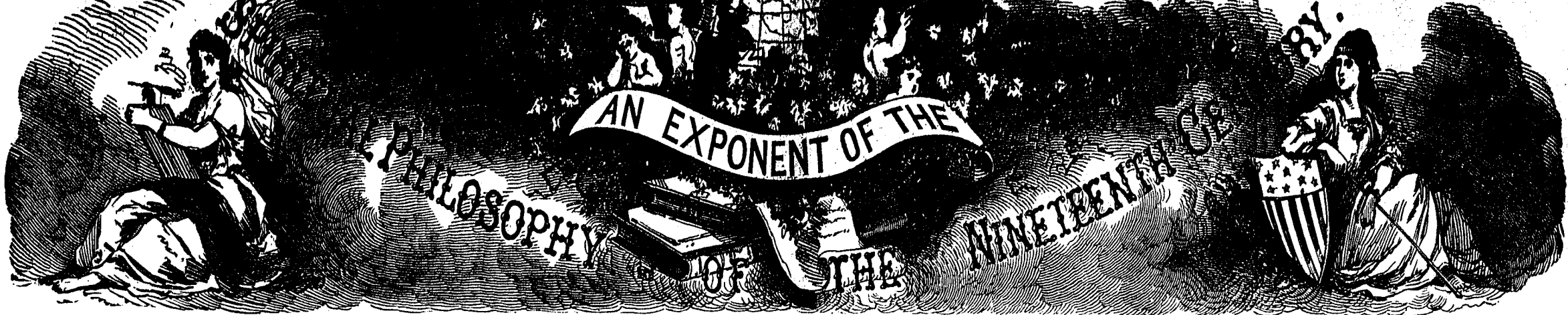


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THE MAID OF ORLEANS.

BY J. MARION GALE.

Gentle maid at distaff spinning,
Peasant maid of France,
Heard "the voices," sweetly wailing,
Bids her grasp the lance;
Bade her free her native land
From the enemy's advance.

Though unwilling, she obeyed them,
As the power of God for France;
Though with tears she begged and prayed them
Spare her the avenging lance,
Spare her all the war's dread anger,
Spare her still to peaceful languor
In the lily fields of France.

But the angels, stern commanding,
Told her firmly she must yield;
Bade her leave the distaff standing,
Bade her warlike weapons wield.
She arose as the angels found her,
And the sword-belt girt around her;
Girt her for the battle-field.

Forth she went, inspired by heaven,
Forth to conquer and to die;
For she knew to her was given
France and immortality.
Forth she went, all fears unheeding,
Her victorious army leading;
For France to conquer and to die.

No mortal foe could stand before her
As she marched thus angel led,
Immortal warriors hovering o'er her,
Mid the dying and the dead;
Thus by angels cheered and greeted,
Whose commands she but repeated,
Vanquished foes fell or fled.

When she filled her glorious mission
In the battle and the strife
Alas, the reign of superstition
Made her yield her precious life!
The ingrate fiends of hell then spurned her,
Mid the faggots bound, they burned her;
When she arose to spirit-life.

Jeannie, now with God's pure angels,
On the bright, eternal shore,
We know you work with heaven's evangelists
To redeem your France once more;
To France, and all the kindred nations,
Offering sweet ministrations
Of the angels of the bright, eternal shore.

The Bearing of Experimental Psychology on Transcendental Psychology.

BY QUESTOR VITE.

Metaphysic teaches us that the subordinate must ever be dependent on, and sequential in order to, the transcendent. In fact, there can be no expression in the subordinate and partial which is not precedentially in the transcendent and supreme, or universal. Metaphysic has, however, to jump from the Universal to the particular, as known to us. It admits the logical necessity of a connecting process, but knows nothing of that process except as exhibited in the domain of human experience. It knows not how the universal conscious-life particularizes itself and ultimizes its fractions into physical life as men and women. Nor conversely does it know what becomes of men and women after their withdrawal from the physical plane, at the death of their bodies. It can merely affirm that self-consciousness is preconditional to and transcends time; that time is *for* and *in* consciousness. Consequently self-conscious entities—that is, men and women—must be permanent, eternal. But as to whether they continue to exist individually as particularizations of the universal, or whether they are reabsorbed again into the universal from which they had been particularized, metaphysic can unfortunately teach us nothing.

Some light with regard to this all-important question is, however, presented to us by Spiritualism, which affords evidence to our observation that human selves *do* survive severance from their physical bodies, and under certain conditions, which have not yet been scientifically studied, may communicate thought-messages and even present temporary apparitional forms to our notice.

That evidence of such supreme importance in its bearing on the problem of human life should have been ignored by the scientific and theological worlds is a symptomatic exhibition of the conservatism by which they are permeated. It is, perhaps, a natural and orderly result of the dependence on accepted standard authority which constitutes the basis of their system of instruction, the outcome of which admittedly leaves the problem of the "how and why" of human existence to be enigmatic to the critical mind of our present age.

Yet the world ever progresses, and a new order of phenomena has arisen which is engaging the attention especially of French, German, Italian and Russian scientific men, and, in a minor degree, of their English colleagues, phenomena which have been classed under the denomination of psycho-physiological. The object of this paper is to illustrate the bearing of these phenomena on those called spiritualistic; to claim that it will be by the study of psycho-physiology that we are to understand the true meaning of Spiritualism.

To return to metaphysic for a moment. Modern logic recognizes that there can be expression in our external world, which is not a reflection of that which exists precedentially and in prior order, in the transcendent. Yet metaphysic knows nothing with regard to higher planes of individualized being, intermediary between the state of universal, absolute consciousness and this outer world, and of which this outer world must be the reflection. Yet such higher states of individualized

being are necessarily preconditional to particularization in this subordinate outer world. They constitute a necessary condition, a logical *præ* in the process of the particularization of the Universal Being, apart from which personal being on this outer world is a logical impossibility.

Though metaphysic knows nothing with regard to these intermediary stages in the process of becoming, Spiritualism affords us an experiential confirmation of this logical pre-condition in a rationalized theory of the universe, and presents evidence of their existence, by thought and form communications, emanating from those inner states.

It is not the object of this paper to deal with the conditions of individual being in those inner states. That question cannot be entered into here. These considerations are advanced in order to show the connection subsisting between the phenomena of psycho-physiology and those of Spiritualism; to illustrate that the same law as above referred to with regard to personal being applies also to spiritual phenomena; to show that the phenomena of transcendental psychology were the necessary pre-condition of those of empirical psychology subsequently developed on this plane. And it will be recognized that the phenomena of transcendental origin were not only of higher order and quality, as necessarily they must be, but they were also prior in order of process and of time.

It is evident that in the process of the particularization of Universal Being into personal being, it is not human physical generation that originates the individualized self-consciousness who is out-borned. In this respect human generation can be but an analogical representation, in subordinated mode, of the same law preapplying in transcendent states of being, in which the primal individualization originates. Human generation affords the conditions on this external plane which are taken possession of by the pre-existent particularization of self-consciousness, and through which it emerges into this external world.

The same process applies with regard to all laws manifesting in this outer world, and to the ultimization of thoughts; consequently also with regard to the nomenclature or cause of spiritual and psychological phenomena.

