curse thought' sent out that, no matter what work it did on the way, was bound to return as a 'curse thought' of its creator. 'That speaker was something of an invalid, and I recognized that his own physical inharmonies were made worse by each return of his own uncharitable thought sent out to others. The doctor or healer may struggle for years to overcome such self-poisoning vibrations, for a cruel thought is cancer to the soul. Suppose he had created a 'love thought' of pity and sympathy, and had said, 'The poor woman is perhaps struggling to a higher level. Let us try and aid her.' That thought would have returned instead of the other, and his own inharmonies would have risen one degree nearer happiness and health."

The above will be recognized as an every day illustration of mortal thought. The student will perceive that such vibrations must be patiently continued in one direction if any advance is to be made. A thought-created retreat to-morrow is useless to soul growth. He must, if he desires to change his vibrations to a degree where there is even measurable safety in spirit intercourse, kill the unkind and unloving thought the moment it is born. This is a power that inheres to the human soul. At this point it is well to determine what is really possible in this realm of self-mastery, through which alone vibratory change is to be effected. Even the Black Magician is powerless without his Creative Thought, much more he who would commune with angels.

The reason the world is neither better nor worse than it is to-day is because thoughts are rarely all bad or all good. Where every thought is turned to self-gratification, we have the essence of the devilish. The particular ambition of appetite, and the conditions of his mortal life, garb such a man to outward eye; but, in every case alike, he represents the devil side of human nature. His thoughts go out endowed with malignant life by creative power. They do their work, and return to roost in the home of their birth. Hate, envy, greed rule. They are disharmonies; therefore, sooner or later, such a personality disintegrates, leaving its immortal Ego in the cosmos of universal life.

The opposite to all this would represent the highest, brightest, noblest manhood of which we can conceive—the manhood of an angel. This does not include the self-lover, who does good for reward, simply postponing his recompense till to-morrow—after death. It is the manhood which finds its own joy in the happiness of others. But the student will notice that each and every variety of manhood is as much expressed by vibrations, as heat, or light, or electricity. The expressions of every manhood are thoughts, each endowed with creative power of self-multiplication. And when such creative power is consciously wielded to an intended end, we have Black Magic on the one hand, and White Magic on the other.

[Concluded in our next.]

## Our Father.

BY MARIE GIFFORD.

"The Human Soul and Its Possibilities," by C. G. Oyston, in THE BANNER of April 8, is full of progressive thought which leads away out and up from the old church creeds into the light which is always shining, but which men have been too blind to see. Men have been blind leaders of the blind because of their transgressions, which have been a cloud of darkness between them and the light.

The tendency of the present time is to abhor the God of the ancients which the Catholic and evangelical churches adopted, and to either hold to the God of the Bible in the light of his manifestations through Jesus Christ, or to declare disbelief in any God as a Creator and Father of all and over all, in all and through all. The evangelical churches believe in the God of the ancients; the offshoots from these believe in the God of the Bible as Jesus manifested Him; rationalists believe in neither, and in no God; Spiritualists are divided between the offshoots of the evangelical churches and the rationalists. New-church people (incorrectly called Swedenborgians) believe in the God of the Gospels, and that He is the same who declares Himself in the Old Testament, but whose nature is partially veiled to accommodate the men of those times, as only so could they be reached and led onward and upward.

Unbelievers rail at the Bible and God who speaks through it, because those who profess to believe in it do not follow its teachings; they confound the teachings of the Bible with

those who do not live them, and the God of the Bible with the image these professors have set up and commanded men to worship. This has so prejudiced men that they are not able to read the Bible with a truth seeking mind, but see in it only the teachings of a tradition-bound people. But from these bitter, railing, prejudiced people come some genuine truth seekers, who find little difficulty in recognizing the Bible as the most wonderful and beautiful book ever written, and containing all the wisdom in all the other books combined.

Wisdom is knowledge of eternal things, eternal things being coverings of the eternal. The whole external of the Bible is the covering of the eternal things or truths it contains; but no part is so veiled that we cannot find something of the glorious body within, shining through; and in much of it we see the soul shining through the body.

As the Bible is written symbolically, as has been the custom of the people of all ages, it is no wonder unbelievers make such work with it as they handle the symbols to show it does not teach science or history, which it makes no claim to teach. It uses history and nature more to illustrate its teachings. The more ignorant men are, the more they advance to see that this is so; the more they understand the more this fact is revealed.

The more men discover of ancient peoples, the more proofs they find of the historical correctness of the Bible narratives. The further they advance in science the more they learn that things asserted or described are possible in Nature, and also that soul dominates Nature. "What man has done, man can do," is equally possible that what man can do, has been done. In olden times everything that man could not explain by the action of what he then knew of the laws of existence, he called a "miracle," believing it was performed independent of any law; now men are learning to see the laws that control certain exhibitions once called miracles, and by this hint they believe nothing is necessary to explain all so-called miracles but more knowledge. They are also learning that all laws are spiritual and dispose the mind, and that the mind disposes the material.

Let us not rail at the people of the past, or those who have left behind in the present; they have made possible our stage of enlightenment to-day. In their state of development they had all the light they could receive, and as fast as they grew, more light came; it is the same with us; we make possible greater development for future generations. Let us not rail at the wise Father of all, who provided that truth should be given the people in such forms as they could understand it, and make use of it to further their development. Was it not wiser to give those almost inhuman peoples, in their undeveloped conditions, such an idea of God and his power over them as they could comprehend and be led on by, than to have given it in a language they could not understand, and in the form of such lessons as they could not learn? Take murder for instance; read the Bible from the beginning and see how though at the start they were given the commandment not to kill, they had to be led step by step, by commandments and laws to modify and lessen their killing, up to the present day, the lesson not being finished yet. If we of this day cannot live up to that commandment, what could we expect of those remote people whose struggles and growth we are profiting by. We still have to deal with the undeveloped ancients, half brute and half man, that whose sheddeth man's blood, by man shall his blood be shed. We also still believe in butchery of animals for food, having not yet outgrown the cannibalism of the half-savage ancients, who actually believed it pleased God to have them kill animals. How slowly they had to be led to understand that God desired not sacrifice but mercy! And again, we have not yet learned that we should not kill out any good thing in a man's life or his mind or his heart; what a long way we still are from being able to comprehend the commandment, thou shalt not kill. When we have reached the development that kills no good thing, we shall begin to understand that we are not to kill anything. How very far we are from being able to see how that is, and that the true and the good is all we should pay attention to in others and in all things. And so it is with all God's leadings, little by little to the truth as we are able to accept it.

The ancient people and also people of to-day attributed all their experiences, good or bad, to God, and to express themselves in their prayers. But while the ancients regarded the sad experiences as punishment, present-day people regard it as necessary training for their development, or natural consequences of law violated ignorantly or wilfully. In any case the motive was plain, the suffering was the only thing that would turn the people from their mistaken ways and prevent them from degenerating and annihilating themselves. The providence of God permits a less evil to avert a greater, and lets us suffer to convince us our way is wrong, when nothing else will move us. We have our choice—to obey God, which means to live in harmony with the laws of being; or to go our own blind ways, as the serpent always suggests, and suffer the consequences.

People have a way of blaming God for their hard experiences, having neither faith enough, nor wisdom enough to observe his laws, nor intelligence enough to see they bring their experiences upon themselves. And those who do see this are wretched because they do not see their way out, but think suffering is only to be endured.

The most important thing in this world is that we should grow; develop; better suffering and growth, than ease and pleasure and stagnation. But there is the hard way, and the easy way, and we have our choice. It is the mission of those who know this, to teach those who do not know, and open their prison doors. One of these doors Spiritualists can open; there are those who mourn for lost ones gone from their sight, and who do not know whether there is any beyond, or whether, if there is, their loved ones are far or near. Then there are those who believe the soul-lives go on after the body is dropped, and who believe vanished ones are near, but who do not know there is any communication to be had with them. In the past, Spiritualism had no explanation to give to show why or how communications were made, but now that it has joined hands with science, light begins to clear this mystery, as it has the mysteries of the Bible.

Oyston's theory of the development and unfoldment going on in man, and his relation to Nature, are identical with the statements of the great scientist and seer, Swedenborg. This applies also to an environment, for that more directly nature is subject to man. Truly man is the "parent of his surroundings," and neither "mother Earth" nor the elements control man. Mother Earth fosters her own children, which man enhances or mars. In the beginning, God gave man dominion over all the earth, and all things were named by him; if he accepted them as God gave them, so they remained; if he gave them another name (quality) they changed to that, until now all is "good," but much has been changed by man into what is harmful, and some have ceased to exist, because the state of man that gave them life, has passed. Man having descended from his original condition—and consequently earth also, he is now climbing back again further along in the scale of being, and earth will follow him. In the two paragraphs relating to this subject in Oyston's article is contained the secret of earthly existence.

One mention seems peculiar for a Spiritualist, that of Abraham's angel visitors. Who knows better than Spiritualists that one person can speak through another and send messages by another? Why should not any angel in heaven carry a message for God, or be a medium for Him to speak through? All through the Bible are two kinds of statements, those that tell what God is, and those that mention God and everything from appearances. Pharaoh hardened his heart, and the people said, God hardens Pharaoh's heart. Indirectly it was true; God's words and his power, manifested by Moses and Aaron, hardened his heart, made him more determined not to acknowledge God or that he could interfere with his life. That is the way to-day; men violate God's laws and suffer the consequences, but only harden their hearts instead of trying to learn the cause, refusing to believe either God or man. Could any but an Infinite

Being have given instructions that were so wonderfully worked that they appealed to the most ancient peoples, and to all people of all ages that came after them, and provided for every need of every time and of each individual life? All wise books have something of the truth in the Bible, but all together do not begin to have all that is in it. There are lessons in its literal instruction, the symbolic lessons in its narratives, and the spiritual lessons like the inner garment of our Lord, seamless, a perfect whole, within the outer covering.

And what difficulty stands in the way of thinking of this Being as our Father? Human souls do not require space nor time to exist in. I am here; at the same time I am with my friend in C—. I am listening to my friend here at the same time I listen to my friend hundreds of miles away. To do this I do not have to expand enough to reach from here to C—, or to leave here and go to C—. If we finite, weak, and partially developed—can do so much, what could the Father of all not do infinitely what we do finitely? "Heaven is my throne; the earth is my footstool." Where the most good is, there is heaven, and there is our Father's dwelling place; from there He need not move to see and hear and feel all that takes place in his universe. His life flows everywhere and to all; the answers we give to its presence, as we receive or reject it, communicate to Him our feelings and our condition. When we think of a person we are present with him; presence is not bodily movement through space. So God is ever present to each one, nearer than any friend can be. All we need is to learn to become conscious of His presence, as we are learning to become conscious of the presence of our friends here and beyond.

The difference between materialists and those who believe in God is, one believes in His life, but thinks it formless energy that somehow, somewhere, got started, and created all things and sustains and develops all by its own inherent laws; sort of self-existent, perpetual motion. The believer in God sees a Being from whom this power emanates, and calls Him, our Father.

Needham, Mass.

## An Ideal Reality.

BY BERTHA J. FRENCH.

Poetry is the silken attire for thoughts too tender to wear the common dress of prose. So it has been the ambition of poets to frame in silken sonnets the memories of the women they adored.

From shadowy shores of tradition we still listen to Ovid's song to his beloved Eurydice, and the old god Eros who inspired that song has been the inspiration of poets of all centuries and climes.

But the pure note has often been perverted to wanton songs, caught from love's counterfeit, and sung to so many queens during their brief reign on the throne of fickle fancy, that we would willingly give a large portion of the rhythmic beauty for one small touch of constancy.

Even that ideal poem "To Mary in Heaven," discloses a cynic skeleton when we think of the crowd of fair ones jostling each other in the tropic fancy of its author.

If we would conjure a direct contrast to the sensual rhapsodies which have been stamped in the mind of literature as "love poems," we should turn to "The Divine Commedia." We find there a love entirely ideal, that had never been tested by companionship.

Beatrice was a ray of light glancing across Dante's vision in the impressionable hour of childhood. In his powerful spiritual imagination she became transfused; her memory stripped of human frailties, she reigned in his soul a classic ideal. In the "Divine Commedia" she is not a woman but an abstract quality in the form of woman, symbolizing Divine Wisdom. She is the sweet star shining in his soul through all the loneliness of exile, leading him from the wilderness of doubt to spiritual exaltation.

What we call ideals, Dante called Beatrice. It is a beautiful spiritual romance, but it is so tenuous, remote, illusive, that we can hardly sense it, even with the eyes of the soul.

At evening hour we watch the brilliant flowers blossoming in the garden of sunset; giant petals gleaming with colors borrowed from rainbow arch; but we cannot come close, an albatraz, gather them, or even touch their fairy texture. We can only stand on our lump of earth and admire their elusive beauty.

