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"HUMAN LIFE." BY MADGE YORKE.

Fourteen hundred millions make up the caste; A globe with all its wondrous scenery vast The stage; its done, the glittering, starry 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 shiuting sbrouds, Look down from gorgeous balconies on high. Look down from gorgeous balconies on high, That, tler on tier, arise above the sky, That, tier on tier, arise above the sky, Now weeping at some fearful, tragic scene, Now smiling as fair Virtue walks serene. The author of the play constructs its scenes, Breathes life and hope with all of its weird Emotions, passions, whether good or ill, Into the actors of his supreme will. Harki the battle's roar. The play 's begun. Warclouds of smoke obscure the lurid sun. dreams Shouts and muttered oaths of passions fierce Float on the wind and hearts of angels pierce. Walls of widows, orphans, borne on the breeze, Both chill the heart and seem the blood to freeze, Gaunt Famine's withered form now stalks abroad. And mother's breasts no nourishment afford. Sweet pity hears the mournful, walling cry, And love fraternal says: "Thou shalt not die!" Poverty, sad-eyed and clad in rags, Poverty, sad-eyed and clad in rags, Plays tearful parts of mendicants and hags. Foul Avarice, with burning thirst for gain And greedy love of gold, has gone insane. Beneficence, all generous and manly. Acts his noble part in life most grandly. True Love, how wall 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 sharn. Ingratitude, with poisonous dagger sharp, Oit severs 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 hells of fire, Yet in the caste are angels in the flesh, Fair as lovely flowers from heaven tresh. Fair as lovely howers from heaven fresh. Faise Love, that wrecked a woman's trusting heart, Personified, doth play a ghoulish part. Ambition, misdirected and unboly, Orushes, unpitted, in life's play the lowly. Brave champions of right amidst the throng, Oft single-handed plod their way along.

Heroic Honor, cast in human forms, Defies life's vices and defies its storms. Bables, their little parts how sweet they play, Supshine weaving in our hearts each day; Rollicking actors of joys and pleasures, Wasting oft their wealth of earthly treasures. Life's play and plot, how deep the mystery! No mortai 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

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; Eternal the actern lived or dy haved again

fore 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 con- | in conversation with two gentlemen, and had clusion is irresistible that the cause of the for a moment experienced a disagreeable senfacts 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 B---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. Wsevo lod Solowiof, 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 | nated her communication by saying that she 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,

lost nothing of the faculties it possessed be- | 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 sation arising from a disagreement with them. M. Stratil, after receiving from his daughter the replies to his questions, sent to his son-inlaw 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.

On the 30th of May Sophie received by the mail a humorous letter from M, B----, enclos ing 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 the 28th of December, Innocents' Day. But if have no value to you, and in this case I shall it back to me. Yours, etc., N. N."

Now this letter, though apparently mean. ingless 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 ques tions 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 termiheard children crying, and with the words, "Adieu. Je me rév-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, Another case, the history of which is bor- and recalled all the details that had escaped the soul that men of science have posirowed from an article by Max-Perty, entitled, 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 are confuted by the facts. The truth will tried to set herself to work at it, although the Sophie, the request for the photograph, revived at last enlighten the people, who, tired of her memory and, even the haudwriting, all proves that it was really she who had given manifestation of her presence. There is then the tion given by the spirit of a person still living to do her task. The vision disappeared as sud | those who have once dwelt on the earth. The | gaged from its material envelope; but it is in 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, at the same hour in the evening taken a | communications proceeding from persons still pencil in order to enter into communion with | living have often been received. Among the | reality of these phenomena and the cause of her deceased husband; but to her astonish- instances that he relates is this: "About six | them. Knowledge of the facts to which we weeks ago, Dr. Nehrer, a mutual friend, who but the words were not in her own hand- lives in Hungary, communicated with me writing; she recognized at once in them the | through the mouth of the Baroness. The personification could not be more complete and whose agency these phenomena occur. In the exact; his gestures, his voice, his pronunciaexcuses of Mile. Sophie for her unintentional tion were transmitted to us by the medium | against whom serious charges of dishonesty with absolute accuracy, and we were convinced that we were in fact in the presence of that they were not vulgar charlatans; but limits of the body, is demonstrated not only amazed to recognize in it not only her own Dr. Nehrer himself. He told us that at that handwriting, but also the very expressions moment he was taking a nap, resting himself ness was the result of ignorance of the fact that she had used in her fictive conversation after the fatigues of the day, and he commu- that very often the manifestations occurring nicated to us certain matters of a private na A still more interesting and instructive | ture, of which of course all who were present occurrence, relating to the same Mlle. Sophie, were totally ignorant. The next day I wrote to the doctor an account of what had hap- account of a conclusive proof that the action pened. In his reply he stated that in every detail the report was exact and true. In other cases the spirit of the living being edge or consent. who produces the phenomenon of manifesting himself, is seen by the persons present. The following account of such a case is due to Mr. | form has been seen by me, and by other per-Desmond Fitzgerald: "A negro by the name sons also. And this is the truth; for when my til, the father-in-law of her brother Antoine. of H. E. Lewis possessed a very great magnetic book was returned to me, the curtain was power, of which he used to give demonstraman whom she esteemed very highly, and the | tions in public. At one of his reunions in | person who was handing it to me. It was the Blackheath, he magnetized a young girl whom form of Mrs. Fay, perfect in all details; her give to this friend a proof of the independent he had never before seen, and having brought hair, her face, her dress of blue silk, her arms, her into a profound magnetic sleep, he or | naked to the elbow, and bearing bracelets ordressed the gentleman, and was speaking to dered her to go home in spirit, and to tell the namented with fine pearls. At that moment, the body; if, finally, it is possible to obtain a him in a merry strain when she stopped, being company what she should see there. She said however, there was not the slightest indicarecalled to Vienna by a cry that came from a | that she was then in the kitchen, and that | tion that the electric current was interrupted. room adjoining her own, in which her niece there were in it two persons engaged in do and this interruption would inevitably have "Lewis then ordered her to touch one of these two persons. The young girl began immediately to laugh, and said, 'I have touched her; moreover, appeared at the side of the curtain 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 been impossible for her to reach the book on control, or philosophy; by one, or more, or all committee should go to the house to ascertain the truth of what had just been said by the pass the day on the 21st of May? What did young girl. Several persons volunteered to go, she do? Did she not go to sleep that day and when they returned they reported that ent saw the same apparition; but no one of us details.-Vivekananda. between three and four o'clock? If she did, the story told was correct in every detail; that disclosed to the others what he had seen, unthe household was, in fact, in as great excitement because one of the persons who was in | impressions are absolutely personal and inde-The questions were put to Sophie, and she | the kitchen had declared that she had seen a | pendent of the influence of others."

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 perisprital 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 much better to give me a place in an album or | the negative into his dark closet in order to in your prayerbook, in which I might pass for develop it. He was there scarcely a minute a saint whose anniversary is celebrated on when he heard a great crash, that made him come out quickly. Entering his studio he met you do not recognize me, my portrait will his wife who also hearing the noise had come to know the cause of it. The apparition had be very much obliged to you if you will send 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 Kardee drew from his inthat 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

Mr. W. T. Stead gives the following history | 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 perisprital body of the medium,

NO. 17.

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 prevestigations fifty years ago, at the same time cisely 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 re-

That all the actors lived and played again, Playing new parts upon life's nigher plane, Amidst new worlds, new scenes, new stage, And that they acted on irom age to age; That villain and beggar and thief who stole, Each and all would change their earthly rôle; That life's actors have a wondrous repertoure; That vice on Virtue's pinions yet would soar. Then no more we'd hear the cannon's roar. Their fields of verdure are never stained with gore. There war's flaunting banners never wave. No widow's tears bedew a bloody grave. Ingratitude's not in the heavening bill; Tacere is no place, no part, that it can fill; There it is obsolete, acaû, played out, of, nor talked about. Nor dreamed of, nor thought Avarice, direful curse of all the race. Has disappeared, nor left one single trace. Ambition, swayed by noble purpose high, Aspires to glorious honors of the sky. Wrong, with haughty tread, has left life's motley

throng. Right walks instead, majestic, fearless, strong, And Viriue's garments are a purer white, Shining more brilliant, beautiful and bright; Seraphim numbering many decilions, 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 flitting age. What wondrous scenes of transformation From direst woe to highest exultation.

The Positive Character of the Philosophy of Spiritualism.

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

The action of the soul, when outside of the 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 spirit.

This is a statement of the greatest importance, and to the truth conveyed by it not afternoon. As she lay there, she felt that sufficient thought has been given. It is true that if the spirit of a person who is still living one of these persons had gone, with the speed 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 [She saw, in the study of M. Stratil, a young 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 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 | ask her if she dreamed and what she saw in death, if it survives the change with all its her dream?" faculties unimpaired. Now we know by posi-

the perisprital visit of the spirit of the young girl, her announcement of a future event.

"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 hour was very late; but, strangely enough, without being able to account for the circum stance, without even being in the least astonished at it, she thought she was in the presence | closest resemblance between the communicaof her instructor, and was speaking to her, and in a playful tone informing her of her neglect | and those that we receive from the spirits of denly as it had appeared, and Sophie, recovering herself, rejoined, with a quiet mind, her guests below, and told them what had havpened to her.

Now the teacher, who is a Spiritualist, had ment she saw that she was writing German; handwriting of Mlle. Sophie, and they conveyed to her, in a pleasant language, the forgetfulness of her task. The next day, when the writing was shown to Sophie, she was with her teacher.

is as follows: On the 21st of May, Sophie, who those that are produced by the disincarnated 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 she was two persons instead of one, and that of thought, to Moedling, the home of M. Strathought came to her that she would like to existence of the soul. She accordingly adwas sleeping. The conversation that Sophie | mestic duties. 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

tive proofs that it does survive; that it retains | frankly replied that she had felt, while asleep, | ghost, and that it had touched her on the a physical, although fluidic, body; that it has that her spirit had gone away, but that the shoulder."

evidences of the independent existence of tively 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 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 disenthe 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 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 case of the Davenport brothers, for instance, were brought, it is now fully demonstrated that the error that existed as to their genuine. by their agency were due to the action of their materialized perisprital body.

We quote from M. Alexandre Aksakof the of the spirit may be independent of the physical body, and even wholly without its knowl-

In his excellent description of the séance in question, Mr. Crookes says: "A perfect human drawn aside sufficiently to allow me to see the occurred if Mrs. Fay, who was lying on a lounge within, entranced, had removed her hands from the conducting wires. The phantom, 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 the shelf without taking her hands from the

was not for one instant broken. Others pres. til the séance was ended; consequently our

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

semblance 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 it 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 psychic of these-and be free. This is the whole of conductors; and yet, I repeat it, the current | religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary

> 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 in-

BANNER OF LIGHT.

Written for the Beauer of Linht. THE BANNER OF LIGHT.

13

HY SADIN BRULAN.

Fifty years are not long for the changes designed . In the various plaus of the infinite mind ; And the vast orbs of Heaven their pathway pursue And the vast orbs of heaven their pathway pursue O i their missions of hope through the ether of blue, Without stopping to notice the leaser display Which accepts all the plury of Hydesville toway. But with us there is natight with more emphasis calls For the ple iges of honor in Memory's halls Than the message which came to our planet 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 chains; And the soul is not worthy the scrawl of my pen Who dishonors the truth for the favor of men. Yet we find it is well if our judgment suspend Our censure for foe or our verdict for friend; And not worship the one, nor the other remand From the sunshine of progress that covers the laid.

So justice and mercy and truth have not fled ice we heard the glad news that our friends are no dead;

But ust ce seems purer, and mercy more kind, And truth the free thought of the infinite 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 revisit 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 truin, 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 gaz is diverted awhile, And inferior problems their forces begulle, That the meaning implied, in that legend unfurled On the BANNER OF LIGHT, is the hope of the world.

Think not, friend, the ange's will carry you through For the duties neglected and wron s that you 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 ad vance,

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 eves

When you look for bright messages sent from the skles.

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 signal for hope and an officet for tears: As a light in the window for wanderers lost, And a beacon of truth on a treacherous coast: Since the message at Hydesville has proven to men That the friends we thought dead may come hither

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 pat riots 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 crase to roll Toward the plane of our hope under Heaven's con

trol; 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 hesrts 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 "alcocytes." This germ exists only in the | lyn has hit upon a better means of effecting an blood of persons addicted to drunkenness. He inoculation. The raw equisine goes through has also discovered a neutralizing agent which he terms "equisine," and by its use he claims | ulation goes on as vaccine would inoculate to be able to effectually inoculate against the against small pox. To prepare the plaques, liquor habit, both as a cure and a preventive. pure b bulous paper is saturated with the raw liquor habit, both as a cure and a preventive. Equisine he obtains from the b'ood of a horse,

scientific experiments, so Dr. D'Breiyn yost-poned his work until a more convenient sea-son, 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 oure for drunkenness. Bt. Luke's Hospital has adopted Dr. D'Evelyn's method of treatment,

and with gratitying results. The first step toward the preparation of equisine is to dose the horses selected with whisky until their blood shows fully-developed "alcocytes." 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 alcoholio stimulants and fully developed "alcocytes" in the blood. He begins by giving the "green" increasing the dose as the equine becomes ac customed to his "toddy" every morning. Some horses can stand a larger amount of in toxicants than others without giving any out-ward 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 horse as the animal to experiment upon because of the possibility of absolute control over his feed ing and hygiene, his greater freedom from dis ease, and because larger amounts of blood

could be obtained for examination. The ani-mals 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 stimu lants are administered. He will stand shak ing like a leaf, and, when spoken to quickly, will jump into the air from nervousness

After the first three months or so Dr. D'Eve lyn tests the blood of the "green" horses every few days. He has invented a syringe for draw-ing the blood, and keeping it at blood heat until he can apply to the glass slides. The syringe is of glass, that it may be more easily sterilized. The cylinder proper is encased in a second cylinder, to which is attached an ingenious appli ance 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 "alcocytes" 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 rar, Dr. D'Evelyn has kept to himseli, as they form his only patent on "equisine." However, with a few more experiments, and a greater degree ot 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 effectual in the cure of alcoholism by injecting it into the blood of the natient; but Dr. D'Eveother processes, and is made into plaques that can be bound on a scarified arm, and the inoc-

Address

OF HON. L. V. MOULTON, At the Fifth Annual Convention of the National Spiritualists' Association in Washington, D. O., Det. 90, 1807, 8. 2. 50.

