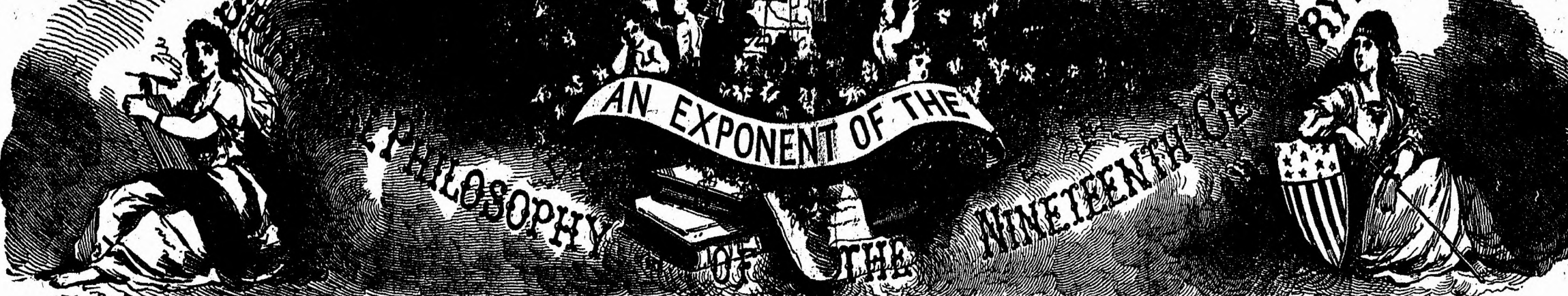


BANNER OF LIGHT.



VOL. 83. BOSTON, SATURDAY, JUNE 4, 1898. NO. 14.

THE LAND BEYOND THE STARS.

BY WILLIAM DRUNTON. Beyond the sunset and its glory, Beyond the dying of the day, The heart declares in happy story— The law of love abides alway: The soul looks up with fond believing, And sees beyond eve's melting bars, A land of light our souls receiving, A land of bliss beyond the stars! And there it dreams no winter weather Can come to blight hope's blossoms fair, That when the parted come together, Their lives flow on in praise and prayer; Death then will be like darkness fading, While nothing more the spirit mars, And joyousness the life pervading Shall rule in land beyond the stars! Ah! yes, but here we fret and worry, 'T is here we feel the sting of pain; 'T is here like slaves we toil and hurry, Then why not there, if life's agate? Because we learn the law of being, Because that law such loss debars; And we its truth all clearly seeing Shall live it out beyond the stars! Then let us not deny the present, In all the beauty of its grace, For here are things divinely pleasant, And love in every brother's face; And many hearts without denial, Can bear with joy their time-worn scars, And find the earth, with all its trial, Akin to land beyond the stars!

Atonement.

BY R. E. FICHTHORN. There may be readers of THE BANNER who are still afraid of the consequences should they discard the doctrine of "Vicarious Atonement." It is the keystone of orthodoxy, and concludes with the rejection of the best of humanity on "The Judgment Day." It is a sad thing for any one in this age of boasted civilization to be still in bondage to a theory that had its origin in the eleventh century. Since then everything else has changed except man made dogmas, and yet, strange as it may seem, the outmoded of these doctrines claim the most credit for the fruits of science. It is chiefly employed to inspire a kind of gratitude to a changing God, or threaten you with a loss of your soul, whatever that may mean, if you reject or refuse to believe in it. Such gratitude can only be emotional, but it serves the purpose of keeping us in bondage to the emotions, preventing us from asserting and using our reason. The very fact that it can be employed as a weapon of fear, proves it to be false. Truth never threatens nor compels; it draws and impels. Fear and compulsion have only to do with error. It is perfectly safe not to have anything to do with beliefs that we can be lost. Not by having or believing truth, but by being truth, are we safe or saved. Then we can understand that all blind beliefs are only so much baggage, embarrassing us very much in our growth in knowledge. The Calvinist has his satisfaction or substitution theory, and the Arminian his governmental or legal theory of atonement, while neither can tell you of what use they are when you begin to question. In all other matters but religion we use common sense. A theory that cannot be employed as a working hypothesis we reject. The atonement dogma has for its authority a literal interpretation of what is called infallible Scripture. Therefore, if the theory were true it would follow that those who believe in Jesus as their innocent substitute should at once be set free from sin and its fruits, sickness and death; and yet, still all believers get sick and die like unbelievers, either because the belief is fallacious, or because the prize having been paid to Satan, as some have taught, he still refuses to surrender Adam and his progeny. No one sinned in Adam, but we are all born Adams, the starting-point of every Christ. Every one will at some time travel the road from Adam to Christ for himself. "As in Adam we all die, even so in Christ we shall all be made alive." We gladly interpret this to mean universal salvation, without the least hope of escape from that death from which a vicarious atonement is supposed to save us. Just let us forget the traditional Adam, and admit that we all commence our existence with the Adam condition, of the earth earthy, or sense consciousness; then just in proportion as we die as Adam, it follows that we become alive as Christ—a real substitution of the individual higher Christ self for the personal lower Adam self. This leaves no back door of "free grace," nor does it divide humanity in two classes: one class predestinated to eternal life, and the other foreordained to —! A god who could be the author of such a narrow inhuman scheme must be a monstrosity. It would seem that the age of tutelary gods is not yet passed. Even the fallible laws of human legislation cannot be satisfied by punishing the innocent and letting go the guilty. Such a course perverts all law. Neither does the law select its victims, it is impersonal. God is love; love is impersonal. The impersonal God does not save through a personal savior, but through the impersonal savior, Truth. There is good in everything, even in the atonement dogma. It needs to be lost in order to be found. We would not reject the atonement, but remove the rubbish in order that the genuine article may be discovered. The spiritual significance of the term atonement conveys more meaning than any other term we can think of. To us it means that every individual I Am is at one with the universal I Am. There cannot be anything outside the "I am that I am."

It is the belief in our separation from God that has given rise to the belief in a vicarious atonement as the only means of reuniting men to God. It therefore resolves itself into the question of whether there is an infinite God or an infinity of gods. If we are really separate, then we have a finite god. God cannot be infinite or all, unless we admit that the all includes everything there is. Our existence as an effect could not continue to exist separate from its cause. If the cause is not the absolute God, we must provide finite causes without a limit. A belief in separateness not only necessitates one personal savior, but it would require one innocent substitute for every guilty one that escaped. "God is above all, in all, and through all." In him we live and move, and by him we are lived, moved and loved. The Cause of all existence is a Unit, and the existence itself as the effect of such a Cause must be a unit. Therefore, as cause always obtains throughout the effect, there is only God! "All in all," all as cause, is all as effect. Such a relation does not mean a loss of individual consciousness. It does mean a loss of our personal beliefs and a deepening and broadening of our individual consciousness. It simply means that you will find your life by losing it. Beginning with the Adam consciousness, we must lose it by dying daily, whether in or out of the body; followed by a gradual awakening in the Christ consciousness as rapidly as we let his mind be found in us. Thus we all share in the Christ-Life, not by virtue of Jesus dying for us, but wholly because, and not until we do, die the Adam death. We do not want any one to accept what has been written without investigating for himself. Dogmas may be very antique, so much so that we are saved from much righteous indignation by not knowing their origin; but none of them are sacred. In other matters we do not expect to be benefited by believing in what we do not understand. No imaginable benefit can come to the boy who believes in a problem that he does not understand, and is told cannot be solved. Neither would it do any vicarious good to the boy were the teacher to solve it, while the boy pays no attention and makes no effort to solve it for himself. If we believe Jesus solved the problem of life, we need only to learn how it was done, and then solve it for ourselves, or it never will be solved. Who expects reaping without sowing, or reaping differently from what was sown? As for another suffering for your shortcomings, do not be deceived, as there is no reaping without sowing, neither can you sow without reaping. Beware of all teachers who pride themselves on having used what they want you to consider as exact logic in their able discourse upon the subject, "Reason Fallible, Cannot be Trusted." Any one who, like the Man of Galilee, unfolds his soul, and thereby reveals to me my possibilities and a realization of them, such a one is my Redeemer.

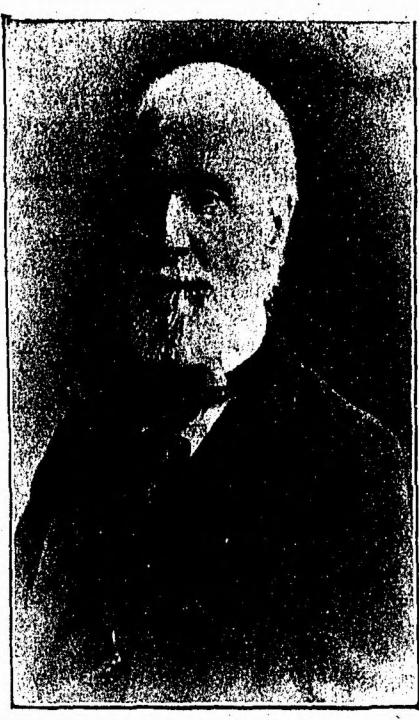
The "Witch of En-Dor."

BY ALEXANDER WILDER.

My parents were natives of Worcester county, and members for many years of a Congregational church in a rural neighborhood in Western New York. During my early boyhood I was required, very often against my will, to go with the family of Sundays some four miles over a rough road, to attend "divine service." I feel the jolt, and the pains in the right side now, that the shaking over the logs in the road used to give me. It was a useless torture of a sensitive boy, for I acquired only the habit of absolute inattention to the sermons of morning and afternoon, which even now is hard to combat. But one thing I do remember. We often reached the meeting house half an hour before service. The minister was from Connecticut. Most pastors of Congregational churches were from that State, from Litchfield or Guilford; Congregational ministers from Massachusetts were a little too shaky in their theology. Ours was the Rev. Israel Brainard from Guilford. I remember well his peculiar nasal utterances, and can imitate them perfectly. We often found the two deacons, Holcomb and Sedgwick, about the stove in winter, or sitting in the shade of the building in summer, discussing points of Scripture. Of noon-spells they were at it. One topic was the genuineness of the Christian character of King David, another was Peter, and some others, but the favorite topic was the "Witch of En-Dor." This was pretty well beaten into my inner consciousness. Witchcraft, suicide, etc., were more or less associated. Since that, I have cast off much of all this like the sloughing of a snake. But the memories will crop out, along with others of childish and adolescent follies. I learned everything over again. So I will give you some of my studies respecting the woman of the shrine, so generally nicknamed the Witch of En-Dor. I have the Hebrew Bible in my lap as I write. It must be borne in mind that the booklets of the Bible were written at different periods, in different styles, by authors often of different nations and faiths, and that they have been edited—passages cut out, others put in, and many varying statements. This first book of Samuel is a monument of all this state of things. It is incoherent, discrepant and very unreliable. I wonder that anybody dare call it inerrant. It is their privilege, however, but whether it is genuine history, or the skel-

eton of history, religious fiction or allegory, is matter of consideration. I will not discuss that. Saul, the Israelitish king, we are told, had banished the *auboth* and the *ionim*—or, as the Greek text indicates, the *ve-trillogists* and *knowing ones*. This was afterward made a statute in the *Deuteronomy*, and may be set down conjecturally to the direction originally of his mentor, the prophet Samuel. But the prophet was dead, and, indeed, had been estranged from him for some time before. The Philistines were now in the country in overwhelming force, and the brave but unfortunate monarch was in sad distress. All his advisors had failed him, and in his strait he resorted to one of the sources which he had before prohibited. He directed his servants to find a woman, a *Baalath Aub*, that he might consult her. They soon informed him that there was such a woman at En-Dor. We have retained the Hebrew terms in order to bring out their true meaning. The authorized version is execrably false. *En-Dor* should be read as two words. *En*, or *ain*, signifies an eye, a fountain or spring of water. *Dor*, *dur* or *douar*, is a circle or plot of ground marked out for a specific purpose. The Arabs still call a group of tents a *douar*. Palestine and other ancient regions abounded with little shrines or sacred precincts, where an altar, fountain and priest constituted the principal paraphernalia. A tree, a grove, an upright stone, a spring of water and an altar, inside a consecrated plot of ground, constituted the chief places of worship, if we may credit the two *Books of the Kings*, in Judea, Samaria and Galilee, from the time of David till the reign of Hezekiah, when a new religion and probably a new dynasty were established. *Baalath* is the feminine of *Baal*, a lord or chief. *Aub* or *ob* has a curious resemblance to the term *ob* or *obea*, in use among the negro tribes of Africa, and those negroes brought as slaves to America. It does not seem to be Hebrew, and probably came, as did the rite of circumcision, from the natives of the African continent. It has been supposed to mean the holy serpent that both Israelites and Africans worshipped; or it may refer by implication to the arcane knowledge, or *oggetti* power which the priest or priestess was supposed to possess, and which the serpent typified. The woman at the En-Dor or shrine, was called a *Baalath Aub*, the lady of the sacred knowledge at the rural shrine. Saul found the skill of the Levite diviners and the prophet-interpreters to fail in this emergency, and so resorted to this sibyl, the ministrant of the shrine to which the Canaanite population assembled for guidance. The whole story is interpolated—an episode made up in subsequent time to excuse the supplanting of an Israelitish by a Judean dynasty. It is very hard now to justify the description as recorded by any principle of ethics except the law of force. Saul is represented as having been elected to the monarchy against his own wishes, when his countrymen were in a woeful exigency; and as compelled to maintain the freedom of his people by almost incessant conflict. It was not safe for individuals to expose themselves; they were taunted for burrowing in holes, and "there was not a smith in all Israel." For a time Samuel, and his *naioth* or school of prophets, the more learned class were on his side; but he was more lenient of temper than they, and they instigated David to conspire against him. The whole story, from the crowning of Saul to the extermination of his family by David, is a delineation of occurrences common in every Asiatic despotism. But the woman, the sibyl or mantic of the oracle at En-Dor, was no ecstatic personage. Whether she was of a character analogous to the magdalen, or women of the three-shrines (*magdals*), is another matter. She seems to have been like the woman whom Aeneas is represented by Virgil as consulting at Cuma, before he made his descent with her into hell to hold converse with his deceased father. There were persons with similar functions at Delphi and Dodona in Greece, at Kolophon, Patras, Branchidai, and other places too many to be named. They often became ecstatic, or "filled with the god," as did the sibyl or clairvoyant in some kind of way, and uttered counsels and predictions. After the conquests of Pompey the secret rites of Mithras were introduced into the Roman Empire and carried to its remotest border. This religion was denominated *mageia*, or magic, meaning greatest and best. When Christianity was made the dominant faith, this religion was its chief competitor, and denounced accordingly. Thus the terms magic and witchcraft, or wisdom-craft, were made odious. As all devils are dethroned gods, so all evil customs are only such as were once sacred. The witchcraft of the Middle Ages, which was persecuted so murderously, was the relic of former holy rites. The sibyl at En-Dor was of similar character, maligned by the advocates of a later worship. As for being in any special sense a Satanic personage, that may all be dismissed as the invention of later writers. The only doubt in my mind is like that of Betsy Prigg in regard to Mrs. Harris, whether there was really any such woman.

Life would be but a barren tree unless it had the verdant covering of friendship. True friendship makes even the midnight gloom to glow with the effulgent light of trustfulness and calm contentment. Spiritualism's mission is to develop a friendship among men that shall be of the soul, the real man, hence as enduring as eternity. Ludlow Patton, fifth child and third son of Rev. William and Mary (Weston) Patton, was born in New York City, Aug. 3, 1825. He was reared in that city, and kept in training for the gospel ministry, receiving the usual primary and academic course of education, together with considerable theological indoctrination and experience. At fourteen years of age a good Presbyterian elder in his father's church (Tredwell Ketcham) offered him a position in his banking and stock brokerage office, at 55 Wall street, which he promptly accepted. The young man forsook the University grammar school, bidding good-bye to Greek, Latin and Theology, and on Feb. 1, 1840, entered with enthusiasm in his business career. Faithful, honest and industrious as a boy he was duly promoted, and on Feb. 1, 1851, was taken into partnership with his employer, under the firm name of T. Ketcham & Co., receiving an interest of one-eighth in the business. On being elected, five months afterwards, to the New York Stock Exchange, his interest in the business was increased to one quarter. May 1, 1856, Mr. Patton established the firm of Ludlow Patton & Co., and carried on an extensive and successful business for seventeen years. In addition to his regular business he was successfully interested in the building of three railroads, and in the mining of quick silver and bituminous coal. For a long series of years he was a director in seven corporations, such as railroad, life insurance, quick silver and coal companies. He was a director for eleven years in the Howard University, Washington, D. C., of which his brother, Rev. William W. Patton, D. D., LL. D., was President. April 1, 1873, thinking there were other things to do in life than the making of money, he withdrew from business with an ample fortune. Feb. 28, 1849 Mr. Patton married Miss Abby Hutchinson, daughter of Jesse and Mary Hutchinson, of Milford, N. H. She was one of the celebrated Hutchinson Family of singers that achieved a world-wide reputation in their day, and concerning whom N. P. Willis made a capital *bon mot* on the occasion of their debut in New York City: "It is a nest of brothers with a sister in it." Abby Hutchinson was one of the brightest, loveliest and most talented women of her day and Llewellyn Park owes much of his beauty and attractiveness to her thoughtful suggestions. There was a charm about Mrs. Patton that was irresistible. The anti-slavery conventions were often disturbed by mobs, but the upsurge would be hushed as by magic when Abby's voice would ring out the "Slave's Appeal," and in the hush that followed, Garrison and Wendell Phillips would get a hearing. The presence and charm of Abby held the pre-lavary audience of that day in check. Her marvelous voice, captivating manners and a certain undefeatable, magnetic power had the effect of subduing the most unruly spirits. In personal appearance Mrs. Patton was of medium size, with a bright, intelligent face, large, dark, speaking eyes with teeth like pearls, an exquisite complexion on a radiant smile. She was, surely, one of the sweetest creatures that ever grew up in the sunshine and love of a happy home. Had Wordsworth known her he would have immortalized her as he has done her who "dwelt among the untrodden ways." She was simplicity itself, and totally unspoiled by the admiration and applause which her touching singing every where called forth. Her grace of manner was natural and unstudied. She had a quiet self-possession which, instead of repelling, had the effect of attracting those who conversed with her. Her moral qualities were equally beautiful and winning. No one could converse with her without feeling one's self to be in the presence of an artless, pure and simple nature, which no applause or success could divest of its original freshness. In music, poetry and art, Mrs. Patton possessed gifts of the highest order. She "sang, making melody in her heart," and carried joy and gladness wherever she went. She composed a great deal of music, both vocal and instrumental, but her modesty restrained her from publishing much. Her best known published music was "Kind Words Can Never Die," and Alfred Tennyson's "Ring Out, Wild Bells." In 1891 Mrs. Patton privately printed for her friends a little volume called "A Handful of Pebbles," containing a few poems interspersed with brief paragraphs setting forth the essence of her happy philosophy. Many of these "pebbles," both in prose and verse, are gems of wise and happy expression. A copy of this book is to be found in the Orange Free Library. Mrs. Patton founded, in 1863, in Library Hall, the first kindergarten school of Orange. Over this she placed her niece, Miss Victoria Hutchinson, who successfully carried it on until her death the following year. Mrs. Patton was one of the original members of the famous Woman's Club "Sorosis," and for several years took an active part in its affairs. She was much interested in the advancement of women, and labored also in the cause of temperance and prison reform. The last public appearance



LUDLOW PATTON.