So it is with Dante's love for Beatrice. We stand far off and view it in awe and wonder. We turn from Dante's dream, drifting like a sunset over the deeps of poetry; we also turn from songs of alluring shapes, filled with airy sentiments, to the contemplation of a love, the test of years of closest union. The marriage of two great poets like Robert and Elizabeth Browning, almost equal in ability, diverse and ideal in its exquisite quality, its almost perfect adaptation, and its almost ideal reality, enduring yet harmonious temperaments, of rarest spirituality, cannot be equalled in the history of literature.

Robert Browning's poetry possesses a deep flow of thought—a strength suggestive of rugged mountains, enshrined in tender mists. The poetry is suggestive of the man.

Elizabeth Browning possesses the gift of clearer, more graceful expression. A winsome sentimentality and deep tenderness pervade her poems, suggestive of her own personality. In the most beautiful soul sonnet ever written, Mrs. Browning traces the nativity and growth of a love that marked the efflorescence of her life. The earnestness, frankness and delicate simplicity of the closing lines give a suggestion of the beauty of the poem.

"How do I love thee? Let me count the ways.  
I love thee to the depth and breadth and height  
My soul can reach, when feeling out of sight  
For the ends of being and ideal grace.  
I love thee to the level of every day's  
Most quiet need, by sun and candlelight.  
I love thee freely, as men strive for right;  
I love thee purely, as they turn from Praise.  
I love thee with the passion that to time  
In olden times, and with my childhood's faith.  
I love thee with a love I seemed to lose  
With my lost saints. I love thee with the breath,  
Smiles, tears, of all my life; and if God choose,  
I shall but love thee better after death."

Reading Robert Browning's response, "One Word More," we read Robert Browning's heart. We break a gleaming fragment from the golden whole, which expresses his reverence and loyal love for his wife.

"God be thanked, the meanest of his creatures  
Boasts two soul sides, one to face the world with,  
One to show a woman when he loves her! —  
This I say of me, but think of you, Love!  
This to you—yourself my moon of poets!  
Ah! but that's the world's side, there's the wonder.  
Thus they see you, praise you, think they know you;  
There in turn I stand with them and praise you;  
Out of my own self I dare to phrase it.  
But the best is when I glide from out their midst,  
Cross a step or two of dubious twilight,  
Come out on the other side, the novel  
Silent, swift lights and darks undreamed of,  
Where I hush and bless myself with silence."

Their poems reveal their love. In their letters we are privileged to study the circumstances of its birth and unfoldment, and to look into the very heart's core, mental and spiritual, of the writers. Their letters take us into an atmosphere so pure, frank and of open hospitality, that we do not feel like embarrassed intruders, but like most welcome guests. In his first letter to Miss Barrett, Mr. Browning tells her how near he came to seeing her at one time. I feel as at some untoward passage in my travels, as if I had been close, so close to some half-opened door shut and I went home my thousands of miles, and the sight was never to be."

We, too, are reverent pilgrims before a half-opened door. We enter and pause before the white wonder of an ideal love wrought into actual life. Outside, the cynical shadows are quivering about the throne of Eros, but—when we heed them not. We feel our faith restored; an exhalation of ideals which lift us to broader views of life. And if it is the purpose of life to continuously carry us "to vaster issues," we must cling to our ideals; for it is through our struggle for the ideal, that the ideal becomes reality.

Willimantic, Conn.

## Volume Eighty-Six.

BY WILLIAM FOSTER, JR.

THE BANNER has just entered upon its Eighty-Sixth Volume, a good age for a paper that at its outset espoused an unpopular cause, breasting the concentrated bigotry of the centuries, thoroughly organized, having in play a system of mechanism, the Church, by which it had, practically, silenced free discussion and curbed free thought, holding in thrall the minds of the masses. At this day, the younger generation has an inadequate conception of the massiveness of the theological chains which hampered the people and held them as in a vise. Virtually there was a union of Church and State. The clergy aimed at omnipotence; the word of the parson was counted as law and gospel, the dictum of the deacon the voice of God. New England was the hotbed of Calvinism. Orthodoxy was as fierce as bloody Mary; it hung Quakers, banished liberals like Roger Williams, murdered witches at wholesale, scourged non-conformists or set them in the pillory, every recusant, in some form, being subjected to pains and penalties.

At length the prevalent slavish submission to an ecclesiastical regime was broken; the writings of Thomas Paine, Ethan Allen, Elihu Palmer and others, "good men and true," stirred the popular mind, aroused thought and discussion, weakening orthodoxy, though it retained much of its old time venom. Much of its evil leaven remained, and though shorn of much of its power, retained a persecuting spirit, keeping a sharp lookout for heresy. The tiger's claws had been cut; however he still roared. Liberalism developed, and the people had ceased to fear the anathemas of the church or believe its superstitions and dogmas. Universalism and Unitarianism had stirred the pool, done a grand work in emancipating mind and curbing priestly power. Still there was a void, a something lacking to answer the aspirations of the emancipated masses who were hungry for the bread of life, seeking a religion making humanity its central idea, through which reform and development might be wrought, lifting man and the race to a plane where no angry partialist, God, bore sway, casting shadows over life's highway, which was to end in the burning pit, filled with the shrieks of the damned and the wails of the lost. An answer to the longings of human souls was preparing. The denizens of the spirit-planes manifested their will and power among the Shakers, and for several years declared that a wider mission was about to open so soon as the way was prepared; in the near future the ministry of the spirit was to open, to abide till superstition withered and bigotry ceased to molest and make afraid.

These messages from the supernal world, the land of light and bloom, were not false prophets. In 1848, in the closing days of March, when the breezes of spring began to attempt the frosts and chills of winter, and prepare for a season of bloom and verdure, in a humble home at Hydesville, weird and significant phenomena happened; tiny raps here and there, under such conditions that proved them to be of supra-mundane origin. Wonderment bordering on terror filled the listening hearers. A little girl felt no awe, but was joyful, and soon in her artlessness solved the mystery, the raps themselves declaring they came from departed human beings, those who once were clothed in flesh and mingled with unseen spirits. Then, Modern Spiritualism was born—a new Dispensation opened, laden with the genial influences of spring, heralding a summer season filled with an aroma born of the Summer-Land. These raps declared, there is no death; life is continuous; death is but a birth, an emancipation, the gateway to an eternal progression. This revelation was joyously received; the world was sick of age-cursted errors. Loathean superstitions, and icy, chilling theological dogmas. Especially was it gratefully received by thousands whose disgust and doubts had eventuated in agnosticism. Among those who accepted the good tidings and its new philosophy, was Brother Colby, soon selected by the spirit world to become the leader and torch-bearer to lead the little army who gathered to undertake the overthrow of the Colossus dominating the world, imperiously declaring that thought should not pass the bounds of prescribed dogmas and creeds.

As means to the end, the diffusion of the new religion and philosophy, the angel pioneers saw the needs of a vehicle to move the people, a paper which they planned and aforethought decided should be called the BANNER OF LIGHT. Mr. Colby was put at the helm, found willing, enthusiastic coadjutors, one of whom, Brother Rich, is still with the paper. Brother Colby held his position at the helm till age and excessive labor had so weakened his physical body that it was no longer able to sustain his spirit, which was released Oct. 7, 1894.

The first issue of THE BANNER was on April 11, 1857, now in its eighty-sixth volume, a continuous existence of nearly forty-three years. When we look back and recognize the firm hold Orthodoxy maintained, even as late as 1857, when we recall the fulminations of the pulpit constantly thrown off against the new faith, it is a marvel that the new paper survived and still is doing the duty imposed by the spirit pioneers. Creedism opened a savage and relentless war, but THE BANNER had a helmet of courage and ability, one who whether in calm or storm was at his post, alert and persistent.

The paper was perfect in its typography, its editorial columns were filled with terse articles, argumentative and scholarly, supplemented by a corps of correspondents whose articles gave piquancy and variety to the columns. This, because the writers were soulful, and wrote *con amore*, a feature which has attended the paper throughout its career.

Since the advent of Modern Spiritualism its liberalizing tendencies have been phenomenal. THE BANNER largely contributed to the great changes. Heresy has cropped out in all evangelical sects; the straight-laced religion of Calvinism has been essentially toned down; bigotry has been largely shorn of its power; freedom of mind has taken a wider sweep, and the logic of things moved Henry Ward Beecher to knock out the bottom of hell and put out the fire. Though we have seen great changes, the work of reform has not been completed. THE BANNER is needed more than ever to secure concentrated effort, unity of purpose, thorough organization, an activity all along the line. This secured, the future is safe, progress assured indefinitely, reform at the zenith, the grand culmination of Spiritualism the result. Hence I plead for THE BANNER a generous support, a wide circulation, that, as in the past, it may lead the vanguard of the army of progress and mental freedom, and hasten the day when men shall be slaves and bigots no more. We cannot measure the fruitage of THE BANNER, what it has contributed to the light which now illumines the world. Once man was dumb, dare not express his opinion. But

"The voice of opinion has grown;  
It was yesterday a feeble and weak,  
Like the voice of a boy ere his prime.

To-day it has taken the tone  
Of an orator worthy to speak;  
It knows the demands of to-day,  
And to-morrow 't will sound in Orthodox's cold ear  
Like the trumpet of truth to startle our spore."  
Warwick, R. I.

IF you like THE BANNER, speak a good word for it whenever you have a chance. It will be appreciated.

## CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.











# The Twentieth Annual Camp at Lakewood.

Between Skowhegan and Madison Centre, Me., opened very auspiciously Friday, Sept. 1, at 2 p.m., when, in the absence of Dr. George Fuller, who was detained at Onset on important business, W. J. Colville gave the inaugural address to a large and deeply interested audience. The lecturer spoke on "The Rainbow of Truth," as well as upon a subject proposed by Mr. Maxham, who, with his gifted wife, furnishes the music at the meetings, "Soap, Scum and Salvation." The purport of the lecture was an exhortation to all to combine a ministrations to the outer and inner needs of humanity, that cleanliness, nourishment and idealism might all receive the attention they respectively and unitedly demand. Mrs. E. I. Webster, of Lynn, gave many messages from spirit-friends, and W. J. Colville closed the meeting with an improvised poem on "The Future of Maine." At 8 p.m. W. J. Colville gave the first of a short series of lessons in Spiritual Science to an earnest group of students, who manifested much intelligent interest by the profundity of their interrogations.

On Saturday, Sept. 2, Miss Lizzie Harlow, of Haydenville, Mass., gave a very powerful practical address at 10 a.m., in which she outlined the need for comprehensiveness versus denominationalism in spiritual and reformatory work. One of her strongest points was the clear distinction made between strong justice and weak sentimental charity. Mrs. Webster again gave many interesting and accurate psychical delineations. At 2 p.m. W. J. Colville lectured on "The True Relations of Love and Justice" and "Creation" to a large audience, and at 7:30 gave the second in his course on "Spiritual Science."

On Sunday, Sept. 3, W. J. Colville spoke to a very large audience at 10 a.m. on "The Universal Message of Spiritualism," in which the broadest possible ground was taken consistently with the advocacy of clearly-defined principles of philosophy. At 1 p.m. Mrs. Webster gave a number of spirit-messages, and at 2 p.m. Mr. Wiggins delivered a very powerful lecture on "Memory in Spirit-Life," in which he effectively replied to some of the negative assertions recently made through the BANNER OF LIGHT by Charles Dabnaw and others, who assert that no memory of earthly existence survives physical dissolution. After the lecture Mr. Wiggins displayed his power as a test medium to great advantage. The audience, though it was a wet day, completely filled the large Pavilion. At 7:30 p.m. W. J. Colville answered a long series of questions propounded by a most intelligent audience. The topics considered covered a very wide field, relating to mediumship in its many phases, not omitting materialization, which was scientifically dealt with.

On Monday, Sept. 4, Miss Harlow gave a very fine discourse at 10 a.m., specially appropriate to Labor Day, which, however, is not celebrated in Maine to anything like the extent that it is recognized in Massachusetts and other States. Miss Harlow's inspired plea for practical spirituality, embracing the complete union of the material with the spiritual in all departments of human action was intensely eloquent and truly convincing to thoughtful minds. Miss Webster followed with many remarkable spirit-messages—two or three impersonations were strikingly accurate and convincing.

W. J. Colville lectured at 2 p.m. on "Telepathy and Spiritual Telegraphy, in which a great deal of practical information was given on the law governing intercourse between kindred minds, regardless of whether they are in the incarnate or exanimate stage of expression. Miss Webster followed with an interesting exhibition of clairvoyance. At 7:30 p.m. Mr. Colville lectured again, on "Ideal Suggestions," and gave an unusually forcible presentation of the theme. At the close of the address many questions were answered, and an impromptu poem given.

On Tuesday, Sept. 5, Mr. Wiggins gave a brilliant lecture from the text, "Why stand ye here all the day idle?" at 10 a.m. to a very large and much delighted audience; he followed the oration, which was at times singularly powerful, with many excellent ballad tests. Mr. Colville lectured to a full hall at 2 p.m., on "The Spirit of Man who goes Upward, and the Spirit of the Beast which Gravitates to the Earth." The lecturer undertook to interpret the Book of Ecclesiastes from an optimistic standpoint, and insisted that though there were many vain and foolish ways of living, all of which brought vexation in the end, there was one way of life—the path of conscious integrity, which never led to ultimate sorrow or regret.