I listened with pleasure last night to the elo-

juent 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 orystallized into a formal creed. It can never be limited to a sect. It will never be organized. Spiritualists may organize for protecting their horse one pint of whisky a day and gradually principles, or to place themselves in assembly for coöperation, but they will have no monop oly 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 ap plied 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 tound 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 at-tempt 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. 1 do not believe that we can afford to adopt

this method in dealing with the topic 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 con tact with only such things as we can feel, that which in some way can act on our conscious We must normally depend upon the ness. physical senses for this action on our consciousnesses, 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 religions come from these sources; by such means we have so-called revelation. Their conclusions have been ar rived 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 man-kind, and these sensations have been wrongly equisine, and then baked in a hot air chamber | 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. 1 do not believe we can rely upon any source of abso lute, infallible inspiration by turning our attention inward toward our inner conscious ness, 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 communica-tion, called the senses, I believe, but I do not believe we can link this with any infallible inspiration. Infalible 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. 1 believe this universe is one from beginning to end, in its earthly realms as well as its spiritual realms. I believe that the spirit ual 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 sertain rules, called natural law; 1 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 and draw upon our 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 do everything we can to test spiritual phe nomena by the senses, and thus logically and rationally reach the region of the so called su-per sensuous. The nonsense of suppressing the reason, and appealing to our inner consciousness through the channels of the spiritual ficulties, 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 pro It is claimed that none of the children who are "plaqued" suffered any inconvenience, and so far as can be seen their general health 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

sensations-mysterious, because rare and un-usual-the ordinary process of law and reason censes; turning stiention to the spiritual senses, we do not necessarily reach where the reason is no longer required. The bigher teachings on the sarth plane. Ans.-Trust to the highest good to be

We should put ourselves upon a practical basis, and uniformly require of the spirit world the same oredentials we do for people in this. Then coming in contact with this source of information, and gaining inspiration from it, we dice; therefore each seeker who will try fearit must never be considered unquestionable sired in search of spiritual evidence and reve-and above criticism. It is affirmed and be-lieved that there has been derived from this solution and guidance from the spirit world. source abstract truth which has been embodied in a book, and that those who have been inspired from this source have been divinely ap-pointed 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 rea-son is all that you can finally depend uponsenses, 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 whollyunexplainable, 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 criticised, 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 phase of mediumship for their proofs. 1 do not believe when we come in contact with the ition and knowledge whereby we are able to rational processes of his mind.

To understand the phenomena of Spiritualism it must be subjected to critical examina tion, 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 recep tive to the spirit world, and though their in telligence 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 ac cept 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 gathevent 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 sym-

norance 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 intelleot and sympathles from prior error or prejuwill have that which will give us the truth; but | lessly through any investigation especially de-

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

ANS.-Simply as an othereal 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 immor-

tality. Mr. Blandford asked: What was the para-dise Jesus spoke of to the dying thiel?

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 mythol-

ogy? 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

Mr. Miller asked: What is an affinity?

ANS.-The subject is both general and must strive earnestly against this tendency to induce us to adopt the teachings of Blavatsky, Eddy, and others. They all depend upon some the similarity of tastes and ambitions. The great companies of thought and purpose affinitize through the combined attractions of spirit-world we should be over critical, 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 intu advance toward the attribute of perfection see abstract truths that contradict our senses All humans are born dualized psychics. They and our reason as well. Man must rely upon do not often meet on earth, but are insephis judgment, use his reason. and exercise the | arable 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 train. ing 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 ered together in commemoration of the great | they would make a practical study of children under intelligent suggestions, ample observation under intelligent guidan ce of the work in all its grades of a good lyceum, and after these extended practice in teaching under such di-rection 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 pathy seek to offer their homage at the one | 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 and endurance, through bitter rancour and come; for the work of teachers is measured not so much by what children do when under tuition as 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 in-spire 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.

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 fif teen 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 "alcocytes" 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 at-tended 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 the craving for stimulants in the habitual he did not discover a sample of blood showing a sim lar peculiar ty.

One day an intoxicated man was brought into his office, bleeding from a severe gash over the eye. More from force of habit than any. thing 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 "alco-cytes" in the blood of each, and the "al-cocytes" were developed in proportion as the of cures. Rev. Father Crowley, president of cocytes not interest of the stages of the person passed from the block the trabits and guineapigs by dosing them regularly every day with whisky. He discovered that as soon as "alco-cytes" began to show in the blood the rabbit or guineapig began to look for its whisky, and was not satisfied without it. The desire for the massly set the statisfied without it. The desire for the statisfied without it is the statisfied without it. The desire for the statisfied without it is the statisfied without it. The desire for committal to the Youth's Directory, developed a desire for intoxicants. Such cases were treated, and when it was found that the statisfied stimulants had been enmore firmly to the corpuscles. Dr. D'Evelyn holds the theory that the "alcocytes" 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 possibilities to in-oculate the blood against "alcocytes," 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 "alcocytes," 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 "alcocytes." The doc-tor was now fully convinced that an uncon-trollable desire for alcoholic stimulants came from the presence of "alcocytes" 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 and startling aberrations of natural law-mir-a like agent against alcoholism? The Boers acles; the calm depth of simple truth makes it soon began to make things too lively for many dizzy.-Boston Ideas.

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

115, no more, no

at an even temperature of

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 scarifi cation. The plaque is placed on the wound and held in position by rubber bands and moistened with a few drops of boiled or steril ized water. Every five or six days a new plaque is applied and the blood tested to demonstrate the condition of "alcocytes"; when these disappear, the blood is tully 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 stimu lant. Should the patient continue as an occa sional or moderate drinker he will require inoculation again in four to six years, or "alcocytes" will have again developed, and the pa-

tient again become a confirmed drunkard. Dr. D'Evelyn makes the broad claim that alcoholism is wholly a blood disease, and that 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 in-stance such blood shows the "alcocytes" 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 of cures, Rev. Father Crowley, president of the Youth's Directory, and Frank J. Kane, desire for alcoholic stimulants had been en-tirely 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 Sup pression of Vice. Both these gentlemen claim that most satisfactory results have been se cured, 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.

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.

ET The vulgar mind seeks manifestations

Altar dedicated to the Infinite Fatherhood.

Through years of the acutest humiliation 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 questionings, the mighty facts of the great progressive pilgrimage humanity undertakes in traveling to angelic conditions, where the harmonized nature -individually expressed-crowns the enfranchised ones with positive and eternal glories.

Working with you and yet far off (geograpi-cally), we have traced many unreckoned cer-tainties which will be attained by your fed-eral 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. Thuse who know anything of Austrahan efforts have learned that they are sorely interrupted by arbitrary, credulous and social ignorance.

We are as children in regard to the philoso phy, and therefore have less opportunities than you possess to encourage and strengthen the medial 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 prin cipals will travel to us, and thus assist in rous ing 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 re sults; and the greater number who believe and rejoice in the surety of spirit life and action, the greater the army of actual redemptors to stand against earth's discords and despairs. So, brother workers, let us offer you salutation in spirit and in truth, looking outward toward the surety that thought and purpose must se cure to us, when harmony and good will are to be the guerdon of a planet's equipoise.

Forever and forever let us stand A fearless, self-reliant, ardent hand. To fight alway with strong heart and hand. Yours in the bond, W. J. ROLAND, H. B. BRISTOW WM BLANDFORD,

CHAS. MILLER, PROF. HENRY WATERHOUSE,

SPIRITUAL INSTRUCTION. The Circle has dedicated itself for years to

the higher teaching and gained communication with spirits able to transmit direct and positive knowledge upon most subjects treat ing of human expansion and elevation. The tollowing questions and answers were given on the 5th of April session, which are here tran-scribed 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 Chris tian; prior to that the belief was optional His brilliant gifts caused his followers to ascribe to him deific power; and the Pagan ideas prevalent at that era elevated him to the status of a go1. His actual followers never believed or confused terms in the matter. As a great prophet and wonder-worker, they loved and such is the theory), assume that the moment trusted him. The narrower opinions which we turn our attention to these extraordinary have crept through the centuries between

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 necessaries of life."

My brother and sister Spiritualists and mediums, read this quotation as if some loved and gifted one in your own home circle had writ-ten it, and then ask yourself, what can I do? and I 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 necessaries 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 is 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 charily to a true and noble woman. -ED

LIGHT BANNER OF

JUNE 25, 1808.

Written for the Banner of Light. THE GENESDE.

BY STEPHEN II. BARNSDALE.

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

In the restful cool of the morning caim. As I gaze on your flowery banks. Ohl teach me lessons, good river, fair, That shall call forth my heartfelt 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 spurn; O Sould here surely a lesson is given. " It's well for thee fully to learn,

Gladness and aid thou 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.

Onr 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 goodlooking 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 knowbut 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 musing. 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 tints of the sky are mirrored so perfectly on its surface that I was lost in admiration. But, Harold, they are calling us to breaklast, so we must hasten.

He would fain have remained at herside 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.

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. 1, a great fear took possession of her. That he should have to go to Colorado, of all places in the world, seemed hard. Wh 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 factor of success in any direction. He argues uncle and aunt until his return. But she from the standpoint of Combe and Spencer, would not hear to such a proposition; he was that to be "a fine animal" is the only solid 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 ing, regulate your life in the reasonable virtheir 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 and the like. likely she would meet any one who had ever A perfect physical condition can only be

known her before. Much regret was expressed when society in W — learned that two of its brilliant mem 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 recombining 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 where they stopped, as it was more of a home than hotel, and the few under its roof soon became acquainted. Edith was much alone, as her husband had to be absent on business, and she was soon on friendly terms with a Mrs. Hol ton, a widow of means, who had resided in the house several years. They would go on shopping excursions together, to the matinée, 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, lan-guage 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 innermost 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 ac-quainted with her so as to help solve the prob-lem that puzzled his wife, and cheerfully ac-

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 num berless papers and periodicals. Let us note some of the subjects touched upon by the June Humanitarian: "Education and Health," by Dr. Andrew

tues of temperance in all things, of fresh air, of pure food, of pure water, of healthful homes

brought about by education. "While we are advancing at last in the matter of technical education, in so far as trades are concerned, bers would be absent for a few months, but we linger and lag in the matter of health-their best wishes were given for a prosperous teaching, the most vital of all subjects; and

apathy about health impossible, by teaching the young that to live long and healthy means applying a little knowledge to the at fairs of our daily existence; and I say, I would begin with the school, for there you find the mind receptive, and the soil reads for the good seed to be sown therein, such as will bring forth fruit an 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 edutation 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 bc-tween Spain and the United States, and argues that if all great men had the courage of their convictions, and the public were not ur-duly 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 be come reality."

come 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 Sea-sons on Writers"; "The Inter Relation of Light and Thought"; "Maeterlinck's Static Theatre," by T. S. Knowlson, which brings to light a new ideal in the theatrical world. Crit-ice are sighing for a new are and Mr. Walkley ics are sighing for a new era, and Mr. Walkley

says: "It may be that M. Maeterlinck's static theatre is an unrealizable 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 an-cestors, who looked upon life assomething that was primitive, arid and brutal, but this conception of theirs scarcely even lingers in my nemory, 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



For Season of 1898.

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

Chief States, an meetings and entertainments are P. M.
Sunday, July 3--Lecture by W. H. Bach. Poems from subjects selected by andhenee, 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, 8.
Thursday, July 9--Lecture by Oscar A. Edgerly. Social hop. Saturday, July 9--Lecture by Oscar A. Edgerly.
Sunday, July 9--Lecture by Oscar A. Edgerly.
Social hop. Saturday, July 9--Lecture by Oscar A. Edgerly.
Sunday, July 9--Lecture by Oscar A. Edgerly.
Sunday, July 10--Lecture by Oscar A. Edgerly.
Sunday, July 10--Lecture by Oscar A. Edgerly.
Yuesday, July 12--Lecture by Oscar A. Edgerly.
Sunday, July 11-Lecture by Oscar A. Edgerly.
Wednesday, July 13--Conference, 2. Entertainment, 8.
Thursday, July 14--Locat talent.
Friday, July 14--Locat talent.
Friday, July 16--Oid Folks' day.
Saturday, July 16--Oid Folks' day.
Saturday, July 18--Conference.
Tuesday, July 19--Ed. at W. Emerson. lecture and descriptions, 10:30 A. M. and 2.
Monday, July 18--Conference.
Tuesday, July 19--Ed. at W. Emerson.
Wednesday, July 20--Memorial Day. Entertainment.
Thursday, July 21--Meediums' day.
Friday, July 22--Memorial Day. Entertainment.
Saturday, July 24--Lecture and descriptions by Marian Carpenter.
Sunday, July 24-Lecture and descriptions by Marian Carpenter.

penter. Sunday, July 24–Lecture and descriptions by Marian Car

Sunday, July 24-Lecture and descriptions by Marian Carpenter, 10:30 A. M. and 2. Monday, July 25-Indians' day. Address by Dr. F. Scher-merhorn, 2. Tuesday, July 26-Lecture by Marian Carpenter. Wednesday, July 26-Lecture by Marian Carpenter. Friday, July 29-Lecture by Marian Carpenter. Friday, July 29-Lecture by Marian Carpenter. Saturday, July 30-Lecture by Marian Carpenter. Sunday, July 30-Lecture by Marian Carpenter. Sunday, July 30-Lecture by J. C. F. Grumbine, 10:30 A. M. and 2. Monday, Aug. 1-J. C. F. Grumbine. Tuesday, Aug. 2-Conference.

Monday, Aug. 1--J. C. F. Grundine.
Tuesday, Aug. 2--Unference.
Wednesday, Aug. 3--J. C. F. Grundine, 2. Entertainment.
Thursday, Aug. 4-Conference.
Friday, Aug. 5-J. C. F. Grundine, Social hop.
Saturda , Aug. 6- Old Soldiers' Day. Special program.
Smiday, Aug. 7-Dr. F. Schermerhorn will lecture and give descriptions, 10:30 A. M. and 2.
Monday, Aug. 8-Conference.
Tuestay, Aug. 8-Conference.
Tuestay, Aug. 8-Conference.
Tuestay, Aug. 9-State Association Day. Mrs. M. A. Root.
Wednesday, Aug. 10-Discussion, War es. Peace. Entertainment.

ment, all and a straight of the straight of th

who feels an interest will be given an opportunity to ex-press her views. Friday, Aug. 12-Lecture by Moses Hull. Saturday, Aug. 13-Lecture by Moses Hull. Sunday, Aug. 14-Lecture by Moses Hull. Tuesday, Aug. 16-Lecture by Moses Hull. Tuesday, Aug. 16-Lecture by Moses Hull. Wednesday, Aug. 16-Lecture by Moses Hull. Wednesday, Aug. 16-Lecture by Annie L. Robinson. En-tertainment. Thursday, Aug. 19-Lecture by Annie L. Robinson, 2. Social hop, 8.

hop, 8. Saturday, Aug. 20-Lecture by Annie L. Robinson. Sunday, Aug. 21-Lecture and descriptions by Annie L. Robinson, 10:30 A. M. a) d 2. Londay, Aug. 22- Conference, 2.

Monday, Aug. 22- Conference, 2.
 Tnesday, Aug. 23-Lacture by Anule L. Robinson. Entertainment.
 Wednesday, Aug. 24- Annie L. Robinson. Entertainment.
 Thursday, Aug. 25- Special pogram.
 Friday, Aug. 26- Locture by Lyman C. Howe.
 Saturday, Aug. 27- Locture by Lyman C. Howe.
 Sunday, Aug. 29- Conference, 10 A.M. Lecture by Lyman C. Howe.
 Monday, Aug. 30- Lyman C. Howe.
 Wednesday, Aug. 30- Lyman C. Howe.

MUSIC -- The musical director for all meetings, enterta ements, dances, etc., will be P. O. Hudson of Bay City, with an able corps of assistants. The plano will be furnished by F. J. Schwankovsky, Detroit, Music Mich.