This law shows that the phenomena of psycho-physiology are the most external effects in our subordinate plane, of forces which must have been set in motion precedentially in transcendent states of being. These same forces acting in prior order in the intermediary spiritual and psychic planes above referred to, produced the phenomena popularly called spiritualistic. Coming into expression subsequently on the outermost physical plane, they caused the production of the phenomena now known in experimental psychology.

While the causes producing the phenomena of Spiritualism transcend our power of experimental observation, yet inasmuch as logic shows us that the phenomena of experimental psychology are the subordinate effects of the former, explicating in our own plane of being, the latter must consequently serve to explain the former. Similarity in effects presupposes similarity in cause and in process. Consequently the study of the similar class of phenomena, as produced on our own plane, may serve to explain the meaning of and the process by which spiritual phenomena are produced. The phenomena of experimental psychology are the key by which we shall come to understand spiritual phenomena. And it is only when these two classes of phenomena come to be studied in conjunction, by careful, unbiased researchers, that the analogies subsisting between the two will be recognized, and that the import and meaning of Spiritualism will come to be understood and acknowledged by the scientific and theological worlds.

Spiritual phenomena are of two classes—subjective or internal, and substantial or exteriorized. The former are spiritual, inasmuch as they result from the reaction of ideas in a subject, as we will see further on. The latter are psychical, in the sense that they are constituted of psyche, or soul; that is, substantial vitality, exteriorized from a subject, around an idea which constitutes their nucleus, and determines their form. In both cases the ideas are communicated by transference. In the former, the idea reacts within the subject, producing a mental image; in the latter, the idea becomes exteriorized, enveloped in substantial vitality, and thus determining its form.

We propose to study these phenomena in the light of the similar phenomena produced in experimental psychology. It will be convenient to follow the order, therefore, in which the latter are usually classified. The phenomena of Spiritualism are generally produced when the medium is entranced, or "under control." The phenomena of suggestion are also produced during a similar state in the subject called secondary, or sub-conscious; and that is so, whether that state is hypnotically or mesmerically induced. Different terms have been invented in the different schools, for what are really similar states. It is only the student who studies both classes of these phenomena that gets the opportunity of recognizing the analogy. It is a state of lethargy, of drowsiness, of inertness; an involuntary state mainly, and the memory of the experiences pertaining thereto does not emerge into the reawakened normal consciousness.

The most recent investigations tend to show that this state is really one of superficial sleep, similar to that through which we pass every night in the course of entering into deeper sleep, but is induced artificially, instead of

occurring spontaneously. The study of the physiology of sleep becomes an important factor in the comprehension of these several aspects of what is probably one and the same process. And in this respect knowledge with regard to the functional correlation of the several parts of our nervous system with our waking and our sleep states, is evidently a prerequisite for the understanding of these phenomena.

It is of course a well known fact that our waking consciousness, will and memory, functions in association with the cerebrum or frontal brain and sensor-motor nervous system. Recent research tends to show us that our sleep consciousness, which is involuntary and the memories of which are disordered, functions in association with our plexual system and the sympathetic.

The researches of the late Dr. Luys, the leading French authority on cerebral and nervous diseases, have thrown considerable light on this part of the question. Vitality is of course extracted from the atmosphere (or world soul) by the blood in its passage through the lungs, but till Luys came it was not known how it got into the nervous system. Luys taught that the nervous force is extracted from the blood by the cerebellum. During waking states nervous energy is supplied to the cerebrum by the upper peduncle of the cerebellum. This does not suffice, however, and stored energy is also supplied from the plexi of the sympathetic. When these condensers are exhausted, then fatigue ensues, followed by sleep. During sleep the nervous energy is directed through the lower peduncle of the cerebellum, to the sympathetic, till its condensers are fully recharged, when the energy again flows to the cerebrum, causing the man to awaken.

All mediæstic, hypnotic and mesmeric phenomena are associated with different stages of sleep states, whether called trance, control, lethargy, somnambulism, etc., etc., and these states we see are associated with the functional activity of the plexual sympathetic system, and the simultaneous quiescence of the cerebral and sensor-motor or waking system. It is probable that the several stages of lethargy, catalepsy, somnambulism, and the ecstatic trance state, are the effects of different stages in the inter-relations of these two aspects of our dual nervous system.

While normal sleep is the result of the natural and orderly alternation in the nervous circulation above referred to, artificially induced sleep is accompanied by and is the result of a provoked disturbance in the nervous circulation. It is to be inferred that this artificially induced disturbance must be similar in its processes to that accompanying normal sleep, that is it must entail an interruption of the supply of nervous vitality to the cerebrum, and a temporary increase in the supply to the sympathetic.

There is, however, an intermediary stage between the two states of awakeness, or vigil of sleep, viz, one of inertness, of drowsiness, of day dreams, in which man allows his mind to run its own course, uncontrolled by will. The mind and the subconsciousness then present their stored impressions as auto-suggestions. A similar state occurs in minor degree during the digestion of an over heavy meal, or after drinking too much alcohol. It exists more or less permanently in people of a too emotional temperament. This state resembles physiologically that of approaching sleep, in which the will and motor system are relatively quiescent, are overbalanced. It is a negative condition, in which suggestion takes firm hold. People of such a temperament, or while in that state are suggestible without being put to sleep. Dr. Hartenbergh of Paris, a brilliant pupil of Bernheim's, is now developing that class of psychotherapeutic treatment by suggestion apart from sleep.

There are mediums of similar constitution, and who consequently are in partial relation both with the external and with the psychic worlds. They are susceptible to suggestion consequently by discarnate spirits as well as by embodied ones. Their psychic or sub-conscious nervous system—that is, the sympathetic—predominates functionally in such people. Consequently they are subject to and respond to psychic suggestions even while awake. In other words, they are what is called clairvoyant, clairaudient and psychomists: The perception pertaining to the involuntary, sub-conscious soul, functions simultaneously with that pertaining to the sensor-motor volitional, self-conscious spirit. And these appear to be functionally associated with the cerebrum and the sympathetic respectively. In most people they function alternately in their relative prominence. In some few cases they overlap and function simultaneously.

This internal soul-perception, or psyche, functions in us all when we are passing into sleep, and visualizes the images or impressions, and hears the sounds registered in our sensorium, or brain cortex, or mental phonograph, and also represents the feelings and emotions registered in the sub-consciousness. These are presented in the involuntary negative state preceding sleep, as auto-suggestions and visualized as images.

[To be continued.]

"I have found already some of the 'sweet uses' that belong only to what is called trouble, which is, after all, only a deepened gaze into life.—George Eliot.

"Make your calls upon business men in business hours short, and they will have an increased respect for you when you leave.—Exchange.

The Retribution of the Ages.

BY ALEXANDER WILDER, M. D.

In Jung-Stilling's "Theory of Pneumatology" is recorded the account of a vision seen by a gifted woman which foreshadowed the catastrophe of France. One significant expression occurs in it: "I see Admiral Coligny going up and down in a bloody shirt." This portent would seem to imply that the French Revolution of 1793 was the harvest of the Massacre of St. Bartholomew in 1583.

