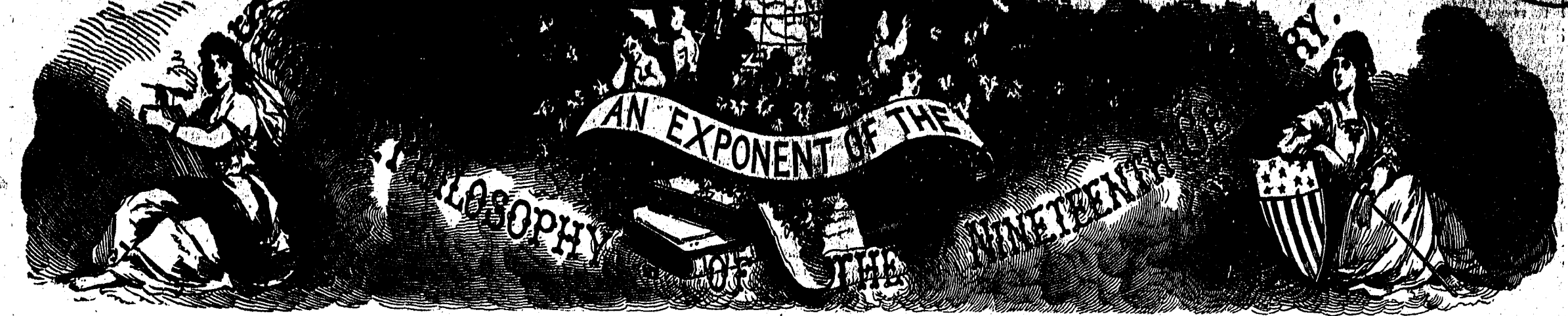


BANNER OF LIGHT.



VOL. 83.

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

BOSTON, SATURDAY, JUNE 25, 1898.

\$2.00 Per Annum,
Postage Free.

NO. 17.

"HUMAN LIFE."

BY MADGE YORKER.

Fourteen hundred millions make up the caste;
A globe with all its wondrous scenery vast
The stage; its dome, the glittering, stately space;
The actors of the play, the human race.
The play is well entitled "Human Life."
Portrayed in realistic scenes of strife,
Of smiles and tears, of trembling hope and fear
And all of life that's held most sweet and dear.
Ring up, the play's a century to run,
Beneath the stars, and moon, and clouds and sun.
Look: an audience vast above the clouds,
The pure in heart, robed in their shining shrouds,
Look down from gorgeous balconies on high,
That tier on tier arise above the sky.
Now weeping at some fearful, tragic scene,
Now smiling at fair Virtue's walks serene.
The author of the play constructs its scenes,
Breathes life and hope with all of its weird dreams,
Emotions, passions, whether good or ill,
Into the actors of his supreme will.
Hark! the battle's roar. The play's begun.
Warclouds of smoke obscure the lurid sun.
Shouts and muttered oaths of passions fierce
Flare on the wind and heart and angel's pierce.
Walls of widows, orphans, borne on the breeze,
Both chill the heart and seem the blood to freeze.
Giant famine's withered form now stalks abroad,
And mother's breasts no nourishment afford.
Sweet pity hears the mournful, wailing cry,
And love's fraternal hand is laid not dry.
Poverty, sad-eyed and clad in rags,
Plays fearful parts of mendicants and hags.
Foul Avarice, with burning thirst for gain
And greedy love of gold, has gone insane.
Benevolence, all generous and manly,
Acts his noble part in life most grandly.
True Love, how well she plays her royal part,
Gemming life's stage with jewels of her heart.
Yet ever and anon befouled with slime
Of jealousy that leads to fearful crime.
Ingratitude, with poisonous dagger sharp,
Of tender chords of life's sweet harp,
Embodied, and with vile, distorted art,
How well this ingrate actor plays his part.
Red-handed murders, with vengeance dire,
Play parts of demons from Pluto's hell of fire.
Yet in the castle are angels in the flesh,
Fair as lovely flowers from heaven's fresh.
False Love, that wrecked a woman's trusting heart,
Personified, doth play a ghoul's part.
Ambition, misdirected and unholly,
Crushes, unphilied, in life's play the lowly.
Brave champions of right amidst the throng,
Of single-headed plod their way along.
Heroic Honor, cast in human forms,
Defies life's vices and defies its storms.
Babies, their little parts how sweet they play,
Supplene weaving in our hearts each day;
Rolling actors of joys and pleasures,
Wasting out their wealth of earthly treasures.
Life's play and plot, how deep the mystery!
No mortal e'er has read its history.
Ring down! Life's drama has expired.
The lights are out. Its actors have retired.
What's the deep meaning? What's the great pur-
pose?
What's the design "neath the surface
Of this great panoramic play of life,
With scenes of wondrous beauty marred by strife?
Then came an angel, holy, pure and bright,
And told me in dreams, one moonlight night,
That this was but the prologue of life's play,
Eternal as the everlasting day.
That all the actors lived and acted again,
Playing new parts upon life's higher plane,
Amidst new worlds, new scenes, new stage,
And that they acted on from age to age;
That villain and beggar and thief who stole,
Each and all would change their earthly role;
That life's actors have a wondrous repertoire;
That vice on Virtue's plumes yet would soar;
Then no more we'd hear the cannon's roar.
Their fields of verdure are never stained with gore.
There were no flaunting banners never wave.
No widow's tears bedew a bloody grave.
Ingratitude's not in the heavenly hall;
There is no place, no part, that it can fill;
There it is obsolete, dead, played out,
Nor dreamed of, nor thought of, nor talked about.
Avarice, direful curse of all the race,
Has disappeared, nor is it in the place.
Ambition, swayed by noble purpose high,
Aspires to glorious honors of the sky.
Wrong, with haughty tread, has left life's motley
throne.
Right walks instead, majestic, fearless, strong,
And Virtue's garments are a purer white,
Shining more brilliant, beautiful and bright;
Seraphim numbering many decisions,
Multiplied by tens of millions,
Look down from greater heights on greater play,
With smiles more sweet than heavenly summer day.
Above the gorgeous banners of the skies
Seraphic plaudits melodious arise.
Thus ever, since the march of time begun
Until it ends shall life's great drama run—
Endless drama of life's unwritten page,
Ever playing through every fiction age.
What wondrous scenes of transformation
From dreary woe to highest exultation.

The Positive Character of the Philosophy of Spiritualism.

From Revue et Scientifique Morale du Spiritisme.
TRANSLATED BY W. N. EATRS.

The action of the soul, when outside of the limits of the body, is demonstrated not only by the phenomena of the transference of thought and by apparitions; it is proved also by the displacement of material objects, which is a testimony of its presence. Accordingly, those persons who are witnesses of such phenomena are face to face with the same facts as those that are produced by the disincarnated spirit.

This is a statement of the greatest importance, and to the truth conveyed by it not sufficient thought has been given. It is true that if the spirit of a person who is still living upon the earth can cause a table to move in such a manner as to dictate a communication by means of an alphabet previously agreed upon; if the spirit of a living being still in the flesh is capable of acting upon another person, and of transferring to him his thought; if the spirit of an inhabitant of the earth can be photographed when at a great distance from the body; if, finally, it is possible to obtain a mold of the exteriorized personality of the individual; then it is certainly true that it is useless to attribute these phenomena to any other agents than the soul, when the same phenomena are observed in spiritual manifestations.

In science, whenever the effects of a cause have been accurately determined, it is sufficient ever after to prove the same effects in order to be certain that the cause has not changed. It ought always to be the same in Spiritualism.

Inasmuch as the human soul possesses the power to act when it is outside of the body, that is to say, when it is in space, it is logical to admit that its power is the same after death, if it survives the change with all its faculties unimpaired. Now we know by positive proofs that it does survive; that it retains a physical, although fluidic, body; that it has

lost nothing of the faculties it possessed before death; that it exercises these faculties just as it did during its earthly life. Consequently if the observed facts of animism are wholly similar to those of spiritism, the conclusion is irresistible that the cause of the facts is the same; that is to say, it is the soul, whether it be incarnated or not.

This identity in the effects indicates clearly and positively one, and only one, cause. It is the soul that is the agent, the producer of these extraordinary extra-corporeal phenomena: the soul, whether it is still possessed of a fleshly envelope, or whether it has laid it aside.

It is now our duty to demonstrate experimentally that, during life, the intelligent agent is endowed with the same powers that he possesses after death; that during life he can put these powers into active operation by drawing from his own living organism the force necessary for their manifestation; but that after death he is obliged to have recourse to a medium from whom he draws the energy indispensable to enable him to act upon matter.

Let us briefly review the different classes of facts, both of animism and of spiritism, and we shall see that, in the methods by which the soul acts, whether it inhabits the earth or resides in space, there is an absolute identity.

The well known Russian writer, M. Weso- lowof, says that frequently his hand is seized by an influence foreign to his will, and at these times he writes very rapidly and clearly, but always from the right to the left, so that the message cannot be read except it be held before a mirror. One day his hand wrote the name "Vera." To his question "What Vera?" he obtained the answer by writing, that it was the name of a young relative of his. Astonished at this answer, he urgently demanded if it was really his relative who was manifesting herself in this way. The intelligence replied, "Yes, I am asleep; but I am here, and I have come to tell you that we shall see each other to-morrow at the summer garden." This meeting did in fact take place, without any intention on the part of the writer. The young girl, on her part, had told her family that she had gone in a dream to visit her cousin, and that she had announced to him the fact that they would meet. In this case we have a material proof: the writing, the perispiritual visit of the spirit of the young girl, her announcement of a future event.

Another case, the history of which is borrowed from an article by Max-Pert, entitled, "New Experiences in the Domain of Mystery," is one of the most convincing nature. Mlle. Sophie Swoboda, while engaged in a family reunion that kept her up quite late, remembered that her German exercise for the next day was not prepared. As she was very fond of her teacher, and did not wish to displease her, she tried to set herself to work at it, although the hour was very late; but, strangely enough, without being able to account for the circumstance, without even being in the least astonished at it, she thought she was in the presence of her instructor, and was speaking to her, and in a playful tone informing her of her neglect to do her task. The vision disappeared as suddenly as it had appeared, and Sophie, recovering herself, rejoined, with a quiet mind, her guests below, and told them what had happened to her.

Now the teacher, who is a Spiritualist, had at the same hour in the evening taken a pencil in order to enter into communion with her deceased husband; but to her astonishment she saw that she was writing German; but the words were not in her own handwriting; she recognized at once in them the handwriting of Mlle. Sophie, and they conveyed to her, in a pleasant language, the excuses of Mlle. Sophie for her unintentional forgetfulness of her task. The next day, when the writing was shown to Sophie, she was amazed to recognize in it not only her own handwriting, but also the very expressions that she had used in her fictive conversation with her teacher.

A still more interesting and instructive occurrence, relating to the same Mlle. Sophie, is as follows: On the 21st of May, Sophie, who lived at Vienna, after walking in the Prater, was attacked by a violent headache that compelled her to go to bed at three o'clock in the afternoon. As she lay there, she felt that she was two persons instead of one, and that one of these persons had gone, with the speed of thought, to Moedling, the home of M. Stratil, the father-in-law of her brother Antoine. She saw, in the study of M. Stratil, a young man whom she esteemed very highly, and the thought came to her that she would like to give to this friend a proof of the independent existence of the soul. She accordingly addressed the gentleman, and was speaking to him in a merry strain when she stopped, being recalled to Vienna by a cry that came from a room adjoining her own, in which her niece was sleeping. The conversation that Sophie had with the gentleman resembled very closely, as is asserted by the gentleman, a communication given by a spirit through a medium.

M. Stratil determined to prove to himself the identity of the person who had manifested herself in so strange a manner. He accordingly wrote to his daughter, who was at Vienna, in the family of Mlle. Sophie, and asked her these questions: "How did Mlle. Sophie pass the day on the 21st of May? What did she do? Did she not go to sleep that night after three and four o'clock? If she did, ask her if she dreamed and what she saw in her dream?"

The questions were put to Sophie, and she frankly replied that she had felt, while asleep, that her spirit had gone away, but that the

abrupt recall of her spirit to her body had caused her to forget the greater part of the conversation that she dreamed she had with M. B—. She distinctly remembered being in conversation with two gentlemen, and had for a moment experienced a disagreeable sensation arising from a disagreement with them. M. Stratil, after receiving from his daughter the replies to his questions, sent to his son-in-law at Vienna a sealed letter and the request that he would not speak of it to Sophie until she should have received a letter from M. B—.

On the 30th of May Sophie received by the mail a humorous letter from M. B—, enclosing his photograph. The letter said: "Madame, here I am. Do you recognize me? If you do, I beg you to assign to me a modest position either upon the cornice or upon the roof. You would oblige me very much if you do not hang me up, if this is possible! It would be much better to give me a place in an album or in your prayerbook, in which I might pass for a saint whose anniversary is celebrated on the 28th of December, Innocent's Day. But if you do not recognize me, my portrait will have no value to you, and in this case I shall be very much obliged to you if you will send it back to me. Yours, etc., N. N."

Now this letter, though apparently meaningless and trivial, has a very great importance in this discussion, for when Sophie read it the terms and the phraseology were familiar to her; she recognized, or appeared to feel, that they were her own; but her memory of them was still somewhat vague, and remained so, until the letter from M. Stratil was opened. This letter contained the minute report of a psychographic conversation held with an invisible person, at a séance in which the questions were proposed by M. Stratil himself. The report stated that the spirit of Sophie had announced that her body was sound asleep; that she dictated the letter that M. B. was to send her; that she abruptly terminated her communication by saying that she heard children crying, and with the words, "Adieu, Je me ré- it is four o'clock," she withdrew.

While her brother, Antoine, was reading this report to her, her memory became gradually more and more clear, and from time to time she cried out: "Yes, yes, that is really true," and by the time the reading was finished Sophie had become mistress of her memory, and recalled all the details that had escaped her on her awakening. Antoine had called attention to the fact that the handwriting was like that of Sophie in her French exercises, and Sophie herself acknowledged the truth.

We see in this phenomenon all the marks necessary to establish the identity of the being who had manifested itself. Nothing is lacking; the letter dictated by the spirit of Sophie, the request for the photograph, revived her memory and, even the handwriting, all proves that it was really she who had given manifestation of her presence. There is then the closest resemblance between the communication given by the spirit of a person still living and those that we receive from the spirits of those who have once dwelt on the earth. The identity of these invisible beings who still belong to our phase of life is established in the same way as that of the disincarnated.

Dr. Damiani asserts that at the séances given by the Baroness Cerrapica at Naples, communications proceeding from persons still living have often been received. Among the instances that he relates is this: "About six weeks ago, Dr. Nehrer, a mutual friend, who lives in Hungary, communicated with me through the mouth of the Baroness. The personification could not be more complete and exact; his gestures, his voice, his pronunciation were transmitted to us by the medium with absolute accuracy, and we were convinced that we were in fact in the presence of Dr. Nehrer himself. He told us that at that moment he was taking a nap, resting himself after the fatigues of the day, and he communicated to us certain matters of a private nature, of which of course all who were present were totally ignorant. The next day I wrote to the doctor an account of what had happened. In his reply he stated that in every detail the report was exact and true.

In other cases the spirit of the living being who produces the phenomenon of manifesting himself, is seen by the persons present. The following account of such a case is due to Mr. Desmond Fitzgerald: "A negro by the name of H. E. Lewis possessed a very great magnetic power, of which he used to give demonstrations in public. At one of his reunions in Blackheath, he magnetized a young girl whom he had never before seen, and having brought her into a profound magnetic sleep, he ordered her to go home in spirit, and to tell the company what she should see there. She said that she was then in the kitchen, and that there were in it two persons engaged in domestic duties.

"Lewis then ordered her to touch one of these two persons. The young girl began immediately to laugh, and said, 'I have touched her; oh, how frightened she is!' Then turning to his audience, Lewis asked if any one present knew this young girl. Having received an answer in the affirmative, he proposed that a committee should go to the house to ascertain the truth of what had just been said by the young girl. Several persons volunteered to go, and when they returned they reported that the story told was correct in every detail; that the household was, in fact, in a great excitement because one of the persons who was in the kitchen had declared that she had seen a ghost, and that it had touched her on the shoulder."

Mr. W. T. Stead gives the following history of a photograph of the spirit of a living being. Mrs. A— has the power to project her psychical body, and to present herself, with all the attributes of her personality, in very distant places. Mr. J— proposed to her to allow him to take a photograph of her perispiritual body; the proposition was accepted, and it was arranged that she should retire to her room between ten and eleven o'clock in the morning, and try to appear to him in his studio. The attempt failed on the first morning; but she consented to repeat the experiment on the following day. This day she was ill, went to bed, and fell asleep. At the hour agreed upon Mr. J— saw the apparition enter his studio, and asked its permission to photograph it, adding to his request that he should be allowed to cut a lock of hair from the head, in order to remove all doubt as to its real presence. The photograph was taken, and Mr. J— went with the negative into his dark closet in order to develop it. He was there scarcely a minute when he heard a great crash, that made him come out quickly. Entering his studio he met his wife who also hearing the noise had come to know the cause of it. The apparition had disappeared; but the screen that had served as a background during the exposure, had been torn from its support, and thrown upon the floor. Mrs. A— who all this time was at her own home, and in bed, had not the slightest knowledge of what had happened. The photograph is still in existence, and Mr. Stead has the original negative.

Here, again, experiment comes to confirm the facts of observation. We recommend especially to those who deny to Spiritualism the title of a science, these remarkable studies, pursued through so many years by men of competent and trained intellects. The method pursued in the study of these phenomena is precisely the same as that employed in the experimental sciences; the experiments are devised in advance, and the result is in accordance with the prevision of the experimenter. These studies demonstrate the correctness of the deductions that Kardec drew from his investigations fifty years ago, at the same time that they open for us the doors of the true, positive psychology, which employs experimentation as an indispensable aid to the reason.

The conspiracy of silence in regard to these evidences of the independent existence of the soul that men of science have positively maintained, cannot be prolonged indefinitely. The phenomena have had, and still have, too widespread recognition among experimenters of too thoroughly established scientific reputation and character. Whether they acknowledge it or not, the materialists are already beaten. Their assertions are confuted by the facts. The truth will at last enlighten the people, who, tired of the superannuated and demoralizing theories of the opponents of our philosophy, will return to the grand tradition of immortality to-day seated upon unshakable foundations.

We have witnessed the diverse manifestations of the soul when it is temporarily disengaged from its material envelope; but it is in the phenomena of materialization that the extra-corporeal action of man reaches its highest and most important phase; for in these it demonstrates itself by phenomena at once intellectual, physical and plastic. Spiritualism alone furnishes both the absolute proof of the reality of these phenomena and the cause of them. Knowledge of the facts to which we have referred is all important in deciding the questions that arise so frequently as to the integrity of the persons in whose presence or by whose agency these phenomena occur. In the case of the Davenport brothers, for instance, against whom serious charges of dishonesty were brought, it is now fully demonstrated that they were not vulgar charlatans; but that the error that existed as to their genuineness was the result of ignorance of the fact that very often the manifestations occurring by their agency were due to the action of their materialized perispiritual body.

We quote from M. Alexandre Aksakof the account of a conclusive proof that the action of the spirit may be independent of the physical body, and even wholly without its knowledge or consent.

In his excellent description of the séance in question, Mr. Crookes says: "A perfect human form has been seen by me, and by other persons also. And this is the truth; for when my book was returned to me, the curtain was drawn aside sufficiently to allow me to see the person of Mrs. Fay, perfect in all details; her hair, her face, her dress of blue silk, her arms, naked to the elbow, and bearing bracelets or namented with fine pearls. At that moment, however, there was not the slightest indication that the electric current was interrupted, and this interruption would inevitably have occurred if Mrs. Fay, who was lying on a lounge within, entranced, had removed her hands from the conducting wires. The phantom, moreover, appeared at the side of the curtain opposite to that where Mrs. Fay was, and at a distance of at least eight feet from the lounge on which she was lying, so that it would have been impossible for her to reach the book on the shelf without taking her hands from the conductors; and yet, I repeat it, the current was not for one instant broken. Others present saw the same apparition; but no one of us disclosed to the others what he had seen, until the séance was ended; consequently our impressions are absolutely personal and independent of the influence of others."

We have here an experiment absolutely conclusive, not only because of the unim-

peachable integrity and competency of the experimenter, but also because of the rigorously scientific precautions with which the experiment was conducted. It is evident that, the movement of the body having been made impossible without its being instantly detected by the variation of the electric current, since the apparition of Mrs. Fay had sufficient substantial reality to take a book and hand it to the experimenter, there is in this case a positive materialization of the perispiritual body of the medium.