LITERATURE-There will be a det of for literature establission at ca.up. Bloks by Moses Hull, Hudson Tuttle and W. H. Bich, wat be on sale. Our spiritual papers will be a.w. tys on hand. BANNER OF LIGHT, published in Boston, Mass. \$2.00 per year; Light of Truth, published in Columbus, Ohio, \$1.00 per year, and Progressive Thinker, published in Chi-cago, Ill., \$1.00 per year. Subscriptions taken at camp, and promptly attended to.

GREENWICH.-Mrs. Juliette Yeaw writes: The ministrations of Mr. J. Frank Baxter of Chelses, in a morning and evening service in the Independent Liberal Church, Sunday, June 12, were most acceptable to the large audiences convened from a wide circuit of towns, to listen to his logical and eloquent lectures, inspiring songs and delineations of invisible friends. Although Mr. Baxter's long service for Spiritualism places him among the service for Spiritualism places nim among the "veteran workers," his wonderful gifts seem only accentuated by time. Every description was attended by the full name, and in most instances with age, place of residence, date of transition and individual characteristics. All were recognized. Of the many public scances of Mr. Baxter's which I have witnessed those of yesterday excelled them all, for every possible point where cavil and criticism might in-vade was completely covered. The speaker was immediately reëngaged for a June Sunday of 1899,

Onset Bay Camp-Meeting----Program For Season of 1898.

FOF Season of 1898. Sunday, July 3, A. M., Dr. Geo, A. Fuller. Sunday, July 3, P. M., Mrs, C. Fannle Allyn. Monday, July 4, P. M., Pariotic celebration. Tuesday, July 6, Prof. J. W. Kenyon. Thursday, July 6, Prof. J. W. Kenyon. Saturday, July 19, Nrs. C. Fannle Allyn. Friday, July 19, Nrs. C. Fannle Allyn. Friday, July 10, P. M., Mrs. Sarach A. Byrnes. Monday, July 10, P. M., Mrs. Sarach A. Byrnes. Monday, July 10, P. M., Mrs. Sarach A. Byrnes. Monday, July 10, P. M., Mrs. Sarach A. Byrnes. Monday, July 11, Mrs. Kate R. Stilles. Friday, July 19, Mrs. A. M. Glading. Saturday, July 14, Mrs. Kate R. Stilles. Friday, July 15, Mrs. A. M. Glading. Saturday, July 14, Mrs. Kate R. Stilles. Friday, July 15, Mrs. A. M. Glading. Saturday, July 17, P. M., Mrs. A. M. Glading. Monday, July 19, Prof. W. F. Peck. Sunday, July 19, Prof. W. F. Peck. Sunday, July 19, Prof. W. F. Peck. Sunday, July 21, Prof. W. F. Peck. Friday, July 22, Mrs. Juliette Yeaw. Thursday, July 24, A. M., Mrs. Juliette Yeaw. Thursday, July 24, Nrs. Juliette Yeaw. Sunday, July 24, Nrs. F. A. Wiggin. Sunday, July 26, Conference. Thessiay, July 26, Nrs. F. A. Wiggin. Sunday, July 29, Mrs. Flizabeth Lowe Watson. Saturday, July 29, Mrs. Flizabeth Lowe Watson. Saturday, July 29, Mrs. Striadie. Monday, July 20, Mrs. Striadie. Monday, July 21, Nrs. Saturda. Byrnes. Saturday, Aug. 2, Mrs. Saturda. Byrnes. Saturday, Aug. 2, Mrs. Satura A. Byrnes. Thursday, Aug. 4, A. E. Tisdale. Monday, Aug. 4, Conference. Thessiay, Aug. 4, Mrs. Carrie E. S. Twing. Sunday, Aug. 5, Conference. Thursday, Aug. 7, A. M., Mrs. Carrie E. S. Twing. Sunday, Aug. 7, A. M., Mrs. Carrie E. S. Twing. Sunday, Aug. 7, A. M., Mrs. Carrie E. S. Twing. Sunday, Aug. 7, A. M., Mrs. Carrie E. S. Twing. Sunday, Aug. 9, Mrs. Carrie E. S. Twing. Sunday, and others. Friday, Aug. 12, A. M., Woman's Congress, Mrs. H. L. Russe-

Friday, Aug. 12, A. M., Woman's Congress, Jona A. M. Kana, 206.
gue, Friday, Aug. 13, A. M., Woman's Congress, Rev. Anna Shaw, Saturday, Aug. 13, A. M., Woman's Congress, Mrs. Kate G. Pope,
Saturday, Ang. 13, P. M., Woman's Congress, Mrs. Mary E. Lease, Wichita, Kanage,
Sunday, Ang. 14, A. M., Mrs. H. L. Brassegue, Sunday, Ang. 14, A. M. Mrs. Mary E. Lease, Womany, Aug. 15, Conference, Traesday, Aug. 17, H. D. Barrett, President of the Nation al Spiritualist's Association, and Spiritualist's Association.

While the family and guest are 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 mortals to be. Mrs. Wilder was a tallot of ented 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 making them see, as it were, with her eyes. She soon became a favorite in the society of the thriving town of W-

Many manly 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 communed 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, so-

cials 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 ou.

"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, cheer-ful 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-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 ont 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-

quiesced. 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 re-lied. "I was sitting in the twilight alone, plied. and did not hear your knock at first. I will ight 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 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 your message; it would make her unhappy; go away, and do not per-

"'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 mechan ically, 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 ertered 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 on 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 sllence. 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 hus band 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 F. FORBES.

Dust and ashes! only clay, All thy beauty hld 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? Nol and ever, Net I cry-Souls were made not thus to die; All we love is throned above-

All the beauty, all the love. Westfield, Wis.

instant be revealed whereas, almost invariably, all that I beheld was but 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 "will it pay," but by Mr. Archer's question, "Is it artistic?" London: Hutchinson & Co., 34 Paternoster Row, E. C.

HILE 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 sac rifice 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. Kenyon 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 gov-ernment, 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 contrib-utes an article recording his recent observa. tions 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 illus trated from photographs taken by him aboard the flagship. James Barnes contributes some stirring "Songs of the Ships of Steel"; L. A. Coolige tells some heroic stories of Dewey Sampson and the other fighting leaders; Jo seph Earle Stevens writes of Manila out of hi own experience as a resident there; and Wil liam Allen White, the author of the "Boy-ville" 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., 141-155 E. 25th street, New York.

THE current issue of The Coming Light is THE current issue of the coming Light is ever wanes and the inglish over a growth is breezy, instructive and artistic. The lead- the foundation of things, and true growth is ing 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 sub-ject into five parts—" Love and Hate, Duality, Morality, Immorta'ity and Vitality." The following is a thought gleaned from the last heading: "There is but one indivisible and heading: absolute Omniscience 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 on 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 extent. Spreads undivided, operates unspent."" The Coming Light Publishing House, 621 O'Farrell street, San Francisco, Cal.

HOW TO REACH ISLAND LAKE - per-sons residing at any point on the D., G. R. and W. R. R., can go direct via toat line.

From all points on the Aon Arbor R R., take that from all points on the Aon Arbor R R., take that route to Howell Junction, thence via D. G. R. and W. From points in south a term Michigan, take best line to Detroit, and the D. G. R and W. from there. From points in the "Thamb" of Michigan, go to Detroit and take the D. (B and W Detroit and take the D. G. R. and W. From the southwestern part of the State, take best line to Lausing, and the D. G. R. and W. from there. From Central Michigan towns, strike the D. G. R. and W. at the rearest junction. From G. R. aud I. points merth of Grand Rapids, and from all C. and W. M. points, it will be best to purchase tickets via Grand Rapids and D. G. R. and W.

From points on the Mackinaw division of the Michi-

gan Central and the D-troit and Mackinaw R. R., the route via Lansing is recommended. From Upper Peninsula points have tickets read via

Mackiraw and Grand Rapids. The D. G. R. and W. will carry passengers at re-duced 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 note to 'bus for to cents, and beavy baggage 10 cents. Freight will be carried at easonable 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, addresss A. G. BROWN,

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The Foundation.

The great foundation is the whole, the Ininite. 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, tiner, purer and more harmonious keys.

Touch 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 word creeds, dogmas and traditions of yesterday die to day.

On the foundation of things, and the lower

On the foundation of things, and the real individual consciousness deepens and broadens. Get at things physically, spiritually and psychically.-Brown, 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. Hail's Catarth Cure, manufactured by derive from them. Hail's Catarth Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken faterna.ly, acting directly upon the blood and um-cons surfaces of the system. In buying Hail's Catarth Cure be sure you get the genthue. It is taken internally and is made in Toledo, O., by F. J. Cheney & Co Testimonials free. TO Sold by Druggists, price 75c, per bottle.

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Wednesday, Aug. II, H. D. Barrett, President of the Nation al Spiritualists' Association.
 Thursday, Aug. R. W. W. Hicks.
 Friday, Aug. 20, National Spiritualists' Association Day.
 Sunday, Aug. 21, N. M. D. Barrett,
 Sunday, Aug. 21, N. M. W. Barrett,
 Sunday, Aug. 21, N. M. W. Barrett,
 Sunday, Aug. 21, N. M. W. Barrett,
 Sunday, Aug. 22, Conference,
 Tuesday, Aug. 23, T. Grinshaw,
 Wednesday, Aug. 24, N. W. W. Hicks,
 Monday, Aug. 25, Dr. G. C. B. Ewell,
 Sunday, Aug. 25, Mrs. Hortense G. Holeomb,
 Friday, Aug. 25, Mrs. Hortense G. Holeomb,
 Friday, Aug. 26, Mrs. Hortense G. Holeomb,
 Friday, Aug. 29, Conference,
 Sunday, Aug. 29, Conference,
 Sunday, Aug. 29, Conference,
 Tuesday, Aug. 29, Conference,
 Tuesday, Aug. 29, Conference,
 Tuesday, Aug. 29, Moses Hull,
 Monday, Aug. 29, Moses Hull,
 Wednesday, Aug. 29, W. J. Colville,
 Thursday, Sept. 4, M. Moses Hull,
 Saturday, Sept. 3, W. J. Colville,
 Sunday, Sept. 4, P. M., Moses Hull,
 Sunday, Sept. 4, P. M., Moses Hull,
 Fublic Test Mediums, – The management has

Public Test Mediums. - The management has endeavored to secure only the very best talent ob-tainable in this line. Those already engaged are as follows: Mr. F. A. Wiggin. Miss Maggie Gaule, Mrs Carrie E. S. Twing, Dr. G. C. B. Ewell, Mrs. Nettle

Music .- The music for the platform, with the exception of the days devoted to the Woman's Congress, will be under the charge of the celebrated vocalist, A. J. Maxham, of Ludiow, Vt.

A. J. MAXUAM. Of LUGION, VI. On Sunday, July 3, and the following Sundays band concerts will be given by the celebrated Bridgewater Band, R. H. Ferguson, leader. The dances in the spacious Temple, which have been one of the leading spacious temple, which have been one of the leaunig features of Onset, will commence on Saturday even-ing, July 2, and be held every Saturday evening of July and August. Ferguson's Orchestra of seven pieces, from Bridgewater, will furnish the music for

these dances. During July and August frequent entertainments of a high order will be given in the Arcade and Tem-ple. Also a grand Fair will be held the first week in August, the proceeds to be used to improve the acous-tic properties of the Temple.

How to Reach On et.-Onset is located fifty miles from Boston, on the Cape Cod Division of the New York, New Haven and Hartford Rallroad, over New York, New Haven and Hartford Rallroad, over which express trains are run daily to this resort. Ex-cursion tickets are sold at all the leading ticket offices in the country. Street cars councet with every train at Onset Junction, and transfer passengers to the extreme end of the graunds, passing the business centre, and by the auditorium and prominent hotels. Take train at Kneeland street station, Boston. Ask for excursion ticket to Onset Junction-price, §2.15 for the round trip. Baggage and freight marked On-set, Mass, will be promptly transferred to all parts of the grounds. Onset is connected by telegraph and long distance telephone. Post-office address, Onset. long distance telephone. Post-office address, Onset,

Mass. Steamers of New Bedford Steamboat Company Steamers of New Bedford Steamboat Company make regular trips from New Bedford to Onset. They also make frequent excursions from Onset to Gay Head, Newport. Martha's Vineyard and Nantucket, affording the most delightful sails offered by the waers of our coast.

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BY C. P. LONGLEY. We will Meet You in the Morning. Little Birdie's Gone to Rest. Open the Gates, Beautiful World. Echoes from Be-yond the Yell, with fute obligato. Sweet Summer-Land Roses. Gentle Worlds and Loving Hearts. Your Darling I Not Bieeping. Yacant Stands Her Little Chair. Back from the Slient Land. What Shall Be My Angel Name? Giad That We're Living Heart O-day. Evel 1'll Remember Theo. Love's Golden Chain, reärranged. All are Waiting Over There. Open Those Pearly Gates of Light. They 'll Wei-come Us Home To-morrow. Mother's Love Purest and Best. The Angel Kisseth Me. I Love to Think of Old Times, We'll All Be Gathered Home. Only a Thin Veil Between Us. When the Dear Ones Gather at Home. Home of My Beautiful Dreams. Child of the Golden Sunshine. Bear-tiful Home of the Soul. Come in thy Beauty, Angel of Light. Tam Going to My Home. In Heaven We'll Know Our Own. Love's Golden Chain. Our Beautiful Home Over There. The City Just Over the Hill. The Golden Gates are Left Ajar. Two Little Shoes and a Ringlet of Hair. We'll All Meet Again in the Morning Land. Our Beautiful Home Above. We're Coming, Sister Mary, Gathering Flowers in Heaven. Who Sings My Child to Sieep? Ohl Come, for my Poor Heaven Songs are in Sheet Music. Sing e copies Bo cents; Scopies for H.O.

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INE GULUEN ECHOES. A new collection of original words and music, for the us of Meetings, Lyceums, and the Home Circle. By 8. W. TECKER, author of various Musical Publications. Con-tents: Angel Dwelling; Angel Visitants; Ascension; Beauti-tul Isle; Beyond the Weeying; Bilas; Diffing On; Harrent Home; Heavenly Portals; Journeying Home; My Spirit Home; Over There; Passed On; Pleasure; The Beautiful Home; Over There; Passed On; Pleasure; The Beautiful Home; The Flower Land; The Hoavenly Land; The Home ward Vorage; There 'll be no more Sea; There's No Night There; The River of Life; The Unseen City; We are Wait-ing; We'll Meet Again. Price 15 cents; one dozen copies, \$1.50; twenty-five copies, \$2.75.

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LIGHT. BANNER OF

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The BANNEE OF LIGHT FUBLISHING OMPANY, located at 9 Bosworth Street (from of Tremont Street), Hoston, Mass., keeps for street, Reformatory and Miscellaneous Books of Wholesale and Retail. Tanks OasH.-Urders for Books, to be sent by Express, must be accompanied by all or at least half cash i the bai-ande, if any, must be paid 0.0.D. Ordors for Books, to be sent by Mail, must invariably be accompanied by cash to the smouth of each order Fractional parts of a dollar can be remitted in postage stamps. Emittances can be safely sent by an Express Money Or-der, which will be issued by any of the large Express Com-der, which will be 55.00 can be sent in that manner for 5 cents.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not endorse all the varied bades of opinion to which correspondents may give utter-

Ance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles. canceled articles. Newspapers sent to this office containing matter for aspection, should be marked by a line drawn around the ricle or articles in question.



