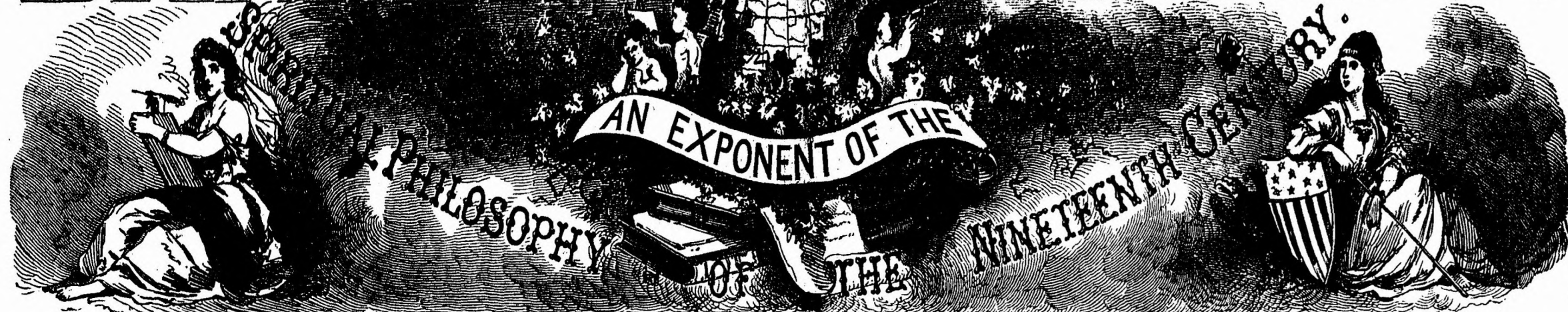


BANNER OF LIGHT.



VOL. 82.

{Banner of Light Publishing Co.,
9 Bowditch St., Boston, Mass.}

BOSTON, SATURDAY, SEPTEMBER 11, 1897.

{\$2.00 Per Annum,
Postage Free.}

NO. 2.

Written for the Banner of Light.

MY DREAM.

I had a dream in the long ago,
When but a child of tender years;
All round me seemed the air to glow
With light from a roseate, golden sky,
But neither of sun nor moon, while I
Was swinging, swinging on the gate.

I wondered, happily swinging there,
Whence came that soft and wondrous light,
Of ether sun or moon, more fair:
I paused to listen, but no voice spoke;
In blissful 'musement I awoke,
While swinging, swinging on the gate.

I knew that gate was the gate of heaven!
The outside gate to Paradise;
And that it was but one of seven
That leads to the land of corn and wine,
And some day the joy would yet be mine
Of swinging, swinging on that gate.

I see her still in the mellow light
Shed over her by the sunset rays!
Oh! love, how fair you looked that night,
As softly humming some tender air
You watched and waited for me there
While swinging, swinging on the gate.

The golden halo about your face,
Cast by the sun-god's lingering beams,
Recalled my dream with vivid grace—
That was the gate to my Paradise,
And I saw the love-light in your eyes
While swinging, swinging on the gate.

Those heavenly day-dreams now are o'er,
And no more reign we two alone,
To Paradise have come two more,
With the tender eyes and sunlit hair,
And they seem to be forever there,
A swinging, swinging on the gate.

AMELIA SHAW.

What Must We Do to be Saved?

A Lecture by

DR. C. W. HIDDEN,

Delivered at Lake Pleasant, Mass.,
Aug. 4, 1897.

[Reported for the Banner of Light.]

Said the speaker, in opening: "Recent events have convinced me that Spiritualism is in danger, and I am satisfied that unless Spiritualists awaken to the needs of the hour, in ten years' time Spiritualism as an ism will have become a thing of the past. The thinkers of the world to-day incline to the opinion that the fundamental claim of Spiritualism, that the so-called dead live and can communicate with the living, is probably true, but they say that Spiritualism is 'so honeycombed with fraud and deceit' that it is well-nigh impossible to get at the truth; and, unfortunately for us and for our Cause, we must admit that this statement is in a measure true. "What are we going to do about it? Shall we waive the thinkers of the world aside while the grandest cause in the world's history is frowned down and out because of a parasite here and there? It will not do to say we have less fraud than others; our Cause should be above suspicion. The fraud and the trickster must go. There is no room in nineteenth century Spiritualism for that which is mean and low."

The speaker said the statement that "Spiritualism is honeycombed with fraud" is far from true. "There are mediums," he said, "pure, good and true, and their name is legion. The frauds are in the minority; a troublesome minority, it is true, but growing less and less every year. The chief factor in fraud is the dark circle; it has afforded a golden opportunity for the trickster; darkness has served as the open door through which knavery has crept."

To overcome the evils of Spiritualism the speaker urged a campaign of education embracing: 1. The education of the public. 2. The education of Spiritualists. 3. The education of our children. 4. The education of our mediums. 5. The necessity of organization.

Regarding the first point, he urged the proper presentation of Spiritualism, holding that the public should be taught that "Spiritualism is not fortune-telling;" is not "something vague, misty, a mixture of real and unreal phenomena;" the public should be "made to realize the beauty of our philosophy, the deep, religious sentiment underlying our cause, the scientific import of our phenomena, the grandeur of the fact that Spiritualism embraces within its generous folds the cream of the reformatory movements having for their aim the uplifting of mankind."

Anent the education of Spiritualists, he said: "It is true that great scientists lend the sanction of their names to our Cause; true that learned bodies regard our phenomena worthy of investigation; true that we boast a splendid aggregation of facts, a respectable library, well-conducted newspapers and magazines, but, for all that, there is much for Spiritualism to learn in every department of Spiritualism." This was succeeded by a strong appeal for the investigation and classification of phenomena. "We must learn," he said, "that which relates to the spiritual and that which is material simply. Speculative Spiritualism belongs to the past. As candid men and women we do not want to be misled, and as truth-loving Spiritualists we ought not to mislead."

Continuing, he advocated the scientific spirit in the séance-room; deprecated taking things on trust; maintained insistence upon fair dealing; and, while not arbitrary or rudely exacting, felt that "such conditions be imposed as will guarantee the honesty of the medium. The honest medium has no fear of test conditions; it is the other kind who are so prompt to enter a protest." We must study and classify phenomena, and reduce Spiritualism to the bed-rock of certainty, or others will surely absorb the fruits of our half century of labor in the spiritual vineyard.

"The education of our children" called forth the sturdy efforts of the speaker, who said, among other things: "How a Spiritualist can send his children to Sunday-school, to be enslaved in theological bondage from which he has been freed, is something which puzzles me. The church is opposed to Spiritualism, root and branch, and when it becomes strong enough to seek to overthrow Spiritualism we shall witness the singular spectacle of stalwart aid being given by the church-educated children of

Spiritualists. One thing is certain: The church could not survive a quarter century but for the children; then how can Spiritualism prosper in the future if our children are trained away from the Cause? The importance of the child-side of Spiritualism has been overlooked too long. We should at once inaugurate a Lyceum movement which shall spread throughout the length and breadth of the land. Lyceum hall, teacher, studios, music—everything connected with the work—should be made so bright, so clean, so attractive, that our children will flock to the Lyceum as to a veritable holy of holies."

In discussing the education of mediums, the speaker carefully explained spirit existence, spirit control, the law of attraction, the question of responsibility in mediumship, and the necessity of education. "A musician can play a tune on a poor instrument," he said, "but he can play a better tune on a good instrument. A spirit may be able to play a tune on an uneducated brain; he can play a better tune on an educated brain. Education does not mean, necessarily, a collegiate or academic course. Good books, journals and magazines abound. Knowledge in abundance is within easy reach. Grasp and assimilate it. Aim high. Insist upon the best. Pave the way for superior controls. Keep the standard of mediumship high."

The necessity of organization was very strongly urged and made plain. Incidental to a consolidation of the interests of Spiritualists, he made a plea for: 1. A properly supported press. 2. Complete registration of Spiritualists. 3. Executive or advisory boards in every State.

Regarding the press, he said: "Directed aright, the influence of the press is enormous; but this influence cannot be properly directed without the support of a large body of subscribers. Without strong financial backing the press cannot wage warfare successfully, and this is doubly the case when the cause advocated is unpopular. We have some excellent spiritual journals, notably the BANNER OF LIGHT, *Progressive Thinker*, *Light of Truth* and *Philosophical Journal*, all of which deserve better support than they receive."

The BANNER OF LIGHT easily takes front rank among the spiritual papers, and is deserving of cordial support, particularly on the part of New England Spiritualists. While THE BANNER undoubtedly has some influence, it is as nothing compared with the power which it would be capable of wielding if its subscription-list numbered fifty thousand. This would enable THE BANNER to come in touch, editorially, with at least two hundred thousand people every week, which would ensure for its utterance a widespread publicity. When it comes to influencing legislation there is no lever like the press; and there is nothing which calls politician and legislator to a halt so quickly as the well-directed glare of the searchlight of publicity. With a subscription list of fifty thousand, and backed by the power of organization, the BANNER OF LIGHT would compel instant recognition of Spiritualism and its interests, and the dullest legislator would hesitate to strike at our holy cause. We need THE BANNER in Boston, New England's chief stronghold, and we owe it a duty to our Cause to materially strengthen its hands by an immediate swelling of its subscription list."

"What has been said of THE BANNER will apply in the main to the other journals. My reason for appealing so strongly on behalf of THE BANNER is because it is our home paper, and the demand for the protection of home interests is immediate and pressing. The plea of many Spiritualists, that our papers advocate id as not pleasing to them, ought not to weigh in the balance; all four possess features which I dislike, but so long as they ring true to the main issue, Spiritualism and its good, I do not feel like crippling them to the extent of withholding my subscription. The ears of the editors are close to the ground of public opinion, and the removal of objectionable features is merely a question of time and substantial support."

The speaker advocated the registration of Spiritualists for political purposes in defense of Spiritualism; pleaded for advisory boards at State capitals for directing movements for the repeal and defeat of bad laws; urged the building of temples and schools; outlined the advantages of a settled spiritual ministry; and held that it is important to place our public platform under restraint, "in order to relegate to private life men and women who ought to have been frozen off long ago." He opposed "the promiscuous ordination of spiritual ministers," and, while approving of credentials to regular and legitimate speakers, "roundly protested against the ordination of spiritual platform tramps, whose only object in obtaining papers is to secure cheaper rates of transportation, at the expense of the good name and fair fame of Spiritualism."

Dr. Hidden, in closing, again urged complete organization under the direction of the National Association, and said, when this has been accomplished: "The chaff will be winnowed from the wheat; the trickster and the fraud will seek more congenial climes; we shall have press, homes, schools, temples and institutions of learning in keeping with a great cause. Then Spiritualism will stand high in the estimation of the world, winning respect and commanding support and attention on every hand. Welcome, yea, thrice welcome, the day when Spiritualism, purified as by fire, shall stand forth triumphant before angels and men."

Letter from Hon. A. H. Dailey.

SPECIAL LAKE PLEASANT NEWS.

Last Sunday and Monday were days of extraordinary interest at Lake Pleasant. The heavens were clouded, but the clouds kindly withheld their waters until the audience had entered the Temple for the afternoon lecture, when, with vivid lightning and deafening thunder, a torrent of rain poured down, darkening the sky and drowning the voice of the speaker. Happily it was of short duration. We had upon our platform Mrs. J. S. Soper, the accomplished assistant editor of the BANNER OF LIGHT, and several other distinguished personages desirous of hearing the lectures. The Buddhist priest, H. Dharmapala, clad in his bright orange-colored robe, without hat or turban, was a conspicuous figure. He listened attentively to the wonderful discourse of the morning, by J. Clegg Wright, upon "Spiritualism as a Factor in the Civilization of the World." Mr. Wright was deeply entranced, and of course unconscious of his impassioned utterances. During the lecture his control deprecated the tendency of some persons to be carried away by the mystical

teachings of the followers of Buddha and other founders of the great religions of Asiatic nations.

Mr. Dharmapala, in the afternoon, dwelt earnestly upon the duty of all persons being critical and analytical in everything which was presented for consideration. He condemned bigotry and dogmatism, while conceding that all persons were inclined to be dogmatic. He urged that we should not accept anything as proved until we had ourselves considered it from every conceivable standpoint. He urged that the ultimate good was the end to be striven for. He was earnest in urging that every person should be original, and search out, each for himself, a knowledge of the truth. Entrancement he regarded as of no value to the subject entranced, as he was the mere mouthpiece of another, and retained nothing in memory which he had spoken to others. He condemned the wanton destruction of animal life; also the adornment by ladies of their hats with feathers of beautiful birds. He said the birds had as much right to live as has man, and that it was wicked to rob them of the plumage with which nature had arrayed them.

I had the privilege of several hours' conversation with him at his cottage, and found that he was by no means ignorant of many of the essential features of spirit control. He spoke of the existence of black magic in Ceylon, the place of his nativity; of the custom prevailing there of depositing on the graves of the departed some of their favorite food, which, if undisturbed by animals, indicated that they were bright spirits, but if eaten, that they were dark spirits. When asked if he did not regard that as a superstition, he said it might be, but that it was claimed that a man of worldly passions and appetites would desire to continue to gratify them after death through the living, and would enter into animals, and, possessing the souls of animals, would consume their favorite food; while a pure soul would not return to the earth for any such purpose."

He described the method of imprisoning and burying in the sea dark and obsessing spirits, who troubled and distressed the living, and said that whatever might be thought of the possibility of such a thing, the result had been that the person afflicted was at once relieved.

Personally I have no faith in the possibility of confining a spirit in a coffin, but believe the banishing of an obsessing spirit and the recovery of the sufferer are attributable to the same power exercised by the hypnotist over his subject. To my own mind he has little knowledge of the practical workings of Modern Spiritualism. He was interested and even manifested delight upon being informed of the humanitarian work the spiritual world has engaged itself and mortals in doing. He expressed his intention of returning to this country another year, and of becoming a careful student of psychology along the lines developed by the student of modern spiritual manifestations. I do not desire in any way to misrepresent or to misinterpret this gentleman, and, if I have done so, I will be pleased to have him correct me.

His evening séance in the grove was given to illustrate the manner sometimes adopted in India to obtain certain manifestations. Other correspondents may have described it, and I will only give so much as is essential for the further statement of results. A plentiful supply of flowers, vases and pure water, two spoons of yellow silk twine, a table, and about twenty-four candles, were required. The ends of the two twines were held in his hand, while the remainder of the spoons were unwound and held in the hands of the audience. A Buddhist hymn was chanted seven times after the candles were lighted and arranged in angles on the table. He then held in his arms a vase of flowers, and the audience was requested to remain in perfect silence and mentally invoke the purest and best influences, and the sending out of the kindest thoughts to all created beings. His admonitions were so utterly discredited by some, and so much disturbance created, that any favorable result could not reasonably have been anticipated. He hoped that faces would be seen among the flowers by the audience. If they were seen by any they were only seen by a few. The clairvoyants were more fortunate than others, and I will relate what was afterward given by Mrs. May S. Pepper, who was found unconscious in her chair after the séance.

In this condition she was removed to her room at the hotel, and her heart action being exceedingly weak, physicians—Dr. C. W. Hidden and Edgar W. Emerson—were summoned, and by the application of restoratives she revived. Mr. Dharmapala at once pressed her to describe what she had seen, and as nearly as I can recall it was as follows: As the Buddhist stood in the darkness above the audience in the Auditorium there appeared on either side of him two white robed figures, whose raiment was covered with a silvery sheen, who were also chanting the hymn of Buddha. In the background she saw an altar, approached by fourteen steps, the first seven leading to a landing; and at right angles with the first the remaining led to the floor of the altar. On each step stood a robed personage in a devotional attitude. The altar was surmounted by architecture representing a seven-pointed star. In each point was a lighted candle, while from the centre there arose the incense of flowers. Still back of the altar extended seven groves, each containing seven systematically arranged evergreen trees. While she was observing these things one of the priests was passing his hand over the flowers, and both were talking to Mr. Dharmapala, she felt herself rising from her chair and drawn to the altar; and as one of the priests took her by the hand she became unconscious.

Aug. 26.

A. H. DAILEY.

Pearls of Thought.

Away from one's own, hearts ache: away from one's own, souls hunger; away from one's own, the being is incomplete and all of life impoverished.—McKnight.

"Energy should never be bent in one direction alone, especially when bent on things in and of themselves perishable. Energy, bent in one direction alone, leads to insanity and suicide. Energy, bent to deepen one's own sources of enjoyment permanently, is the most wisely spent."

In all the universe every entity has its own. Every entity is forming for its own. Sooner or later every entity will reach its own.—Brown.

"Going toward winter quarters again; but all seasons are delightful to the person who sees the bright side of life."

"Good hearts, such as are often met in the walks of life, are the stuff of which heaven is made."

"It is the little man or woman, whose knowledge is grafted on, instead of grown from within."

Literary Department.

LOOKING GOD IN THE FACE.

THE STORY OF THE POOR.