We think that we have said enough to enforce the conclusion that the action of the physical and psychical man is not limited to his material organism.

Now, what conclusion are we compelled to draw from these facts? In the first place, we are forced to admit that the body and the soul are two absolutely distinct and independent entities, each able to separate itself from the other, and each presenting unmistakable characteristics of substantiality. We are to observe, also, that the physical organism is only an envelope that becomes inert as soon as the thinking principle separates from it. The sensible, intelligent and volitional part of man resides in the psychical body and is the active cause of the psychical life. Is it then reasonable to imagine, in order to explain the spiritual phenomena, any other cause than the human soul? Evidently not, and all the theories that attribute these phenomena to other agencies break down under the weight of the facts and fail miserably to account for the observed phenomena. In cases in which the spirit of living beings manifests itself, no matter in what manner, it is always possible for us to ascend to the cause and discover the efficient reason for the manifestation; it is always the human soul, temporarily outside the limits of its organism. We know that it draws from the material body the forces indispensable for its manifestation. Let this soul quit permanently its material body; it will be obliged to have recourse to a medium to find in him this necessary force. In this way are all manifestations clearly and precisely explained. In the two parallel classes of these facts, those proceeding from the spirit of one still living and those proceeding from a disincarnated spirit, there is not only an evident relationship but also so close a resemblance as to prove the identity of the cause. Logically, then, we are brought to the necessary conclusion that the cause is the same; in all cases, it is the soul.

This identity has been so clearly perceived that skeptics, like M. Hartmann, have tried to explain all the facts of Spiritualism by the uncorporeal or unconscious action of the medium; but the facts have victoriously refuted this inexact assertion. The spirits have demonstrated, by incontrovertible proofs, that they have a personality totally distinct from that of the assistants and wholly independent of it. They have peremptorily asserted their survival of the change called death and, by a vast amount of unquestionable evidence, have proved the continuance of their rational, intelligent and conscious life. In a word, immortality has been scientifically proved.

This is certainly the grandest and the most practically important discovery of the nineteenth century. To attain to positive knowledge of the life beyond, is to revolutionize humanity entirely, by giving to morality a scientific base and a natural sanction that no dogmatic and arbitrary creed can give. But it is not to be expected that humanity will be suddenly and abruptly changed, even when these consoling certainties shall have penetrated the masses of society; it will not become suddenly better, but we shall possess the most powerful lever to lift from the minds and hearts of men the crushing weight of the errors, accumulated in six thousand years. We shall be able to speak with authority of the duties incumbent on every man who lives upon the earth. We shall be able to compel the attention of even the most recalcitrant to their future destinies, and this life beyond the grave, a life in which the majority no longer have any belief, will become as certain as the light of day. Then will be realized by all men that this terrestrial life is but one stage in the journey to their future destiny; that there is something more useful to them than the satisfaction of material desires, and the sense of their own real self-interest will lead them to control their passions and to conquer their vices. These are the certain benefits that Spiritualism brings in its train.

O blessed and emancipating doctrine! soon may thy glorious light shine upon all peoples; soon may thy healing rays cover all the earth to give certainty to those who doubt, peace to hearts breaking with grief at the loss of loved ones gone before, and courage to those who are struggling on the hard road of life, to surmount the harsh necessities of this still barbarous world!

GABRIEL DELANNE.

Each soul is potentially divine. The goal is to manifest this divinity within, by controlling nature, external and internal. Do this either by work, or worship, or psycho control, or philosophy; by one, or more, or all of these—and be free. This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.—Vivekananda.

Men remove from one habitation to another and call the change by the false term, Death; whereas it is but an exchange of tenements for the sake of liberty of action and independence of thought.

THE BANNER OF LIGHT.

BY RADIN DEULAN.

Fifty years are not long for the changes designed in the various plans of the infant mind. And the vast orb of heaven's path is pursued by their millions of horse in the ether of blue, without stopping to notice the lesser display which accepts all the glory of Hydesville to-day. But with us there is naught with more emphasis calls for the plea of honor in Memory's hall. Than the message which came to the angels that day from the home of the angels, just over the way. Though the day has gone by us, its meaning remains. Of concluding an era of darkness and chaos. And the soul is not worthy the scrawl of my pen Who dishonors the truth for the favor of men. Yet we find it well if our judgment suspend Our course for food or our verdict for friend; And not worship the one, nor the other remnant From the sunshine of progress that covers the laid. So justice and mercy and truth have not fled Since we heard the glad news that our friends are not dead; But we seem to see, and mercy more kind, And truth the tree thought of the infant mind; While, in place of a frown, we review with a prayer Every patron of vice in the shades of despair. Since that season in Hydesville, the true and the brave Have labored with zeal and a BANNER unfurled; That pledge of the human soul's freedom to save, To promulgate the truth to a wondering world. And if names are bestowed by the spirits above, Who revile our planet on missions of love, Then their choice was enlisted for progress and right. When they gave us the name of the BANNER OF LIGHT. And the name, no misnomer, is fashioned in love By the messages straight from the angels above, With the truth, in the garbs that are best understood, Of the happiest thought for the general good. Happy spirits of beauty and love from the sky, Sent to earth by the Ruler who dwelleth on high, It is little for mortals thus favored to do, Who would prove their devotion to Heaven and you, To look up to this standard of progress and right, And decipher the words on the BANNER OF LIGHT. Then, forget, as their gaze is diverted awhile, And inferior problems their forebodings beguile, That the meaning implied, in that legend unfurled On the BANNER OF LIGHT, is the hope of the world. Think not, friend, the angel's will carry you through For the duties neglected and wrongs that it do; If you do what you can, you will then be sustained, But a moment neglected is never regained. There is something apart from a casual glance Toward the regions whence bright loving spirits advance. If you mean to perpetuate Hydesville's renown Or partake of the progress in victory's crown; And it means the kind word and the beautiful deed Of true help and of hope in the moment of need; And no more the closed hand, with your wide open eyes. When you look for bright messages sent from the skies, That are given each week for the good of your sight, In the language of earth and the BANNER OF LIGHT. It has waved in the breezes of forty one years, As a beacon for hope and an object for tears; As a light in the window for wanderers lost, And a signal of truth on a treacherous coast. Since the message at Hydesville has proven to men That the friends we thought dead may come hitler again. It has waved for the truth and the hope and the love, With the help of the angels from regions above; By the freedom, before which all patriots bow, Shall it trail in the dust of the centuries now? Then repeat the kind word and the beautiful deed, Which cannot thus be lost to the moment of need, If you value the truth of that message to-day. Which the angels have brought us from over the way, And the swift wheels of progress will not cease to roll Toward the plane of our hope under Heaven's control. And the tried and true friends will by no means regret The glad day and its purpose for which we have met, To embalm in our hearts what we ever hold dear, With the freedom and truth of this Jubilee year.

Equisine.

Dr. Fred. W. D'Evelyn, head physician at St. Luke's Hospital, San Francisco, has discovered in the blood a new element, which he calls "alcoocytes." This germ exists only in the blood of persons addicted to drunkenness. He has also discovered a neutralizing agent which he terms "equisine," and by its use he claims to be able to effectually inoculate against the liquor habit, both as a cure and a preventive. Equisine he obtains from the blood of a horse, and it stands in the same relation to alcoholism that vaccine does to small-pox. Dr. D'Evelyn has had his theory in practice at St. Luke's Hospital for some months, and according to the records of that institution some remarkable cures have been effected. All cases of delirium tremens brought into the hospital are treated with equisine, and the most aggravated cases succumb to a gentle sleep within forty-eight hours after the first application of equisine.

Dr. D'Evelyn lit upon his theory about fifteen years ago, and has been experimenting upon the matter at regular intervals ever since. However, it is only within the past three years that he has carried on a series of systematic experiments. He first discovered what he calls "alcoocytes" in the blood while practicing in Edinburgh, Scotland. It was his custom to always subject the blood of his patients to microscopic examination. In one instance he noticed that the corpuscles seemed to be attended by little tendrils or feelers. He made several other tests with blood from the same person, and the same results. He had never noticed anything of the kind before in the many microscopic tests that he had made. The thing sort of haunted him, and for two years he did not discover a sample of blood showing a similar peculiarly.

One day an intoxicated man was brought into his office, bleeding from a severe gash over the eye. More from force of habit than anything else, Dr. D'Evelyn drew a little of the blood for examination. A few days later he made the tests, and to his surprise the microscope revealed the corpuscles in the same condition as in the case ten years previous. The fact of the man having been in an intoxicated condition at the time of his visit to the office suggested to the doctor the fact that it was the blood of an habitual drunkard that he had examined. The first case was investigated, and Dr. D'Evelyn learned that this one was also a hard drinker. Then he began experimenting with this class of people, and found to his surprise that he could detect "alcoocytes" in the blood of each, and the "alcoocytes" were developed in proportion to the amount of liquor passed from the stages of moderate drinking to confirmed drunkard. Dr. D'Evelyn then experimented with rabbits and guinea-pigs by dosing them regularly every day with whisky. He discovered that as soon as "alcoocytes" began to show in the blood the rabbit or guinea-pig began to look for its whisky, and was not satisfied without it. The desire for stimulants increased as the "alcoocytes" multiplied in the blood and attached themselves more firmly to the corpuscles. Dr. D'Evelyn holds the theory that the "alcoocytes" feed upon, or rather sap the life out of the red corpuscles, and leave the nerve system without proper nourishment, and that it is the hungry condition of the nerves that creates the intense desire for alcoholic drinks. He also argues that if the craving for stimulants comes from the presence of a new element formed in the blood, it is quite within the proportion to inoculate the blood against "alcoocytes," as it is against small-pox. All his experiments were now carried on with the end in view of finding a neutralizing agent that would destroy "alcoocytes," and, furthermore, render the blood impregnable against them.

About this time Dr. D'Evelyn was attached to a company of cavalry as surgeon, and the corps was ordered to Zululand. While there he continued his experiments, this time using a horse. Within four months the horse acquired an appetite for whisky, and his blood showed fully-developed "alcoocytes." The doctor was now fully convinced that an uncontrollable desire for alcoholic stimulants came from the presence of "alcoocytes" in the blood, and he lent all his energy toward finding the neutralizing agent. If the cow provided a preventive against small-pox, why not the horse a like agent against alcoholism? The Boers soon began to make things too lively for Boer

scientific experiments, so Dr. D'Evelyn postponed his work until a more convenient season, and did not take it up with any degree of success until two years ago in San Francisco. He has devoted all his spare time to the work, and now claims that practical tests ranging over a period of six months or more have demonstrated the effective power of equisine as a cure for drunkenness. St. Luke's Hospital has adopted Dr. D'Evelyn's method of treatment, and with gratifying results.

The first step toward the preparation of equisine is to dose the horses selected with whisky until their blood shows fully-developed "alcoocytes." At his stable in Alameda Dr. D'Evelyn keeps no less than twelve horses, all in various stages of "ripeness," as he styles their condition. A horse to be "ripe" must show a decided appetite for alcoholic stimulants and fully-developed "alcoocytes" in the blood. He begins by giving the "green" horse one pint of whisky a day and gradually increasing the dose as the equine becomes accustomed to his "toddy," every morning. Some horses can stand a larger amount of intoxicants than others without giving any outward manifestations of having a "jag"; others go "off their feed" at half a pint, while the old toper will get away with three pints daily, and whinny for more. It takes from three to five months for a horse to acquire the liquor habit; but the habit once formed, the equine shows all the propensities peculiar to an "old soak." Dr. D'Evelyn states that he has selected the horses for the animal experiment upon because of the possibility of absolute control over his feed and hygiene, his greater freedom from disease, and because larger amounts of blood could be obtained for examination. The animals are selected by veterinary examinations to insure healthy subjects. A microscope test of the blood is made, and, if the result is satisfactory, the horse is selected, and the process of making a drunkard out of him begins. Dr. D'Evelyn has one that has become such a degraded old soak that if his whisky is withheld for a day he "goes crazy," and nothing can be done with him until stimulants are administered. He will stand shak like a leaf, and when spoken to quickly, will jump into the air from nervousness.

After the first three months or so Dr. D'Evelyn tests the blood of the "green" horses every few days. He has invented a method of drawing the blood, and keeping it at blood heat until he can apply to the glass slides. The syringe of glass, that it may be more easily sterilized. The cylinder proper is encased in a second cylinder, to which is attached an ingenious appliance by which it is filled with water, heated to blood heat. By this means the blood is not only kept in its normal temperature until ready for examination, but is drawn direct from the vein, and without contact with the air, dust, or any foreign matter that would influence its appearance under the lenses. As soon as the blood shows good healthy, vigorous "alcoocytes" in large numbers, the horse is "ripe," and ready to yield equisine. The preparation of equisine is a comparatively simple process, if one only knew the proper proportions, temperature, etc., which secrets, so far, Dr. D'Evelyn has kept to himself, as they form his only patent on "equisine." However, with a few more experiments, and a greater degree of perfection attained along certain lines, Dr. D'Evelyn will give the whole process to the medical fraternity. He has already sent a thesis to the Medical World, which gives an inkling of what is to follow at a later date.

When Dr. D'Evelyn needs a fresh supply of equisine a "ripe" horse is selected, and a quart or more blood drawn from his neck into a jar containing a percentage of chloral and intimately mixed to influence the clot. It is allowed to settle for twenty-four hours, then subjected to a freezing process, and then well shaken for twenty or thirty minutes, and decanted. The result is a slightly sticky, reddish-yellow fluid. This fluid is the equisine in its raw state, and has been proven to be quite effective in the cure of alcoholism by injecting it into the blood of the patient; but Dr. D'Evelyn has hit upon a better means of effecting an inoculation. The raw equisine goes through other processes, and is made into plaques that can be bound on a scarified arm, and the inoculation goes on as vaccine would inoculate against small-pox. To prepare the plaques, pure b bulous paper is saturated with the raw equisine, and then baked in a hot air chamber at an even temperature of 115, no more, no less. The baking lasts about one hour, and the paper removed is cut into circular pieces about three-quarters of an inch in diameter, and are ready for use. They will retain their vitality if kept in a glass jar hermetically sealed.

The process of inoculation takes about eight to ten weeks, according to the stubbornness of the case. A slight scarification is made on the arm or leg, care being taken to draw as little blood as possible. A better way, so Dr. D'Evelyn states, is to raise a small blister; but most patients object to this, and prefer the scarification. The plaque is placed on the wound and held in position by rubber bands and masticated just as a few drops of boiled or sterilized water. Every five or six days a new plaque is applied and the blood tested to demonstrate the condition of "alcoocytes"; when these disappear, the blood is fully inoculated, and a cure is effected. The patient is then free to take a drink or not, as he chooses, but there will be no craving for alcoholic stimulant. Should the patient continue as an occasional or moderate drinker he will require inoculation again in four to six years, or "alcoocytes" will have again developed, and the patient again become a confirmed drunkard.

Dr. D'Evelyn makes the broad claim that alcoholism is wholly a blood disease, and that the craving for stimulants in the habitual drinker is due to the peculiar impoverished condition of the blood, and consequently lack of nerve food. He also argues that inasmuch as alcoholism is a blood disease, it is therefore hereditary just as all other blood disorders are hereditary. This point is not fully recognized by the medical fraternity, but Dr. D'Evelyn substantiates his statement by showing samples of blood taken from children born of parents addicted to the liquor habit. In every instance such blood shows the "alcoocytes" in various stages of development, and the child in its habits shows a rapidly-developing tendency to strong drinks, which habits Dr. D'Evelyn has checked by inoculating with equisine.

After a careful investigation of Dr. D'Evelyn's theories and his methods of applying the equisine, and after a rigid examination of the results he has already attained in the way of cures, Rev. Father Crowley, president of the Youth's Directory, and Frank J. Kane, secretary of the Society for the Suppression of Vice, concluded to test the merits of the new cure by treating the children in charge at the Youth's Directory. Test cases were first made by "planning" boys born of intemperate parents, and who had already become committed to the Youth's Directory, developed a desire for intoxicants. Such cases were treated, and when it was found that the desire for alcoholic stimulants had been entirely eradicated, Father Crowley and Mr. Kane concluded to have Dr. D'Evelyn treat all the children committed to the Youth's Directory and such others as have come under the observation of the Society for the Suppression of Vice. Both these gentlemen claim that most satisfactory results have been secured, and that under the most severe tests not one of these children has shown the least inclination to "tipple," even when the most favorable opportunities were offered.

It is claimed that none of the children who are "planned" suffered any inconvenience, and so far as the general health seems to have been improved, and from this it is judged that if equisine does no good, it certainly does no harm; but the evidence is very much in favor of having accomplished no end of good.

There are now about one hundred cases in San Francisco that are being watched carefully by the medical fraternity and others. Each of these cases has been treated by Dr. D'Evelyn, and so far there has not been a single lapse.

The vulgar mind seeks manifestations and startling aberrations of natural law—miracles; the calm depth of simple truth makes it dizzy.—Boston Ideas.

Address

OF HON. L. V. MOULTON,

At the Fifth Annual Convention of the National Spiritualists' Association in Washington, D. C., Oct. 26, 1897, 8. 25.

I listened with pleasure last night to the eloquent words of our co worker, Bro. Geo. A. Fuller, on the "Parting of the Ways," and it occurred to me that there is more than one parting of the ways in Spiritualism. Spiritualism is so high, so deep, so broad, so diversified, so many-sided, that it can never be crystallized into a formal creed. It can never be limited to a sect. It will never be organized. Spiritualists may organize for protecting their principles, or to place themselves in assembly for cooperation, but they will have no monopoly of Spiritualism, for it is as broad as the universe and has something of interest for all humanity. I therefore believe that it will have many partings of the ways. It will be applied to many diverse purposes and interests, as many as there are diverse interests in humanity. Nor do I expect that we are going to organize to exterminate any particular order or division of Spiritualists who may chance to be out of harmony with our particular understanding, application to use, or interest in the subject.

Your speaker is interested in questions on one side or division of this diverse, many-sided topic, and has studied certain specific phases of the subject which appeal to his habits of thought. Ever running along down the line of history are found two diverse and distinct methods, and, following these, two distinct classes of minds. One proceeds by a process of discovery, observation and reasoning; the other by a process of getting something without effort, called revelation, by finding out something without knowing how they found it out. These processes have been as widespread as the earth, and extend throughout the history of the race, and they have ever been in conflict. The former may be properly called science, the latter, theology. Spiritualism has recently developed these two methods of dealing with problems and persons. All who attempt to solve the problems of the universe have been following one or the other of these two methods. Man has too often sought some short cut to abstract truth; many have surmised there were two ways of ascertaining the truth; one is the method of observing phenomena followed by a reasoning process under the rules of evidence to determine the logical inference derived from that evidence. This is the scientific method. The other method is what might perhaps be denominated the process of turning your attention inward upon your inner consciousness, and pumping the abstract truth from within. To the latter method Spiritualists should object, for such method is prolific of superstition, priestcraft, theology and dogmatism.

I do not believe that we can afford to adopt this method in dealing with the topics of Spiritualism. The conscious ego, the I, can only know that of which it can gain knowledge by means of its senses. We can come in contact with only such things as we can feel, that which in some way can act on our consciousness. We must normally depend upon the physical senses for this action on our consciousness, the senses of sight, hearing, taste, touch and smell. These sensations are all produced by what we call matter, and it always may be summed up in one general expression, one general proposition—matter, motion, force. But there are sensations that reach the consciousness of some that do not seem to arise from such sources, do not come through the physical senses to reach the consciousness, and religious come from these sources; by such means we have so-called revelation. Their conclusions have been arrived at by reflection instead of discovery, and the result of this process has been the errors of the religions and the systems of priestcraft.

Now and then we find the development of these internal or spiritual faculties of mankind, and these sensations have been wrongly considered supernatural. We have been constantly seeking in this way some infallible source of information that would avoid the process of reasoning upon every question. I do not believe such a process is possible. I do not believe we can cut loose from the ordinary methods of distinguishing the true from the false with any safety to ourselves. I do not believe we can rely upon any source of absolute, infallible inspiration by turning our attention inward toward our inner consciousness, so-called, and there discover some source of authority, a sub-conscious self, independent of the ordinary senses, and contradicting them. That our consciousness may be touched and played upon through some means different from the ordinary channels of communication, called the senses, I believe, but I do not believe we can link this with any infallible inspiration.