ABBY HUTCHINSON PATTON.

of Mr. Patton was on Sept. 10, 1892, when she sang, along with her husband and her brother John, at the funeral of her life-long friend, John G. Whittier, the Quak-r poet. To the day of her death, which occurred Nov. 24, 1892, by apoplexy, her face beamed with purity and benevolence, and her voice lost none of its sweetness. She also retained that winning vivacity of manner which characterized her earlier days. Her soul never grew old. Her eyes were as sparkling and the expression as sweet as they were always remembered to have been. Her hand was ever outstretched to help those who were in need, and her words of courage and sympathy came from a heart overflowing with kindness. She had many warm friends in the Oranges, and the memory of kind acts and sweet, loving disposition will be cherished by those who knew and loved her. The union of Ludlow and Abby, as they were familiarly called, seemed to their friends an ideal one through all the forty-four years of their married life. At her request and desire Mr. Patton, later on, married her niece, Marion Loveridge, of Orange, to whom has descended, to a large degree, the musical talent of her aunt. In the spring of 1865 Mr. Patton sold his beautiful residence on the mountainside. It remained as a monument to his memory for some years as one of the pioneers of the new movement, but was finally destroyed by fire as were, also, the outbuildings. Mr. Patton never made any other investments in real estate, but was influential in bringing others to Orange and in encouraging public improvements of every kind. Soon after his retirement from business in 1873 Mr. Patton, in company with his wife, started on a traveling tour which lasted about ten years. Mr. Patton was a voluminous newspaper correspondent, occasionally over his own signature, but generally under the *nom de plume* of Visitor, Traveler, Brother Jonathan and Nottap Woldul, which latter is his name spelled backward. He commenced his newspaper articles in the Orange Journal, and in the years of 1857 to 1892 will be found many of his letters. He wrote for the Milford, N. H., *Enterprise* one hundred and twelve letters of travel. For several years, while in active business, he wrote one New York financial letters for one of the prominent Chicago newspapers. Mrs. Patton also wrote many letters of travel for the Portland, Me., *Transcript*. Mr. Patton is musical, having a rich tenor voice, and a player on several musical instruments, using them as accompaniments to some of his songs. He sings with an enthusiasm that is infectious. For several years he was in the habit of attending the stock brokers' annual dinners at Delmonico's, surprising and delighting his fellow brokers by the singing of his original songs, bringing in to them many hits at the speculations and speculators of the day. He sang duets with his wife, both in private societies and in public, for charitable causes. He wrote songs for special occasions, but, considering his wife a true poet and musician, he usually left that feature to her good taste and judgment. Both were singers, both writers of ability, both ever ready to use their gifts, either mental or pecuniary, to calls for charity. Mr. Patton is a spiritually minded man. At the early age of twelve years he united with the Spring Street Presbyterian Church, New York City, of which his father was the pastor. With his growth in years came much reading and study concerning religious matters. With the growth in art, learning, invention and science, he thought that religion should grow too, and not be confined to the creeds and dogmas of ancient days. He believed in progress, and was much imbued with modern thought and requirements. In 1853 he withdrew from the Presbyterian church, and has since then been in sympathy with the advanced religious thinkers of the times. In referring to his belief, he once said: "I believe in very little creed, and in a large amount of practical do-good religion; that the body is but the house in which the spirit lives for a few brief years to work out the purpose of its Creator, and that death is a recognition that the purposes have been attained, and the spirit leaving its tenement of clay enters in upon a fuller comprehension of life's purposes; that creeds, rituals and forms of belief count for nothing, but that life, effort and endeavor are the all-important factors in the scheme of existence. Here is the sowing, there is the great reaping; here the laying of the foundation, there the glorious upbuilding of the temple." Mr. Patton is in his seventy-third year, and is still in excellent health and spirits, ever ready with a kind and cheerful word to all with whom he comes in contact. He still resides in Orange, N. J., and is a valued subscriber and contributor to the BANNER OF LIGHT, and has for years been a firm Spiritualist. He takes a deep interest in the advancement of the Cause, and we are indebted to him for many practical suggestions.

Written for the Banner of Light.
BEYOND THE PORTALS.

BY ELIZABETH D. JEWETT.

Well I know I hold communion, and a solemn sacred union,
With the souls of those I've loved, who have only gone before,
Who have passed the mystic portal, entrance to the life immortal—
Who are free from care and trouble on the bright eternal shore.

Death has brought to me a vision of the beautiful ethereal,
Of a life so grand and glorious that this life is but a dream—
But a dream of coming glory, when unfolds the wondrous story,
And of heaven's golden radiance we can catch each golden gleam.

'T is a life of joy eternal, and 't is better yet, eternal;
For while here we're building, building, building better than we
know.

Not in vain our constant yearning, not in vain our strength and
learning;
We shall use our strength and learning, in the land where all
must go.

'T is a thought of wondrous beauty, when we're through with life
and duty,
And the angel kindly beckons, and we drop the mortal veil.
We shall meet our loved ones dearer, in that realm of vision
clearer,
And the glories of our earth-life by the Heaven-light will pale.

Well I know I hold communion, that their souls with mine in
union
Are the same as though the Angel ne'er had beckoned them
aside;
In the light of truth believing, 't is a sin for them be grieving—
I am here, and they are living in the land beyond the tide.

An Analysis of Mind Cure: Viewed From a
Physiological Standpoint.

BY DR. HELEN DENSMORE.

When I began to practice the art of healing I was appalled at the failure to find anything approaching certainty in the practical application of the science as taught in the schools; and I, as scores of others have done, should have forsaken it but for the application of a principle laid down in the best text-book on pathology, to wit: "That all pathological changes (which means diseased conditions) are caused by impaired nutrition." I saw that if this be true, it offers the philosopher's stone in matters of health; the "open sesame" to the enchanted isle, a sure and safe harbor for ninety-five per cent. of the pilgrims in quest of the desired Mecca—restored health.

Investigation into the subject of nutrition and its relation to health and disease, convinced Dr. Emmet Densmore and myself that the diet of civilization bears the same relation to the manifold forms of disease in modern life that stimulating drinks bear to delirium tremens; and so surely as a mania potu cannot exist without such drinks, the various forms of chronic disease that are devouring the race would disappear under the proper regimen—and that it would be as impossible for mankind to be ill if they lived hygienic lives, as for men and women to have delirium tremens without stimulating drinks.

With this key we proceeded to prove the truth of this principle. We found ample confirmation in its application, in a large private practice. Having, as we believed, the certainty of science, we fearlessly announced our platform,—that health is man's birthright; that it is as natural to be well as to be born; and wherever it was tested by an obedience to our direction as to hygienic habits, and especially to diet, lo! we found as a result sure to follow—restored, or greatly improved, health. We never met with failure where the curative action, often brought about in the system when the change of diet was made, was understood and patience with the action practiced. In our own persons we came to know the certainty of health at all times, under all circumstances; and with others in proportion as they approximated to the prescribed rules of life.

We had been practicing this method, and teaching it to all who would learn, for years when I first heard of the claims of mind cure healing. It came to me through a bright lady patient in Washington, D. C., and the account which she gave me of it, information acquired from one of its ablest exponents, Mrs. Stuart, of Boston, at once claimed my attention and challenged my investigation. I had long regarded illness, as the hydra-headed monster of modern social life, and the profession of healing the sick being with me well-nigh a religion, any new thought that offered help was welcomed.

The first introduction to the philosophy underlying this new and strange dispensation of health was indeed quite sufficient to hurry me on. I was told that there is no such thing as sickness, pain or death; that these conditions are the result of erroneous judgment, false mental modes, and exist in the mind alone. When I asked, is there no physiological law to which we are answerable for violating its conditions? I was told there is no physiology, no organic processes, no functional activity. These are all modes of mental activity; all is in the mind; matter has no existence save as an idea in mind; muscular force is mental force; all functional action, prehension, mastication, deglutition, digestion, assimilation and excretion are performed by thought; in short, there is physiology; and pain and suffering, sin and death, are in the world because of a belief in the mind that they exist. A proper understanding of this truth dispels the mistake, and sin and suffering disappear. Then, I said, it is a mistake that we have liver, lungs, heart, etc. Yes, was the reply, they are only reflections of thought. They have no existence in reality; they are, when diseased, only photographs of the distorted thoughts which have taken the place of perfect ones, which would in place of this distortion give us a picture of health, without reference to material conditions of any kind.

I could have listened to all this as metaphysical abstractions, remembering Berkeley and his school of philosophy, and allowed it to pass as belonging to the incomprehensible realm, but for the fact that a decidedly practical side to this picture appeared in the marvels of cure that were related and apparently easy of corroboration, and which, upon investigation, I verified.

I had been a believer for some time in many "modern miracles" in healing, claimed to be done by supersensual power—forced to believe by ocular demonstration and also by unimpeachable human testimony; but there is a clear road out of this dilemma to one who really believes in the supremacy of spirit and the power of divine influx, for all these methods claim for their source divine power in answer to prayer. I chanced to read many years ago "Our Lady of Lourdes," a Roman Catholic legend giving details of many miraculous cures performed in a far-off French province by "Our Lady of Lourdes," a title applied to the Blessed Virgin by the church in our own day. Several years later the Rev. Dr. Tyng preached a sermon in St. Thomas Church in New York City on "Modern Miracles," giving his personal experiences in visiting this remarkable grotto, where many invalids had sought and found healing from supposed incurable physical conditions of illness and deformity. Dr. Tyng was himself cured of some malady which medical science had failed to relieve.

So, as I say, I had given my adherence to the possibility of supersensual healing, and was not surprised that such things happen, but I was bewildered that these cures were said to be made by a system of mental healing that could be taught; that it claimed to be a science; that, once grasped, one could demonstrate the truth of this science to one's self, and also to others; that it was considered in no sense a gift, but an understanding of a truth, which to comprehend is all that is required. I was told also that it bears no relation to the faith cures; that it requires neither faith on the part of the patient, nor peculiar conditions of sympathy or rapport between the patient and healer; that it ignores physiological law, diet, exercise and hygiene as remedial agents, which, if proven to be true, entirely destroys our new gospel of health, to be established upon natural law, and that, too, by a system so much more easily operative upon the hearts and minds of those who have acquired the artificial habits of civilization.

It was this scientific claim that staggered me, and seeking Mrs. Stuart of Boston, I asked the privilege of making some inquiries, to which she kindly consented.

Do you claim this system of mental healing as a science? Can it be taught?

Do you answer all questions upon the apparent occult nature of this truth scientifically, and not by asserting its spiritual nature, and hence not explainable on scientific principles? To all these questions Mrs. Stuart answered most emphatically, yes.

I entered my name for a course of Mrs. Stuart's instruction, for which a class was about to be formed, but, for some reason, I was not informed when the class was completed, and so was disappointed in not being able to take Mrs. Stuart's lessons personally.

Not discouraged by this failure (and it must be remembered that four years ago it was not as easy to enter upon the study of mind cure as it is to-day, when teachers and schools are everywhere to be found), I persevered until I found a chance to study it. In addition to taking two courses of lessons of a very able student of Mrs. Newman, who gave the same teaching as Mrs. Newman herself, I obtained access to very complete notes of the twelve lessons of Mrs. Stuart, as given to her pupils; I have read and studied the works of Dr. Evans, a prolific, noteworthy and able author in this field. I took a course of lessons from Mrs. Sarah Stanley Grinnick, and I had two long interviews with Mrs. Eddy, whose book, "Science and Health," I have read and carefully studied. My investigations and study cover about three years, largely absorbing my mind during that period.

In regard to the different schools of mind cure, so far as I am able to see, in essential principle and method of demonstration, they are all offshoots and repetitions of Mrs. Eddy's teaching, notwithstanding the fact that misunderstandings and dissensions have divided them into various and oftentimes hostile camps.

The teachers whose courses of instruction I have given are from the early harvests of this new philosophy, now called by its founder—"Christian Science." Mrs. Stuart and Mrs. Newman were among the first who branched off from the original plant, and, being women of unusual force of character and mental power, they have impressed their personality most forcibly upon the public mind.

At first Mrs. Eddy was looked upon as the sole authority and repository of this truth, and she claims almost papal infallibility in her personal teachings. Gradually this hold was loosened, through what influence it is needless to consider, and these two teachers were in turn looked upon by their respective students as representing the law and the prophets. But the sphere of this newly discovered truth began to widen as pupils increased in numbers.

At first pupils were required to obligate themselves not to teach until they had spent two years in practically demonstrating this system of healing. Gradually these restrictions were disregarded, and the number of teachers and healers greatly increased and the fees considerably decreased; so that now this new school of healing has representatives in nearly every city, town and village throughout the country.

One of the most remarkable women developed by this movement is Mrs. Sarah Stanley Grinnick. Mrs. Grinnick was healed by Mrs. Stuart, and almost immediately began a most wonderful unfoldment of her own powers as a teacher of metaphysical and spiritual lore. This lady formulated the teaching into a statement, which her teacher at once pronounced worthy to be used as a text-book by teachers. The book, called "Personified Unthinkables," an argument against physical causation, attracted attention outside the ranks of modern metaphysicians as a noticeable work in mental science. Her second work, "First Lessons in Reality," led off into a mystical realm, dealing largely in symbolism, and consequently has not succeeded in gaining that confidence of the mind cure public which it ought to command. However, Mrs. Grinnick must be counted as among the most profoundly phenomenal outgrowths of the movement. She is a young woman of charming personal appearance, and remarkable powers as an exponent of spiritual truth.

W. J. Colville, of Boston, has perhaps reached a larger number of persons than any other teacher of mind cure. He has not put a limit to the number of pupils, has charged small fees, and made his lessons less of a specialty than other teachers, confining them more particularly to the philosophy of spirit domination in all directions.

Dr. J. W. Dewey, of Buffalo, as a teacher and writer in this new faith has attracted attention. "The Theosophy of the Christ," an introduction to a larger work, "Christian Theosophy," is one of the best works upon this subject. Unlike the original school of Christian Science, Dr. Dewey recognizes the body; does not ignore physiology; and, consequently, is not received into free communion with the true saints.

J. W. Swartz, of Chicago, is at the head of a school, started early in the history of this movement, and has done valiant work for the cause. He started the first magazine out of Boston, and the first propaganda that reached out to the public; he has evinced a spirit of fraternal love and interest in all schools and individuals; thus embodying in his life and practice the teaching and example of Christ.

I cannot pass from this part of my subject without mentioning C. M. Barrows, of Boston, as a writer upon this subject. "Bread Pills; What It Is, and How It Is Done," by this accomplished author, was the first popular practical statement of mind cure that appeared upon the foggy atmosphere of this vague subject. This book was published in 1886, and proved a veritable ray of light to many gropers in the dark for the whys and wherefores of mental science as applied to the healing of the sick. Later he has published "Facts and Fallacies of Mind Cure." This book is full of fervor for the truth of the principles, of lofty aspirations after its highest manifestation, and of valuable criticism of some of the follies of its teaching.

It would be strange indeed if, in the rise and spread of so new and strange an innovation, there should not be fungus, mushroom growths upon the plant. The intense commercial spirit of the age generates an artificial heat that seeks through all possible channels for that upon which it can act. It forces growth abnormally in every direction of gain, and its influence is felt in this movement as in every one that touches the civilization of the age. So we see "Colleges" and "Institutions" organized by clever advertising methods that would do credit to the most exaggerated claims of patent nostrums, mechanical inventions, and stock-jobbing schemes. "This is the way, the only way," these advertisers tell us; "if you come up by any other, you will fail to reach the desired goal. If you failed with others, come to us! We are the only ones who have the unadulterated science, without fallacy or flaw."

But in spite of all the drawbacks, all the crudities and inconsistencies of the ignorant and over-zealous workers, as well as the fundamental weakness of its claims, as formulated and taught by its ablest exponents, the growth of this system during the past year, has been phenomenal. In September, 1897, there was held a convention in Boston, the attendance at which was large, and the interest manifested and the intellectual quality of those who made up the audiences, was a prophecy of still larger future increase. And while there are dissensions among the different schools, they are all based on the foundation-stone of the supremacy of spirit; and at this meeting all came forward, for the time forgetting their differences, and joined in communion and conference on this great theme.

There is one feature of this wave, or revival, if it may be so styled, of the Christian methods of old, which has excited comment, and often criticism; it is the large price that has been charged for the lessons. From the first it has seemed to be a most gracious dispensation to the wealthy classes. In the past new dispensations of spiritual truth have come first to the lowly. The despised Nazarene, the master whom Christian science claims, had nowhere to lay his head; and the gospel he offered was without money and without price. The modern mystics have erected their altars within the charmed circles of luxury; brown stone fronts have opened their doors for the high priestess of Christian science to declare the glory of the real man, and the nothingness of material things. So, too, the fashionable world has not turned an altogether deaf ear to its pleadings; and clergymen of the various established orders have often assumed only a half patronizing protest against the innovation.

Thus it has seemed to come as a special blessing and in a

guise that many from the conventional and conservative world have been able to receive it, and the high price that has been charged for it has made this condition, or been largely the cause of this attention on the part of the upper layers of the social structure; and as a result we see in this quarter quite a new thought born in regard to the nature of illness and the attitude to be presented toward it. To be taught that there is no illness; that its appearance is to be denied, ignored, never referred to; and that all evil conditions are but appearances, without reality and controlled by thought, has had and must have beneficial effect upon sin and sickness, and quite changes the view of death. In so far as this thought has found lodgment in the heart, and expression in the life, through the teaching of mind cure, it has been a benefaction and a benediction.

But there is altogether another side to all this matter, and, as I said at the outset, I propose to show in this exposition wherein, in my judgment, this system, as formulated and now taught, although containing a great and important truth, is destined to do more injury in encouraging license in the matter of diet, in intemperate living, in ignoring the physiological nature of man, and in teaching contempt for hygiene and an orderly physiological life, than all the good accomplished by its phenomenal cures.

During the time devoted to this study, I laid aside my preconceived opinions, glad indeed to find a larger truth, if larger truth it proved to be, than the necessity of living a hygienic life in order to secure and maintain health, and for a time I came near accepting their most extreme view: that there is no physiological law, that mind and not physiological law controls the human mechanism; and that to think right thoughts will perform the bodily functions regardless of the quality of food, air, clothing, etc.