Written Expressly for the Banner of Light,

BY MARY T. LONGLEY, M. D.,

Author of "Outside the Gates," "Nameless," "When the Morning Comes," "Only a Step," Etc.

CHAPTER III.

A FAITHFUL SOUL.

It was a sad and pitiful sight that met the eye of Hagah, the Salvation Army lass, who had toiled up the dark and narrow stairs to the dingy rooms that Grace and Rose Lee called home, as she stood in the doorway and surveyed the scene.

The room was painfully bare, containing only a table, three common pine chairs and a stool; a little rusty stove; a corner cupboard, holding a few plain dishes and tins; and at the end opposite the entrance a rude bed, upon which the form of a woman, with closed eyes and panting breath, lay stretched in mortal pain. There were two windows to the apartment, but these admitted but a dim light, for the tenement on that side backed up close to a brick wall in an adjoining lane, which shut out air and light from the inmates of the house.

As Hagah stepped in her brisk but noiseless way into the room, she observed that the second apartment of these tenants was occupied by the father of the twins, who lay in a drunken sleep upon a pallet of straw upon the floor. This second room was but little larger than a good closet. It had no windows, and its only furnishing was the straw mattress on the floor, which was covered with a faded patchwork quilt; a tiny stand, which had once been blue, but was of no special color now, on which stood a hand-lamp containing kerosene, one camp-chair and one stool. Yet in this meagre, ill-favored hole, the twin flowers of Blossom Lane, Grace and Rose, slumbered away the hours of the night, breathing the foul atmosphere over and over again, and tossing in troubled dreams.

Yes, there was something more in the little closet-room, although these traces of adornment could only be seen when the little lamp shed its flickering ray through the gloom. These were upon the dusty walls, and consisted of a bit of frameless looking-glass, and two cheap and gaudy chromes, one depicting the ruddy fruitage and glowing leaves of Autumn, the other representing a smart young woman in holiday attire that was remarkable only for its gaudy hues. The latter picture belonged to Rose, but the former was the cherished possession of gentle Grace, who looked upon it with delight. They had secured these cheap pictures at a store where they had purchased tea, and had prized them with jealous care.

But while we have been dwelling upon the appearance of the Lee quarters, the pathetic scene which greeted Hagah's sight was passing to its close, and she stepped forward just in time to catch the last whispering of the dying woman, and to close the poor faded eyes for their last dreamless sleep.

Upon the floor by the side of the bed knelt Grace, her sunny curls falling over neck and brow as she pressed her sobbing lips to the withered hand, growing, oh! so cold and still.

"Marm! marm!" she sobbed in low but agonizing tones, "speak to me—speak to little Grace once more. Oh! I can't have it, I can't have it, marm! You mustn't die. I can't live without you, marm. Take me along, too, where you're going; it must be all right there. Take me, marm."

For a while there was no response to the passionate, humble pleading of the child, but just as Hagah reached her side the faded eyes opened, the pallid, panting lips moved, and the icy hand sought to clasp that of her little one. Even in the dim light one could see that the tired orbs had once been as blue as Grace's own, and that her face in youthful days might have been as pearl-like and fair.

The sobbing girl lifted her head, her moans ceased, as she gazed in awe and wonder upon the face that now seemed transfigured with an unearthly light.

Instinctively Hagah sank upon her knees by the child, and a poor, unkempt woman of the house who had been trying in her uncouth way to minister to the dying, also sank speechless upon the stool at the foot of the bed.

"Grace, child," came from the parted lips. It was breathed rather than spoken, and the celestial light deepened in the wan features and lighted up the weary eyes.

"Grace, child. Do n't take on so for mother. Be strong, dear; you war allays a good girl, an' a help an' comfort. Do n't cry, dear; you can't go with me now, but sometime I'll come for you, child. Stay here, dear; be good to father; do n't leave him, dear—promise me, child, promise—"

"No, marm, I won't. I'll stick by him and do all I can, just as you did. I promise, marm," and the child raised her hand as if in registration of a solemn vow.

A smile hovered over the lips of the mother a moment, and then it was gone, and again she breathed her last message of love and admonition.

"Child, I want Rose—where's Rose?" But no one knew, and the mother sighed on "Rose, poor child, she's lonely and fretty over

the home. She wants better things. I did once, but I got used to this. Be good to Rose, child, be patient with her; if she don't do right, just love her and help her, and—say yer will, Gracie, say yer will."

"I'll do it, marm; I'll never put anything hard on her. I'll love her, marm, and try to help Rose back to the right, if she goes wrong. I'll do it, sure."

Again the smile upon the mother's lips, again the clear, sweet light, illuminating brow and eyes and countenance with matchless glory, spreading over the bed and the watchers by its side, radiating throughout the room and touching each crude appointment with a glow of light, even streaming like a divine finger through the open door, and resting with angelic touch upon the recumbent form of the sleeping man upon the floor.

"A light that never was on land or sea"—such as might be shed by celestial visitants upon the couch of the dying in aristocratic homes, or where intellect and spiritual power dwell; and yet—here, in the midst of squalor and slime and the evil of brutal ignorance and sin, the glorified radiance of angelic presences shone upon the lowly and the sad, and brought the spirit of the comforter to humble hearts. For who could look upon such a scene and not feel that it were better for the poor wife and mother to pass on from mortal tribulation than to linger amid these earthly haunts? Surely not any of that little group who gazed in wonderment and awe upon the fading light.

In the midst of the glory a spirit slipped from its mortal hold, and in that moment—as viewed by the blind eyes of the world—the twin flowers of Blossom Lane became motherless.

In a moment the light had sped, and Hagah bestirred herself with capable hand to perform the sacred offices for the dead. She was a faithful, honest soul, accustomed to such errands as this, and, although rough and gaunt in the exterior, bore a heart that was all tenderness and love, and which now, even as she attended to the clay-cold form upon the bed, found time to soothe and caress the little miss, whose grief had broken out afresh.

"There, there, my lamb!" she said, "do not cry for her. She's gone to a better land. Sure the good Lord will let her look after ye a bit, and she'll not be sad and cold any more. Just think how much better off she'll be, and dry your eyes. Don't you fret, my lamb; I'll be a friend to you, and you'll never want for one while Hagah lives."

They had been good friends—these two so unlike each other—the one, a tall, gaunt, almost masculine-looking woman with plain features, brisk manner and stirring voice, that sometimes rang out like a bugle-call in its commanding tones; the other so petite and small and gentle, with a flower like face and timid air. They had become warm friends during the six months that had elapsed since Grace had first seen the Salvation Army lass, and had thrown her valued pin into the treasury pool. Since then the twins had frequently attended the meetings at the Army Barracks, and after Hagah's attention had been drawn to them they had often been spoken to by her. Rose, however, had no liking for the woman, and would not listen to her; but Grace had been won from the first, and for some reason had always felt drawn to this sister, whose work was in the slums.

It was Sunday now; Rose had been absent all day; the suffering mother had seemed no worse to her unpracticed eyes in the morning than she had at many other times, and she had slipped away at an early hour to join Dave Green in an outing for the day, leaving her sister to care for the suffering mother and maudlin father as best she could. Of late Rose had been wearing a pretty mantle and a better dress than in former times; bright ribbons adorned her hat, and altogether quite a smart and stylish air had taken possession of the girl.

The earnings of each girl had been, by dint of hard work, about three dollars weekly. From this they had paid six dollars per month rent for their poor abode, and supported themselves and their parents, sometimes having to give up their last dime to the besotted father, who demanded it for drink.

It was simply impossible for Rose to purchase her new finery out of her earnings, but she only laughed when Grace questioned her, and said—"It is mine, and I got it fairly; do n't you bother about it, Sis."

The day and night passed. Hagah remained with the anxious Grace, and Rose did not appear. Another day went by, and still the missing sister had not come. She was not at the button shop, either, for Hagah went to look for her; nor would young Green—who was at his post—own to any knowledge of the girl.

The father had by this time become sobered.

(Continued on third page.)

Measures which will help to make the Spiritualistic Movement Capable of Satisfying the Highest Needs of Humanity.

Address delivered at Onset, Mass., Aug. 28, 1897,
BY REV. T. E. ALLEN.

In spite of great opposition, Spiritualism has come into the world to stay. No Spiritualist doubts this statement. But, in the opinion of some, it is not enough that it is in the world, or that it has succeeded somehow in organizing itself to a certain extent. Feeling that it has wrapped within itself immense possibilities for blessing humanity, some of the deeper-thinking and more philanthropic Spiritualists have organized and sustained, thus far, the National Spiritualists' Association. The questions which today occupy the attention of these devoted men and women, and of their inspirers in the spirit-world, are: How shall we perfect the rational organization now in existence? How can we make Spiritualism most helpful and uplifting to the members of local societies? How can we present Spiritualism to the world at large in a manner which shall command a respectful hearing, and win the acceptance of its truths by the prepared souls, at least, who are to be found here and there all over the country? Without professing to give a complete answer to these difficult questions, it will be my purpose to throw as much light upon them as I can.

Some Spiritualists will say at once, "I do not believe in organizing Spiritualism. Its mission is to permeate and transform the teachings of the churches. After a time, we shall hear Spiritualism preached from all the pulpits."

Now, I do not claim to be so gifted with prophetic vision that I can say what miracles will and what will not come to pass in the dim, distant future; but, I ask, "What are the signs of any very considerable progress in this direction?" Once in a great while a preacher is found whose sympathy with Spiritualism can be read between the lines of an Easter sermon, or it will crop out in a funeral discourse, to be promptly discounted by his hearers, as a rule, as a fine flight of poetic fervor or religious enthusiasm, not to be grasped by the understanding or taken seriously. Occasionally a minister, by carefully covering up the label, succeeds in preaching a great deal of Spiritualism with good acceptance by his congregation.

The teachings of Spiritualism are antagonistic to the doctrinal systems of the Evangelical churches, and no member of one of them can become, therefore, a thoroughgoing Spiritualist, without becoming, at the same time, as measured by the standards of his church, a heretic. So far, then, as Spiritualism gains a footing in these churches, it will be by subverting their dominant ideas, and in spite of them. That Spiritualists do belong to these churches is due to the fact that the latter are very loath to apply any tests calculated to diminish their worldly prosperity in cases where the cranks members, or attendants, enjoy their peculiar views without saying too much about them.

We come next to the Liberal Christian denominations—to the Universalists and the Unitarians. How does Spiritualism fare in their pulpits? Speaking for the Unitarians—and what is true for them can safely be accepted as true for the Universalists—I can say that the situation is somewhat better, but not satisfactory. I can speak with confidence, because I have had considerable experience that throws light upon this very point. Before I entered the Meadville Theological School, in February, 1888, I wrote a letter to Dr. A. A. Livermore, the President, disclosing at some length my belief and profound interest in Spiritualism. He wrote back, suggesting that I should attend the school and fit myself for the liberal ministry. Not one word was said that indicated that a belief in Spiritualism was a disqualification for the Unitarian ministry. I went, believing that I should be able to preach Spiritualism in a Unitarian pulpit, and that, believing as I did, it would be my duty as well as my delight to do so. It required the preaching of many sermons upon this subject, and five years of time, to convince me that it could not be done.

Nevertheless, I have no fault to find with the theoretical foundations of Unitarianism. Unitarian teachings are rarely inconsistent with Spiritualism. Unitarians base their objections upon different grounds. The prevailing feeling is agnostic. Some say "not proved"; some that it is not religion, and does not merit much attention in the pulpit; some are prejudiced against it for various reasons, and do not care to consider the subject; some are afraid of it, and some say "so much fraud." Taking it all in all, there is only a small percentage of Unitarians who are really willing to give the teachings and evidences of Spiritualism serious and dispassionate consideration.

I have spoken of the prevailing feeling as agnostic. It must be added, however, that the thought of some is anti-spiritualistic, or even positively materialistic. For example, an authority respected by Unitarians says, speaking of the resurrection of Jesus, that "the return to earth of one already dead and glorified, or the veritable apparition of a spirit, is a thing which far transcends the limits of credibility."

Sadly and reluctantly, then, I have been forced to the conclusion that there are few, if any, Christian pulpits in the land in which Spiritualism can be preached in the ways and to the extent to which the high value of its thought entitle it to be preached. It follows, therefore, that those who wish to have spiritualistic teachings accorded their rightful place in religion must put their new wine into new bottles.

In an article upon "The Claims of Spiritualism upon Christianity," published in the *Arena* for April, 1897, I did express my conviction that Protestant Christianity will yet be forced to accept the spiritualistic explanation of the "supernaturalism," so called, of the New Testament. But I am not prepared to say when this change will take place, and I anticipate that an adequate organization of the higher Spiritualism will be one of the forces which will work the transformation.

In February, 1896, I was invited to deliver an address before a mass convention of Spiritualists, held in New York, under the auspices of the National Spiritualists' Association. As I was not able to attend in person, I prepared a paper upon "The Mission of Spiritualism, and How to Realize It," and had a friend read it. As that address was not well received, as it was assumed by some, judging from the reports I received, to be the production of a hostile critic and not of a friendly one, it will be well at this point, in justice to myself, and in order that you may appreciate the spirit that prompts the words I shall utter to-day, to state briefly what my attitude toward Spiritualism has been in the past, and what it is now:

I have known of Spiritualism from boyhood. In 1882 my interest in the subject led me to develop the power of writing by impression, and I have written hundreds of pages of matter which I believe to have emanated from the spirit-world. Before entering the theological school, I think I never seriously contemplated going upon the spiritualistic platform, though I did have in mind, at one time, to start a Society for Spiritual Culture, intending to be the lecturer myself. While believing in Spiritualism, I was profoundly dissatisfied with the spiritualistic movement as I had known it.

Believing that the world needed evidence of spirit-communion and of immortality, that something might be done in the way of collecting and presenting that evidence in a way that would reach many conservative minds beyond the influence of Spiritualists, that the thin edge of the wedge might be introduced into the churches and that I might myself be enabled to pass from belief to positive knowledge, with the assistance of Mr. B. O. Flower, Rev. M. J. Savage, D.D., and others, I founded the *American Psychical Society*. It was a sincere attempt to obtain evidence by first-hand investigation. There were Spirit-

ualists upon the board of directors who, in my opinion, guaranteed that justice should be done to Spiritualism. There were agnostics and non-Spiritualists who guaranteed that the Spiritualists should not lose their heads—assuming that they were inclined to do so—by a one-sided observation and a biased interpretation of results. I was the Secretary throughout the life of the organization, and edited its *Quarterly Review* for two years.

Although the society attained a membership of five hundred, it passed out of existence. Why was this? I ascribe its downfall to the hostility of mediums and Spiritualists. We did the best we could with our resources and what co-operation we had. We prepared and published careful accounts of what we observed; but I am compelled to say that the results were inconclusive. One slate-writing medium—one of the most celebrated—charged us forty dollars for two sittings which yielded absolutely no results. I was forced to conclude, either that there were not as many good mediums before the public as I had believed, or else that they were not willing to coöperate with us.

The comment publicly made by a prominent Spiritualist after the reading of the New York address already mentioned, made me feel that if my efforts met with such a reception, there was no use in my exerting or sacrificing myself further in behalf of Spiritualism, as it was evident to me that the new organization would not make the reforms so sadly needed in the spiritualistic movement. I told some Unitarians, shortly afterward, that further efforts upon my part would only injure me, without benefiting Spiritualism.

But I have changed my mind. I am satisfied that there are men and women identified with the National Association who are determined to purify and elevate the spiritualistic movement. I am satisfied that the world needs Spiritualism, and that the most practicable way—an unavoidable way—of bringing it to the people is to reform the spiritualistic movement.

For, let any preacher give to the truths of Spiritualism the public recognition they deserve, and seek to apply them to life as an essential part of religion, and what happens? Whether he labels them or not, the people say, "That is Spiritualism," then they saddle upon him more or less of the odium that generally attaches to it, and set about finding some way to stop his mouth or to drive him from his pulpit. It is absolutely necessary, therefore, not in the interest of an organized Spiritualism alone, but in the interest of the progress and greater efficiency of religion, that the world, to purify and reform the spiritualistic movement, in order that the truths of Spiritualism may be handled candidly and dispassionately, like any other portion of religious truth, and be given their rightful place, according to their natural relations, in a well-rounded system of religion.

When Rev. Dr. M. J. Savage began a line of work in the Unitarian pulpit, upon which his permanent reputation will largely rest, the work of harmonizing Christianity and the evolution-philosophy, what was the outlook? He found an overwhelming majority of Christians opposed to evolution, and this hostility was probably quite active even in his own denomination. But there was something on the other side. There were the results accumulated through years of observation, experiment, and reflection by some of the ablest scientific minds of our century, results justified by an application of the method which had the confidence of the whole scientific world, and knowing how Christian dogmatism had been worsted in the past in its conflicts with the conclusions of science, he foresaw that the authority behind the evolution-philosophy, and the impetus of science in general, and its hold upon the esteem of the people, would give him the victory.