This would be the visiting of the iniquities of the fathers upon the children in fearful earnest; and it is by no means improbable. The rulers of France and their religious advisers committed a direful crime, and their descendants expiated it with their blood.

How with Spain? From the first founding of the monarchy under Ferdinand its history has been a spectacle, but little interrupted, of most atrocious cruelties. Torquemada, the spiritual adviser of Queen Isabella, was authorized to establish the Inquisition, and to carry out its fiendish purpose of torture and auto-da-fé. Jew, and Slav, and dissenting Christian, alike, were seized by its emissaries, immured in its dungeons, their limbs dislocated on its racks, their hands and feet subjected to merciless tortures, and then, at the end, themselves burned alive.

In Madrid was a platform on which the stakes were fixed to which, on select occasions, the condemned prisoners were brought, clad in devil pictured gowns, fastened and consigned to the flames. Close by was a platform where sat the king and queen and other royal and noble personages, to enjoy the spectacle. Many of us have read the supplication of the Jew girl to the queen, praying for life and mercy, her only crime being that she was born of parents of the Hebrew race.

Like to this was the mercy which the Spaniards extended to the natives of Cuba, St. Domingo and Porto Rico—mercy of which men like Cortes and Pizarro were the ministers in Mexico and Peru. I sympathize heartily with the Indian about to be burned, whom the officious priest urged to believe in Christ, that he might go from the fire to heaven. He asked: "Are there Spaniards there?" Being told that there were, he declared that he would not go with people so cruel.

With all the fictions that Irving and other writers have woven about Queen Isabella of Castile, I cannot praise or admire her. She was the first to put in operation this era of cruelty in the peninsula. Her descendants transplanted it to Holland, Belgium, Austria, Italy and England, as well as over both the Americas. I waive no point that others also were thus barbarous, Protestant as well as Catholic. A religion propagated and sustained in this way has no attraction for me.

The royal house of Ferdinand and Isabella reaped as it sowed. Their son perished in his youth; one daughter was the divorced wife of Henry VIII., the other the insane mother of Charles V. and Ferdinand I. A few generations served to extinguish the lineage. With the Armada, Spain's fortunes waned, and from that time her history bears the significant legend: "The glory has departed!"

Yet though the angel poured his vial out upon this Seat of the Beast, they repented not, but continued as they began. It seems impossible to humanize Spaniards or even to make them truthful. While the last four centuries have made the other nations more gentle and merciful, Spain is unchanged. She is a fit counterpart of Turkey, savage in her acts and blighting every country where her people set their feet.

Will this war precipitate her doom? I am, and have been opposed utterly to this resort to arms. I do not believe in war. My God is not a "man of war," or glowing with rage. Yet when the wind is sown the whirlwind comes for the harvest. Spain murdered the first Huguenot colonists in this country because they were not Catholics. She planned for long years the extermination of the inhabitants of all the American colonies. In 1783 she resisted the recognition of American Independence. After that she again and again threatened war on one pretext or another.

Has this conduct of hers made this nation the avenging sword to punish her? I have been provoked at the sensational articles in the journals of the Hebrew editors, who seemed determined to excite the people to force the government into war. Yet the shrieks of the thousands of tortured Jews have sounded in our ears, through these centuries, and do not die out of hearing. The voice of blood cries up from the ground, and we may not wonder that their co-religionists imagine that the time has come. A cruel and corrupt people is always on the descending way to destruction. I wish heartily that our government and nation had no part in this matter; but I see no good reason why the Spanish power should longer exist. It is a black cloud in the earth.

Equally Guilty.

That quick wit is not confined to cities was proved the other day by a young woman who was rambling along one of the Long Island roads. She was dressed smartly, she thought, and when she met a small, bare-legged urchin carrying a bird's-nest with eggs in it she did not hesitate to stop him.

"You are a wicked boy," she said. "How could you rob that nest? No doubt the poor mother is now grieving for the loss of her eggs."

"Oh! she don't care," replied the urchin, edging away, "she's up in your hat."—Cape Ann Advertiser.

Where Two or Three

[BY THOMAS H. B. COTTON.]

Are gathered together in the name of humanity, something definite is sure to be accomplished. Humanitarians may not always be technically Spiritualists, but genuine Spiritualists are—they must be the best humanitarians. It is this as the characteristic that is to be relied on for the accomplishment of the great object, now outweighing all others in importance, to wit, cooperation upon a practical basis. Humanitarianism without (technical) Spiritualism, may accomplish much. Technical Spiritualism without genuine humanitarianism will accomplish nothing worthy of record. It is simply a dead letter.

When I say that we have no right to exist in any community as Spiritualists unless that fact proclaims us a spiritual mission, I am so certain that I voice the sentiment of every honest, thinking Spiritualist, that time spent in argument to prove my proposition would be far better used in suggesting the next step. Two words suffice to cover the entire ground of argument: first, humanity; second, necessity; or, to be still briefer, *human needs*.

1. Each community contains a nucleus of Spiritualists, however small the number, who can proceed at once to do this mental act, to simply recognize the fact that, "being genuine Spiritualists, we are in very truth a spiritual mission," whatever that may mean. A spiritual mission consists of a number of Spiritualists working together for the relief and prevention of suffering (a) of Spiritualists, (b) of other human beings, and (c) of the lower animals. This includes cooperation with all other Spiritualists in touch with this community, directly or indirectly, as this cooperation may be rendered necessary by all consistent and proper demands looking to this great end. Organization may be a good thing; but *work* is the main thing. Such times as these were never known before, and still they grow more stringent every day. The momentous question now is, are Spiritualists to wake up to realize the situation in time to save themselves (by saving one another) from utter extermination in this tremendous strain and struggle for existence? If so, then there is but one way to do it.

2. Local colonies must be formed upon the general plan of mutual reciprocity. One colony specializing one or more industries, another colony some other line of work, and so on. Each community becomes a colony at once by the simple act of selecting and adopting that particular industry—or more than one—best suited to its field, *all things considered*. This means considering the needs of other communities as well as its own. In this way the necessities and comforts of life—to say nothing of the luxuries—may be produced for the least possible outlay of cash, and distribution be made to every one according to his needs.

3. There must be a World's Congress of Economics. After history had been making itself for more than fifty thousand years, there assembled at the city of Chicago in 1893 a World's Congress of Religions. It did incalculable good in that line of reform. Should that World's Congress of Economics consist of practical philanthropists, then it cannot assemble too soon. And this will be the simple test: Do they love humanity more than they love their gold or the world's applause? The time has been ripe for such a movement full twenty years.

4. But while calling and waiting for the economic congress from the world at large to assemble for the purpose of inaugurating this gigantic reform, the Spiritualists of the world who are growing altogether, and that by rapid strides, into a perfect apprehension of the appalling necessity, and whose view concerning the nature of the real work so imminently needed, is almost absolutely a perfect unit—actually have it in their power to-day to do this work among themselves telepathically! This work I mean of inaugurating the *general plan of mutual reciprocity*. We can do much more than this. We can in large part sense the very things best suited to be grown, cultivated or manufactured in a given country or part of a country. All this is of course to be supplemented by that World's Spiritual Congress of Economics, and perfected by degrees by future correspondence. While yet the outside world has never thought or dreamed of such an undertaking, we may be fairly under way and in good working order, proceeding swiftly in the direction of the perfect civilization, to be pursued on a still more gigantic scale when the world sees fit to profit by our example.