Infallible revelations in the past have nothing to do with the revelations of sense, the revelations of reason, and consequently have been held to be supernatural. I am unalterably opposed to supernaturalism of any kind or form. I believe this universe is one from beginning to end, in its earthly realms as well as its spiritual realms. I believe that the spiritual world is a world of law and order. I believe that in this whole universe there can be but two things, matter and force, force playing and acting upon matter in accordance with certain laws, called natural law; I also believe the realm of the spirit is just as much a realm of law as is that of matter, and when we cut loose from the relations of nature on earth, as we do upon inspiration for infallible truth, I do not believe we rise above the region of law, and enter upon the region of absolute abstract truth. I think we are liable to make mistakes in this. How do we learn anything about the actual around us? We are compelled to investigate by means of the senses. We come in contact with it, and find out if it has any motion; we find that that motion is induced by force; that the mode of motion is the rule of action which we call law. We can comprehend the method, and grasp a certain portion of the solution of the problem of the universe, but this does not reach the limit of all possible knowledge. There has not been placed in the mind of man anything whereby he may be able to tell us of a key to unlock the entire universe; if it could be done, it would be to arrive at omniscience, and thus reach the end. No one attempts to give mankind any key to at once unlock all of the problems of physical science. It is, as a general rule, safe to say that every man who tests spiritual phenomena by the senses and thus logically and rationally reach the region of the so-called super-sensuous. The nonsense of suppressing the reason, and appealing to our inner consciousness through the channels of the spiritual faculties, often leads us to imagine that thus, somehow or other, we have gained access to the domain of God; and then we set up idols.

This is the particular parting of the ways to which I desire to call your attention. It has been the practice of certain classes to bow their heads, suppress their reason, and by a process wholly abstract, ascertain truth by a short cut. I am not in sympathy with this process. I cannot comprehend it. I cannot understand how it is possible, for if I am sensitive to a force, that force will do its work. It is a process by which I make myself subject to the force of law or mental suggestion. The result may differ from my test spiritual phenomena, but I can do this by reading a book some man may have written. He may have reasoned upon some question, he may have given me the benefit of thought, and I may have read his book and gained by his superior intelligence and experience. Why consequently undertake to assume infallibility? We do not thus find a source of abstract truth by a process above reasoning, and that is above criticism or question. We cannot thus be imposed upon. Another one, instead of reading a book, will come in touch with an unseen intelligence; why assume that he has reached an infallible source, absolute and conclusive? In fine (for such is the theory), assume that the moment we turn our attention to these extraordinary

sensations—mysterious, because rare and unusual—the ordinary process of law and reason ceases; turning attention to the spiritual senses, we do not necessarily reach where the reason is no longer required.

We should put ourselves upon a practical basis, and uniformly require of the spirit world the same credentials we do for people in this. Then coming in contact with this source of information, and gaining inspiration from it, we will have that which will give us the truth; but it must never be considered unquestionable and above criticism. It is affirmed and believed that there has been derived from this source abstract truth which has been embodied in a book, and that those who have been inspired from this source have been divinely appointed and prepared. They allege that this inspiration is from the power and source of all things, and gives abstract truth that the reason cannot touch nor have anything to do with. They invariably say that it is above the power of reason; it is abstract in its character, infinite in its value, and do not believe it is ever to be questioned. But somehow or other the leaves of this book cannot be harmonized; it will not stand inspection; the process of reason is all that you can finally depend upon—senses, rules of logic and evidence are the only processes that enable us to learn the physical sciences. No book can be read and understood by any other rule. No such book has ever been read by man. There is no such book in the world.

Now there comes in these days this "parting of the ways" in Spiritualism. A claim is set up that by some occult process of law wholly unexplainable, we can avail ourselves of a source of inspiration that comes to us from the unseen world, a source of information that cannot be subjected to a mental process, that cannot be criticized, is supernatural, above the action of law, above rational methods. I do not believe in this form of Paganism. Its tendency is manifest on every hand to side track Spiritualism. They are numerous. I need not name them. You know what we mean. We must strive earnestly against this tendency to induce us to adopt the teachings of Blavatsky, Eddy, and others. They all depend upon some phase of mediumship for their proofs. I do not believe when we come in contact with the spirit-world we should be overcritical, or take it as infallible, either one. I do not believe when we come in contact with the spirit-world we come in contact with sources of infallible intuition and knowledge whereby we are able to see abstract truths that contradict our senses and our reason as well. Man must rely upon his judgment, use his reason, and exercise the rational processes of his mind.

To understand the phenomena of Spiritualism it must be subjected to critical examination, in the same way that we learn geology, chemistry, or any other science; and I do not believe any one can set aside his senses, abandon his reason, and yet take abstract truth from some source within. Let us seek the phenomenal proofs; let us make ourselves receptive to the spirit-world, and though their intelligence may not be infallible, it may be far superior to ours. We can finally bring ourselves to learn of them much of truth. We must all learn of our teachers, and we may accept of the spirit-world to be our teachers in this life; but, while we are being taught, we must use our reason, and teach our children to use their reason, for unless this philosophy can be subjected to, and bear the test of reason, it is built upon superstition and tradition. I thank you, friends, for your attention. [Loud applause.]

Australian Friends to the Rochester Jubilee.

Greeting from the Silver King Brotherhood of Victoria, Australia, to all the workers gathered together in commemoration of the great event to be celebrated by your Convention.

From every portion of the world there are awakened intellects rising to a nobler form of inquiry in the great and momentous question of spiritual existence. In the outpouring of celestial-sphere thoughts in this century, we recognize the advent of the New Dispensation, wherein emancipated reason and sympathy seek to offer their homage at the one Altar dedicated to the Infinite Fatherhood.

Through years of the acutest humiliation and endurance, through bitter rancour and desperate persecution from dogma and prejudice, these champion standard-bearers of sacred truth have been treading steadfastly toward imperishable triumph; triumph which will yield to all mortal questioning, the mighty facts of the great progressive pilgrimage humanity undertakes in traveling to angelic conditions, where the harmonized nature—individually expressed—crowns the enfranchisement with positive and eternal glories. Working with you and yet far off (geographically), we have traced many unreckoned certainties which will be attained by your federal combination on this great occasion; and we only wish we could all be amongst you to celebrate it. Many of us will be there, but not all. We represent a great order, including numerous spirit-people, gravitating from all the highest civilizations in the world, all serving in the great cause of Truth and Immortality. Those who know anything of Australian efforts have learned that they are sorely interrupted by arbitrary, credulous and social ignorance.

We feel as children in regard to the philosophy, and therefore have less opportunities than you possess to encourage and strengthen the media possibilities so richly scattered in every rank.

Still, there is a great future for the holy Cause in these colonies, and the greater sympathy we enlist from you, the more rapidly shall we gain compensation for years of steady hard work. Some day, perhaps, some of your principals will travel to us, and thus assist in rousing the lost enthusiasm for the Cause once possessed here.

Knowing as we do that the world's redress lies in fashioning of a purer ethical system, and a greater obedience to natural law, we turn wistfully to you, in the hope that your culture and experience may be passed on in true brotherly kindness.

Combination is strength, when energy and devotion unite their powers to command results; and the greater number who believe and rejoice in the surety of spiritual law and action, the greater the army of actual redemption to stand against earth's discords and despair. So, brother workers, let us offer you salutation in spirit and in truth, looking outward toward the surety that thought and purpose must secure to us, when harmony and good will are to be the guardian of a planet's equipoise.

Forever and forever let us stand A fearless, self-reliant, ardent band, To fight away with strong heart and hand.

Yours in the bond,
W. J. ROLAND,
H. B. BRISTOW,
WM. BLANDFORD,
CHAS. MILLEK,
PROF. HENRY WATERHOUSE.

SPIRITUAL INSTRUCTION.
The Circle has dedicated itself for years to the higher teaching and gained communion with spirits able to transmit direct and positive knowledge upon most subjects treating of human expansion and elevation. The following questions and answers were given on the 6th of April session, which are here transcribed as a specimen of what can be obtained without delay or hesitation.

Mr. Bristow asked: When was the divinity of Jesus first introduced into the world as a belief?

Ans.—About three hundred years after the Nazarene's appearance, it became a confirmed dogma of the infant church since called Christian. Prior to that the belief was optional. His brilliant gifts caused his followers to ascribe to him deity power; and the Pagan ideas prevalent at that era elevated him to the status of a god. His actual followers never believed or confused terms in the matter. As a great prophet and wonder-worker, they loved and trusted him. The narrower opinions which have crept through the centuries between

have been purely the emanations of mortal ignorance and superstition.

Professor Waterhouse asked: How to obtain the higher teachings on the earth plane.

Ans.—Trust to the highest good to be reached in the universe. All sincere effort toward the discovery of truth—in any guise or circumstance—tends to emancipate the intellect and sympathies from prior error or prejudice; therefore each seeker who will try fearlessly through any investigation especially desired in search of spiritual evidence and revelation is on the right road to obtain direct consolation and guidance from the spirit-world.

Mrs. Roland asked: In what appearance was the apparition of Jesus seen by his disciples first?

Ans.—Simply as an ethereal form, energized by the beauty and positivity of his natural character. The transit of the Master was a conscious one. Those who live so closely to divine law have no forgetfulness. The presence was glorified by his knowledge of immortality.

Mr. Blandford asked: What was the paradise Jesus spoke of to the dying thief?

Ans.—Your written text does not give a direct version of the incident. The word paradise is wrong, as a great many others are in your translation. The term should be a place of rest, a sleep-time across the border, where the over-taxed agony of mortal endurance drops into forgetfulness.

Mr. Roland asked: Were the esoteric teachings of the Jews taken from Egyptian mythology?

Ans.—Both from Egypt and Persia. There was a mixed ordinance in the teaching called Hebrew. A wandering people, they gathered their creed by scraps, as it were, and built on foreign foundations, to suit themselves under the discrimination given to them through the ages in which they became established and ardent believers in one defined and absolute God.

Mr. Miller asked: What is an affinity?

Ans.—The subject is both general and singular. The opportunities which classify growth, genius and federation depend upon the similarity of tastes and ambitions. The great companies of thought and purpose affiliate through the combined attractions of human effort, and represent the power by which humanity conquers the obstacles against its progress. Personal affinity defines the companion nature ordained to all souls as they advance toward the attribute of perfection. All humans are born dualized psychics. They do not often meet on earth, but are inseparable counterparts of harmony and fitness in the great arisen company tending toward fatherhood.

Instruction.

BY ALONZO DANFORTH.

Our Lyceums should be an agency for instructing our children in the phenomena and philosophy of Spiritualism, for unfolding and perfecting the intellectual, moral and spiritual life. Our idea of instruction should be determined by our conception of the nature and destiny of humanity. The supreme end of instruction is the right development of the moral and spiritual, which is the highest mode of activity in man and woman, and implies the control of all the lower nature.

In the secular education of the young the normal school stands for the best possible training of teachers, and its ultimate aim is to make the normal student, as far as possible, an educator. It seems that in our ranks we miss this normal student, for if we had these students they would make a practical study of children under intelligent suggestions, ample observation under intelligent guidance of the work in all its grades of a good lyceum, and after these extended practice in teaching under such direction as he needs.

An ideal teacher is one who has and loves knowledge, whose intellectual powers have been so strengthened by exercise that the mind has formed the habit of instruction; one who has strong and quick feelings for those wishing to be instructed; one who has the ability to enter into the joys and sorrows of children, one who can lead, command, inspire the children to do good work in the years to come; for the work of teachers is measured not so much by what children do when under tuition as by what they strive to do in the years to come.

In the ideal school we shall find as instructors only the noblest souls; they alone can inspire the children with the deep, glowing fervor of enthusiasm for what is highest and best, that they may gain inspiration from our pioneers, and trace the growth and development of Spiritualism from the little rap at Hydesville to full form materialization. The essential attribute in our lyceums superior to all is the spirit, the vigor, the sound character, the bright and cheerful views of life; it is this that makes a teacher a ray of sunshine in our schools.

We should endeavor to cultivate the individuality of the children, and to strengthen their strong qualities. We have no common mold into which we fit them all, without regard to development. We desire to bring out the best in each. Every child going from our Lyceums should be able to enunciate the truths of Spiritualism.

A Letter with a Moral.

To the Editor of the Banner of Light:

I appeal to you for a little space for an open letter to the readers of THE BANNER, which I will begin with a quotation from Abby Judson's letter in the issue of June 11. I believe all of her letters are most welcome to others, as well as to myself. In No 21 of her letters I find: "I hope those who are interested in my letters will do what they can for the sale of my books. This letter is the twenty-first, beginning Jan. 22. It is work I gladly do for the Cause, for it is all I can do now. I had a lingering hope for enough book sales to enable me to go to Rochester. But alas! they do not come in fast enough to keep me out of debt for daily necessities of life."

My brother and sister Spiritualists and mediums, read this quotation as one who loved and gifted one in your own home circle had written it, and then ask yourself, what can I do? and a trust a ready answer will be given. We can, we must do something to help the sale of her books! What can we do?

If each public medium who owes so much to Spiritualism would buy one or more of them, and influence the associations for which they work to buy, if each well-to-do Spiritualist would do the same, the "Alas! they do not come in fast enough to keep me out of debt for the daily necessities of life," would be supplemented by "I have enough and to spare." Tears unbidden started from my eyes as I read over this part of her letter. Its pathos was more touching than murmurs of complaint. No appeal for charity or sympathy, only a request with an involuntary "Alas!" that clung to it, from our gifted sister who has done so much for the Cause, and sacrificed so much for the invalid brother now in spirit-life—keeping her loving vigil over him till almost total blindness has come upon her—cut off from the public work that she so efficiently and successfully was doing, and in which was manifested the grand missionary spirit of those who were brave to sacrifice and suffer for the cause of truth, and now saying of her letters: "It is all I can do now." Mrs. M. J. WENTWORTH.

Knox Corner, Me.
[The names of those who order one or more of Miss Judson's books, will appear in the columns of the BANNER OF LIGHT, in order that due credit may be given to all who are willing to aid her through the circulation of her works. This is an opportunity to do an act of justice not charity to a true and noble woman.—Ed.]

Written for the Banner of Light.

THE GENESIS.

BY STEPHEN H. HARRISON.

Beautiful river, as grandly you flow
To your home in the distant sea,
What tidings of joy, or tidings of woe,
Do you bear on your breast to me?

In the restful cool of the morning calm,
As I gaze on your flowery banks,
Oh! teach me lessons, good river, fair,
That shall call forth my heartiest thanks.

You are doing your duty—that is plain—
As you merrily flow along,
And you teach me the lesson, in joy or pain,
To accompany work with song.

You reflect from your face bright pictures of heaven,
While dark scenes of evil you spur;
O soul! here surely a lesson is given,
'Tis well for thee fully to learn.

Gladness and altho' dost constantly give
To beast, to bird and to man;
Oh! may I like thee thus evermore live,
Doing all the good that I can.

Our Original Story.

A Serious Mistake.

AN OCCULT ROMANCE.

BY LIDA BRIGGS BROWNE.

"There is no time in life when one should be supremely happy if it is not on one's wedding day," said Edith Lynn to herself, "yet how can I be happy when this awful dread is upon me. If he knew the whole truth, the brilliant wedding that half the town is now talking about would never take place. But I must not put wrinkles on my face by thinking longer on the problem. The past is dead, there is no one living who can tell the tale of anguish I have passed through. I will be happy, there is yet much in store for me; I am young, fairly good-looking and talented, and may in time forget the unhappy past. Dead men tell no tales, and the one who is to lead me to the altar is noble and generous, and if he should ever know—but I will not consider such a possibility. I must go in or I will be missed. The morning breeze is so delicious, and seems to cool my fevered brow. I will put dull care away, so good-by my past, good-by, I am done with you, and shall once more be happy."

The young girl turned from the miniature lake where she had been standing leaning against the boat-house railing. As she was wending her way toward the house she was met by Harold Hargrave, her prospective husband who had come in search of her.

"You are astir early, my dear," were his words of greeting.

"Yes," she replied, "I enjoy watching the sun rise over the lake; the hints of the sky are mirrored so perfectly on its surface that I was lost in admiration. But, Harold, they are calling us to breakfast, and we must hasten."

He would have remained at her side much longer, as the morning was beautiful, the air laden with the perfume of the apple blossoms, and the gentle zephyrs blowing on this fair May day—the happiest in his life. They would be surrounded by so many at the house, and there was much he wished to say to her; but he consoled himself with the thought that he would soon be able to have her all to himself, and they would go far away.

While the family and guests were gaily chatting over their breakfast, let me introduce you to the members of the group. At the head of the table sat Jonathan Wilder, a prosperous farmer who had retired from active work, and settled on the outskirts of a prosperous manufacturing town in one of the Eastern States. He had plenty of this world's goods, so had bought this beautiful place, and with his wife and three growing children was as happy as is the lot of mortals to be. Mrs. Wilder was a talented lady of refinement, and much preferred to live here where educational advantages could be secured for her children, than on the farm where her early married life was spent.

Their niece, Miss Edith Lynn, had lately returned from a Western trip, where she had been traveling several years with a wealthy family in the capacity of a governess to their children. She had been in California, had taken in the wonders of the Yellowstone Park, climbed Pike's Peak, and spent one winter in Mexico. It was not to be wondered at that she was greatly sought after. As a conversationalist she excelled, having that rare ability to impart to others the beauties she had witnessed, and make them see, as it were, with her eyes. She soon became a favorite in the society of the thriving town of W.

Many many hearts had been stirred on her account, but she seemed oblivious of their attentions until Harold Hargrave appeared on the scene. He was a representative of one of the large woolen mills of the town, and had seen much of the world. A comradeship sprang up between them which had ripened into love. When her hand had been sought in marriage she looked startled, and at first refused. He was persistent, and said he would give her time to decide; that he must depart on a trip South to be gone a month, and on his return would expect her answer, which he trusted would be "yes."

When alone she missed his companionship, his pleasant genial ways, and commended with herself as to whether she should accept him, whether her heart could respond to his wishes. "I cannot live here with my uncle and aunt forever," she thought, "my means are slender, and I must seek for another position if I refuse him." At the end of the month her mind was made up, and when he returned, and asked her to make him supremely happy by naming the day, she did so with the stipulation that it should not be until spring.

The winter passed swiftly, with parties, socials and hops, and the wedding day drew near. One evening, about a week previous to the event, he told her that his firm wished to establish agencies in the West, and that they would go there on a trip later on.

"I do not wish to go West again," replied Edith, "let us settle down here. They can send others there if necessary. Promise me you will not go."

He replied that he would do as she wished, if possible.

And now the appointed day had come. The sun shone brightly, and all nature seemed to smile for the occasion. It was a happy, cheerful company who sat at Mr. Wilder's table and made jokes over their coffee and eggs. It was an unconventional party, and many good wishes were extended to the happy pair for a bright and prosperous future.

CHAPTER II.

The wedding had been brilliant, the ceremony impressive, and the occasion one long to be remembered in the little town. The couple had proceeded South on a business trip and wedding tour combined. At the opening of the season at Narragansett, Mr. and Mrs. Hargrave were among the merry crowd of pleasure-seekers. Jonathan Wilder and family had joined them at one of the fashionable hotels, and the summer passed amid social pleasures and happy companionship. The bride seemed to have cast off all the doubts and fears that had beset her previous to the wedding, and her determination to shut out the past had been in a measure successful. Thoughts would rise unbidden at times, but they had been swiftly banished.

Harold Hargrave was a happy man. All his friends congratulated him on his choice of a bride. She was all and more than he expected to find her; she was affectionate, noble-hearted and true. He thought earth could hold no greater blessing for him. He worked with a will, business seemed to prosper under his management, and he was promised a partner-

ship in the firm on his return from the Western tour, they had planned for him.

When Edith was informed of the trip he must make, and that he must be in Denver, Col., by Oct. 3, a great fear took possession of her. That he should have to go to Colorado, of all places in the world, seemed hard. Why were the fates so unpropitious? Why could it not be Texas or even California? But she could not tell him all this now. If she had only confided in him before, and told him all her past life, she would now be relieved of this awful burden. As Harold noticed her hesitancy, he told her that she need not go unless she wished, but could remain with her uncle and aunt until his return. But she would not hear to such a proposition; he was her husband and wished her to accompany him, and it would be selfish of her to remain behind. Besides, what would society say if she allowed him to depart alone thus early in his married life? So her mind was made up, she should go. What really had she to be afraid of except past memories? It was not likely she would meet any one who had ever known her before.

Much regret was expressed when society in W— learned that two of its brilliant members would be absent for a few months, but their best wishes were given for a prosperous journey and safe return. The trip was not new to either of them, as Mr. Hargrave had visited the West several years before; still, there is always something interesting to see or remembrances of past experiences to relate. At Chicago they stopped several days, combining business with pleasure, and took in the beauties of the city that has attained such marvelous growth in comparatively few years. The magnificent buildings, beautiful parks and drives, and evenings at the opera, were all enjoyed to the utmost.

When they arrived in Denver a modest hotel was sought, far away from the hubbub and noise of the city. They located on a pretty street near a little park, where the ripple of the fountain and laughter of happy children could be heard at their play.