Why is it that he cannot repeat the process in the case of Spiritualism? Why is it that even his bold spirit—and that of every other preacher as well—quails before this other task? It is because Spiritualists—unlike Darwin, Wallace, Huxley and Spencer—have failed to do their part in the right way; because they have not sufficiently sifted, verified and organized their facts in a manner that meets the approbation of vigorous thinkers, because they have not throttled fraud, and because, under existing conditions, it is too fearfully expensive for a minister to jeopardize an income that maintains his family in comfort by braving the displeasure of his people by preaching the truths of Spiritualism to the extent that their merit and vital relations demand.

Some may ask, "Why do you, a Unitarian minister, an outsider, step upon our platform to speak to us, to criticize our movement?" My answer is, because I love the truths of Spiritualism; because I have devoted time to their study; because I am satisfied that the world needs them; because the world will not receive them from Spiritualists unless Spiritualists themselves care enough about them to distinguish the higher from the lower Spiritualism, the true from the false, because I have fought some of the battles of the higher Spiritualism against the prejudice of my own church and of the outside world, and against the army of mercenaries within the spiritualistic movement, because for a number of years I have knowingly and willingly sacrificed my professional advancement to aid Spiritualism, and finally, because I believe myself to be as positively an instrument and mouthpiece of spirits worthy of a hearing before you, in the interest of all that is good and holy—albeit with the consent and coöperation of my own intelligence—as any medium who ever placed foot upon this platform! If these things do not qualify me to speak, and to claim a respectful hearing, then ignorance, moral obliquity and selfishness—the standards of hell—are the measures of fitness upon this rostrum!

Whether the ideas presented shall prove acceptable or not, I ask you to believe that they are prompted by a sincere desire to uplift the spiritualistic movement, and to make it what it ought to be—a means of blessing the lives of multitudes, and of emphasizing a body of teachings without which any religious system is defective.

Let us pass now to a consideration of mediumship and its relations to the reformed Spiritualism to which this address is devoted. I shall begin by quoting a lengthy passage from a pamphlet entitled, "Heaven: A Narrative of Personal Experiences after the Change Called Death." The matter is so very appropriate that no apology is needed. Mrs. E. B. Duffey, the medium, is a woman of education and good sense. The spirit communicating is an intelligent woman of aspiring nature, and the Margaret mentioned in the account was her guardian spirit from the time when she was a little child until death.

"I had from the first been anxious," reads the message, "to return to the earth and communicate with the dear friends I had left there; and when I realized that I had not sufficient knowledge for that, I was still anxious to be permitted to go where such communication was held, and behold from the spirit-side of life that which I had often beheld and taken part in from the earthly side. True to my belief in Spiritualism, I had faithfully attended the weekly circle, and had received the various manifestations and communications with more or less credence. Though my faith was founded on a rock, and could not be shaken, there had, nevertheless, always been a feeling of dissatisfaction, away down deep in my heart, that the words of inspiration which were addressed to us from the spirit-spheres were not more inspired, more worthy of the source from which they emanated, or were supposed to emanate."

"The time finally arrived when I was permitted to attend the very circle of which I had once been a member. A dozen or more persons sat in a semi-darkened room, clasping one another's hands. Around them were circling upon circles of spirits, of every grade, all anxiously awaiting an opportunity to communicate with those of earth. Of the mortals present three or four were recognized mediums, possessing diverse gifts. Two or more of these were attended by their little familiar spirits, through whose agency the communication of others was usually received."

"Various motives had brought the remainder of the circle thither. Some were actuated merely by curiosity. One or two came with an earnest and honest desire to investigate. The larger number were simply anxious to hear from their departed friends; but of the entire number not more than one or two were really seeking spirit

ual light and truth; and each one attracted around him spirits whose moods and motives corresponded with his own. There were idle, mischievous spirits, bent on having a good time; there were earnest spirit investigators, ready to second the efforts of mortals; there were those who had recently departed from earth, and were most eager to send back a word of comfort; there were high and pure spirits who sought an opportunity for impressing mortals with the grand truths which Spiritualism holds in reserve for those who truly desire them."

"A clairvoyant first spoke, and described the spiritual forms which were presented to her vision. As I listened to the descriptions, I—who beheld the spirits described—looked at Margaret in amazement. A youth nearing manhood was represented as an infant, still dressed in earthly baby habiliments. A man apparently in the prime of life, grand and glorious in his presence, was depicted as decrepit with age, and wearing an earthly garb of a quarter of a century ago. In no case did age, appearance or garments in any way correspond with the actual presence before me; and when a spirit from one of the lower spheres, with a mischievous leer upon his countenance, gained possession of the medium, and I heard a description of Jesus with the crown of thorns upon his head, giving also the name of Jesus, my disgust and indignation had reached their height."

"I turned to Margaret with impatient, angry words: 'Was clairvoyance after all only a delusion?'

"No, my child. You do not understand. Let me explain. Neither mortal eyes nor spirit eyes in mortal form can behold spirit. It is too ethereal to be perceived. But for purposes of identification it is possible to impress the medium's brain so that he believes that he sees; and in order to make the identification complete, this impression is almost invariably of the spirit as it appeared while still dressed in mortality, the impression corresponding with the memory of friends. It is not a delusion; it is not even a deception. But those who are content to stop at this phase of spirit-manifestation, and seek nothing further, know nothing whatever of Spiritualism. They accept the guarantee for the thing itself; that which is offered in testimony of truth for the truth."

"But why was that deception about Jesus permitted?" "Truly that was a deception; but when you visited the lower spheres, was it not explained to you that spirits of a low grade, who have no clear perceptions of right and wrong, take pleasure in deluding humanity? It affords them rare amusement. The ignorant and credulous offer themselves as willing victims to this class of spirits."

"But how can humanity protect itself from the impositions of this class?"

"The way is very plain. Let mediums themselves in their personal characters rise above them, and they cannot approach them for purposes of evil; and on the other hand, let mankind at large bring to the study of these phenomena its reason and its judgment. Let it not take all spiritual utterances on faith simply because they are spiritual in their source. Let it discriminate between the good and the evil, the wise and the foolish; that which, if accepted, will benefit, and that which will prove injurious. But to return to the subject of mediums, study this clairvoyant, and see what she is."

"I did so, and her character was revealed to me, showing me that she was not only ignorant and credulous, but with no clear convictions of duty, no just conceptions of the importance of her mission as a medium of communication between the two worlds. The display of clairvoyant powers concluded, one spirit after another took possession of her organism for a brief time. The communications of those who wished to speak to earth-friends were for the most part brief and unsatisfactory, though several names were correctly given. Why was this? In answer, the power was given me to perceive in part the method of communication. The impression was made upon, and the work performed through, the brain of the medium, and this being dull and untrained, responded but faintly to the touch of spirit-hands. One of the higher band of spirits found opportunity to attempt communication through her; but what a look of dismay and discouragement came over him when he heard his brilliant thoughts dulled, the truths he would utter obscured, his meaning perverted, and his very language murdered, in passing through the channel of this woman's intellect. Disappointed, he soon ceased his efforts, and again a degraded spirit stepped in, and with scarcely a break in the discourse, proceeded at some length with a jargon of ideas, and a grammar eliminated of all recognized rules; and when he concluded he announced the name of one of the most brilliant statesmen America has ever known. This name was received with a rapture of delight by a large number of those present, while the boon companions of the mischievous invisible were equally expressive of their pleasure. Oh! it was rare fun for them."

"Then a second medium was controlled by one or more spirits. I could look into his heart and see good impulses there, but also impurity and lack of high principle. He, too, though not so much the plaything and jest of mischievous immortals, drew around him only a lower class of spirits, and nothing of any real spiritual value was received through his mediumship; and, as I studied him, I saw that it was impossible that there ever would be, until he was radically changed. This instrument, like the other, gave forth only weak and discordant notes, even when played upon by master spirits, because it was imperfect and out of tune."

"A third medium opened her lips in her turn, and I waited anxiously to see and hear what would be the message, and how delivered. Again I was given that inner perception of character. I saw a woman of weakly good impulses, superstitious in her nature, and with a zeal for her faith which was only excelled by her ignorance. Only partially controlled by unseen powers, she allowed her eagerness and imagination to run away with her. She mistook her own impulses for genuine impressions from the spirit-world, and that which she gave was a medley of truth and falsehood, reality and delusion, the whole so debased by ignorance and misconception as to be utterly worthless. Yet the woman did not intentionally deceive. She was a victim of her own zeal and her own mental delusions, while other victims enshrouded in the same mental and spiritual darkness as herself, listened intently and even reverently to what she said, and accepted her words without question."

"You see," said Margaret, "what we have to contend with in our attempts to establish communication between the material and spiritual worlds. Not only must man look through a glass darkly in his attempts to behold the light, but the glass is too often unnecessarily obscured by ignorance, folly and evil. We need patience."

"Almost disheartened, I then turned my attention to the fourth and last medium, to see if any hope were left for the communication of truth from the spirit-world. As I studied her from the vantage-ground of the spirit-world, from which we can look through the disguises of the flesh, I found that she was a woman of quick perceptions, keen discernment, true to the heart's core, and fully appreciating the privileges and duties which fell to her because of her peculiar gift. I had known all these four mediums while I was still in the flesh, and had gained a tolerably accurate estimate of their different characters, but had never realized, as now, the important bearings these characters and acquirements had upon their mediumship. As I still regarded the fourth speaker, I noted that she was surrounded only by bright spirits. As others that approached her, they seemed restrained at a certain distance by some invisible barrier, which, try as they would, they could not pass. She was herself true, and therefore, as a medium, she uttered words of truth. She was intelligent, and did not unwittingly pervert the truth. All her desires and aspirations seemed to be directed heavenward, and the cry of her soul seemed to be: 'Oh, make me worthy—make me more worthy of the mission to which I am appointed!' And a bright band of angels, as if in response, encircled her head with a glowing diadem of stars, while their hands were extended above her in benediction. Even she was not, perhaps, fully capable of becoming the messenger of communication from the brightest and best of those

whom have passed to the spirit-world from the earth-life; but then how few there are—where can they be found?—who are thus in all things capable!

"But still another shock was in store for me. Words were spoken in which there was much wisdom—words which were not unworthy of almost any source; but when a name illustrious in the annals of literature, whose possessor had passed to spirit-life more than a generation ago, was given, I felt my heart sink within me. I knew the spirit thus named was not present. I had already sufficient knowledge to feel assured that he passed onward to a sphere whose inhabitants do not return to earth. Was there, then, no dependence to be placed in the utterances of mediums? Were even the best liable to self-deception? Margaret, ever watchful, divined my thoughts."

"Look," said she, pointing upward. As I obeyed her I beheld, or seemed to behold—for it was not sight, it was a perception as strong as the sense of seeing—a succession of links extending from sphere to sphere, and from spirit to spirit, and on this chain of links the thought had been conveyed, originating far heavenward, and descending from spirit to spirit, until it had finally found utterance on earth. Oh! these wonderful spiritual bonds which can bring earth in communication with the higher spheres, and bind all together as a perfect whole!

"On this occasion I realized as I had never before the difficulties which beset the spirit-world in its attempts to establish communication with earth. Mortals themselves are very ignorant of the necessary conditions. Then their imperfect natures draw around them more or less degraded spirits, who naturally interfere with, if they do not utterly thwart, the efforts of the higher, and purer ones. Then mediumship being, as it might be said, an accident of the physical and mental organization, mediums are as a rule quite unprepared for the work required of them. Untrained, too often the reverse of spiritual in their natures, too often without a sense of moral responsibility, from such harsh, discordant instruments, though their keys be touched by angel fingers, mortals can never hope to hear the melodies of heaven. The first need of Spiritualism is conscientious, pure-minded mediums, fully recognizing the grave responsibilities resting upon them, and seeking to fit themselves in every way for their work."

"How clearly I see now, as I did not see in earth-life, that the more fully mediums cultivate themselves in every direction, intellectually as well as spiritually, do they lessen the labor of their spirit visitors who have a work to do on earth, and can only perform it satisfactorily by the help of mortal agency. The wiser, purer and truer is the medium, not only will a higher class of spirits be attracted, but truth itself will be less adulterated in passing through his or her intelligence. As water to the spectator apparently takes on the color of the glass which contains it, so must the nature of the medium tinge and modify all that to which he or she gives utterance."

This message, given through Mrs. Duffey, is so graphic and so keen in its analysis of conditions affecting mediumship, that it might well be left to stand by itself without comment. Nevertheless, we shall return to the subject a little later.

[To be continued.]

Items from Dr. Peebles.

To the Editor of the Banner of Light:

Absent in a far-away land for some ten months, I was necessarily deprived of reading the *BANNER OF LIGHT*. It is not found, you know, among India's two hundred and fifty millions, nor in Ceylon's jungles; neither is it patronized by the dwellers in our State Penitentiaries, nor to any great extent by the members of sectarian churches. The thinking, the brainy, the liberal-minded, constitute its most ardent admirers. Rich in spiritual truths, it gladdens multitudes of earth-weary hearts with demonstrations of immortality.

If not too late, permit me to congratulate you, both editor and proprietors, upon the present intellectual, moral and spiritual status of the oldest Spiritualist paper—the *BANNER OF LIGHT*. It was never so good, never so aflame with light and inspiration. It has a neat, clean, classic face, and its fair pages are not blotted and spotted with rant, with uncomely bitterness or bumptious inflation. Spiritualists are proud of it.

WILLIS, STEBBINS AND COLEMAN.

It gave me very great pleasure to read the recent essay in your columns from that distinguished thinker and scholar, W. E. Coleman, "The Law of Evolution in the Spiritual World," and also the articles of Brothers Willis and Stebbins, touching long lecture engagements. While they were filling engagements in Coldwater and Ann Arbor, Mich., I was lecturing in Battle Creek, Mich., to the First Free Church, made up of Spiritualists and Quakers, with a small sprinkling of Unitarians and Swedenborgians. I was their regular speaker for the term of six years. The audiences were large, the singing excellent, and the Children's Progressive Lyceum was from year to year enthusiastically sustained. The congregation increased four-fold. Soon after my removal the plan was adopted of having a new speaker each month, with a fee at the door. Some preferred trance speakers, some normal, some those that could both lecture and give tests; and others those only that gave tests, which, very often, were no tests at all! Divisions arose. The result can be imagined. The Lyceum soon died. Let the other consequences remain unmentioned.

During my six years' lecture labors in this Spiritualist Society I dedicated the Spiritualist brick church edifice in Sturgis, Mich. The speakers present of note were Joel Tiffany, Selden J. Finney and Frank L. Wadsworth—all now gathered to the homes of the blest. But why did the Sturgis Progressive Lyceum die? Why?

THE "BOY ORATOR."

Mr. Anderson, called the "boy orator," sixteen years of age, is now lecturing to the First Spiritualist Society of San Diego. He is quite a prodigy, considering the fact that he was taken off from a farm in Washington, and with a very little education put upon the public rostrum by spirit intelligences. He is not unconscious, but is overshadowed, impressed, inspired by different spirits. His efforts are not always alike. Occasionally there's a wilderness of verbiage; then again he is clear, natural and logical, rising infinitely above himself. He is always interesting and eloquent. Knowing that my departure is at hand, or that not very many more years will see me in this tabernacle, I take a very deep interest in young speakers. Young women and young men should graduate from our Lyceums on to the public platform, teachers of the Spiritual Philosophy. I said young Anderson was eloquent; he is this and more; he is clean, conscientious and upright in his daily walk. He should have invitations from the Eastern States.

THE BARNETTS—SPIRITUAL EVANGELISTS.

This family of singers and mediums have been doing most excellent spiritualistic work the past week in our city. Mrs. Barnett is certainly a very splendid medium for test communications. She gives them from the platform, and walks down through the audience answering sealed letters to the almost universal satisfaction of those present. It cannot be expected that every one will be pleased. Infallibility cannot be affirmed of either mortals or spirits. At a private sitting she gave me some really astonishing tests; and yet, I did not ask for them. Never do I ask for a test of any kind, but simply say, "If you of the better land have any messages for me, I shall be pleased to receive them, reserving the right of exercising my judgment and higher intuitions as to their moral value." Zoe, a bright young girl, and Mr. Barnett, are splendid vocalists. The music and words are original with Mr. Barnett—Barnett inspired. He contemplates publishing a book, embodying both the music and the songs. The music is soul inspiring, and almost lifts one from earth. Spiritualists should give more thought and time to music in their meetings. Multitudes attend the churches, not for the dry, prosy sermons they hear, but for the music.

ARE YOU COMING TO CALIFORNIA?

People residing in the Northern and Eastern States—and especially Spiritualists—who purpose spending the winter on the Pacific Coast, particularly Southern California, where there is neither ice, snow nor frosts, should write Dr. J. M. Peebles, San Diego, Cal., who will give them correct information as to climate, hotels, cost of living, etc., as cheerfully as gratuitously. By so doing they will save being deceived by landlords, boarding-house runners and other self-interested parties. This request is purely unselfish, because I have neither boarding-house nor sanitarium, but know what portions of California have the finest climate and the most delightful sunny days.