Thus the preacher shows that neither in the pursuit of sensuous happiness nor in the struggle for knowledge for its own sake can man find rest and joy. Live for principle, not for party; for humanity, not for little self; and live neither in the present as though the fugitive moment were all, nor regretfully in the thought of bygone days, nor dreamily in the distant future, but wisely, nobly in the ETERNAL NOW. The animal impulses in us all tend downward, while the spiritual impulses tend upward. Who is a perfect anthropologist, who knows to perfection how to control his every appetite and subdue the flesh entirely to the spirit? As we approximate toward this divine understanding, do we become Solomon-like men of wisdom because we are men of peace (sholom).

In the evening an entertainment was given which gave much enjoyment to several hundred persons.

On Wednesday, Sept. 6, there were three fine lectures. Harrison D. Barrett, Miss Harlow and W. J. Colville were at their best. On Thursday, Sept. 7, at 10 a.m. a Memorial Service was held; the platform was nearly covered with choice floral tributes. Mr. Barrett read the roll of honor, containing the names of the earnest and beloved workers who, during the past twenty years, have done faithful service in Madison and the surrounding towns. Mr. Maxham sang beautiful spiritual songs, and there were four memorial addresses, each replete with encouraging philosophy and kindly exhortation to an ideal life. Mr. Barrett, Miss Harlow, Mr. Wiggins and W. J. Colville were the speakers.

At 2 p.m. when the hall was again filled almost to its full capacity, addresses were made on "Organization," by Mrs. Rand and the Vice President of the Maine State Association, Mr. Wiggins, Miss Harlow, Mr. Barrett and W. J. Colville. All the speakers clearly defined and strongly advocated organic work on a truly co-operative basis, also a distinct declaration of principles as a bond of fellowship, but not in any sense to resemble a dogmatic or restrictive creed. W. J. Colville lectured again at 7:30 p.m., on "Astrology," "Palmistry," and other allied topics. At the afternoon and evening meetings liberal collections were taken for the State Association, and many new names added to its roll of membership.

On Friday, Sept. 8, there were fine addresses by Miss Harlow and Mr. Wiggins, and other interesting exercises. (Report of closing days next week.)

Twenty-five cents will prepare you to be an intelligent delegate at the next National Spiritualists' Association Convention, if you will secure and read the last report.

# N. S. A. Convention.

Mr. Editor and Friends: Due notice is hereby given that the Seventh Annual Convention of the N. S. A. will be held in America Auditorium Hall, 77 and 79 Thirty-First Street, Chicago, Ill., Oct. 17, 18, 19 and 20, 1899.

Business sessions will be held each day at 10 A.M. and 2:30 P.M. Important business of interest to every Spiritualist will be presented for action at these meetings.

The adoption of a Declaration of Principles will be considered, and it is hoped that delegates will come instructed on this matter from their societies.

The National Children's Lyceum and the Young People's Union are each to be granted an opportunity to present their claims and to show progress in their work during the Convention. A large attendance is expected and desired from all over the country.

New England signifies its intention to send a good delegation, and it is hoped that the West and Northwest will have a large number of delegates at the Convention, as Chicago is so much nearer to them than the former place of assembly for the N. S. A., and as that city was selected at the last Convention for the meeting in '99, with a view of meeting the needs of the friends west as well as east.

At 7:30 each evening grand public meetings with addresses, spirit communications, music, etc. A large number of the most gifted lecturers and mediums will be present and participate in these exercises, among whom may be mentioned Prof. Lockwood, Moses Hull, Mrs. Cora L. V. Richmond, Mrs. Addie L. Ballou—one of the most prominent speakers of former times, and still noted for her eloquence and fearless advocacy of truth, upon the Pacific Coast—A. E. Tisdale, Maggie Gaulle, May S. Pepper, F. A. Wiggins. It is expected that E. K. Earle, the prominent and wonderful California platform medium, will be present, while other speakers and mediums of the highest rank are making their arrangements to attend. Further announcements will be made in the spiritual papers.

Reduced rates on the railroads to the convention can be secured on the certificate plan, as special arrangements have been made with the various roads in this respect. To secure the concession, the purchaser must buy a first class ticket to Chicago, paying full fare for the same. Be sure and ask for a certificate when purchasing your ticket. This certificate, when properly signed by the Secretary, and used by the special agent at the convention, will entitle the holder to first class return ticket for one full fare. Certificate tickets may be procured three days prior to the convention, and will be honored for return ticket until three days after adjournment. On arriving at convention deposit your ticket with the Secretary for endorsement.

Special Hotel rates for delegates and visitors to the convention have been made with the manager of the Leland Hotel, Lake Front, at Michigan and Jackson Boulevards, Chicago, at two dollars a day, American plan, with two persons in a room, two fifty per cent, single room. The Leland is a well kept, homelike hotel, where the guests are made comfortable, and where a pleasant stopping place is assured.

A reception to the delegates and friends will be held in the parlor of the Leland, Oct. 16, at 8 p.m. All are cordially invited to attend, and get acquainted with each other, or to renew old and pleasant friendships and associations. It is expected that a good and uplifting influence will go out from the convention that will redound to the good of the Cause of Spiritualism, over the entire country, and every effort will be made by the management and delegates to have this the most successful and important Spiritualistic meeting of the age.

Cordial and Fraternal Greetings to one and all. MARY T. LONGLEY, Sec'y. N. S. A. Washington, D. C., Sept. 5.

# California Spiritualists in Convention.

The Fourth Annual Convention of the California State Spiritualist Association opened at Odd Fellows' Hall the morning of Sept. 1. Delegations representing the different Spiritualist organizations were present. The Convention was called to order by President M. S. Norton.

The first business was to establish the standing of mediums holding valid certificates of ordination, indorsement or protection issued by the Association. The result of a brief debate was the adoption of an amendment to the constitution giving the mediums the same voice in the Convention as the regularly elected delegates.

From the tone of the reports of the officers and the trend of the debate it is evident that Spiritualism has had a hard row to hoe during the past year. Funds have not flown into the coffers of the institution at an alarming rate, and mediums who have gone out into the highways and byways to do missionary work have not found the undertaking profitable. According to the report of President Norton, the organization was confronted at the beginning of his term by a well-organized attempt to wreck it; but happily the plans of the conspirators were frustrated. Of the many problems with which the Convention would have to deal he suggested that the most momentous would be "How to Distinguish and Extinguish False Mediums," "How to Get the Genuine Article Properly Respected," "How to Get Transportation Companies to Carry Spiritualists and Mediums at Half Price," and finally "How to Keep the Mediums from Slandering Each Other." The President said that he had tried to please everybody, but gave up the task as a hopeless one. He said that the cost of harmony, like the price of admission to heaven, sometimes came too high.

Secretary T. G. Newman reported that the receipts of the Association for the year amounted to the sum of \$135.50. He had paid \$50 to the Treasurer, and would give him the balance as soon as he put in an appearance.

About thirteen years ago Mrs. Union Sleeper decided to the Association in trust a tract of land at Fremont and Harrison streets. The purpose of the trust was to dispose of the property and devote the proceeds to the purchase of a site for and the construction of a temple for the Spiritualists of the coast. There has been so much delay in carrying out Mrs. Sleeper's wishes that the property has depreciated in value fully one-half. A committee was appointed to look into the condition of the trust and suggest plans for executing its provisions. It reported that the funds available amounted to \$17,000, and recommended that a Spiritualists' temple be erected at San Jose without delay.

President Norton, who had added to his duties as executive officer those of State Organizer, made some pointed remarks on the impossibility of organizing the forces and keeping them organized without receiving substantial remuneration for the work. He had attempted a little organizing, but on all sides he was confronted with a spirit that was entirely wrong. It was not his kind of a spirit. Superstition and self-interest, he said, were some of the obstacles that he ran up against. When he sought converts to the spiritualistic faith the

# THE GREATEST HEALER

Highly Honored by all the World!

## KINGS AND PRINCES RECEIVE HIM.

LEARNED SOCIETIES ACKNOWLEDGE HIS WONDERFUL SUCCESS AND PHILANTHROPIC LABORS.

DR. PEEBLES' extensive research has taken him to all parts of the world, and there is not a man living to-day who has met such universally cordial greeting as he. Dined by Kings, Princes and Potentates in Oriental countries, and distinguished personages in Europe, and banqueting by learned societies, his pilgrimages in search of truth have ever been triumphal processions. His thorough mastery of the healing art, as taught and practiced by its most successful followers the world over, stamps him as a healer preëminent. In recognition of his wonderful accomplishments he has been made a member of the following, among many other, learned societies:

A Fellow of the Academy of Science, New Orleans, La.; A Fellow of the Anthropological Society, London, England; An Honorary Member of the Psychological Association, London, England; A Fellow of the Academy of Arts and Sciences, Naples, Italy; A Fellow of the American Academy, Jacksonville, Ill.; A Member of the International Climatological Association; A Member of the National Hygiene and Health Association; A Member of the Victoria Institute and Philosophical Society of Great Britain; A Member of the American Institute of Christian Philosophy.

Dr. Peebles' active participation in the work of this firm enriches its counsels and practice with an experience of half a century in the successful treatment of chronic diseases, and brings to bear upon its important work one of the richest personalities now living. Cases of peculiar nature, in which none of the ordinary methods of relief are efficient, are placed under Dr. Peebles' special investigation. Hence it is that Drs. Peebles & Burroughs are able to cure and do cure so many cases which other physicians have abandoned as utterly hopeless.

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first thing they would ask him was, "What is there in it?"

Brief addresses on Spiritualism were made by Nelson Carr and Mr. and Mrs. Aldrich of Santa Rosa, Mrs. H. M. Hopper, a medium from Fresno, H. Smith, an Illinois volunteer, Mrs. Jenkinson, a Hanford medium, Prof. W. C. Bowman of Oregon, Elizabeth Lowe Watson of San Jose, Mrs. Ella Williams of Salem, Ore., and William N. Winter, State lecturer of the A. O. U. W.

The officers of the State Association are: M. S. Norton, President; W. D. J. Hamby, Vice-President; T. G. Newman, Secretary; B. F. Small, Treasurer; Directors, Mrs. R. L. Johnson, Hollister; Mrs. E. Robinson, San Francisco; Mrs. E. Coleman, Oakland; C. H. Wadsworth, San Francisco; Mrs. J. M. Kellenberger, Alameda.

The committees appointed for the present convention are as follows:

Reports of officers—W. T. Jones, Mrs. Hildebrandt, Richard Young. Resolutions—Elizabeth Lowe Watson, Mrs. Henrietta Robinson, Dr. H. M. Baker. Ways and means—W. D. J. Hamby, George I. Drew, Mrs. B. F. Small. Sleeper trust—William Winter, William Rider, W. O. Bowman.

Following is a list of the delegates to the convention:

Society of Progressive Spiritualists—William M. Rider, G. H. Hawes, Mrs. Berardine Hildebrandt. Mediums' Protective Association—Richard Young, George I. Drew, W. T. Jones, Mrs. Belle J. Morse, Alternates—Mrs. J. St. Clair Cleveland, C. F. Wadsworth, Mrs. E. C. Griffin, Mrs. J. F. Roberts.

Oakland Psychical Society—George H. True, Mrs. E. C. Moore, Mrs. E. C. Campbell, Mrs. H. F. Mitchell, Mrs. J. M. Sabla.

First Spiritual Union, San Jose—William Winter, Dr. H. M. Barker, Mrs. W. D. J. Hamby, Mrs. H. L. Bigelow, Dr. R. B. Crisp, H. H. Nichols, Mrs. M. A. Archer. Alternates—B. Benjamin, J. Murav, F. C. Wissman, William McMeekin, Mrs. K. C. Gage, Miss D. Winchester.

Society of Spiritualists, Hollister—J. M. Bulton. Alternates—Mrs. L. J. Geary, Mrs. L. Z. Beach. First Spiritual Union, San Francisco—Mrs. A. E. F. Wadsworth.

Children's Progressive Lyceum—Mrs. Alice Briggs. Unity Circle, Santa Cruz—Mrs. S. E. Wallace. First Spiritual Ladies' Aid Society, San Francisco—Mrs. B. F. Small, Mrs. Minnie Clark, Mrs. W. E. Nevill, Mrs. Sadie Cooke, Mrs. Sarah M. Kelly, Mrs. D. M. Place, Mrs. Lillie Janney.

First Society of Progressive Mediums—Mrs. Maxwell Colby, Carl Eberhardt.

Union Spiritual Society, Oakland—Mrs. J. L. Pallbaum, Dr. Saul Pallbaum, Dr. A. L. Astor, Mrs. H. Smith, H. Smith.