Fortunately for me, I continued my study and observation long enough to find the flaw. I began to see that often patients restored to health by this method fell back, became ill again, and were not so easily cured, if they could be cured at all, the second time. I was taught that to keep from taking cold when exposed to draughts I must deny the power of draughts to give me cold; that I must treat myself.

I was told that the old thought and race belief is very strong, and often we become powerless to stand against it. Then I found the healers themselves succumbing to fits of illness. I called upon one of the most celebrated teachers and healers in Boston, and found that teacher in the throes of cholera morbus. One of my dearest friends and patients who abandoned the hygienic life under which she had been greatly relieved of illness, and which, if she had continued, would have given her permanent health, died of acute peritonitis, after practicing and teaching mind cure for over two years with the fervor of a Savonarola.

I used my influence with several of my patients to try the mental healing treatment, and in every instance they were urged to give up all thought of hygiene as a remedial agent, and I had only to wait to see those who accepted this advice return to old conditions, and those who did not accept it, but supplemented the hygienic life with the benefits of mind cure treatment, were greatly helped by it. These facts made me pause in making up my mind, as did the facts in regard to the claim of mental healers when first brought to my attention.

I had learned through the hygienic life that health is man's birthright; that it is as natural to be well as to be born; and I had learned that pathological conditions, all diseases and all tendencies to diseases, are the result of the transgression of hygienic and physiological law; that this statement contains the science of health in a nutshell. Dr. Densmore and I had come to regard health as a moral duty, and we would feel as much ashamed to be ill as to be drunk; and we found ourselves as able to control the making and keeping appointments, in spite of failures from illness, with more certainty than we control any other human event.

All these results and possibilities were to be counted upon only when the laws of health on a hygienic basis were obeyed; and nothing less certain and controllable would satisfy me in exchange for what claimed to be a larger truth and a higher life.

So, when I found illness and return to illness conditioning the new "science" (?); when I found death claiming victims from its ranks, and failures in healing without number to be accounted for; and in seeking the why and wherefore, was told that no promises were ever made as to the certainty of cure, or the possibility of attacks of illness: that the race belief in sickness, sin and death would sweep in and undo the best thought-work of the individual; and that malicious magnetism is ever on the alert to seize victims; that it is necessary to live the life enjoined by this new truth all the hours of all the days to be able to be strong enough in it, to make the power available. This, I said, is not a higher truth, when applied to the healing of physical diseases, than the hygienic life, for that will bring valuable results with the certainty of science to every one who will give earnestness and reasonable time to it; and, unlike the mind cure practitioner, I always promised this result to my patients if, on their part, obedience to instructions was given; except in cases where actual disorganization of tissue had set in. For myself, I never find it necessary to treat against taking cold, or fear of contagious diseases; for, in following the physiological life, there is no danger of taking cold, or of contagious diseases. I can, at all times, defy the power of race belief to make me ill; and so can all those who will learn how to live and live it. So, I say, I called a halt in the march away from my intrenchments, and began a new survey of the battlefield whereon the armies of sin, sickness and death are engaged in deadly warfare against the human race.

An earnest study of the metaphysical method of curing diseases convinces me that it contains a great and valuable truth; that no one can earnestly study it without finding it, and, on applying it to their lives, will be greatly helped and enriched by it. But it has not destroyed my belief in the value of an orderly physiological life, and that when the teachers of Christian science tell us there is no body, no pain, no disease, and then offer their services to cure—no matter what they call it, belief, illusion, delusion, false reports of matter, etc., "a rose by any other name,"—to be paid for as other physicians are paid; that, when they eat, drink, sleep and clothe themselves, according to the need of the climate and state of the body, they are guilty of gross inconsistency, and prove their art is not a science; indeed, it has no semblance to science.

It is plain to me that if mental healing ever becomes what it claims to be, in any true sense, a science, it will have to change front completely on this subject; as Mrs. Grinnick says, "The mental healers who say it makes no difference what we eat and drink, are blind leaders of the blind, and are sure to be all ditched together, unless their eyes are opened." Mrs. Grinnick adds, "the reason why I consider it does make a difference what we eat, as a spiritual and not physical basis." That all manifestations in time and space have a spiritual basis must be believed by all who are not rank materialists, no matter whether the whys and wherefores are comprehended or not.

The transcendent value of Christian science, with all its crudities, rests in the fact that it has the tendency to startle the minds of men from the growing materialistic tendencies of the age. But with its crude formulation it stands open to intelligent criticism as well as to the unnecessary and often unreasoning ridicule of the schools of material science. That it has swept down upon the fierce skepticism of the age and found the lodgment that it has, notwithstanding the nonsense prattled about it, proves it has a foundation in a powerful half truth.

At a luncheon party where Mrs. Stuart was present, one of the guests refused cheese, for physiological reasons; whereupon, it is reported, Mrs. Stuart, with a contemptuous expression, exclaimed, "Think of an immortal soul being dominated by a piece of cheese!" No one present seems to have been astute enough to ask this lady: "When we cannot read in the dark without clairvoyant vision, or be buried in live coals, or go out into the winter blasts unclad, without suffering the usual results of the transgres-

sion of the laws of time and space, does it prove that the immortal soul is dominated by these conditions?"

It is quite true that man's spirit, in exceptional instances, is able to transcend physiological law, and to enable him to swallow poisons without any apparent physical effect. But thoughtful students of mental healing will perceive that this is not the ordinary law of life in the body; and while it is true that a quart of whiskey, in exceptional instances, may be taken with no apparent physical harm, it is also true that neither Mrs. Stuart nor any other mental healer is able to partake of excessive quantities of alcoholic drink daily, without manifesting the same results that follow its general use. Just so, unphysiological foods may be taken and no immediate deleterious results appear, but just as surely as "the soul" of a mental healer will be dominated by an excessive indulgence in alcoholic drinks, so will it be if unphysiological foods are habitually used. A drink of whiskey is more unphysiological than a piece of cheese, and "the soul" is more apt to be dominated by whiskey than cheese, but only in the ratio of its unwholesomeness.

When Mrs. Stuart declares that there is no physiological law she must be prepared to show that we can live without food. It is a law of physiology that animal life is sustained by food, and this food must be directly or indirectly obtained from the vegetable kingdom; and that the heat of the body is created by carbon. If thought carries on the processes of digestion and assimilation, outside of physiological action, then powdered stone coal can be used by the human economy to produce that heat. Will any mind curer claim that powdered coal is capable of being used to make the necessary heat of the body?

But the absurdity of the whole matter rests in the mistake that is made in supposing that the soul can be dominated at all. These teachers declare the real man (soul or spirit) is always right; that all is spirit; there is no matter: all manifestations of the body are illusions, shadows, nothingness; and consequently they arrive at the great central truth of the system, there is no evil: for all forms of evils are the shadows, the false reports of the senses; and to deny sin, sickness and death as realities, and place the thought of truth, the nothingness of matter, in the place of this falsity, is the first step in the treatment of disease.

According to this philosophy the soul is not disturbed but rests in the absolute, without fear or possibility of being dominated by any condition of its expression in visibility.

But it matters not for the practical work before us, whether matter be, as considered by the idealists, nothing, having existence alone in our consciousness, or whether it be a something which spirit uses, moulds, forms. As Emerson says, "To pure spirit matter is fluid, it is volatile, it is obedient."

So I say whichever it be, matter, as having existence only in consciousness, or whether it be a something which exists as the expression of spirit, its servant and not master, for all practical purposes, is unimportant. That it exists for all practical uses is undeniable. The visible universe, physics and chemistry, we treat from the sense world as external in their manifestations; and the law that governs in this realm is not the cause of things, but the effect of a cause back of all phenomena. The poisons that compromise physical life act in accordance with physiological law, which law is also an effect of a cause which lies back of all expression; and such phenomena are not claimed by the true spiritual philosopher as causation. The law of gravitation is not a cause, but an effect, and set in motion by the universal supreme cause. The law of gravitation does not move the heavenly bodies; but the heavenly bodies move in accordance with that law, which is itself the result of supreme cause.

So transgression of physiological law is not the cause of disease, but disease comes through such transgression, in accordance with the mandate of that supreme cause of all visibility; i. e., manifestations of spirit in time and space, resulting in the forms of nature, the idea of God, or the creative will of the universal spirit.

So when mental healers tell their patients that there is no physiological law, that there are no bodily functions; no blood; no digestive apparatus; no lungs; no heart; that they are to eat anything at any time they fancy, not to fear being the only care to be taken, they do a grievous wrong. If a man steps from the roof of a high building he falls to the earth, and is injured in accordance with the laws of gravitation in the ratio of the distance which he falls, and the nature of the substance which he falls upon. So, too, when a man disobey's physiological law, he is damaged; for instance, if he habitually partakes of food not naturally adapted to the human organism, he is damaged in accordance with the law of physiology in the ratio of the transgression.

The earnest student of mental sciences will find that cheese is not always a natural, wholesome or desirable food, as he will find that whisky is not a natural, wholesome or desirable drink; and that those persons who will persevere in eating cheese or drinking whisky will be injured in the ratio of the transgression. In neither case will the soul be dominated, either by the cheese or the whisky; nevertheless, it is as absurd to counsel the disobedience of physiological law, as to rebel against the law of gravitation; and it is as undesirable, in the language of mental healing science, to "overcome the fear of cheese" as to "overcome the fear of whisky." There should be no fear in either case; knowledge is all that is needed. As the mental healers teach, a knowledge of the truth of Being raises us above the reign of fear, for when we know God, and obey his laws, we are at one-ment with him of necessity, including the law of gravitation, physiology, and all the laws governing the manifestations of spirit in time and space; and these are his laws, all the time remember, and not man's laws.

I am all the more earnest in this matter, considering the very great importance that Mental Healing is to the world, and the boon that it is destined to prove, providing it is not permanently handicapped by the ridiculously absurd statements of many of its devotees.

We live in an age of gross materialism, and that which is called science is doing much to drown the voice of the spirit. The great truth of the supremacy of spirit is struggling with this power; and the phenomenon of mind cure, Mental healing, Christian science, or by whatever name the movement is known, is a most valuable and important contribution; and I am solicitous that its usefulness shall not be neutralized by the follies and ignorance of its formulators and practitioners.

The practical work that it has done, and is doing, is very great. Before its advent there were multitudes of persons shamelessly cultivating their physical ills, with a mistaken notion that it made them interesting, and from an over-revering craving for personal sympathy. The mind cure movement has registered its beneficial influence in a perceptible decrease of this tendency on the part of invalids. The shamefulness of illness is now understood by thousands who were before entirely ignorant of it. Its beneficial effects are also seen in a perceptible emancipation of thousands from the domination of the doctor. Ignorance of the power of the spirit to cure disease, and of the healing power of nature, as taught by the ancients, is one of the most, if not the most lamentable of our age. Mind cure has taught that to call the doctor when a person is taken ill, is unnecessary; that all that is required is to have no fear; recognize the spirit within, and healing will surely follow; and the superstition that is at the foundation of the employment of a doctor has received a wholesome check.

The benefit is not confined to the avoidance of drugs alone; there is a most dense ignorance abroad in the world concerning food, on the part of the physician and layman alike. When one is attacked with an acute illness, nature generally destroys appetite for food; but the doctor and attendant, possessed of the absurd fear of resultant weakness, insists that the patient shall eat whether there be appetite or no. There will come a time when all will know that the most important thing to be done in acute illness is abstinence from food. One of the effects of the mental healing movement is to aid in emancipating many from the fear of fasting, and to rely upon the healing power of nature—God.

Over and above all this, the mind cure movement has been to thousands glad tidings of great joy—a voice from the realm of the real. It has made Christianity a verity to many who were before living in the letter of it alone. All along the ages God's inspired oracles from the mountain tops of inspiration have heralded to man the eternal verities of the spirit, and the nothingness of the material. This movement joins forces with the armies of the Lord in the past, and is another and much-needed manifestation from the realm of the eternal.

It is because of the importance of this movement and its possibilities for good that I deprecate its follies. I earnestly pray that a time may come in its history, and that it may not be long deferred, when, instead of teaching disobedience to nature's laws, instead of ignoring an orderly hygienic life, and in so doing divorcing what seems to me ought to be divinely joined, they will awake before it is too late, and teach in connection with the supremacy of spirit, obedience to the laws set in motion by that Universal Spirit, which is their source and cause.

Written for the Banner of Light. COMRADES' MEET THE OLD FLAG.

They were grouped where Chickamauga flows,
Seated near the campfire burning bright,
There were boyish faces and grave, stern men,
While afar the moon shed her gentle light
O'er old Lookout Mountain's lofty crest,
And the silvery, winding Tennessee,
And the older spoke of days gone by,
Of comrades gone across Death's sea.

He was Sergeant Breeze, and he wore "our star,"
From a far-off home in Illinois.
Said he: "Comrades, I fought on this field before,
When a fifteen years' old drummer boy:
Out yonder, over that little hill,
We led a charge on the Johnnie's right;
And the men lay thick as autumn leaves
When we went for our wounded mates that night.

I heard a groan, and a boy's voice said:
"Give me a drink, please, soldier, do!"
I am well-nigh dead with this broken leg
Where you Yanks sent a Minie bullet through.
Lhank you a thousand times, and more."
Traded his head—scarce turned thirteen,
Cheeks like a girl's, black eyes and hair;
A fairer face I have never seen.

Well, I propped him up and bathed his face,
Then the bugle called us back again;
And I never knew if the Reb got well,
Or he was numbered with the slain:
A Southern mother's darling pride—
That's what his blue lips whispered me.
Three brothers fell 'neath the Yankee guns
Since they left their home in Tennessee.

Some soldiers coughed, some eyes were wet,
But out from the shadows clustering there
Stepped a manly form in the army blue,
With dark flashing eyes and raven hair:
"Shake, mate, I'm that Rebel drummer boy—
Reb no more, but loyal, firm and true;
God bless you, Yank, we're comrades now
'Neath the Old Flag's folds, Red, White and Blue.

You saved my life in the long ago,
And I lived to close that mother's eyes;
She has joined her boys, who are marching on
Somewhere in the peaceful far-off skies;
So we Southern Vets are like gallant Lee,
Our country calls for me and you;
We're comrades now 'neath the Old Flag's folds,
No North, no South, Gray merged in Blue.

COMRADE FRED. L. HILDRETH.

Punchinella's "Thank You."

BY NORA RYEMAN.

It was New Year's Eve, and moonlight and
gaslight commingled made the antique town of
Renglewood look as picturesque as a city seen
in dreams. Up and down the narrow streets
went all sorts and condition of people. Prosperous
burghers' wives intent on marketing,
rosy-faced children eager for bonbons, and
sellers of all kinds of wares on selling intent.

Oh! why, oh! why,
Will you for the bright moon cry;
When there's plenty on the earth
To buy, buy, buy?

These were the words of a patter song, sung
by a fresh young voice, which came borne to
me on the wintry air. I looked round to see
from whence the sound proceeded, and saw
that the singer was a young girl, dressed as a
contadina, who twirled a tambourine in front
of an adjoining curio shop. A group of eight-
seers had gathered round her, and a tall, old
man, in a worn uniform, with an empty coat
sleeve and a bronze star on his breast, was go-
ing round with a collecting box. I drew nearer
and took my place outside the ring. The one-
armed veteran held his box to my right-hand
neighbor—a white-aproned, working watch-
maker.

"Where did you lose your arm, mister?"
asked this latter. "In the Crimea?"
"No, master. I fought at Sebastopol and at
Inkerman, but I got an empty sleeve at Delhi,
helping to fasten the powder-bags on the Cas-
siniere Gates. The Pandies wanted me to have
something to remember them by, you see."

"Just so," said the watchmaker. "Is that
singin' wench your daughter, or granddaughter?"
"Neither; she's a dead comrade's child. I
once lived near her parents, down Longford
way. Then her dad answered to the last tol-
cal, and her mother soon after walked into
the water, one foggy night. Nellie, she was
all alone, there was only the Union before
her. So I kind of 'dopted her as my little girl,
and here we are."

As the veteran spoke these last words there
was a sudden stir and rustle in the crowd.
The patter song ceased, there were cries of
"Fetch a policeman, bring a stretcher!" and
I knew that an accident had happened.

The collecting box fell on the ground, and
the old soldier pressed forward into the ring,
with me by his side. A helpless figure, in a
worn velvet bodice and skirt, lay on the frozen
snow, and blood was oozing from a cut on the
forehead. It was poor Nellie, otherwise Punch-
inella, the tambourinist and street singer, who
had evidently hurt herself much. I knelt down
next her and raised her quail, dark head on
my arm, and the old hero rubbed her hands.
Then a policeman came with an ambulance,
and the girl was placed in it, the black cov-
ering was thrown over it, and the miserable lit-
tle procession set off for the hospital.

Turdy, the one-armed veteran, was almost
beside himself; so, as I was a doctor, and felt
an interest in the case, I walked next the am-
bulance and waited for the house surgeon's
verdict.

It came. Punchinella's short earthly day
was well-nigh over; the voice of her singing
would no more be heard in the streets of any
town. I went to her bedside with Turdy, and
heard her bid him "Good-by," and the climb-
ing sorrow came into my throat as she did so.
"Uncle Dan," said Nellie, "we've been
happy together, have n't we?"

"Aye, aye, my gell, that have we."
"Yes, and it seems hard to lie here with a
broken back when I ought to be singing for
the dinner. What will become of you when
I'm gone, Uncle Dan?"

"The Lord knows, Nellie. But I'll get on
somehow, suppose."
"I wish I could take you with me," said the
weak voice, feebly. "You can't sing patter
songs, you can't dance; you can only stand
about with a placard on your breast, with
'Fought in the Mutiny' on it, and there are
heaps of old red-jackets who can do that. Oh,
if someone would only take care of you, as
you once took care of me!"

I drew near, and knelt down by the dying
girl.
"My name is Clifford, Ralph Clifford, and I
once had a dear little sister, named Nellie. For
her sake I will look after this poor old man. I
know one of the Governors of the Carslake
Hospital for aged men, and will try to get him
admitted. Do n't fret any more."

The pathetic and beautiful eyes said "Thank
you," as they were raised to mine, and the pa-
thetic voice added, "Sir, Mr. Clifford, I'm only
a poor, ignorant girl, but there may be a bet-
ter way of saying 'Thank you' in the next
world than in this, and if so be that there is,
I'll say it."

Soon after this she fell asleep, with her hand
fast locked in Turdy's.

And before that New Year was old, the worn-
out red-jacket wore the dark-blue woolen gown
of a pensioner of Carslake Hospital.

It was midnight—midnight in a forest in
Western Africa (whither I had gone with an
exploring expedition), and the white men and
negro boys were asleep.

All seemed serene, as our cheery leader said
we were miles away from a native town. We
had posted a trusty black or two on the river
bank to keep sentry watch, our canoes were
safely moored, our rifles were in order, and so
we slept the sleep of the entirely tired.