J. M. PEEBLES, M. D.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

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

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

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

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

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

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

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 11, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Bowdoin Street, corner Province Street,
(Lower Floor.)

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
89 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

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

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

TWO DOLLARS PER YEAR.

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

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

Censorship of Teachers.

The Brown University imbroglio has given rise to much discussion on the part of the secular and religious press as to the true sphere of the public instructors in all institutions of learning. It is held by some few people that the teacher should not concern himself with political or economical questions, but should content himself with the routine work of his particular office in his school, college or university. In other words, he must forswear all interest in the welfare of his country, and narrow his thought to the confines of the duties of perfunctory or mechanical instruction. The outcome of the contest at Brown has shown that the people of the United States, especially the patrons of that great institution of learning, resent the attempt to muzzle one of our ablest teachers upon any question. The Trustees have been compelled by public opinion to rescind their former vote of apparent censure, and have even requested President Andrews to retain the presidency of the University which his efficient labors have done so much to build up.

Every lover of liberty will rejoice at the outcome of this most important contest. It is a victory for freedom of thought for our teachers, and proves that the American people, when thoroughly aroused, can be depended upon to resent every encroachment upon the sacred rights of the citizen. It is to be hoped that Professors Hicks and Brown, the gold-standard instructors in the University of Missouri, may be equally fortunate in their contest with the Trustees of that institution. These gentlemen were charged with political heresy because they believed in a high protective tariff and the gold standard of Wall street. An attempt has been made to discipline them, and their cases are now being investigated. It is devoutly hoped by all who believe in freedom of thought and action for our teachers that they will win as complete a victory as has President Andrews. No fetters should be fastened upon the minds or bodies of human beings to make them the slaves of any individual, clique or party. The censorship of our teachers by any body of men, or by the government even, makes them mental slaves.

Apropos of this it is well to call attention to the fact that quite a number of writers, mostly politicians let us hope, have recently advocated the creation of a Board of Censors, whose duty it should be to weed out all heretical theories from the courses of instruction in our institutions for higher education. That such a policy could have any advocates whatever in the United States seems passing strange in this age of so-called enlightenment. If such a Board were to be created by the laws of the land, its first duty would be to determine what theories or doctrines were heretical. In New England, heresy in political economy would mean free coinage of silver and free trade among all nations of the earth. In some Southern and Western colleges it would be heretical to teach or advocate the gold standard and protection. This would give rise to sectionalism, the like of which this nation has never seen. In view of these diametrically opposite opinions who shall decide what is orthodox and what heterodox in any branch of science?

Harvey was a heretic in declaring he could demonstrate the fact of the circulation of the blood. Copernicus was a heretic when he defined the established order of instruction in astronomy. Galileo, Newton, Kepler, Agassiz, Darwin, Tyndall, Huxley, Wallace and a host of others were all heretics to the received the-

ories at the time they began to demonstrate their facts. Heresy, therefore, is shown to be the avenue to the realm of demonstrated fact; hence it would be very dangerous for any body of men, however wise they may be, to label mere opinions as truth, and rule out all attempts at demonstration in any department of study. This would be dogmatism and bigotry of the worst kind, yet such would be the outcome were so much power placed in the hands of any body of men. Teachers should be perfectly free to promulgate such doctrines as are predicated upon the rock of fact or inductive reasoning. To abridge this right is tyranny, and will lead to the rulership of a moneyed aristocracy, whose only aim is to increase its wealth and extend its power over the many.

Censorship in religion would quickly follow, were the policy above outlined to be adopted. We, then, to the individuals who chance to hold views contrary to the theological opinions of their Orthodox censors! The persecutions of the past ages would be mild in comparison with the punishment given to the modern religious heretic. The union of Church and State would follow, perhaps precede, the establishment of religious censorship, and then religious opinions would influence men in casting their votes on election day. A long train of evils too numerous to mention would follow the adoption of this policy of retrogression. If the American people wish to see the horrors of the Spanish Inquisition outdone, and evils of all kinds stalking abroad, then establish a censorship over our instructors in every college, and these results will speedily follow. THE BANNER has no fear that it will be immediately accomplished, but that it could be even suggested is a warning to every loyal American to be on his guard lest a blow against the sacred rights of every citizen be struck while he is unaware of his danger.

Platform Workers.

A correspondent wishes to know if a certain platform worker has contributed to the Babe will defense fund. He not only has done this, but he has also given over forty years of his labor to Spiritualism. He has traveled from Maine to the Rocky Mountains, from Minnesota to the Potomac, and given all of his time as well as his richest thought to Spiritualism. Many of these journeys have been taken at his own expense, and he has so often received such meagre compensation for his work that he and his family have actually suffered for the bare necessities of life. Notwithstanding this, whenever he has found a man or woman in worse condition than himself, he has often divided his little all and gone without himself, all for the good of others. So broad is his spirit and so noble his nature that he has been known to succor even his bitterest enemy.

This gentleman has always contributed to every worthy object in Spiritualism. Whenever the rights of any medium were assailed, and money needed for defense, his was one of the first contributions received, and his voice rang out loudly in defense of what he felt to be right. He has often given beyond his means, being carried by his love of the Cause beyond the pale of justice to himself. If he has not given hundreds or thousands of dollars at a time, it has only been because he was not a millionaire, and was not so abundantly able to give large sums as his captious critic. Had this worker been a wealthy man, strong Spiritualist societies would be in existence in every large city and town in this nation to-day. Temples, schools, homes for the indigent, hospitals, etc., would be in full operation, and Spiritualism would stand in its true place at the head of all known religions and reformatory systems now extant.

"The laborer is worthy of his hire," and all platform workers are entitled to a just compensation for their toil. Nor should they be compelled or asked to give up every dollar they have to others, and reserve nothing for a rainy day in their own lives. This is what is expected of them to-day, and in too many instances in the past speakers and mediums have given their all to the Cause, and were compelled to depend upon charity during the closing years of their earth life. THE BANNER has no sympathy with that spirit of parsimony that dominates so many people of the present day. A few of our speakers and mediums have taken everything they could from Spiritualism, and given nothing in return. They are the exceptions, and not the rule; still, the grasping ones seem to be the most popular with some Spiritualists, who are delighted to have an opportunity to malign a generous, unselfish speaker or medium.

Our speakers and mediums, as a whole, are as generous as the spiritualistic laity permit them to be; and if their critics wish the Cause to advance, if they desire to have equal rights guaranteed to all, then they should settle their workers for a term of years, pay them living salaries, and support all kinds of spiritual, reformatory and philanthropic work as liberally as they are able. When they have done this, speakers and mediums can afford to give more in the way of money to the Cause, and they will not then be found wanting.

What is Spiritualism?

The good church people in Stuttgart, Arkansas, especially the clergymen, are very much exercised over the above question at the present time. Dr. J. P. Thorndyke, a Spiritualist speaker, was invited to occupy the Spiritualist Temple in that city, and did so to the satisfaction of his many hearers. He conceived the idea of having a series of week-evening lectures in the Temple from the clergymen in the city, each one to answer the question, "Why I Am a Baptist?" "Why I Am a Presbyterian?" etc. He addressed a courteous note to each one of the ministers, enclosing stamp for reply, not forgetting the Catholic priest. Out of the eight ministers, only one, the Campbellite, acknowledged his letter. Seven of them signed a manifesto refusing to engage in a controversy, because they "would not in any degree cooperate with a body of people whose practice and avowed purpose is to ignore and antagonize every claim of the Lord Jesus," etc.

The editors of the Stuttgart papers rather side with Dr. Thorndyke, and advise the clergymen to defend the faith that is in them in a Christian spirit. One of the editors is a Baptist, and his fair and impartial statements concerning this controversy are especially commendable. One of the ministers publishes an article, four columns in length, denouncing the Spiritualists in the most scathing terms. He quotes extreme statements from parties who posed as Spiritualists forty years ago, on the social and religious questions, and arrogantly sets them forth as the religious opinions of the Spiritualists of to-day as a body.

His creed is only an expression of his own ignorance and intolerance, and should be treated with all contempt by all self-respecting Spiritualists. It is not necessary for them to descend to his level to present their facts, for his false assumptions and statements fall to the ground, from their own utter worthlessness, while he gains nothing but the hearty contempt of all lovers of honesty and fair play. It is safe to say that the Spiritualists of Stuttgart will gain far more than they will lose through this episode, and that Spiritualism itself will hereafter stand much higher in the estimation of all thinking people.

T. Ernest Allen.

The first installment of an able article by the above named gentleman appears in the current issue of THE BANNER. We take great pleasure in calling the attention of our readers to it, because of the many timely suggestions and progressive ideas offered by the writer. As soon as the article has been published in full our columns will be opened for an impersonal discussion of the important issues raised by Mr. Allen in his most excellent paper. We trust that it will be read with great care, in order that the discussion that follows may be better understood and appreciated. His words are weighty, and many of his suggestions eminently timely and practical.

Wedding Bells.

We learn from the columns of our esteemed contemporary, the *Progressive Thinker*, that a most interesting social event occurred in Cincinnati, Ohio, on the 28th ult. The event was none other than the marriage of Mr. Frederick Horman, a well-known citizen of Cincinnati, Ohio, to Dr. Adah H. Sheehan, pastor of the First Spiritualist Church of that city. Mr. Horman is one of the staunch Spiritualists of the "Queen City of the West," while his gifted wife has long been one of the able workers for the Cause throughout the middle West. Mr. and Mrs. Horman have THE BANNER'S sincerest congratulations, and best wishes for a prosperous voyage across the sea of life.

Mr. and Mrs. Scott G. Boyce of Malone, N. Y., are earnest Spiritualists, and are doing a good work for the Cause in their city. It was through Mr. Boyce that Prof. Fred P. Evans was induced to visit Malone, where he is now engaged in mediumistic work. Prof. Evans, wife and daughter are guests at the Boyce home during their stay in Malone. He writes enthusiastically of the charming scenery in the Adirondacks. Prof. Evans has created a great stir in Malone society, and the four city papers have given excellent notices of his work up to date. Those of the *Palladium* and *Malone Farmer* were especially fine. A public slate-writing, preceded by a lecture on Spiritualism, was given in the Malone Opera House, Sept. 3, in the presence of an immense audience. Prof. Evans up to Sept. 1 had given thirty-two private sittings in Malone, using slates brought by the investigators in thirty instances. He was quite successful with every sitting.

A correspondent writes inquiring if there be men and women of erudition, scientists, lawyers and journalists, among the Spiritualists. Their name is legion, as our correspondent will find upon reading Dr. J. M. Peebles' excellent pamphlet entitled "Who Are These Spiritualists?" No denomination of Christians can present a brighter galaxy of names than those who acknowledge the truths of Spiritualism. James G. Clark and Gerald Massey are the greatest living poets, and they are both Spiritualists. Sir William Crookes, Wallace, Flammarion, Schiapelli, Du Prel and Ak-sakof are the greatest living scientists, and they are also avowed Spiritualists. The list is too lengthy to be published in full, and we refer our correspondent to the pamphlet above mentioned for further information. Spiritualists have no cause to blush for their standing among the learned professions and scholars of the world.

The transition of Mrs. Alexander Campbell at the advanced age of eighty-five years will call to mind the fact that she has lived to see the religious sect, the "Campbellites," or Disciples, founded by her distinguished husband, become a great power in the land. It now numbers over one million people, and has held the balance of power in at least one presidential election. The late President Garfield was a member of that denomination, and the names of many other American statesmen appear upon its roll of membership. From humble beginnings, the Campbellites have become very influential as a religious body in less than three-fourths of a century. This growth shows the Spiritualists what they can accomplish if they will devote one-half the energy to their movement the Disciples have to theirs.

Mrs. Nettie Holt-Harding of East Somerville, Mass., who has been seriously ill for the past five weeks, is once more able to be about her work. This will be good news indeed to her thousands of friends throughout New England. Mrs. Harding was a welcome guest at this office last week, and stated in positive terms that she had authorized no one to advertise her as an attraction at any Spiritualist meeting prior to the Maine State Convention on the 18th and 19th inst. THE BANNER takes pleasure in making this correction, in order that Mrs. Harding may not be misunderstood by the friends of the Cause in any section where she is loved and honored for the good work she is doing for Spiritualism.

Every reader of THE BANNER should carefully peruse Edwin D. Mead's splendid article in the September number of the *New England Magazine*, under the caption "Editor's Table." It is a fair and impartial review of the facts in the case of President Andrews and the Trustees of Brown University. This question is one upon which Spiritualists especially should be well posted, and Mr. Mead has given the public the salient features of this now famous controversy in a nutshell. Every lover of freedom and fair play should familiarize himself with Mr. Mead's presentation of the case.

Connecticut's new and very stringent Sunday law is practically a failure. It has been enforced in a few instances, but on the whole may be considered a dead letter. Even Dr. Newman Smyth admits this in a recent issue of *The Congregationalist*, and says he has no doubt that such a law ought to fail. His views are shared by every progressive citizen of Connecticut, and the stain upon the fair name of the State should be removed by the repeal of this iniquitous law at the next session of the Legislature.

As Others See Us.

SPIRITUALISM—There is probably some good in all forms of religion, except that of the Spiritualists. If that, indeed, should be called a religion which is based on falsehood and deception. It may seem severe to say it, but it is undeniably true, that the sect of Spiritualists is made up mostly of knaves and fools. It can only thrive on ignorance and superstition, where there is money in circulation. A man who had been associating with Spiritualists for forty years, an uneducated, honest looking individual, while affirming his belief in the teachings, spoke with sadness of the low plane upon which mediums lived. On being pressed further he admitted that all spiritualistic mediums would sometimes play tricks upon their audiences. The leaders know the utter hollowness of the whole system; the followers are more or less amiable dupes, not having tastes sufficiently refined to appreciate an artistic humbug. Their performances may be illustrated by the following account of an exhibition in another line:

"Exhibitor"—T. is, ladies and gentlemen, is one of the marvels of the age, a marvel still unfathomed by the greatest scientists. This child, only one month old, can read anything in any language. A doubting Thomas—Let's hear him! Exhibitor—An! ladies and gentlemen, this is the most wonderful part of this marvel. He can read anything placed before him, and yet is deaf and dumb. He can read, but can't talk."

The spiritualistic leaders get their living mostly out of new converts and outsiders, who pay for the privilege of inspecting at long range their generally crude attempts at perpetrating hands.—*Methodist Herald.*

No comment is necessary upon the above. It shows that the outside world judges Spiritualism by the exhibitor quoted, and reveals the duty of the hour very plainly to every honest Spiritualist. That duty is to rid the ranks of all fraudulent elements, and place Spiritualism in its true light before the world. The above item is absurd, and carries with it its own refutation. It is well to look at ourselves as others see us sometimes, and this paragraph gives us an opportunity to do so first hand.

If Eugene V. Debs is correctly reported in his recent speeches, he is certainly far removed from the position of a safe leader of the people. His eulogies of the Chicago Anarchists, may suit a few who have not studied the facts in the case, but the great mass of the American people respect law and order, and have no sympathy with or for anarchy. Mr. Debs' manly protest against imprisonment by injunction in 1894 was timely, courageous and just. His punishment was an outrage, but his present wild utterances will completely alienate the respect of the people who gave him their sympathetic support in his time of trouble. That reform is necessary no one will deny; but that redress is only to be gained through revolution and bloodshed, martyrdom and terror, does not appeal as a fact to the intelligent, liberty-loving citizens of the United States.

THE BANNER learns with deep regret that the leading Society of Spiritualists in Milwaukee, Wisconsin, has been obliged to cancel the engagements of all its speakers for the coming season. The fact that a medium whose antecedents are wholly unknown has sought to destroy the life of the Society that first gave him shelter, is a strong argument in favor of THE BANNER'S position in regard to permanent speakers. Our Milwaukee friends are hereby notified that the advertisement of the editor of THE BANNER for one month's engagement with any society in their city, or by any individual, is wholly unwarranted. The medium in question is wholly unknown to us under his present name. When will Spiritualists learn to demand credentials from all traveling mediums and speakers? Character, as well as mediumship, should be required in all cases.

It will be well to keep in mind the Anniversary Celebration in the Bijou Theatre, March 30 and 31, 1898, under the auspices of the Massachusetts State Spiritualist Association. All Spiritualists are cordially invited to be present on that occasion. It is to be hoped that official representatives of every organization of Spiritualists in New England will be sent to this great meeting. It is to be made the event of the century in Boston Spiritualism. Watch the papers for program, and plan even now to attend this mammoth gathering. It will be a fitting introduction to the International Jubilee in Rochester next June.

Gen. J. P. S. Gobin of Pennsylvania is the new Commander-in-Chief of the Grand Army of the Republic. Buffalo had many thousand visitors during the G. A. R. Encampment, President McKinley being among the number. The next Encampment will be held in Cincinnati, O. The old soldiers are being rapidly "mustered out" as the years roll away, and it will be but a short time when these annual gatherings will have become a thing of the past. The old soldiers are, or should be, objects of tender regard to every American citizen, and are entitled to all honor for their sacrifices for the nation's weal.