Delegates at large—Mrs. Addie L. Rallou, Mrs. Sadie Eberhardt, Harry Hargrave, Miss Meda Hoskins, Mrs. R. B. Shepard, Lillie, Mrs. Teresa Martin, Mrs. C. R. McMeekin, Florence Montague, Mrs. Jennie Robinson, Mrs. G. W. Shiner, Mrs. Ella M. Steward, Mrs. Carrie Wernmouth, Dr. G. W. Carpenter, Mrs. Kate C. Lester, Mrs. Dr. Dobson Barker, Mrs. E. A. B. Marsen, Mrs. Elizabeth Lowe Watson, Mrs. M. A. Archer, Mrs. S. Crowell, Mrs. Esther Dye, Mrs. Mena Francis, Mrs. H. A. Griffin, W. P. Haworth, Mrs. Rebecca I. Johnson, O. A. Kraus, Mrs. Frances A. Logan, Mrs. Clara J. Meyer, Mrs. Dr. F. J. Miller, Thomas G. Newman, Mrs. D. N. Place, Mrs. Hendee Rogers, Mrs. Sarah Seal, R. A. Sitt, Mrs. Dr. Allen Martin, Mrs. E. Young, Mrs. L. S. Drew, E. H. Hubbard, Mrs. Ella York, Mrs. Carrie Downer Stone, Mrs. Cora Dobson Ringel, Rev. W. C. Bowman, Dr. H. C. Johnson, Dr. R. G. Chesbro, Mrs. Kate Hoskins.

In the evening the delegates were tendered a reception by the Mediums' Protective Association. The committee of arrangements, presided. The following program was rendered:

Opening chorus, "Let the Hills and the Vales Resound," Convention Choral Club; address of welcome, Pres. W. T. Jones, response, State Pres. M. S. Norton; violin solo, Prof. Richard Young; tenor solo, Hugh Callender; reading from Mark Twain, Miss Marion Tracie; vocal variations over "The Carnival of Venice," Mme. Bert Godard Adams, accompanied by Mme. Courten Roedel; recitation, Melville Meyer, bass solo, "Watch on the Rhine," Prof. Carl Sawvel; chorus, "Star-Spangled Banner," Convention Choral Club.

Following the literary and musical program, there was a social dance, and during the intermissions a banquet was served. The affair was in charge of the following committees:

Reception—Mrs. Sarah Seal, Mrs. E. C. Griffin, Mrs. Sadie Eberhardt, Mrs. L. S. Drew, Mrs. H. A. Griffin. Program—Mrs. Jennie Robinson, Mrs. H. A. Griffin, Miss Meda Hoskins.

Door—George I. Drew, W. T. Jones, Miss Meda Hoskins.

Banquet—Dr. and Mrs. O. A. Kraus.

The Second Annual Convention of the S. S. A. of M. has passed into history, and great good has been accomplished. The meetings were held in the elegant Unitarian Church in Minneapolis, Sept. 5, 6 and 7, three sessions daily. The weather was very warm, and the State Fair attracted the multitude night and day, yet we had large audiences. President Maxwell occupied the chair the entire time except at the morning conferences, which were conducted by the Ladies' Auxiliary.

The third morning embraced a Convention conference and a Scandinavian meeting, at which Mrs. Emma Skutle was ordained to preach Spiritualism to the Scandinavians. The entire program has been replete with features of interest—magnificent organ solos, vocal music, addresses and spirit greetings, zeal and good-will, without a single inharmonious hitch. Our local mediums, Mrs. D. C. Pruden, Mrs. E. L. Lepper, Mrs. E. Talcott, Mrs. S. M. Lowell, Mrs. A. Shaff and Bro. J. H. McDonald each did good work.

The State Association highly prizes its home talent in which it has a bulwark of strength. We have two more workers of national repute, Mr. and Mrs. G. W. Gates of Rochester, New York. They have given us splendid work at

the convention. Their lectures have been of a high order, eloquently delivered, carrying the audiences by their power and enthusiasm. Spirit greeting and psychic demonstration by Mrs. Kates have been of an attractive character and universally correct. She is a good platform medium and trance speaker. We have engaged Mr. and Mrs. Kates as State Organizers, and they have enthusiastically entered upon the work. Calls for their labors are already so numerous that we see a full year of activity for them in our State.

Liberal contributions have been made to carry on the work this year, a number of auxiliary societies are promised, and we have provided full privileges for personal members. So we are on the eve of great events in Minnesota. The desire for organization is growing with unity and a support financially that promises well. Much of this is already due to Mr. and Mrs. Kates, and our untiring officers are the proper business directors to carry it forward. Officers elected for the ensuing year are as follows: J. S. Maxwell, President; C. D. Pruden, Vice President; C. M. E. Ridge, Secretary; H. E. Lepper, Treasurer; N. C. Westerfield, O. J. Johnson, J. H. McDonald, H. A. Moss, P. C. Sampson, Directors.

Fraternally yours, C. M. E. Ridge, Sec'y.

## Harmonial Society of Sturgis.

ANNUAL ELECTION OF OFFICERS.

The Harmonial Society of Sturgis (incorporated), in obedience to the requirements of the law of Michigan, held its annual meeting for the election of officers (at the Free Church on Chicago street), at 2 o'clock on the first Monday after the first Sunday in September, and legally elected by ballot officers to serve during the ensuing year.

The charter members of this venerable organization are almost extinct. A few still remain, of whom there were two present on the above occasion, viz., Mrs. Ben Buck and Mrs. Nellie Smith. The association is between forty and fifty years old. Hon. J. G. Wait was its first President, and he retained that office until within a year or two of his death, which occurred only a few years ago.

The Harmonial Society owns the Free Church (the first Spiritual Church of the world), which was built for and dedicated to freedom of speech at a time, nearly fifty years ago, when the Spiritualist and independent thinkers, like the ideal man of old, "had not where to lay their heads" and every door was closed against them.

Among the first speakers in the Free Church of Sturgis were Giles B. Stebbins, J. M. Peebles, Miss Johnson-Jamison, Nettie Peas, and others of the earlier day. At its dedication a resolution was unanimously adopted that "that platform should be free forever to every one who had anything to say for the good of humanity," and it has remained free and independent to this day.

The fathers and mothers of the Free Church institution are passing across the "Jordan," but younger men and women are stepping into their places, and "the work goes bravely on." Of these we noticed at this annual meeting, a goodly number, there were Mrs. C. Cressler, Dr. and Mrs. A. D. Howard, Thos. Collar, Mrs. Wilson, Mrs. Barrows, Sr., Mrs. Pontus, Thos. Harding and wife, H. C. Rawson, Mrs. Francis, Frank Allen, Henry Rawson, Dr. Edward Denslow and Miss Agnes Cressler.

The meeting was called to order by the President, Thos. Collar, and the regular Secretary having been unable to perform the work of his office, through illness, Thos. Harding was elected to serve pro tem. The election resulted in the choice of Thos. Collar for President—this being his third term—Henry C. Rawson for Secretary, and Dr. E. Denslow, Treasurer.

After the election of these three principal officers, the President called a "halt"—"he being an old soldier—and Thos. Harding read a poem, the refrain of which was, "If we knew each other better, we should love each other more."

The executive committee is composed of John Kelly, Mrs. Pontus, C. Cressler, Wm. Butler, and Mrs. Francis.

The soliciting committee are Miss Maggie Pontus, Miss Cressler and Miss Maud Williams. The committee on music, appointed by the President, are Miss Agnes Cressler, Miss M. Pontus and Mr. C. Cressler.

The late Secretary, Dr. A. D. Howard, was stricken with almost total blindness about six months ago, the thought of which by the members present awakened a deep and universal feeling of sympathy for Sec'y Howard, who performed the duties of his office faithfully for some years, and even attended the meeting on this occasion, thus testifying his sincerity and zeal in the cause of human advancement. THOS. HARDING, Sec'y pro tem. Sturgis, Mich. Sept. 5, 1899.

## The College of Psychical Sciences and Unfoldment.

This college, established in 1893 and conducted by the President, J. C. F. Grumbe, enters upon its ninth year of unparalleled success, and with the largest enrollment of students yet obtained in its brilliant and progressive history. At present over sixty-five names appear on its class-books, and these students are taking the entire series of teachings or "System of Philosophy Concerning Divinity," by which the latent spiritual powers, as intuition, prescience, psychometry, clairvoyance, tele-

pathy, hypnotism, trance, inspiration, healing, illumination, adeptship, are realized and made operative. These teachings are sent to the student in his own home, and development is inspired by a careful, patient application of the system of instruction taught. See advertisement on another page relative to the college. J. C. F. G.

## Special Notice.

The principals of Belvidere Seminary are pleased to announce that Mrs. E. R. Williams, a recent graduate from Willamette University College of Oratory, Salem, Oregon, has accepted a position as Teacher of Physical Culture and Elocution in their home school for children and adults.

Mrs. Williams will enter upon her new duties at the close of the National Spiritualists' Association Convention, which meets at Chicago next month, and to which she has been sent as a delegate from the Pacific Coast.

Mrs. W. is a lady of culture, refinement and social standing. She has had two daughters at the school for the past three years, and their development, physically, mentally and spiritually, has encouraged her to come to them as co-worker with its principals.

We solicit for her and the school the generous patronage of Spiritualists and all liberal persons who have children to be educated. The location of the school is justly noted for healthfulness and beauty of scenery. Terms moderate, and the daily care and culture of its pupils are in accord with the golden rule leading to self-government, which is the basis of a true and noble character.

The fall term begins Sept. 26. For circulars address the Seminary, Belvidere, N. J.

Are you interested in the National Spiritualists' Association twenty-five cents' worth? Then send for a copy of its annual report.

## Movements of Platform Lecturers.

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

Mrs. Nettie Holt-Harding has open dates for the remaining Sundays of September and first Sunday in October, and some during the coming winter and spring seasons. Address, 14 George street, Somerville, Mass.

Mrs. Jennie K. D. Couant has open dates for fall and spring, 1899 and 1900. Address, Box 316, Dedham, Mass.

C. Fannie Allen will speak in Cleveland, O., during September; in Worcester, Mass., Nov. 3 and 12; in Springfield, Mass., during January. Will receive other engagements. Address, Stoneham, Mass.

Mrs. Florence White, medium and palmist, has returned to her former place of business, after a successful season at Saratoga. See ad.

Mrs. M. E. Gilliland will answer calls for platform work. Terms reasonable. Address, 21 Soley street, Charlestown, Mass.

## For Nervous Women,

### Horsford's Acid Phosphate.

Dr. J. B. ALXANDER, Charlotte, N. C., says: "It is pleasant to the taste, and ranks among the best of nerve tonics for nervous females."

## SPECIAL NOTICES.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months. eow

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

## Rose Leaf Balm.

A NEW and wonderfully healing lotion for all skin eruptions.

Cold Sores, Chapped Hands and Face, Salt Rheum, Eczema, Hay Fever, Coryza and Sun Burn.

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Feb 25

## "Where is He?"

Or, the Vision of Joseph."

BY THE LATE JOSEPH R. JACKSON.

This is an actual experience of the author in the psychic realm. It will be a comfort and blessing to those who have been separated by seeming death from their loved ones. Paper cover, reduced to 40 cents. Cloth, \$1.00.

"A Message from the Silence."

By the same author. Price 25 cents.

Both published by the SOCIETY OF SILENT WORKERS, are for sale by H. C. SAUNDERS, 1893 Third Street, N. W., Washington, D. C. 4ms

## BLINDNESS

PREVENTED AND CURED.

Dr. Williams' Absorption Treatment!

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## A Letter from Abby A. Judson.

NUMBER EIGHTY-EVEN.

To the Editor of the Banner of Light:

I feel like preaching a sermon, and taking for my text, "Why are ye fearful, O ye of little faith?"

Some claim that Spiritualists have nothing to do with faith, because they have knowledge, and can rest upon that. We think this is a mistake. We cannot possibly know everything, and we constantly accept things on the testimony of others. We ask a person in the kitchen the time by the clock. Our acceptance of the statement she makes is based on knowledge from previous observation that she can tell time, and our faith that she will tell the truth regarding this matter. I never saw a solar spectroscopic used, and yet I believe that certain elements are found in the sun because those who use it see certain lines in the spectrum which other persons have declared to show the presence of a certain element. I take these facts wholly by faith, for I depend solely on the testimony of those who are familiar with this subject.

We think many Spiritualists make a mistake in claiming that what is accepted as Spiritualism is based wholly on what each individual actually knows. This assumption may make serious trouble for them in time to come.

A person may say that he actually knows that a certain spirit came to him through a medium and made statements known only to the spirit and himself. Many thousands have taken this position. Later, he learns about mind-reading, and then sees that it is possible that the medium, unconsciously to herself, read these facts out of his own mind. Then he fears that the whole thing was a delusion. He made the mistake in the first place of thinking that he really knew. If he had gone more slowly, observed more accurately, and kept his eyes open to the theories of those who oppose the doctrine of spirit return, he would have learned to discriminate between the manifestations produced by mind-reading, or by the medium's being psychologized by some strong-willed mortal either present or absent, and the manifestations that can be accounted for only on the spiritual hypothesis.

I have been to séances where all the spirit-forms were employed only by the medium's controls, and heard old-time Spiritualists introduce these spirits to the audience as their husbands, children, or wives. The next day, these persons would say: "I don't need to believe; I know, because I talked with my spirit mother last night." It was not knowledge at all. It was faith, and a faith resting on an insecure basis.