Oakland, Cal.

DEAR ONSET BAY.

BY A. J. MAXHAM.

[To be sung for the first time at Onset, July 4, 1898.]
Oh! sweet are the memories that cluster around us,
As here at "Old Onset" each kind face we meet;
As years come and go ties of friendship are strengthened,
Reunions more blissful, and joys more complete.

Refrain:
Dear Onset Bay, thy name we love,
Thy wave-washed shore and sylvan grove,
We greet, with joy our friends to-day,
In this fair shrine, "Dear Onset Bay."

We list for glad tidings—the angels revealing
Bend low in communion with souls that are true,
And tell of the glories the dear ones awaiting,
The sweet, blessed spirits, the loved ones we knew.

Refrain:
We pray that rich blessings from heaven descending
May pulsate each heart with a life giving flood,
And truth, like a torrent, may root out all error,
And mankind be lifted still nearer to God.

Refrain.

A MESSAGE.

BY CALLIE DOWNEY MARBLE.

Method thought a soul to life eternal born
 Had for a moment come beyond the gates,
 As though for parting glance at earth just left
 Ere entering to where heavenly joys await.

And seeing her, a conscious spirit, move,
 I wondered, "Could it be that she had stood
 A soul released above the lifeless clay,
 And all the talk about her understood?"

"And, is it, what has pleased her heart the most
 Of all the tributes offered at her tomb?
 The silent kiss, the tear, the word of praise,
 Or costly wreaths amid the funeral gloom?"

And then, as though she read my thought unsaid,
 She smiled again the old time smile of earth.
 "It was not death that came," she gently said:
 "Asleep to earth, I woke to heavenly life."

"And when I lay so cold and still among
 You 'living' ones, the only spirit free,
 It was not tribute paid or coffin lid
 That was the dearest memory to me.

"For all earth's trials past it mattered not
 The words that came too late to help me here;
 It was the love that reached me ere I died,
 That to my newly awakened heart was dear.

"And when the words of love my heart had craved,
 When weary with the pain of earth unsaid,
 Were freely given when of little worth,
 Earth-words for one to all earth's sorrows dead,

"My spirit cried aloud, 'Oh! do not wait
 Until your friend is 'dead' to show your love;
 He needs it here, but ere a coffin lid
 It has no value to the soul above."

The Scientific Basis of Spiritualism and what it Suggests for Our Future Guidance.

An Address Prepared for the International
 Jubilee of Modern Spiritualism, Held at
 Rochester, N. Y., May, 1898.
 BY REV. T. E. ALLEN.

Upon Aug. 1, 1853, Judge John W. Edmonds, that able and fearless pioneer of Spiritualism, wrote these words in his "Appeal" to the public, in which he defended the course of conduct which had made him a convert:

"We are taught that none of these extraordinary things which are witnessed by so many are miraculous, or flow from any suspension of nature's laws, but are, on the other hand, in conformity with, and in execution of, those laws: that like the steam engine and the magnetic telegraph they are marvelous only to those who do not understand them, or are not familiar with them; and that those laws, and the means by which they produce such results, are as capable of being found out by human research."

Again, in a letter written Jan. 3, 1868, he said: "Let us ever bear in mind, that spiritual intercourse is not supernatural, but in compliance with fixed laws affecting the whole human family. We may understand those laws as well as any others that operate around us, and it is our ignorance of them alone that causes us to be astonished at their operation. What astonished the aborigines of America at the white man's power, but their ignorance of the gunpowder he used? What now could amaze a savage of the Rocky Mountains more than a steam engine, to us a familiar thing, but to him a marvel, because of his ignorance of steam and its laws?"

It is well to recall such words for many reasons. You will remember the behavior of the Irishman's flea, how when he put his hand where it was, it wasn't there! The phenomena of Spiritualism have impressed thousands of people as being just as elusive. They have despaired of capturing even one of them and trying it up in a corner long enough to take a good square look at it, so as to learn something about it and to be able to recognize it the next time they happened to meet it; if, indeed, there was any chance for such a piece of luck. Many Spiritualists there are, also, it would seem, who, while by no means placing the phenomena outside of the realm of law, are disposed to look upon the laying of a truly scientific foundation for Spiritualism as well-nigh, if not quite, impossible. The fact that the phenomena cannot be commanded, as the chemist and physicist can count upon the results expected under right conditions, produces this kind of an impress upon their minds.

Then there are a few, I fear, who think of the phenomena as above science, as superior to it; as though the methods of science were altogether too coarse and material to enable it to deal with anything so subtle in its nature. Now, on account of some little conflict of thought, and many misapprehensions, and because I regard a scientific basis for Spiritualism as both possible and absolutely essential for the future well-being of Spiritualism and there-through of humanity, I will give some of my reasons for believing that we can, if we will, so recast the evidence now in the world, and so supplement it that its form will be scientific, in the most rigorous sense of the term; while, at the same time, its power to transform the thinking of the educated world shall reach a maximum.

In his "Grammar of Science," Prof. Karl Pearson, writing of the science of science, says: "The reader may, perhaps, feel that I am laying all stress upon method at the expense of solid contents. Now this is the peculiarity of the scientific method, that when once it has become a habit of mind, that mind converts all facts whatsoever into science. The field of science is unlimited; its solid contents are endless; every group of natural phenomena, every phase of social life, every stage of past or present development, is material for science. The unity of science consists alone in its method, not in its material. The man who classifies facts of any kind whatever, who sees their mutual relations and describes their sequence, is applying the scientific method, and is a man of science. . . . It is not the facts themselves which form science, but the method in which they are dealt with. The material of science is coextensive with the whole physical universe. . . . When every fact, every present or past phenomenon of that universe, every phase of present or past life therein, has been examined, classified and coordinated with the rest, then the mission of science will be completed. . . . Great as the advance of scientific knowledge has been, it has not been greater than the growth of the material to be dealt with. The goal of science is clear; it is nothing short of the complete interpretation of the universe. But the goal is an ideal one—it marks the direction in which we move and strive, but never the point we shall actually reach.

"Now I want to draw the reader's attention," continues Prof. Pearson, "to two results which flow from the above considerations, namely: that the material of science is coextensive with the whole life, physical and mental, of the universe, and furthermore, that the limits to our perception of the universe are apparently, not real. It is no exaggeration to say that the universe was not the same for our great-grandfathers as it is for us, and that in all probability will be utterly different for our great-grandchildren. The universe is a variable quantity which depends upon the keenness and structure of our organs of sense, and upon the fitness of our powers and instruments of observation (pp. 15-18). . . . There is no short cut to truth, no way to gain a knowledge of the universe except through the gateway of the scientific method. The hard and stony

path of classifying facts and reasoning upon them is the only way to ascertain truth. It is the reason and not the imagination which must ultimately be appealed to (pp. 20, 21). The touchstone of science is the universal validity of its results for all normally-constituted and duly-instructed minds" (p. 30).