The transition of Mrs. John Drew, the celebrated actress, removes from the earth-plane a representative of a class of theatrical people now dwindling to a very small minority. She stood for the best in the histrionic world, and helped to make the stage a factor in the education of the masses through her long earth-life of nearly eighty years. She will be remembered with profound gratitude by the members of her profession, and honored by the world for the good she has done.

Every Spiritualist in Maine should feel an interest in the State Spiritualist Convention to be held in Augusta on the 18th and 19th inst., and not only attend the same but induce his friends and acquaintances to do likewise. This Convention will mark an epoch in the history of Spiritualism in Maine, and no one will ever regret having attended it. Now is the time to unite our forces for mutual aid, protection and defense all along the lines.

We are in receipt of a pamphlet of forty pages entitled "The Divinity and Personality of Jesus the Christ, from the Fulcrum of the Spiritual Philosophy," from the pen of John H. Keyser, East Norwalk, Ct. To all who claim to be "Bible" or "Christian" Spiritualists this work will be of especial interest. It is for sale at this office. Price 20 cents.

Dr. T. A. Bland's article, "Health Boards and Hygienists," in the current issue of the *Health Culture Journal*, is an able presentation of some very trenchant truths with which all lovers of medical freedom should acquaint themselves.

Warning.

THE BANNER warns its readers against "Prof. (?) Thomas, who recently left Portland, Me., between two days, for good and sufficient reasons. He is a man, wholly devoid of moral principle, and cannot be believed under oath. All statements he may make against any speaker or medium, or about his own wonderful (?) powers, may be considered absolutely false. He is now at work in another section, and the readers of THE BANNER cannot blame us if they become his dupes after reading the above facts.

"The Organ in the Corner."

Dr. Hidden's popular melody, "The Organ in the Corner," was played the past season by Chandler's Band at Portland, by the Bridgewater Band at Onset, and by the Fitchburg Band at Lake Pleasant. It was also sung by Mr. A. J. Maxham at Onset and Queen City Park, and by the Ladies' Schubert Quartet and Eddie W. Hatch at Lake Pleasant. Dr. Hidden's songs will be sung extensively at the spiritual meetings this winter. THE BANNER is prepared to fill all orders for Dr. Hidden's songs.

Elaborate plans are being made for a most enjoyable excursion to Washington on Oct. 17, to attend the National Convention of Spiritualists on Oct. 19th, 20th and 21st. The rates are such as to be within the reach of all, and all Spiritualists should avail themselves of this opportunity of visiting Washington at a time when they can be of the greatest service to the cause of Spiritualism. THE BANNER hopes that large excursions will go to Washington from all sections of the United States.

New England should go there in full force—not less than one hundred tickets should be the number sold on that occasion. Don't fail to write manager J. B. Hatch, Jr., 74 Sydney street, Boston, for full particulars. Urge all your friends to do likewise.

Reports from Nashville, Tenn., indicate that the grand Mass Convention to assemble there on the 23d inst. will be largely attended. Eminent speakers and mediums will be present, and a very enjoyable as well as profitable meeting is assured. Col. C. H. Stockell and Mrs. Loe F. Prior are laboring earnestly to make the meeting the success its importance demands. It is to be hoped that all Spiritualists will time their visits to the Tennessee Exposition so that they may be able to attend the Convention.

The article by Questor Vita, in our last issue, is worthy of especial attention on the part of our readers. Its author is one of our most valued contributors from foreign lands, and we note with pleasure that he is now a regular contributor to the *Harbinger of Light*, in Australia, to *London Light*, as well as to several Spiritualist journals in America. He has something to say, and always knows how to say it.

Dr. Dionant C. Dake, of New York City, is located for a few weeks in Boston, and is at home to his friends and patients daily on Chandler street. He remembered THE BANNER with a very pleasant call this present week.

Mrs. Dr. Caird of Chicago, who has spent the season at Lake Pleasant, is now permanently located in Boston. Upon her return to this city she favored THE BANNER with a pleasant call. See advertisement in another column.

THE BANNER learns that Drs. T. A. and M. Cora Bland will return to this city on the 15th inst., and can be found at 120 West Concord street until further notice.

Jottings from Chicago.

W. J. Colville commenced his present brief term of work in Chicago, in Handel Hall, 40 East Randolph street, on Saturday, Sept. 4, at 2:30 p. m. Lectures will be given there during this month every Tuesday, Thursday and Saturday, at 2:30 p. m.

On Sunday, Sept. 5, he conducted public services in the same building morning and evening. The topics of discourse were "Our Possibilities" and "The Present Great Awakening of Thought in England." As it was the eve of Labor Day, the lecture was by no means confined to English affairs and prospects, but branched out into a wide consideration of the rights and needs of labor all over the world, and further undertook to show how blessed a result must follow when nations, as well as individuals, finally forego all hostility in thought as well as action, and learn to cooperate as varying members of a great human whole.

On Sunday next, Sept. 12, his subjects at Handel Hall will be: 10:45 a. m., "Individuality and Personality"; 7:45 p. m., "Self-Reliance." All seats free. Voluntary offerings. His evening classes in Spiritual Science are meeting at 3726 Lake Avenue (South Side), Mondays, Wednesdays and Fridays, and at 4152 Lake Avenue, Tuesdays, Thursdays and Saturdays, at 8 p. m.

Movements of Platform Lecturers.

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

G. W. Kates and wife may be addressed during September at 248 North Division street, Buffalo, N. Y.

E. J. Bowtell spoke for First Spiritual Society, Auburn, N. Y., on the last four Sundays in August. Lectures in Moravia, N. Y., Aug. 30 and Sept. 2. Present address Cortland, N. Y.

E. W. Sprague, trance speaker and platform test medium, has the following engagements for the season of 1897-98: Moravia, N. Y., September; Hornellsville, N. Y., October; and Rochester, Ind., November, 1897; Philadelphia, Pa., March and April, '98. He would like to make engagements for the following dates: December, '97; January, February, May and June, '98; also for Camp Meetings of 1898. Address him at 416 Newland Avenue, Jamestown, N. Y.

The Brooklyn School of Psychology, 497 Franklin Avenue, reopened Thursday, Sept. 2. W. J. Colville addressed large audiences at 3 and 8 p. m. During his absence in Chicago, Mr. Grumble will teach the classes.

Helen Stuart-Riehings lectures for the Worcester Society on the Sundays of September, and is open for week-evening engagements in Massachusetts, Rhode Island or Connecticut. Dramatic recitals, lectures on Spiritualism, Hypnotism, Telepathy, etc. Terms reasonable. Address, until Oct. 1, 66 Chatham street, Worcester, Mass.

Dr. C. W. Hidden of Newburyport, Mass., will open the course at Fitchburg on Sunday, Oct. 3, and will also lecture at Haverhill Oct. 10 and Nov. 7, in Providence Oct. 17 and 24, and Springfield Nov. 21 and 28.

J. W. Fletcher has returned to his New York office, 1554 Broadway, New York City. THE BANNER OF LIGHT and its publications for sale. Visitors from abroad and all others cordially received.

Mrs. Dr. Caird, the platform test medium of Chicago, gives messages through automatic writing. Will accept engagements near Boston. Address for terms 455 Columbus Avenue, Suite 41.

Mrs. Palmer Resseque is open to engagements for Sunday and week evening lectures upon Spiritualism. She is an unconscious trance speaker. Will also attend funerals. Address 95 Farmington Avenue, Hartford, Ct.

The well-known analytical and magnetic healer, Dr. Dumont C. Dake, is now in Boston, and can be consulted for a short time at 148 Chandler street. He met with great success in Onset.

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

SPRIT Message Department.

SPECIAL NOTICE.

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

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

SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Seance held July 30, 1897.

Spirit Invocation.

Sweet Spirit of Love, draw nigh unto this morning and baptize us anew in thy great knowledge of true wisdom. We seek the power to comprehend and understand. We feel pleased that when we ask, it is given, and when we knock, it will be opened unto us. We ask thee to draw near, for each one is laboring under his own environments. Each one needs power and knowledge according to his or her own comprehension. Be with us this morning. Strengthen each one according to his or her needs; and may whatever is said be said in love, harmony and good-will. For harmony is the light of our life, and without harmony there is nothing. It brings hope and it brings affection; it brings that joy that passeth all understanding. Assist those that may communicate this morning, for we realize many times even those that are disembodied need the assistance of those who are stronger than they are.

Guide us and direct us in everything for the elevation and benefit of mankind, and we know thy power shall reign through eternity.

INDIVIDUAL MESSAGES.

Mary Cadwell.

Good morning. I am glad this morning that I have the privilege of sending out a few words of consolation to the dear ones of earth-life; I feel like improving it, although I have been out of the body for quite a number of years, and so many changes have come and gone during that time that I don't know whether my earthly friends will remember me much or not. I realize that they are not looking for anything through your paper, because time has gone so, and they have probably wondered and questioned why I have not. When I was in earth-life I was somewhat interested in mediumship, although I did not understand much about Spiritualism, and I know there are others of my friends that are also interested in it.

I might say I did not know but very little about it while in earth-life, and I find many times that my friends are the same, and even if they know of a friend communicating through a medium they hardly know what to make of it; so I feel if I could reach them through this channel, perhaps I could wake up an interest and better conditions than if I sat still and tried to work through channels that we call mediums; because there are so many ways that when people come to them they expect them entirely on the material plane, and the control spends all the time in talking about their business affairs and their love affairs, etc.; and so I felt this morning if I could come in contact with some one who would assist me to meet those who used to be so near and dear to me, I would be more than pleased, and the spirit-friends on this side have told me if I could reach your public circle and send forth a spirit-communication to those in earth-life it might set them to thinking.

When I did leave the body I left it from Hartford, Ct., and I left a husband, two children and a mother and father; but mother has joined me in spirit-life since I passed away. You can put me down as Mary Cadwell, and my husband's name was Joseph. I shall be remembered in Hartford, Ct., New York, and other places where I used to visit.

George Burnside.

Well, my name is George Burnside, and you can locate my home in St. John, N. B. I am told that all are made welcome here. I have been out of the body some four or five years only. I went out quite suddenly, with what the physicians called pneumonia. I felt that I would like to return and give my friends the consolation that the spirit was not dead; the body had gone to decay, but the spirit was still active. I was not very old, either, when I passed away, for I was just in what you term the prime of life—about thirty-two years old; it would sound funny to my friends so far away that I have come here to send a letter, but I have been trying to attract myself to several of the instruments, or mediums as the world calls them, and I have not been successful. I left things in earth life very unsettled, and I see my friends are very much worked up about it, and I don't like to see it so. I have an aunt who lives in the States who is quite a Spiritualist, and I have come here to send her a few words because I think I can assist her. She knows that her own people are very skeptical, and she is a little sensitive about saying much about it, for the reason that she thinks they will think that she knew all about me, and they will not believe what she says; so she has asked if I would come to the BANNER OF LIGHT Free Circle-Room and send an open letter, so that they would take some interest in it. If they do, and open up a way where I can talk with them, I think I can settle matters a little better than they are now; and if they will only assist me I can assist them. Thank you.

Mary A. Gregory.

Well, my friend, I have been waiting around these meetings, oh! such a long, long time, and I thought that I would like to manifest, but I hardly know how. I, too, have been out of the body quite a while, and did not know anything about Spiritualism. I have listened so

many times in these circles to what others have had to say; it was rather pleasant, and I have been interested in my dear ones of earth-life.

There are many times while in the body we are not understood; there are oftentimes trials and tribulations and circumstances that surround the body and crowd the weary spirit out; and it seems to me it was so with me, for I don't think I understood those who were connected with me in the earth-life as I do today, and I don't think they understood me; but it don't make any difference here, one's heart will always respond when the earth ones are in trouble, whether we are understood or not. I am interested right here in your city, for I have a boy who is not well, and I find him so many times under such a dark influence; it seems sometimes as though he was all alone, with no one to give him consolation and comfort, and he is like many others—he is not understood. I see from my spirit-home that during what you mortals call hard times, his business has not been as successful as he thought it would be, and I notice also that he is somewhat interested in Spiritualism. That is why I thought if I could come in contact with him through some one, I could help him. My husband is in earth-life, and I have three children in spirit-life with me; I have only two in earth-life, a boy and a girl; but my girl is way out West, as her home is located out there. It is my boy I am anxious about, anxious to reach, and I want him to be more particular about his associates, because many times we keep ourselves back by keeping in contact with certain society. I feel he will see or hear of this, because I often find him with your paper in his hands, and you can just say that mother is with me assisting and helping me. My name is Mary A. Gregory, and my home Boston, Mass., especially in the Highlands.

Capt. Frank Rollins.

Well, my friend, it has always been my nature while an inhabitant of earth-life to report when I got into a harbor of safety, and especially where we have been going through various changes and various conditions, because I was an old sea captain. I thought I would let the folks know that I have reached the spirit-land all right. I have not been out of the body so very long; I had a sudden call when I went away, and left things not in the best condition. I left a wife who is not in the best of circumstances and health, and it worries me some when I return home to straighten things out a little that I did not leave them where she need not be bothered so much; but I find that they changed my course back to another sphere, as they embarked me to spirit-life instead of bringing me home to New York, for I passed away in California. I used to be interested in the fruit trade between New York and California, and I wish to say to my son Charlie that while you have not got yourself all collected together so as to make things as plain to you as I would like, I think in due season you will be able to do so.

I want my companion to know I have not left her; I am closer to her than when I was in the body, and would say I think that all things will be settled up satisfactorily, and although they are not in the most pleasant condition, she will find that by-and-by time will work out so that she will be satisfied. I could not have had any more done for me than I had here I passed out, for they were both kind and attentive.

Just say that Capt. Frank Rollins was here this morning, and would like to communicate or come in contact with his friends, especially in New York; if they will, I will try and do what I can to assist them; and just say all is well.

Fannie McIntyre.

Well, now, friend, I should like to send a letter this morning through your great general post office, for I think there is nothing so sweet as to have news from the friends who are at a distance, and it seems there is no distance to those in mortal so far away as those who have passed through the change called death. There is nothing that seems to bring so much dreariness and desolation as death does, and especially to those who have no conception of where we go or what becomes of us; and I know there are so many people who have different theories and ideas, that it is hard sometimes for one to know what is right, or what one might belong to. I have been very anxious to come in contact with my family, that lives away down at Prince Edward's Island. I know I am a long distance from home, and yet not long as far as the spirit is concerned. I see my home is pretty well broken up; my children are all gone away with the exception of one daughter, who still stays with my husband, and he, too, is getting along in years, and finds his life sometimes very hard and lonesome. I feel that if I only could communicate with him, and he would realize that we shall meet again—that when we meet we shall understand each other better and will appreciate each other even more than we did while together in the body, he would be satisfied. I could not be a companion the last years of my life, and the helpmate that I wanted to, for the physical body was pretty well exhausted. I was sick a long time, and suffered from cancer; but I have felt since I passed out of the body it was all right. Some of my children are scattered over the States, but I cannot directly locate them, for I was not familiar with the States while in earth-life. I want to say, if any of them see my letter, send it to father, and all will come out well.

You will find that if I can speak to them in private I can say things that I can't say through your public press; but I thank God and the angel friends for opening up this channel, so that the poor spirit can return to those who are still struggling in mortal, and bring consolation and comfort and peace to them; and may God bless you is my prayer this morning.

My name is Fannie McIntyre. My home, Prince Edward's Island.

George F. Williams.

Good-morning, my friend. It is hard work for me to get control of this brain, for the medium is much smaller physically than I was, for I had a large physical body. I don't assume that I had a very large brain, for if I had I would have made better use of my opportunities when I lived in earth-life than I did; but no matter about that, I have got no fault particular to find, for I did not do what those around me would say was right, and, of course, that was my fault and not theirs, or that is, I suffered the consequences, because I passed away with a very disagreeable disease, a sort of inflammation of the bowels, creating terrible pain.

I had very little patience, I suppose, while I was sick, and no doubt made it very hard for those that waited upon me, and now I have passed out of the body, I can look back and see what a fool I have been; but I wish to assist those that assisted me, and I want them to know that I found my own consciousness the biggest hell, and the one that would condemn me the most. I do not want to return to make a great display, nor to say many words, for talk is cheap; but I want them to know I am really serious, and wish to assist those that I know I could have assisted while in the body, if I had seen their needs and understood them as I do today.

I want to say that my wife is somewhat mediumistic and somewhat interested in Spiritualism, but I never encouraged her; hence I did not make her life the most happy that ever was on account of it. I feel I was a fool then, for I used to criticize. She is not a public medium; in fact, she don't do much about it, for I drove it out of her; but I would like now for her to let her spirit-friends take control of her, so that we can assist her financially, because she needs it, and I feel now that instead of being a stumbling block in her pathway that I will try and assist her all I can. I wish I had known the spirit-life before I got to it. I feel there is much I could have benefited by it, and the reason I want to send this communication is, that there may be others on the earth-life yet that are making fun and putting obstacles in the way; but they are really blocking their own way more than others, and I hope if this message comes in contact with any person that has done just as I did, that they will investigate more for themselves, for if they don't, they won't know anything about it. When you get to spirit-life there is where you will see your mistakes, and you cannot always rectify them.