We claim that one who accepts Spiritualism on a single manifestation which excludes every explanation except the spiritual hypothesis, has a firmer foundation to rest upon than he who interviews hundreds of mediums to whom he pays thousands of dollars, accepting all as genuine, while closing his eyes to all tricks, mind reading, psychologizing, psychometry, and wilful declaring that no one can teach him anything, because he "knows it all." Ten to one, if forced to understand a way in which his pet manifestation might have been produced without the intervention of a decarnate spirit, he either becomes violently angry, or turns his back on Spiritualism.

My wise father gave me good advice very early in my investigations. Through an intimate friend, who was the best independent clairvoyant that has ever favored me, he said, "Use your own judgment." Through a slate-writing medium, under both mental and physical circumstances that made error impossible, he said, "Let reason balance the manifestations."

An old lady living in a Wisconsin village had written to me, saying she was the only Spiritualist in town, and that the people said it was the devil. "If so," said this sincere and courageous soul, "give me the devil." She read my books, my letters in *The Light of Truth*, and invited me to visit her, should it ever be possible for me to do so.

In August, 1892, being in Fort Atkinson, and learning that this lady's village was a few miles west of Fond du Lac, I decided to work next in the latter place, after going to see her. Her house, about three quarters of a mile from the station, was easily found. Seeing her near the side door, I went there. I said, "Do you know who I am?" Looking at me she said with the straightforward bluntness of an aged countrywoman, "No; I never saw you in all my life before." "Still, don't you know me?" I persisted. "Is it Abby?" she cried, and gave me a good hug. Going into the sitting-room, I found "Why She Became a Spiritualist," on the window-seat, and the last *Light of Truth*, with my name scrawled in pencil at the top of the page which contained my letter, and felt as if I had reached home.

In the course of the evening she told me of those she had lost while dwelling in this old homestead—her daughter Hattie, who had died at the age of twelve, her husband, one of the twins, named Emanuel and Emanuel, and Charley, who had grown to man's estate. Before retiring she took me up stairs and showed me their rooms and the closets, with their best clothes hanging in loving remembrance of the departed, who had been years in spirit life. She told me how she became a Spiritualist at the death-bed of one of the twins.

When Emanuel and Emanuel were twenty-two years old, one of them was about to die. He lay in bed, with his head raised on four pillows. All the family were present. Hattie, the pet of her older brothers, had been dead several years. The dying one said, "Take out a pillow." They did so. This was repeated twice more, till he lay at full length, with his head resting on one pillow. He lay gazing upward, seemingly on the ceiling. From time to time he said, as he gazed, "Who be you?" Those in the room well knew that he saw beings invisible to them. His mother said, calling him by name, "Do you see Hattie?" "Not yet," was his reply. His breath became fainter. At last he said something very eagerly and earnestly, but his voice was so weak that his mother could not distinguish the words. She asked his twin to lean down to see if he could understand what he said. "Hattie! Hattie!" said the dying one. He then stopped breathing, and was with Hattie.

My bed was in the kitchen, and Mrs. Soul slept in an adjoining room. The cellar door opened into the kitchen. In the night I heard steps on the cellar stairs and movements in the room. In the morning she explained that it was Charley, that he often came, and that he took care of her.

Later this good lady had me come again, and hired the little hall over the grocery for me to speak in. The audience numbered about fifty. They sat on the benches; there was no

instrument, and I started the tunes myself. Two cousins of a missionary, who went to Burma in the same vessel with my father when he went the second time, in 1846, were in the audience. I felt a strong influence that night, and it was needed in giving the first, and perhaps the only address on Spiritualism that has ever been given in that creed-bound town.

It was that one experience at the transition of her dear son that made Mrs. Soul a Spiritualist. She saw little of mediums, she never went to a camp. But that her dying son saw spirits, and recognized his beloved little sister, was enough to convince her of the main fact—that they live, that they love us because they remember us, and that under proper conditions they can be seen. Nothing can dislodge from her mind the fact that her boy recognized his sister in the dying hour, proving that she was alive and was there, any more than could the fact that they saw and talked with Jesus after his death by crucifixion be dislodged from the minds of Mary Magdalene, of Peter, of John and of Paul.

That Hattie had been dead for several years when she was thus seen and recognized is an important feature of the occurrence. Thousands of instances are on record of the appearance of those who have just died to those who knew them. Some opposers of Spiritualism account for these appearances by saying that at the supreme moment of death the mind of the individual darts with the quickness of thought to some absent loved one, and manifests himself, as the last expiring effort of consciousness and identity. But this could not be said of Hattie, for she had been dead a number of years. On this one solid manifestation did Mrs. Soul rest, and it was enough.

Had she availed herself of many opportunities for investigation, she might have been sorely distressed, and even dazed out of her assurance, like a lady I knew of. This lady was at a camp, and constantly attended materializing séances, fully believing that she met her beloved deceased daughter on each occasion. One night she stood by the cabinet, and the "spirit" caressed her and begged her to give her her rings. As she hesitated to do so, the "spirit" tried to pull them off, and hurt her fingers till the blood came. At the same time she heard some one in the cabinet whisper, "Take her watch, too." Greatly agitated, she returned to her seat, became very ill, and was in bed for a week. One's heart goes out in deepest compassion to this dear lady, who trusted so fully and was so basely deceived. She thought she was communing with her child, and found herself in the hands of swindlers and thieves.

"Covet earnestly the best gifts, and yet show I unto you a more excellent way." Try to live spiritually; seek the society of those who are spiritual, kind, pure and true; receive with gratitude whatever may come spontaneously, avoiding those whose gains depend on the number of persons they can satisfy by a manifestation, and remember that the great fact of spirit return has been proved to the absolute satisfaction of those who know the tricks and have learned to discriminate between the false and the true, between what may have been done by mortals and what must have been done by decarnate spirits.

I was never more firmly a Spiritualist than at the present moment. For nearly twelve years have I known this blessed truth. I know all the hypotheses and all the theories, I have studied in books the tricks practised by the frauds, I have myself detected baseness in both the high and the low; but certain golden grains did not pass through the sieve, and they are sufficient to prove the grand and comforting facts that are presented by Spiritualism.

"It's worth it all the people knew,  
Sure the whole world would love it, too."

Yours for humanity and for spirituality,  
ABBY A. JUDSON.

Arlington, N. J., Aug. 30, 1899.

## Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF  
W. J. COLVILLE.

Ques.—[By Wm. Phillips, Clackamas, Ore.] When I was a small boy, six or seven years of age, every evening on retiring for the night, from one to a half-dozen or more bright spots of light—some of them as large as peas, others smaller to the size of pin-heads—would appear in the darkness against the ceiling overhead, usually a larger one in the middle of the group, with the smaller ones stationed around it at irregular intervals. These spots of light would slowly appear, hang motionless for a few seconds, then slowly disappear; at other times would remain longer in my sight, with the central light as large as a dime, and occasionally as large as a silver dollar. At such times the lesser lights would be fewer in number. I watched them with childish curiosity until I became a man and learned of spirit intercourse; but only on one or two occasions did it seem there was a slight intelligence behind them. Consequently I supposed it might be the effects of phosphorescent flashes from my own brain. These lights still continue to appear, but not so often, at the age of seventy-two. Also, at about the same age of childhood, I was often lulled to sleep at night by the sweet strains of a violin. We lived in the country; there was no violin about the house, nor within miles of it. Yet I could hear the sounds as though in the room where I slept. At length the violin ceased to be heard. But in later years, even to this day, the piano, the organ, and other instruments of music, together with vocal, are frequently heard. And I sometimes, in memory, retain the tune and the words spoken in singing. Will Mr. Colville's teachers be kind enough to assist me in learning the philosophy and cause of these things?

Ans.—The above narrative is one out of thousands which might easily be furnished by correspondents in all parts of the world, though probably no two accounts of similar phenomena would be found identical in every detail.

This narration of actual personal experience from childhood to advanced age, opens the way for a much-needed consideration of the intimate connection which always exists between phases of phenomena pertaining to the spirit of man incarnate on earth, and manifestations produced by those who have left the fleshly tenement. What our questioner alludes to as probably, or at least possibly, phosphorescent emanations from his own body, we attribute to a similar cause, though we prefer to call those psycho-physical emanations *auric radiation*. Many children and equally many grown people who live much alone, or spend much time in solitude, often see their own aura, but do not know precisely what it is they see. If you are somewhat clairvoyant, it is no more remarkable for you to see your aura than it is for you in ordinary circumstances to see your breath, which you certainly could not see if you were blind, and which, no matter how strong your sight is, you see much more distinctly in clear, frosty weather than at other times.

The auric radiations from the person assume form, color, and all manner of peculiarities indicative of the mental and physical state of the person from whom they proceed. There is nothing very singular in seeing colored lights of various shades, hues and degrees of luminosity, because color, form and brightness directly expose the condition of the

source whence these emanant lights proceed.

Whenever colors are bright and the auric stream tends upward, a sign is given that the body is healthy, as a result of healthy thought and noble aspiration on the part of its owner; while all murky and downward-tending auric streams express a low level of thought and desire, and prove to whoever can diagnose cases clairvoyantly, that there is disorder lurking in the organism which gives forth such disorderly emanations. When clear white light is seen surrounding any person or object by a seer, this denotes unusual purity of thought and transparency of disposition.

When friends at a distance are thinking strongly of you and wishing to communicate especially with you, you are very apt to see a point of light in the atmosphere around you if you are at all clairvoyant, whereas if your conscious reception of things reaches you through other and more interior agencies than sight, you will simply feel what others may clearly see.

When spirit friends approach you very nearly and desire to make you understand some message they are seeking to deliver, they come in their own astral light, and often a clairvoyant sees a luminous appearance in the air, but is not able to see the shape of the figure which expresses the present entity. It is of course always reasonable to decide that whenever some friend in spirit or yet on earth, is seeking to send a message, some inkling thereof will accompany the sight of the lights seen by our questioner and others who enjoy similar experiences, but it often happens that you merely see what is actually taking place around you when no special effort is being made by any one to communicate directly with you.

A great deal of mystery shrouds many very simple experiences because very many people instinctively attach some extremely marvelous idea to the simplest and most natural psychical experiences. As psychical research is carried still further forward by dispassionate scientific investigators of the psychic realm, it will soon cease to be wondered at that many seers of average development simply see a good deal of what is merely contained in the surrounding psychic zone, just as when people look out of a window, or observe through an open door what is going on in their immediate vicinity, they do not necessarily see anything of special personal interest to themselves, nor is the passing through necessarily aware that its movements are being noted by a quiet observer.

When you hear the sounds of a violin or any other musical instrument which you could not detect if you were deaf, you simply decide that some one is practising or performing on that particular instrument, the tones of which have reached you. The music heard clairvoyantly belongs to the psychic or subjective plane of human activity, which is ever more nearly omnipresent than the physical or objective ever can be.

It is not difficult to reason out the cause of particular psychic experiences in early youth and then again in advanced age, because the middle period of earthly existence usually carries the mind far out into the bustling arena of multitudinous material occupations, which prevent the inner senses from asserting themselves at all decisively because the attention of the human mind cannot as a rule be truly given to more than one pursuit or observation at a time, no matter how versatile may be the nature or how capable of easily turning from one plane of conscious perception to another.

Clairvoyant, clairaudient and all other psychical experiences are just as common among children and elderly persons who know nothing of Spiritualism as an ism or movement as among the most enthusiastic Spiritualists, and for this very reason it would be utterly impossible to put down Spiritualism or eliminate its evidences from the wide domain of general human experience.

The next great step in average human progress will be a wise examination of as much unsolicited phenomena as can be brought forward; the result will be the perfect naturalization of much that has long been draped in theoretical mystery.

The two "worlds" are really but one; but the outer world is the shell of the inner, while the inner is the life of the outer. Nothing is more needed at present than practical answers to many very far-fetched theories with which the public is being puzzled. Death does not alter the vibrations of the spiritual body or do anything more than take away the corresponding physical shape; therefore as people grow into an understanding of rational spiritual science and philosophy, phenomena now dubious will become self-interpreting.

## More Vibrations.

BY LUCY W. HOUGHTON.

I have "read and reread" Mr. Dawbarn's articles on "Spirit Memory" in late BANNERS, and have a few more thoughts "vibrations" which I would like to present before THE BANNER readers, if you will kindly permit. But as BANNER space is valuable I will endeavor not to allow my mind to vibrate too many random thoughts.

Truth when unadulterated by individual motives or ambitions is simplicity itself; and any theory which facts disprove is irrational and illogical. I will try to confine myself to a few plain remarks applicable to the subject, and relate some facts in my own late experience. The substance as I glean it from Mr. Dawbarn's articles is much the same as from his former ones.

1st, That intelligence entering the finer realms of action loses all memory of these coarser conditions from which it has risen.

2nd, That there can be no real communication between the two.

3d, That there is no use for a spiritual or more refined form and brain while using the coarser.