"I know I shall be happy here," said Edith. "I certainly ought to be when surrounded by such beauties and amid such grand scenery."

The fall was mild and pleasant, and the clearness of the air made one feel that it was a pleasure to live.

There were few transient guests when they stopped, as it was more of a home than hotel, and the few who did stop became acquainted. Edith was much alone, as her husband had to be absent on business, and she was soon on friendly terms with Mrs. Holton, a widow of means, who had resided in the house several years. They would go on shopping excursions together, to the *matinee*, or with book and fancy work, seek a cosy nook in the little park near by. There was something about the lady that often puzzled Edith, something about her she could not understand. It was not her appearance, language or expressed ideas, but an indefinable something that at times kept her spellbound. They would often sit quietly for a long time, not a word being spoken, yet suddenly her companion would echo her very thoughts and tell her upon what she had been musing. It was an uncanny feeling, to think that one's most secret thoughts could be read by another, and although it startled her, she was of an investigating turn of mind and determined to solve the problem. She questioned her friend and besought her to tell how it was done, but the only information she obtained was that it was a gift possessed by but few, and that she could not tell how it was attained.

CHAPTER III.

One evening Mr. Hargrave came home earlier than usual, and as they had no engagement Edith proposed that they call on Mrs. Holton and have a cozy chat. He had heard much of her from Edith, and wished to get better acquainted with her so as to help solve the problem that puzzled his wife, and cheerfully acquiesced. They went to the suite of rooms occupied by her, and knocked softly on the door. Receiving no response, they were about to turn away, when a voice within said "Come in."

As they entered the room Mrs. Holton came forward to greet them.

"I have brought my husband with me this evening," said Edith, "and I know you will be friends, for he has heard me speak of you often."

"I am very glad you have come," she replied. "I was sitting in the twilight alone, and did not hear your knock at first. I will light the gas."

"Do not do so on our account," said Edith; "we enjoy the gloaming, and can talk just as well."

Many topics of interest to all were dilated upon, and as the time passed swiftly on, the moon rose over one of the lofty peaks and illumined the room with its soft radiance. There was a witchery about the scene which met their gaze from the window, the rugged peaks seemed softened, the hum from the business part of the city afar off was like a lullaby, and instinctively a hush fell upon them.

As Edith turned to Mrs. Holton to break the silence by a trivial remark, she noticed a peculiar look on her face, one she had never beheld there before. Her gaze seemed riveted on something, and her attitude was of one listening.

"What do you see?" cried Edith. "One would think you beheld a vision."

Mrs. Holton paid no attention to the inquiry, but seemed to be engrossed in conversation with someone at her side. Her tones were low, but these words were distinctly heard:

"No, I cannot deliver my message; it would make her unhappy; go away, and do not persist further."

"To whom are you talking?" said both Mr. and Mrs. Hargrave in a breath; "we see no one here but us three."

They were all curiosity, and moved nearer to her. They noticed that she was breathing hard, as if resisting something, and a great trembling shook her frame. "What is it?" cried Edith; "speak!" Her lips moved mechanically, and these words fell upon their ears:

"Oh! Edith, forgive me for the shame and misery I brought upon you. It is I, your husband, Austin Ballard, who entreats your pardon. My love for you was so strong that I thought I could conquer my habit of gambling, and settle down to a happy married life; but it was too deeply rooted. At a mad moment I forgot honor, trust and uprightness, and entered once more the places where fortunes are lost and won in a few short hours. I was in hard luck that night, and after losing my all, quarreled with the winner, and received the shot that ended my earth career. I never meant to so disgrace you. Edith, my own, forgive me; I cannot be at peace with myself or progress onward till I receive your pardon."

Edith sat spellbound; she could not have moved if her life had depended upon it. Like one bereft of reason, she sat there as if carved out of marble. Mr. Hargrave at last broke the silence. In a hoarse voice he demanded of his wife to speak to him, and tell him that it was all false; that the woman was insane.

"Alas! Harold, I cannot," broke from her agonized lips.

"Do you mean to tell me," he cried, "that you have been married before, that your husband was a gambler, and that he was shot in a row? No, no, it is impossible!"

[To be concluded.]

For the Banner of Light.

DUST AND ASHES.

BY SIMILDE K. FORBES.

Dust and ashes! only clay,
All thy beauty hid away!
Dust and ashes! in the tomb
Hidden all thy youthful bloom.
Dust and ashes! Is this all?
Live we only thus to fall?
Music with divinest speech,
Wisdom thou alone couldst teach;
Hidden are they, one and all,
By the death shroud and the pall?
Not and ever, Not I cry—
Souls were made not thus to die;
All we love is throne above—
All the beauty, all the love.

Westfield, Wis.

Literary Department.

TO be ignorant is certainly a sin in this age of the world, when all important topics of the day are discussed pro and con in numberless papers and periodicals. Let us note some of the subjects touched upon by the June *Humanitarian*:

"Education and Health," by Dr. Andrew Wilson, is a subject that should be gravely considered by all, as health is the most potent factor of success in any direction. He argues from the standpoint of Combe and Spencer, that to be "a fine animal" is the only solid basis of personal and national prosperity alike. The problem of real happiness is—"First of all, be healthy." "Know thyself" and knowing, regulate your life in the reasonable virtues of temperance in all things, of fresh air, of pure food, of pure water, of healthful homes and the like.

A perfect physical condition can only be brought about by education. "While we are advancing at last in the matter of technical education, in so far as trades are concerned, we linger and lag in the matter of health-teaching, the most vital of all subjects; and thus far, I contend, we fall short of the ideal of national education."

"If we happen to be born healthy, and to escape disease, good and well; if we fall ill, well, it is simply our fate in the game of life, and there is an end of it. I would make all this apathy about health impossible, by teaching the young that to live long and healthily means applying a little knowledge to the facts of daily existence; and I say, I would begin with the school, for there you find the mind receptive, and the soil ready for the good seed to be sown there, such as will bring forth fruit a hundred fold."

This subject leads to the article "Judged Only by Results," in which we find the same ultimate truth. The public difficulties therein discussed can be corrected by the proper education of the children, for they are the citizens of tomorrow, and need the broadest education possible, physically, morally and mentally.

The writer speaks of the present crisis between Spain and the United States, and argues that if all great men had the courage of their convictions, and the public were not unduly aroused by those who make capital at the expense of honesty, national difficulties would be settled without bloodshed. We are sure that all echo the sentiment expressed in the closing words, which reveal the fact that we are journeying toward the desired goal:

"The close of the twentieth century will see international differences settled by juridical methods. Humanitarian government will no longer be a political ideal, but will have become reality."

Other essays of world-wide interest in *The Humanitarian* are, "Rich Man's Anarchism," "Preventive Work of the Young Women's Christian Association," "Influence of Seasons on Writers," "The Interrelation of Light and Thought," "Maeterlinck's Static Theatre," by T. S. Knowlson, which brings to light a new ideal in the theatrical world. Critics are sighing for a new era, and Mr. Walkley says:

"It may be that Maeterlinck's static theatre is an unrealistic dream; but it is a seductive one, by contrast with the reality. When I go to the theatre I feel as though I were spending a few hours in the midst of my ancestors, who looked upon life as something that was primitive, arid and brutal, but this conception of theirs scarcely even lingers in my memory, and surely it is not one I can any longer share. . . . I had hoped to be shown some act of life traced back to its source and to its mystery by connecting links that my daily occupations afford me neither power nor occasion to study. I had gone thither, hoping that the beauty, the grandeur and the earnestness of my humble day-by-day existence would for an instant be revealed to me, whereas, all too invariably, all that I beheld was that a man who would tell us at wearisome length why he was jealous, why he poisoned, or why he killed."

As the public in our cities is educated largely by the theatre, it is to be hoped that the highest ideal will be presented, and that the future playhouse will be regulated not by the words "It is art," but by Mr. Archer's question, "Will it pay?"

London: Hutchinson & Co., 34 Paternoster Row, E. C.

WHILE conserving its general literary interests, *McClure's Magazine* for June makes good its title of a war number, and is really an unparalleled achievement in making a monthly periodical fully representative of the great interests of the hour, without any sacrifice of literary and artistic quality. The editors explain that to accomplish this, they had practically to make the number over a second time, casting aside part of it after it had gone to press.

Beginning with an effective patriotic cover, designed by Mr. Keynon Cox, and a frontispiece portrait of the commander of the armies, General Miles, the special character of the number is continued by an article, admirable in tone and abundant in information, by Gen. Fitzhugh Lee, giving the observations and impressions gathered by him as consul-general at Havana on Cuba, and its people and government, and the war for freedom. This is fully illustrated with portraits of Cuban rulers and leaders and pictures of Cuban scenes and incidents. General Miles contributes an article recording his recent observations of armies and commanders in Europe; and this, too, is very fully illustrated. Stephen Bonsal, writing from Admiral Sampson's flagship, the very centre of operations, tells the story of the movements and adventures of the blockading fleet, and his article is illustrated from photographs taken by him aboard the flagship. James Lawson contributes some stirring "Songs of the Ship of Steel." J. A. Coolidge tells some heroic stories of Dewey, Sampson and the other fighting leaders; Joseph Earle Stevens writes of Manila out of his own experience as a resident there; and William Allen White, the author of the "Boyville" stories, in a sketch of real poetic quality describes the mustering and departure of the volunteers. There is still other war matter in the number, including a noble war hymn by Henry Newbolt; and there are an interesting instalment of Anthony Hope's novel, an excellent short story by Octave Thanet, and Charles A. Dana's recollections of his own connection with the Secret Service and of an historic visit to General Sheridan. The S. S. McClure Co., 141-15 E. 25th street, New York.

THE current issue of *The Coming Light* is breezy, instructive and artistic. The leading article, "The Joys and Sorrows of the Atom," by G. E. Bailey, E.M., Ph.D., creates a desire in the reader to pay homage to all things, great and small. He divides the subject into five parts—"Love and Hate, Duality, Morality, Immortality and Vitality." The following is a thought gleaned from the last heading: "There is but one indivisible and absolute Omnipotence and Intelligence, and this thrills through every atom of the whole Cosmos. The elixir of life lurks in every mineral, as well as every flower and animal throughout the universe. It is the ultimate essence of everything, its way to a higher evolution. The true explanation is then only to be found in the dynamics of spirit; that spirit which is not substance, but is the law of substance; not force, but the revealer of force; not life, but which makes life exist; not thought, but the consciousness of thought; the sole and single source of power. When we attain to the conception of a living material universe, animated by spirit, the mystery of nature is solved. The Cosmos is not, as some would have it, a vast machine wound up and set in motion with the certainty that it will run down; it simply changes from one form to another, ever evolving into higher forms on higher planes. The force that originated, and impelled, sustains and is the Divine Spirit, which—

"Lives through all life, extends through all, Spreads undivided, operates unspent."

The Coming Light Publishing House, 621 O'Farrell street, San Francisco, Cal.

Island Lake Camp, Mich.—Program For Season of 1908.

Unless otherwise stated, all meetings and entertainments are P. M.

Sunday, July 3—Lecture by W. H. Bach. Poems from subjects selected by audience, 10:30 A. M. and 2. Monday, July 4—National Day. Special program. Fireworks in the evening.

Tuesday, July 5—Lecture by W. H. Bach.

Wednesday, July 6—Lecture by Oscar A. Edgerly, 2. Entertainment, 10:30 A. M. and 2.

Thursday, July 7—Conference.

Friday, July 8—Lecture by Oscar A. Edgerly. Social hop, 10:30 A. M. and 2. Saturday, July 9—Lecture by Oscar A. Edgerly. Sunday, July 10—Lecture and descriptions by Oscar A. Edgerly, 10:30 A. M. and 2.

Monday, July 11—Lecture by Oscar A. Edgerly.

Tuesday, July 12—Lecture by Oscar A. Edgerly.

Wednesday, July 13—Conference, 2. Entertainment, 8.

Thursday, July 14—Local talent.

Friday, July 15—Dr. Fred Schermerhorn. Social hop.

Saturday, July 16—Local talent.

Sunday, July 17—Edgar W. Emerson, lecture and descriptions, 10:30 A. M. and 2.

Monday, July 18—Conference.

Tuesday, July 19—Edgar W. Emerson.

Wednesday, July 20—Memorial Day. Entertainment.

Thursday, July 21—Medicine day.

Friday, July 22—Dr. Fred Schermerhorn. Entertainment.

Saturday, July 23—Lecture and descriptions by Marian Carpenter.

Sunday, July 24—Lecture and descriptions by Marian Carpenter, 10:30 A. M. and 2.

Monday, July 25—Indians' day. Address by Dr. F. Schermerhorn.

Tuesday, July 26—Lecture by Marian Carpenter.

Wednesday, July 27—Young Folks' day. Entertainment.

Thursday, July 28—Lecture by Marian Carpenter.

Friday, July 29—Dr. Fred Schermerhorn. Social hop.

Saturday, July 30—Lecture by Marian Carpenter.

Sunday, July 31—Lecture by J. C. F. Grumbine, 10:30 A. M. and 2.

Monday, Aug. 1—J. C. F. Grumbine.

Tuesday, Aug. 2—J. C. F. Grumbine.

Wednesday, Aug. 3—J. C. F. Grumbine, 2. Entertainment.

Thursday, Aug. 4—Conference.

Friday, Aug. 5—J. C. F. Grumbine. Social hop.

Saturday, Aug. 6—Old Soldiers' day. Special program.

Sunday, Aug. 7—Dr. F. Schermerhorn will lecture and give descriptions, 10:30 A. M. and 2.

Monday, Aug. 8—Conference.

Tuesday, Aug. 9—State Association Day. Mrs. M. A. Root.

Wednesday, Aug. 10—Dinner, 10:30 A. M. and 2.

Thursday, Aug. 11—Dinner, 10:30 A. M. and 2.

Friday, Aug. 12—Lecture by J. C. F. Grumbine. Entertainment.

Saturday, Aug. 13—Macabees Grand Rally.

Sunday, Aug. 14—Lecture by Annie L. Robinson, 2. Social hop.

Monday, Aug. 15—Lecture by Annie L. Robinson.

Tuesday, Aug. 16—Lecture by Annie L. Robinson.

Wednesday, Aug. 17—Lecture by Annie L. Robinson. Entertainment.

Thursday, Aug. 18—Macabees Grand Rally.

Friday, Aug. 19—Lecture by Annie L. Robinson, 2. Social hop.

Saturday, Aug. 20—Lecture by Annie L. Robinson.

Sunday, Aug. 21—Lecture and descriptions by Annie L. Robinson, 10:30 A. M. and 2.

Monday, Aug. 22—Conference, 2.

Tuesday, Aug. 23—Lecture by Annie L. Robinson. Entertainment.

Wednesday, Aug. 24—Annie L. Robinson. Entertainment.

Thursday, Aug. 25—Special program.

Friday, Aug. 26—Lecture by Lyman C. Howe.

Saturday, Aug. 27—Lecture by Lyman C. Howe.

Sunday, Aug. 28—Lecture by Lyman C. Howe, 10:30 A. M. and 2.

Monday, Aug. 29—Conference, 10 A. M. Lecture by Lyman C. Howe.

Tuesday, Aug. 30—Lyman C. Howe.

Wednesday, Aug. 31—Farwell addresses by Lyman C. Howe and Dr. Fred Schermerhorn.

REMARKS: The musical director for all meetings, entertainments, dances, etc., will be P. O. Hindsen of Bay City, with an able corps of assistants. The piano will be furnished by F. J. S. L. Wolkowsky, Detroit, Mich.

LITERATURE—There will be a depot for literature established at camp. Books by Moses Hill, *Light of Truth*, and *Progressive Thinker*, published in Chicago, Ill., \$1.00 per year. Subscriptions taken at camp, and promptly forwarded.

HOW TO REACH ISLAND LAKE—persons residing at any point on the D. G. R. and W. R. R., can go direct via that line.

From all points on the Ann Arbor R. R., take that route to Howell Junction, thence via D. G. R. and W. R. R. From points in the southern tier Michigan, take best route to Detroit and the D. G. R. and W. R. R. from there.

From points in the "Thumb" of Michigan, go to Detroit and take the D. G. R. and W. R. R. From the southwestern part of the State, take best line to Lansing, and the D. G. R. and W. R. R. from there.

From Central Michigan towns, strike the D. G. R. and W. R. R. at the nearest junction.

From G. R. and L. points north of Grand Rapids, and from all G. and W. points, it will be best to purchase tickets via Grand Rapids and D. G. R. and W. R. R.

From points on the Mackinac division of the Michigan Central and the Detroit and Mackinac R. R., the route via Lansing is recommended.

From Upper Peninsula points have tickets read via Mackinac and Grand Rapids.

The D. G. R. and W. R. R. carry passengers at reduced rates on Tuesday, Thursday and Saturday of each week, giving a special rate of \$1.00 Saturday, good to return Monday, from Detroit and Lansing to Island Lake.

BUS AND BAGGAGE—Passengers can be taken from trains to hotel for 10 cents, and from hotel to trains for 10 cents. Freight will be carried at reasonable rates.

MAIL—Have your mail addressed to Brighton, Mich., Island Lake box. It will be delivered at hotel on the grounds.

ADMISSION—Season tickets, \$2.00; weekly tickets, 50 cents; single admission, 10 cents per day. For further information, address A. G. Brown, Sec'y, Brighton, Island Lake box, Mich.

The Foundation.

The great foundation is the whole, the Infinite. No person has ever measured it. No part of the whole will ever be able to measure the whole.

When a person gets away from things for a foundation, he gets away from the real—away from himself, away from humanity and away from the soul of the universe; at things, and he is toward the completer person; at things, and the lower and grosser is left, and the higher, finer, purer is evolved. Those live most, rest most, are at peace most, whose every aim is for life's higher, finer, purer and more harmonious ways.

Conch Life's higher notes, and by means of thought and science, seek the way to them. By earnest desire and honest purposes higher, unseen powers ever guard, guide and direct the weaker and lower. On the foundation of things, and the world's creeds, dogmas and traditions of yesterday die to day.

On the foundation of things, and the lower ever wanes and the higher ever dawns. On the foundation of things, and true growth is accelerated.

On the foundation of things, and the real individual consciousness deepens and broadens. Get at things physically, spiritually and psychically.—Broken, in *Marion Enterprise*.

Beware of Ointments for Catarrh that Contain Mercury as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Holland by F. J. Cheney & Co. Testimonials free. Sold by Druggists, price 50c per bottle.

THE WORLD'S BEAUTIFUL—First Series. (Twenty Thousand Copies.) THE WORLD'S BEAUTIFUL—Second Series. (Eight Thousand Copies.) BY LULIAN WHITING. No one can read it through without feeling himself the better and richer and happier for having done so.—The *London*.

Full of spirituality and optimistic faith, summoning the reader, on every page, to high endeavor and noble, unselfish living.—The *Washington*.

Price of each series, \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

PAMPHLETS BY CHARLES M. BARROWS. SUGGESTION WITHOUT HYPNOTISM. An excellent treatise in Preventing or Suppressing Pain. Price 10 cents. TELEPHATIC SUGGESTION—The Key to Power. Price 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

Cause: Too much food or drink.
Result: Sick stomach and an aching head.
Remedy: Tarrant's Effervescent Seltzer Aperient. Cures promptly and "tastes good, too."

50c. and \$1. TARRANT & CO., Chemists, New York.

Island Lake Camp, Mich.—Program For Season of 1908.

Unless otherwise stated, all meetings and entertainments are P. M.

Sunday, July 3—Lecture by W. H. Bach. Poems from subjects selected by audience, 10:30 A. M. and 2. Monday, July 4—National Day. Special program. Fireworks in the evening.

Tuesday, July 5—Lecture by W. H. Bach.

Wednesday, July 6—Lecture by Oscar A. Edgerly, 2. Entertainment, 10:30 A. M. and 2.

Thursday, July 7—Conference.

Friday, July 8—Lecture by Oscar A. Edgerly. Social hop, 10:30 A. M. and 2. Saturday, July 9—Lecture by Oscar A. Edgerly. Sunday, July 10—Lecture and descriptions by Oscar A. Edgerly, 10:30 A. M. and 2.

Monday, July 11—Lecture by Oscar A. Edgerly.

Tuesday, July 12—Lecture by Oscar A. Edgerly.

Wednesday, July 13—Conference, 2. Entertainment, 8.

Thursday, July 14—Local talent.

Friday, July 15—Dr. Fred Schermerhorn. Social hop.

Saturday, July 16—Local talent.

Sunday, July 17—Edgar W. Emerson, lecture and descriptions, 10:30 A. M. and 2.

Monday, July 18—Conference.

Tuesday, July 19—Edgar W. Emerson.