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

Issued by Banner of Light Publishing Company Isaac B. Rich.....President. Fred. G. Tuttle.....Treasurer.

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

TWO DOLLARS PER YEAR.

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

We trust that Spiritualists everywhere will coöperate heartily with us in the step which has been taken, and that regular subscribers an ecclesiastic has the right to marry people, for THE BANNER will make an effort to in- he should also have the right to divorce them. orease its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to should also be the tribunal for divorce suits. this paper for 1898, the heretofore high stand- But this would be absurd, as two churches ard of THE BANNER could easily be maintained, at least, consider divorce under any circum the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

sustain their organizations, that they must put their religion into practice, and prove to the world that Spiritualism does not make them cold, selfish and indifferent to the weal of others, but fills them with an earnest desire to do good to all mankind. The Jubilee has had a most wholesome effect upon the nation in psychical and educational matters. It has shown our opponents that our platform talent will compare favorably and take equal rank with any religious or secular body of people in America. It has also made a great impress upon the psychic atmosphere, from which much good will accrue to our Cause as time rolls on. It has been an education to all other

denominations, and done much to command the respect of even the enemies of Spiritual lsm.

It now remains for the Spiritualists to profit by the lesson they have learned, by showing the world that they respect themselves too highly to permit the heavy financial loss caused by their own indifference and extreme individualism, to fall upon one man, who dared so much in behalf of his religion, under the pleasing delusion that his fellow-Spiritualists would stand by him because of the fact that he was working for their good. 'If the Spinitualists now refuse or neglect to do their part in this great crisis that confronts their religion, it will show the world that Spiritualism is even

less worthy of respect and attention than the Salvation Army, and other sensational religious sects.

It may be urged that the idea of the Jubilee was wrong, and that the Spiritualists should not be expected to pay for other people's mistakes. Is such a statement worthy of Spiritualism? Admitting for a moment that the Jubilee was wrong in theory and unbusinesslike in its management, is it Spiritualism to repudiate the obligations incurred thereby? We believe that the Jubilee was right in theory, and that its design was one of the highest ideals ever set before a religious body. We admit that many mistakes have been made; many steps have been taken of which we have not approved, yet we have neither sulked in our tent nor thrown stones at the management. It was our duty, as well as pleasure, to cordially support the General Manager, and to render him all the assistance in our power. We have been serving Spiritualism, not our own nor any other individual's personal aims and ends. We felt, and still feel, that, if mistakes have been made, it is our duty to rise above them by meeting every obligation in full, and by sharing alike in the responsibility incurred. Spiritualists of America, let us profit by the lessons of the Jubilee.

Divorce. Justice Johnson of Brooklyn, N. Y., is quoted

to several actions for divorce that had comebefore him. No doubt his argument is that, if intuition. This seems to us to be perfectly logical; if the clergy are permitted to usurp the functions of the State by uniting parties in marriage, they stances to be immoral, hence the necessity of appealing to the State for relief. Prcf. Matthews argues that if clergymen insist upon marrying couples, they should be compelled by law to look after the results of all unions that prove failures. The Truth-Seeker seconds this suggestion, and feels that the State would be relieved of a heavy burden thereby. As it is at present, the clergy are spirit. made a privileged class under the law, whose aim is to receive every possible benefit them-

Eben Cobb.

The name of this gentleman is well known to all Spiritualists throughout the United States as one of the most prominent workers in the spiritual vineyard. On Friday evening, June 17, Mr. Cobb was stricken with apoplexy, and entered hishome in the world of souls Saturday evening, June 18. For nearly fifty years, Mr. Cobb has been interested in Spiritualism, and has devoted much of his time to the promulgation of its truths. His voice has been heard from many rostrums, while his services on funeral occasions have been much in demand. He was a friend to humanity, and he numbered his friends by thousands.

He was a great reader, and took every opportunity to acquaint himself with all phases of spiritualistic thought. He not only demonstrated the phenomenal proofs of spirit-return, but he also reduced them to scientific form, and deduced therefrom his philosophy and religion of Spiritualism. He was a friend to mediums, and was ever ready to lend them a helping hand in the unfoldment of their spiritual gifts. He never failed to let it be known toat he was' a Spiritualist, and that he was proud of the fact. To him Spiritualism was the essence of life, and he made it his one aim to spread the light amongst the mourning sons and daughters of earth, that they might know of the blessed reality of immortality.

For the past year, Mr. Cobb has been the President of the Veterans' Spiritualist Union, and was unanimously reëlected to that office at the last annual election in May. During his long and useful life, Mr. Cobb has been called upon to fill many important positions of trust and honor among the Spiritualists. He always endeavored to make the advancement of Spiritualism his first thought. He was a ready writer, and many able articles came from his pen in defense of this same great truth. His father, Sylvanus Cobb, Sr., was eminent both as a Universalist minister and as an author, while his brother, Sylvanus Cobb, Jr., was one of the ablest writers of his day. He himself had rich mental endowments, and used them for the good of others as well as tor his own.

To his wife and son the sincere sympathy of thousands of friends will go out at this hour of sadness caused by his unexpected departure. They know the way he has gone, and that his spirit will never be far from any one of them. He went out in the light of the spiritual truth he has done so much to shed over the souls of his fellow-men. This large hearted, open-handed, broad-minded friend of humanity has gone home, gone to his reward for deeds done in the body. His life record on earth is filled, and its pages can be made sources of inspiration to all who will read them aright. This life speaks to all the world at this as having expressed the following: "It seems hour, urging mankind to emulate everything to me that there should be a special ecolesias. of good it has done or revealed, and to avoid tical court to conduct these matters," referring all its seeming mistakes by profiting by the lessons it has learned, both by experience and

A veteran worker has fallen in the service of the good Cause. His efforts in behalf of truth are our inspiration to carry on the good work, with the consciousness that he will be with us in spirit as much as he has hitherto been. He has been awakened from the dream of life, to the happy realities of the world of souls. His friends know that he has found the freedom of eternity, and are pleased that his sphere of usefulness has been enlarged, even though they mourn his sudden departure from their tional Jublilee, will publish in the columns of midst. May the hosts of spirit friends bring the BANNER OF LIGHT, at the earliest possithe balm of healing to every heart upon which this blow has fallen, and give his every friend the knowledge of the way he has gone. Peace, he received his commission. It will be well peace, eternal peace be with his enfranchised

War Revenues.

Our esteemed contemporary, The Truth Seeker, in an able editorial upon the above subject, suggests that a comfortable income could be derived by the United States Government through the taxation of church property. It is assumed that the total amount of untaxed church property in the United States is \$800,-000,000, which, if taxed at the usual rate, would yield an income of \$16,000,000 toward defraying the expenses of the war. Add to this sum the tax upon nearly or quite one thousand millions of dollars of untaxed ecclesiastical school property, and a total of \$36,000,000 in revenues will be the result. This would go far in the direction of relieving the people of taxation upon sugar, tea, coffee and other necessities of life,

We heartily second the above suggestion, and hope that steps may be taken to carry them into effect. Churches are luxuries, and luxuries can better by far bear the burden of taxation than can the working people of this or any other country. Two billions of dollars in round numbers of untaxed property is crowding those who bear the present heavy burden a little too far. Simple justice demands that all property should be equally and uniformly taxed. The beneficent effects of such a law have been demonstrated in California, whose praiseworthy example should be emulated by all other States. Spiritualism has always claimed that church and sectarian school property should pay its just share toward the support of the government whose protection it enjoys. It is a good time now to bring this reform home to the hearts of the people. We there-

fore applaud the timely and eminently practical words of The Truth Seeker, and place the BANNER OF LIGHT on record in favor of this much needed reform.

At Rochester.

Pleasant words of greeting were received by etter and telegram from all sections of the globe. The foreign report alone was worth the cost of the trip to Rochester. Among those who greeted their friends in Rochester from various portions of America may be mentioned Mrs. R. S. Lillie, Prof. Fred P. Evans, Mrs. J. A. Chapman, Miss Maggie Gaule, the San José Spiritualist Society, and Spirit Henry J. Newton. Other letters and telegrams were received, but the names of the senders have not been forwarded to this office. The Jubilee was truly a place where soul communed with another column of this issue. soul in a spirit of fraternity and good will.

The Omaha Exposition.

The Trans-Mississippi Exposition at Omaha, Neb., will be open on Sundays from 1 to 10 P. M. This is a partial victory for freedom, and is far better than it would have been to have the grounds closed throughout the day. As a matter of fact, the Exposition should be opened early Sunday morning in the interests of those who are compelled to labor the other six days of the week. A full day of rest and recreation at the Exposition could not fail to benefit every one. Why should the workingman be deprived of his enjoyment through the mere fact of his being a laborer, in order to please certain religious censors and zealots?

JUNE 25, 1898.

EF" Light, London, Eng., gives an extended account, in a recent issue, of a debate between Dr. Stanley Colt and Mr. W. E. Long, that took place in London June 5, upon the question "Should Trance Mediumship be Discouraged ?" It would seem from a careful reading of the report of the debate, that Mr. Long certainly had the best of the argument. Dr. Colt is an Ethical Culturist, and claims to have outgrown Spiritualism, hence feels that mediumship injures all who possess it. Dr. Coit is the son of that veteran worker for Spiritualism in Columbus; O., Mrs. Elizabeth Colt. The Doctor does not ridicule Spiritualism or Spiritualists; he feels that he has gotten beyond it in the pride of his intellectual achievements. 'If man thinketh himself something when he is nothing, he deceiveth himself."

FF Sorrow is one of the revelators of truth to the children of men. Every one who is called upon to mourn the transition of a loved one, attracts the thoughtful sympathy of his neighbors, thus making a mutual bond of fellowship that leads to the sublime truth of the brotherhood of the race. But for a common sorrow this revelation would not have been made known to them.

Our readers will p'ease note with care the card from Mr. Frank Walker, published in another column of this issue. It shows that Mr. W. will, as soon as he is able to do so, render proper accounts of his work for the past two years in the form of itemized statements of receipts and expenditures. We trust this will quiet the ton zue of Dame Rumor with regard to the entire matter.

Don't forget to order a goodly supply of the June numbers of the BANNER OF LIGHT. They contain so much valuable information that they should be read by every Spiritualist in America.

Miss Nellie E. Dashiell, of San Francisco, Cal., has our sincere thanks for a copy of her splendid poem, "The Song of Universal Brotherhood." It will be reviewed in our next number.

If no man had more than he needed and could properly use, of this world's goods, all men's actual wants would be well supplied.

See letter from Mrs. Helen M. Wood. Sec'y Onset Ladies Improvement Society, in

Suggestions Referring to a Basis for a Belief in Modern Spiritualism.

BY B. B. HILL.

Having been requested to make known my views upon this subject, I hereby offer a few suggestions, as follows:

It seems evident that Modern Spiritualism, as taught thus far, by its phenomena and philosophy, may be based upon the several simple propositions hereinafter mentioned. It also seems evident that they embrace all that it is expedient to put forth as a basis for a belief in Spiritualism at the present stage of the movement.

1 am convinced that any tendency toward ltimates or finalities should be avoid

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

Special.

The Banner of Light Office will be closed on Monday, July 4, in honor of the Anniversary of American Independence. Our patrons will kindly take notice of this announcement, and see to it that all communications intended for our next issue are mailed at the earliest possible moment.

The Lesson of the Jubilee.

The lesson to be learned from the Jubilee can be easily discerned by all who will but read its history. We are taught by this experience that the doctrine of individualism, when carried to the extreme, as has been the case with many Spiritualists, is suicidal folly. It also shows us that this individualism is the main source of the present weakness of Spiritualism, and that the lack of concentration, as well as practical cooperation, always leads to chaos, anarchy and confusion worse than confounded. It is plain to every thinking mind, therefore, that had the Spiritualists been thoroughly, systematically organized, the present calamity would never have befallen our beloved Cause.

General Manager Walker made heroic efforts to obtain a complete census of the Spiritualists in America, and tried to show the great value such an enumeration would be to the Cause socially, morally and politically. It is a sad fact that many of those to whom he wrote for information would not respond to his letters, even when he enclosed a stamp for return postage. Here we see another example of individualism in its most selfish form. The persons to whom he wrote were Spiritualists in name, yet were so absolutely indifferent to the welfare of others and the good of the Cause as a whole that they refused to respond to a courteously worded letter asking for information plish it. that would add to the knowledge of the world. It is hard to believe that Spiritualism leads some of its adherents to prefer ignorance and selfishness to education and fraternal love. All true Spiritualists know that such is not the case, but this object lesson is one that must be heeded, if Spiritualism is ever to be of service to the race.

Had our local, State, and National Associations been properly supported by those who call themselves Spiritualists, the Jubilee treasat the close of the last day's meeting. If all minated? Will the presentation of phenomena finds the citizens of the United States face to Spiritualists who pay their money into the Orthodox, Universalist and Unitarian churches. had but been true to their Spiritualism, and placed their contributions on the altar of their religion, the present misfortune would never will improve the condition of local societies, have overtaken us. If those who pay from one and attract earnest, thinking people to our and fill every heart with a greater love for the to five dollars per week for phenomena that meetings? Ought Spiritualists to interest old flag in order that these grave issues may cannot be tested, had but given one tenth of the money thus expended, Mr. Walker would with the affairs of Government? What can be of right and justice. not have the present burden resting so heavily done, what must be done, to raise the standard

America a most important lesson, and it is this correctly, will be a savior to Spiritualism and few corporations and preferred creditors of the street, where she will hereafter be at home to highly commended by all who heard it. Or--that they should organize, and then loyally a benefactor to the race.

selves by uniting people in marriage without regard to their mental, moral and physical qualifications for such a relationship. Their responsibility ends when they have pocketed the marriage fee, and the State must thereafter carry the burden alone.

Under the present conditions of society, divorce is an absolute necessity, and its abolition would plunge men and women into the worst forms cf vice. Marriage is an ennobling state contracting parties. It is a copartnership re-

that cannot be dissolved when the parties to it ions or withdraw from the church! This find themselves unable to agree. In the busi ness world, partnerships can be dissolved unwarranted. It will aid Professor McGifwhenever need so requires, and society says | fert's side of the case and injure the standing Amen! In marriage, the seal of condemna of the church. tion is placed upon those who desire freedom from a partnership that has become slavery in its worst form, unless the parties to such a divorce have wealth at their command.

Much of this condemnation can be traced to the influence of the clergy, who have exerted themselves to invest the marriage contract or service with a seeming holy or divine odor that it would be impious to question or dis turb. This has led to a long train of evils, and served to overthow the ennobling influences that marriage might exert upon the sexes. We hold, therefore, that the clergy should never be permitted to perform the marriage service under any circumstances; if the present civil laws are not sufficient for citizens of this nation with regard to the marriage ques tion, then they should be made so. The one divorce most needed at the present hour is the his course will cause many others to follow his absolute divorce of Church and State, and example. Intelligent thought will prove the when the clergy are divested of their special prerogative to tie people together, who, by nature belong as far apart as the antipodes of the earth, much will have been done to accom-

Questions.