"Wake" in my ear, and as I stretched myself
lately a small, cold hand seemed to touch my
face.

The insect pests in those infernal woods
grudge a fellow forty winks, I thought, and
turned on the other side. I was just falling off
again, when the voice again said, "Wake," and
my cheek was touched once more. The voice
was clear and penetrating, and something in
the touch of the fingers reminded me of a
child's efforts to wake its nurse.

Yet nobody was in sight. I didn't even try to
drop off again, I just sat up and watched.
For some time I saw nothing; then all at
once something crept stealthily through the
dark canopy overhead—something which was
darker than the darkest of the trees, and which
sprang from branch to branch, until it was
close to me. I took up my rifle and waited,
but I had not long to wait, for when the dark
object gained a projecting branch, it sprang to
the ground, and I saw that it was a spotted
pard, by the watchfire's flickering light. I
raised my rifle, took aim, and down fell the
leopard dead.

Instantly all was confusion in our little
camp, and when our leader sang out "What's
up now, Clifford?" I simply pointed to the
dark object lying still on the earth.

One of our boys went up to it and looked at
it, then he came to me and said: "Massa, dat
not true leopard, it's a nigger."

And sure enough it was. We (though we
knew it not) were in the country of the human
leopards, of that strange and devilish race of
men who dress themselves in the hide of the
spotted pard, in order that they may fall upon
and rend their fellow-creatures, and what is
worse, feast on them.

Well, we looked into each other's faces, and
as we did so heard a singular rustling amongst
the trees. Then we knew that the man I had
potted was simply the leader of many others,
who had planned a midnight attack, and to
use an Americanism, we made tracks for an-
other district, where Sambo did not ape the
spotted pard.

Yet ever and anon, as we paddled through
dark, deep rivers, and marched through track-
less forests, I found myself asking the question
"Who saved me, and why?" But this query
was not answered satisfactorily until one New
Year's morning, when I told the woman I
loved my story, and she said that poor Punch-
inella, the street singer, had found a new and
beautiful way of saying "Thank you" in the
undiscovered land.

Written for the Banner of Light.
THE OAK TREE.

BY STEPHEN H. BARNSDALE.

The oak tree grows,
Though piercing blasts
Of winter's storms
Are howling round:
The oak tree grows,
Though heat may smite
With withering touch
The parched ground.

So learn of it
To grow and thrive
Amid earth's storms
Heart reading,
Until at last
You stand forth strong,
Like the giant oak,
Unbending.

The Mass Meeting at Hanson

Of the Massachusetts State Association of Spir-
itualists, Tuesday, May 17, was one of the most
successful ever held. The platform was decorated
with beautiful flowers and American flags.
The meeting was called to order by the Pres-
ident, Geo. A. Fuller, at 10:45. Services opened
with a song by Mrs. Grace Calder; invocation,
Mrs. Carrie F. Loring. President Fuller then
said: "I welcome all who are present here to-
day. I am glad to be here upon this occasion,
and to know that the Society of Hanson is in-
terested in organization. I have been asked
many times since the notice has been given
out that we were to meet at Hanson why we
did not go to some larger place, where people
could more easily get to the meeting, and I
have replied that we wished to reach the people
who are unable to reach the cities. We feel
that it is just as much a duty of the State As-
sociation to look out for the welfare of the
people out of town as in the city. The Pres-
ident of your Society, Mr. Gleason, invited the
State Association to be present, and it was
with pleasure we accepted the invitation. We
want to bring together the people of this town
and cement them in a bond of sympathy, that
your society may grow."

The President then presented Mr. Gleason,
President of the Hanson Society, who said in
part: "This question of organization comes
very near to me. I have learned while I have
been with you that there is a great need of or-
ganized effort, and I have for that reason in-
vited the State Association to hold a Conven-
tion here, so its officers can present the facts
to you. I know they can do so better than I.
I welcome the friends of the State Association,
and all the friends who have come here this
morning. I have looked forward to this event
for two years."

Mr. Ramsdell sang a very beautiful solo, and
Dr. Chas. H. Harding of Boston spoke in the
same vein: "Organization, we know gives all
strength and power, and I am pleased to raise
my voice for the good work. We must stand
firm, and never shrink."

Mr. J. O. Perkins said: "I am somewhat of
a Methodist, and must call you all brothers
and sisters, because we come nearer to each
other. I have been thinking why the friends
come here to-day to speak to the people; it is
not for the money they receive, or their per-
sonal ambition; it is because they have learned
Spiritualism is worth having and worth living
for; it is because they have seen the advantage
of organization, and are willing to make sacri-
fices to extend the influence of Spiritualism.
I wish to leave with you three watchwords—
Organization, Combination and Cooperation."

Mr. Wiggins spoke at length. Among other
things he said: "It gives me pleasure to stand
before you, and to say a few words that perhaps
may be of benefit to you. Spiritualism is the
only religion in the world that can demon-
strate its truth. Did it ever strike you that
the world is more willing to believe a thing old
than a thing new? People believe that spirits
did come back in olden times, but will not ad-
mit that they can return to-day; Spiritualism
has done much toward the liberation of the
people from forms, ceremonies and ignorance."

He referred to many manifestations that are
reported as having taken place in Bible times,
and then said it was so strange the people
would not believe the manifestations of to-day.

Mr. J. B. Hatch, Jr., spoke briefly, after
which the exercises closed with singing.
The afternoon session opened at 2:15 with a
sweet song by Mrs. Grace Calder, and invoca-
tion by President George A. Fuller. Mrs. Car-
rie F. Loring, Second Vice-President, was the
first speaker, and said in part: "It gives me
great pleasure to see such a large audience in
Hanson, and to see the interest you take in
the State Association. I have been wondering
why the friends do not come out every Sun-
day; you would then have grand meetings. I
know you love the Cause, or you would not be
here to-day; then why not join your forces
and make this one of the grandest societies in
Massachusetts? You need organized effort.
How much better we can work when we have
one aim and object, lay aside all petty differ-
ences, and work together for progression." Mrs.
Loring spoke eloquently upon the needs of
organization and was listened to with rapt
attention.

Dr. Chas. H. Harding gave very satisfactory
readings, after a few brief remarks; Mr. J. O.
Perkins spoke briefly in regard to missionary
work, and gave an outline of the methods em-
ployed in regard to this work. Mr. J. B. Hatch,
Jr., spoke of the missionary work that Mr. F.
A. Wiggins and Dr. Chas. H. Harding were do-
ing for the association. On this occasion they
had given up their work to give unto the
friends of this place words of cheer from their
loved friends on the other side of life; Mr.

Ramsdell favored the audience with a har-
monious and piano solo, receiving an encore;
Mr. F. A. Wiggins then delivered a fine ad-
dress. He said: "I have often heard it
said that spirits brought Spiritualism to the
world. I am here to say they did not. Spiritu-
alism came to the world by virtue of the fact
that the world had grown to it." He spoke
eloquently in regard to education as a desir-
able factor in mediumship. A telegram was
read from Harrison B. Barrett, extending the
greetings of the National Association and the
Banner of Light, and expressing regret that
he was unable to be present. Meeting closed
with benediction.

The evening session opened with singing by
Mrs. Grace Calder, and poem by Mrs. Carrie
F. Loring. Mr. Wiggins devoted three quarters
of an hour to ballot-readings; Mr. Ramsdell
sang; Mr. J. B. Hatch made brief remarks,
and the orchestra discoursed fine music. A
vote of thanks was extended by the directors
of the Massachusetts State Association to the
Hanson society, mediums, lecturers, and all
who so kindly assisted in making the mass
meeting a success. Mr. Gleason, President of
the Hanson society, thanked the State Asso-
ciation for coming to Hanson, and said he knew
the local society would be greatly benefited by
the fact. Dr. Harding gave a fine delinea-
tion, and Mrs. Carrie Loring closed the even-
ing session with character-readings. This
closed one of the most successful meetings of
the Massachusetts State Association.

CARRIE L. HATCH, Sec'y.

Religious Liberty Under the Federal Constitution.

Under the above heading the *Harvard Law Review* for April has this to say with reference
to the recent decision of Mr. Justice Hagner,
in the case of *Bradfield v. Roberts*:

Except in the case of *Reynolds v. the U. S.*,
98 U. S. 145, where it was held that the Mor-
mons were not constitutionally entitled to
practice polygamy, the first clause of the First
Amendment to the Constitution of the United
States, providing that "Congress shall make
no law respecting an establishment of religion
or prohibiting the free exercise thereof," has
never been fairly brought up for judicial con-
sideration, until a recent case in the Supreme
Court of the District of Columbia. In this
case, *Bradfield v. Roberts* (reported in 26 Wash.
Law Rep. 84), the court restrained the applica-
tion of public funds to the construction of a
building on the grounds of the Providence
Hospital in Washington. Congress had appro-
priated money for a building, to be erected on
the grounds of a hospital within the District
of Columbia, at the discretion of the Commis-
sioners of the District; and the Commissioners
made an agreement with the directors of this
institution, which was under Roman Catholic
control, to construct the building on their
grounds, to put it under their management,
and to pay them for the sick that might be
sent there by the District. That this agree-
ment was beyond the authority of the Com-
missioners is made to appear clearly from the
appropriating act, which contains a section
declaring that it is against the policy of the
Government to make any appropriation in aid
of a sectarian institution.

Apart from this express restriction, how-
ever, it was held that the agreement was un-
constitutional. For this decision no judicial
precedent is quoted, nor any authority except
two messages of President Madison vetoing
acts passed by Congress for the benefit of re-
ligious societies, as in conflict with the First
Amendment. The first of these acts seems to
have amounted to little more than a grant of
corporate privileges to a church, and the pre-
scription of various regulations as to its man-
agement. Congress, however, has frequently
incorporated churches and sectarian institu-
tions, nor can any objection be taken to such
charters so long as all regulations contained in
them are construed as affecting merely the sec-
ular affairs of the corporation. There seems to
have been no sufficient ground, therefore,
for the veto in the case of this act. The sec-
ond act was simply a grant of land to a church,
and presented a case somewhat similar to that
of *Bradfield v. Roberts*. That the second veto
and the decision of this recent case were alike
correct seems clear.

It may be said that in the case under discus-
sion the money was to be expended not so
much for the benefit of the institution as for
the benefit of the district, whose sick poor peo-
ple, according to the agreement, were to be
received there. The directors of the institution,
however, would certainly acquire an interest
in the building, and have possession and con-
trol of it, as well as the spending of the money
which might be paid by the government for
the care of the sick. If this use of public money
were allowed it would form a sufficient pre-
cedent for appropriations to any sort of sectari-
an institution which could be made the instru-
ment of public charity; and such appropri-
ations would very easily afford opportunities
for discriminations entirely against the spirit
of the constitutional provision. To confer
the administration of public charity with any
organization under sectarian control is a step
in the direction of an establishment of religion.

What Congress would be restrained from
doing under the First Amendment can best
be conjectured from a comparison of the nu-
merous cases which have arisen under similar
prohibitions in State constitutions. The lan-
guage of these constitutions, though often
much more explicit in forbidding aid to sectari-
an institutions, would not seem to cover any
more ground than the general words of the
Federal Constitution. As the State courts
have almost always been very strict in con-
demning any sort of State aid to a school or
charity under the control of any religious
sect, so also it seems likely that the Federal
courts, if occasion shall arise, will be strict
in applying the prohibitions of the First Amend-
ment.

NOTE.—See *State v. Hallock*, 16 Nevada; *Synod v. State*, 2 South Dakota; *Farmer v. St. Paul & N. W. Ry. Co.*; *South County v. Children's Industrial School*, 125 Ill.; *Washington Home v. Chicago*, 157 Ill.; and *State ex rel. Orr v. City of New Orleans* and others. La. Annual Reports for Feb. 1898.

Man His Own Deity.

BY H. H. BROWN.

Did it ever occur to the biologist that since
evolution ceased on the external line of organ-
ism, and continues in man in the same line as
in all the links before him, on the line of ego-
istic or self-development, that the Mental Sci-
entist has given him the next link in his chain
of theory, and the clearest possible demon-
stration yet of the truth of his hypothesis of evo-
lution?

Has the physicist yet discovered that in tele-
pathy and thought-transference he has the
most positive of all evidences for the truth of
the hypothesis of molecular motion, also known
as the atomic theory or etheric vibration? Has
the physiologist discovered that in the present
trend of the thought of self-mastery, in the vo-
litional control of the entire physical system—
making digestion, respiration, circulation, etc.,
as subject to the conscious thought and will as
are now hand and foot—there is for him an
explanation of the evolution of the nervous
system, from the sensitiveness of plant and
jelly fish, to the conscious control of every par-
t of the body?

Yet it is so! Nature, from amoeba to man,
has been working for conscious selfhood. Man
can say, "I am," but, though "given dominion
over all things," he cannot say, "I am master
of my own body!" He—like the Europeans in
Africa, who have the mastery only of the ex-
terior outline—has only an external control;
there is a "darkest Africa" within that is yet
beyond his control, that breeds disease, crime,
unhappiness and death.

This region will only be conquered when the
whole nervous system, becomes subject to the
conscious thought, as is now the cerebro spinal
nerve. The sympathetic nerve is controlled

by the ego. The knowledge how to do this is
yet held in the sub-consciousness. The line of
evolution has ever been to make this latent
and sub-conscious knowledge—which is spiri-
tual—conscious; that is, intellectual. To do
this, a nervous system must be evolved, and
that system must gradually be given into the
control of consciousness. In gaining this con-
trol of his body, man is only doing as part of
the infinite Energy what that Energy has been
doing along the whole line of evolution.

If the theory of evolution be true, man will
as surely yet control every internal organ as
he now controls those of speech, work and loco-
motion. In doing this he will intelligently
and consciously repair and restore bodily tis-
sue, as he now unconsciously and instinctively
builds it. He will then have conquered dis-
ease and death, and will ripen off, in maturity,
from the tree of life, instead of falling, as now,
imperfect and against his will.

If biology in its deductions be true, it finds
in this result its climax and the evidence of its
own truth. Physics also finds in the conscious
use of thought, to this end, the resultant of its
previous deductions—for they as surely lead to
this, as the deductions of Franklin, Morse and
Henry led to the electric light—and physiology
will have done its work. Dissection and vivi-
section are no longer needed when the whole
body obeys the conscious thought, and man is
neither subject to disease nor accident.

This line of thought was called out by the
recently-announced discovery of Professor
Schenck, of Germany, of the possibility to
control sex life offspring. Embryology has long
been of great service to Mental Science, and
this discovery points the way to the complete
control of the body by the conscious self.
Since no organ of the body so readily and
quickly corresponds to the conscious thought
as that of sex, it is natural that physical sci-
ence should there begin to verify the deduc-
tions and known phenomena of metaphysics.
Thus the philosophy of evolution and the de-
ductions of physical science come in at the
right time, to help on the movement for which
the last decades of the century are remark-
able. They will continue to help on the work,
and the coming century will know man as his
own deity.—*World's Advance Thought, Port-
land, Oregon.*

Hallucinations.

BY J. W. DENNIS.

I am very much interested in an article by
"Spham" on the second page of a recent issue
of THE BANNER. But I may differ with him
in some minor points.

In studying a class of so called hallucinations
he claims that they differ from those that at-
tend "delirium tremens," while my experience
causes me to accept the "hallucinations," as he
calls them, of a delirious person as actual clair-
voyance, and the voices that he hears as actual
clairaudient voices, simply because of the brain
and nervous system being highly sensitized
by alcohol. I myself can take just enough of
alcoholic stimulant and hear the most beauti-
ful music that mortal ear ever heard, and I
know of one other person who has had the
same experience. To abstain from food eight
or ten days will produce the same effect—all
because the one stimulates the brain up to the
point of a clairvoyant and clairaudient condi-
tion, and abstaining from food reduces the
material body so that the soul and spirit of the
man has full sway over the material.

Aconite will in proper doses produce clair-
voyance and clairaudience, because it accel-
erates the circulation and excites the brain.
Many other articles in *materia medica* will
cause the same effect, and if the person who
is practiced upon is in any manner medium-
istic, he can travel in spirit in earth-life, and
if he chooses he can also travel in the realms
of spirit-life at will, until the scenes of earth
and the scenes of the spirit-world will be con-
stantly before him, as they are within my soul
or spirit-vision at this writing.

Spham also asks: "If a clairvoyant were
present when his patients were in this clair-
voyant condition, could he see the same sights
that his clairvoyant patients do?" I would
say to him that when two clairvoyants are
together they rarely see alike, as each clair-
voyant sees only just what his guides or spirit
attendants choose to show him, as all clair-
voyance consists of pictures shown by the
guides or from the mental pictures in the con-
sciousness of the sitter before them.

I do not assert that all things spiritual are
just as I write them, but I say and write my
experience, and each one of us must abide by
his own experience in spiritual matters.

Spham also says that patients that are
affected as he describes will wander away and
lose themselves, because they are under the
controlling power of some spirit, possibly of a
wandering nature, and when the spirit-influ-
ence has left them they are lost, as they them-
selves have taken no note of their wanderings.
Just so can a hypnotist control his subject.
Take him on a wandering trip, leave him, and
the subject will be lost when left alone. Right
here is a bad feature in mesmerism, or hypno-
tism, because the hypnotist uses his subject
by setting aside the subject's power of self-
control, and when he gets through with him
leaves him unable to control himself; while if
this subject had become a controlled medium,
that is controlled by a proper spirit, that spirit
would be a constant attendant and a constant
aid to him; while the hypnotist is not a con-
tinual controlling power, and this very fea-
ture is a bad one that we all ought to recog-
nize.

"Scared" God!

BY ALLIE LINDSAY LYNCH.

It is a common thing to hear the negro say
he is "scared of" something or the other.
Christianity has always taught the need of
mortals being scared by their fear of God's
wrath. Preachers teach this, and parents
teach it, and thus there are young minds and
minds not much older or stronger, constantly
being filled with fear, and by fear driven into
the "Lamb's fold."

Only, sometimes minds have strength to re-
flect and reason, and this leads to the throw-
ing aside of such fear. As a boy, E—
chanced to call his younger brother a "fool."
At night he listened to his father read: "He
that calleth his brother a fool shall be in
danger of hell fire." The poor child was tor-
tured by the thought for many months. He
was "scared of" God.

One night after, as usual, thinking of his
probable doom, trembling in the darkness, he
fell into a half sleep, and was awakened by
hearing himself speak aloud these awful words,
"God's a fool." He was doubly terrified. But
he began to think. He knew not why he spoke
the words, but they caused him to reflect, and
to decide there might be more truth than poe-
try to the statement; that is, if God would
doom him to "hell fire" for a hasty word.