Wednesday, July 20—Memorial Day. Entertainment.

Thursday, July 21—Medicine day.

Friday, July 22—Dr. Fred Schermerhorn. Entertainment.

Saturday, July 23—Lecture and descriptions by Marian Carpenter.

Sunday, July 24—Lecture and descriptions by Marian Carpenter, 10:30 A. M. and 2.

Monday, July 25—Indians' day. Address by Dr. F. Schermerhorn.

Tuesday, July 26—Lecture by Marian Carpenter.

Wednesday, July 27—Young Folks' day. Entertainment.

Thursday, July 28—Lecture by Marian Carpenter.

Friday, July 29—Dr. Fred Schermerhorn. Social hop.

Saturday, July 30—Lecture by Marian Carpenter.

Sunday, July 31—Lecture by J. C. F. Grumbine, 10:30 A. M. and 2.

Monday, Aug. 1—J. C. F. Grumbine.

Tuesday, Aug. 2—J. C. F. Grumbine.

Wednesday, Aug. 3—J. C. F. Grumbine, 2. Entertainment.

Thursday, Aug. 4—Conference.

Friday, Aug. 5—J. C. F. Grumbine. Social hop.

Saturday, Aug. 6—Old Soldiers' day. Special program.

Sunday, Aug. 7—Dr. F. Schermerhorn will lecture and give descriptions, 10:30 A. M. and 2.

Monday, Aug. 8—Conference.

Tuesday, Aug. 9—State Association Day. Mrs. M. A. Root.

Wednesday, Aug. 10—Dinner, 10:30 A. M. and 2.

Thursday, Aug. 11—Dinner, 10:30 A. M. and 2.

Friday, Aug. 12—Lecture by J. C. F. Grumbine. Entertainment.

Saturday, Aug. 13—Macabees Grand Rally.

Sunday, Aug. 14—Lecture by Annie L. Robinson, 2. Social hop.

Monday, Aug. 15—Lecture by Annie L. Robinson.

Tuesday, Aug. 16—Lecture by Annie L. Robinson.

Wednesday, Aug. 17—Lecture by Annie L. Robinson. Entertainment.

Thursday, Aug. 18—Macabees Grand Rally.

Friday, Aug. 19—Lecture by Annie L. Robinson, 2. Social hop.

Saturday, Aug. 20—Lecture by Annie L. Robinson.

Sunday, Aug. 21—Lecture and descriptions by Annie L. Robinson, 10:30 A. M. and 2.

Monday, Aug. 22—Conference, 2.

Tuesday, Aug. 23—Lecture by Annie L. Robinson. Entertainment.

Wednesday, Aug. 24—Annie L. Robinson. Entertainment.

Thursday, Aug. 25—Special program.

Friday, Aug.

Maine Spiritualists, Attention!

A two-days' mass meeting, under the auspices of the Maine State Spiritualist Association, will be held at Madison, Me., on the shores of Hayden Lake, June 25 and 26. Among the speakers and mediums who will be present may be mentioned Mrs. Viola A. B. Rand, Miss Lizzie Harlow, Mrs. Nettie Holt-Harding, Edgar W. Emerson, and Mrs. M. J. Wentworth. Other eminent talent is also expected. Maine Spiritualists should remember this important gathering, and be present in full force. Let Madison be the rallying point for all friends of our Cause in the State of Maine, June 25 and 26.

A Card.

Owing to pressure of work before, during and since the Jubilee, it has been impossible for me to reply to letters, or receipt for money that has lately been sent to me. Receipts will be sent to all at the earliest possible moment, and a full statement of all the facts with regard to the Jubilee will be made to the public as soon as the accounts are all in my hands.

FRANK WALKER.

In Memoriam.

From Bellefontaine, O., Saturday, June 19, 1898, at 7.10 A. M., JAMES COOPER, M. D., passed to the spirit world. Dr. Cooper was born near Greensburg, Westmoreland county, Pa., Aug. 3, 1821. He practiced medicine in Bellefontaine from 1855 to the time of his last illness. Jan. 19, 1898, he had a light paralytic stroke, which confined him to his bed for a few weeks. March 14, the dread disease again forced him to his couch, where he remained a patient sufferer till he was called to a higher home. He was a sincere Spiritualist, being one of the oldest members of the Veteran Spiritualists' Union.

The funeral was held at his home on Chilli-cothe avenue, Bellefontaine, O., Monday, June 20, 1898, at 2 P. M. Dr. A. B. French of Clyde, officiating. The pallbearers consisted of six eclectic physicians. Dr. Cooper was the oldest eclectic physician in Ohio. He was a subscriber to the BANNER OF LIGHT for forty years.

An Interesting Letter.

To the Editor of the Banner of Light:

I must tell you how much I value your paper that comes to me as a precious boon every week, and the last one seems best of all. As a people, Spiritualists are poor in worldly wealth. We have little money for the Cause we love, and so often wish we might assist the suffering mediums, help to lift the mortgage from Waverley Home, and, above all at this time, how I should like to send Bro. Walker twenty-five dollars, instead of the one little dollar that I do send.

Many of us live in the country, have to work at this, that and the other for our living, never hear a lecture, are often in uncongenial surroundings, save for our weekly visitants, the BANNER OF LIGHT and Light of Truth, our preachers, educators and helpers in all the vicissitudes of life.

I am glad we have missionaries in the field doing good, but I want to ask all of my brothers and sisters who are poor in pocket like myself, if there is not something we can do. Our papers are a blessing to us; let us send them out after we read them. Don't let us put them away in the cupboard, or use them for wrappers, but send them to those who really need them and would be glad to get them.

A few years ago I had quite a pile that I had saved. One day I was going away on the train, and it occurred to me to take them along. I was the first one on board, and I put a paper in each seat and then watched to see how the people received them. Some read them, others put them in their pockets for future reference, and a few threw them down. Since that time, when my paper is a week old, I do it up and send it to some one, getting names and addresses wherever I can, and "sowing in all waters."

June 19. Mrs. E. J. JELLINE.

A Good Move.

In view of the fact that an indebtedness was incurred in connection with the Spiritualists' Jubilee at Rochester, May 25 to June 1, 1898, the responsibility of which falls principally upon Mr. Frank Walker of Hamburg, N. Y., therefore we, the members of the Washington Parliamentary and Social Club, do hereby donate the sum of twenty dollars (\$20) to assist in the liquidation of this indebtedness, which sum was previously voted for the purpose of paying the expenses of a summer picnic to be given under the auspices of the club:

| | |
|-----------------------|---------------------|
| I. C. L. Evans. | Geo. S. Clendaniel. |
| M. C. Evans. | Sallie Clendaniel. |
| Francis B. Woodbury. | Mary Clendaniel. |
| Annie L. Woodbury. | Edith M. Burdine. |
| J. V. McIntyre. | Geo. A. Bacon. |
| Sarah S. H. McIntyre. | B. J. Bullen. |
| A. Barnes. | |

Washington, D. C., June 17, 1898.

MEETINGS IN BOSTON.

"Spiritual Fraternity."—At First Spiritual Temple, Ketter and Newbury streets, Sundays at 10:30 and 7:30 P. M., the continuity of life will be demonstrated through the phases of mediumship. Other meetings are announced from the platform. A. B. Sherman, Sec'y.

Appleton Hall, 9½ Appleton Street—Palme Memorial Building, side entrance.—The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Sunday at 7:30 and 7:45 P. M.

The Veteran Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 54 Tremont Street, at 7:30 P. M. All are invited. Even Cobb, President; Mrs. J. S. Soper, Clerk; 51 Huron Avenue, North Cambridge.

Eagle Hall, 510 Cambridge Street.—Meetings at 11, 12 and 1½ Sundays. Dr. W. H. Amner, Conductor. A. M. 3:30 and 7:30 P. M. Tuesday and Thursday afternoons 12:30. N. P. Smith, Chairman.

Commercial Hall, 604 Washington Street.—Meetings Tuesdays and Thursdays at 7 P. M. Sundays at 11, 12 and 1½. Mrs. M. A. Wilkinson, President. Even Cobb, President.

Good Templars Hall—Johnson Avenue, Charlestown Dist.—Sundays, Wednesdays and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

J. K. D. Conant's Test Circles every Friday at 7:30 P. M. in her rooms, BANNER OF LIGHT Building, 85 Bowdoin Street.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.—Mrs. Guitierrez, President. Services Sundays at 10:30 A. M., 2½ and 7 P. M., and Wednesdays at 7:30 P. M.

Boston Psychic Circle, every Sunday at 2½ P. M., at 114 Tremont Street, corner of Dwight. Admission free. L. L. Whitlock, President.

Bible Spiritualists' Meeting, Marble Hall, 34 Tremont Street, cor. Dwight.—Mrs. L. J. Akerman, Leader. Meetings at 10:30 A. M., evening at 7:30.

The Band of Harmony conducts public meetings at Unity Hall, Studio Building, Davis Square, West Somerville, each Sunday, at 7:30.

Brighton.—Spiritual Progress Society holds meetings every Sunday and Wednesday evening, at 8 o'clock, at 22 Foster Street. D. H. Hall, President.

BOSTON SPIRITUAL LYCEUM.—A. Clarence Armstrong, Clerk.—At the annual meeting, June 17, the following officers were chosen for the ensuing year: President, A. P. Blinn; Vice-President, R. F. Churchill; Secretary, A. Clarence Armstrong; Treasurer, Mrs. Ada L. Pratt; Financial Secretary, Edward W. Hatch; Conductor, J. R. Hatch, Jr.; Assistant Conductor, Dr. J. B. Root; Guardian, Mrs. Carrie L. Hatch; Assistant Guardian, Mrs. Alice L. Root; Chief Guard, Elmer B. Packard; Assistant Guards, Chas. F. Lang, Miss Alice P. Bill and Miss Elsie Hartmann; Clerk, A. Clarence Armstrong; Leaders, Mesdames A. S. Waterhouse, H. S. Sheldon, A. S. Lang, M. A. Lang, L. M. Felton, Messrs. G. S. Pratt, A. P. Blinn, Edward W. Hatch, Miss Alice P. Bill, and Mrs. B. H. Davis, Jr.; Sub Leaders, R. F. Churchill, Mrs. A. J. Haynes, Mrs. Helena Thumhill, Mrs. Elsie Hartmann and J. R. Snow; Entertainment Committee, J. B. Hatch, Jr., Mrs. C. L. Hatch, Miss Alice P.

Bill, Mrs. A. J. Haynes and George S. Lang; Anditors, Mrs. C. L. Hatch and Dr. J. R. Root. The Lyceum holds its third annual session at Lovell's Grove, New Downer's Landing, Tuesday, June 22. Tickets for round trip, by special cars from Neponset bridge, 9:30 A. M., including admission to the grounds, 35 cents. All interested are invited to join with us in a grand picnic.

COMMERCIAL HALL.—Mrs. Wilkinson, President.—A correspondent writes: Sunday morning, June 19, meeting opened with usual service of song, led by Mrs. Nellie Carleton; Mr. De Bos led in prayer, Choral conducted by Mrs. Wilkinson, assisted by Drs. Hain and Kramel. Some good thoughts by Mr. De Bos, Dr. Blackden, Mr. Graham, Mrs. Watts and Mr. George Lamont of Wakefield.

Afternoon session began with singing, followed by reading of the scripture and prayer. Those who took part in giving readings: Mesdames Forrester, Nutter and Gilliland. Evening service began with music by the Jubilee Singers. Mr. De Bos opened the meeting with remarks; solo by Miss Millie Wheeler. Those who took part: Dr. Fred Crockett, Mesdames R. L. Mosley, Mabel Witham and Maggie Butler.

The following resolutions were adopted: Whereas, It has pleased our heavenly Father to call from this earthly life our dear brother, Eben Cobb, that tried and earnest worker in the cause which we all love so well, therefore we members of the Bible Spiritualist Union, meeting in Commercial Hall, have adopted the following resolutions on this 19th day of June, 1898.

Resolved, That while we mourn the sudden departure of our brother, and while we shall miss his wise counsel and earnest example, we submit ourselves to the will of our Father, for he doeth all things well.

Resolved, That we extend our hearty sympathy to his widow and to the other members of his family in this hour of their great affliction.

Resolved, That we join with the Veterans' Spiritualist Union, of which he was the beloved President, in mourning his loss, and in our pledge to carry on the work which he has laid down as faithfully and earnestly as he did, so that he may rejoice when we shall meet him in the spirit world.

For thee well, dear brother; thou hast fought a good fight, thou hast kept the faith, and now thou art in possession of the only true life. Thy powers, which were great here, are now a thousandfold greater, and we know that thou wilt still advise, comfort and help us while we linger here; and with this knowledge again we say farewell until we meet again.

ODD LADIES HALL, 446 TREMONT STREET.—Mrs. Guitierrez, President.—A correspondent writes: Sunday morning, June 19, circle opened with reading the Bible and prayer by Mr. Arnaud; healing by Messrs. Kimball and Clark; Mesdames Guitierrez and Lewis, manifestations of spirit-power. Afternoon opened in usual way by song service and prayer. Those taking part were: Messrs. Hall, Reamisse, Hersey, Whitmore, Blackden, Warner, Cutter, Webster, Mesdames Lewis, Tracy, Fagan and Kimball (of Malden), Cutter, Guitierrez and Akerman.

BANNER OF LIGHT for sale at the door.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—A correspondent says: Sunday evening, June 19, our hall was crowded to the door. Meeting opened at 7:45 with service of song led by F. W. Peak, assisted by Professor Rimbach, cornetist; invocation by Conductor Mrs. E. J. Peak, followed with remarks on the passing away of our co-worker, Eben Cobb. Messrs. J. W. Cowan and E. H. Tuttle, followed by Mrs. Peak, gave numerous tests. These meetings will continue during the summer. Mediums welcome.

MARBLE HALL, 514 TREMONT STREET.—Mrs. L. J. Akerman, Leader, writes: Sunday, June 19, the morning circle of our Bible Spiritualist Meeting was the largest we have had, and a number of good mediums took part. We had with us: Mesdames Gilliland, Putnam, B. Robertson, Messrs. D. S. Clark, Webster (who gave a poem), Nichols and others.

In the evening we had Dr. Arnaud, D. S. Clark, H. B. Hersey, Henry H. Warner and Mrs. B. Robertson. Mrs. Akerman, with "Se Rita," finished reading articles. Good mediums expected next Sunday.

BANNER OF LIGHT for sale.

MEETINGS IN MASSACHUSETTS.

UPPER SWAMPSCOTT, MOVERLAND PARK, CAMP PROGRESS.—N. B. P. writes: Sunday, June 19, the rain poured in torrents until late in the afternoon. It was a disappointment to a great many who are in the habit of making us a visit each Sunday. About one hundred were present at the 2 o'clock meeting, which was opened by an invocation by L. D. Milliken; remarks, J. M. Kolty, remembrance, William Bates, and J. W. Cowan of East Boston; remarks, Mr. Baker of Lynn and Mrs. H. A. Baker of Danvers.

Sunday, June 26, we shall have Dr. and Mrs. Caird of Boston, Miss Sadie Hand of Lowell, Mrs. H. A. Baker of Danvers, and are anticipating a visit from Mrs. Nettie Holt-Harding and many other local mediums.

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

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

FAIR RIVER.—Mrs. Ann Hibbert, Pres., writes: For the last two Sundays we have had with us, as our speaker and medium, Victor Wyldes of England, and it has truly been a rich intellectual feast. Sunday night, June 19, he devoted the entire evening to delineations, which were remarkable, and declared correct in every instance. He gives his readings in a different manner than any other medium who has been here, and makes them very interesting to all present, as well as those who receive the communications. He is also an excellent speaker, takes his subjects from the audience, uses the best of language, and is gentlemanly in his deportment.

Next Sunday we shall have with us as speaker our ever-welcome sister and co-worker, Mrs. May S. Pepper, whose name has become so dear to us. She has also kindly consented to come the first Sunday in July with Miss Lizzie Harlow, who is to be our speaker on that occasion.

WORCESTER.—Mrs. D. M. Lowe, Sec'y, says: Sunday, June 12, Mr. J. O. Perkins of Lowell, occupied our platform, and spoke very earnestly and eloquently in behalf of the State Association, its purposes and work.

Sunday, June 19, Dr. Geo. A. Fuller officiated as speaker in his usual forceful and interesting manner.

Next Sunday closes our meetings for the season. Conference at 2 and 7:30.

The Woman's Auxiliary will meet on Friday afternoon and evening of this week, with Mrs. Lowe, 13 Crown Street. Supper as usual. Meritorical service for the evening. All are cordially invited.

BANNER OF LIGHT for sale at the door.

BROCKTON.—Emma Boomer, Sec'y (139 Montello Street), writes: Children's Lyceum met as usual at U. V. Hall, Sunday, June 19, at 2:30 o'clock. Session opened with singing; program on Card No. 2; grand march; recitations, Ethel Cooley, Etta May Shean, Annie May Bird, Annie Leonard; readings, Alice Merrill, Mrs. May Merrill, Mrs. Pauline Nutting; subject, "Justice and Cooperation," was responded to by Mrs. Emma Boomer, Mrs. Ryder, "Winona," and Mr. Davidson; general discussion was very interesting and instructive. Subject for next Sunday will be "Charity and Mercy"; for the little ones, "What Flower Do You Like Best?"

As next Sunday will be our last session for the season, we expect a very enjoyable time. We shall be glad to see any and all who will unite with us at that time. Our hall is at 64 Main Street. Our Lyceum meets at 2:30 o'clock.

Maine.

PORTLAND.—Mrs. M. A. Brackett, Sec'y, writes: Sunday, June 19, we had with us again Mrs. Nellie F. Burbeck, who did splendid service. We expect next Sunday Mrs. C. Fannie Allyn of Stoneham, and trust the friends will all be present to greet this gifted lady.

Bunker Hill Day.

It was a jolly party of friends that assembled at the hospitable home of Mr. J. B. Hatch, Sr., 84 Green Street, Charlestown, on Bunker Hill Day, June 17. The guests began to arrive early in the morning, and all came prepared to stay all day, in fact, until the last gun was fired late at night. The morning was passed most pleasantly in social converse, happy greetings and discussion of the news of the day. The parades, both morning and afternoon, were excellent, and excelled in interest and general make-up all similar events for many years.

A bountiful repast was prepared by the genial host and hostess, to which twenty-five hungry guests did ample justice. It would be difficult to say which one it was who lingered longest at the festal board. It was loudly whispered that two or three of the party did not intend to leave the table at all. We cannot say that we blame them, for we know what that table contained. (Your correspondent got home early, however, hence the above remark will not apply to him.)

When the wants of the inner man had been properly supplied, the assembly was called to order by Mr. J. B. Hatch, Sr., who spoke most feelingly of the memories of the day, and told of the important lessons that might be learned on such occasions as the present. He referred to Prof. C. P. and Mrs. M. T. Longley, and suggested it would be appropriate to unite in sending them the thought greetings of the assembled company. Mr. Hatch's remarks were appreciated by all. He closed by calling upon Miss Lucette Webster for a recitation. She responded with one of our old selections, after which Mr. A. P. Blinn spoke briefly. Mr. E. W. Hatch then favored the company with a recitation; Mr. C. W. and Miss Marie Sullivan followed with a song; brief remarks were offered by Mrs. M. C. and Mr. H. D. Barrett, at the conclusion of which the party adjourned to the parlor, where the jokes, witticisms, songs and happy laughter were the order of the day and every one present had a good time. The little company broke up at a late hour, all feeling that it had been good to be there. It was indeed a day of rejoicing, and many regrets were heard that the day could not be lengthened and its pleasures continued. EVANGEL.

Spiritual Camp-Meeting at New Era, Oregon, July 2d to 25th, 1898.

For information not contained herein, address either the President, George Lazelle, Oregon City, Oregon, or G. Haynes, Silverton, Oregon the Secretary.

The camp grounds are on the main line of the Southern Pacific Railroad, about six miles from Portland and six miles from Oregon City. They comprise several acres, most beautifully situated on an eminence overlooking the Willamette River, and are accessible by both rail and river. A pleasant spot, under the supervision of officers who will endeavor to promote your comfort and welfare in all proper ways.

Sunday lectures at 10 A. M. and 7:30 P. M. Pass daily at 7:30 A. M. and 7:30 P. M. (north bound) to Portland at 8:27 A. M. and 3:33 P. M.

Camp Hotel in charge of President Lazelle. Board and lodging, \$3.00; per day, \$1.00; single meal, 25 cts.; beds, 25 cts. and 50 cts.