When Professor Pearson says "that the material of science is coextensive with the whole life, physical and mental, of the universe," it is clear that the statement is broad enough to cover every possible kind of psychical phenomenon. His picture of the universe, as changing from generation to generation, with the impress which it makes upon the minds of men, is certainly as striking as it is true. If in his own thought he happens to think of the organs of sense, of whose "keenness and structure" he speaks, as limited to the physical senses, that is a matter of small moment to our argument. For his statement grants us all the mental states that men ever have had or can have as the ultimate materials out of which their knowledge of the universe must be built up. Furthermore, Professor Pearson is as much bound by his philosophy to grant the possible reality as a mental state of the clairvoyant's vision, as of a schoolboy's perception of an apple hanging on a tree. With this much conceded, and with proper evidence, clairvoyance can be established as a supernatural mode of perception in precisely the same manner, logically speaking, as the sense of sight was proved.

I have just spoken of mental states as the ultimate materials out of which knowledge is built up. Now these states may have, theoretically, either one of two sources: they may originate immediately within the mind—but not remotely—in which case they are called subjective, or they may originate outside of the mind, in which case they are called objective, for the reason that the cause is objective. You look off at a distance, and see steam rushing out of the whistle of a locomotive, and a few seconds later its shrill blast strikes your ear. Not only this, but as soon as you hear the steam, you know that you would hear the sound very soon. This is a case of knowledge of cause and effect, of sequences. Your mind is so equipped that as soon as you experience a certain mental state, you instantly expect that a certain other state will follow. Beefsteak is placed before you. It produces a mental state. The conviction arises that it will satisfy hunger, and nourish your body. Here there are bound together in the beefsteak itself certain qualities that enable you to recognize it through the sense of sight, and certain others, by virtue of which it has the power to carry a supply of force into your body. The two qualities, or sets of qualities, exist together, or co-exist, and thus we possess a knowledge of co-existences. The only knowledge—if, indeed, anything else can properly be called knowledge—that possesses any value, is the knowledge of co-existences and sequences.

It is true that the mind has recollections of states which have not been bound to other states in the ways described. These furnish so much raw material, which becomes transformed into a useful product, into true knowledge, as fast as we attach a given state to others by discovering its relation to them. Now, everybody knows—very few have ever denied it—that we live in a real universe, that there is a stupendous play of forces going on all around us, which is entirely independent of our recognition of it, or of mine. This real universe determines or produces mental states in us, and the final reason why we are concerned to know all that we can about it, is that it has the power to produce mental states which we do not like, and also that it is only through a cooperation with it, made possible by knowledge, that we are able to determine agreeable states that we do like.

We act upon Nature, and Nature reacts upon us. We act upon humanity, and humanity reacts upon us. We act upon an invisible world of intelligence, and that world, in turn, reacts upon us.

The ultimate purpose of both science and religion is the same—to guide conduct. We all have ends in mind which we would like to realize. The only way in which they can be realized is through a knowledge of co-existences and sequences, and the progress of humanity demands that constant additions shall be made to this knowledge, considered as a race possession.

There are three possible kinds of universe: 1. One in which the reign of law is complete; 2. One in which some phenomena occur under law, and some do not; and, 3. One in which there is no law, in which all, therefore, is chaos. Now, we do know enough of our environment to know that the third kind of universe, the chaotic, is not the actual one in which we live. It may not be possible to make a rigorous demonstration that we live in a universe where everything is determined by law, instead of one in which some things are left to chance. But, be this as it may, all of the knowledge the race possesses, all of the achievements of humanity in the past, and all of the ideals and longings that fill us with hope and lure us on to work for the ends which, somehow, we have faith we shall be able to achieve in some to-morrow—all of these plead eloquently for a universe of law.

The universe of law says to man: "I am intelligible. By right effort and persistence you can know as much of me as you will. You find ideals and longings within. I placed them there; therefore, the means are at hand by which you can realize them. I am moral; therefore, I am incapable of unbecoming desires and expectations that I cannot and will not satisfy. Know the law and obey, and all things shall be yours, all longings satisfied." The mixed universe, part law and part chaos, has the temper of a mocking demon, saying, "Poor fool! wouldst scale the heavens on the ladder of law? fear—fear that some of the rungs are missing; that by no strain of muscle, or leaps, or bounds, can you clutch the welcome support above! Tantalize your soul with the thought that what appears the highest ideal, the worthiest thing to which to sacrifice all near-by pleasure, for which to wipe the perspiration from your brow times without number, marking the seconds of endless and unrequited toil—tantalize your soul with the thought that your ladder rounds may be lacking, but that—fends of the darkest hell, rejoice ye all—you may never be able to assure yourself whether or not the rung for which you grope is really there and the way to heaven open!"

In more literal phrase, we cannot distinguish between phenomena which occur under a law not yet discovered, and phenomena which, by hypothesis, occur outside of law. Science postulates an intelligible universe, one in which, therefore, all things are under law. Dispute, if you will, that she can prove it, she has the faith and wisdom to assume it and to walk forth with confident tread, as though it were unquestionably true, fearing no pitfalls, for this glorious faith energizes her will. In my own thinking, then, I place all psychical phenomena under the reign of law.

It may be a stumbling-block to some, militating against what I have said, that phenomena cannot be commanded; as though, forsooth, that were inconsistent with the occurrence of phenomena under law, when they do take place! What believer in the spirit hypothesis would reason thus about man's mind? How would he react if he were to rush to the telegraph office in Rochester and say to the operator, "I have been told that this process of telegraphing takes place under law. If that be so, I want you to get a telegram from my friend Jackson in New York in thirty minutes, and if you can't do it, I shall be satisfied that your system is unreliable, that there is no law at all behind your clicks, that it is all luck, and that if I sent word to my broker in New York, 'Sell my Central stock at the market,' like as not you would deliver a message to him reading, 'John, come home, baby's got the measles!'"

"But, my dear sir," replies the philosophical operator, "we don't keep your friend Jackson caged up in our Broadway building and 'on call' whenever you want to reach him. Our lines are in working order. If he wants to send you a message, he writes it out and hands it to an operator in New York. The operator transmits the message to me by making a click on his key that corresponds exactly to what was written. The whole thing may seem nonsense to you, but I read these clicks, and write down the same words that your friend supplied.

There's no doubt about the matter, it has been proved over and over again. If you telegraph about stocks, there won't be anything about the baby in it, you can rest assured of that. We do not claim, it is a science from the word go, though, transformed into electrical vibrations, and re-transformed into the same thought at the other end. What more do you want? Must the keys click all the time, and you get just the message you happen to want to enable you to see law in the system? If so, you seem to be the kind of man that is equal to saying, 'If the apples don't fall off that tree at the rate of ten a second for twenty-four hours, I shall not believe in the law of gravitation.' And now I've delivered my little lecture; here's a call—good-day."

I am convinced, then, that psychical phenomena occur under law. From this it follows that they furnish materials for a true science, and it is on account of this that I believe that Spiritualism is of inestimable value to humanity, and that the forces are in active operation to-day which are destined to bring about a radical change in both scientific and religious thought, in both the distant future and Mark, however, upon the other side, that if I did not believe that such phenomena occur under law, I should affirm again and again, that no one has any right to say that he knows that Spiritualism is true, since without law there can be no knowledge of causes; and that, even if it were true, it would be worthless, or worse than worthless, to humanity, since it could throw no light whatever upon the path way leading to its goal.