Christians are, in many instances, the foe to
Christianity. We all have heard the claim as
to preachers' sons being the worst class of boys.
I have known this verified many times, and also
noted that parents who make it a rule to read
the Bible, pausing to explain, and have family

prayers, have sons who are materialists. In
childhood they listen and fear; in manhood
they reason and sneer. Too large a dose of the
Bible is apt to turn a mind against its teach-
ings. It's a pity that many young-old minds
retain fear, and will not permit of the coming
in of reason. It's painful to hear an aged per-
son say: "I think I had best cling to what I
have believed, to my faith, for I'm too old to
take risks, and investigate other claims."

Religious zeal will sometimes lead to discord
in families, separating husband and wife even,
for a woman can "henpeck" on this topic, and
do it for his soul's sake! A liberal mind is
willing to let others think in opposition, only
trying by force of logic to lead them up the
"heights."

My observation has demonstrated to my own
satisfaction that Christianity—church-mem-
bership—implies almost anything else than
spiritual growth. There is less true charity—
which pities and does not scorn—and more
foolish pride—that looks to dress display and
big donations to the hat, as being a duty be-
fore God and man—found among church-mem-
bership, than can be found outside the ranks of
orthodoxy. So that "friends do not know" is
more of ease to their minds and purpose than
religious qualms trouble.

Many active members do things denounced by
their creeds, trusting to their belief in an
"eleventh-hour" repentance. They fear God,
but intend to make it right with this great be-
fore death overtakes their steps. I have
less respect daily for Christianity, as I permit
observation to size these correctly. Observa-
tion, reflection and the teachings I receive
from the spiritual realms—but not from those
who have just passed over from pulpits—is
constantly leading to more radicalism.

I was talking with an aged man, who still be-
lieves in a devil, who called Spiritualism "your
theories"! Think of this when Crookes, Wal-
lace, Coues, etc., etc., who have so thoughtfully
demonstrated the phenomenal facts—facts
which go to prove its philosophy—are out-
spoken defenders.
Chicago.

Discovering the Unseen.

The most remarkable bit of calculation ever
done by human being is that attributed to the
famous British astronomer, Prof. Adams. The
scientist had observed certain peculiar pertur-
bations of the planet Uranus. He could ex-
plain the phenomenon only by the presence of
another great planet, unknown to science,
somewhere in the heavens. Then began the
"figuring" referred to. When the calculation
had been completed, Dr. Galle of Berlin point-
ed his big telescope at the place in the heavens
indicated, and there was the gigantic planet,
Neptune, sixty times as large as the earth, and
2,500,000,000 miles away from it. Scientific
achievement like this seems to border on the
supernatural.—*Pittsburg Dispatch.*

CONSUMPTION CURED.

An old physician, retired from practice, had placed
in his hands by an East India missionary the formula
of a simple vegetable remedy for the speedy and per-
manent cure of Consumption, Bronch

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowdoin Street (from 55 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Free Press, Reformation and Miscellaneous Books at Wholesale and Retail.

Tracts, Gleanings for Books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid U. S. D. Orders for Books, to be sent by Mail, must be accompanied by cash or 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. Books under \$5.00 can be sent in that manner for a cent.

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

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

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

Banner of Light.

BOSTON, SATURDAY, JUNE 4, 1898

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,
39 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

Isaac B. Elch, President.
Fred. G. Tuttle, Treasurer.
Harrison D. Barrett, Editor-in-Chief.

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 1898, 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.

Our patrons will please take notice that during the months of June, July and August, the BANNER OF LIGHT Bookstore will close at 5 o'clock each week-day except Saturday, when it will close at 2 o'clock.

Our next issue will give a full account of the Jubilee at Rochester. Do not fail to get a copy.

The Impress of the Jubilee.

The International Jubilee at Rochester, N. Y., has passed into history. That it has left a marked impression for good upon the Spiritualists of the world goes without question, but the full scope of influence can never be measured nor related by the written or spoken word. It will only be when the value of the psychic forces of the universe is recognized and understood by men that the real purpose, intent and accomplishments of the Rochester Jubilee can ever be made known. The very fact that it served to unify the Spiritualists of the world is worth far more than the entire cost of the Jubilee.

No one present on the opening day in that vast audience of intelligent men and women can ever forget the influence that swept as a fire over the people when the representatives of England and America clasped hands as the orchestra played the "Star Spangled Banner" and "America." Every eye was glistening with suspicious moisture while the flags of America, England and Cuba, tastefully festooned together, made a picture that will never be forgotten. It was an outpouring of that spirit of love and peace to which Spiritualists long have pointed but signally failed to practice in their every-day lives. It told of a day when there would be no country but the world, and the only people, members of one great family, bound in one great brotherhood by the ties of soul affection. It told of a patriotism that knows no sect nor creed, no race nor color, no high nor low, but one common humanity, with common aims and heirs to the same glorious immortality.

The gathering of people from the east and west, north and south meant more than an ordinary assembly of men and women for mere enjoyment. It meant that the Spiritualists recognized the fact that truth is always a unit, even if it manifests itself in divers ways. The concentration of thought always means power, and the centering of the thoughts of the Spiritualists of the world upon the Rochester Jubilee was a power, whose full potency will never be known while the friends present remain in the form. It set in motion great psychic waves that will move around and around the earth, carrying with them a balm of healing for every suffering soul. The impress of those waves upon sensitized souls will be the means of opening new channels through which the teachings of advanced minds in spirit spheres can reach the earth. It will also carry the waves of brotherly love, forgiveness and mutual helpfulness to all quarters of the globe to the end that the lives of human beings may be made brighter and better. In the doing of all these things it has paid for itself many times over.

It has wrought this good work despite the fact that it was not so largely attended as it

ought to have been by the Spiritualists of America. It is true that England, Canada, France, and nearly all of the States of the Union were represented, but they should have sent hundreds where they only sent scores of their Spiritualist citizens. No doubt the war, and the sudden tightening of the money market served to keep many away. The change of date of holding the Jubilee also affected some, but none of these influences should have stood in the way of the people who really desired to attend the great convale at Rochester. Against these untoward conditions, the General Manager had to labor, while the envy and prejudice of others served to defeat many well-intentioned plans. But the Jubilee has been a success, and the history of Spiritualism a few decades hence will award it the credit it deserves.

Unitarians.

During the past week the Unitarians have been celebrating their Annual Festival in Music Hall, Boston. Their leading lights were present from the South and West, and the wit and wisdom of the speakers, together with the magnificent dinner served, comprised a feast which the participants will long remember. But it is interesting to note that the burden of the thought expressed, as in our own gatherings, was the need of "aggressive enthusiasm and cooperation," of which there was almost a "criminal lack."

To us who have a religion of pure, undying love and of absolute knowledge, it does not seem strange that the Unitarian faith fails to create a sufficient amount of religious fervor to keep its fire burning brightly all of the time. We would that Spiritualists felt more strongly the need of study and logical reasoning. We would not exchange the heart side for an impenetrable veneer of mere education, but we do feel that Spiritualists should be greater readers and thinkers, in order that they may become the power their position as Spiritualists warrants. Indeed, are we not making the very mistake that we point to with so much scorn as one of the curses of Catholicism? Many of our most earnest people to-day are making priests of their mediums, regarding them as absolutely infallible, and feeling that they supplant the need of effort on their own part in the way of education, or reason, or even personal decision, in any matter of importance. Is it not well for us to pause, ere we sink our own individuality, and depend upon another to do our thinking for us? How much freer would we be than when we were bound by so called creeds and dogmas, and believed and did as we were told.

One of the speakers at the above-mentioned convale, said they as Unitarians could not claim to have the all of truth, but they did have enough to transform the world and set men free. True enough, but when a prisoner is set free, he still feels the weight of his chains and prison garb, and the world seems scarcely large enough for him to find a place outside the shadow of that dark abode in which he has dwelt for so long. It is then he needs the love, sympathy and helping hand of a fellow-man, else his condition may become worse than when he was confined in his little cell.

So it is with one who is bound by an orthodoxy that has become warped by centuries of misconception. When the key of fact has been applied to the lock of his reason, and he finds himself liberated from the fetters of superstition and dependence upon a burden-bearing Savior, he stands bewildered and seems utterly alone. It is then that his Spiritualist brother should extend the hand of fellowship and help him to feel the warmth of that divine love that permeates the entire universe and is a very part of himself. It is then he should be made to know his own immortality by bringing to him those whom he has loved and lost. It is then he should be made to feel that

"Our acts our angels are, or good or ill,
Our fatal shadows that walk by us still."

Aye, that our every thought builds for itself a body, beautiful or misshapen, as the thought is good or evil; that there is no escape from ourselves; we make our own world, and must live in it. If its walls are black, we can penetrate and tear them down only by continual aspiration, which will bring the longed-for inspiration that liberates the soul itself and makes us free indeed.

Al! let us not be selfish with this beautiful Spiritualism of ours. Let us not be afraid lest the churches will steal it from us. In referring to the boundaries of Unitarianism, Rev. Julian C. Jaynes said: "We all know that our orthodox friends have stolen a great many of our ideas, but think how much larger, richer, and more serviceable to the world they are for having done so." Nor need we fear that our Spiritualism will be swallowed up in Unitarianism or any other denomination. Just so long as we are worthy of the lovely child that the angel world has entrusted to our care, just so long will it remain in our keeping. But one of the surest means of losing it is to keep it hidden from those whose hearts are empty, and who are yearning for the pure holy love of the modern Christ-child—Spiritualism.

Invocation.

A prayer, a reaching-out to a divine assistant for help, a penetrating of the veil separating the earth-plane from the celestial fields.

When an invocation is given, is it not well for all to direct their thoughts to the all-pervading Love, that the divine imporing may reach every nook and crevice of this earthly sphere?

Reach out in love, and you receive of love. Therefore, we would ask the question: When one in an assembly is chosen to voice a prayer for help, would it not be an occasion of a great influx of life-giving power if every soul present would join the speaker in the spirit of reverence and desire for good to all?

There is strength in unity, and if we would have a powerful inflow of spirit in our public gatherings we must join hands in thought; then there will be no limit to our power for good.

The reports of the proceedings of the Jubilee in the Rochester secular papers were exceedingly fair and impartial. We know of no city that can boast such a record as Rochester made during the International Congress. We are indebted to the *Democrat-Chronicle*, *Union Advertiser*, *Post*, *Express* and *Herald*, for much of the subject-matter of our reports, which will appear in our next issue.

Our futures depend as much upon our desires as upon our acts. Then let our thoughts be pure, that we may earn a future of righteousness through purity of soul and rectitude of conduct.

Music.

The musical program at the Jubilee was one that would do credit to any body of people in the world. While some of the most eminent musicians of Europe and America are Spiritualists, they are seldom to be found in the Spiritualist societies. There are a few exceptions to this rule, but, as a general thing, it may be safely said that the vocal and instrumental music usually found at our local meetings is not up to the high standard of excellence the importance of our spiritual movement should warrant. Words adapted to the wailing airs of the gospel hymns, and some of the doleful tunes of Dr. Watts, seem to satisfy the spiritual nature of the average Spiritualist.

A few progressive Spiritualists have been touched by the Muses, and have given the world, in the name of Spiritualism, some rare musical gems. While Prof. Longley, Prof. Barnett, and their co-laborers, have set a good example, our Spiritualists are very slow to follow the lead set for them, and persist in clinging to the stereotyped forms of the past. Spiritualism needs a spiritual hymnology that will appeal to every department of the mind. "Nearer, my God, to Thee," "Hark from the Tombs," "The Sweet Bye and Bye," and "My Mind on Awful Subjects Rolls, Damnation and the Dead," belong to a by-gone age. Whatever of beauty there was in two of the above named songs has been completely destroyed through their continued use in fake séance-rooms and at promiscuous circles, where a good time rather than spiritual growth was the object sought.

Now that Spiritualism is entering upon the second half-century of its existence, it is fitting that one or ones should come forth to write its songs and compose its music from the spiritual side of man's nature. We need something to please the soul, as well as to enchant the ear; something that at once instructs, uplifts and spiritualizes those who hear it. If the messages from the skies mean anything to mankind at all, they are certainly capable of being interpreted through the avenue of music. We want something more than doggerel; we want something more than revamped musical compositions; we want the living waters of inspiration, fresh from the fountains of melody and harmony in the higher realms. Who will write the songs of Spiritualism aught?

Mediumship.

Mediumship is a most sacred treasure and should lead the one possessing it to cherish it fondly, lest he or she should become unworthy to be the custodian of such a priceless jewel. How any one having medial powers can ever descend to trickery and fraud is beyond the comprehension of every aspiring, intelligent man and woman. To commune with the advanced souls in spirit-realms means much to a progressive mind; it is a privilege that should be jealously guarded, lest the weeds of cupid-ity, distrust, egotism and selfishness spring up in the garden of the soul. To reach the highest point in goodness, intelligence and moral grandeur, man must aspire for that which is good and true in life on earth, as well as in spirit-realms.

With a conscious knowledge of immortality, with the immediate presence of their guides, their loved parents and friends daily demonstrated to them, it certainly transcends human speech to feel that a genuine medium would ever descend to deceit, or seek personal aggrandizement at the expense of other mediums. We have never found selfishness a virtue, nor generosity to those in need a vice. It costs nothing to think kind and loving thoughts, through which avenues the highest angels of God can come to us to assist us to rise to higher and holier conditions.

Mediumship should be the chief factor to aid men and women to become worthy of the high estate of angelhood. It should fill their souls with longing for the good and true in life, and should bring home to its happy possessors a responsibility that should cause them to feel that it was their duty to fit themselves for companionship with angels by being pure in heart, in thought and in deed. It should never arouse antagonism, nor create distrust, nor engender hatred, nor lead to deceit, nor cause envy and selfishness to fill the heart. Mediumship is from the High Court of Spiritual Truth, and he or she who debases it sins against God and man. There is no sin so black, no crime so terrible as that; but in saying this, we do not relieve the Spiritualists of their responsibility toward the mediums. When they are properly cared for, protected and educated into the light of love and reason, there will be an end to fraud and deception. Do your duty, then, O Spiritualists, by loyally supporting your local, State and National Associations, through whom all true mediums can find a sure defense.

Free Religious Association.

At the annual meeting of the Free Religious Association the most astonishing ideas were brought forward regarding the present war. It was claimed that the war was wholly unjustifiable, that, far from exhausting all means of establishing peace, a desire for revenge was being gratified; the divers were ignorant men, and there really was evidence of internal explosion as the cause of the Maine's destruction. The same spirit had been manifested that actuates enuriated mobs, who cry, "Lynch him! lynch him!" on the least provocation. The whole affair showed a lack of "high-toned morality." The truth was there was far more freedom, religious or secular, in Madrid than in this country. "This idea," said a speaker, "that we are going through the world to Americanize or Anglicize all the peoples of the world, is a horrible destruction of the variety and freedom there is in nature." And he was greeted with great applause! He felt that the joining of hands between England and America would prove a "union between Herod and Pilate in order to crucify humanity."

While we do not believe that the public should be so muzzled that it might not criticize the government to a reasonable extent, yet we do feel that such sentiments as the above, expressed when our country is in the throes of what it believes to be a righteous war, are little short of treason. It is true, as we have before stated, that international arbitration for the settlement of all disputes, is an ideal to be hoped and worked for. But, even in a democratic or republican form of government, it would be poor policy for the public at large to know at this stage of the play all the circumstances attending the negotiations which have been made. It has not been a certain knowledge until very recently how many of the six great powers felt sufficiently friendly toward the United States to decide in

favor of justice, without regard to prejudice, and it is a demonstrated fact that reform issues cannot be forced upon a country or countries until they are prepared for them, without destroying whatever good results the reform was meant to bring.

It is but fair to state that no one member of the Free Religious Association speaks for the other members, or the Association itself, and that Leo Wiener of Harvard College took occasion to disagree most emphatically with the ideas that had been put forward by preceding speakers. He thought oppression a thousand times worse than war, and that America, with all her faults, was on the highest plane of all the nations; that if there was more freedom in Spain, the Cubans did not think so. He also thought that the war did not mean an attempt to kill somebody else, but a willingness to sacrifice one's own life for a principle, and that it would be more practical to talk of international ethics when we have national ethics.

We do not wish the above construed as a reflection upon the Association itself, and would state that we feel its aim to establish a universal religion that shall include moral freedom is very praiseworthy. Its work at the State House this spring on the Sunday bills that were introduced, has not been forgotten, and it has left an impress for good in many places.

Cemeteries.

In a recent issue of the *St. Louis Republic*, we note that a petition has been sent to the health commissioners of that city by those residing in the vicinity of Holy Trinity cemetery, begging that the cemetery be closed.

The ten acres of ground comprising this yard have been utilized for burial purposes since 1851. As the Holy Trinity church was unable to pay for the land after purchasing a Catholic archbishop bought and took possession of it, and it became the burying ground for Catholics from all parts of the city. As the prices were made very reasonable, it was used mainly by the poor people.

Twenty years ago the yard was completely filled, and the sexton was ordered to open old graves, and, after the body was interred, to throw the skeleton found, back with the soil upon the new coffin. When these graves were opened, the stench was wafted by the winds to the homes near by, and many complaints were made, but without avail.

After the old sexton passed away, his son took his place, and when ordered to open the graves in which victims of the cholera in 1866 were buried, he could not endure the terrible odor, and resigned his position.

Could there be a greater argument in favor of cremation than the above? Contrast this horrible state of affairs with the results of cremation—a small urn of clean white ashes, showing that the spirit has been completely liberated from the old worn-out body, and is clothed with a beautiful spiritual form. Even the preservation of the ashes is a useless ceremony, and only serves to keep the minds of those left behind upon that which is no more, instead of the living, loving spirit who is trying to make his actual presence felt.

While sitting at a dinner-table, not long since, where this subject was being discussed, a physician turned to me and said: "Nearly all Spiritualists believe in cremation, do they not? How proud I felt to be able to reply in the affirmative, and I might have added: 'Spiritualists believe in all reforms.'"

Building.

Let us ever remember that thoughts are things, and are composed of a certain amount of matter. The kind of matter depends upon the vibrations projected by the radiator.

Every distinct thought is launched upon the great ocean of ether surrounding the universe, and journeys on and on in vibrations of its own kind till it finds a receiver.

Through the great law of nature, we know that every atom has its affinity, therefore every thought seeks its affinity. Thoughts of different composition will not join each other any more than a particle of salt will seek a particle of sugar.

We discover different strata of rock, of earth, of water and of air, and the scientist studies and analyzes the composition of each for the purpose of utilizing that which will tend to promote the progress of mankind. He seeks such strata in whatever element he may be working as will best assist in the development of all to a higher conception of life.

What kind of an ethereal stratum are we building day by day? Are we using the great creative force of thought to introduce ourselves into the best and highest elements of this great creation? The Supreme Eternal Mind has given all to us, and has said—"Such as ye seek ye shall find." "Such as ye give shall be given unto you."