What do the Spiritualists of America need Will the movement advance as it ought under systematic organization? Shall all reform nored? Shall Spiritualists shut their eyes to the work of the counterfeit mediums, or shall fraud and chicanery be denounced and exterthe philosophy and religion of Spiritualism, without the aid of the phenomena? What of Spiritualism to its rightful position among

----Professor McGiffert.

just now in Presbyterian circles because of a certain book that he has had the temerity to publish without asking leave of those who claim the right to do the thinking for all members of the church. Notwithstanding the fact that Professor McGiffert has not been charged with heresy-much less tried for itthat no formal case against him has been pre sented to the highest tribunal of the august when entered into in the right spirit by the Presbyterian Church, that officious body has presumed to sit in judgment upon him and lation in the absolute sense, and the only one his book, and advised him to retract his opinaction is most presumptuous, and is wholly

The Outlook likens this procedure of the church tribunal to the United States Supreme Court presuming to advise in and to decide a case previous to its being brought before it. Suppose the Judges should admonish the Republicans or Democrats to retract their heretical views or withdraw from the country: would it not make the Supreme Court the laughing-stock of the civilized world? The Supreme Presbytery has made itself equally reprehensible and notorious by its course with regard to Professor McGiffert. It has made him many friends and caused all thinking people to question the judgment and even the intelligence of the Presbytery itself. Professor McGiffert's book will be widely read, and his influence will prove a power for good in the land. He has dared to think for himself, and death of the Presbyterian church as well as of all other churches that are founded upon creeds and dogmas.

Bunker Hill Day.

June 17, 1775, became historic through the famous assault upon the American fortifications upon Breed's Hill during the struggle most? Will a declaration of principles place for independence. The location was mistaken Spiritualism in its true light before the world? for Bunker Hill, hence the latter name has clung to the old battleground for one hundred three-and twenty years. The day was approissues be advocated, or shall they all be ig- priately observed throughout Massachusetts, while Charlestown excelled all efforts of previous years in celebrating the one great event in her history as a municipality. This year perilous position? Can the rescue be made by history as a nation. Bunker Hill Day is fraught with glorious memories, and its observation in these troublous times should inspire every American to loftier patriotism, themselves in politics, or have anything to do be met and settled according to the principles been taken when these measures become laws.

Patriotism means the love of the whole

Important.

General Manager Walker of the Internable moment, an itemized statement of all moneys received and disbursed by him since for all friends of right and justice to keep this fact in mind, in order that they may be able to silence those captious critics who are seeking to injure Mr. Walker by reading into his This gentleman is very much in evidence acts that which they might have done had they been in his place.

Immortality.

No. 1 of Vol. I. of this excellent magazine, Mr. J. C. F. Grumbine, Editor, is at hand. Its contents cover a wide field of thought, and if the initial number may be taken as an index of what is to follow, we are certain that every thinker will want to subscribe for "Immortal- enter upon the second half-century of the ity." The contributors to the present issue are Swami Abhayananda, W. J. Colville, An- cooperative methods is becoming quite evident nie Besant, Cora L. V. Richmond and J. C. F. Grumbine. Subscription price one dollar per the spiritual ranks. I consider the movement year. Published at 7820 Hawthorne Avenue, to establish a basis, or foundation principles. Chicago, Ill. We wish "Immortality" every SUCCESS.

The notorious "Dr." (?) F. O. Matthews was fined fifty dollars by a Pittsburg, Pa., magistrate a few days since for being a suspicious person, says Light of Truth. This Matthews is the pastor (?) of a Spiritualist church in Pennsylvania, the members of which determined to stand by him even after his duplicity and infamous record had been made known to them by the BANNER OF LIGHT and other Spiritualist papers. Wherever this man has operated he has smirched the name of Spiritualism, and retarded its progress for twenty years to come. Yet there are Spiritualists so called, who condone his crimes and endorse his villainy because he pretends to be a me dium!

The little war claim of \$400,000 of the Methodist Episcopal Church, South, recently ordered paid by Congress, seems to have had a well-developed colored gentleman connected with it. One of the attorneys who lobbyed it through Congress is to receive a fee of \$105,000 for his trouble. All interested parties are very reticent with regard to the matter, but it now looks as if an investigation would be ordered. Senator Tillman of South Carolina suspected the deal, and asked if a large sum was not to go to attorneys, if the claim passed. The Church said no, but the lawyer gets \$105,000, hence some one has lied. Who is it, the

The House of Representatives in Washington has passed the Hawalian annexation resolution by a vote of two hundred and nine to ninety one. The action of the Senate will alone rescue the movement from its present face with issues never known before in our be awaited with interest by every American patriot. The permanent increase of our national standing army and the annexation of territory thousands of miles from our shores are measures that cause many grave apprehensions to arise in the minds of the thoughtful. The first steps toward imperialism will have

> Mrs. M. J. Butler, has taken an elegant suite country, and all its people-not the love of a of rooms at the Evans House, 175 Tremont most appropriate for the occasion, and was

we see what great stumbling-blocks they have been in the way of progress in the past. We should profit by the lessons of the ages in this respect, in establishing our basis for a belief in Spiritualism. It is deemed most important that the factors or propositions with which to form such a basis should be brief, concise and so simple that a child could grasp and comprehend their meaning.

Within the last fifty years the material has been accumulating with which to form a groundwork for our belief. That the time when this foundation should be established has arrived is evinced by the numerous suggestions upon the subject from press and rostrum.

It is not remarkable that many of those who have embraced Spiritualism should have drifted into a condition of extreme individualism after being mentally enslaved by priestcraft and a false religion; but as we spiritual movement, the necessity for more to a large number of the leading minds within which can be accepted at least by the majority of Spiritualists, to be one of the methods to meet that necessity.

It is a well known fact that there is power in concentration and openess of thought. For this reason, as well as for the purpose of general ccöperation, this movement should prevail.

In view of the considerable number of socalled foundation principles, as set forth in the spiritual press, and from other sources, and as only a small minority of our people are scholars, I have thought they were too extended and complicated for the masses to grasp and understand. Furthermore, from the fact that the future of Spiritualism will depend upon the growth and training of the young in its philosophy, it is highly important that our basis should be simple and easy of comprehension.

I am of the opinion that the God question should not be included, for the reason that there is such a diversity of opinion or belief upon that question that evidently only a small minority could agree upon that point. In view of the strong bias of education, and in the absolute lack of knowledge concerning the deity, if that question was embraced in the formula under consideration, I believe it would cause such a disagreement as would prevent the desired result. Therefore it seems best, at least for the present, not to pursue a course that would invite unprofitable discussion in relation to the unknown.

With these brief suggestions, I offer the following simple basis for our belief in Spiritualism:

We believe in the brotherhood of mankind; in the continuity of life; in the intercourse between the mortal and spirit-worlds; and in the endless progression of the soul. Philadelphia, Pa.

New Jubilee Song.

"The Grand Jubilee" is the title of a new song by Prof. C. Payson Longley, intended for the International Jubilee at Rochester. It is one of the finest productions that we have The well known medium and healer, ever seen from the pen of this gifted writer, and we predict for it a ready sale. It was

Church or its agent?



BANNER OF LIGHT.

JUNE 25, 1898.

Maine Spiritualists, Attention I

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 28, Among the speakers and mediums who will be present may be mentioned Mrs. Viola A. B. Rand, Miss Lizzie Harlow, Mrs. Nettle 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 18, 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 1856 to the time of his last illness. Jan. 19, 1898. he had a light paralytic stroke, which contined 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 Chillicothe avenue, Bellefontaine, O, Monday, June 20, 1898, at 2 P. M. Dr. A. B. French of Ciyde, officiating. The pallbearers consisted of six eclectic physician in Ohio. He was the oldest eclectic physician in Ohio. He was a sub-soriber 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, Spiritualiste 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 heipers 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

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 ploniu at Lovell's Grove, New Downer's Landing, Tues-day, June 28. 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 pionio.

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. Circle conducted by Mrs. Wilkinson, assisted by Drs. Halland Krasniski. Some good thoughts by Mr. De Bos, Dr. Blackden, Mr. Graham, Mrs. Watts and Mr. George Lamont of Wakefield. Afternoon session began with singing, fol-

lowed with 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 Millia Wheeler. Those who took part: Dr. Fred Crockett, Mes-dames R. L. Moseley, 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, there-fore 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 counsels and earnest example, we submissively bow to the will of our Father, for he doet hall 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 affiction. Resolved, That we join with the Veterans' Spiritualist Union, of which he was the beloved Presleent, in mourn-ing his loss, and in our pledge to carry on the work which he has laid down as faithfully and earnesily as he did, so that he may rejoice when we shall meet him in the spirit-world. Fare thes well, dear brother: thou hast fought a good The following resolutions were adopted:

that he may rejoice when we shall meet him in the spirit-world. Fare thee well, dear brother; thou hast fought a good fight, thou hast kept the faith, and now thou art in posses-sion of the only true life. Thy powers, which were great herø, are now a thousand fold 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. Guiterrez, 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 Guiterrez and Lewis, manifestations of spirit-power. Afternoon opened in usual way by song service and prayer. Those taking part were: Messrs. Hall, Rea-misse, Hersey, Whittemore, Blackden, Warner, Cutter, Webster, Mesdames Lewis, Tracy, Fagan and Kimball (of Malden), Cutter, Gui terrez 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 ser-vice 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 Spiritual 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 CF LIGHT for sale.

Bunker Hill Day.

It was a jolly party of friends that assemibled at the hospitable home of Mr. J. B. Hatch, Sr., 54 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 ex-celled in interest and general make-up all sim-

ilar 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 whis pered 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 abuve 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. Hatob, 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 re-marks were appreciated by all. He closed by calling upon Miss Lucette Webster for a recbation. She responded with one of her choic-est 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; prief 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 enjoyments of the hour were continued. Jokes, witticisms, songs and happy laughter were the order of the day and every one pres-ent had a good time. The little company proke up at a late hour, all feeling that it had been good to be there. It was indeed a day of vejoicing, 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 Rairoad, eighteen miles south of Portland and six miles from Oregon City. They comprise several acres, most be-utilally situated on an eminence overlooking the Willabes utifully situated on an eminence overlooking the Wills-mette River, and are accessible by both rail and river. A pleasant, quiet, restful spot, under the supervision of offi-cers who will endeavor to promote your comfort and wei-fare in all proper ways. Passenger trains, south bound (from Portland) pass daily at 9:37 A. M. and 7:37 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 loging, per week. S00: per day. S100: shord are are

A. M. and 3:35 P. M. Camp Hotel in charge of President Lazelle. Board and lodging, per week, \$5.00; per day, \$1.00; single meal, 25 cts.; beds, 25 and 50 cts. Tents may be rented on the ground; 50 cts. and §1 00 per week. Ground rent, for those bringing tents, 50 cts. and \$1.00 for season, depending on location. ADMISSION.—To help meet expenses, an admittance fee of ten cents to the grounds each day, or twenty five cents for the season is charged, all meetings and public scances 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, two lectures will be given each day, except Monday, at 10 A. M. and 1:30 P.M., 2 and 7:30 P.M., followed by healing, or spirit messages and delineations. Transporta-tion to Oregon City at reasonable rates will be arranged for all who attend Sunday evenings. SpectAL DAYS.—July 4th will be appropriately obsi rved, July 17th will be devoted to the National Spiritualists' Association, and the subject of state organization. Let all interested note this daite and make a special effort to at-tend.

SPECIAL NOTICES.

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

J. J. Morse, 26 Osnaburgh street. Euston Road, London, N. W., is agent in England for the BANNEB 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.

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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 appeal with greater force to sufferers than anything we might say, no matter how stated, nor with what fidelity of word painting we portrayed the facilities pos-

essed by us for the cure of these cases. sessed 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 othese necessary, until tw day we possess the finest and largest offlees devoted to the treatment of Chronic Dis-eases. 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. Is best portraged by the volun-tary statements of our patients. A few follow: DRS. PEEBLES & BURROUGHS, Battle Check Mich.

DRS. PEEBLES & BURROUGHS, Battle Greek, Mich.: Dcs. Dectors-The medicines were received from you a few weeks ago. They have cured me. After taking the the medicines for two or three days, the pain all icf me. I feel that I am cured. Very truly your, J. F. PIERCY, Camp G. H. Thomas, Chickanauga Park, Ga. May 30, 1898. Camp 9. H. Inomas, Chickamauga Park, Ga. May 30, 1898. DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors-Your medicine for my child has been receiv-ed. I gave the medicine to her as directed. She has im-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 woud never recover. In fact have thought the same for a number of months. Yours truly, Mrs. J. HERBERT GAY, Maynard, Mass. GAY, Maynard, Mass.

DRS. FEERLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors-I feel that I am cured, and 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! Accept the good wishes of your poor old patient. WILLIAM H. GRIER, Clinton, Ill. June 1, 1893. Many patients are cured without medicines. Our psychic treatments have cured cases where medicines have utterly falled. This feature of our treatment has never been du-plicated by others.

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Dematerialization

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 fu-ture 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."

MRS. E. J. JELLISON. June 19.

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:

Geo. S. Clendaniel. I. C. I. Evans. Marie C. Evans. Francis B. Woodbury. Annie L. Woodbury. Sallie Clendaniel. Mary Clendaniel. Edith M. Burdine. Marie L. W. Brown. J. V. McIntyre. Sarah S. H. McIntyre. Geo. A. Bacon. B. Juliha A. Barnes. Washington, D. C., June 17, 1898.

MEETINGS IN BOSTON.

"Spiritual Fraternity."—At First Spiritual Temple, Excepter and Newbury streets, Sundays at 10% and 7% P. M., the continuity of life will be demonstrated through differ-ent phases of mediumship. Other meetings announced from the platform. A. H. Sherman, See'y.

Appleton Hall, 3% Appleton Street-Paine Memo-rial Building, side entrance.—The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Sunday at 2% and 7% P. M.

Sunday At 2% and 1% P.M.
The Veteran Spiritualista' Union holds meetings the third Thursday of each month in Dwight Hall, 514 Tre-mont street, at 7% P.M. All are invited. Eben Cobb, Presi-dent; Mrs. J. S. Soper, Clerk, 67 Huron Avenue, North Cambridge.

Eagle Hall, 616 Washington Street.-Meetings at 11, 2% and 7% Sundays. Dr. W. H. Amerige, Conductor. Harmony Hall, 724 Washington Street.-10% A. M., 2% and 7% P.M. Tuesday and Thursday afternoons at 2%. N. P. Smith, Chairman.

Commercial Hall, 694 Washington Street.-Meetings Tuesdays and Thursdays, at 3 P. M. Sundays at 11, 2% and 7%. Mrs. M. A. Wilkinson, President.

Good Templars Hall-I Johnson Avenue, Charlestown Ditt.-Sunday, Wednesday and Friday evenings, and Fri-day afternoons. Mrs. E. J. Peak, Chairman.

J. K. D. Count's Test Circles every Friday P.M. at 23, in her rooms, BANNER OF LIGHT Building, 8% Bos-worth street.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.-Mrs. Guiterrez, President. Ser-vices Sundays at 10% A. M., 2% and 7 P. M., and Wednesdays at 2% P.M.

Boston Psychic Conference, every Sunday at 2½ Boston Psychic Conference, every Sunday at 2½ P.M., at 514 Tremont street, corner of Dwight. Admission free. L. L. Whitlock, President.

Bible Spiritualists' Meeting, Marble Hall, 514 Tre-mont street, cor. Dwight.—Mrs L. J. Akerman, Leader. Sundays at 10½ A. M., evening at 7½.