In view of these premises one can hardly refrain from asking how he ascertained that intelligence has any finer brain through which to vibrate new thoughts after leaving the coarser. It would also be interesting to know from what it evolved, when and how, also what the "inner expression" he mentions expresses itself with, and especially we would ask in view of the third conclusion, if there is no use in being able to communicate with the higher intelligences?

Because another may use a thoroughfare to throw refuse into is no good reason for one to say there is no use in having a thoroughfare. It would seem wiser to try to help clear the way and teach the other its better uses.

Entire separation of the spiritual is in no sense a continuation of progress. In fact, as I view it, there cannot be complete separation of any material from all other as every atom is indissolubly connected by this unerring law

which we call attraction. Do we not all aggregate memories which make up and constitute our own degree of intelligence? Memories which an intelligence grown to a true consciousness of itself retains as its only real inheritance of life.

Thought vibration is quite easy to comprehend, but embedded in molecular vibration it is harder; for my understanding of the word vibration is simply movement, and is not molecular movement always growth? and does not embedded imply inaction?

It seems to me he touches the key-note in nature's grand symphony when he says that "every step in human progress is the result of intelligence controlling," though I should prefer to say refining matter to its service. But just how he can harmonize this with clairvoyance being the "far-end of the sense of sight" is hard to tell. Are we then going backward after refining matter to a clairvoyant vision in a few instances?

Conscious independent clairvoyance is very different from trance clairvoyance. True clairvoyance seeks to comprehend the principle underlying manifestations as well as to seek the manifestation itself.

I have found facts hard things to push aside. Like Banquo's ghost, they will not down, and therefore I should like to relate my own late experiences to THE BANNER readers, as they have direct connection with this subject of spirit memory.

A short time ago I reviewed Mr. Dawbarn's article in THE BANNER of May 6, earnestly desiring to be shown the truth, even though it slay any pet theories I might have entertained. I had completed and mailed my review, not expecting or even thinking of getting any outside demonstration in relation to the subject. A few days after some friends kindly invited me to a little family circle at their home, as an esteemed friend and conscious clairvoyant whom I had met only once before, was visiting them.

As we sat quietly awaiting whatever the spirit friends might bring, the medium said: "I hear some one say, 'Lucy' [my name, of course]; it is your mother; she stands right beside you." And before she had fairly finished speaking, I myself felt the presence and heard my own name as my mother used to speak it.

Of course anything of this kind must be felt in order to realize its full import. I then thought of it only as a little word of greeting, but several days after, I suddenly remembered very clearly of telling my mother a number of years ago about hearing my name spoken when apparently alone, and also the impressions it conveyed to my mind.

Now this message, though simple to the observer, in this connection was very potent to me. I think I never had what is termed a test—a genuine one, which had not some deeper significance than was apparent upon the surface. This one was indeed a surprise, for my thoughts were as far from that experience as they could well be. I think it was to make the test more perfect that they refrained from reminding me of the former experience for several days, precluding the possibility of telepathy. I had not then mentioned to any one of writing such an article, and I am sure the clairvoyant knew nothing at all of that first experience.

Was it only the "far end of her sense of sight," and only an "appearance of memory"? Is it not, rather, a patent fact that intelligence had cognizance not only of my thought and what I was doing days before, but also remembered the past in connection with it, and vibrated the thought accordingly.

Madison, Me.

## Home and Its Associations.

BY MRS. GERTRUDE R. GILLETTE.

Home is a beautiful word to every one, it matters not what its conditions are. And it should always be the sanctuary of love. Home, where the weary can rest, and the merry find joy and gladness; it is the place where we all love to linger, where our fathers and mothers and dear ones dwell. Oh! may we keep the spot sacred with love and devotion ever true to them, ready to assist each other in times of need.

Harmony brings the one essential element in the home; in fact, it is the keynote to heavenly conditions right here in this life. Home associations should be tender and just, filled with the spirit of fraternal love which knows no bounds. Life is too short to waste time in discord and inharmonious; it is the duty of the inmates of every home to study each other and learn to prevent unnecessary discord. Study to know what will please as well as irritate, and by so doing avoid much unhappiness. What can be more beautiful, more gratifying, than a home filled with peace and harmony. Where love, the tie that binds us forever together in spiritual relationship, reigns supreme. It should be the aim in every one's life, to first cultivate the deepest regard, coupled with charity, for the ones in the home; for if we have not love and charity for our own, we need not expect it from the outside world.

It is well to manifest kindness and charity for all God's children, but first of all let us have compassion and love for our own. Time waits for no one, and the years flit swiftly by; it is not long at best when the family circle—through natural causes—must be broken; then why not be more patient with one another? We know there are no two persons constructed alike, or able to perceive and discern things pertaining to life in the same manner; but we should not forever disagree or keep up the friction of inharmonious because we cannot all walk in the same footprints. Let your light shine, uniting hearts that are torn and bleeding in the home with that affection which never dies, allowing each one the same privileges you expect; thus life will become more pleasurable to all. We know oftentimes it is hard to do that which seems nearest right; but persevere, and in time you may win the contest. A world of meaning is contained in the one little word "home." When far away from it and those we love, how our hearts yearn to be again enfolded in its tender embrace, to again hear the tender words of love expressed by the dear ones there, and to receive the kindly ministrations from that "dear mother's hands." It is the one sacred spot on earth—home with its true family relations. May we deal rightly with one another, overlooking the little things which so often disturb us. It matters not where we are or with whom we are associated, nothing ever quite goes smoothly—for very long, at least; there comes a ripple upon the waters of life to awaken us to a sense of duty. So may we closely cling to our own dear ones, no matter what the days bring forth; replace any un-

pleasantness with love, and all will soon be forgotten; it is love that rules the home, not coldness and hatred; they bring in a condition that causes all to feel its baneful effects; then the serenity of home is disturbed.

Home is the dearest spot on earth,  
Where father and mother dwell;  
Where love is the ruling power,  
Each one to you will tell.

Then let us keep it sacred,  
For no matter where we roam,  
No place gives us the welcome  
Like the dear old childhood home.

Let us try to make each happy  
Every day of our lives here;  
For at best it won't be long,  
Ere we're called to the other sphere.

Then may we do our duty  
By giving cheer and light;  
Keeping each heart hopeful,  
Filled with love, true and bright.

Let us all join together  
In one joyous, glad refrain,  
That we'll try to make each happy  
While on earth we remain.

Then life will be recorded  
As one of worth to all.  
If you strive to do your duty,  
You'll not fear the higher call.

West Fletcher, Vt.

## Impressions.

BY MARY WOODWARD-WEATHERBEE.

I somehow feel that the friends who are sitting with me at table, are not my only guests; that those I meet upon the street are not the only ones who through our avenues, who meet us at the church porch, who walk with us down our garden paths. I never feel that I am lonely as I seem, for other guests I have, that have not been counted. Other eyes meet mine and other hands enclasp than those you see. I'm with them there, or with you here, without so much as crossing my threshold. Two worlds there seem so closely interlocked, a thought but takes us across the divide.

Down the meadow path, out through the fields, and far beyond, where in the thicket of the woods I come into silence unspoken; even here there are voices sounding to the very dome of our rounded earth. In the green fields of a spring morning the babbling brook sings a dear love song, and go where I will, or, sitting by the embers of my evening fire, I'm in the presence of "life and thought." Like the soft wax I receive impressions of the passing hour. These are stored away in the chambered cells of my brain; thence they fashion the body wherein I dwell.

But this body is only so much perishable matter, that the very winds of heaven may blow away. In the Museum at Constantinople I saw one among the mummy cases, of the Ramesis period, with this inscription: "Dis-turb not my tomb; you will find nothing." Even they of old Egypt's far-away past knew that man was spirit that time nor influence of any kind could disturb; that spirit is shaped and fashioned by what it feeds on. I thus control my own destiny. I am superior to all environment. By the aspirations of my soul I ascend to higher things.

We who have tasted the bitter cup of separation from loved ones; who have sat in the silence of bereavement; who have said, as Mary at the tomb of Christ: "They have taken away my Lord, and I know not where they have laid him," know now of a surety that death is only a "physiological and chemical change, leaving the states of affection and intelligence unaltered, and the individuality of the mind complete." The form is dissolved, but the life is liberated. Disintegration and apparent death—how it sweeps across our path, shutting out the light from our homes, but only to flood the windows of our souls with the diviner light of the All-Presence. Blessed are the voices speaking to us through all these impressions upon the brain.

Here or there I am not alone, for life in all its diversity and intensity is around and about me. Surely it is "a power that hideth itself." Every new day I awaken to a clearer consciousness that we all are but "parts of one stupendous whole, whose body nature is, and God the soul." That nature is but an exhibition of God to the senses; "The veil of smoke on which his shadow falls." The morning sunlight is but "a sparkle of his splendor."

Blessed be these sweet impressions! These voices that speak to us on the hilltops and by every meadow brook; the memories of men and women who have accepted the conditions of their existence as they found them, and who have done what they could to make life sweet and uplifting for us to-day. Through each and every impression that lifts us up to a consciousness that all life is one and divine, I desire to acknowledge the beneficence of the God-Power: for "Those who think of me with unfaltering love and devotion in their hearts, find all that they need at their very doors, brought by myself." (Literally, brought on my shoulders.) So says "The Gita."

## To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged:

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## Passed to Spirit-Life.

From South Paris, Me., Aug. 18, GRANVILLE WHITEHEAD, aged 37 years and 5 months.

Mr. Whitehead was the last of six children of Thomas J. and Caroline B. Whitehead—the aged mother, his young wife and a little son by a former marriage surviving. The parents were pronounced and intelligent Spiritualists. The younger man and his wife were equally strong in the glorious Truth, which was a staff unyielding, and sustained the patient sufferer through a long and distressing illness, cheering the dear mother and devoted wife in their ceaseless vigils at his bedside. Calmly he faced the inevitable and prepared for the journey to the unseen, whence his father, six months before, had preceded him, thus leaving the elder and the younger wife desolate indeed.

The funeral took place from the pleasant home on the afternoon of Aug. 22, and was very largely attended. The writer officiated. A perfect wealth of flowers of exquisite beauty testified to the love of many friends, and brought cheer to the mourners and inspiration to the speaker.

To this family Spiritualism has been for many years like the "shadow of a great rock in a weary land." May it still be to the two patient women and little child whose earthly staffs have been removed.

JULIETTE YEAH.

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



# MT. Pleasant Park, Iowa.

Dear Editor: Having just returned from a two weeks' visit of unalloyed pleasure at Mt. Pleasant Park, Clinton, Iowa, the Spiritualist Mecca of the West and Northwest, and being requested to write out my observations regarding the camp, its visitors, management and general attractions, I solicit space in the oldest Spiritualist weekly extant for that purpose.

The camp is a plot of twenty acres of undulating land covered with a fine growth of native oaks, situated upon high ground overlooking the beautiful little city of Clinton, which contains a population of twenty-eight thousand enlightened, refined citizens and the onflowing majestic Father of waters, the grand old Mississippi, for many miles to the north and south.

The Association has succeeded in removing the incubus (a heavy mortgage) that has in past years weighed it down, and is now upon a firm foundation. The Park is now free of encumbrances, exempt from taxation, and has a property valuation of at least forty thousand dollars. There is upon the grounds (owned by the Association) a commodious auditorium, with a seating capacity for two thousand, a pavilion 90x100 for purposes of entertainments, a hotel, several cottages and warehouses, all permanently constructed. There are also many cottages owned by visitors, some of which are very pretty.

At the election of officers—Prof. W. F. Peck, President; E. L. Kirby, Secretary; Isaac Millis, Treasurer; Dr. J. C. Phillips, Superintendent of Grounds—were re-elected. These are able men and fill their positions with honor to themselves and the Cause. Mrs. Stella A. Fisk declined a reelection to the Vice-Presidency, and Judge Andrew C. Dunn, one of the brightest lawyers of Minnesota, was elected to that office. President Peck is without question the proper person for the position to which he has been called, and is as well a deep logical thinker when he is heard upon the rostrum than in that capacity. His effort to introduce the glorious old BANNER OF LIGHT among the people is palpable evidence of his love for that institution.

Of the general affairs of the camp it may be truthfully said that this has proved the grandest success of any in the history of its past, and among the large numbers camped upon the grounds general harmony prevailed. It was in the atmosphere, and when the assembled multitude gathered in the commodious Auditorium (at times fully fifteen hundred) one was forcibly struck with the thought that nowhere on this broad earth could a more noble and intellectual people be seen. The rostrum talent has been the equal of any in the lecture field, and this might be said of the platform mediums—Mrs. Cooley, Max Hoffman, Mrs. Folsom and Mrs. Maggie Waite.

Of the rostrum talent (in the lecture field) to whom I had the pleasure of listening were Mrs. Folsom, Mrs. Twing and Mrs. C. Fannie Allen. They are widely and well known in the spiritualist world, and their work best represents them. With the radically expressed views of the latter will say the writer is in full accord. There were others present whose voices had been listened to with much pleasure, had they more frequently been heard from the rostrum. Among these were Mrs. S. M. Lowell, of Minneapolis, and Mrs. H. E. Lepper, of St. Paul. These ladies are well known in the West, and are veterans in the work. There were upon the grounds mediums of every phase of manifestation known to Spiritualism.