To deny the operation of law, to assert, "You can never make a science of Spiritualism!" is to sound the death-blow of our movement as a permanent factor in the life of humanity! It were well, then, not to so much as waste one's breath by pronouncing the word! It is because the phenomena of Spiritualism are as surely based upon law as are the changes with which the chemist and physicist have to deal, that it is with our power, if we are wise, to establish authority in the psychical domain, and then to reap the tremendous advantages that flow from authority—advantages which guarantee nothing less than the conversion of the educated classes in all civilized countries to a belief in spirit-communion! Does this seem an extravagant claim? I point you for proof to the history of science, and to the way in which the world at large accepts the conclusions of men of science. From opinions bearing upon my assertion from which I might select, I reproduce the words of Dr. William James, professor of psychology in Harvard University, printed in the *Forum* for August, 1892.

Orthodoxy is almost as much a matter of authority in science as in the church. We believe in all sorts of laws of nature which we cannot ourselves understand, merely because men whom we admire and trust vouch for them. . . . Messrs. Helmholtz, Huxley, Pasteur and Edison were simultaneously announcing themselves converts to clairvoyance, thought-transference and ghosts, who can doubt that there would be a prompt popular stampede in that direction? . . . The present writer (not wholly insensible to the ill consequences of putting himself on record as a false prophet) must candidly express his own suspicion that sooner or later the cat must jump this way." Thus far Prof. James.

If the thinking world as a whole, and the masses generally, in the churches and out, who follow their lead, are ever to be converted to a belief in the spirit hypothesis, it will be found to be, in the end, chiefly because groups of serious students of psychical phenomena, held in high esteem by their contemporaries, and believed to be competent to their task, have published to the world their firm conviction that the carefully sifted evidence in their possession has made them morally certain that the spirit hypothesis is true, or stronger still, that that evidence has furnished ample material which they have been able to shape into a truly scientific demonstration of that hypothesis. The organization of such groups, and the publication and dissemination, broadcast, of all of the evidence upon which they base their conclusions, are matters which deeply concern all who have the best interests of Spiritualism at heart.

But, as an organized movement, Spiritualism is to-day very far from having realized the practical ideal of which I have just spoken—very far from having built its house upon a rock that no storm or flood can break down or wash away. Some there are in the ranks of Spiritualism, I believe, who are amply justified in saying, "I know," either because, being mediums themselves, they have had experiences which they are sure can only be explained by the spirit hypothesis, or because, while not mediums, they have been particularly fortunate in receiving convincing evidence. Even this minority, however, highly favored as they have been, would be benefited in many ways by the scientific demonstration of the spirit hypothesis.

In the next class I place the believers. Some are very strong in the faith, and some not so strong. When mediums are exposed the faith of some is not weakened when it ought to be, and on the other hand, the faith of others is lessened, when it ought not to be. There are quite a number of Spiritualists in these United States, I verily believe, who have been converted by fraudulent evidence. Surely to the members of this second class, the existence of a supreme court of the kind described would be most valuable.

In the third and last class I place the mass of the people. Many there are, it is true, who are so prejudiced that nothing, apparently, can reach them in this life. But there are literally millions who, if they really knew anything about Spiritualism, either honestly think that Spiritualists are deluded, or else that it is altogether too difficult and expensive, and especially in view of the much fraud that is practiced, to get at first-hand the evidence that might convince them. So far as the more elementary aspect of the matter is concerned, this is the class that would be most benefited by the decision of our supreme court. Were they convinced—as millions will be in the future—that groups of psychical scientists had placed the facts and theories in their department upon a foundation every whit as reliable as that upon which chemical and physical phenomena now rest, many would accept upon authority, and many others would be brought to an attitude of mind where they would investigate for themselves, and then, as soon as a little experience had given them a sense of reality, they would accept the whole body of the truth. The scientific basis, then, will enable us to escape from some of the consequences, or at least to lessen their severity, of the present go-as-you-please individualism.

By the mass I advocate, we can cut loose from a plan of uncertain evidence whose value is frequently subjected by exposures to sudden fluctuations, like those of a stock market in times of sudden panic, and pin our faith instead to sifted evidence which will stand the severest tests that human ingenuity and a knowledge of scientific method make it possible to apply. By such means, we can equip ourselves to satisfy the world that we have evidence that cannot be shaken.

We can use that evidence, too, as the foundation for a body of philosophical and religious truth with which to solve the greatest problems of life, to satisfy the highest needs of humanity, to sustain faith and hope, and to afford consolation for the sorrows of our race. Death included in no other existing form of religion—not even Christianity—can. The result of all would be, were the plan I advocate generally adopted by the Spiritualists of the country, that thousands of people who cannot be reached by Spiritualism as it is to-day would begin to take a serious interest in the subject, and that the demand for the exercise of mediumship would soon be three or four times as great as it is at present! Mediumship would be elevated in the esteem of the general public, too, and well-developed, conscientious mediums would be respected, and congratulated as possessors of the spiritual gifts mentioned by Paul, and prized in the early days of Christianity.

Consecration, self sacrifice, brains and money—and where the first three exist the latter—these are the things which bring a reformed Spiritualist into the very focus of human thought, and cause within a few years to occupy the high place that belongs to it. But if the spiritualistic movement is to continue

along the old lines, it is so often weak intellectually, such a misrepresentation of the grand reality, and so unequal to the fulfillment of its mission that the sooner it dies and fertilizes the ground for the nourishment of the good seeds it does enfold, the better. Then would the enlightened cry, "Spiritualism is dead, long live Spiritualism!"

That we may be rightly joined to the spirit-world, and profit by our commerce with it, let us begin by emancipating ourselves from the spirit-world. Where is the spiritualistic platform from which the churches have not been taunted with their slavery to tradition? And yet, do we Spiritualists follow a wiser course when we humble ourselves in the dust, as it were, before the entranced or inspired medium, merely because he is an instrument of an unseen power, not knowing positively either, as a rule, to what extent he is usually, or they are instruments? Is it not time that some should drive home to the consciousness of Spiritualists, that the more external tests do not avail us, that the spirit may have been uneducated, narrow and bigoted in this life, with little experience in the other world, and yet, so careless of the truth, and so conceited withal, that it matters not to him that the "judicious grieves," so long as he can "split the ears of the groundlings"? If you say to me that these words prove that I do not appreciate mediumship, I have but one reply to make, and that should be all-sufficient—I am myself a medium!

But—and if this be heresy, make the most of it—I see not the slightest difference in principle between the bondage of the Catholic to the priest and the bondage of many Spiritualists, whether through ignorance or carelessness, to the medium! I do not come to Rochester in a spirit of exultation because Spiritualism has done so much for the world in fifty years, but I come in sackcloth and ashes in sadness and heaviness of heart, because it has allowed so fair a domain to grow so largely to weeds. I do not come to Rochester to solicit, incidentally, your financial support in exchange for such sincere words as I may utter upon your platforms, because you have a pathway of ease and a generous living to offer to me and to my family; for, had these things been primary with me, I should have sought them where they are to be found—and that is not with you—and I should not have compromised my professional progress and sailed along the ragged edge financially, as I have done for years, because I dared to speak a word for Spiritualism in my pulpit, to persist in studying psychical phenomena, and to appear occasionally upon your platforms. I have come to Rochester, on the other hand, to speak the truth as I see it, and careless, thank God, like a Hebrew prophet of old, whether you like it or not.