Bundays at 10% A. M. evening at 1%.
The Band of Harmony conducts public meetings at Unity Hail, Studio Building, Davis Square, West Somer-ville, each Sunday, at 7%.
Brighton.—The Spiritual Progress Society holds meet-ings every Sunday and Wednesday evening, at 8 o'clock, at 12 Foster street. D. H. Hall, President.

Brighton.—The Spiritual Progress Society holds meetings every Sunday and Wednesday evening, at 8 o'clock, at 8 point of the sense of the se

MEETINGS IN MASSACHUSETTS.

UPPER SWAMPSCOTT, MOWERLAND 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. Kelty; remarks and tests, William Estes and J. W. Cowan of East Boston; remarks, Mr. Baker of Lynn and Mrs. H. A. Baker of Danvers.

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.

FALL 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 interest-

ing 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 coworker, Mrs. May S. Pepper, whose name has become so dear to us. She has also kindly con

sented 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 manuer. Next Sunday closes our meetings for the sea

son. Conference at 2 and 7:30. The Woman's Auxiliary will meet on Friday afternoon and evening of this week, with Mrs. Lowe, 12 Crown street. Supper as usual. Me-

morial service for the evening. All are cordially invited.

BANNER OF LIGHT for sale at the door.

BROCKTON.-Emma Boomer, Sec'y (139 Mon tello street), writes: Children's Lyceum met as usual at U. V. U. Hall, Sunday, June 19, at

2:30 o'clock. Session opened with singing; lesson from Card No. 2; grand march; recita

tend. Wednesdays will be devoted to a Memorial Service, Chil-dren's Day and Woman's Day, in the order named. A Children's Lyceum will be conducted by experienced workers. Bring the children and young people. The general public is cordially invited to all meetings.

A Social Dance, for campers and visitors, will be given each week. Tickets may be procured from officers or gate

keepeis. MEDIUMS AND SPEAKERS.—Mrs. Loe F. Prior, from At-lanta, Ga., sformer resident of Oregon City, in-pirational lecturer and platform test medium, is engaged for entire

camp. Charles J. Anderson, of California, inspirational and trance Charles J. Anderson, of California, inspirational and trance speaker, known as the "boy orator," because of his youth and eloquence, is engaged for cuttre camp. Mp. Kate O rock, spiritual and magnetic healer, of Port-iand, will treat the afflicted from rostrum; also gives pri-vate class instruction. Geo. Wigg, M. D., of Portland, will lecture July 10. Mr. C. S. Harnish, of Atbany, a centieman who studied for the orthodox ministry, wild deliver an add ess on "The Moral Teachings of Spiritualism." Mr. E. A. Marshall, Portland, speaker. Dr. Carlos Wright, from Michigau, Inspirational speaker, healer, developing and private test medium, writes that he will attend.

will attend. Mrs. Ella Royal Williams, of Salem, trance medium. The workers above enumerated, and doubtless others whose names are not at hand, will cooperate to make the meetings elevating, instructive and entertaining.

Movements of Platform Lecturers.

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

Dr. C. H. Harding's address for the summer will be Lake Pleasant, Mass., Box 42. Please address for

fall engagements. Mr. F. H. Roscoe, Vice-President of the Rhode Island State Association of Spiritualists, will accept lecture engagements for the fall and winter of '99 and '99. He can be addressed 151 Broadway, Provi dence, R. I.

Mr. J. S. Scarlett has a few open dates for fall and winter months; will be glad to correspond with sociclies relative to same. Address him, 24 Pearl street Cambridgeport, Mass.

On Sunday, June 19. W. J. C lville addressed two barge audiences in Alliance Hall, Chapel strengt, Harre audiences in Alliance Hall, Chapel strengt, Harre ford. On Sunday next he speaks there again at 3 and 8 p. M.; also Montay and Tuesday, June 27 and 28. at same hours, after which the hall is closed two months for summer vacation.

Dr. Harlow Davis has been giving platform test seances in Seattle, Wash., for the past two months. He will leave shortly for New York City, en route to Londov, Eppland, where he purposes giving a series of lectures a d platform test seances. He can be addressed at the Sturievant House, New York City, the first two weeks of July.

Spiritualist Camp-Meetings for 1898.

The reader will find subjoined a partial list of the locali-ties and time of sessions where these Convocations are to

be held. As THE BANNER is always ready and willing to give all the As THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those Interested in these pleasant gatherings, we hope the **Man-ngers** will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the **Plat-form Speakers** will not fall to call attention to it as occa-sion may offer-thus cooperating in efforts to increase it-circulation, thereby strengthening the hands of its publish ers for the ardnous work which the Cause demands of all it-public advectes ublic advocates.

Cassadaga Lake Free Association, Lily Dale, N. Y.-Opens July 15; closes Aug. 28.

Onset Bay, Mass.-July 3 to Sept. 4. Lake Pleasant, Mass.-July 31 to Aug. 28. Madison, Me.-Sept. 2 to Sept. 11.

Maple Dell Park, Mantua Station, O.-July 17 to Aug. 22.

Cape Cod Camp-Meeting, Ocean Grove, Harwich Port.-July 17 to July 31. Mesick, Mich.-July 31 to Aug. 14.

New Era, Oregon.-July 2 to 25.

Forest Park, Ottawa, Kan.-July 27 to Aug. 2, in-

Liberal, Mo.-Aug. 20 to Sept. 4. Lake Cora, Mich.-June 28-annual meeting. Ashley, O .- Aug. 21 to Sept. 11. Chesterfield, Ind .- July 24 to Aug. 21. Bankson Lake, Mich.-July 22 to Aug.]4. Haslett Park, Mich.-July 28 to Aug. 29. Clinton, Ia.-July 31 to Aug. 28. Helphos, Kan.-Aug. 12 Aug. 29. Camp Progress, Mowerland Park, Upper Swam pscott.-Will hold meetings every Sunday from June 5 until Sunday, Sept. 23.

Queen City Park, Burlington, Vt.-July 24 to lug. 28.

Etna, Maine, Camp .- Aug. 26 to Sept. 7.

Verona Park, Maine, Camp.-Aug. 5 to 22. Grand Ledge, Mich., Camp.-July 31 to Aug. 28.

ROOM AT ONSET.

COMFORTABLE furnished room to rent for season. Plas tered. Price low to lady who will attend to same. Board next door. H. E. GIFFORD, Onset, Mass. 2w June 18.

HENRY WILSON, Street, Melrose Highlands, Mass. Bure tetter, 60 Pearl 2w* June 18. HENRY WILSON, PSYCHOME-street, Meirose Highlands, Mass. St per letter. 60 Pearl www. June 18. WANTED-Dec. number St. Nicholas for 1897. BANNER OF LIGHT PUBLISHING CO. Bits should be without both volumes. Sold either in sets or singly. The first volume con-tains BOI octavo pages, with a fine portrait of Judge Edmonds. The second volume contains 440 pages, with a fine sketch of a scene in the spirit-world. For sale by BANNER OF LIGHT PUBLISHING CO.

DRS. PEE6LES.& 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 GRIFFETH, High Park City, Col. June 6, 1898.

Park City, Gol. June 6, 1898. DRS. PEEBLES & BULROUGHS. 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 fittle time she began to rub her knees, and she had a great time. I felt the treatment, and asked you to treat her lances, and she was ever so much better to day. She says she had not had such a treatment before. Yours thuy, MRS. SHEPARD, Gurnee, III. June 8, 1898.

MRS. SHEPARD, Gurnee, III. June 8, 1898. Our diagnoses are absolutely correct. We have proven this times without number. It will be more convincing to you, however, to send your name, AGE, SEX, and a *LEAD*-*ING SYMPTOM*, and receive by return mail a correct state-ment of your own case, which we will send free on receipt of the information above mentioned. Your prompt accept-ance of this offer may have an important bearing not only with your health, but upon your success. Remember our address is The well-known scholarship of Count Aksakof, and the pains-taking study he has given to the phenomena and phil-osophy of Spiritualism, warrant the statement that this, his latest work, will be an epoch-making book. He gives, in plain terms, the results of his personal investigations un-der the most absolute test conditions possible, proving con-clusively the verity of psychic manifestations. Count Ak-sakof never goes into print unless he has somet hing to say. In the present instance he has found much of moment to say; he has said it well, and his translator has given his English and American friends an opportunity to enjor the distinguished statesman-scholar's richest and ripest thought. CONTENTS.

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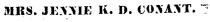
SPIRIT Message Department.

SPECIAL NOTICE.

SF EIGLIA II A OLLOCH.

SPIRIT-MESSAGES: GIVEN THROUGH THE TRANCE MEDIUMSHIP OF





Report of Séance held May 13, 1898. Spirit Invocation.

Spirit of Wisdom, teach as thy wondrous ways of gaining victory and bringing prace on earth and good-will to man, bringing light to the darkened heart and cheer to the mourn ful spirit, extending a helping hand to the weak and minis tering unto the downtrodden 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 tighting for what seems right and just, many, many times the mortal is blinded to the real ultimate good of all. We ask 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 thy 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 thy beat of justice, holding the helm of light and waving the flag of progress to lead us onward and upward; all need thy assistance, for without it they are nothing. Oh! may the spiritual bands surround all in every fight for the right-Direct us all in every duty, and thy name shall be sung i 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 earthplane through your valuable paper that you Stripes; it waves, and carries so much to the

a disbeliever in Spiritualism (I was a member of the Baptist church) that she would all things registers the deeds. I received my (fod's offspring; and that after getting out of dium 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, through the spirit. Thank you very kindly; when love springs up in the heart, it is like a long may THE BANNER wave and send forth had not offended his prejudices too severely, great fountain; it overflows and expands beyond all belief, beyond all customs, and ex-

tends to the opposite pole, and once our love | are now clothed in immortality. 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 criticise 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, spirit 1 found out my mistake; I found that 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 spiritlife since I passed away, and mamma feels as if she must hear from us somehow, yet she blame? The education I was born and brought does n't get the message's that she is looking for, and I hardly know what to say that would had rolled and rolled around me, and I feit I was 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 quietbut her head feels so bad that I don't dare to try to control her, though I thinkshe would feel better if I did.

My people in earth life are awfully sensi-I have various reasons for coming in here, ual theories. and I want to say that Caroline Olive and my mother lives in Pittsburg, Pa. When I passed out she lived in Philadelphia. I think

are what tell; and the power that is behind with you and will minister unto all he can our bed in hell, or ascend into heaven.

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, 1 sought the dark waters of the Pacific Ocean to cover the old, wornout body after nearly thirty-three years of wear. But when I awoke in 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 up under; the dark clouds of superstition that 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. 1 return to help those in the condition I have been in-born with a restless spirit, brought into earth life when I

tive, and you know that people sometimes me, and living in the fear of the Almighty like to investigate Spiritualism, but don't God, feeling that his arm had left me, and that want any one to know it, so I will have to be my fellowman sought to destroy me because I a little particular in what I say, for I don't | would not confine myself to rules and regula know whether they will just like it. My father tions. Now, friends, help me this morning to call the BANNER OF LIGHT, and which seems to | is in business, and I suppose people will not | send forth my message to the human family, me in the spirit-world like unto the Stars and believe any way; but I only wish I could get and so work out thy salvation in earth-life. Do religion, but politics, philosophy, moral and mon thing to have three hundred die out of a

I want to say to Maria and Eva and Frank you in strength and surround you with an It is that being an "ordained minister of the that I see you to day, seeking the assistance influence that will give you confidence that gospel, solence and philosophy of Spiritualof mediums, seeking their advice on matters all things are for the best othat God doeth all Ism," it does not seem natural to me to listen that seem to pertain to the world at large. things well. While our ideas of religion were only; and though my mouth must be closed at I see you often desirous of knowing what different while both were inhabitants of the those church-meetings on Sunday, I can someto do, and how to do it, but you do not physical body, our roligion in spirit will be times get a chance to speak at a prayor meetin your hearts give us the confidence you the same, for there is no religion in spirit; ing. I spoke with great pleasure at the Methodshould. No, you look on the surface, and there is nothing to worship; we must know ist meeting, and thought myself quite unorthink because mother passed out of the body and understand that our thoughts, our actions, thodox, for I claimed that it was impossible for any soul to be permanently lost, as all are not consent to come back and control a me- reward, and each one will receive his. Just this fleshly body, we shall continue, as well as say this morning that William F. Mointyre is here, to have our own option whether to make

> On telling the good minister that I hoped] its blessed messages from those who have he said he liked it well, and urged me to come passed through the change called death and 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 ito 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 Burmab, 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 kneel. ing 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 was not wanted, where there was no place for | Frothingham and Minot J. Savage tc-day, and that his religious views were held by Washing. ton, 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 them interested -make him feel more happy not live in thy crushed spirit; lift thy spirit up, thisse and that the sint tent 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

JUNE 25, 1898.

Photographs of Human Vital Radiation.

BY QUESTOR VITE.

Some of the most interesting impressions of this character that have yet been produced have been obtained by a Fronch mediumistic healer, M. Majewski, 34 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 hydrc-quinone developing bath above the normal human temperature, yet continued to obtain the impressions of striated 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 refating the position as maintained by Dr. Guebhart and M. Yuon. 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 galvanometre 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 uncomadvises not to use tobacco except moderately, or alcoholic liquors except on the surgeon's order.

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 uctice, by my observation in spirit-life, many copies are handed from one to the other, and people often throw them carelessly away, and this will do, and I thank you kindly. 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 the body quite a number of years, for I have 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 "rheumatics 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 for it will be all right. Oh! there is so much feel now like ministering unto those who ministered unto me, and I want my daughter to | in a paper, and every one is going to read it know that she has not lost the companionship, although she thinks she is left alone, without they would not like, but I want to tell papa either father or mother to assist her. Say that father and mother join hands this morning to and a change in his earthly surroundings that send this communication, so that she may now 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 and in sympathy, although I am not very 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 ditions. I am not familiar in this city; I shall thank God that the pathway is open, and be more remembered in Yonkers, N. Y., and there are golden steps that lead from heaven | also in Buffalo. Being interested in yachting to earth. There is no gate to open; the golden | and boating and the lumber business, I think gate of the New Jerusalem that we used to | I have left enough behind me to identify me. 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 good health and prosperity-that they may that prevents us from blending with our dear | forget us after a while, but when sickness ones in earth is ignorance. Ignorance is the comes, and adversities, it is strange but true, great lock that fastens the door of conscious- that spirit-friends are more remembered at ness, and brings us so near and yet so far: and those times than in prosperity. I see that it is beautiful to realize that the all prevailing | those I am anxious about are not well. They best they can.

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, l all. 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 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, I would like to say, but as this is to be printed besides mamma, I do n't want to say anything that he is going to find a change in business, will be of benefit to him; I do n'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 do n'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

William F. McIntyre.

see how they receive this letter.