Build, then, brothers and sisters, of the best there is. Give to all the best you can create, and infinite Love and Wisdom will govern all your days.

The War.

President McKinley has called for seventy-five thousand more men to prosecute the war against Spain. This looks as if there was a possibility of a prolonged war. A decisive naval battle has been promised for days, but no contest has taken place to date, while the rumor that the Spanish fleet is shut into Santiago has been confirmed. It is barely possible that some of the officials in command desire a long war for the sake of their salaries, but we hope that our leaders are too patriotic to entertain such a thought as that. Still, the expenses of the war are nearly one and a half millions of dollars per day, and a revenue bill fixing large taxes upon certain necessities of life now seems inevitable. In the interests of humanity and the good of the American nation, the war should be desisted as brief as possible. The Government deserves to be sustained in its endeavor to right the wrongs of an oppressed people, but in doing this a greater wrong ought not to be inflicted upon our own people through extra taxation, increase of indebtedness, and entailment of usury upon posterity.

The *New York Times* is responsible for the very laudable suggestion that the soldiers be allowed to send letters postage free. This would not only oblige the great difficulty of obtaining postage stamps in the camps, but would be a most graceful acknowledgment on the part of Uncle Sam that he appreciates the services of his boys.

New England Spiritualists were conspicuous at the Jubilee through their absence. Connecticut and Vermont sent State delegations, while the other four were represented by a few individuals.

Medical Legislation.

Tuesday, May 24, Dr. T. A. Bland addressed the Eclectic State Association in Portland, Me., on the subject "Medical Legislation." He found the members very enthusiastic in the matter, and unanimous in the vote that was taken to appoint an attorney, and in case of the arrest of a physician of their school, to do their share toward pushing it to the Supreme Court.

In this connection we might state that Ethel Hill Nye, one of the "irregular" physicians arrested a short time since, was, as we have before stated, fined one hundred dollars by the Municipal Court, and appealed to the Superior Court. The trial, at the request of the prosecution, was postponed until June. In the meantime Miss Nye is endeavoring to raise sufficient funds to carry on her case in a proper manner. She has some ability as a musician, both in the way of composing and singing, and on Tuesday, June 21, in Wesleyan Hall, a benefit will be given her. In the course of the entertainment she will sing solos of her own composition. Miss Nye is a Spiritualist, although she has not mingled to any great extent with the spiritualistic public. We trust, however, in the name of liberty, that Spiritualists will patronize her benefit very liberally, and we prophesy that from now on she will become an active worker in our ranks.

We would also call attention once more to Chas. S. Dennis of Salem, who has an office in this city, and whose case has been postponed in like manner. He will push the same as far as his means will allow, and as these are far cases, it is to be hoped that they may be taken to the highest court, where the decision we have no doubt will be favorable. This gentleman depends entirely upon spirit agency to perform his cures, which he does by the mere laying-on of hands. To be sure he says he is not certain of the identity of the power back of him, but he knows it is something outside of himself, and that his public work began in this line seven years ago when he himself was cured in a circle by the laying-on of unseen hands, which he felt with perfect distinctness. We fear that his doubt may be construed as ingratitude to his spirit-friends. However, he is a generous, warm-hearted healer, and we wish him success in his effort to obtain justice.

The London International Congress.

All American Spiritualists who purpose attending the International Congress of Spiritualists in London, England, June 19-24, are earnestly requested to forward their names and addresses to the Editor of the BANNER OF LIGHT at the earliest possible moment. It is to be hoped that the American Continent, North and South, will both be well represented on that occasion. The American delegation should also correspond with Mr. E. Dawson Rogers, the able and efficient manager of the Congress, at 110 St. Martin's Lane, London, W. C. The brightest minds in the ranks of Spiritualism will be at this London Congress, and all who attend it will be significantly favored in being able to listen to so many eminent teachers of the Spiritual Philosophy from all quarters of the globe.

A Tribute of Love.

During the Sunday Memorial service, the pupils of the Boston Spiritual Lyceum, and a few of the personal friends of J. B. Hatch, Jr., presented him with a beautiful gold badge, as a token of their love and an acknowledgment of his faithful service in behalf of the Lyceum. During the grand march the children and leaders paused and waved the American flag, while Miss Jessica R. Ellsworth went forward to the platform and presented the badge. For a moment Mr. Hatch was overcome, but recovered himself and expressed his gratitude in feeling terms. This is a deserved tribute for the earnest and conscientious work performed by Mr. Hatch, assisted by his energetic wife, in the interest of the children in the spiritualistic ranks.

J. J. Morse.

The friends of this celebrated speaker and editor are requested to meet him at the Banner of Light Circle Room, 83 Bowdoin street, Tuesday, June 7, at 8 p. m., for a social chat He sails for England the following day.

The Mass Meeting held in Atlanta, Ga., May 10, 11 and 12, under the auspices of the National Spiritualists' Association, and arranged for by the local Spiritualists, and by Missionary Mrs. Loe F. Prior, was quite extensively reported by the secular press of that city. Speeches were made by Mrs. Cora L. V. Richmond and Francis B. Woodbury of Washington, D. C., by Mrs. Hilligoss of Anderson, Ind., and by Honorables N. McKinley and T. R. Hendricks of Atlanta, but the presentation of the phenomena seems most unusual and wonderful to Southern audiences, and receives a greater share of attention from the press. Mrs. Loe F. Prior was test medium for the occasion. After the Mass Meeting she left for the Jubilee at Rochester, on her way West, where she is engaged for camp work.

In another column of this paper will be found a list of names of those who have contributed to God's Poor Fund. This Fund is dispersed over a wide territory, and carries sunshine to many a sad heart. Those who contribute to it are following the wise counsel of old: "Let not thy left hand know what thy right hand doeth." They will receive their reward when they least expect it.

Mr. M. A. Decker writes us that he has for years been the only subscriber to the BANNER OF LIGHT in Elizabeth, N. J., and during that time he has loaned and given copies to his neighbors and friends. The seed has fallen into good ground, and Mr. Decker informs us that Sunday, May 29, the first Spiritualist meeting ever held in the town took place. Such news is encouraging.

We acknowledge receipt of the Rand-McNally War Atlas, containing sixteen pages of colored maps, and of the flags of different nations. It is gotten up in neat book form, with a marginal index, and is most convenient for reference in these war times. It can be obtained of Rand, McNally & Co., Chicago and New York.

The Governor of Massachusetts has given a commission to one of the colored officers of the volunteer army. In this he has set a good example to the Southern States, where the governors hesitate to accept colored soldiers, as the white soldiers are refusing to mingle with them. Verily "Universal Brotherhood" is confined to poetry and song, and not to practice.

Our esteemed brother, Mr. J. J. Morse, who has been in attendance at the Rochester Jubilee, will stop in Boston June 6 and 7, on his return to England. His stay in this country is necessarily brief, as he must reach Europe in season to take part in the International Jubilee to be held there June 19-24. He will be pleased to meet his Boston friends at the Circle-room of THE BANNER, 84 Bowdoin street, Tuesday evening, June 7th. We trust his visit here has been beneficial in every way, and that he will carry home with him most pleasant memories. May all of the pleasures, and none of the inconveniences attend him on his journey.

The Jubilee number of the *Evolutionist* presents a particularly attractive appearance. Mrs. H. M. Rathbun heads the paper with an article entitled "Jubilee Hour," and handsome cuts appear on the other pages, of General Manager Frank Walker, of editors of many of the Spiritualist papers, and of other prominent workers. It is an excellent souvenir of the semi-centennial year of Modern Spiritualism.

There is no real refuge from the religious doubts of the age, from the indecisions of the impartial mind, except in some self-forgetting devotion to ends and aims that are larger than ourselves, and in the courage that proclaims a direct relation with divine reality. —Samuel A. Eliot.

Boston Spiritual Temple.

The Annual Meeting of this association will be held in Berkeley Hall Annex, Tuesday evening, June 7. Every member is requested to be present. Election of officers will take place. Per order the Pres., E. L. ALLEN. J. B. HATCH, JR., Sec.

A Call.

All Spiritualists of Washington are requested to meet in Tacoma, June 22-23, to organize a State Association auxiliary to the National Spiritualists' Association. Delegates will be entertained. Write for further information, FRANCES A. SHELTON, State Organizer, Chehalis, Wash.

MEETINGS IN BROOKLYN.

BROOKLYN.—John C. Wyman, Sec'y, writes: The Advance Conference meets every Saturday evening at Single Tax Hall, 1101 Bedford Avenue, near Gates. While our purpose is mainly the presentation of the facts, phenomena and philosophy of Modern Spiritualism by experienced and capable speakers, yet there is also the intention to encourage the diffident, modest ones, who have heretofore shrunk from voicing their experiences in Spiritualism publicly. Saturday evening, May 21, the subject was "Mediumship—Its Varieties, Methods of Development—Its Duties and Dangers—Its Advantages and Disadvantages." Sister Alice J. Ashley made an excellent opening address, followed by Bros. Laramie, Dr. Bullard and Herbert L. Whitney (our President). Much beneficial instruction was given by the different speakers, that was of great value, especially to investigators of Spiritualism. Sister Anna J. Chapin, the blind medium, sang and occupied the last half-hour of the exercises in describing spirits and communicating their messages to many present. This feature will hereafter be a part of the regular exercises of every meeting. Miss Chapin is one of our clairvoyant and medical psychics. Our platform is open to all, and we cordially invite every one to attend our meetings. THE BANNER OF LIGHT holds the first place among the spiritual papers kept for sale.

Brooklyn.—Mrs. L. L. Smith, Sec'y, writes: The regular meetings of the Woman's Progressive Union were held Sunday, May 29th, at Walsh's Academy, 423 Classon Avenue. At the evening session a large audience greeted Mr. Grumbine, who selected as the subject of his discourse, "The Phenomena of Spiritualism," which was received with much enthusiasm. Mrs. May Pepper followed with spirit-messages which were exceptionally clear and promptly recognized. The President, Mrs. E. F. Korth, who had just returned from Rochester, gave an interesting account of the Golden Jubilee in session in that city. While this evening closed our regular season's work, a special meeting will be held next Sunday evening, when Hon. A. H. Dalley will deliver a short address, assisted by Mrs. Pepper, who will conduct the usual séance. Our social meetings closed Thursday evening, May 26, with a grand concert.

Brooklyn.—A correspondent writes: May 29 the Fraternity of Divine Union received a rare treat at its little hall, 1101 Bedford Avenue. The pleasant Sunday evening, after so much inclemency, was enjoyed by an appreciative audience, which listened with rapt attention to spirit-messages by Mrs. T. Evans. Our medium, Mrs. Olmstead, being on a vacation, Mrs. Evans supplied in a most acceptable manner, and all tests recognized. Mr. Barber's address on "The Open and Closed Door" was very instructive. Our management has changed—Mrs. Evans retiring from the presidency, and Mr. Palmer from the secretaryship. Brooklyn.—Jerome H. Fort, Cor. Sec'y, writes: The Fraternity of Divine Union held its usual Sunday evening service at Aurora Grata Cathedral, Sunday evening, May 29. After reading of the Bible and a poem by our psychic, Mr. Ira Moore Conlis, invocation by our President, Mrs. L. J. Weiler, we listened to a vocal solo by Miss Tuttle, "Not a Sparrow Faleth." The address of the evening was made by your correspondent on the subject, "The Truth as We See It." Mr. Conlis followed with some of the most convincing and helpful messages we have ever heard him deliver. We expect to hold services through the summer.

CONNECTICUT.

NORWICH.—Mrs. J. A. Chapman, Sec'y, says: The Spiritual Union holds Sunday-evening conference meetings in the Spiritual Academy when not convenient to secure a speaker. We find very good talent in our own society—some good talkers, and for psychometric readings, Mrs. F. H. Spalding ranks with the best. She usually occupies a portion of the time giving readings from articles, from the sound of a voice or the raising of a hand. Mrs. Spalding is also a very good speaker upon subjects pertaining to the spiritual philosophy. Next Sunday evening Mrs. Nettie Holt-Harding of East Somerville will occupy the rostrum.

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

On Sunday evening, May 29, W. J. Colville lectured to a highly appreciative audience in the Universalist church, Stoughton. Friday, June 3, he commences a month's work in Hartford, occupying Fridays, Saturdays and Sundays of each week. The exercises are held in Alliance Hall, Chapel street, Fridays at 8 p. m., Sundays at 3 p. m., and a class in spiritual science (same place) Saturdays, 2:30 and 8 p. m.

Mrs. Lillian Prestiss of Lynn will officiate for the First Spiritual Society, Manchester, N. H., next Sunday, June 5. New York readers are respectfully informed that W. J. Colville is still lecturing in New York, at New Century Hall, 129 St. Paul street, (42nd street), on Mondays and Wednesdays at 8 and 8:15 p. m., and at his permanent address, 197 Franklin avenue, Brooklyn, Tuesdays and Thursdays, same hours, to which place all letters, etc., should be directed.

Spiritualist Camp-Meetings for 1898.

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

Onset Day, Mass.—July 3 to Sept. 4.
Lake Pleasant, Mass.—July 2 to Aug. 28.
Queen City Park, Burlington, Vt.—July 24 to Aug. 30.
Madison, Me.—Sept. 2 to Sept. 11.
Maple Dell Park, Mantua station, O.—July 17 to Aug. 22.
Cape Cod Camp-Meeting, Ocean Grove, Harwich Port.—July 11 to July 31.
Menick, Mich.—July 31 to Aug. 14.
New Era, Oregon.—July 2 to 25.
Forest Park, Ottawa, Kan.—July 21 to Aug. 2, inclusive.
Liberal, Mo.—Aug. 20 to Sept. 4.
Lake Oka, Mich.—June 28—annual meeting.
Ashley, O.—Aug. 21 to Sept. 11.
Chesterfield, Ind.—July 24 to Aug. 21.
Bankston Lake, Mich.—July 22 to Aug. 14.
Hawlett Park, Mich.—July 22 to Aug. 28.
Clinton, Ind.—July 31 to Aug. 28.
Delphos, Kan.—Aug. 12 Aug. 28.
Camp Progress, Mowbray Park, Upper Swampscott.—Will hold meetings every Sunday from June 5 until Sunday, Sept. 25.

IN MEMORIAM FANNY FAIRBANKS.

Journeyed Homeward; Spring, 1898.
One will be passing leave more faith behind;
Another's benedictions bless all human-kind,
Not less, the courage needed in the strife;
These are the emblems of an earthly life.
Yet, one great soul may bear all three in part;
The trinity of Godliness, in one great loving heart;
Full to overflowing, so prompt to hunger's call;
Of sustenance and pity she freely gave to all.
Friend, sister, mother, kindred with the race;
No rude intruder usurped thy loyal place;
Deep in conviction that love healed every ill.
Here lay thy mission, to stir the human will.
Ah! we who knew thee, not one but felt thy force;
Though oft unfeeling diffidence had checked it to its source.
Yet, like sweet fragrance from the altar risen;
That love thy home has made a blissful haven.

Words of Approval.

To the Editor of the Banner of Light:
Permit me, a newcomer into the ranks of the Spiritualists, to express my hearty approval of the editorial in your issue of May 21 regarding Miss Judson's books. I have read them with much satisfaction and profit to myself, and would earnestly recommend them to all as helping to raise us mortals up, rather than drag the angels down. It is sincerely to be hoped that every Spiritualist in the country will not only buy Miss Judson's books, but read them carefully; for while spirit-phenomena of a material kind may indeed convince the skeptical, the object of Spiritualism is to raise the world to a higher, kinder and purer realm of thought and feeling. Miss Judson's books cannot do other than help to bring about this end.

Yours faithfully,
W. H. CHASSMAN.
Mrs. Mary C. Weston, Onset, Mass., writes: "I enclose you to-day two dollars for the payment of the BANNER OF LIGHT for another year. It is very helpful to me. You have taken a noble stand—fearless and unswerving—and every honest, conscientious Spiritualist should acknowledge you that he appreciates your earnest efforts to lift the Cause above the conditions that have existed so long."

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS CORVEY,
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, County of Lucas and State of Ohio, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.
FRANK J. CHENEY.
Sworn to before me, and subscribed in my presence, this 6th day of December, A. D. 1898.
A. W. GLEASON,
Notary Public.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Jan. 1.

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

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

DR. J. DAVIS' WILD CUCUMBER PILLS.
These Pills are a perfect laxative and tonic, and change the torpid condition of the bowels to health and activity.
Price, prepaid, by mail, 25c. per box. Five boxes, \$1.
Prepared only by
S. WEBSTER & CO.,
69 Warren Ave.,
Boston, Mass.

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

WANTED—Dec. number St. Nicholas for 1897. BANNER OF LIGHT PUBLISHING CO.

E. EUSTIS, Writing Medium. Tuesdays, Thursdays and Fridays, 14 Main st., Everett, Mass. June 4.

20 YEARS' EXPERIENCE.—A. P. WEBSTER gives magnetic treatments daily at 3 Allston street, Boston. June 4.

FOR SALE—The Sylvester Cottage, on the Hill at Lake Pleasant, Massachusetts. Price \$2500. Address W. A. DAVENPORT, Greenfield, Mass. May 28.

Fletcher—World Renowned.

PSYCHIC AND PALMIST.

Advise upon Business and all Personal Affairs. In Boston during May. Office to be announced later. Apr. 16.

Mrs. Anna Lewis, THE REMARKABLE HEALER.
HIGHEST endorsement for treating diseases of every name and nature. Located at 22 Milford street, Boston (off Tremont street). Treatments at homes if desired. Magnificent handkerchiefs a specialty. Correspondence desired. June 5.

Mary T. Longley, M.D.,
GIVES advice and magnetic treatments for the cure of disease and obsession. Send age, sex, and leading symptoms by mail, or personally at her office. Also for the development of mediumship, business, advice, and psychometric readings. Terms by mail, \$1.25 and stamp. Address 517 South Olive street, Los Angeles, Cal. June 5.

FLORIDA! For Home-seekers and Investors. A handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSSE, 1 Wabeno street, Roxbury, Mass. Jan. 2.

HENRY SCHARFFETTER,
300 So. Collington Ave., Baltimore, Md.,
GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.

HEADQUARTERS for Spiritualistic, Reformatory and Occult Literature. Catalogues taken for BANNER OF LIGHT. Orders by mail promptly attended to. Catalogues free on application. Correspondence desired.

Remember that our next issue will be the Jubilee Number. Buy an extra copy.

Drs. Peebles & Burroughs, SPECIALISTS IN CHRONIC DISEASES.



A CHANGE.

Twice, since moving to Indianapolis, we have been compelled to increase our office room and facilities. At the present time, and for a year and a half past, we have been located in one of the largest and finest office buildings in the city. The amount of room occupied therein has been increased from time to time until now our offices are very extensive; notwithstanding this they are inadequate to our present needs, and it has been necessary for myself to maintain separate offices in a different part of the city, as desirable accommodations in connection with our offices were not obtainable.