[To be concluded.]

A Story of Lincoln.

I think some of the readers of the BANNER OF LIGHT who are not Spiritualists—if there are such, as I presume is the case—will be interested in the story from the shade of Abraham Lincoln, as it came to me at a recent sitting I had with one of Chicago's best-known mediums, Mrs. H. S. Slosson, of Chicago, who was declared by Editor Stead, when in this country, to be "one of the best psychics in America." But that is another story.

It may be remembered that on Sunday, May 8, there was a great deal of quiet and apprehension abroad over the land. The Cape de Verde Spanish fleet had left the islands of the same name a few days previously, and the belief was almost universal that they would be heard from in the West Indies or off one of our Atlantic coast cities within a few hours. I had been delegated by one of the daily papers to see two or three mediums, and find out what they would say about the fleet. I did so, getting two very satisfactory communications from the other side. The article I prepared was not printed, the press of war news the next morning crowding it out. So I resurrected my notes, thinking that the readers of THE BANNER would be interested in some of the talk—notably in that by Abraham Lincoln. History is thoroughly characteristic, and his prophecy as to the ultimate fate of Cuba is worthy of being preserved for future reference.

I called first on Elizabeth Sheldon, who at that time was located in Chicago, but who since then I am told has removed to Milwaukee.

"Can your control," I asked her, "locate the Spanish fleet which left the Cape de Verde islands a few days ago, and which has not been heard from since?"

"I do not know," she said, "it is very difficult to locate anything in mid-ocean, without any landmark from which to measure. I will see what can be done."

Mrs. Sheldon took her seat facing me, with her back to the light and, after a pause of a few moments, said:

"Before I answer your question as to the location of the Spanish fleet, I would say that I see, rapidly approaching, the end of the two cruel and brutal nations of the world. The time is nearing when these two cruel nations—you know I mean Spain and Turkey—will be annihilated. They will be drowned in their own blood. It is the beginning of the end, as far as Spain is concerned. And Turkey will follow. America's action in Spain will inspire the rest of the civilized world to do what even England was not strong enough to do in the case of Turkey last year, however much she desired to do so. But about the Spanish fleet, as though in haste to reach its destination, but slowly, as though waiting for something else to happen. I cannot see what that is, but see that it is something which demands delay. The orders to the admiral of the fleet were: 'Protect yourself, and guard the honor of Spain. Sail West if it seems best, or remain near the shores of Spain to protect our seaports, if that seems best.' I cannot see just where the fleet is, or just what it is going to do. It is in mid-ocean now, or at least far enough toward mid-ocean to be out of sight of land, and just now is sailing slowly in this direction, but not as though intending to reach these shores. I do not understand it, but that is the way I see it."

Mrs. H. S. Slosson was asked about the location of the fleet.

"It is at sea—that is all we can say," was the reply of the control that spoke through her. "If one of the people here were a seaman, and could see the compass of one of the vessels, the location of the fleet could be determined accurately and stated scientifically. Captain Proctor, an old sea captain, is here, and says that the admiral of the fleet does not intend to meet Admiral Sampson. He says he was on the fleet last Thursday, and at that time there was no intention to meet the American fleet. After the affair at Manila, there was a council, and it was determined that the only plan to pursue was an avoidance of coming breast to breast with America again, but that during the rest of the fight it would be one of scheming and plotting. They feel that the only thing they can do is to attack where unexpected. They will make a sortie for a Northern port on the American coast after a while, probably, with a couple of fast vessels, and meanwhile have the principal part of the fleet in the neighborhood of Cuba or Key West, and strike there, where they think they can find a few almost helpless vessels, and then all steam away again. This is the plan at present, though it may be changed, and it may fall through altogether."

"Where is the Cape de Verde fleet now? Well, it is near some islands, probably the Canaries, and will be heard from, it seems now, by Monday noon, or at least by Tuesday night. They are nearly out of coal, and will be obliged to take on coal as soon as that. What? Might they not be trying to coal up in the West Indies? Not at all. They would not dare go so far from home unless they were sure of an undisturbed landing at Porto Rico. Who is this talking? The usual control, though the words of Captain Proctor are being repeated. President Lincoln is here, and says that no other nation will interfere, especially since the Manila fight. The war will be of short duration. Three things will work to this end—a coal famine, a food famine and dissatisfaction in troops. For these reasons, also, the fleet cannot cross the Atlantic. It is felt that

they cannot do enough damage. Had the fight at Manila resulted differently, it was intended to bombard San Francisco as soon as the victorious fleet could reach the American coast. In thirty or sixty days, at most, the war will be over. President Lincoln says something else which you will not believe, but he declares it will come to pass. He says it puts him in mind of a story. The story is of an old dominion hen they had on the farm when he was a boy. She had a large family of chicks, and another hen had a smaller number, all of which but one, and herself, were killed by some wild animal, and the solitary chick had a hard time scratching around for itself, and finally the old dominion took the little orphan under her wing, and there was no trouble after that. The Cubans will not make a success in establishing a government, and Uncle Sam will have to be the dominion hen in establishing a protectorate. The President thinks that story will identify him. Captain Proctor says that the Spaniards are better posted on our doings than we are on theirs."

In view of the statement made above, that "the Spanish fleet will be heard from by Monday noon or Tuesday night," it should be remembered that it did put into the port of Cadiz on Tuesday, May 11. The vessels since penned up in Santiago harbor are but a small part of the fleet then near the Canaries. The talk by the medium's controls seems to me to have been remarkably accurate.

EARL MARBLE.

The Cause in the North Star State.

To the Editor of the Banner of Light:

After two months of labor in Minneapolis and vicinity I feel that a report of progress will be in order, and of more or less interest to all your readers.

I was called by the State Spiritualist Association of Minnesota to deliver the Anniversary address at Minneapolis April 3. The meetings were held in the spacious auditorium of Unity church, and were largely attended and enthusiastically enjoyed by all. The remaining Sundays of April, and four Sundays in May were spent in serving "The Washington Union Society," of which Mr. C. D. Pruden is the efficient president, and Mrs. Pruden the regular pastor. Ten years ago Mrs. Pruden, then young in the Cause, but filled with enthusiasm, started these meetings, and from that time, with unflinching courage and indomitable energy, has kept her banner flying in spite of all obstacles and discouragements. In connection with the society is a Children's Lyceum, composed of a half hundred of the brightest little ones imaginable. In addition to her labors as speaker and medium, Mrs. Pruden has charge of the Lyceum, and the industry and energy she devotes to her self-imposed duties fills one with surprise that one little woman can endure and accomplish so much.