Well, I would like to be identified here this morning as one who is with you both in spirit familiar with the controlling of a medium. 1 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 con-I want to say to my friends-my own family especially and those who are still blessed with

and contented with conditions, and make and thou wilt have assistance, is the prayer mother more happy, so that she would not be and desire of one now working for progress, so nervous and fussy all the time. You see I for light, and for spiritual life, and not spirit-

I have a home on the Pacific Coast, and I Dyer was here this morning. That is a funny | have a wife and several children struggling as name.I suppose, but that was my full name, 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 the effect of the higher criticism, and have 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 1 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.-Aurelia P. Reynolds; Alfred Weldon; Ira Hoar Ida A. De Bean; Sally C. Sanborn; Frankie Robbins. May 21.- Ellen Bradley; William H. Harrison; Willian MacCanning; William P. Sampson; William P. Nichols; Liz zie Wolcott. June 3.-Arnold Shonio; Hattie J. Ring; Melvin H. Hall Nathaniei N. Wright; Mary Hutchinson; Julia A. Gould. June 10.-Mary B. Whitwell; Almon Stoddard; Lydla Ma son; Melinda Root; Priscilla P.N. Milligan; Etta D. Sage. June.-Silas Hutchinson; William T. Smith; Ed. Janes 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 preccdence here, they seriously advised me to connect myself with that church.

Of course I did not give this well-meant ad vice 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 tc-day. I have been to an evening week-night prayermeeting five times: once to the Baptist, three power has been given to some to open these miss the companionship, they miss the arm to times to the Methodist, and once to the Presguerite, to stand firm, and I will try to sustain | ferring prayer meetings to Sunday services. | oblivion relieves him of his agony.

upon a male. He said that the expression "That it might be fulfilled " was a "gloss " introduced by those "saintly men" who copied the scrip tures, 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

to lead in prayer. In every instance he called

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 Savlor, I am trusting only thee.";

The evangelical church holds to these two points, the miraculism 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 Spirit. ualist, 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 onc-thousandth part of the money now speat 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.

19 No man is called upon to suffer beyond channels and leave them free to all to use as | lean upon; and I wish to say to you, Mar. | byterian. I have a cogent reason for pre- excruciating, he loses consciousness, and sweet

"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 Twefth 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 infliction had not been employed with which to begin their inevitable perils.

KF 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.

197 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 harmonial relationship among men.

Passed to Spirit-Life.

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

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 chan, e, like passing from one room to another. She was a Splittualist for forty eight years; a kind filend at a considerate neighbor; fully exemplifying in her every day life the beautiful principles of her bellef. It may be said truthfully that the world is better for her having lived, which is it e best monument that can be erect-to the memory of any human being. Funeral services were held at the family residence Thurs-day afternoon at 2 o'clock, Mrs. F. M. Lowell of Anoka, Minn., officiating, to the satisfaction of all relatives. We cannot say too much in her praise as a true woman and an excellent speaker.

excellent speaker.

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

R. FULLER, aged 70 years. Bro. Fuller was a pronounced Spiritualist for over thirty years, and a respected clitzen of Worcester, Mass. He was at one time Conductor of the most flourishing Children's Lyreum Worcester ever had, and was really the originator of the present Spiritual Society He was always ready to ald financially all worthy calls as liberal, as his limited means would permit. Although his relatives are (for tho dox beliet they followed his last request, and called on the writer to officiate at the obsequies. A beautiful wreath of flowers was furnished by the Womau's Autillary of Wor-cester Association of Spiritualists, and the Spiritual Choir furnished the music. M. F. HAMMOND,

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

10 Let the sunshine of the spirit fill every his power of endurance. When pain becomes too nook and cranny of thy nature, that thou mayst become the living mirror of Truth in thy daily life among men.

BANNER LIGHT. OF

Phenomenal Occurrences.

To the Raitor of the Banner of Light:

to the notice of Spiritualists generally, may be the means of inducing others to do likewise:

During the past year some friction among a few of our members had caused considerable ill feeling. The last evening of '97, i visited the family of one of our prominent members, and after a conversation upon the troublesome matters I took my leave. As I passed out-of the door, the hostess, Mrs. S. M. Gale, a medium, had a vision of a visit to her of two bright, be-nignant spirits; oue a male dressed like an Episcopal bishop, a large person with majestic bearing; the other a female dressed in sapphire blue, a small person with loving mien. These spirits were preceded by a white dove. On the forehead of the male was written "JUSTICE," on the female "PEACE." The spirits told the medium they had come to suggest the forma tion of an Inner Circle of Spiritual Workers and Helpers, who should work together to pro-mote justice, peace, unity and harmony a mone mote justice, peace, unity and harmony among Spiritualists and others. During this, and other interviews, full directions were given in regard to the organization. Another prominent member of our society, independently, and without collusion with this medium, also received suggestions from spirit sources with regard to the same project.

Accordingly arrangements were made, and an Inner Circle of Spiritual Workers and Helpers was publicly instituted in January last, and eleven members joined, one of whom passed on within a week, and who was buried with his "Inner Circle Badge" on.

A few weeks later another initiation ceremony was planned. In the meantime, through another private medium, it was announced that two spirits wished to join our Inner Cir cle, so as to aid them in their work among mortals, and for their own spiritual unfoldment.

one of our regular speakers, was invited to join the Inner Circle and also to deliver an address. This invitation was accepted, as Mrs. B— heartily approved of the organization.

On Sunday, March 13, our second initiation services were held. Preceding this ceremony, three children were christened by Mrs. Brig-Helpers, among whom were Mrs. H. T. Brig ham of New York City and Mr. James H. Fletcher of Yonkers, who is a medium for private work mainly. These two were author-ized to form Inner Circles elsewhere. Mr. Titus Merritt, the veteran Spiritualist, was also initiated.

During the initiation of Mr. Fletcher, quite suddenly he was controlled, and a spirit announced that two spirits wished to be initiated -one whose spirit name was "Progress," and another "Daybreak," which names indicated their spiritual status. These spirits were in itiated, two veteran Spiritualists acting as

proxies. Next followed the presentation to the Inner Circle, from Mr. and Mrs. Evert Gale, of two beautiful banners--one, white silk, on which were the words "INNER CIRCLE," "JUSTICE," embroidered with blue letters and trimmings; the other, blue silk, and "INNER CIRCLE," the sale, and the excursion the other, blue silk, and "INNER CIRCLE," "PEACE," in white letters and trimmings. The colors used-white blue gold violet atc. for colors used-white, blue, gold, violet, etc., for

to biess us and help us to endeavor continually to gain moral, intellectual and spiritual excellence. THE APIRIT'S BENEDIOTION.

The solution of the Banner of Light: I herewith send you an account of some re deut occurrences, in connection with the Yonkers Spiritualist Society, that I think are somewhat novel at least, and which, if brought

After the services were over, a clairvoyant who was in the audience came to me and described a spirit she saw standing beside the medlum, Mr. Fietcher, while the spirits were being initiated. The description identified com pletely "Spirit Daybrea'," who was known to many of us in his earth life, but whom the clairvoyant did not know, and his purpose to be initiated was known only to myself and two others

Fraternally yours, ALFRED ANDREWS, Yonkers, N. Y. Guardian I. C. S. W. and H.

Lake Pleasant, Mass.

One can hardly appreciate, without experiencing it, the decided difference between the hot, crowded city streets and the shady walks and lanes of this lovely spot, though it seems the old campers are aware of it, for every train brings new arrivals whose first exclamation, "How beautiful it is up here!" is well warranted.

Among those who have come recently were Mrs. Robins, who has opened Robin's Nest, Mr. Ed. Putnam and Mrs. Harding; Mrs. Baldwin has hired a cottage on Rose street; Dr. C. H. Harding and R. F. Churchill are pleasantly located at the Highland Home; and Mrs. Holmes, Mr. and Mrs. A. Fales, Mrs. Lou Booth, Mrs. F. A. Bickford and family, Mrs. Fiske Pease, Mr. A. W. Frail, Mrs. S. P. Smith, Mr. and Mrs. William Palmer, Mrs. Lizzie Danforth, Mrs. L. E. Ball, Dr. C. I. Weston and wife, Mrs. Martha Danforth and Mrs. L. P. M. Smith have opened their cottages. Mrs. Pease has had Eagle Cottage repaired and repaired. The Twin Cottages are comming a

When arranging for the second public initia-tion ceremony, that spiritual worker and helper, Mrs. H. T. Brigham of New York City, new appearance under the skillful handiwork new appearance under the skillful handiwork of L. E. Henry, who is also painting George C. Allen's place. The Sue B. Fales's cottage has been purchased by Mrs. Dowd, and is being raised and put in good repair, while Mr. Dowd

is also overseeing the renovation and improve-ment of Mrs. Storr's summer home. Mr. and Mrs. Gerry, instead of going to Onset, as has been their custom, are located for the season ham. Eleven candidates were initiated into the Inner Circle of Spiritual Workers and Helpers, among whom were Mrs. H. T. Brig ham of New York City and Mr. James H. Keith's place for his residence. On the High-Lands are Mr. T. B. Hall and family, Mrs. A. L. Woodbury and mother, Thomas Alexander, Avery Clapp and wife, Mr. F. Bryant and family, Treasurer Haslam and wife, Mme. De Lou and Mr. Dwight Hilliard. Mr. John Olishlend, mbe laced the denot restaurant Glickland, who leased the depot restaurant,

booth on the wharf, and boats, last season, has again taken them this year and intends making extensive improvements in the restaurant. Several propositions have been made for the hotel, among those desiring it being Mr. E. D. Kennedy of Rutland; Mr. C. H. Gregory, for several years at the Grand Hotel,

Cassadaga, and for the past three winters at Lake Helen; Mr. Clough, a well-known hotel man of Boston, and Mr. Bond of Brooklyn; but it has not been decided yet who will have it. The \$3.75 excursion ticket from Boston is now on sale, and the excursion rates from

Owing to negotiations being protracted for the engagement of Col. R. G. Ingersoll and the banners and badges—are symbolical of the principles expressed in the pledge. A white dove was included as typical of Peace. At the close of the ceremony the hymn, "Blest Be the Tie That Binds Our Hearts in Holy Love" was sung; after which Mrs. Brigham gave a splendid address on "Help-fulness." After the address certificates of membership which include the pledge were Holy Love" was sung; and non of Aug. 1, so the curve of speakers not before mentioned, Miss presented to the members. The following explanatory remarks were made by the Guardian just preceding the Order of Initiation: This Inner Circle is not intended to be an exclusive affair, nor a met intended to be an exclusive affair, nor a

Order of Initiation: This Inner Circle is not intended to be an exclusive affair, nor a secret order. Its members do not assume to be better than other people. Some say they are not good enough to join this Circle. If one were perfect there would be no need to main the lake of the lake of the consider a petition for a public road into Lake Pleasant, presented by A. C. Carey, no action was taken as the peti-tion could not be legally acted upon, as pre-are not good enough to join this Circle. If sented. The lot owners at the Lake by a large are not good enough to join this Circle. If sented. The lot owners at the lake by a large one were perfect, there would be no need to join it; but if we have a high ideal we are much more likely to attain to it than by having no aspiration, for by aiming high we certainly gain more than by making no effort. This Circle is intended mainly as a means to composed it before a hearing of the Selectmen of Montague, and at the town meeting, and as both of these bodies did not favor it, it is doubtful if the Commissioners will oppose their decisions. Many of the campers are busily employed in and thus enable its members to advance along the pathway of spiritual progression, and also to assist others in the same direction. It is a beautifying their grounds, and landscape gar-The Electric Railway Company intends to have several band concerts given on the grounds during this month and July, and will also introduce other attractions which will make a pleasant day's outing for its patrons; as well as giving pleasure to the campers. The barber shop is not yet let, though several bids have been received. The dancing pavilion is let to Mr. J. R. Stratton of Orange, and the grocery store to Mr. S. E. Ripley. For circulars, privileges, cottages, etc., address the

National Spiritualists' Association

TNOORPORATED 1300. Headquarters 600 Pennsylvania Avenue, Bouth-East, Washington, D.U. All Spirihalists visiting Washington cordially invited to call. Contributing memberating \$1.00 a year. Report of the Convention 1997, containing a handsome ploture of the National Headquarters, the President's and Becretary's reports, which overy Spiritualist in America should read, also report of all hualness transacted at that Uonvention, price 25 cents. All persons ordering this report before Dec. 1st will be presented with a copy of the history of the National Association. A few copies of the Conventions of '83, '94, '85 and '96, still on mand. Can be purchased at 25 cents per copy.

n hand. Can be purchased at 25 cents per copy. FRANUIS IBAILEY WOOD BURY, Sec'y. Yeb. 20. 11

IMMORTALITY.

June 4.

June 25

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May 7.

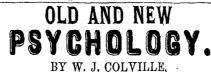
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DHILOSOPHICAL JOURNAL, devoted to



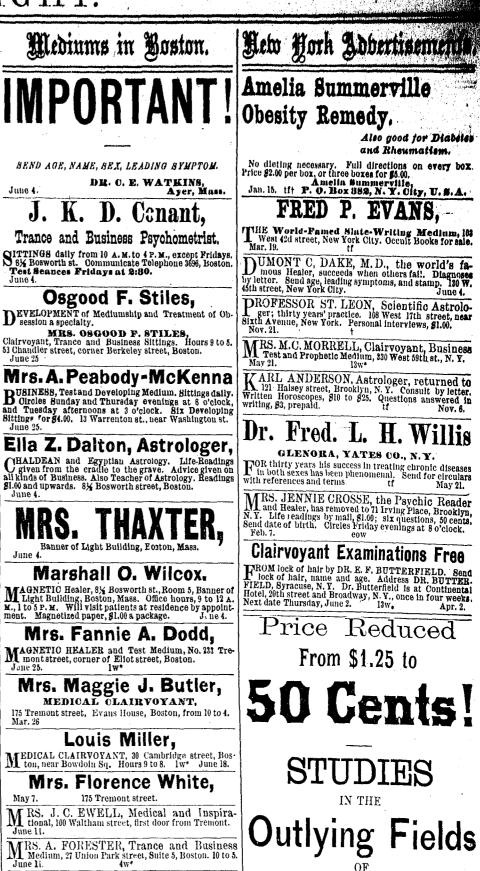
Author of "Studies in Theosophy," "Dashed Against the Rock," "Spiritual Therapeutics," and numerous other works on the Psychical Problems of the Ages.

The author says in his introduction: "The writer lay, no claim to having written a complete or exhaustive trea-tise on Psychology, but simply has undertaken to present in as popular a form as possible, some of the sailent fea-tures of the compendious theme. Reports of twenty-four distinct lectures, recently deliy ered in New York, Brooklyn, Boston, Philadelphia and oth er prominent cities of the United States, have contributed the basis of this volume. As the author has received numberless inquiries from all parts of the world as to where and how these lectures or Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earn est questioners.

decided and authoritative answer to all these kind and earn est questioners. The chief alm throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise su pervision over the morally weak and mentally afflicted, will derive some help from the doctrines herewith pro mulgated."

CONTENTS.

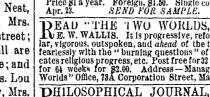
What is Psychology? The True Basis of the Science. What is Fsychology? The True Basis of the Science. Rational Psychology as presented by Aristotle and Sweden borg, with Reflections thereon. Relation of Psychology to Practical Education. A Study of the Human Will. Imagination: Its Practical Value. Memory: Have We Two Memories? Instituct, Reason and Intuition. Psychology and Psychurgy Instinct, Reason and Intuition. Psychology and Psychurgy. Mental and Moral Healing in the Light of Certain New As pects of Psychology. Music: Its Moral and Therapeutic Value. The Power of Thought: How to Develop and Increase It. Concentration of Thought, and What it Can Accomplish. A Study of Hypnotism. The New Psychology as Applied to Education and Mora Evolution.