I will just say that George F. Williams is here this morning, and I think I am not forgotten in Fall River, Mass. I think I have said enough to identify myself, for I never was much of a speech-maker, and if this reaches them I will give them some more by-and-by; and you might say to Fannie for her not to be afraid if she senses me around her, because I do not mean to hurt her, I mean to help her. God bless her and the little ones.

Messages to be Published.

Aug. 6.—Mrs. Emma Wood; Alma A. Hinnan; Elizabeth W. Burns; Lizzie M. Blood; William S. Baxter; John H. Hayward.

Aug. 12.—Mary H. Hooker; Elizabeth Winger; Catherine W. Lewis; Louis F. De Turk; F. D. Cowper; Leona P. Chace.

Aug. 20.—Dr. Arphax Farnsworth; Philo Apple; Nancy P. Foster; Maria Adams Green; Benjamin T. Martin; James G. Abbott.

Aug. 27.—Frederick H. Piper; Mrs. Freeman H. Tuttle; Ida Packard Sharpe; Alden Allen; B. F. Porter; Annie J. Woods.

Sept. 3.—Fannie O. Hyzer; Frank P. Ingraham; Sarah B. Sanborn; Robert C. Philbrook; Clark Golden; Susan E. Merrill.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Edgar Ellis, Columbia, S. C.] Having read your article "The Reformatory Office of Mental Suggestion," I write to ask this point: I have just begun the study of Mental Science; its truths are all plain to me, and the tenor of this article of yours has been inherent within my nature, and I have tried to practice it for years, but find myself in this attitude to-day, and would appreciate your solution. Those upon whom I have looked for and depended upon for the good in them, have seen this (my thoughts of them), and have taken advantage of it in order to deceive me. As long as I do not recognize this in them, just so long are they working against me. Which must I do? Recognize their motive, tell them of it, and cut loose in every way from them, or keep on blindly, ignoring their desire, cruelly thereby my heart and my name, and not knowing the result, so as to be hopeful? Which is right? So often I do not know which step in life is right. Of two duties seemingly equally strong, which should one decide upon? What is the principle of this attitude?

I have been laboring under the above cloud for over three years. My life looks to-day as a ruin, a wreck, and why? Simply because I've looked for and depended upon the good of one whom I have loved, and do still.

I am a teacher, and heartily endorse every word of yours regarding the training of children. I have always looked for right, for good, but have been "taken in," so to speak, by this trusting method. What is the matter? A reply would greatly help a searcher for truth.

Ans.—The above question certainly presents some difficulties, and we can barely hope to answer it with any degree of fullness. Still there are two or three points in our teaching concerning right mental attitudes toward self and others to which we wish to call the questioner's special attention.

In the first place, it is quite inconsistent with a truly self-reliant attitude to encourage or even tolerate the belief that any other person can either make or destroy your happiness. That painful over-sensitiveness which is frequently the bane of deeply affectionate natures is one of the chief causes of depression among self-depreciating people, who allow others to make them unhappy by depending upon others for happiness, in place of being satisfied with the approval of one's own sense of right.

Reputation is really unworthy of much consideration, seeing that it is a purchasable article, and often depends on the changing whims of turn-coats and vampires. Character is worth all it costs to produce and maintain it at the highest possible standard of excellence, even in the midst of most trying circumstances.

Again, it is important to note the immense difference between merely ignoring a wrong or smarting under it in silence, and holding determinately to a noble attitude in defense of a positive right. Weakness is the cause of at least ninety per cent. of the misery which delicately-organized natures feel in consequence of the slights of others, slights which they greatly aggravate by constantly dwelling upon them.

We should certainly give people to under-

stand that we are not deceived by false presentations, as it is one of our deepest convictions that the only certain way to put down lying is to let the one who has told a lie clearly understand that his falsehood has not been and never will be accepted for truth. The positive thought of good in all and for all, held by intelligent mental scientists, bears no resemblance to the weak negative attitude of those who are simply blind to error and unwittingly confound it with truth. No intelligent person can confound the truly moral and thoroughly scientific doctrine of the potential goodness of all humankind with the absurd fallacy winked at by non thinkers that everybody's every act of the present moment is a correct action. In the struggle between intelligence and emotion there is often acute suffering until the two are unified, but when once the victory has been really gained, and feeling has become perfectly at one with reason, a strong current of ennobling thought at once issues from a morally stronger toward a morally weaker individual. The great truth so often overlooked in this connection is the power of righteous thought to overcome iniquity.

It being universally admitted that superior force can always carry the day, it is essential to perceive that in all cases such as the one mentioned by our questioner moral superiority must be mentally affirmed by the one who has hitherto suffered under a sense of weakness. So long as people allow themselves to go on believing that their moral inferiors can blight their lives and ruin their prospects, so long do they fail to counteract the force of erroneous thoughts which may be directed against them. It is useless to blink at anything. Errors exist, but we can overcome them by rising superior to that state within ourselves which enables them to hurt us. Our advice is, set to work to clothe yourself in spiritual armor, or, in other words, develop a stronger individual aura.

The necessity for breaking away from people is often only temporary, if it is useful at all to actually go away from a certain district in order to collect one's thoughts and accomplish some preliminary work of self-fortification. *Insulation*, not *isolation*, is what is needed most; but if you allow yourself to hold a mental attitude of subservience to the people about you, you will never develop your own resisting power. Do not exhaust yourself by mental conflict; affirm, rather than deny, and by so doing you will find yourself steadily growing into a far more important personage in the eyes about you.

The world despises what it feels to be weakness, and secretly admires whatever it conceives to be strength. Hold mentally a picture of the ideal before yourself and others, and refuse to be rendered unhappy by any signs of opposition or unkindness. Rejoice in your own moral strength, and regard it as a precious talent which you can so employ as to lead your less moral neighbors to a higher altitude than they have yet reached. The Satan of the book of Job, who is also to-day's accuser, is very useful immediately we have conquered him.

Concerning the question of two duties, seemingly equally strong, we can give no other counsel than the following: There cannot be two duties pulling us in opposite directions at the same time, because a duty means a task that can and should be done, and it is strictly impossible to go in opposite directions at the same time. There can never be more than one duty at a time, though there may be a difficulty in deciding what that duty is. Whenever such a difficulty arises, the wisest course is to take a little absolutely quiet time, and, having seated yourself (or reclined) in an easy, comfortable position, affirm positively that it is your will to know your duty, and your determination to do it. Aspire for light, and wait for it. Do not pray for it in a dubious spirit, as though you wondered whether your prayer would or would not be answered, but await an illumination.

Refrain from decided action until you feel sure as to the best mode of action, but immediately the sense of certitude is within you, act upon it without delay. You will always find that in hours of doubt and suspense a perfectly quiet posture of body, in some enclosed retreat, whether others cannot follow you, is a great aid to the reception of reliable spiritual guidance; for only when you are resting do you afford the best conditions for receiving light from within and instruction from ministering spirits. If your days are very busy, go to sleep at night expecting a revelation to reach you while you are in slumber, and you will awake some morning with the needed wisdom.

For Debilitated Men,

Horsford's Acid Phosphate.

Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It is not only pleasant to the taste, but ranks among the best of nerve tonics for debilitated men."

He who would be your friend because of your position or money, is the first one to desert you at the first turn toward misfortune. True friendship is made of deeper stuff.—*Marion, N. Y., Enterprise.*

Vicksburg Camp, Vicksburg, Mich.

To the Editor of the Banner of Light:

The Camp-Meeting at Vicksburg, Mich., closed most auspiciously on Sunday, Aug. 20, it having proven one of the most successful meetings ever held at this place.

Since sending the last report (which was sent on Aug. 14) we have had as speakers and mediums on our rostrum J. Frank Baxter, Oscar A. Edgerly and Mrs. Marion Carpenter.

Tuesday, Aug. 17, was designated as Soldiers' Day, the address being given by the guides of Mr. O. A. Edgerly, and proved to be an eminently acceptable effort.

Wednesday, Aug. 18, Thursday, Aug. 19, and Friday, Aug. 20, the rostrum was occupied by J. Frank Baxter, his lectures eliciting the highest appreciation, while his tests could not be surpassed in their power to please and satisfy our people.

On Saturday, Aug. 21, "Temperance Day," the rostrum was again occupied by Oscar A. Edgerly, whose discourse was highly appreciated. Saturday evening Mr. Baxter gave one of his inimitable entertainments, being assisted by most excellent local talent—the proceeds going for the benefit of the camp, and amounting to over thirty dollars.

On Sunday, Aug. 22, the rostrum was occupied in the morning by Oscar A. Edgerly, in the afternoon by Mr. Baxter. The work of both speakers was heartily appreciated by the largest audience that ever assembled on these grounds, there being nearly two thousand in attendance.

Monday, Aug. 23, and Tuesday, Aug. 24, proved quiet days at camp. However, our people enjoyed very interesting conference meetings on those days.

Wednesday, Aug. 25, was a red-letter day at camp, inasmuch as it was set aside as Woman's Day. The address in the afternoon was given by Mrs. Marion Carpenter of Detroit, Mich. At 8 P. M. the ladies of the camp presented a most interesting program—one that did them eminent credit as progressive women.

During the next four days—Aug. 26, 27, 28 and 29—the rostrum was occupied by Mrs. Carpenter, her work both as a lecturer and test medium giving eminent satisfaction to our people.

On Sunday, Aug. 29 (closing day), the rostrum was occupied in the morning by Oscar A. Edgerly, his guides giving a most beautiful presentation of our philosophy. In the afternoon Mrs. Carpenter gave the concluding lecture, following by tests of a satisfactory nature.

The Spiritualists of this vicinity owe a debt of eternal gratitude to Miss Jeanette Fraser, through whose indefatigable labor the camp-meeting at this place is made possible. May the spirit-world bless her, even as she, by her good works, is blessing her brothers and sisters of earth-life.

"Farmer" Riley of Marcellus has been giving very successful materializing sances during the last week, as has also Mr. Joseph King of Pipestone, Mich. Mr. J. A. Pellet of Mendon, Mich., has been a most courteous and efficient manager of the grounds during the meeting.

Mr. John McArdle, a most excellent test medium, has done a good work here during the meeting.

Mrs. Padgham, a fine inspirational speaker, added to the interest of our meeting by her presence.

Mrs. Frances Sanborn of Grand Rapids, Mich., has added much to the pleasure of our audiences by her sweet singing.

Oscar A. Edgerly has served us most acceptably as Chairman during the entire meeting.

El Paso, Texas.

To the Editor of the Banner of Light:

Less than six months ago a little band of Spiritualists and others interested in seeking that light which will never fail, met here with the intent of organizing, the result being an application for the charter, which was issued our Society on April 15, 1897.

Comparatively few years have passed since the Indian watered his pony where the railroad bridge now spans the Rio Grande, while eagerly watching against surprise from his natural enemy, the Mexican, whose Northern passage from his Southern home was then at this point. Still less time has transpired since the territory now occupied by our little city was only the grazing ground for a flock of sheep. The whistle of the locomotive was first heard here in the year 1881, and the past sixteen years have borne out the promise of that harbinger of emigration and improvement in the growth of our little city to a population of some fifteen thousand souls.

In view of these facts, it was a matter of some surprise that we found that we could organize with a charter membership of fifty-five, while older and larger communities are short of this number after years of effort.

We justly feel that we are to be congratulated on our start, and wish to push the good work forward. It is with this end in view that I am now writing you, that all missionaries and mediums acting under the control or approbation of the National Spiritualists' Association may be notified of our existence and location.

A glance at a map will show you El Paso located at the junction of four trunk lines—Santa Fe, Southern Pacific, Texas Pacific and Mexican Central. In passing from the East to the West, or vice versa, this would prove a convenient stopping place, and we can assure any medium with proper credentials of a hearty welcome and the best attention in our humble power to render.

W. H. WINN,
President D. D. Wells Society.

New Jersey.

NEWARK.—Mrs. H. C. Dorn writes: "Sunday, Aug. 29, the First Church of Spiritual Progression held a very pleasant meeting at 723 Columbia street."

Mr. MacDonald of Brooklyn was present, and gave a very interesting and sound logical talk on Spiritual Philosophy. He also gave his experience and the results of his first visit to a spiritual meeting, after which Mr. Dorn gave a number of tests. We hope to have Mr. MacDonald with us soon again."

The Blue and the Gray.

Both men and women are apt to feel a little blue, when the gray hairs begin to show. It's a very natural feeling. In the normal condition of things gray hairs belong to advanced age. They have no business whitening the head of man or woman, who has not begun to go down the slope of life. As a matter of fact, the hair turns gray regardless of age, or of life's seasons; sometimes it is whitened by sickness, but more often from lack of care. When the hair fades or turns gray there's no need to resort to hair dyes. The normal color of the hair is restored and retained by the use of

Ayer's Hair Vigor.

Ayer's Curebook, "a story of cures told by the cured," 100 pages, free. J. C. Ayer Co., Lowell, Mass.

New York Advertisements.

THE END OF THE WORLD

Fletcher---World Renowned.
BUSINESS, Health, Personal Affairs. 1654 Broadway,
 New York City. Can also be engaged for lectures and

Funeral orations. Letters answered. Terms, \$2.00.
Sept. 4. 17

Mrs. Stoddard-Gray and DeWitt C. Hough

HOLD lectures for full-form materializations and communications from spirit-friends, Sunday, Wednesday and Friday evenings, 8 o'clock; Saturday, 2 o'clock; at 229 West 17th street, New York City. He charged for séances out of town. Sittings daily from 10 to 4. Oct. 24.

PROFESSOR ST. LEON. Scientific Astrology, p. 276 Bazaar Avenue, N.Y.C., (between 11th and 16th streets), over dentist. Personal interviews, 5 p.m. Nov. 21. †

MRS. M. C. MORRELL, Clairvoyant, Business Medium, 100 West 1st Street, New York City.

MRS. JENNIE CROSSE, the Psychic Reader and Healer, has removed to 71 Irving Place, Brooklyn, N. Y. Life readings by mail, \$1.00; all questions, 50 cents. Send date of birth. Private sittings solicited. Satisfaction, or no charge. Aug. 21.

Br. Fred. L. H. Willis
May be addressed until further notice,
GLENNDA YATES CO. N. Y.
DR. WILLIS combines accurate scientific knowledge, being an educated physician, with keen and searching psychometric powers. In diagnosing disease he claims to be unexcelled, and for thirty years his success in treating all forms of disease has been a constant and growing one.

has been phenomenal. and compared exercises in both sexes
Send for circular, with references and terms.
May 15. 61u

Claïrvoyant Examinations Free

FROM lock of hair by DR. E. F. BUTTERFIELD. Send
lock of hair, name and age. Address DR. BUTTER-
FIELD, 209 Broadway, N. Y. Once in four weeks.
Fred P. Evans [of San Francisco, Cal.],

TRUE world-famed. Medium for Independent State-Writ-
ting, is located for a brief stay at Malone, N. Y. Expects
to be in Boston about Sept. 20th. Aug. 7.

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

and speedily accomplished. *Poisons and anxiety avoided.*
 Terms reasonable. *Aug. 7.*

WHITE CROSS LITERATURE.

THE OTHER WORLD AND THIS. A Compendium of Spiritual Laws. This volume deals with man and the various influences, seen and unseen, which combine to form his character here and hereafter. It is a work of great and useful value to the lecturer and public teacher, to the believer in the occult, and to the inquirer into magnetic laws and the nature of all life.

Cloth, 12mo, pp. 278. Price **\$1.50.**

A MAN AND HIS SOUL. An Occult Romance

The century has not produced a romance of more enthralling interest than "A Man and His Soul," which, from the beginning to the close, holds the attention of the reader, by the extensive knowledge of Occult Science and Washington life, coupled with a rare insight into human nature in all its varying conditions, which the author has injected into every page. Mr. Crawford's long connection with diplomatic circles, both here and abroad, has especially fitted him for the delineation of political life, as reflected upon the smooth surface of Washington society; while his recent writings in the *Cosmopolitan*, particularly

In "The Disappearance Syndicate," and "Senator Stanley's Story," have demonstrated that he must be exceedingly wonderfully well versed in matters Occult or else is gifted with that remarkable "sixth sense" concerning which the gifted are so full of enthusiasm.

Cloth, 22mo, pp. 235. Price **\$1.00.**

THE FRED SPIRIT, or, Glimpses Beyond Occultism to the Border. A Collection of New and Authentic Occultic Facts from the Past and Present. Experiences and Revelations from the Sources. By MARY KYLE DALLAS, Author of "The Devil's Anvil," "The Grinder Pallas," "The Night Iron Bars," etc.