Tents may be rented on the ground, 50 cts. and \$1.00 per ground rent, including tent, 50 cts. and \$1.00 for tent and ground rent. To help meet expenses, an admittance fee of ten cents to the grounds each day, or twenty-five cents for the season, and public services and public notices being free. Children under twelve free. By applying to any officer, provision will be made for those unable to pay. The program will be arranged daily by a committee. As a rule, the program will be given each day, except Monday, at 10 A. M. and 7:30 P. M., and conference and mediums' meetings at intervals.

Sunday lectures at 10 A. M. and 7:30 P. M., followed by healing, or spirit messages and delineations. Transportation to Oregon City at reasonable rates will be arranged for all who attend Sunday evenings.

Speeches will be appropriately observed, July 17th will be devoted to the National Spiritualists' Association, and the subject of state organization. Let all interested note this date and make a special effort to attend.

Wednesday will be devoted to a Memorial Service, Children's Day and Woman's Day, in the afternoon.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance will be given each day, except Monday, Tuesday and Wednesday. Bring the children and young people. The general public is cordially invited to all meetings.

SPECIAL NOTICES.

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

J. J. Morse, 28 Onaburgh 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.

BATH OF ISIS for Complexion: Facial Gymnastics remove wrinkles, by LUCY BARNICOAT, Bathing Healer, 175 Tremont Street, Suite 8, Boston, Jan. 25.

MARY T. LONGLEY,

TRANCE MEDIUM. GIVES sittings for Medical, Test and Business purposes. Readings by mail, \$1.00 and stamp. State age and sex. 511 S. Olive Street, Los Angeles, Cal. June 11.

Mrs. Anna Lewis, THE REMARKABLE HEALER. HIGHEST endorsement for treating diseases of every kind and nature. Located at 22 Milford street, Boston (off Tremont street). Treatments at homes if desired. Magnificent handkerchiefs a specialty. Correspondence desired. 125 W. 2d St. Mar. 26

FLORIDA! for Home-seekers and Investors is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSBER, 1 Wabeno street, Boston, Mass. Jan. 4.

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; also subscriptions taken for BANNER OF LIGHT. Orders by mail promptly attended to. Catalogues free on application. Correspondence desired.

DRS. PEEBLES & BURROUGHS Positively Cure Chronic Diseases.

This is an important statement. Its importance is due to its truth. Thousands have testified to their personal knowledge of its accuracy. From week to week we have printed a few voluntary testimonials in the columns of this paper, believing that the faithful, truthful statements of our patients would appear with greater force to sufferers than anything we might say, no matter how stated, nor with what nobility of word painting we portrayed the facilities possessed by us for the cure of these cases.

This is a day of facts. People do not care for theories. It is the man of knowledge who is in demand. Our success in curing chronic diseases has made repeated enlargement of our offices necessary, until to-day we possess the finest and largest offices devoted to the treatment of chronic diseases. Our work is now carried on with a promptness and accuracy which is surprising, considering its magnitude. We possess every improvement and facility which can be of service in our work.

The success of our work is best portrayed by the voluntary statements of our patients. A few follow: DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—I feel better. I know that you have done wonders in curing me. I thank you. Doctors more than I can express. May God bless you in all of your efforts to help the poor and suffering. She has not proved greatly in every respect. I was much surprised to see such a sudden change in her. Our neighbors remark it, and seem surprised at the change, as they have said that she has never recovered. Very truly yours, J. F. PERRY, Camp G. H. Thomas, Chickamauga Park, Ga. May 30, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—Your medicine for my child has been received. I gave the medicine to her as directed. She has improved greatly in every respect. I was much surprised to see such a sudden change in her. Our neighbors remark it, and seem surprised at the change, as they have said that she has never recovered. Very truly yours, J. F. PERRY, Camp G. H. Thomas, Chickamauga Park, Ga. May 30, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—I feel much better. When sitting alone for psychic treatment I felt as though a battery had been turned on me. Respectfully yours, WILLIAM GRIFFITH, High Park City, Col. June 6, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors—I have an aunt staying with me. She sat last night for psychic treatment with me. She is very lame. In a little time she began to move, and she said a great time. I felt the treatment, and asked you to treat her lameness, and she was ever so much better to-day. She says she had never had such a treatment before. Yours truly, Miss. SHERMAN, Gurnee, Ill. June 8, 1898.

Our diagnoses are absolutely correct. We have proven this time without number. It will be more convincing to you, however, to see your name, AGE, SEX, and a LEAD-ING of your case, and receive by return mail a correct statement of your own case, which will send free on receipt of the information above mentioned. Your prompt acceptance of this plan will have an important bearing not only with your health, but upon your success.

Remember our address is: DRS. PEEBLES & BURROUGHS, BATTLE CREEK, MICHIGAN.

JUST ISSUED. Eighth Edition, Revised, with Portrait of Author. Price Reduced from \$2.00 to \$1.25.

SEERS OF THE AGES: ANCIENT, MEDIEVAL AND MODERN SPIRITUALISM.

BY J. M. PEEBLES, M. D.

This volume of nearly 400 pages, octavo, traces the phenomena of SPIRITUALISM through India, Egypt, Persia, Syria, Persia, Greece, Rome, down to Christ's time, and the Middle Ages.

TREATING OF THE MYTHIC JESUS, "CHURCHAL JESUS," "NATURAL JESUS."

How begotten? Where was he from twelve to thirty? Was he an Essene?

Modern Spiritualism.

The Wave commencing in Rochester. Its Present Attitude: Admissions from the Press in its Favor: Testimonies of the Poets; Testimonies of its Truth from the Clergy; Beecher, Chapin, Hewit, etc., etc.

Its Doctrines Systematized.

What Spiritualists believe concerning God, Jesus Christ the Holy Ghost, Baptism, Faith, Repentance, Inspiration, Heaven, Hell, Hell Spirits, Judgment, Punishment, Salvation, Progression, the Spirit World, the Nature of Love, the Genius, Tendency and Destiny of the Spiritual Movement.

Nearly 400 octavo pages, beautifully bound in beveled boards. Price \$1.25; postage 15 cts. For sale wholesale and retail by BANNER OF LIGHT PUBLISHING CO.

By JUDGE JOHN W. EDMONDS, and DR. GEORGE T. DEXTER.

This Excellent Work Has Been Reissued by W. H. TERRY, MELBOURNE, AUSTRALIA, Editor of Harbinger of Light, IN TWO VOLUMES.

This work has long been out of print, and difficult to obtain even at a high price. Both volumes are replete with solid thought and offer the

READING PUBLIC A RARE OPPORTUNITY to study these eminent writers at

FIRST HAND.

The spirit teachings of these volumes are of a high order and purport to come from such wise spirits as Emanuel Swedenborg and Lord Bacon. It is not too much to say that these communications reflect credit upon the spirits who gave them, without regard to their names and social standing on earth.

The following writings through Dr. Dexter and many of J. C. EDMONDS's exalted visions, as well as

Message Department.

SPECIAL NOTICE.

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

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

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held May 13, 1898.

Spirit Invocation.

Spirit of Wisdom, teach us thy wondrous ways of guiding victory and bringing peace on earth and good-will to man, bringing light to the darkened heart and cheer to the mournful spirit, extending a helping hand to the weak and ministering unto the down-trodden of earth, for we know thy message of love is always poured out freely without money, without price.

We come to thee this morning beseeching thee to send thy ministering angels to sustain and uphold all now fighting for liberty, justice and truth. Sustain them in every way in every part of the earth wherever thou seest the need, for we feel that in this hour of crisis, when the world is in such a state of confusion, and the human mind is so much in need of guidance, that thy divine power be imparted unto all of whatever creed, in whatever position or place they may be, whether they are endeavoring to demonstrate thy spirit through the voice of the ministering angels, whether they are those brave souls called to the front to give their own lives as a sacrifice for justice, or those who are standing in the day of justice, holding the helm of light and wending thy way of progress to lead us onward and upward, all need thy assistance, for without it they are nothing. O, may the spiritual bands surround all in every fight for the right. Direct us all in every duty, and thy name shall be sung in praise, yea, through eternity. Amen.

INDIVIDUAL MESSAGES.

William Wallace.

Well, I would like to try to see how I can control this brain, so that I may be able to send a few words broadcast upon the great earth-plane through your valuable paper that you call the BANNER OF LIGHT, and which seems to me in the spirit-world like unto the Stars and Stripes; it waves, and carries so much to the homes and hearts of the people, whether they are believers or disbelievers. I observe, friends, that the managers, proprietors and workers of your paper do not know what good is accomplished, for there is so little of it made known. You cannot make an estimate even from the number of papers you sell, for I notice, by my observation in spirit-life, many copies are handed from one to the other, and people often throw them carelessly away, and others pick them up. So it looks like sowing the seed by the byways and highways. Many are gathered into the fold that never would be known if it was not that their own soul cries out, "Where have my friends gone?" That is why I came this morning, in my feeble way, trying to send a little comfort to those still struggling in earth-life, for each one must fulfill his own mission, and each one must do his own work, but I want to say to my loved ones of earth (for I have many scattered on the broad avenues of active life) that while you lay the silent form aside, and you may feel that is all there is, you are mistaken, for the form is like the garment; we throw it off, but we take up a new one more fitting, and more becoming to our form.

I was pretty well used up with "rheumatism and paralysis" before I passed out of the body, and I realize those same conditions to an extent now, but it was so good to lay aside that old helpless body, and feel free as the air to go and do as the desire impelled me to do. But I feel now like ministering unto those who ministered unto me, and I want my daughter to know that she has not lost the companionship, although she thinks she is left alone, without either father or mother to assist her. Say that father and mother join hands this morning to send this communication, so that she may know we are together, and that we are also with her in thought, and in her earth-troubles and tribulations.

You may say that I passed away in England, but my companion passed out in this country, and my daughter is still here. I have others in Yorkshire, Eng., and I am anxious for them to know that death is a victory, and that we do live, and can return, and knowing that your papers are often appreciated more in the foreign countries than at your own firesides, I feel my message will be known and will be read.

You can put me down as William Wallace; my wife's name is Annie, and my daughter Mary is in Fall River, Mass., where I desire this message to go.

Elizabeth E. Hooper.

Oh! how beautiful this looks to me; how pleasant it seems to come back and feel as if you were again living here sending a message to those in their homes in the earth-life. Why, I can hardly realize it possible, for it was always said that after we had traveled over the pathway of death, no one returned; but I thank God that the pathway is open, and there are golden steps that lead from heaven to earth. There is no gate to open; the golden gate of the New Jerusalem that we used to sing about—the "Gates Ajar." All are wide open now, for there are no locks or fastenings; there is no St. Peter at the gate; all that prevents us from blending with our dear ones in earth is ignorance. Ignorance is the great lock that fastens the door of consciousness, and brings us so near and yet so far: and it is beautiful to realize that the all-prevailing power has been given to some to open these channels and leave them free to all to use as best they can.

I want to say to Maria and Eva and Frank that I see you to-day, seeking the assistance of mediums, seeking their advice on matters that seem to pertain to the world at large. I see you often desirous of knowing what to do, and how to do it, but you do not in your hearts give us the confidence you should. No, you look on the surface, and think because mother passed out of the body a disbeliever in Spiritualism (I was a member of the Baptist church) that she would not consent to come back and control a medium so as to speak to them; but I wish to say to the loved ones of earth, there is no church so strong, there is no faith I know of but that, when love springs up in the heart, it is like a great fountain; it overflows and expands beyond all belief, beyond all customs, and extends to the opposite pole, and once our love is entwined with that, it is complete.

Now, my friend, I do not wish to send too long a message, but I want to touch the souls of my loved ones, and I want them to know that although I was not a Spiritualist, and was ignorant of the law that governs spirit-control, I can return just the same, and would say to all: Seek diligently; faith is good, and hope is good, but knowledge and wisdom are still better. Seek for facts, do not criticize until you know, and do not condemn until you have more knowledge of what you are talking about. Now, I feel that I have detained you too long, but my heart is overflowing this morning with the thought that I have once more conquered death, and have been able to control this instrument, to send out a few words to those in the environments of ignorance.

You can say that Elizabeth E. Hooper is here, and my home was in Willimantic, Ct.; my relatives are mostly in New York, but will be well remembered in Massachusetts.

Caroline Olive Dyer.

Well, I want to send just a few words this morning to papa and mamma in the earth-life, because I have been gone quite a long while. I passed away through the effects of croup, and mamma has become very much interested in Spiritualism since that time, and also since Aunt Emma passed away, and Grandma Woods, too, because they both came to spirit-life since I passed away, and mamma feels as if she must hear from us somehow, yet she doesn't get the messages that she is looking for, and I hardly know what to say that would do her the most good, or how to word myself when I control this medium. But I want to say we are all here together this morning, and we have come to tell her that Spiritualism is true, and that spirits can manifest, although sometimes they cannot come through the medium just when she looks for it. What I mean by that is, we cannot control every medium, and I think if I could get this one more quiet—but her head feels so bad that I don't dare to try to control her, though I think she would feel better if I did.

My people in earth life are awfully sensitive, and you know that people sometimes like to investigate Spiritualism, but don't want any one to know it, so I will have to be a little particular in what I say, for I don't know whether they will just like it. My father is in business, and I suppose people will not believe any way; but I only wish I could get them interested—make him feel more happy and contented with conditions, and make mother more happy, so that she would not be so nervous and fussy all the time. You see I have various reasons for coming in here, and I want to say that Caroline Olive Dyer was here this morning. That is a funny name, I suppose, but that was my full name, and my mother lives in Pittsburgh, Pa. When I passed out she lived in Philadelphia. I think this will do, and I thank you kindly.

Frederick E. Williams.

I will not need to go so far as the preceding one, for my home was right here in Boston, and my name is Frederick E. Williams. I, too, have a mother and father in earth life, and I want them to know that I have been around them, and the loss of the physical body is not so bad after all, although I have been out of the body quite a number of years, for I have grown to be quite a big boy now, and I have learned more on the spirit side than in the earth-life; yet if I did not return as the little boy they used to know, I am afraid they would not recognize me. There are so many of the spirit-friends with me, joining in sending communications, and I am so pleased because mamma sometimes sits down at the table, and gets raps, and I want her to know if she will continue she will not only get raps, but writing, and I want her to say nothing about it, for it will be all right. Oh! there is so much I would like to say, but as this is to be printed in a paper, and every one is going to read it besides mamma, I don't want to say anything they would not like, but I want to tell papa that he is going to find a change in business, and a change in his earthly surroundings that will be of benefit to him; I don't want to say all about it, because papa sometimes says that he thinks spirits ought to help the mortal, so you see he is a little doubtful, and I speak that way so he may know I do know that he wants assistance, even if he don't believe we can do it. My cousin Carrie is with me this morning, and she too wants to say to her mamma that when she can get the opportunity we will both come, and help them all we can. I guess that will do this time, because I want to wait, and see how they receive this letter.

William F. McIntyre.

Well, I would like to be identified here this morning as one who is with you both in spirit and in sympathy, although I am not very familiar with the controlling of a medium. I feel that much can be said and done that will help to identify spirits with mortals. I feel chilly this morning, and the reason is, I was separated from the body through drowning, and, as it happened the latter part of December, the water was not real warm, and I feel this morning somewhat of that atmosphere. I suppose it is what you will call earthly conditions. I am not familiar in this city; I shall be more remembered in Yonkers, N. Y., and also in Buffalo. Being interested in yachting and boating and the lumber business, I think I have left enough behind me to identify me.

I want to say to my friends—my own family especially and those who are still blessed with good health and prosperity—that they may forget us after a while, but when sickness comes, and adversities, it is strange but true, that spirit-friends are more remembered at those times than in prosperity. I see that those I am anxious about are not well. They miss the companionship, they miss the arm to lean upon; and I wish to say to you, Marguerite, to stand firm, and I will try to sustain

you in strength and surround you with an influence that will give you confidence that all things are for the best; that God doeth all things well. While our ideas of religion were different while both were inhabitants of the physical body, our religion in spirit will be the same, for there is no religion in spirit; there is nothing to worship; we must know and understand that our thoughts, our actions, are what tell; and the power that is behind all things registers the deeds. I received my reward, and each one will receive his. Just say this morning that William F. McIntyre is with you and will minister unto all he can through the spirit. Thank you very kindly; long may THE BANNER wave and send forth its blessed messages from those who have passed through the change called death and are now clothed in immortality.

Henry D. McDonald.

I think the expression that is conveyed very often—"Blessed are the pure in heart, for they shall see God," I would like to reverse, and say: "Blessed are they that are humble and just; they shall see good, or God." We get into a form of expression; we get the habit of using words to express our desire, and how easy it is for us to lay down a thought, and another pick it up and be quoting it, and getting a different idea from it than was at first intended. Now death has always been looked on as darkness, as desolation, as something to be dreaded—and yet, the poor, weak souls of earth-life often seek it before their time. I did. I was not contented with what was given me. I was not contented with conditions that surrounded me in the flesh. Suffering, discouraged, and with no consolation, no one to speak to, no one, as it seemed to me, to care for me, no one who had any use for me, I sought the dark waters of the Pacific Ocean to cover the old, worn-out body after nearly thirty-three years of wear. But when I awoke in spirit I found out my mistake; I found that instead of living in the attic where the sun might have shone in upon me, and I could look out through the windows and observe God's footstool with all its beauty, with all its changes and all its blessings, I had gone into the cellar of darkness, of despair, of sickness, of death and desolation, and who was to blame? The education I was born and brought up under; the dark clouds of superstition that had rolled and rolled around me, and I felt I was doomed by the Almighty God and cursed by my fellowmen, for I knew not what I had done.

Oh! brother man, I return this morning, not to prove one identity, or to send some word to one individual, but I return as a universal spirit; one that has awakened to a consciousness of what life is on earth, having lived in darkness, and been crushed as the worm is crushed under the foot of man. I return to help those in the condition I have been in—born with a restless spirit, brought into earth life when I was not wanted, where there was no place for me, and living in the fear of the Almighty God, feeling that his arm had left me, and that my fellowman sought to destroy me because I would not confine myself to rules and regulations. Now, friends, help me this morning to send forth my message to the human family, and so work out thy salvation in earth-life. Do not live in thy crushed spirit; lift thy spirit up, and thou wilt have assistance, and the prayer and desire of one now working for progress, for light, and for spiritual life, and not spiritual theories.

I have a home on the Pacific Coast, and I have a wife and several children struggling as I struggled, and my weakness has made it worse for them, as I observe. Instead of helping them by taking the old, miserable body with all its faults and appetites, I plunged them into even darker adversities, and now I seek this avenue of light, this channel that seems to be open to all the world, without creed, without any particular end, but that one great and glorious thought, the good of all.

I wish to reach my family in San Diego, Cal., but it was some ways from there where I lost my life. I was interested in mining, and always lived in the mountains, and was very crude—not cultivated, as far as the polished side of society goes; but I thank God in spirit I am a new man. The other side of me now predominates, and I wish the world to know that I am willing to help all if possible. You may say that Henry D. McDonald is with you, and I will say, God bless you all! and when they open the avenues where we can communicate, we will prove ourselves further, and with more practical and better results.

Thank you very kindly. Long may your work succeed, and I hope you will be protected. Good-by.

Messages to be Published.

May 20.—Annie P. Reynolds; Alfred Watson; Ira Hoar; Ida A. De Bean; Sally C. Sanborn; Frankie Robbins.
May 21.—Ellen Bradley; William H. Harrison; William MacCain; William C. Sampson; William P. Nichols; Lizette Wolcott.
June 3.—Arnold Shonko; Hattie J. Ring; Melvin H. Hall; Nathaniel N. Wright; Mary Hutchinson; Julia A. Gould.
June 10.—Mary B. Whitwell; Almon Stoddard; Lydia Mason; Melinda Root; Priscilla P. N. Milligan; Etta D. Sage.
June.—Silas Hutchinson; William T. Smith; Ed. Jones; Ellen May; Thomas D. Francis; Abby J. Spaulding.

A Letter from Abby A. Judson.

NUMBER TWENTY THREE.

To the Editor of the Banner of Light:
When under the weather and partially blind last summer, I was most kindly entertained and cared for in Bloomfield, N. J., at the house of an aged Baptist friend whom I have known since 1853. Our acquaintance began at that date, when I was governess in the family of his sister, who became later the third wife of Dr. William Dean, a missionary to Siam and China.

The members of the Bloomfield family aided me to find this little nook in Arlington, near my brothers in New York, as well as near excellent surgical aid. When it was decided that I should live in Arlington, these good church friends told me that I could have no social status here if I should foolishly allow myself to be known as a Spiritualist. And, as the Presbyterian church takes social precedence here, they seriously advised me to connect myself with that church.

Of course I did not give this well-meant advice one moment's consideration, and I let all persons with whom I come into social and business relations know very soon that I am a Spiritualist, and the reasons therefor.