PSYCHIC SCIENCE. BY HUDSON TUTTLE. Author of "Arcana of Nature," " Origin and Development of Man," etc.

CONTENTS.

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Spiritual Philosophy, Rational Religion and Psychical Research. Sample copy free. Weekly—l6 pages—gl.00 a year. THOMAS G. NEWMAN, Publisher, 2096 Market street, San Francisco, Cal.

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promote the objects enunciated in its pledge, conceded fact that any work can be carried on much more effectively by organization, than where the workers operate independently of each other. Therefore we organize the workers and systemetize the work. It will also show to the outside world that its members aspire to something higher in Spiritualism than merely to satisfy curiosity, or phenomena-hunting, or even for self benefit only. One of its grand objects is to promote fra-

ternal love, which is the highest kind of love. While conjugal love and parental love are grand and ennobling, yet there is in them a grain of selfishness. But in true fraternal love we have pure altruism; that is, doing good for goodness sake.

Probably it will surprise many of you when I say that spirits have expressed a desire to join this Inner Circle; but Spiritualists of much experience know that in the investigation of Spiritualism we often meet with surprising things, and the unexpected frequently hap-pens. Bear in mind, also, that this Circle is but an outer court or extension of the Wisdom Circle in spirit life. A few extracts from the church hymnal upon "The Communion of Saints" will be appropriate here:

"Lo, what a cloud of witnesses encompass us around. Men once like us with suffering tried, but now with glory crowned."

"Behold the innumerable host of angels clothed in light. Behold the spirits of the just whose faith is changed

to sight. "Angels, and living saints and dead (so called)

but one communion make. Though now divided by the stream-the narrow stream of death."

Spiritualism has bridged the stream of death, and we here to day will use that bridge. And all who will may also use it freely.

ORDER OF INITIATION

Into the Inner Circle of Spiritual Workers and Helpers of the Yonkers, N. Y., Spiritualist Society.

Brothers, Sisters and Friends: We are assembled here at this time, in company with the spirits Justice and Peace, and many other spirit friends, to initiate candidates into the Inner Circle or Wisdom Circle of this Society. The objects of this Circle are: To render conditions for the higher unfolding of the soul, and for greater spiritual attainments; not as individuals only, but as a society: only as a society but as a community of

greater spiritual attainments; not as individuals only, but as a society; not only as a society, but as a community of one Grand Spiritual Brotherhood. All that is required to become eligible to this Chrele is, to accept the pledge and the moral obligations of the spirits justice, Peace, Union and Harmory, always bearing in mind that this is no trivial undertaking, but a sacred com-pact witnessed by spirits and mortals; and that our motives should be such as will not violate an enlightened conscience. This inner Circle is intended to be a hone centre, a sacred shrine, where soul-communion may be enjoyed, and where the weary may find rest and peace, and receive new strength of both body and mind to continue the strugge of this earth-by life. Your passport to this inner Sam tuary shall be the White Banner of Love, and remember always that our Father-God is Love, and ali men are his chlidren. CANDIDATE PRESENTS HIMSELF.

CANDIDATE PRESENTS HIMSELF.

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son:) We all together renew our pledge to strive constantly to practice justice, to live in peace, to work in unity and har-mony with our fellow-beings for the highest good of human-ity, and ever seek to know and follow truth. (Raising the left hand). We also implore God and his ministering spirits

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		-
Angels, Come to Me.	Shall We Know Each Other	٦
Angel Presence.	There?	
Beautiful Isle.	The Happy By-and-Bye.	C
Come Angels.	The Soul's Destiny.	0
Compensation.	The Angel of His Presence.	E
Day by Day.	There is No Death.	11
Going Home.	They Still Live.	a
Guardian Angels.	The Better Land,	Ē
Home of Rest.	The Music of Our Hearts.	-
itope for the Sorrowing.	The Freeman's Hymn.	
Humility.	The Vanished.	1 =
Happy Thoughts.	They will Meet Us on the	r
He's Gone.	Shore.	١.
I'm Called to the Better		1
Land.	The Other Side,	l e
I Thank Thee, oh, Father.	Will You Meet Me Over	l c
Jubilate.	There?	a
My Spirit Home.	Who Will Guide My Spirit	p
Nearer Home.	Home?	l à
Over There.	Whisper Us of Spirit-Life.	l p
Passed On.	Waiting On This Shore.	1.
Reconcillation.	Waiting 'Mid the Shadows.	l p
Repose.	Welcome Home,]
She Has Crossed the River.	Welcome Angels,	
Strike Your Harps.	We Long to be There.	Ł
Some Day of Days.		1
NEW F	IECES.	
Bethany		
	Rest on the Evergreen Shore	H
Gone Before.	Ready to Go.	18
Gone Home.	Sweet Rest at Home.	1
Invocation Chant.	They're Calling Ds over the Sea.	<u> </u>
I Shall Know His Angel		1
Name.	We'll Know Each Other	١ī
Nearing the Goal.	Wa'll Most Them Broud	1'
No Weeping There.	We'll Meet Them By-and- Bye.	١.
Our Home Beyond the River.]]
Parting Hymn.	When Forthly Labora (Neco	۱.
Farring trynni.	When Earthly Labors Close.	1
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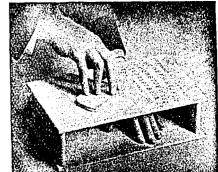
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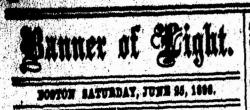
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Facts of Science and Spiritualism.

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 con-gratulations. 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 mannone good work. Durate a mere presentation hood be far greater than a mere presentation of certain phenomena, the present Jubilee would be an attempt to crown one single fact would be an attempt to crown one single fact in human progress. Other facts must pres-ently claim their rights, and then the king loses his crown, for Truth knows no sovereign. Hers is a republic, with every fact demanding equal rights as a citizen. In my present ad-dress I shall attempt to show the relation of the fact of 'human immortality' to certain other facts which the student of these phe-pomena has not yet attempted to classify. nomena has not yet attempted to classify.

"The first step demands that we recognize the relation of science to Modern Spiritual-ism. Grand work has been done by noble men ism. Grand work has been done by house here and women who for a score of years have dared to investigate the spirit-side of human-ity. The Psychical 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 ex aomits of no other explanation than the ex istence of humanity beyond the grave. Many members of the Psychical Society are leaders in some scientific speciality. Such men neces-sarlly 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 worship-ers necessarily become narrow-minded bigots. Human history, both theological and secular, records this on every page. The true philoso-pher-lover of truth-is ever broadening as each newly-discovered fact receives welcome in his symposium. I now propose, most delib erately, to disturb and alarm certain of my highly-esteemed brothers and sisters 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 returningspirit as an immortal man. But the next question 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 contradic-tions 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 inde-structible. 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

another. Is earth-life, if they are in harmony, you have health, happiness and an evolved love which reaches from humanity to an ideal God. But if these particles are in discord, you find disease, unhappiness, misery and east reigning supreme. Of course either, as so depicted, are extremes. Usually they are so mingled as to permit man of to-lay to fight a battle of life to average longevity. When the earth body has failen 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 inharmony, the law of repulsion is at

and inharmony, the law of repulsion is at work, and such a form must surely travel downward to total disintegration. If the ten-dency be toward love, which is the supreme evolvement of the law of attraction, the ego continues attracting 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 eter nal existence for the soul which climbs to universal love. Such is a brief statement of an all-important truth to which Spiritualists

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 Spiritnalism. Form is of but little value as proof of identity gince it so rapidly changes 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 ONENESS 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 crase 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. If it be 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 field 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 blendings 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 unchartered ocean to an unknown port. Our one fact of spirit return comes to the assistance of such minds, but their facts bring with them bless-ings for us too. The god of the ignorant man is always very close to him; a sort of next door neighbor. But our deily when, like the scientist, we call him the First Great Cause, is placed further and further back, until we acnowledge 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 it our highest possible con ception 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 wields 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 to-day. Let a man but begin to cultivate the har-mony of his own soul in thought, word and deed, and he has taken the first step toward a possible adeptship that is grander than any dream of Mahatmas who are hiding from every

Life and Work of Rhen 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 spiritlife on Saturday, June 18, of the veteran speaker and worker, Eben Cobb.

Even Cobb was the third son of Rev. Sylva-nus Cobb and Eunice Hall Waite. He was born in the town of Malden, on the 17th of January, 1820, and was sixty-nineyears old at the time of his transition. 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 bothers. Sylvanue, Lt. the novelist and Sam. 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 1856, in the city of Philadelphia, Mr. Cobb met Miss Mary J. Booth (called Jennie by him); they were attracted to each other by mi-tual 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 evilences of his skill

Early in their married life, in the city of Baltimore, Mr. and Mrs. Cobb became ac quainted 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 01188

Mr. and Mrs: Cobb took up their residence at Hyde Park thirty-sight 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 broad spiritual man.

When the meetings in Music Hall, carried on by Dr. H. F. 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 year of holding meetings, that his work was finished, and in walking up the long hill from the New England dépôt in Hyde Park to their 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: "Would n'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

test of spirit-power, but we shall feel the im-prove of his personality, and shall feel the force and power of his i pedring spiritual presence." Mise Jasbel C. Maiville same a solo, and Dr. U. W. Hidden of Newburyport said: "Stand-ing by the confined form of one whom I loved and honored, I should be untrue to his teach-ings, untrue to the teachings of Nature, un-true to the sternal principles of progress that per wade 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 nightmare with re-spect to death and the after life is being dis-pelled; the mind of man is being awakened, pelled; 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.

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 ohange 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; the casket is valueless to us when the jewel has been re-moved. 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 en-tered upon newer fields of activity, and will live on forever. If the theory that death enda all 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 soluties of the tomb. But death does not end all; our friends live throughout eternity. Man is a spirit now-reven to day we are all spirits in training for the after lite. "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

in training for the after lite. "I believe that Spiritualism, such as Eben Cobb's, robs death of its sting and the grave of 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 memory of Mr. Cobb, and spoke feelingly of 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-gether 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 on.

"Death, so-called, is not the end, but a con-tinuation 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 reaper, it must not be, it cannot be, 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 ba the time is not distant when we shall all be "Outward Bound," when we shall put off the mortal to be clasped 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 Pearly 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 usl' 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 randest 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 today, and mourn? Should tears trace their way down our cheeks? When we rise above the selfashess 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 rend asunder the thin yeil that hides from our vision the spiritual world, a sight glorious beyond expression would meet ourlgaze. Think a 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 well coming 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 say that he was true to his convictions at whatever sacrifice. We shall miss his pres-ence; 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 pilgrim-age to catch the vibration of that voice occa-sionally on the rocky way of life, bidding me as of old, 'Godspeed' on my upward way. "He cared little for titles or earthly fame; the simple name. Eben Cobb. carried more weight 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 botter as it is. It is better for me to go than for you; who would have cared for me, on whose arm could I have leaned as I have on yours; in whose love could I have had the trust and confidence I have had in yours? 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. 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 those few words. 'All things dying, die upward to serve some

JUNE 96, 1908.

Dirpose in the sconcer of the Infinite." Then Bro. Coole is not dead, but only born 1 if was his spiritual birthday on Saturday. Though we feel a temporary loss in his depart-ure, all he has ever given us remains ours. Let us not be selfish to day, and feel that our sor-row is deeper, our disappointments greater than others. Rather let our bereavement arouse us from our letharay and environments of material things to make proper use of the Bpiritualism that is ours. In the unselfishness of this hour let us became exaited, 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 sympawe know then and then only how to sympa-thize with others who are traversing the same

valley of the shadow. "It is something to live a Spiritualist, some-thing to pass out a Spiritualist. Many of us-make professions, but do not possess the genius of our faith. Eben Cobb was a friend

the lessons derived from the transition of our loved ones. He then dismissed the audience with the benediction.

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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. Enter-tainment provided each evening. The proceeds of the fair are to be devoted to improving the accessite properties of the Ther

improving the acoustic properties of the Tem-ple 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 gratefull received. Information in regard to the fair can be had by addressing Mrs. Helen M. Wood, Sec'y, Lock Box 234, Onset, Mass.



with groups of these wondrous atoms. We per-ceive 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 aggrega-tion 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 inde-structible 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 pos sibly 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 facts of science, and 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 in strument 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 ven-ture 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 woeful 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. Ignor-ant of this truth, it has never occurred to man that the source of 'love' was simply the unfoldment 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 outwrought 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 thus stands as an eternal atom. Let it once blend with other atoms, however long the journey, it has entered the path which may lead to the archangel and be

yond. "That man becomes immortal spirit is now demonstrated to be as true as that cater-pillar becomes immortal butterfly. That man immortal carries with him everything but his mortal body has been abundantly demon-strated 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

day life amidst the crags of Asia. "We thus see that without our grand fact of human immortality science is seeking an im possible pathway to the unknown. But with out the facts gathered by science our own one great fact will not 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 manless 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 every body 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 atom is indestructible, but that the eternal 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 demon-strated fact, but its value will be seen to be lependent 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 realise for him the highest aspirations of his soul. And that is the only heaven possible to archangel or mortal man. And such is the possibility open to those who are willing to add the truths re-vealed by the mortal scientist, to the great fact brought to earth by spirit-man."

NEW JERSEY.

NEWABK .- 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 Be-tween 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.

ou like it i

Mrs. Cobb answered that she would. Daring the week his conversation kept recurr ng 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 calcate Mr. Cobb was giving out the good the good o'clock Mr. Cobb was sinking, and their son Clarence met herat the door, saying; "Hurry, mother, father is going." All that a loving wife could do was done, but the Angel of Life had broken the silver cord, and on Saturday evening he passed quietly out 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 unconcious state seemingly to the last.

He passed away in the harness, and we shall miss him, especially the young mediums, who have looked to "Father" 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 and one to fill it in fact immerible. 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 the tribute of the companion left behind, but not forgotten, we may rest as sured. 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 arisen 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 Ibell; star and crescent, Banner of Light Publishing Company; broken column of roses, Harmony Hall, Commercial Hall and Hollis Hall; wreath of anemone leaves, Mr. and Hollier, 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 lillies, Mr. J. H. Ibel; large bouquets from two nieces, Lilla and Adia and Addie.

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

The services opened at 2:45 P.2., 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 es-teem 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 until called to the world of souls. "Since that work began," he said, "the his-tory of New Workload Saithfully and he tory of New England Spiritualism could not be written without including Eben Cobb as a spiritual orator. Notwithstanding the delight ful anticipations that Spiritualism brings to us, that the disembodied can return and man-ifest 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 ex-pressing a spiritual thought and confirming a



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in of all. Price 5 cents per copy; 6 copies, 25 cents; 13 copies, 54 cents 9 copies, 81.82 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," fol-lowed by reading from the Bible, and a poem, Prof. Whitelaw rendered a violin solo, and was followed by Mr. Lockwood in 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 dust by Mrs. Miller and Miss Genevieve Fortune, and another violin solo by Prof. Whitelaw; Ira Moore Courlis then gave some tests and messages, 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 valedictory address and poem by W. J. Col-ville, followed by a supper at 10. Tickets, 25 cents.

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