Little was heard upon the fraud question during the writer's stay upon the grounds; only in one case were direct charges of fraud made against one of the materializing mediums, and yet many claimed to have the best results through this medium. Fraud is put upon its travels through suspicion caused by the loose manner of conducting the seances. If mediums for physical phenomena can give no better light, at their seances than was shed at Mt. Pleasant Park this year, it would be for the best interests of the Cause to entirely eliminate them in the future.

Two events occurred at the Park on the 24th: The marriage of Mr. E. T. Pettet of Elkhardt, Ind., and Mrs. Julia Mellicdy of Clinton, Ia., Rev. Josie K. Folsom officiating; and the demise of the lovely daughter of Mrs. J. C. Blodgett. Mrs. S. M. Lowell officiated at the funeral. M. T. C. FLOWER.

St. Paul, Minn.

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IN THE

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OF

PSYCHIC SCIENCE.

BY HUDSON TUTTLE,

Author of "Arcana of Nature," "Origin and Development of Man," etc.

## CONTENTS.

- Chap. I.—Matter, Life, Spirit.
- Chap. II.—What the Senses Teach of the World and the Doctrines of Evolution.
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- Chap. XIV.—Prayer in the Light of Sensitiveness and Thought-Waves.
- Chap. XV.—Christian Science, Mind-Cure, Faith-Cure—their Basis and Scope.
- Chap. XVI.—What the Immortal State Must Be.
- Chap. XVII.—Personal Experience—Intelligence from the Sphere of Light.

The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. He recognizes the fact that we live in an age of growing skepticism, that evidence which was once sufficient is no longer so, and that in the absence of very clear and convincing evidence, intelligent persons faith in a future state of existence has a very slender hold.

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## A New and Valuable

Book of Spiritual Songs.

A new book of rare spiritual songs by G. TAYLOR LONGLEY, the author of "The Book of Spiritual Songs," is now on sale at this office. It is entitled "Longley's Choice Collection of Beautiful Songs," and is issued in a new form for circles, camp meetings, social assemblies, and for societies, as well as for private use. The songs are all of a high order of beauty, and are of a nature to inspire the soul, and to lead the mind to the spiritual world. The songs are all of a high order of beauty, and are of a nature to inspire the soul, and to lead the mind to the spiritual world. The songs are all of a high order of beauty, and are of a nature to inspire the soul, and to lead the mind to the spiritual world.

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# Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 16, 1899.

## Spiritualist Societies.

We desire this list to be as accurate as possible. Will secretaries or conductors please notify us of any errors or omissions. Notices for this column should reach this office by 12 o'clock noon, of the Saturday preceding the date of publication.

### BOSTON AND VICINITY.

**The Gospel of Spirit Return Society.** Minnie M. Soule, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 7:30. Discourse and Evidences through the mediumship of the pastor.

**Eagle Hall, 614 Washington Street.** First Spiritualist Church, N. Adeline Wilkison, Pastor. Services at 11:25 and 7:30; also Thursdays at 3. BANNER OF LIGHT for sale.

**Home Rostrum.** 21 Soledad Street, Charlestown. Spiritualist meetings Sunday, 11 A.M. and 7:30 P.M.; Tuesday and Friday, 3 P.M. Mrs. Gilliland, President.

**Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.** Mrs. Gutierrez, President. Services Sundays at 10:45 A.M., 2:30 and 7 P.M., and Wednesdays at 7 P.M.

**Boston Psychic Conference, 18 Huntington Ave.** L. L. Whitlock, President, Sundays, 2:30 P.M.

**Spiritual Fraternity.** At First Spiritual Temple, 420 Newbury Street, Sundays at 10:45 and 7:30 P.M. The continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform. A. H. Sherman, Secretary.

**Knights of Honor Hall, 730 Washington Street, Boston.** Services Sundays 3 and 7:30 P.M., and Thursday afternoons. Albert Savin, Chairman.

### MALDEN.

**Malden Progressive Spiritualist Society.** Masonic Building, 76 Pleasant Street. Meetings every Sunday at 7 P.M. Wednesday, 8 P.M. Wm. M. Barber, President; Mrs. Rebecca Morton, Secy; George H. Ryder, Cor. Sec'y; A. C. W. Holden, Treasurer. Cordial welcome is extended to co-workers in the cause of progressive Spiritualism.

### BROOKLYN.

**The Advance Spiritual Conference** meets every Sunday evening in Single Tax Hall, 101 Bedford Avenue. Good speakers and mediums always in attendance. Free. All welcome. Mr. G. DeLores, President; Mrs. Alice Ashley, Secretary.

**The Woman's Progressive Union of Brooklyn** holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and social meetings every Thursday evening at 8 o'clock, at Hall 423 Classon Avenue, between Lexington Avenue and Quincy Street. ELIZABETH F. KURTH, Pres't. BANNER OF LIGHT for sale at the Hall.

### Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to govern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies in Boston and vicinity, as well as in cities and towns in other States, can be found above. Societies marked with a \* have the BANNER OF LIGHT on sale.

### Local Briefs.

#### BOSTON.

**Commercial Hall.**—Mrs. Nutter, Conductor. Sunday, Sept. 10, services opened with singing and invocation, led by Dr. De Boe. Mediamnes who took part throughout the day: Nutter, Sears, Weston, Day, Wheeler, Irwin, Gilliland, Millan, Sawyer, Stackpole, Jennie Hill, Ott, Fox, Carbee, Burrell, Gough, Messrs. Hall, Wessely, Turner, Tuttle, Hill, Webster, Nelke, Krasinski. Reading by Mrs. Carnahan.

Sunday, Sept. 10, Odd Ladies' Hall Circle opened by Mr. Haynes, afternoon by Mr. Demby. Those taking part through the day were Mr. and Mrs. P. Messrs. Luther, Turner, Cowen, Ibell, Hersey, Dr. Brown, Hubert and Nelke, Mesdames Burrell, Goff, Robertson, Smith, Gutierrez, Lewis, and a strange lady. We wish to thank all who assisted in Mr. Tuttle's behalf. Mrs. Gutierrez, Pres. \*

**Knights of Honor Hall, 730 Washington Street.**—Albert Savin again conducted services afternoon and evening. Interested audiences listened to two timely addresses on spiritual topics and a large number of readings and messages. These meetings will be continued each Sunday at 3 and 7:30 P.M., and every Thursday at 3 P.M.

**Home Rostrum Spiritual Society, Charlestown.** Mrs. Gilliland President. Circle at 11 A.M., full of interest. Mediums assisting at evening session, Messrs. Howe and Farnum, Mesdames Bessie and Erickson. Song service 7:30 sharp. Mr. Howe Leader.

Mrs. Wilkinson's meeting will open for the season at Eagle Hall, 614 Washington Street, Sunday Sept. 24.

#### Massachusetts.

Sunday nearly three thousand people visited and enjoyed the services at Camp Progress. At the morning session the singing was led by Mr. Johnston of Salem, and was very fine. Mr. Geo. L. Baker of Lynn was good in remarks and messages. Mr. Taft of Salem, and Mr. Smith of Cliftondale spoke briefly and well. In the afternoon the market was "Same Sweet Day," and the President, L. D. Milliken made a very impressive invocation and some excellent remarks. After singing "Isles of the Bye and Bye," Mrs. H. A. Baker interested the audience with remarks. C. H. LeGrand sang a fine selection, and Forest Harding's remarks were very much liked by the audience. After a song by the quartet, Mrs. Ida Burnham Dyke won high praise from all by her rendering of "Trouble in the Choir." The Mowland Park Quartet sang a fine selection, and Mrs. Nettie Harding was most excellent in her remarks and messages. Later she gave quite a number more of very fine messages. Mr. LeGrand sang "The Fisherman's Child," and Mrs. Johnston, "Beckoning Hands." Mrs. L. A. Prentiss made a few remarks and gave some good texts: Mrs. Alfaretta Jahne rendered "Fall of the Bridge of Dundee," and "Bobby Shafto" in her usual pleasing manner; Prof. Holden was fine in his singing, "We Never Grow Old;" Rev. J. Smith read "The Tramp's Sermon," and Mrs. Abbie Burnham was very interesting in her short address. The meeting closed by singing, "Looking This Way."

The morning meeting of Sunday, Sept. 24, from 11 to 1 will be devoted to the children under the direction of Mrs. J. P. Hayes, Musical Director of the Lynn Lyceum. Mrs. H. O. M. \*  
The Lynn Spiritualists' Association held its regular yearly meeting on Sept. 5 and elected the following officers for the ensuing year: President, J. M. Kelly; Vice President, L. D. Milliken; Secretary, A. A. Averill; Treasurer, E. P. Averill; Directors, M. V. B. Stevens, C. H. Worthen and J. H. Bubber. Services for the season will open at Cadet Hall, Oct. 1, with the noted test medium, Mrs. May S. Pepper. The society will continue the custom of serv-

ing suppers in the hall the first Sunday of each month. The Children's Progressive Lyceum will also open on Oct. 1, with Mrs. J. P. Hayes, Musical Director. A. A. AVERILL, Sec'y.

We had for our speaker at Providence, Sept. 10, Edwin S. Strait, who delivered two very interesting lectures. Next Sunday, Sept. 17, Dr. C. W. Holden of Newburyport will commence his engagement of two months and a half until Dec. 1. D. F. BURNINGTON, Sec'y.

First Spiritualist Society, Fitchburg, held a very interesting meeting Sunday evening, at 61 Payson Street. Mr. George Lamont of Lombard, and Mrs. Cato of this city, gave many spirit messages, fully recognized. Meeting next Sunday evening at the summer residence of J. R. Haskell, near King's Corner, N. Leo minister. C. L. Fox, President.

Miss Blanche Brainard of Lowell occupied the Worcester platform Sundays, Sept. 3 and 10. Miss Brainard is young in the work, and bids fair with experience to become a valuable speaker and a most excellent medium. Her work was highly appreciated. The next two Sundays Mrs. A. J. Pettinail of Malden will serve as speaker. Mrs. D. M. Lowe, Cor. Sec'y.

Sunday, Sept. 10, the usual Sunday meeting was held at the Waverly Home. The weather was perfect, and as Mrs. Sarah Byrnes had been advertised as the speaker, a grand gathering was there to greet her. The parlors and hall were filled to overflowing, even out upon the piazza, so much so that the meeting had to be adjourned to the lawn, that all might hear. Other mediums took part, and all were made happy. The collection was sixteen dollars and fifty-five cents. These meetings will be held until cold weather. Come and help us in this good cause. All are welcome. Mrs. J. S. SOPER, Clerk.

**Malden Progressive Spiritualist Society.**—Sunday evening, Sept. 10, interesting address by the President; subject, "Preach the Truth in Love"; address by Mr. Cowen, also messages, highly appreciated by strangers who received in a number of instances; instrumental music, Mrs. Neary. Our Treasurer solicits subscriptions for the BANNER OF LIGHT. Mrs. MORTON, Sec'y.

**The Arthur Hodges Spiritual Society of Lynn** held interesting services at Temple's Hall, 36 Market Street, Sunday, Sept. 10. Appropriate musical and vocal selections by Mrs. J. P. Hayes. At 2:30 Mr. J. S. Scarlett of Cambridgeport gave an invocation, and an able lecture on "Mother and Home." He also gave many messages. At 7:30 Mr. Scarlett gave an invocation, and an able lecture on "Creedless Spiritualism and the Manifestations of the Divine Universe," which was well received, also many tests and messages. Mrs. Lizzie D. Butler made well chosen remarks and gave many spirit communications. Mrs. L. F. Holden of California gave excellent spirit messages. Next Sunday Mrs. F. E. Bird, Mrs. Butler, Mrs. Noyes, Mrs. Holden and others. \*

### New York.

**Brooklyn.**—The Advance Spiritual Conference held its usual Saturday meeting on the 9th inst. at 1101 Bedford Avenue. A large audience greeted the speaker and medium. Dr. Hicks gave an educational address on "Nature and Our Relation to Her Laws," followed by Messrs. Simmons, Delore, Hopkins and Dr. Bullard. Mrs. Tillie Evans and Dr. Franka voiced the communications from spirit-friends. Mr. Ira Moore Couris will be with us next Saturday evening. BANNER OF LIGHT on sale at each meeting. GEO. A. DELERRE.

**The Woman's Progressive Union of Brooklyn** held the first meeting of the season under very favorable conditions. The hall and platform were profusely decorated with potted plants, palms and flowers. The new platform, with its pleasant surroundings and furnishings, was greatly admired by all. After singing by the congregation and an invocation by the President, Mrs. Kurth gave a very able address relative to the working of the society in the past, at the present time and in the future. Mr. J. Homer Altman gave very convincing, clear cut messages, and touched the hearts of almost every one present with his well-ordered, sympathetic songs. The evening service was well attended. Mr. A. H. Daily delivered the opening address, and spoke with his usual strength and power. He was listened to attentively by every one present. Dr. W. V. Hicks also made a short but very eloquent address. Mr. Altman gave a very fine address, receiving many congratulations after the close of the meeting. Sec'y pro tem.