So far from hypocritically connecting myself with any church here, I have not even been to any church in town on Sunday until to-day. I have been to an evening week-night prayer-meeting five times: once to the Baptist, three times to the Methodist, and once to the Presbyterian. I have a cogent reason for preferring prayer-meetings to Sunday services.

It is that being an "ordained minister of the gospel, science and philosophy of Spiritualism," it does not seem natural to me to listen only; and though my mouth must be closed at those church-meetings on Sunday, I can sometimes get a chance to speak at a prayer-meeting. I spoke with great pleasure at the Methodist meeting, and thought myself quite orthodox, for I claimed that it was impossible for any soul to be permanently lost, as all are God's offspring; and that after getting out of this fleshly body, we shall continue, as well as here, to have our own option whether to make our bed in hell, or ascend into heaven.

On telling the good minister that I hoped I had not offended his prejudices too severely, he said he liked it well, and urged me to come often, and always speak. And one good sister there, who has since become my friend, said my words on that occasion went with her for many days, and she had quoted them to her friends.

All the churches here are upon the hill, and among the aristocracy of Arlington, while my little home is surrounded by Swedes and Germans, in the very lowest part of the town, where the malaria walketh, and the Jersey mosquito flyeth by night, and the wicked fly putteth in his best work when the sun is above the horizon.

So situated, and so surrounded, I did not expect any attentions from the magnates on the hill. But some weeks ago a lady from the Presbyterian church called, and asked me if I would address the Ladies' Foreign and Home Missionary Society of that church at one of its meetings. I willingly consented, and my theme was of course Burmah, and the work of my parents there.

Before speaking, they asked me to lead them in prayer. I did so, standing, for it is several years since I could see the propriety of kneeling to any being, created or increate. Toward the close of my address I told them that my views had greatly changed from those of my parents while in earth life; and that I had very good reasons for knowing that their views on many points have altered since entering spirit-life. I cited the doctrine of eternal punishment, and told them flatly that in my opinion it was a wicked doctrine. But the ladies were kind to me, and voted me an honorary member of their society.

Last Friday evening I climbed the hill to attend the Presbyterian prayer-meeting, with the words of Puck on my lips:

"I'll be an auditor,
An actor too, perhaps, if I see cause."

It was conducted by the pastor, a man of breeding, learning, brilliant parts, and a tremendous worker. The subject was the next Sunday's lesson, the seven things said by Christ on the cross.

He said Christ was not an impostor, in contrast with Voltaire and Paine, who were, the latter being a drunkard as well. He did not say that Paine was no more an infidel than Frothingham and Minot J. Savage to-day, and that his religious views were held by Washington, Jefferson and Franklin of his own day. He did not say that Voltaire was the exponent of the whole of the eighteenth century, which was characterized by the spirit of free inquiry; and that this free inquiry attacked not only religion, but politics, philosophy, moral and physical science, government, in fact, everything; and that the eighteenth century formed a fitting and a necessary prelude to our own.

Of course, I said nothing on these points. It was their meeting, not mine, and courtesy must keep me silent as well. The pastor called on about ten persons to answer a question or to lead in prayer. In every instance he called upon a male.

He said that the expression "That it might be fulfilled" was a "gloss" introduced by those "saintly men" who copied the scriptures, and excused it saying we might have done the same in their place. When he said words in the Bible were a gloss, I recognized, the effect of the higher criticism, and have since learned that he studied under Dr. Briggs at Union Seminary.

The meeting was finely and effectively carried on; on the basis of the supernatural character of Jesus, and the atoning efficacy of his blood. The climax of feeling was reached by singing the following words, to the exquisite old melody of Annie Laurie:

"There is constant joy abiding
In Christ, my lord and king;
Of his love that passeth knowledge
My heart and tongue shall sing.
He is all in all to me,
And my song of praise shall be
Hallelujah, oh my Saviour,
I am trusting only thee."

The evangelical church holds to these two points, the miraculous of Jesus, and the blood atonement, just as strongly as ever, in spite of the admitted "errancy" of certain passages in the Bible. For that reason I cannot be a member of any evangelical church. And I cannot join the Unitarians because a large portion of them are materialists, and deny the natural and scientific fact of spirit-return.

With regard to continued existence without a fleshly body, their verdict is "Not proven." So you and I, dear, honest and logical Spiritualist, must live and pass out without the pale of the Christian church. But we need not fear. With Spinoza, we can rest on God alone.

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

"We Will Send No More Sons to the War."

At the National Congress of Mothers recently held in Washington, Mrs. Leeds stated that a missionary in Spain had written her that in many parts of the country the women were marching through the streets with banners on which were inscribed: "We will send no more sons to the war."

We believe that something like one hundred thousand of these young sons of Spanish mothers, forced into the Spanish armies, have already died in Cuba alone.

With one-thousandth part of the money now spent on war, the children in all the schools of Spain could have been so humanely educated that war would have been impossible. And the same would be true in America and other nations.

We are rich, and Spain is poor. We have between 70,000,000 and 80,000,000 people, Spain between 17,000,000 and 18,000,000.

If other nations do not interfere, there can be no doubt of the first result of the war, but what may follow no man can at present foresee.

GEO. T. ANGELL.

No man is called upon to suffer beyond his power of endurance. When pain becomes too exhorting, he loses consciousness, and sweet oblivion relieves him of his agony.

Photographs of Human Vital Radiation.

BY QUESTOR VITA.

Some of the most interesting impressions of this character that have yet been produced have been obtained by a French mediumistic healer, M. Majewski, 31 Rue de Dunkerque, Paris, who by the methods he has adopted has sought to refute the pretensions of some orthodox scientists, that these impressions were the effect of the heat inherent in the human hands merely.

In order to disprove this, M. Majewski heated his hydro-quinone developing bath above the normal human temperature, yet continued to obtain the impressions of stratified radiations spreading out beyond the point of contact of the fingers, and which are absent in the effects produced by heat alone, as illustrated in the imprints entailed by contact with the negative of small skin bags, filled with hot water. He also obtained similar images by holding the fingers above the bath, without contact with the liquid, thus effectually refuting the position as maintained by Dr. Guebhart and M. Yvon. It must further be observed that Dr. Baraduc's photographs of similar character are also obtained without contact, as he pointed out when refuting Dr. Guebhart's position before the photographic society of Paris.

Some of M. Majewski's photographs illustrate the polarity inherent in the human organism as previously demonstrated by experiments with a galvanometer by Dr. Barety. He shows that when the right hands of two operators are held near to each other, in contact with a negative, the radiation from each hand is repelled, as when the similar poles of two magnets are approached. When a right and a left hand are approached, the respective radiations are shown to attract and merge into each other. Other photographs show that the radiation thrown off presents striations which resemble in form the lines of force radiated in the field of a magnet, as exhibited in its action on iron filings.

Everybody cannot produce these imprints, which demonstrates that they are not effected by the heat of the hand merely. The two operators in this case are both strong magnetizers. M. Durville is President of the Magnetic Institute of Paris, 23 rue St. Merri; M. Majewski is a healing medium. He says that he can't produce these impressions at all times, and when he obtains them he feels an influence flowing into him. It would be desirable that similar experiments should be made by some American healing mediums.

The photographs in question are on view at the offices of this journal.

"One Thing Thou Lackest."

BY ALEXANDER WILDER, M. D.

The President of the Pennsylvania Board of Health has published a paper on "Hygiene for the Soldier," in which he enumerates the frightful mortality of soldiers in Cuba. He says that 32,534 Spanish soldiers died there in 1897, and 30,000 were invalided. It is not an uncommon thing to have three hundred die out of a single British regiment in the West Indies. He advises not to use tobacco except moderately, or alcoholic liquors except on the surgeon's order.

"The soldier should strive to avoid discontent, despondency, laziness, disrespect, unchastity, drunkenness and debauchery. These are not uncommon in armies, and they all lead to the destruction of sound and vigorous health. These things destroy armies more than the bullets of the enemy."

A letter in the *New York Tribune* of June 12 adds another cause of disease among soldiers which ought to be avoided:

"VACCINATION CAUSES AMPUTATION."

"The vaccination of soldiers at Camp Thomas has proved to be a more serious matter than was anticipated. Two privates in the Twelfth New York have been compelled to have their arms amputated on account of blood-poisoning setting in. The surgeons are now giving this matter their best attention."

The Sixteenth Pennsylvania Regiment has been compelled to suspend all drills and parades on account of sore arms, the result of vaccination."

It would have been fortunate for the volunteers if this surgical affliction had not been employed with which to begin their inevitable perils.

Remember this—in the realms of the soul-world, time and space are known no more, but are considered merely as relative terms, applicable only to the finite mind of man, seeking to solve the problem of Eternity. Therefore, be not fretful, nor impatient in thy quest for truth, but seek earnestly to grasp some portion thereof each day thou livest in the form. Remember always that thou hast the Eternity of the Past and the Eternity of the Future in which to complete thine education, through honest effort, sincere desire and nobility of purpose.

Harmony, in its highest sense, means the proper adjustment of all departments of man's nature, and their true relationship one to the other. The religion of Spiritualism, being based upon naturalism, will restore this harmonious relationship among men.

Passed to Spirit-Life.

From Pine Island, Minn., May 16, MRS. SYLVESTER DICKEY, at the ripe old age of 83 years.

Mrs. Dickey was perfectly happy and contented with the knowledge of the change which must come. She looked upon death as simply a change, like passing from one room to another. She was a Spiritualist for forty-eight years; a kind friend and a considerate neighbor; fully exemplifying in her every-day life the beautiful principles of her belief. It may be said truthfully that the world is better for her having lived, which is the best monument that can be erected to the memory of any human being.

Funeral services were held at the family residence Thursday afternoon at 2 o'clock, Mrs. F. M. Lowell of Anoka, Minn., officiating. The services were of a beautiful character, and were much in her praise as a true woman and an excellent speaker.

From Worcester, Mass., Wednesday, June 8, EUSTICE B. FULLER, aged 70 years.

Bro. Fuller was a pronounced Spiritualist for over thirty years, and a respected citizen of Worcester, Mass. He was at one time Conductor of the most flourishing Children's Lyceum Worcester ever had, and was really the originator of the present Spiritual Society. He was always ready to aid financially all worthy calls as liberally as his limited means would permit. Although his relatives are of the orthodox belief, they followed his last request, and called on the writer to officiate at the obsequies. A beautiful wreath of flowers was furnished by the Woman's Auxiliary of Worcester Association of Spiritualists, and the Spiritual Choir furnished the music.

M. F. HAMMOND.

Let the sunshine of the spirit fill every nook and cranny of thy nature, that thou mayst become the living mirror of Truth in thy daily life among men.

Banner of Light.

BOSTON SATURDAY, JUNE 26, 1906.

Facts of Science and Spiritualism.

BY CHARLES DAWBARN.

From his home in distant California, Charles Dawbarn sends warm greetings to his brothers and sisters who have gathered in Rochester to celebrate the Golden Wedding of Modern Spiritualism, and offers the following address as his contribution to this memorable jubilee:

"Such an occasion as this, it seems to me, calls for something more than mutual congratulations. Modern Spiritualism has been extolled as proving human immortality. So far as it has added knowledge to faith, it has done good work. But unless its value to mankind be far greater than a mere presentation of certain phenomena, the present jubilee would be an attempt to crown one single fact in human progress. Other facts must presently claim their rights, and then the king loses his crown, for Truth knows no sovereignty. Here is a republic, with every fact demanding equal rights as a citizen. In my present address I shall attempt to show the relation of the fact of 'human immortality' to certain other facts which the student of these phenomena has not yet attempted to classify.

"The first step demands that we recognize the relation of science to Modern Spiritualism. Grand work has been done by noble men and women who for a score of years have dared to investigate the spirit-side of humanity. The Psychological Societies of England and America have sifted chaff from wheat, until to-day the avowed belief of some of its best known leaders is, that while not less than four-fifths of the phenomena are based upon man, the mortal, there is a residuum which admits of no other explanation than the existence of humanity beyond the grave. Many members of the Psychological Society are leaders in some scientific speciality. Such men necessarily see that human immortality, if true, is but one fact, having direct or indirect relation to every other fact. Further, they well know that if any one fact be set upon a pedestal, and worshiped as 'all important,' the worshipers necessarily become narrow-minded bigots. Human history, both theological and secular, records this on every page. The true philosopher—lover of truth—is ever broadening as each newly-discovered fact receives welcome in his symposium. I now propose, most deliberately, to disturb and alarm certain of my highly-esteemed brethren of science by showing them the relation of some other facts to their one great fact of human immortality.

"What do we mean by immortality? If the butterfly be simply an immortal caterpillar, then it is quite correct to speak of the returning relation would go a step further than Modern Spiritualism has yet done. It demands whether the butterfly and the returning spirit are immortal. I know that spirits proclaim their beliefs and asserted knowledge on this subject through mortal mediums, but their contradictions perplex and dishearten the honest investigator. So we pass them by as unprovable, and therefore unreliable, and turn to the facts gathered by science. We will make it our present endeavor to place these facts in such relation to the returning spirit as shall enable us to solve the problem for ourselves.

"Every form in nature is an aggregate of particles, each coming and going, apparently, according to its own sweet will. Sooner or later every form disappears. The scientist can destroy form. That is the extent of his power. He has discovered that the ultimate particle, which he calls 'an atom,' is absolutely indestructible. Whether in chaos or creation, the atom is thus nature's one eternal fact. Deity and man may blend or unblend it, that is, compel it into certain shape for a time, but whether it be aggregated into universe, microbe or man, it remains every time and everywhere, the indestructible atom. So the scientist, the statesman and the socialist are dealing only with groups of these wondrous atoms. We perceive that the theologian, in the name of his God, simply offers heaven and threatens hell to collective forms, that in any case will some day fall apart. All that Modern Spiritualism has so far demonstrated is that the aggregation of atoms into human shape reaches into and beyond the grave.

"My next point is this—If man have really an eternal existence in his own right, he must be independent of form. Since form is not, and cannot be in itself permanent, the human ego is evidently one of these eternal and indestructible atoms. Our usual estimation of size does not enter into the question. Truth is just as large when discovered by the microscope as when viewed through the grandest of modern telescopes. The atom may blend with atom to gain certain experiences, and may possibly have thus a friendly and visiting acquaintance with other atoms. But we see that Modern Spiritualism, like science and theology, deals only with molecular forms, of which all that is evidently certain is, that sooner or later, the form will disappear. By thus making use of the facts of science, and adding them to our one great fact of human immortality, we discover that creation is only and can only be the blending of uncreated atoms into form. In this sense man himself is also a creator, save that he cannot reach farther back than the molecule for his raw material. He is perpetually creating new forms, and his creations, like those of the Creator-in-Chief, contain within themselves the elements of their own destruction. So we are now ready to see what science has to teach concerning this wonderful atom, which evidently represents the only true manhood.

"The atom stands to the scientist as the inconceivably remote. He declares that his instrument will never make it visible to mortal eye, so he 'infers' its attributes from what he discovers in every group of atoms, which group he calls a 'molecule.' Under this inference the atom is seen to be what the scientist calls 'polarized.' That is to say, it exhibits both attraction and repulsion. And herein, I venture to assert, is the wondrous secret of the universe. Here is the only key by which the mystery of manhood can ever be unlocked. The atom is ever seeking a friend, and repelling an enemy. It makes wondrous mistakes in unions, sometimes, and therein is its experience. Attraction is that which binds and holds together. When carried on step by step to its highest, it becomes what we call love. Ignorant of this truth, it has never occurred to man that the source of 'love' was simply the fulfillment of his own inherent faculty of attraction. So he has called 'love' divine, and worshiped it as God. On the other hand, repulsion is that which drives atom from atom, and is equally one of the attributes of the indestructible atom. It evolves and unfolds into what we call malice, hate, revenge, lust, evil thought, and, in a word, into everything that tears apart. So man of the past dignified it as 'devil,' and crowned it as Satanic Majesty. Yet this faculty is all-important to the atom, since, properly used, its power drives off every other atom which would not be in harmony with that which attractive intelligence desires. Yet we must remember these effects, whether we call them good or ill, are only outgrowths by association into form. The atom itself, the real ego, although it is apparently ever blended with intelligence and force, can gain no experience of either attraction or repulsion save by blending with other atoms. Alone it stands as an eternal atom. Let it blend with other atoms, however long the journey, it has entered the path which may lead to the archangel and beyond.

"That man becomes immortal spirit is now demonstrated to be as true as that caterpillar becomes immortal butterfly. That man immortal carries with him everything but his mortal body has been abundantly demonstrated by Modern Spiritualism. Now add to these facts the great scientific fact to which I have just called your attention. The spirit, like the mortal, is occupying a form composed of particles which either attract or repel one

another. In earth-life, if they are in harmony, you have health, happiness and a long life; if they are in disharmony, you have disease, unhappiness, misery and a short life. These particles are in discord, and you are in disharmony, and you are in disharmony. Of course either, as so depicted, are extremes. Usually they are so mingled as to permit man of to-day to fight a battle of life to average longevity. When the earth body has fallen off we have discovered, by our experiences in spirit-return, that its future becomes a question of tendency. If that tendency is still to discord, hate, revenge and inharmonious, the law of repulsion is at work, and such a form must surely travel downward to total disintegration. If the tendency be toward love, which is the supreme evolution of the law of attraction, the ego will be attracted to that which represents the very highest personality. It does not, and cannot, disintegrate, because repulsion has been overcome and attraction reigns supreme. So the law which the scientist calls 'polarity' carries within itself the certainty of an eternal existence for the soul which climbs to universal love. Such is a brief statement of an all-important truth to which Spiritualism will do well to give heed. But it carries with it other truths that are of equal interest.

"Our butterfly existence is all that has been demonstrated by the phenomena of Modern Spiritualism. Form is of little value as proof of identity, since it so rapidly changes under even a brief absence. Personality is composed of memories and experiences, with an exercise of will power that welds them into the overness we recognize. This oneness can only be expressed in form. And this form, if we cultivate attraction as love, becomes immortal, because repulsion has no raw material upon which it can work. If on the other hand, our thoughts favor the repulsive force, the particles of which form must be composed are driven apart. Therefore, sooner or later, the personality we have known and recognized must cease to exist. But we must remember that even then all that is lost is the form life, which carries with it the memories of the form experiences. The ego, which is the eternal atom, has made a failure of its attempt to build up an eternal personality, and must now begin all over again.

"So much we get by a little scientific addition and subtraction, applied to our one fact of 'spirit-return.' But the process carries us yet further. It is that the atom is the only eternal existence in the universe, then every atom must contain within itself the potentiality of a human ego. For if the human soul is merely a molecule, built up of atoms, then the power that built it could take it to pieces, and its claim to immortality would rest upon a very uncertain basis. Such is actually the faith held and taught by the theologian.

"Science seems to demonstrate that every atom is associated with intelligence and force. Assuming that every form has but one central and dominating ego, it seems as if attraction and repulsion were at work, more or less, under the guidance of this intelligence and force. The other egos, coming and going, are thus possibly, and even probably, preparing themselves for a like central position. But therein is a faculty of thought that seems beyond any possibility of demonstration to man of to-day, either by science or spirit-return. We are more concerned with the result of thus blending our one fact of 'spirit-return' with facts of equal authority upheld by science.

"It is well for us to remember that we have been dealing with forms, themselves bleedings of molecules, and never with the eternal ego. We have called the form the man. We have loved, hated, worshiped or scorned form. It is true we have thought of spirit form as the butterfly man, but beyond that we have not traveled, even in thought. Our God has been pictured as a form, creating or destroying other forms at his own good will and pleasure. Those who have tried to do without any personal deity have, for the most part, found themselves Atheists sailing on an uncharted ocean to an unknown port. Our one fact of spirit-return comes to the assistance of such mind, but their facts bring with them blessings for us too. The god of the ignorant man is always very close to him; a sort of next door neighbor. But our deity when, like the scientist, we call him the First Great Cause, is placed further and further back, until we acknowledge him incomprehensible to a finite mind. But our own powers and possibilities become magnified beyond any dream of the past. We find within ourselves the very root of all we have called 'God like.' We discover that under our own powers of attraction and repulsion we may evolve such harmony as shall turn the present hell of competition and misery into an earthly heaven of brotherly love. We have thought of our highest possible conception to call deity a God of Love. We can now see that love itself is but an evolution from the inherent principle that belongs to every ego in the universe. Cultivate this, and presently we find ourselves loving both God and man. But all the same it is man who yields this love, and not deity. We see that all the horrors that curse life on earth have come from the ego choosing wrong mates. He thus lives in an atmosphere of repulsion, and the resulting discord is the earth-life of today. Let a man but begin to cultivate the harmony of his own soul in thought, word and deed, and he has taken the first step toward a possible adeptsip that is grander than any dream of Mahatmas who are hiding from every day life amidst the crags of Asia.