This book furnishes an epitome of facts, presenting them

in a clear, field manner, and so written as to enlist the attention of the reader, be he skeptic, inquirer or believer. Mrs. Dallas impresses one with her sincerity, and if there is a little wavering as to conclusions, it is because of the desire not to appear in the light of a prejudiced writer, nor yet seem to be too easily converted.

Cloth, pp. 232. Price **\$1.00.**

THE DEAD MAN'S MESSAGE. By FLORANCE MARRYAT.

This transcends in intensity and power all of the previous works of this prolific writer. From beginning to end the reader's attention is held, not alone through the interest of the story itself, but by the theory of conscious

ness of the story itself, and by the lucidly and consistently presented matter, which is advanced, and the close relationship existing between the two worlds.

THAT IS DEATH created a sensation because it dealt with spiritual phenomena in an intelligent and comprehensive manner. This latest effort of Mrs. Mary Matka, however, shows a fuller grasp of the subject, on the part, and leads the reader up to conclusions which heretofore have been more a matter of suggestion than clear analysis.

Cloth, 12mo, pp. 178. Price **\$1.00.**

THE DISAPPEARANCE SYNDICATE, and

SENATOR STANLEY'S STORY. By T. C. CRAWFORD. The two stories contained in this book originally appeared in the *Cosmopolitan Magazine*. Cloth, 12mo, illustrated, \$1.25.

THE BANKRUPT HEART. A Novel by FLORENCE MARRAY. *The Camille of Dumas, or the character of the Second Mrs. Tanqueray, are more deftly drawn than the central figure around which the scenes of this life-story revolve.*

Cloth, 12mo, **\$1.25.**
For sale by BANNER OF LIGHT PUBLISHING CO.
Twentieth Thousand.
The World Beautiful. First Series.
Eighth Thousand.

The World Beautiful Second Series

BY LILLIAN WHITING.

No one can read it through without feeling himself t
better and richer and happier for having done so.—*The A
dependent.*

Full of spirituality and optimistic faith, summoning t
reader, on every p. e, to high endeavor and noble, unselfi
living.—*The Watchman.*

Price of each series, **\$1.00.**
For sale by **BANNER OF LIGHT PUBLISHING CO.**

SPIRITS' BOOK;

Containing the Principles of Spiritist Doctrine on the Immortality of the Soul; the Nature of Spirits and their Relations with Men; the Moral Law; the Present Life, the Future Life, and the Destiny of the Human Race, according to the Laws of Spiritual Progress.

Translated from the French, from the Hundred and Twentieth Thousand, by Anna Blackwell.

The translator's preface, giving, as it does, a fine and readable sketch of Rival's (or "Kardec's") experience and the exquisitely finished steel-plate portrait of this celebrated gentleman, are of themselves worth almost the entire price of the book.

Printed from duplicate English plates, on white paper
large 12mo, pp. 438, cloth: price \$1.60.
For sale by BANNER OF LIGHT PUBLISHING CO.

SENT FREE.

Rules to be Observed when Forming Spiritual Circles
BY EMMA HARDINGE BRITTEN.

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

BURIED ALIVE. An Examination into the Occult Causes of Apparent Death. Trance and Cata-

Besides the subject mentioned in the title, this book deals with the exposition of the real nature of the phenomena Life and Death, from the point of view of the Higher Science; besides giving many descriptions of authentic cases in which persons have been mistaken for dead, and buried, dissected, or embalmed alive.

The subject of apparent death, with its only too frequently occurring consequence of premature burial, should receive the attention it deserves, and the book is addressed

to the people whose interest it is to protect themselves against the horrible fate of becoming victims of medical shortsightedness by being buried, embalmed, dissected, cremated alive, or being frozen to death by being put up in ice.

Cloth, 75 cents; paper, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

THE RIGHT KNOCK: A Story. By HELL

The author, in his preface to the fifth edition, says: seemed such a small, simple thing, this little book, the best that could be said of it was that it came from heart full of eagerness to be the Master's messenger, to do something toward preaching the glad gospel of heaven and true living.

The unnumbered letters of gratitude, the kind words, warm hand-clasps, the many testimonials of sick beds, the saken, depressed spirits revived, *alas*, discontinued

physical and moral strength regained, prove that the will of the Spirit is not to be measured by puny human standards of judgment, prove that simple things—the things for which we expect the least, in which we put the least affection or worldly desire, may be those which will yield a "hundred-fold" of real blessing."

Price 50 cents (reduced from \$1.25), postage free.
For sale by BANNER OF LIGHT PUBLISHING CO.

A CRITICAL REVIEW OF THE BIBLE

A CRITICAL REVIEW OF REV. DR. F. KIPP'S Three Sermons, delivered in the First Presbyterian Church, San Diego, Cal., against Spiritualism, by J. PEEBLES, A. M., M. D., Ph. D.
 "He that is first in his own cause seemeth just; but neighbor comes and searcheth him."—*Prov. xviii, 17.*
 "He that digreth a pit shall fall into it."—*Ecclesiastes, ix.*
 Pamphlet, pp. 34. Price **25 cents.**
 For sale by **BANNER OF LIGHT PUBLISHING CO.**

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 11, 1897.

Cassadaga Camp, Lily Dale.

To the Editor of the Banner of Light:

In the arch over the entrance gate to Camp Cassadaga are the golden letters, "C. L. F. A.," that have through all the years since the Camp's organization attracted thousands, who coming into the grounds have learned that these letters, literally interpreted, mean freedom, perfect freedom of thought and speech, with fullest liberty to enjoy all the privileges and exercise all the rights desired by moral, decent, self-respecting, civilized men and women.

A brilliant leader among the spiritualistic ranks has said that Orthodox means "Done"; also that there are as many Orthodox Spiritualists as Christians.

Cassadaga is not Orthodox. The spirit of the management and the well-known liberality of the platform is distinctively progressive; believing in continuous and eternal advancement, all subjects of vital importance claiming the attention of mankind are here fearlessly presented for consideration and discussion, and all speakers, regardless of creed or no creed, are welcomed on the platform. The Christian minister and agnostic come to investigate take active part, if so inclined, in conference, grove-meeting or thought exchange, while the season's program of platform attractions has contained the names of some who, having no personal knowledge of the truths of Cassadaga's claims, are welcomed for the truth they present or cause advocated.

During the week just closed the brilliant and illustrious Annie Besant, high priestess of Theosophy, and her co-worker, the Countess Wachtmeister, accompanied by Miss Wilson, Librarian of the London Theosophical Society, have entertained and delighted Cassadagans with three public addresses and as many more parlor talks. Mrs. Besant, who is an English woman, of medium height, inclining toward the embonpoint, possessing a strong, intellectual face, bright, expressive eyes, a well-modulated voice, a rare smile, that frequently illuminates the face—in short, hers is a strongly magnetic, striking personality.

The first address of this lady was delivered Tuesday evening, Aug. 17, on "Theosophy and Its Teachings." Theosophy she defined as Divine wisdom, dealing with the deeper sides of life: with the nature of man and his relations to the universe; teaching how he may come in touch with different worlds, and utilize this knowledge beneficially. Theosophy teaches that man is a living, spiritual intelligence; a soul that possesses a body, rather than a body with a soul. After physical dissolution his spiritual nature continues to live, and it is this spiritual side of man that gives him his special individual characteristics.

The theosophical seven principles that constitute man are: the physical body, vitality, the astral body, animal soul, human soul, spiritual soul and the spirit. Man is a trinity, a spiritual trinity. All are born with spiritual powers; in some they are developed at physical birth, in others they must be developed; all have the power, and in time the spiritual gifts will be more generally and fully developed, and thought-transference will become a common thing. A living soul is possessed by every mortal being, and all its powers we can learn to exercise while in this world. All soul-power exercised after death can be employed before death; when this is more fully realized, life will become grander and more noble.

There should be more harmony and fellowship between Theosophy and Spiritualism; both teach the same divine philosophy, the only difference being that Theosophy believes it better to spiritualize ourselves, so we can commune with our departed friends direct, entering the realms of spirit rather than call them back to this earth-plane through the mediumship of a third person. Theosophy acknowledges spiritual manifestations—naught but ignorance and prejudice could deny them—but we prefer to control ourselves rather than be controlled by others.

To become a Theosophist does not necessitate an acceptance of reincarnation, only a belief in the universal brotherhood of man. To me, reincarnation is not an hypothesis, but a positive knowledge. Death is but an incident in an immortal life.

Humanity forms an unbroken chain from Deity to the lowest, and it is the duty of each to assist those who are lower than himself toward higher and better conditions. The end of evolution is the divine existence—love, intelligence; the fully developed God in man—the goal of human evolution.

Wednesday afternoon Mrs. Besant again addressed a large and appreciative audience, on "Life After Death." Endeavoring to present facts clearly, the lady explained: We Theosophists regard this world in which we now dwell the physical world; the next is the astral, or the state after death; the third is the intermediate, or transitory, called heaven by Christians, by us called the abode of the gods. The astral is the outside covering of the soul; we do not identify the spirit with the soul, nor the heavenly with the astral.

When a soul passes through death it drops off the body, and can then receive vibrations which could not have been received previously on account of physical hindrances.

There is no pain in death. I object to the word death; it has been given a false meaning. The soul knows no distressing sensations in the final dissolution. The only pain a soul can feel is when it plunges into evil. A soul passing from the physical to the astral body encounters strange experiences, quite like those of one drowning, who sees in panoramic review the scenes of his entire life.

A soul passing into its astral body should not be disturbed in its last moments. The seven distinct stages through which the soul passes are created by this soul in its earthly existence.

The astral world is one of immense variety—in part natural, in part artificial—living entities of our thoughts forming a portion of this world, and its lowest sphere. In this sphere are those undeveloped souls whose lives were low and base, who loved the evils of this world, and these longings being still unsatisfied, as the nature of their punishment, they still linger near to earth, and, if possible, enjoy through the organism of another the vicious practices of their past.

As we pass through the next three spheres we find conditions much improved. The souls, although not far removed from the physical, while not vicious, were selfish and trivial in their lives and thoughts. They have no desire for progression, preferring to keep in touch with this world, for the things you care for most here will determine your state of existence after death.

Intellectual spheres are the next higher through which the soul passes on its journey toward the abode of the gods.

After a time all souls pass onward. There is not one soul so base, so lost in crime and depravity, that it does not journey heavenward, the small good in every soul increasing as time passes, until it is evolved into the perfect state. On entering the heavenly sphere the soul discards the astral shell.

There have been souls sufficiently pure to pass from the physical state direct to the heavenly one without being conscious of the passing. Purify the earthly passions, and they possess no power to hold you after death. In heaven you will find present the souls you loved on earth, there being no lasting separation between those who truly love.

Eternal growth and advancement is the soul's ultimate destiny. The good work commenced on earth will be resumed in heaven, and when finally completed, that soul will return to earth to be reincarnated, that it may give back to earth the benefit of all that it has gained and experienced.

Children of men, we are but children of

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

God, related to earth by our bodies, to God by our spirits. I come here to tell you what I have learned, to offer you what I have found, not asking you to accept if you are not so inclined, but saying all the jewels of priceless knowledge that are mine can be secured to any one who desires them.

Theosophy does not necessitate a leaving of your church, or religious affiliations; it is the essence of all religions—Brahmin, Buddhist or Christian—and its teachings conflict with none. It only revives doctrines known to Christ, which are overlooked by a majority of his modern followers.

The Countess Wachtmeister, who made an extended tour of the United States during the year, organizing a large number of Theosophical societies, delivered a fine discourse Wednesday evening on "Spiritualism in the Light of Theosophy."

During their sojourn at Cassadaga, Mrs. Besant and party were the guests of Dr. and Mrs. E. C. Hyde.

Mrs. Jennie B. H. Jackson completed her dates during the week, leaving for engagements at other camps. Mrs. Jackson's last address was on "Resurrection, and the God in Man," which she handled in her usual bright and piquant style, that which has made her so long a favorite on the spiritualistic rostrum.

Bro. Lyman C. Howe, whose physical condition would not permit of public work, recovered sufficiently to meet the expectant audience on Friday afternoon. His well-known antagonism to the doctrine of reincarnation made him on this occasion the target for questions relative to that topic; that he was more than equal to the emergency goes without saying among those acquainted with his marvelous ability to answer difficult questions and solve intricate problems. The question had been raised as to whether it was consistent, after building up a camp for the dissemination of Spiritualism, and laboring to convince skeptics of the continuity of life, to invite upon our platform those who repudiate and dispute our claims. He affirmed that it was entirely consistent and proper; that Spiritualism was broad enough and strong enough to carry anything that may be imposed upon it. It lays down no rules of authority, it invites all to its immortal feast of truth, trusting truth to defend itself against all errors, knowing it has nothing to fear from any assumptions or speculations or criticisms from its opponents.

The election of officers for the ensuing year resulted in the choice of the following: Trustees—T. J. Skidmore, A. Gaston, M. R. Rouse, Dr. E. C. Hyde, D. B. Merritt, J. H. Osmer, F. G. Neelin. Five members of the old Board were re-elected, and Messrs. Osmer and Neelin were chosen to fill vacancies caused by the resignation of Messrs. A. L. Pettigill and H. W. Richardson.

J. H. Osmer, one of the newly elected Trustees, is a brilliant lawyer and judge, one of the best known in the State of Pennsylvania. He has long been identified with Spiritualism, is a yearly visitor at this camp, and is a man of good judgment and business sagacity.

F. G. Neelin is a Canadian, residing at Seaford, Ont., an editor and public official—a man of influence among his own people, and one who through his own paper wields a fearless lance in the cause of Spiritualism.

It is in fact a matter of congratulation all around that two such men of known sterling worth and business ability have been added to our Board of Trustees, and all true friends of Cassadaga rejoice.

SHIRLEY BELLE.

Veteran Spiritualists' Union Day at Lake Pleasant.

Monday, Aug. 23, was the time set apart at Lake Pleasant for the Veterans, and the day opened most auspiciously.

The morning session was ably presided over by Mrs. Tillie U. Reynolds. The exercises were opened by Mrs. Hattie C. Mason singing "Happy Greeting," after which Mrs. Reynolds in her opening remarks spoke of the interest that should be felt by all in the cause of the Veteran Spiritualists' Union; her words were earnest and to the point. Then followed a well-rendered vocal duet by Mrs. French and her daughter.

Mrs. May S. Pepper then spoke in part as follows: As I sat here my thoughts went back to the first President of this Union, Dr. Storor, to whom I owe my mediumship; and I feel that for his sake I should plead here today for the Home at Waverley—not as a deed of charity, but as a deed of justice. As I look over the whitened locks I feel that all should be interested in this work. We should do for those who have given the best part of their lives in the Cause of Spiritualism. Mrs. Pepper related an instance of where a dear old Spiritualist had to go to an Old Ladies' Home in Haverhill, and was deprived of the privilege of attending a Spiritualist meeting, but was obliged to go to an Orthodox meeting. She continued: Shame to all Spiritualists that make it necessary for our old, worn out workers to go to such a home just for the lack of a home amongst their own that might be provided for them were it not for the selfishness of our people. When we have crossed the river if we do our duty now we will hear the angels sing: Well done, thou good and faithful servant.

Capt. E. W. Gould said he was the oldest veteran in the State, but not in years. He related when he became a member at the organization of the Union.

Mrs. Dillingham-Storrs said this was the first time she had been present in a Veteran Spiritualists' Union meeting, but she had been a Spiritualist and a member long enough to be termed a veteran. She felt glad, and thought it an honor to work in the Cause. She spoke of the Home, and the great need of it. We have many among us who have no home. Referred to a lady in Hartford who is longing to go to the Home in Waverley; she could not go to an Orthodox home, because she could not there use her medial powers. In speaking of the interest in the Waverley Home among the Hartford people, she said they were thinking of furnishing a room and calling it the State room; a committee had been formed to look after it. The speaker continued: If every one would say I will do something, soon there would be a home. Spoke of how individuals and societies could help by providing puffs, towels, sheets, pillows and pillow-cases, and many other things, and urged all to join and do their part. Let all do what they can to save a dollar and join the Union; it is for all the world, not for one State.

George A. Bacon, of Washington, in an eloquent speech, said that he should do all in his power, with voice and pen, for the Union. He spoke of what others had done for their poor; alluded to their institutions, their Old Ladies' Homes. In the last year they had spent \$150,000. Compare that with the struggle that Spiritualists are making for a home for those to whom they are indebted; and it is to the effort of the few that successes are made, and do not let the few despair. Let us all help in the noble effort, and I thank God for the few who are earnest in the Cause. It is just that we should do for those who have done so much for us.

Mrs. Hattie C. Mason thought the time was so far spent she would not have her opportunity, but those who had preceded her had done so nobly she was willing to give up the Cause dear to every heart. She told all that they could do much in their homes, and as there were probably many societies represented there, they could, when they went to their homes, interest their friends in the Union, and urged all to join and do their part. The afternoon session, with Mrs. May S. Pepper as presiding officer, was opened with a duet by Mrs. and Miss French, "Softly Flowing River."