Moreover—much of our work has had to be done in different parts of the city, for lack of office room. This has made the careful conduct of our work very difficult, and a location where the concentration of our offices and all our work is possible has become necessary. This has made a change from the present office building, where our principal offices are located, imperative. We now have a large building, which is devoted exclusively to our offices. We have ample room adjoining to enlarge this building from time to time as our work may necessitate. Our location and accommodations are unsurpassed. We now have the largest and finest offices in the United States, devoted exclusively to the treatment of chronic diseases. It is a matter of pride to Spiritualists that among their number should be found the physicians having these accommodations, and especially so that their old friend and champion, Dr. J. M. Peebles, is the one to achieve this wonderful success. It is a demonstration of the fact that the public generally are commencing to realize and appreciate the advantages which a psychic physician possesses. It is a recognition of merit and thorough medical and scientific education, supplemented by wonderful psychic gifts. Our practice is not limited to adherents of Spiritualism—in fact, a large number of our patients are members of orthodox churches.

DRS. PEEBLES & BURROUGHS have made it a practice to claim nothing which they do not actually do. They have stated a great many times that they

POSITIVELY CURE CHRONIC DISEASES

And they have cured thousands of cases every year. Space will permit of but a few extracts from recent letters which follow.

DRS. PEEBLES & BURROUGHS, Indianapolis, Ind.:
Dear Doctors—I am well. I have improved in health very much more than I was aware of. It seems marvelous that your treatment could work such a wonderful change. Yours sincerely,
May 11, 1898. Mrs. N. E. TUFFS, Middleton, Mass.

DRS. PEEBLES & BURROUGHS, Indianapolis, Ind.:
Dear Doctor—I am much better, nearly well. I do not think I will need any more medicine. Your psychic treatment does me so much good. Very truly yours,
May 11, 1898. MARY L. HOAG, Chicago, Ill.

DRS. PEEBLES & BURROUGHS, Indianapolis, Ind.:
Dear Doctors—I have improved so much since I began your treatment. I can now do quite a day's work without feeling tired. I cannot half express my thanks for the benefit I am receiving at your hands; but heaven will reward you for your many acts of kindness to the afflicted. Sincerely yours,
May 11, 1898. S. C. LADD, Reading, Mass.

DRS. PEEBLES & BURROUGHS
Diagnose Disease
With unerring accuracy. There is no line of work where psychic gifts are of so much value as in relieving human suffering—being able to clearly understand a person's physical condition—being able to locate the disease and the causes for it, the psychic physician possesses an advantage over all other physicians that will soon revolutionize modern medical practice.

DRS. PEEBLES & BURROUGHS, Indianapolis, Ind.:
Dear Sirs—I have just received the diagnosis of my case, and I am delighted with it, for it is very correct. Very truly yours,
May 14, 1898. Mrs. ABRAHAM McCASLIN, Upton, Mass.

DRS. PEEBLES & BURROUGHS, Indianapolis, Ind.:
Dear Sirs—I have received your letter, and the diagnosis is correct. Very respectfully,
May 14, 1898. CORNELIA SCHUYLER PARKE, Suborgyan, Wis.

PLEASE REMEMBER

That DRS. PEEBLES & BURROUGHS'S address is now

BATTLE CREEK, MICHIGAN.

That they have the largest, finest and most complete offices in the United States, which are exclusively devoted to the treatment of

Chronic Diseases.

Their wonderful success and extensive practice has made the acquisition of these increased facilities necessary.

If suffering from any **CHRONIC LESION,**

Send **NAME, AGE, SEX,** and a

LEADING SYMPTOM, and receive an **ABSOLUTELY CORRECT DIAGNOSIS** Free.

Remember to address:

DRS. PEEBLES & BURROUGHS,

BATTLE CREEK, MICHIGAN.

A NEW NOVEL

By HENRY WOOD

VICTOR SERENUS

A Story of the Pauline Era

Fine English Cloth 500 pages \$1.50

Other Books by the same Author

IDEAL SUGGESTION

Eighth Edition Octavo Cloth \$1.25

STUDIES IN THE THOUGHT WORLD

Fourth Edition Fine Cloth \$1.25

GOD'S IMAGE IN MAN

Ninth Edition Cloth \$1.00

EDWARD BURTON A Novel

Eighth Edition Cloth \$1.25 Paper 50 cts.

THE POLITICAL ECONOMY OF NATURAL LAW

Third Edition Cloth \$1.25

Sold by Booksellers, or sent, postpaid, on receipt of price by

BANNER OF LIGHT PUBLISHING CO.

To Bear Witness,

A METAPHYSICAL SKETCH.

BY SUSIE C. CLARK,

Author of "A Look Upward," "Pilate's Query," etc.

A true story, presenting metaphysical healing from the standpoint of a Spiritualist, and portraying some of the limitations and inconsistencies of Christian Science, viz., its lack of any proof of immortality, or recognition of Deity to the visible universe.

Contents. The Valley of the Shadow; The Resurrection; What These Said; Greek Meets Greek; Theology vs. Christian Healing; Law vs. Science; The Teacher; At Work; The Departure; New Revelations; Alone with Nature; A Sabbath in the Mountains; For the Truth's Sake; Fruitful.

Cloth, pp. 180; price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

Three Journeys Around the World;

Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, And Other Oriental Countries.

IN ONE VOLUME.

BY J. M. PEEBLES, A. M., M. D., PH. D.

Author of "Seers of the Ages," "Immortality," "How to Live a Century," "Critical Review of Rev. Dr. Kipp," "Jesus, Myth, Man or God?" "The Soul, Its Pre-existence," "Did Jesus Christ Exist?" etc., etc.

During Dr. J. M. Peebles's late (and third) trip around the world, he studied and noted the laws, customs and religions of nations and peoples, giving special attention to Spiritualism, Magic, Theosophy and reform movements. He visited Ceylon, India, Persia, Egypt, Syria, and the continent of Europe, and secured much material, which has been embodied in a large octavo volume. The volume contains thirty-five chapters, and treats on the following subjects:

Home Life in California.

My Third Voyage.

The Sandwich Islands.

The Pacific Island Races.

Ocean Bound Toward Auckland.

New Zealand.

Melbourne, Australia.

From New Zealand Onward.

A Series of Seances Upon the Ocean.

The Chinese Orient.

Chinese Religions and Institutions.

Cochin, China, to Singapore.

Malacca to India.

Spiritual Seances on the Indian Ocean.

India: Its History and Treasures.

India's Religions, Morals and Social Characteristics.

The Rise of Buddhism in India.

The Brahmo-Somaj and Parsees—Spiritualism in India.

From India to Arabia—Aden and the Arabs.

The City of Cairo, Egypt.

Egypt's Catacombs and Pyramids—Appearance of the Egyptians.

Study of the Pyramids—Sight of the Great Pyramid.

Ancient Science in Egypt—Astronomy of the Egyptians.

From Alexandria to Joppa and Jerusalem—the City of Joppa.

City of Prophets and Apostles—Jesus and Jerusalem.

Present Gospels.

The Christianity of the Ages—Plato and Jesus in Contrast.

Turkey in Asia—Ionia and the Greeks.

Athens.

Europe and Its Cities.

Ceylon and Its Buddhists.

The India of To-day.

Hindu Doctrines of the Dead.

The Mediterranean Sea—Egypt and Antiquity.

Large 8vo, cloth, gilt sides and back. Illustrated. Nearly 500 pages. Price \$1.50, postage 20 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

A CASE OF

Partial Dematerialization

OF THE

Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF,

Scientist, Philosopher, and Literateur, Ex-Prime Minister of Russia.

Translated from the French by TRACY GOULD, LL. B., Counsellor at Law,

Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the painstaking study he has given to the phenomena and philosophy of Spiritualism, warrant the statement that this, his latest work, will be an epoch-making book. He gives in plain terms, the results of his personal investigations, and the most absolute test conditions possible, proving conclusively the variety of psychic manifestations. Count Aksakof never goes into print unless he has something to say. In the present instance he has found much of moment to say; he has said it well, and his translator has given his English and American friends an opportunity to enjoy the distinguished statesman's richest and ripest thought.

CONTENTS.

Chap. I. Theoretical Speculations—Materializations and Dematerializations.
Chap. II. Account of a Seance given by Madame d'Esperance at Helsingfors, Finland, Dec. 11, 1893, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Sight and Touch.

I. Testimony of Mlle. Heit.
A. Letter from Mlle. Heit to Mons. Aksakof.
B. Letter from Mons. Aksakof to Mlle. Heit.
C. Reply of Mlle. Heit to Mons. Aksakof.
D. Supplementary Letter from Mlle. Heit.

II. Testimony of Staff Officer, Capt. Toppellus.
III. Testimony of Prof. Sellling.
A. Letter from Prof. Sellling to Mons. Aksakof.
B. Letter from Mons. Aksakof to Prof. Sellling.
C. Reply of Prof. Sellling to Mons. Aksakof.
D. Supplementary Report of Prof. Sellling (illustrated).
E. Letter from Mons. Aksakof to Prof. Sellling.
F. Reply of Prof. Sellling.

IV. Testimony of Madame Helene Sellling.
A. Note from Mme. Sellling.
B. Remarks on the same, by Mons. Aksakof.

V. Testimony of Mlle. Fanny Tavaststjerna.
A. Letter from Mlle. Tavaststjerna to Mons. Aksakof.
B. Supplement to the foregoing letter.
VI. Testimony of General Toppellus.
VII. Testimony of Dr. Hertberg.
VIII. Testimony of Mr. Schulz, C. E.
A. Letter from Mr. Schulz to Mons. Aksakof.
B. Counter-Testimony of Prof. Sellling.
C. Counter-Testimony of Dr. Hertberg.
D. Counter-Testimony of Mlle. Heit and Tavaststjerna.

IX. Testimony of General Scherholm.
X. Testimony of General Galland and Mr. Lönbom.
XI. Personal Testimony of Madame d'Esperance, the Medium.
A. Account of the Seance held at Prof. Sellling's residence at Helsingfors, by Madame d'Esperance.
B. Questions addressed to Madame d'Esperance by Mons. Aksakof.
C. Supplementary Explanations by Madame d'Esperance.

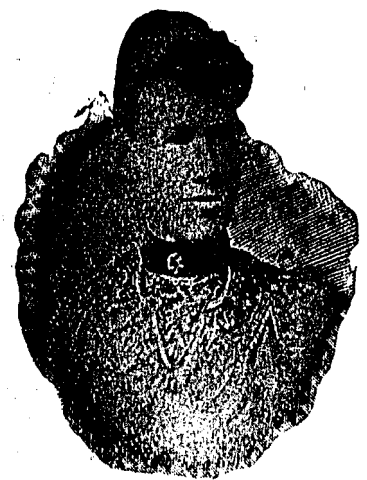
Chap. III. Personal Investigation by Mons. Aksakof.
Chap. IV. Letters from the Medium concerning her condition after the seance at Helsingfors.

Message Department.

SPECIAL NOTICE.

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

SPRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Seance held April 15, 1898. Spirit Invocation.

Our Father who art in heaven, we come this morning seeking thy divine assistance, and knowing that thou hast led us through many dark valleys of doubt and tribulation. Draw nigh unto this morning who are suffering, whether physically or mentally, for those who do not understand the human heart knowest best how to comfort it. We thank thee for the privilege of being allowed to meet again in this circle to open the channel between the two worlds so that those who have crossed the river of change that we call death may return and demonstrate for themselves the experiences of another life. We realize that others may be benefited by our experience, and so we are glad that away back many years ago thou didst throw the gates of heaven wide open so that there might be a channel of communication between the mortal and immortal. We thank thee this morning for the privilege of being as one of the number seeking to elevate others, and we know by bringing light and comfort to others we assist ourselves. Bless all engaged in thy work, that of elevating and uplifting humanity. Guide us this morning, direct us in all things, and we will leave the rest to thee, well knowing that thy will will be done on earth as it is in heaven. Amen.

INDIVIDUAL MESSAGES.

Agnes McKenzie.

I would like to try to prove my identity this morning, and send a few words to the loved ones now left struggling with the environments of life. I was only a young person when I passed from the earth-life, and I had not had a great deal of what the world calls experience, for always being surrounded by a loving home and loving parents, and having no care or anxiety to bother me, my home and my surroundings seemed to fill my earth-life, so that my experiences with the great world at large were limited. I lived to almost my seventeenth birthday, when I passed out of the body with what the physicians called pneumonia, although I had never been a very strong person, and was confined to the bed but a little while. I have also been away for quite a number of years, and I observe many changes during that time; mother has joined me in spirit life since I have come, but I have a father, brothers and sisters yet in earth-life who I feel need our assistance. Some of late years have become interested in this beautiful philosophy, and I see that they read your paper many times, wondering and questioning as to why some of their loved ones do not come, and mother joins with me in sending this communication.

Say to them that if we are silent, and they do not hear from us as often as they would like, we are not away from them, but are constantly by their side. I also have two brothers, Henry and Frederick, who do not believe in Spiritualism; I have oftentimes heard them criticize it, and I thought if I could reach them through your paper, perhaps I might be able to assist them materially, for I can see where they are not happy nor contented with their earthly surroundings, and if I could only make them realize the spirit power, I think I could assist them more. There are many things I would like to say that perhaps might interest them and prove my identity; but as they would be personal, I do not care to make them public, so if you will just say for them to seek diligently, when they come in contact with an instrument I can control I will prove to them more clearly. Just say that Agnes McKenzie is here, and my home was in Paterson, N. J., and my mother's name was Mary.

Mary E. Folsom.

I would like to send out a few words this morning, although many years have passed since I threw off the old mortal body, and I was pretty well along in years before I passed out. I find that there are more in the spirit to-day than on the mortal side belonging to me; but I find my children and grandchildren are still in earth-life, and I am interested in them. When we speak of changes, it is wonderful how we survive as many as we do, and yet how often when in earth-life we feel our crosses and cares sometimes more than we can bear, and there is where I realize the truth of the Scriptures, which say: "Thy body is weak, but thy spirit is strong." I have been very much concerned lately about my son Charles. He has not been as successful in life as he would like, and he has had lots of adversity and lots of circumstances, as he thinks, to contend with, and I find him very much discouraged. I find also that those who used to be very close to him have left him, and I see that the world, as it were, divides them; but I must not be too personal, for if I do I am afraid that those who see it may interpret it wrongly, and not give credit to the good heart I intend to bring.

I feel depressed this morning in my own spirit, because I see much that ought to be done that is not yet, and that, while they live in earth-life, there are many things that look to them injurious and hurtful; they sometimes think their friends are false and not true to them, when really, if they could see them from the spirit-side, they would see that they were true. Often it is the one finding fault who is the most at fault. Now, dear ones, remember that death never can separate the

love of a mother from her children. Our duties are never done, and no distance nor time can ever break it; so I wish to say to you, my boy, take new life; be a man, and stand firm in God, and you will get strength to rise superior to everything that seems to you heavy crosses.

My husband is with me this morning, two sons and one daughter. I have three boys in earth-life, although I am more anxious to reach one than the others, for the others are in better surroundings and more prosperous. I have been out a great many years, and most of the old people have come over here; however, the young people, I think, will remember us merely by the younger generations of our family, so it will be just as well not to say too much, only that Mary E. Folsom is here this morning, and my home was in Bridgewater, Mass., and my husband's name was Joseph.

Henry Freeman.

My name is Henry Freeman, and my home was in Yorkshire, England, but I left the body right here in Boston, and I have friends yet in Boston, also scattered over the States, and also in England; but as I am anxious to reach my companion, and my own immediate family, I have taken this way to communicate with them, for I was interested in Spiritualism, and was somewhat of a medium as the world calls it. They used to tell me in earth-life that I was a good healer. I have assisted a few that way, although never making a profession of it. I was in the bakery business, so I did not give up to what the spirits would have called mediumship. There are very few connected with me who have any sympathy with it, or any belief in it. There is one beautiful thing I admire in this circle, for I have watched many times since coming over here, and that is, all are made welcome; and you are not asked whether you believe or disbelieve; if you are able to utilize the medium's organism you can send communications, so I have been waiting and watching for my opportunity, and this morning I was informed that I might try, and see whether I was able to hold the instrument or not. I am glad of the privilege, for it some times is pleasant to give than to receive, and I am glad to be able to say to the loved ones in earth-life that changes may come, and trouble may surround you, but you are not walking alone; I am more actually with you in heart and in spirit than I was while in earth-life, for I did not understand you then; I did not comprehend things as well as I can now, so I wish to come in contact with my wife Helen. I do not know just where she is, but I sense her presence, and I find that disbelief has separated us, as you might say, for she believes that when one dies he must lie in the grave until the resurrection, hence when I approach her in spirit, and she is sensitive enough to feel me, she attributes it to her own mind, and to her clairvoyant temperament, and it makes her feel as though I was rebuking her, and she wonders if there was anything that could have been done. I wish to say to her, no, all is well, and all I desire now is for her to realize that when we meet in spirit we shall know each other, and I wish her also to realize that I can come to her, that I can assist her, and want to, and I wish her to benefit her conditions if she can at any time, and under any circumstances. My head is beginning to feel peculiar something as it did just before I left the body, and I cannot hold the medium any longer, so do open the door of your heart, and let me come in, that I may be able to gain strength, and be of benefit to both myself and humanity. That is my desire, and I know I can do it if I can only have cooperation.

William Hendry.

Well, this seems strange to me this morning, to speak with another's voice, and send forth my own desires and my own independent thought as a living disembodied spirit. The reason I express myself in this way is, that when I was clothed in flesh Spiritualism was not recognized as it is to-day, for our belief then was that the dead could not return and tell any tales; that the body went back to mother earth, and the spirit to God who gave it; and while there is a truth in the whole, we often destroy the germ of thought by the language in which we clothe it. Well, thank God, there is no belief in heaven. We must know it there, and I wish that those still clothed in the flesh could realize and seek more for knowledge and facts than they do for theories, for then the world would grow larger than it has; but I have not returned to deliver a sermon this morning.

I have a sister and three brothers yet on the mundane sphere. One of them is in Edinburgh, Scotland, where I passed from the body, and where my good mother and father also passed away, and are with me this morning; but I have two others here in the States, and one especially who is somewhat interested in progressive life, more on the theosophical and metaphysical lines of thought, though, than on the spiritualistic. I see that he draws quite a line between the two thoughts, and I want to say to him, "Frank, there is nothing but spirit, and when you realize that the spirit is working through matter, that is all there is to it; and if you could comprehend that the dear ones would assist and help you, you would progress more rapidly and would accomplish much more." I have been very much interested in the progress of time, watching from the spiritual side of life, and seeing how differently people think than they did forty years ago; how they broaden out and seek more diligently in the mysterious side of life than they did. I must not stay too long, but I thought if I could open communication with some of the loved ones on earth, I might do some good or might be of some assistance to those who would like to communicate with me. I hope when this is published it will reach the friends I desire it to, for I feel it will be like sowing the seeds by the highways and byways. Some at least may fall on good ground and take root and bring forth a bountiful harvest.