"We thus see that without our grand fact of human immortality science is seeking an impossible pathway to the unknown. But with our facts gathered by science our own one great fact will rescue us from a slavery to theology, on the one hand, and on the other an equally dangerous trust in spirit-return to justify our living godless and lawless lives on earth.

"In the light of these facts what should we do? If we hesitate to add fact to fact, we limit our own development. We can deal with the one fact of spirit-return as is done with a corpse. We can throw a sheet of hypocrisy or respectability over it to hide it from sight. But we have made but an imitation corpse of it all the same. The man who for any reason thus deals with a truth lowers his manhood and loses his self-respect. Or we can magnify our one fact till we believe, and want everybody else to believe, that it is the one central fact of the universe. Some day we shall discover that truth has no centre, and no circumference, and then every fact will become an attribute of manhood. We shall then discern that man is eternally self-existent, because the existence of any human personality depends upon its development of its own power of attraction into the grandeur of universal love. Spirit-return will remain as a great demonstrated fact, but its value will be seen to be dependent upon its relation to other facts of equal importance. And one of the grandest of those facts is that every mortal, by a wise and cultivated use of this same law of attraction, may have daily communication with spirits who have achieved a true immortality, meeting and greeting them on a plane of thought where fraud and deceit become impossible. He can thus evolve harmonies of thought that will surely realize for him the highest aspirations of his soul. And that is the only heaven possible to archangel or mortal man. And such is the ability of those who are willing to add the truths revealed by the mortal scientist, to the great fact brought to earth by spirit-man."

NEW JERSEY.

NEWARK.—Mrs. G. A. Dorn writes: Sunday, June 19, the First Church of Spiritual Progression held its meeting in the hall corner of West Park and Broad streets. It being a stormy night our audience was not so large as we should have liked, but very attentive, and much interested. Mrs. Dean Chapman gave a short talk, subject, "Only a Thin Veil Between Us." She talked in her usual kindly and truthful manner, which draws and holds her audience. Mr. Dorn followed with many readings, convincing to all, especially to those to whom Spiritualism is something new. The BANNER OF LIGHT is for sale every Sunday at the hall.

Life and Work of Eben Cobb.

In Memoriam.

Spiritualists of Boston, indeed, of the entire country, have sustained a loss that cannot be expressed in words, by the passing to spirit-life on Saturday, June 18, of the veteran speaker and worker, Eben Cobb.

Eben Cobb was the third son of Rev. Sylvanus Cobb and Eunice Hall Walcott. He was born in the town of Malden, on the 17th of January, 1826, and was sixty-nine years old at the time of his death. The father was one of the most talented men in the Universalist denomination, and the mother was a woman of rare talent, both literary and artistic. Two brothers, Sylvanus, Jr., the novelist, and Samuel Tucker, editor of the *Boston Home Journal*, have passed away, and three brothers, Geo. W., Cyrus and Darius, survive.

In 1865, in the city of Philadelphia, Mr. Cobb met Miss Mary J. Booth (called Jennie by him); they were attracted to each other by mutual tastes, and their acquaintance ripened into a deep and abiding love, resulting in their marriage; for forty-two years they lived a happy and devoted couple.

Mr. Cobb was a famous artist in his younger days, painting in conjunction with Thomas Hill, having a studio in Boston. He was a fine landscape and flower painter, and in their boyhood Cyrus and Darius were also inspired by their elder brother's art. Their first efforts on canvas were taken from his landscapes. He was noted as a decorative artist, and many homes in Boston, Philadelphia, Baltimore and other large eastern cities bear evidences of his skill.

Early in their married life, in the city of Baltimore, Mr. and Mrs. Cobb became acquainted with a dentist and his wife who lived near them, and in the doctor's home they pursued their investigation of Spiritualism, the four meeting frequently for seances, and some beautiful and very convincing phenomena were the result. In time Mr. Cobb developed as a very powerful trance medium, and gave many tests of the return of spirit-friends to anxious ones.

Mr. and Mrs. Cobb took their residence at Hyde Park thirty-eight years ago, in the house where Mr. Cobb passed away. Previous to settling here, Mr. Cobb had conducted Spiritualist meetings in Elmira, N. Y., and other places. The home at Hyde Park, 231 Fairmount Avenue, is situated two-thirds of the way up a long hill rising from the New York & New England Railroad tracks, and is beautifully located, the Blue Hills being visible from verandas and windows, and the grounds being set with trees and shrubs that were planted by his own hands. The interior of the house also bears many evidences of the artist and the Spiritualist.

When the meeting in Music Hall, carried on by Dr. H. Gardner, were given up, Mr. Cobb opened services in Eagle Hall, corner Essex and Washington streets, some twenty-three or twenty-four years since, and began the series of meetings that have made him famous before the spiritualistic public.

But to know him best was to sit down and talk on subjects of interest, and then one could appreciate the man as a thinker, a wit, a scholar, but above all as a friend and brother. His neighbors, regardless of denomination, unite in praising him, and there is nothing they are not willing to do to testify to their love of him as a man, in these days of bereavement, to his wife and son.

He had a premonition of his approaching end, for a week ago, on Sunday, the 12th, he told a lady friend in conversation, that this was his last evening, and that he would be finished, and was walking up the long hill from the New England depot in Hyde Park to his home that evening after their work, he said to Mrs. Cobb, "Well, Jennie, this is the last time you and I will walk up this hill together from a spiritual meeting."

Monday evening they sat upon the veranda, and were talking together of the work, and of the beautiful scenery, when Mr. Cobb, turning to his wife, said: "Wouldn't it be beautiful if we could just close our eyes, wake up together on the other side and find ourselves at rest, and have a little hut tucked away somewhere in the midst of the green? Would you like it?"

Mrs. Cobb answered that she would. During the week his conversation kept recurring to this topic; Friday the 17th Mrs. Cobb was obliged to go out on some errands, and when going Mr. Cobb said: "How soon will you be back? Don't stay long, will you?" and during her absence kept going to the door to look for her return. She hurried through her business, but when she returned at about ten o'clock Mr. Cobb was sinking, and their son Clarence met her at the door, saying: "Hurry, mother, father is going." All that a loving wife could do was done, and the Angel of Life had broken the silver cord, and on Saturday evening he passed quietly into that land where the soul is ever on the watch for deeds of love and charity to perform. He recognized Mrs. Cobb when she was working over him on her return home, kissed her several times as if in good-by, and then relapsed to an unconscious state seemingly to the last.

He passed away in the harness, and we shall miss him, especially the young mediums, who were looked to by Mr. Cobb for advice, wise counsel and help, which was freely given to the deserving. His place in the Spiritualism of Boston was unique, and it will be hard to find one to fill it—in fact, impossible. The writer well remembers how kind "Father" Cobb was to him when he first came to Boston eight years ago, and how wisely he pointed out the pitfalls into which unwary feet often slipped.

Forty-two years of married life, and lovers still! This tribute of the companion left behind, but not forgotten, we may rest assured. What better commentary is needed upon the life and character of Eben Cobb? Add to this the testimony of his friends and neighbors in the town where he resided to his honor and lovable disposition, and we have the man as he was, and as he is.

Services at Berkeley Hall.

The funeral services were held on Tuesday, June 21, at Berkeley Hall, Boston, in the presence of a vast concourse of friends who had assembled to pay their tributes of respect to their loved brother. Brief services of a private nature were held at Mr. Cobb's residence at Hyde Park in the morning, at 11:30, while the public exercises were held under the auspices of the Veteran Spiritualists' Union, in Berkeley Hall, in the afternoon.

The floral offerings were numerous and very appropriate. Among them we noticed the following: Pillow of roses, Mrs. J. H. Bell; star and crescent, Banner of Light Publishing Company; broken column of roses, Harvory Hall, Commercial Hall and Hollis Hall; wreath of anemone leaves, Mr. and Mrs. William S. Butler; bouquet of Easter lilies, Mr. and Mrs. Witham; laurel wreath, Mr. and Mrs. George W. Cobb; sickle and roses, Mr. and Mrs. W. S. Kneeland; Calla lilies, Mr. J. H. Bell; large bouquets from two nieces, Lilla and Addie.

The chosen pall-bearers were Isaac B. Rich, William S. Butler, Christopher C. Shaw, William H. Banks, Hebron Lobley, James H. Lewis, William Lowe, Moses T. Dole, George Elliott and L. W. Baxter.

The services opened at 2:45 p.m., with a vocal solo by Mr. Francis L. Pratt, Mr. John E. Pinkham, pianist, after which Mrs. Sarah A. Byrnes delivered a very touching invocation. Dr. N. P. Smith followed with a tribute of esteem and eulogy of Mr. Cobb. He referred to the time when Mr. Cobb came from Elmira, N. Y., to Boston. He was a skilled artist at that time, but touched by the power of the spirit, he began the work which he followed so faithfully to the end of his mortal life. "Since that work began," he said, "the history of New England Spiritualism could not be written without including Eben Cobb as a spiritual orator. Notwithstanding the delightful anticipations that Spiritualism brings to us, that the disembodied can return and manifest to us, a personal loss is no less palpable to his loving companion of forty years, to me and to you, his friends. We shall miss his persuasive eloquence, his own peculiar method of expressing a spiritual thought and confirming a

test of spirit-power, but we shall feel the impact of his personality, and shall feel the force and power of his spiritual presence."

Mrs. Isabel C. Melville sang a solo, and Dr. C. W. Hadden of Newburyport said: "Standing by the coffin form of one whom I loved and honored, I should be untrue to his teachings, untrue to the teachings of Nature, untrue to the eternal principles of progress that pervade the universe, untrue to the highest and holiest whisperings of the human heart, if I failed to proclaim, with all the eloquence at my command, that there is no such thing as death. The theological nightmares with respect to death and the after life is being dispelled; the mind of man is being awakened, and it is no longer regarded by learned men as within the bounds of reason, that man goeth down into the grave to come up no more, or that the traveler enters the bourne whence no one returns.

"What is death? Death means annihilation, and Nature knows no such thing; Nature's laws never change; men change their views sometimes, but upward and onward is the eternal, never-varying law of Nature. This body is the casket, not the jewel; the casket is valueless to us when the jewel has been removed. We retain it for awhile because it has the semblance of one whom we loved. But the spirit is not here; the real man has entered upon newer fields of activity, and will live on forever. If the theory that death ends life should be true, that life is but a dream and phantasy, better that man had never been born, than to fill a brief existence, then be blotted out forever; better that life and love had never been, if they are to be lost at the portals of the tomb. But death does not end all; our friends live throughout eternity. Man is a spirit now—even to day we are all spirits in training for the after life.

"I believe that Spiritualism, such as Eben Cobb's, robs death of its sting and the grave of its victory. He has only gone from without our presence and physical sight. Like the rest of those whom we loved and honored, he is waiting for the time to come when, hand in hand and heart to heart, we shall all be gathered together on the rainbow bridge, our hearts swelling with joy as the evening stars sing to the Time's last good-night. When the physical summons comes to us, we shall do as our friend has done, lay aside the body as a garment for which we have no further use; it served its purpose well in this life, but it would clog and hamper the spirit in the hereafter. At peace with himself and all the world, Eben Cobb sank sweetly away to rest, his star of life set, as sets the morning star that goeth not down behind the darkening west, but melts away into the brightness of the glowing east.

"Death, so-called, is not the end, but a continuation of life; it is not *finis*, save to the physical; it is simply the opening to a newer and grander volume. When that final chill creeps upon the form of our loved one, and the busy brain is stilled by the icy touch of the angel, must not be that it cannot die, it never is the end. Eben Cobb is not dead, not even sleeping; he still lives. We have parted, but the parting will be brief. We shall meet again; the time is not distant when we shall all be 'Outward Bound,' when we shall put off the mortal to be clad in the arms of the immortal, and when the darkening shadows flee away, out there in that vast and starry space, we shall revel in new beauties and glories in that house, not made with hands, eternal in the heavens."

At the request of Mrs. Cobb, Miss Isabel C. Melville and Mr. Francis L. Pratt rendered Prof. C. P. Longley's charming song, "Open Those Pearls Gates of Light," which selection was always a favorite with Mr. Cobb.

Mrs. Sarah A. Byrnes was the next speaker, and said in part: "One has gone from our midst whom we all loved. While sitting here, it seemed as if I heard the old familiar voice say: 'Sarah, if nice things could be said of us when we are wearing earth's yoke, how much easier it would be for us!' It chided me, hence I am not here to pronounce a fulsome eulogy upon Eben Cobb. I am too closely in touch with the atmosphere of him who has gone from our midst. I loved the modesty and sincerity of his spirit, and if this assembly had sat in silence to-day, and simply breathed out our unutterable sympathy to those in his home, to his wife and his son, to his brothers and their families, we should have paid the grandest possible tribute to his memory. These flowers with which you have decked his casket represent the higher type of human love; they will perish, but the sentiment and motive that prompted their presence here can never die.

"The transition of this spirit into the other life was royal and glorious to him, but the shock it gave us made the wound from which we suffer to-day. Nature will heal that wound. Did it ever occur to you, my friends, how good, how kind and thoughtful the Great Giver of Life is? No matter how severe our affliction, or how deep the wound, sorrow does not stay with us. God's love manifests in the shadow as in the sun. Should we, then, be selfish to-day, and mourn? Should tears trace their way down our cheeks? When we rise above the selfishness of the material to the grandeur of our spiritual consciousness, we realize what a glorious blessing birth into spirit life is. We shall not say that Eben Cobb died; we shall only say that he was born out of the mortal into the spirit.

"Could we but read asunder the thin veil that hides from our vision the spiritual world, a sight glorious beyond expression would meet our gaze. This moment, bereaved sister, and friends who sit here in sadness, how joyous must have been his greeting on the other side. Father, mother, brothers and sisters, all welcoming home a wanderer whose feet were sore and tired from the long journey in earth life! What a happy reunion in that home not made with hands!

"In my long acquaintance with my ascended brother, I never heard a word fall from his lips derogatory to his fellowmen—always a warm grasp of the hand, a genial smile, a God-speed, and a God-bless you, which I know came from the innermost recesses of his nature. The highest tribute I can pay him to day is to say that he was true to his convictions at whatever sacrifice. We shall miss his presence; I shall miss the old familiar greeting, 'God bless you, Sarah!' I shall miss it from this body, but I hope and trust I shall be worthy in the course of my earthly pilgrimage to catch the vibration of that voice occasionally on the rocky way of life, bidding me as of old, 'Godspeed' on my upward way."

"He heard little for titles or earthly fame; the simple name, Eben Cobb, carried more weight or conviction than rank; or title. While I pay him these tributes I am not unmindful of the fact that he was mortal, as you and I are—that he was not perfect, nor are we; but he and we are all making an attempt toward perfection. If, in his life, there is anything worthy of our imitation, let us garner the golden sheaves that they may make us nobler men and women.

"To his beloved wife he would say: 'It is better as it is. It is better for me to go than for you; you would have cared for me, on whose arm could I have leaned as I have on yours? In whose ear could I have had the words of old, 'Godspeed' on my upward way? It is better as it is.' My sister, he has not gone from you forever; he has but preceded you for a little time, but soon there will be a glad reunion.

"Eben Cobb did not enter the other life a stranger. He was not a coward, and did not fear the change called death, for he realized that man had a dual nature. He lived his Spiritualism; if he came in contact with strife, or where there was difference of opinion, he brought the quietude of peace with him. He never listened to scandal; what greater tribute can be paid to one who has gone on? This day, friends, to you may be a day of sadness, but to him it is a day of rejoicing. Henry Ward Beecher says: 'We go to the house of a friend, saying, 'A man is dead,' but angels throng about him, saying, 'A man is born.' There is much in these few words."

"All things dying, die upward to serve some

purpose in the economy of the Infinite." Then Mrs. Cobb is not dead, but only born; though we feel a temporary loss in his departure, all he has ever given us remains ours. Let us not be selfish to-day, and feel that our sorrow is deeper, our disappointments greater than others. Rather, let our bereavement arouse us from our lethargy and environments of material things to make proper use of the Spiritualism that is ours. In the usefulness of this hour let us become exalted, that we may come in closer touch with our spirit-friends. When sorrow and affliction have come to us, we know then and then only how to sympathize with others who are traversing the same valley of the shadow.

"It is something to live a Spiritualist, something to pass out a Spiritualist. Many of us make professions, but do not possess the genius of our faith. Eben Cobb was a friend to mediums; he knew their weaknesses as well as their strength, and could make necessary allowances for them. He did everything in his power to put them on their feet, and helped them on in their work."

"I have stood beside the inanimate forms of Dr. A. S. Hayward, Dr. H. B. Storer and Arthur Hodges, all of whom had laid upon the altar of Spiritualism some token which we shall never forget. Eben Cobb has done likewise. Let us take from his life, as we take the essence of these flowers, all that is noble and grand of him, that we may live our own lives truer and better on our pilgrim way. We shall lay this body to rest; it must pass under the shadow, but in our souls memories of him will continue to live. Peace be to his spirit, and may the shadows of mortal life be lessened by the light of the sacred friendships created during his earthly pilgrimage." Mrs. Byrnes closed her eloquent remarks by a poem entitled "Sweet Rest."

A vocal solo was then rendered by Miss Isabel C. Melville, after which Harrison D. Barrett paid an earnest tribute of respect to the memory of Mr. Cobb, and spoke feelingly of the lessons derived from the transition of our loved ones. He then dismissed the audience with the benediction.

Have You Eaten Too Much?

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

Onset Annual Fair.

The Ladies' Onset Improvement Society will hold its annual fair in the Temple the first week in August, opening with a grand ball on Monday evening, Aug. 1. The sale of useful and fancy articles will open the following Tuesday, continuing Wednesday, Thursday and Friday afternoons and evenings. Entertainment provided each evening.

The proceeds of the fair are to be devoted to improving the acoustic properties of the Temple and other public improvements. It is hoped that all who are interested in Onset and its prosperity will aid in this cause. Contributions of useful or fancy articles will be gratefully received. Information in regard to the fair can be had by addressing Mrs. Helen M. Wood, Sec'y, Lock Box 224, Onset, Mass.

SALT RHEUM FOR YEARS CURED

I had Salt Rheum for years. My leg from knee to ankle was raw and swollen, and the pain was intense. I tried doctors in Hartford, Waterbury, and New Haven, to no avail. CUTICURA RESOLVENT, CUTICURA (ointment), and a box of CUTICURA SOAP completely cured me. GARRETT T. SAYERS, Hartford Electric Light Co., Hartford, Conn.

SWEET CURE TREATMENT FOR TORTURING, DISFIGURING HICKORS, WITH LOSS OF HAIR.—Warm baths with CUTICURA SOAP, gentle anodyne with CUTICURA, and mild doses of CUTICURA RESOLVENT.

Sold throughout the world. PUTTER DRUG AND CHEM. CO., Prop., Boston. How to Cure Salt Rheum, free.

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.

SPIRITUALISM A SCIENCE, A PHILOSOPHY, AND A RELIGION. A Lecture delivered before the First Spiritualist Society in Berkeley Hall, Boston, by EDWIN DEAN.

The ability displayed by Mr. Dean in the past as member of Congress, editor of a daily paper, and pastor of a church, is sufficient to commend whatever he may say of his experience as an investigator and student of Modern Spiritualism, and the conclusions he has arrived at, to the candid consideration of all.

Price: ten-cent copy; 5 copies, 25 cents; 15 copies, 40 cents; 30 copies, \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

NEW YORK.

BROOKLYN.—Jerome H. Fort, Sec'y, writes: The Fraternity of Divine Communion held its usual service in Aurora Grata Cathedral Sunday evening, June 19. After organ voluntary and congregational singing of "America," followed by reading from the Bible, and a poem, Prof. Whitelaw rendered a violin solo, and was followed by Mr. Deane, who rendered a bass solo. Your correspondent delivered an address on the subject, "Why Seek Ye the Living Among the Dead?" after which we were favored with a duet by Mrs. Miller and Miss Genevieve Fortlaw, and another violin solo by Prof. Whitelaw; Ira Moore Courlis then gave some tests and mediums, all of which were recognized.

BROOKLYN.—The closing exercises at the College, 497 Franklin Avenue, Brooklyn, will take place on Thursday, June 30, at 8 p.m., when there will be a fine musical program, and a vocabulary address and poem by W. J. Colville, followed by a supper at 10. Tickets, 25 cents.

LARKIN SOAPS

AND PREMIUMS—THE LARKIN IDEA fully explained in a beautiful free booklet. Free sample Soap if mention this publication.

THE LARKIN SOAP MFG. CO., Larkin St., Buffalo, N. Y.