The first speaker was Judge A. H. Dailey, who spoke many words of wisdom, each word striking deep in the hearts of those present.

The speaker dwelt on our duty to our worn-out mediums. Spiritualists take exceptions to any form of religion that worships an imaginary God. Has Spiritualism made you any better? Man at the point of a pistol will open his pocket, but Spiritualists should be willing to do for others from the love of humanity in their hearts. As long as there is a mortgage on the home at Waverley, there is a mortgage on the heart of every Spiritualist. I do not want a worn out Spiritualist to go there and feel that he is a pauper—let it be a home. Now, friends, let all contribute, so that not only the Home shall be furnished, but that the lender shall be full; you will be happier for it, but if you fail, you will feel mean. Judge Dailey did his part, and practiced what he preached.

Dr. Hidden then came to lend his sanction and aid to the Home at Waverley. He continued: In the business world a man's standing is considered by the way he takes care of his own. In all other denominations they have colleges, homes, etc., but in ours how few! We have a Home—with a debt. Let us take the mortgages from it. This is not Old Orchard Beach, nor am I Dr. Simpson. How much are you interested? I will make a beginning with five dollars. Come, my friends, I have set the ball rolling. [It was quite exciting for a time, with fine results considering the size of the audience.] A vote of thanks in behalf of the V. S. U. was unanimously given to Dr. Hidden.

Mrs. Mason then sang "Dare to Do Right," and Mrs. Annie Cunningham earnestly pleaded for those who were waiting to go to the Home.

Dr. Charles Harding said he was pleased to be present and add his help in this great Cause. He continued: Spiritualists, are you doing your duty as Spiritualists? Friends, I am going to speak plainly. Look at the old veterans who have fought the fight. Let us all unite in their behalf. In union there is strength. While we are struggling to-day for this Union, who will fill our places when they are vacant? We will be the needy veterans some day; let us do for others, that we may be done for. May the Veteran Spiritualists' Union wave its banner for liberty for souls in all time.

Mrs. Tillie U. Reynolds said: I am glad our Spiritualists have been vindicated to-day, that there has been an interest in the building of the Veteran Spiritualists' Union Home. This Veteran Spiritualists' Union is working for humanity's sake, is touching the most sacred chord in our hearts. None of us but remember the time when our mothers kissed the tear away and comforted our childish trouble; then the time came when that mother was called up higher and nothing but the four walls was what we called home. But it was a center to gather up our forces, that we might build that home not build with hands. From the day of small beginnings come forth the grandest results. Remember, friends, it is not what your brothers and sisters think—but that you must do, and do with a will; and unless the mistakes of others can be done better by yourself keep quiet! There are times when you can speak a word to influence another to help the Home, not as a charity, but as a right.

Dr. Dean Clarke felt that it was almost impossible to add anything to what had been already said, but felt that he should be amiss in his duty did he not add his voice, which he did most eloquently.

Mrs. Lizzie Lincoln, one of Lake Pleasant's pioneer workers, said: This is a subject that appeals to the heart and soul of every lover of humanity. I must explain my presence here on this platform. I will lay aside my ideas on organization; they are subservient to my interest in this Cause. She related many instances of want that had been taken care of by the Spiritualists in the early days of Lake Pleasant camp—cases where she had taken a prominent part in seeing that they were cared for while ill, and given a decent burial at their death, and with flowers, and all the little conventionalities of society; and they were not all Spiritualists either.

Mrs. Hattie C. Mason spoke of others that she knew of, and said she sang at the funeral of one that Mrs. Lincoln referred to. Mrs. Lincoln continued: I do not see why we should have a special day in the year for the Veteran Spiritualists' Union, but have it all the year. Go to work, and be a committee of one, and make whatever you can to furnish the home, and influence others to do the same.

"Pat McCarthy" then came in, and in his characteristic way gave many words of wisdom.

Mr. J. Clegg Wright said that he had been a member of the Veteran Spiritualists' Union for four or five years; he had traveled many miles to sustain its principles; funds had been subscribed and many helped. It is a lamentable fact that we have to have charitable institutions. It is a harder thing to do a charity. If mediums were better paid for their work as they went along they would not need charity. The spiritual movement is a purpose to eliminate benevolence. I want this institution to succeed, because there is a principle in it.

Mr. Budington said he believed in mediums being paid for their work, but there were some old mediums who had been in the work before there was so much money to pay them, for whom we must do, as well as those who had been unfortunate. It is not charity, but justice. We must do for our speakers as well as other denominations.

Mrs. Lincoln spoke words of appreciation for the BANNER OF LIGHT, and told the people it was their privilege and duty to support it in its work for humanity.

Mrs. Clara Field-Conant spoke of Luther Colby and his charities; alluded to what others had done while in this life to help the needy, and urged all to do what they could for humanity; lay all personalities aside, and remember only the good that has been done. Let us work together in harmony.

Mrs. Pepper, in the name of the Veteran Spiritualists' Union, then thanked the New England Camp Association and all who had made this meeting a success in words of encouragement and in contributions. The amount received was: for membership, \$9.00; Home fund, \$19.25; collection, \$29.75; also \$3.00 was promised later on for the Home fund from a friend whose word is as good as his bond. A lady from Vermont will also send a life membership before a great while. Taken all together, Veterans' Day at Lake Pleasant was a success, and credit is due Mrs. May S. Pepper for her effort in bringing the people and speakers together.

Mrs. J. S. SOPER, Clerk.

Lake Brady, O.

To the Editor of the Banner of Light:

Lake Brady has now finished its sixth annual session, and has completely broken camp. It is a singular experience to see a whole town literally lifted up by the roots, which might be represented in the tent pegs, and carried away, houses as well as occupants. Of course we have fifty cottages left, but the deserted appearance of most of them only adds to the desolation of the scene.

A very pleasant affair was the joint reception tendered Chairman D. A. Herriek and wife, Mrs. McCaslin, camp reporter, and Mrs. Russell, who, assisted by Mrs. Herriek, had kept the camp fully supplied with sweet, appropriate music. Substantial remembrance was tendered them by the friends of these old and well-known workers.

The last entertainment was the rollicking fun of the district school. Gray-haired women in pantsuits and gray-bearded men in roundabouts, playing childhood's games and dropping lessons, interspersed with pranks behind the teacher's back, was certainly a novel sight.

At our last conference, Saturday, renewed pledges were made for the cause of Spiritualism in general, and Lake Brady in particular. Hudson and Emma Tuttle were our last

speakers, and filled the rostrum Sunday. Mr. Tuttle's profound reasoning, comparing the religion of Spiritualism with the superstitions of the past, convinced the intellectual mind; while Mrs. Tuttle's gentle, pacific nature inspired her with thoughts that touched the hearts of her hearers, appealing to the God within, and stirring aspirations for higher, purer, holier lives.

Clearly, as it were, we see Hudson Tuttle spread a table with substantial food for thought, the first course to satisfy the intellectual hunger of the soul; then comes gentle Emma Tuttle, and places upon it the sweetmeats of love and tenderness, beautiful flowers and luscious fruits of which we may all partake; but, as we gather around, there are many vacant seats, until winsome Maggie Gaulle steps forward, as she did on Sunday, and, with her plump, white hand, beckons from the invisible world around us the blessed ones who have gone out of our sight, and our souls cry out: "They are here."

The last event was a supper tendered all remaining in the camp by Mr. and Mrs. J. M. Widely, who occupy the camp barn.

Mrs. M. McCASLIN, Official Reporter.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

Friday night, Aug. 27, the third annual ball of the "Scalpers" (an order of young people at this place) was held in the Temple, one hundred and fifty couples in attendance. It was a full-dress affair, and was the best ever held here.

Saturday morning's conference was held in the old Auditorium. In the afternoon Mr. J. H. Littlefield gave his second and last lecture before a good-sized audience. Saturday evening the Temple was again filled, the occasion being a mediums' meeting, many of the old and some of the new mediums taking part.

Sunday morning the Temple was filled with an enthusiastic audience. The meeting was opened with singing by the Schubert quartet, after which Mrs. Sarah A. Byrnes gave an invocation. After another selection by the quartet the writer presented Mrs. Byrnes as the speaker for the morning. She took for her subject "The Oratory of Nature," and said in part: We do not propose to be your teacher, as we have always told you that we were only a student. We should always be questioners and as simple as a child, to be educated. The poet is touched by the inspiration of nature. We cannot always reach the height of the poet, but there is a time when we can listen to the oratory of the poet. There is life in a blade of grass; it is touched by the laws of evolution. The oratory of nature is a textbook opened to us all. You are all Spiritualists, but not spiritual.

The Spiritualists are hugging an ism: it will pass away and you will be stranded.

There is no grumbling in nature. Each tree grows as tall as nature wishes it, and its roots go as deep, and there is no grumbling. He who is not just to himself cannot give out justice to others. It is the unkind thought as well as the unkind word that makes trouble in this world. There is loyalty in nature, and I love it. If we listened to the oratory of nature, life would be benefited along that line.

Mrs. Tillie U. Reynolds closed the meeting by giving communications. At one o'clock the Fitchburg Band gave a concert.

At 2 p. m. Mr. J. Frank Baxter gave his closing lecture and séance, the audience entirely filling the spacious Temple. Mr. Baxter has hosts of friends in this camp, and they gave him royal welcome as he came forward after the magnificent selection of the Boston Ladies' Schubert Quartet. He considered two questions presented, viz.: "If Spiritualism is true, why was its advent delayed to the middle of the nineteenth century?" and "Do you believe Spiritualism is here to stay?"

He closed with a fine peroration, and when ended was accorded hearty and prolonged applause, clearly demonstrating the appreciation of the house.

Mr. Baxter then, after a selection from the quartet, gave a descriptive spirit-séance of one hour.

Mr. Dailey, the President, as the voice of the Directors had decreed, secured Mr. Baxter's services for another week for the season of 1898.

On Friday, Aug. 27, Miss Rosie Bacon, aged twenty-one, passed to higher life, after a short illness. Miss Bacon has for several years been a visitor at Lake Pleasant, and leaves behind a host of friends. The sympathy of the campers goes out to Mrs. J. W. Wheeler, in whose home Miss Bacon passed away.

Sunday evening, Aug. 29, the Children's Lyceum and the Ladies' Improvement Society joined in a Memorial service.

The hall was draped with the national colors, and the platform was decorated with flowers. The exercises opened with singing by the Lyceum, after which came the grand march, the Fitchburg band furnishing music. (On account of the length of the program the lesson was done away with.) The following took part in the literary and musical part of the exercises: Mabel Johnson, of Greenwich Lyceum, E. W. Hatch, C. L. Hatch, Gladys Atwood, Sammy Hano Wentworth, the Schubert Quartet, Hon. A. H. Dailey, Hon. J. H. Littlefield.

The Conductor presented Pres. Dailey with \$23.00 from the Lyceum, and then turned over the meeting to Pres. Mrs. A. E. Barnes of the Ladies' Improvement Society, and the exercises were continued under their auspices.

The Secretary, Mrs. Hatch, read a long list of those who had passed to higher life during the past year. Mr. J. Frank Baxter read an essay. Mrs. Lincoln, Vice-Pres. Dailey, H. A. Buddington, Mrs. Chapin, Mrs. Mason, Mr. Cleveland, Mrs. Storrs, Mrs. Reynolds, made remarks. Mrs. Chapin, for Mrs. Lyman, presented to the Association two large portraits of Father and Mother Lyman, and they were given a place in the Temple.

During the evening the Fitchburg Band gave a concert on the Lake, after which they serenaded Pres. H. H. Dailey, J. B. Hatch, Jr., Mrs. A. E. Barnes and Mr. Fred Haslam.

The Band and quartette left Camp Monday amid great cheers and waving of flags.

Monday evening the last meeting of the season was held in the Temple, and was attended by all that remained in Camp. The meeting was held for sociability, and was very enjoyable.

Judge Dailey was elected Chairman, and in accepting the position thanked the audience, showing that he was feeling happy after the great success the Camp-Meeting had attained. J. B. Hatch, Jr., was elected Scribe, and the meeting was opened with singing by Mrs. Mason. The Chairman asked for a subject for discussion; Mr. Buddington gave "The Blessing of Poverty." A stay-over dinner was referred to, and each speaker, after alluding jokingly to the dinner, related a humorous story.

The evening was given up to a good time in general. Judge Dailey, H. A. Buddington, Mrs. Clara Field-Conant, Mrs. Lincoln, Edgar W. Emerson, J. B. Hatch, Jr., F. W. Woodbury, Fred Haslam, Mrs. Waterhouse, Dr. Dean Clark, J. J. Storrs, took part in the exercises as far as speech-making was concerned. Miss Heald, E. W. and C. L. Hatch and Mr. Cleveland furnished the music.

During the evening the sewing machine was drawn. Forty-seven was the lucky number, and was held by Mrs. Bassett of Brooklyn, N. Y., who presented it to Mrs. A. H. Dailey. With this meeting closed the Camp-Meeting.

Tuesday and Wednesday afternoons the Lake Pleasant Whist Club held parties on the veranda of the hotel, having ten tables. The funds received were added to the Ladies' fund.

Thursday afternoon the Star-Orator Club had its annual banquet at the Lake Pleasant Hotel. Covers were laid for about two hundred. Mrs. Lincoln acted as Chairman and Toast Mistress, and called upon Vice-President H. A. Buddington, Mrs. Lydia Ball, Mrs. Haslam, Mr. and Mrs. J. W. Storrs, Mrs. C. F. Conant, Mr. Edward Conant, Mrs. Mary Fisher, Mrs. Bassett, J. B. Hatch, Jr., Mrs. Carrie L. Hatch, Mrs. Alice Waterhouse, Mrs. A. E. Cunningham, E. W. and C. L. C. Hatch, with Minot Cro-



Gail Borden Eagle Brand
Condensed Milk
HAS NO EQUAL AS AN INFANT FOOD.
"INFANT HEALTH" SENT FREE ON APPLICATION.
NEW YORK CONDENSED MILK CO. N.Y.

zier, organized an orchestra called the H. and C. Orchestra, and furnished music through the entire dinner. Mrs. Hattie Mason and George Cleveland furnished the singing. Mrs. Shirley, Mr. Bancroft, Dr. Dean Clarke, also participated.

Resolutions were passed expressing the sympathy of the club with Capt. Caswell. Vote of thanks were extended to Dr. and Mrs. Conant, and to the orchestra. After the banquet all formed in a group in front of the hotel, and were photographed by Crozier.

In the evening a dance was held by the club in the dining room of the hotel.

J. B. Hatch, Jr., with his family, were entertained at close of camp by Director D. P. Barber and his niece, Miss Alice Baker.

Thus closes a grand meeting at Lake Pleasant Camp.

J. B. HATCH, JR.

Onset Aftermath.

Onset has been favored with a series of lectures and conferences since the close of the regular season, Aug. 29. Mr. Colville lectured on the afternoons and evenings of Aug. 30 and 31, and Dr. Bland on Sept. 2, 3 and 5, and on Sept. 1 and 4 he presided over and conducted very interesting conferences.

Readers of the BANNER OF LIGHT will please bear in mind that Dr. Bland's book, "How to Get Well and How to Keep Well," is always to be had in the Banner Bookstore, or sent by mail on receipt of price, \$1.



Itching, irritated, scaly, crusty Scalps, dry, thin, and falling hair, cleansed, purified, and beautified by warm shampoos with CUTICURA SOAP, and occasional dressings of CUTICURA, purest of emollients, the greatest skin cures.



Treatment will produce a clean, healthy scalp with luxuriant, lustrous hair, when all else fails. Sold throughout the world. POTTER DRUG AND CHEM. CO., Sole Props., Boston.

How to produce Luxuriant Hair," mailed free.

SKINS ON FIRE with Eczema instantly relieved by CUTICURA REMEDIES.

Man the Microcosm.

HIS INFINITE AND DIVINE RELATIONS

INTUITION—THE LIGHT WITHIN.

BY GILES B. STEBBINS.

Price 10 cents single copy; four copies 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

CONCENTRATION THE MASTER-KEY TO PSYCHICAL DEVELOPMENT. Two Lectures by W. C. K. Price 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 a. m., 7 1/2 and 7 3/4 p. m. Mrs. Mary O. Lyman, speaker. Harmonical Circle, 111 South Paulina street, every Wednesday, 8 p. m.

The First Spiritual Temple Society meets at 7899 Hawthorn Avenue (Auburn Park), every Sunday evening at 7 1/2 o'clock. J. O. F. Grubbs is the permanent speaker. The School in Metaphysics, Psychometry, Clairvoyance, Inspiration and Psychopathy, meets at the same place during the week. Friends in Auburn Park, Englewood, Englewood and in the city, as well as strangers, are cordially welcomed.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1857) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Kaffert; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 2 1/2 and 7 1/4 p. m. Young People's Meeting, 1 1/2 p. m.