### Other States.

Mrs. Perkins and myself have just closed a two months' engagement with the Southside Spiritual Church, 77-31st Street, Chicago, and have had a very profitable and pleasant season, considering the heated term of the year. We expect to open meetings under our former title, *The Beacon Light Spiritual Church*, at Handel Hall, 40 East Randolph Street, where we will commence work for the success of the National Spiritualist Convention in October. I feel that every true Spiritualist should exert himself to the utmost to uphold the representative organization of the most philosophical religion. G. F. PERKINS. 98-30th St., Chicago.

In Orient Hall, Portland, Me., Mrs. S. E. DeLores and Mrs. M. E. Kedron, home talent, occupied the platform.

Detroit, Mich.—Allow me to report the conclusion of a great season of Spiritual upliftment. After Moses Hull and Maggie Gaule came Mr. and Mrs. Kates (six lectures). Dr. J. M. Peabody, W. J. Colville and Mrs. Celis Lincoln one lecture each. It is needless to say crowded houses greeted each lecturer. The Society (Central Spiritual Union) opened its fourth year of spiritual instruction on Sunday evening, Sept. 3, at Occult Hall, 132 Michigan Avenue. The meetings will continue throughout the season. The following mediums have been engaged: Mrs. Rose Ferris, September; Mrs. A. L. Avery, October; Mrs. Mary E. Jenkins, November; Mrs. S. T. Penna, December. Mrs. Laura L. Crawford will give each Sunday evening spirit communications from the platform. On the evening of Sept. 3 the new hall was dedicated with appropriate religious ceremonies, to "The Religion of Truth." POLLY BURNOWS, Sec'y.

### School of Psychic Philosophy.

The Directors of the School of Psychic Philosophy have decided to hold their series of meetings at Richmond Park, Staten Island, from Sept. 17 to 24, inclusive, instead of from 10 to 24, as announced two weeks ago. The meetings will be at 3 o'clock in the afternoon and 7:30 in the evening. An interesting program has been prepared. R. F. WOODWARD, Vice-Pres.

### Closing of Onset Camp.

Sunday, Aug. 27, the last day of the camp, was a glorious one. Early in the morning the crowd began coming by boat, rail and wheel, and by the time the Middleboro Band gave its first concert there were many hundreds upon the grounds. After the concert, which lasted an hour, Dr. Fuller called the meeting to order, and Prof. A. J. Maxham gave a musical selection. Mr. W. J. Colville delivered a fine address, which he opened by saying: "As this is our last opportunity—it being the closing day of the greatest season ever held at Onset—I want to speak of the influence that it has sent out all over this and other countries. These meetings are known in England and Australia. Our President has suggested that we take for our subject this closing day. 'Gather the fragments of the remains, that nothing will be lost.'"

"During the half-century there have been springing up wonderful phenomena. More and more is the influence of Swedenborg being felt, and yet there are but a few real followers. If a multitude of people gather in this place to-day, and are fed spiritually, they are the only ones who are benefited; but if the teachings that are given here are sent out all over the world, then good is not only done here, but everywhere. It makes no difference where you are, whether in the Occident or the Orient, you cannot exclude the light of Spiritualism. There are no places where the spiritual nature is not. The memory that is mortal is a mortal memory; the memory that is spirit is immortal is an immortal memory."

"When you pass into the spirit world you do not necessarily pass into heaven. When you say that your home is a perfect heaven, what do you mean? You mean that everything is in harmony, and you say that you wish for no better heaven than this when you pass into the spirit world. You say that we must all meet again, or it will not be a heaven. You are together, and death cannot separate you. But where there is no harmony in a home, there is no desire on the part of its inmates to come together in the spirit world. You are not together; you are not one in thought; and when you pass into the spirit world, you may meet in a passing way, but you cannot have the recollection of what you never had. Earthly relations do not necessarily have anything to do with the bonds of the soul."

"If you have done your duty on earth, when you pass out you do not carry with you the recollections of the earthly conditions, and when you meet your own you will be together forever."

"In the spirit life you are in the shadow until the shadows are shadowless. In the spirit life the material condition you knew you find, but you have no recollection of material things."

"The spiritual body does not float off; there is no truth in that theory. At the time of death the outer self passes away. In this spiritual body you find yourself surrounded by familiar things, while here on earth those in the spirit world appear to you very different than they do when you meet them in the other world. When you think of your loved ones they know it, whether you see them or not."

When Col. Ingersoll passed away he was in the presence of his family, perfectly at home with them; but they could not respond; they could only bow their heads and regret the loss of their loved one. But Ingersoll was there, though the external world was all they knew anything about. Ingersoll was far more a religious man than those who condemned him."

"Obsession is the devil; the more you try to drive away the evil spirits, the more you will gather around you, and the more you will have to drive away. If you will try to keep away from evil it will not be long before evil spirits will be no more, and you will see gathered around you students receiving instruction from your inspired lips, and you will receive a higher inspiration for the good you are doing."

"Make spiritual organization a means of blessing to illuminate the whole world. 'Spiritualism is being respected because of its organization, and the narrow-minded are joining out of health since he came to the Park.' Sunday, Sept. 3, was the last day of our meetings, and though many had left the grounds, we had good audiences both forenoon and afternoon. Mrs. Reynolds occupied the morning hour, and gave a very pleasing address, full of good thought, and words of cheer and comfort. Her public and private work has been excellent, and given great satisfaction. All express the wish that she may be with us again."

Mr. Wright gave the closing lecture of the season. It was one of his grand efforts; in beauty of language and powerful inspiration it seemed to excel all his previous lectures, and his voice seemed as strong and clear as it ever was. We hope this wonderful instrument may be spared yet for many years to work for the spirit world.

The usual farewell meeting was held in the Pavilion in the evening. It was a most harmonious meeting; kindly words and pleasant greetings were given by all the speakers. No friction of any kind marred the pleasure of the occasion; truly we parted in peace. But ah! who can tell how many of those who have borne the burden and heat of the day will meet again in this most pleasant spot; some no doubt will have passed into the silent land. Every season brings its changes, and even this year we miss familiar faces and the hand-clasp of some dear friend. We know they are with us still, though their bodily presence is hidden from our view—but we know we shall all meet again in the morning-land, where broken ties are reunited, and where those who have loved and lost are waiting for us on the other shore. J. E. T.

**GRAVY. DO NOT SERVE IT ON THE DINNER-TABLE BEFORE YOU HAVE ADDED A TABLE-SPOONFUL OF LEA & PERRINS' SAUCE**

The Original and Genuine Worcestershire.

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May 13. 61600w

a large school of bright and happy children, who take an interest in the Lyceum. A question is given out, and almost every pupil and adult gives an answer to it. The march was well executed, as were the callisthenics, which were led by Mr. LeCain. The songs and recitations were finely rendered. During the service the following visitors spoke to the children, the Conductor and Guardian, Mr. and Mrs. Hatch, of the Boston Spiritual Lyceum, Mrs. Sarah Crockett-Billings, Mrs. Simon Butterfield. Mr. Warren Hatch favored the school with a song, and C. L. C. Hatch furnished violin music in the orchestra for the singing and marching. Long life to the Onset Progressive Lyceum!

Monday, Sept. 4—Labor Day—there were good times enough for all. The day was given up to sports. There were races of all kinds. Band concerts were held in different parts of the ground during the entire day. In the afternoon there was a fireman's parade. In the evening there was a dance in the Temple, and fireworks and illuminations around the grounds. There were also excursions by boat and rail. It was a gala day, and a fitting close to a grand summer season.

Open house was the order of the day for your correspondent. He and his family were entertained by many campers. Among them were Mr. and Mrs. Simon Butterfield, Dr. and Mrs. George A. Fuller, who entertained them at lunch, President J. Q. A. Whittemore, and Mr. George Hosmer. A general good-bye was said, with the best wishes for the BANNER OF LIGHT, with a request for a return to Onset next season. Everybody has enjoyed reading the fine reports given of these meetings, and the officers speak only words of praise and thanks to the publishers of the BANNER OF LIGHT for the liberal space given these meetings. Weather charming. HATCH.

### Queen City Park.

The last concert of the season was given on Friday evening, Sept. 1. Some choice selections were rendered by our sweet singers, Mrs. Lord and Miss Palmer, also by Mrs. Hodges, a lady from Burlington; a violin solo, and readings, recitations and tableaux made up a good program. We were very sorry that we were obliged to part with our singers on Saturday morning, as their engagements prevented them from remaining longer. They were greatly liked by all, not only for their fine music, but also for their pleasant and agreeable manners. Mrs. Lord is a cultivated singer and a most amiable woman, a true Spiritualist, and one whom to know is to love; and Miss Palmer's sweet voice and obliging disposition made her a great favorite. We trust we may have them another season if possible.

Mr. Wright gave the afternoon address with his usual ability and power; he seems much improved in health since he came to the Park. Sunday, Sept. 3, was the last day of our meetings, and though many had left the grounds, we had good audiences both forenoon and afternoon. Mrs. Reynolds occupied the morning hour, and gave a very pleasing address, full of good thought, and words of cheer and comfort. Her public and private work has been excellent, and given great satisfaction. All express the wish that she may be with us again."

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### Election of Officers.

At the regular meeting of the Boston Spiritual Temple, held Thursday, Sept. 7, the following board of officers was elected: 1st Vice President, H. D. Barrett; 2d Vice President, Carrie P. Pratt; Secretary, J. B. Hatch, Jr.; Treasurer, Hebron Libbey; Finance Committee, J. Q. A. Whittemore, Carrie L. Hatch, Mrs. A. S. Hayward, H. Herick, John Seibald, Maj. A. H. Andrews, Mrs. H. S. Rowe; Trustees, Hebron Libbey, E. L. Allen, Mr. Rowe. The President will be elected at a meeting of the Board of Directors. H.

### Boston Spiritual Temple.

Do not forget that Mr. F. A. Wiggins will be the speaker to open the meeting of this society in Berkeley Hall, Sunday, Oct. 1. During the season the following speakers are engaged for this society: F. A. Wiggins, H. D. Barrett, Dr. George A. Fuller, Prof. William M. Lockwood, and others to be announced later. J. B. HATCH, Jr., Sec'y.

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May 13. 26160w

**LARKIN SOAPS**

OUR OFFER FULLY EXPLAINED IN BANNER OF LIGHT OF MARCH 25, 1899.

### National Young People's Spiritualist Union.

New Officers on the Board of Trustees of the N. Y. P. S. U.

We regret to announce that Mr. Alfred B. Van Dyke of Chicago, Ill., our former Treasurer, has found it necessary to resign his office, and that Miss Anna M. Steinberg of Washington, Secretary, has also been compelled to resign her position.

Miss Steinberg has given most valuable service to the young people's movement; her duties as Secretary being very ably performed, and she having at all times shown an anxious spirit to do whatever was possible for the advancement of our movement. Her work deserves and has received the commendation of all who have observed it, and although she has found it necessary to withdraw from our official family she still evinces a great deal of interest in the movement and is anxious for its continued prosperity. The Union has been especially fortunate in securing the services of two most enthusiastic young people to fill these vacancies. Miss Amelia J. Rohrbach, 3880 Wentworth Avenue, Chicago, Ill., Secretary of the Y. P. S. U. of that city (Charter No. 3) has been appointed Treasurer, and Mr. Lester Tegarden, 708 Huron Avenue, Indianapolis, Ind., President of "The Now," (The Y. P. S. U. Charter No. 2, of Indianapolis) has accepted the secretaryship. These two young people have been of invaluable assistance in forwarding our work, and we feel certain their appointments will be appreciated by those interested in the N. Y. P. S. U.

We are pleased to state that this movement is receiving the active cooperation of many of its friends in various sections of the country, and from present appearances it seems certain that during the coming winter season its growth will be noteworthy. We earnestly ask the continued cooperation of all who are anxious for the spiritual development and unity of the young people in our ranks. I. C. I. EVANS, President N. Y. P. S. U.

### The Mills' Meetings for 1899-1900.

Great interest is being manifested by the Mills' congregation and the general public as to Mr. Mills' plans for next year. Until this week he had made no formal reply to the enthusiastic call extended to him by his society to continue the work for another season.

He now announces that he must adhere to his decision to take a long period of freedom from active responsibility, spending it in rest and study.

The movement is in a very gratifying condition in all respects. There are thousands of adherents and over five hundred actual contributors, and the congregation had hoped that Mr. Mills could be permanently retained. The announcement of his temporary retirement from active service, which is now made public for the first time, will bring great disappointment to multitudes of people; but the committee and congregation, so far as consulted, have manifested great courage and esprit de corps, and are talking earnestly of plans for perpetuating the organization with the hope that Mr. Mills may resume his position in the future.

It is intimated that one of the most brilliant liberal thinkers and orators in the country may be available for a temporary supply, and further definite announcement may be anticipated within a few days. Mr. Mills' own plans are not definitely arranged as yet. He may remain in the vicinity in retirement, and he may go away for a time.

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