This is the endeavor of your humble servant this morning. My name is William Hendry, and Edinburgh, Scotland, is my home.

Mabel F. Stewart.

My name Mabel F. Stewart, my home was in New York City, and I want to reach mamma and my sisters. Papa is with me in spirit, and so is brother Fred; but mother has been sick and she feels that she must pass on, and that will leave them all alone. I want to encourage her and I wish to assist her to get well, for I do not feel that her time has yet arrived to go to spirit-life, as her work in earth-life is not quite done. I have been out of the body three or four years. Time in spirit is not as it is in

earth-life, so we don't reckon it as they do; but I wish to say to mother, "Be of good cheer; by-and-by I can see changes so that you will be able to handle things better. It seems to us from the spirit side, if your circumstances were more settled, and the conditions around you happier, you would not be so sick, because conditions have more to do with it than your body." I want them to know that we are assisting and helping them.

I see that mother does go to meetings once in a while where the spirit can return, and also goes to see mediums. She has been in a circle-room lately where I tried to manifest, and so did father; yet she has not reached the place where she is really sure of it. I see she is taking your paper now, and I thought what a beautiful surprise it would be, and that it would cheer her up if she could open the paper and see some familiar name, something that would help her, and that is why I have tried to control this morning, so that I might be able to give her more confidence and more strength, and let her know we can read her thoughts; we sometimes get close enough to her to really feel her, and I wish her to feel us. Now do not worry, mother; be good, take care of yourself and you will find that all the others will assist you, and circumstances will turn so that things will be different. It is not for want of money—she has enough of that; but money does not always bring happiness. There are lots of things money cannot buy, and that is what the trouble is with mother; she has all the world can give her, but she feels that her loved ones are gone and she cannot bring them back; that is why I want her to know that we can come back, and if she seeks diligently she will find that we are waiting and watching for her, and when the right time comes and her work is complete, we will all meet again in the morning land.

You might say that my mother's name was Florence, for perhaps she might think it strange if I did not give it.

Thomas A. Cummings.

Well, I should like to get into communication with my loved ones of earth-life, so that I might be able to settle some things that are not settled, for I went away very suddenly and unexpectedly, although I passed out through natural causes. But I was like many others; when we are busy and have lots to do, we don't stop to think we are wearing the physical body out; and while we have no pain or inconveniences, we rush right along, never thinking that we are wearing the old machine out. That was my case, but I have left a darling companion and three beautiful children, and my mother and many friends in earth-life who are not reconciled to the change we call death, and the separating of the spirit from the physical body, and I know they are Spiritualists who believe the spirit can return—I had some experience with it myself, but they are not satisfied, although mother has been a believer in Spiritualism for a great many years, and is somewhat conscious of my father's presence around her and the many gone before—yet they don't understand it very well, and it seems to me they are in deeper sorrow and more lonesome than they ought to be, knowing that the spirit can return. I suppose it is human nature, that if we cannot sit down and talk with them as of old, and they cannot see us and hear our voices, they are lonesome; yet the spirit teaches there is no separation, so why should we be lonesome; but they do not know it, they hope it; they wish it, and they want it to be so. Now, mother, I suppose you think I am very peculiar in my expression this morning, when I know how enthusiastic you have been for years; but I am only using my reason, as all people ought to do, and I merely suggest the idea that it looks to me that if they know it, why should they be so grave and so lonesome, and miss the physical form of the loved ones. Now, to my companion I wish I could make it more clear and distinct. I wish I could lift that shadow from before your eyes, but time will clear all things; as one condition goes, another comes in, and it is so all through life. I know how many hours each week mother and the loved ones spend over the columns of THE BANNER, and I thought if I could communicate through it, it would gratify them to know that I have come, for I have often heard them say: "I wish Tom would come through THE BANNER, or some of the loved ones." So just say, friends, that in due season all will be heard from, and we know the loved ones can come. We have the knowledge, you have the belief. Now seek for the knowledge, and you will not be lonesome. My name is Thomas A. Cummings, and my home was in Meriden, Conn.

Messages to be Published.

April 22.—Charles W. Wetberbee; Mary Alice Graham; William F. McFarland; Mabel Peabody; Elizabeth E. Merrill; Frankie Hutchinson.
May 6.—Clara Cooley; George Bagley; Lucy L. Wolcott; Mary Matthew Beard; Alma J. Smith; George Monroe Shaw.
May 13.—William Wallace; Elizabeth E. Hooper; Emmeline Olive Dr.; Frederick E. Williams; William F. McIntyre; Henry D. McDonald.
May 20.—Aurelia P. Reynolds; Alfred Weldon; Ira Hoar; Ida A. De Bean; Sally C. Sanborn; Frankie Robbins.
May 27.—Ellen Bradley; William H. Harrison; William MacLennan; William P. Sampson; William P. Nichols; Lizzie Wolcott.

A Letter from Abby A. Judson.

To the Editor of the Banner of Light:
It was Beranger who said he cared not who made the laws for a people, provided he could make the songs. Mr. Moody, so endowed with practical power in spite of his erroneous theology, recognized from the beginning of his public career the potent influence of music; and we well remember how Moody and Sankey, the one with his plain talk and the other with his sweet singing, went through Christendom and prolonged the reign of "orthodoxy" for two or three decades.

Politicians know this power, and campaigns have been won by the spontaneous singing of a popular song. The influence of "John Brown of Harper's Ferry," "With his nineteen men so few," "Who frightened Old Virginia," "Till she trembled through and through," was deepened and widened by the well-known campaign song, and by the majestic lines of Julia Ward Howe.

The worship of Jesus and belief in his atoning blood lingers in many a heart, because of the simple words and tune of "Jesus, lover of my soul," and kindred melodies. And it does seem strange indeed to go to a spiritualistic meeting, and hear those present swell the volume of song with such words as "There is a fountain filled with blood," "To-day the Savior calls," "Wash me whiter than snow," and similar songs presenting a false theology.

If we asked the leaders why they give out these hymns, they would say it is because the people know these tunes. If twenty five

copies of the "Spiritual Harp" or the "Star of Progress" were scattered through the audience there would be very few to sing, for it is a small minority who can read music, and dare to let their voices sound out alone. And many cannot see, because they have "left their glasses at home."

When I carried on meetings a year and a half in Minneapolis I had twenty-one spiritual hymns printed on cardboard of the durable "tough check," every one of which went to tunes familiar to most persons. And I took fifty of them with me in my missionary labors in Minnesota, Wisconsin, Illinois, Missouri and Kansas. They were simply invaluable. But there was not room for the tunes, and so they served but a transitory purpose, though I had no difficulty in inducing the audience to sing wherever I went.

Most of the regular spiritualistic meetings I have met have a choir, or a soloist, and if a general hymn is given out those who sing are so few that it is depressing instead of inspiring, as it should be. The general complaint is that Spiritualists cannot, or will not, sing. But Spiritualists are not different from other people; they can and will sing, if the proper conditions be supplied.

What we need for our meetings is a singing book with plain, durable covers, on good paper, with clear, large type for both words and music, with the songs all adapted to progress and to spiritualistic thought, with most of the tunes familiar to everybody, and the books to be procured at what every day people consider a reasonable price.

Every one of the conditions named above is found in the new book "Inspiration's Voice," by H. W. Boozer, of Grand Rapids, Mich., which contains the words and music of seventy-two songs, and retails at fifty cents, postage ten cents. I do not know whether ten or twenty-five can be obtained for less, but that could be ascertained by writing to the Banner of Light Publishing Company.

I am truly delighted with this book, and I earnestly recommend all societies who want their singing to be more effective than it is, also all home circles, and those who desire to start a new meeting, to secure enough copies of this book to enable all to sing.

Of course every one will find some songs that he would not have put in. There were one or two that I would have left out. But when I found that the one I liked the least was especially liked by a lady spiritualistic friend in whom I have great confidence, I concluded that it would be unwise to take exceptions, and of course a leader is not obliged to give out those he does not fancy.

There are such tunes as "Happy Day," "Come, thou Fount," "Last Rose of Summer," "Hold the Fort," "Martyn," "Marseillaise," "I'm a Pilgrim," "Annie Laurie," "Home, Sweet Home," "Maryland," and so on; and all adapted with words that a Spiritualist can sing with pleasure. I like especially "Bleeding Feet," set to "Happy Day," and will give a stanza:

"Such love have we beyond the gates
For all the hurt and sorrow torn;
We come when trouble's clouds are falling,
Where pain attends from night to morn.
Bleeding feet, bleeding feet,
That give before the strain and heat,
The stones and roughness that they meet,
Of you for whom our hearts do beat.
Bleeding feet, bleeding feet,
That give before the strain and heat."

I do wish some one who can afford it would buy me a dozen or twenty of "Inspiration's Voice." Then I will start a Sunday meeting here in Arlington, and call it a Song Meeting. I can play on my little organ, and the sweet messages of Spiritualism will steal into sad hearts.

The war-cloud is causing only the beginning of sorrow for our fair land; and many will need what Spiritualism alone can give, and this little song book would reach those who can be reached in no other way. We hope that these suggestions will take root in many towns all over the country.

Yours for humanity and for spirituality,
Arlington, N. J. ABBY A. JUDSON

Spiritualists and War.

BY JENNIE CHANDLER.

I am surprised to see that many Spiritualists favor the present aggressive war, even some who speak under inspired guides. Spiritualists claim to be the first to have believed in evolution, often that they foreshadowed it before Darwin and Spencer; but evolution teaches us that while war may have been necessary and useful among savage people, we should outgrow it and adopt higher methods of settling our national disputes. Why should two differing nations go to war to settle a dispute more than two individuals who have a difficulty?

Herbert Spencer, who, not a Spiritualist, is the great writer on evolution, and much liked by Spiritualists in spite of his opposition to their special belief, says:

"Save as have been the passions commonly causing war, and great as have been its horrors, it has, throughout the past, achieved certain immense benefits. From it has resulted the predominance and spread of the most powerful races. Beginning with primitive tribes, it has welded small groups into larger ones, and again, at later stages, has welded these larger groups into still larger, until nations have been formed. At the same time military discipline has habituated wild men to the bearing of restraints, and has initiated that system of graduated subordination under which all social life is carried on. But though, along with detestation of the cruelties and bloodshed and brutalization accompanying war, we must recognize these incidental benefits, bequeathed by it heretofore, we are shown that henceforth there can arise no such ultimate good to be set against its enormous evils. Powerful types of men now possess the world; great aggregates of them have been consolidated; societies have been organized, and throughout the future the conflicts of the nations, entailing on a larger scale than ever before death, devastation and misery, can yield to posterity no compensating advantages."

Henceforth social progress is to be achieved, not by systems of education, not by the preaching of this or that religion, not by the insistence on a humane creed daily disregarded, but by cessation from those antagonisms which keep alive the brutal element in human nature, and by persistence in a peaceful life which gives unchecked play to the sympathies. In sundry places and in various ways I have sought to show that advance to higher forms of man and society essentially depends on the decline of militancy and the growth of industrialism. This I hold to be a political truth in comparison with which all other political truths are insignificant."

I wish all Spiritualists, like Quakers, could go into the ranks of those who oppose war. Perhaps they will not be able to say, as Benjamin Franklin said, that "a bad peace is better than the best war," but they might at least find ground for holding that no aggressive war is justifiable, and no war justifiable until all other means of settling disputes have been exhausted.

New York.

The Fallacy of Vaccination.

We wish to call the attention of our readers to the very important topic of vaccination, so clearly discussed by Alexander Wilder in the *Metaphysical Magazine* of May, with the hope that all intelligent people will use every opportunity to acquaint themselves with a subject which, if not relegated to the age of ignorance, means simply one more method of propagating corruption in almost every form.

"There is among profound thinkers and observers a growing conviction that vaccination, so far from being a benefit to mankind, is itself, as a preventive, irrational and unscientific in theory, and actually the means of disseminating disease afresh where it is performed. Hence, while governments are stepping outside of their legitimate province to enforce the operation, the people who act from better information upon the subject are steadily becoming adverse."

Switzerland voted against compulsory vaccination; but in other countries the practice is enforced without mercy. Although children, soldiers, sailors and passengers on ocean steamers have been obliged to submit, "nevertheless the claims for vaccination have never been demonstrated to be sanctioned by any ascertained law or principle in the medical art."

"The contaminating of the body of a healthy person by the virus of disease, under any pretext whatever, is unphilosophical, unjustifiable, criminal. The possibilities are that he will not contract a contagious disorder so long as the standard of health can be maintained. To infect him with distemper on the plea of protecting him is preposterous."

"The lymph of a vaccine pustule contains no virtue or quality that will in any way remove the liability to contract small-pox. No one can intelligently deny that it is itself the product of decay of tissue—that it is produced by the decomposition or retrograde metamorphosis of the tissue of the body. It is but a little removed from absolute rottenness. This being the fact, the inserting of such material into the living tissues of another person is a culpable act, and nothing less than the contaminating and infecting of the body of that individual with filthy, loathsome, poisonous material."

"Dr. Hubert Boens, of Belgium, has pushed the matter further, and announced even more alarming discoveries. The appearance and character of vaccine pustules have warranted apprehension that their remoter origin was from an infection more venomous than small-pox. The virus used by the earlier vaccinators had been derived from the diseased teats of cows and heels of horses. The disease in these cases was thought to be spontaneous. It appears, however, that every such case could be traced to a groom or a milker who was suffering from the 'bad disease.' No heifer or bullock had cow-pox, but only milch cattle; and then only when the hand of the milker disturbed them."

[We know of well authenticated cases where this dread disease has been developed in children shortly after vaccination.]

Such men as Alexander Van Humboldt, Alfred Russell Wallace, Francis W. Newman, Herbert Spencer, and others of equal note have borne testimony that "vaccination is a certain cause of disease and death in many cases"; neither does it prevent small-pox, as statistics plainly show.

"Even to have had small-pox itself affords no safeguard against its recurring. Louis XV. of France contracted the disease by inoculation at the age of sixteen, and died of a second attack at sixty-four. . . . Epidemics of small-pox are as numerous and as severe as they were one or two centuries ago. Prof. William B. Carpenter, the author of the text-books on physiology, declared in 1882 that he considered the city of Montreal as thoroughly protected by vaccination. A few years afterward there broke out the most frightful epidemic of small-pox ever known on the Western Continent. The panic was even more dreadful, extending into the United States."

We have quoted but a few of the many instances related by Dr. Wilder to prove the fallacy of vaccination, that it does not prevent small-pox, but engenders disease. He says further:

"Men and women in a cheerful temper of mind, self-possessed, in a fair state of health, neat and orderly in their habits, are protected from disease as by a wall of fire. Health, we may confidently believe, is more contagious than any form of disease, and far more likely to be contracted upon exposure. . . . There are hopeful signs in the sky. The people of Switzerland have rejected compulsory vaccination; and every country in Europe and America would probably do the same if there was an opportunity. A better intelligence must yet dissipate the thick vapor and let in the sunlight of the higher truth, the true evangel of healing disease instead of causing it."

"Kind words are the music of life."

Passed to Spirit-Life.

From Grand Ledge, Mich., Sunday afternoon, May 15, from the effects of the grip and general debility, MR. MARTIN B. SWEENEY, aged 78 years.

The announcement of Mr. Sweeney's death was quite a surprise to the community, as very few had heard of his illness, which was only of about two weeks' duration; but owing to his weakened vitality, due to sustaining a fall some years ago, he was unable to rally. He was calm and conscious almost to the last, was fully reconciled to the great change, and passed away peacefully. In belief the deceased was a Spiritualist, and was very zealous for that cause. He had been a resident of Grand Ledge about twenty-five years, and was well respected by the community; he was a good citizen and neighbor, and a most congenial gentleman. He leaves his widow, who has three children, viz., Mrs. Abbie E., Mrs. A. D. Baker and Geo. H. Sweeney.

Funeral services were held Tuesday afternoon, May 17, at the house, and in compliance with a request of the deceased made some years ago, the funeral address was delivered by his daughter, Mrs. E. E. Sweets. Wednesday morning the remains were taken to Detroit, accompanied by the mourners, where they were reduced to ashes at the crematory in that city, and where appropriate services were also held.

From his home in Lake Geneva, Wis., April 26, 1898, Mr. M. D. GOWDREY.

Mr. Gowdrey was born in Le Roy, N. Y., Oct. 19, 1818. For over forty years he has been an ardent Spiritualist, and his home, not only in Sandusky, O., but in Lake Geneva, Wis., was ever open to the workers in our cause. He not only was a firm believer in the Spiritual Philosophy, but entered into every act of his life. No one who ever lived in Lake Geneva was more highly respected than he, always seeking to do good, not only in wise counsel but giving of his means. No one ever appeared to him in vain. He has gone into the spiritual life, and they who were blessed with his acquaintance and friendship can but feel the "inner life" is made brighter, earth more beautiful, and the coming and going of his spirit, three sisters, a brother, and many near and dear friends to mourn his loss.

The funeral was very largely attended. The writer, an old friend, officiated.

G. H. BROOKS.

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

God's Poor Fund.

Amounts received since last acknowledgment:
Mrs. J. W. Wheeler, \$5.00; A. Friend, \$5.00; Daniel B. Allen, \$5.00; Mrs. S. H. Kimball, \$1.00; Benj. Mayo \$1.00; Alice R. A. Kibbe, 85 cents; E. S. Keepers, \$1.00; Friend, \$1.00; Friend, 25 cents; A. G. F., \$1.00.

BOSTON SATURDAY, JUNE 4, 1898.

MEETINGS IN BOSTON.

en | for the open dates.

Mrs. N. J. Willis, who spoke very feelingly

01 | It will be appreciated.

"INFANT HEALTH" SENT FREE. N.Y. CONDENSED MILK CO. NEW YORK



MEETINGS IN MASSACHUSETTS.

SOAP, and in one week my baby was entirely cured. To-day his skin is as smooth as silk.
Mrs. J. C. FREESE, 369 S. 1st., Brooklyn, N.Y.

SPEEDY CURE TREATMENT FOR SKIN-TORTURED BAMES.—Wash with CUTICURA SOAP, and gentle anointings with CUTICURA, create a skin cure.

Sold throughout the world. **POTTER DRUG AND CHEM. CO., Proprs., Boston.** How to Cure Baby's Eczema, free.

MAINE.

SPEEDY CURE TREATMENT FOR SKIN-TORTURED BABIES.—Warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA, greater relief of skin cures.

Sold throughout the world. **POTTER DRUG AND CHEM. CO., Props., Boston.** How to Cure Baby's Eczema, free.

ILLINOIS

For Nervous Exhaustion

by ~~no~~ good word for it whenever you have a cha
by It will be appreciated.
of

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