"The Lincoln Band," organized and managed by Mrs. H. E. Lepper, suspended its regular meetings during my engagement, and its leader, together with many members of her flock, attended all my meetings, thus contributing in no small degree to their success. Mrs. Lepper is a clairvoyant physician and healer, and is a remarkable illustration of the power of the spirit to overwhelm material opposition. In spite of the State Doctor's Law and the jealousy of many of the regulars, Mrs. Lepper's skill and success are so great that she enjoys an immense practice, and the licensed practitioners dare not interfere with her for fear of a good-sized hornet's nest. Mrs. Lepper's skill and success as a medium are only equalled by her generosity and unselfishness as a woman, as many a poor and moneyless patient can testify.

Minneapolis contains a larger proportion of Spiritualists to the population than any community with which I am familiar. Among the Scandinavians, who form a large and respectable element of Minnesota's population, Spiritualism is quite largely accepted. A flourishing society and a Spiritualist paper printed in the Swedish language indicate the extent of its influence. The paper is edited by a bright and intelligent young Swedish woman, Miss Carrie Swenson, whom I had the pleasure of meeting.

So many of the inhabitants being Spiritualists, the natural corollary follows, that Minneapolis is a thoroughly up-to-date city—broad, clean and nicely-paved streets, magnificent public buildings, a wonderfully extensive system of public parks, a street-car system which, with its transfers and safety devices, is unequalled in any other city in the country.

While Minneapolis is not a prohibition city, it confines the liquor traffic within certain police districts, and thus keeps that evil under constant and easy surveillance.

Although Spiritualists are numerous, they are greatly divided and disunited. This seems to be a characteristic of all people everywhere, but is more pronounced in this community than usual. Were our people in the twin cities united, they would be a power not to be ignored; but, divided as they are, into cliques and factions, they command but a tithe of the influence and respect that might be theirs.

The organization of the State Association was an effort to remedy this defect, and has had some influence in that direction, but the petty jealousies so constantly manifested by little minds toward those who take an active part in reform movements is operating to retard the success of this meritorious effort.

Mr. J. S. Maxwell, the President of the State Association, is an earnest, honest and enthusiastic Spiritualist, and devoted to the good of the Cause. The other officers are excellent and earnest workers, and the Association fills a most important part, and deserves the active support of every Spiritualist in the State.

There are many active and intelligent mediums and workers who deserve mention, but my defective memory of names precludes giving but a few of them. Among those whom I can recall are Mrs. Davis, who gracefully and intelligently conducts meetings at Labor Temple, answering questions under control with clearness and philosophical acumen. At the same place Mrs. Lynas, a young and promising speaker, gives expression to advanced thought clothed in remarkably eloquent language.

Mrs. Lowell and Mrs. Tryon, veterans in the spiritualistic field, command the respect and esteem of large numbers, to whom they have broken the bread of life. Mrs. Vaughn is a sweet-souled woman and excellent medium, who is doing her work quietly and unostentatiously.

Years ago, in Central Iowa, I made the acquaintance of Mr. W. P. McCormack and family, excellent people, but pronounced Materialists. I was much surprised to meet them in Minneapolis as pronounced Spiritualists, converted through the development of Mrs. McCormack herself as a medium. She is now known publicly as one of the successful mediums of Minneapolis. Other excellent and honest mediums, and some of a more or less questionable character, make their homes in this beautiful city.

During my stay I paid a couple of lecturing visits to Markville, near Lake Minnetonka—a farming community, of which fully one-half are Spiritualists—and the commodious school-house was packed by the faithful, who appreciated and warmly applauded every telling point in the lectures.

My last Sunday night was devoted to a lecture in St. Paul, under the auspices of the Lincoln Band; subject of lecture, "The Needs of the Hour," an effort to arouse the Spiritualists to the importance of renewed effort and increased enthusiasm and interest in the Cause. My experience of the last two months has convinced me that Minneapolis, and especially the cities of Minneapolis and St. Paul, afford a field of labor unsurpassed anywhere. The speaker who could unite the factions could organize a society or church that would surpass in numbers and influence any congregation in either city. As in nearly all considerable communities fake mediumship has been the greatest curse to the cause of Spiritualism in the twin cities. Only by taking a decided stand against everything which is in the least degree questionable can Spiritualists hope to obtain the respect of those whose respect is worth having.

W. F. PRICK.

3005 Magazine street, St. Louis, Mo.

* Letters and Tracts on Spiritualism," by Judge Edmonds. Memorial Edition. J. Burns, London, 1874, p. 48, fold, p. 127.

† Charles Scribner's Sons, 1892.

THE VIOLIN.

BY EDWARD W. HATCH.

(Dedicated to his brother, Charles L. C. Hatch.)

Hast thou a soul, a life all of thine own?
Hast thou a brain where birth is given each tone?
Hast thou a feeling for mankind,
His gladness and his woes to find?
Hast thou a memory, which in
The past is held, oh, violin!

Thou art a mirror, in which souls of men
Reflect, and are sent forth again;
Thou, like a volume in thyself,
Removed from off some dusty shelf,
Repeat again the tale of old,
In which the lives of men are told,
Of goodness, love, of death and sin,
Thou tell'st of all, oh, violin!

When thou speakest, touched by a master's hand,
Thy voice is welcomed in each clime and land,
And wonder-stricken all the world is held,
As if to listen by some power compelled.
Thou art a blessing which to heaven is kin,
And soul of music, oh, violin!

Our Original Story.

A Serious Mistake.

AN OCCULT ROMANCE.

BY LIDA BRIGGS BROWNE.

[Concluded.]

CHAPTER III.—Continued.

"Oh! I ought to have told you before," sobbed Edith, "it was a serious mistake on my part. I thought you would never know. I was not to blame. I believed him all that was honorable."

He stopped her with a gesture. "Enough, I cannot listen to more now. I must get out into the air, else I shall suffocate." The door was shut quickly, and he was gone.

"What shall I do!" moaned Edith in distress. "He is proud, and will never forgive me for disgracing his name."

Mrs. Holton was amazed at the effect of the words spoken from her lips. She tried to console her friend, and tell her how she endeavored to keep the spirit from using her organism; but Edith was in no mood to listen to explanations and apologies.

"Let me go to my room and think it over; now all seems chaos."

Throwing herself on her bed, she sobbed as if her heart would break. The shame she felt at having her past revealed was overbalanced by the fear that her husband would never look upon her face again. She had not realized till now how deeply she really loved him. The intensity of her feelings brought on a new train of thoughts; "I am not worthy of him," she mused, "he will never again look upon me as he has in the past. I will relieve him of the necessity of abandoning me. I will go now and never see him again. It is the only atonement I can make. But where can I go?"

As if the words were spoken to her, came the reply: "Go to Katherine. Sure enough, Katherine would welcome her, and she was not many miles distant. She would confide everything to her, and felt sure of assistance in getting some pupils whereby she could support herself."

Mrs. Katherine DeLaney was a niece of the family in whose service Edith had spent several years as governess. On their return from California they had spent several months at their home in Pueblo, Col., as Mr. DeLaney, Sr., was a large owner in mines near there, and which his nephew had full charge. She and Katherine had been warm friends, more like sisters, than as if one was drawing salary for services rendered her little cousins.

Edith took out her watch. It was yet early, only nine o'clock, and there was a train that left for Pueblo at 10:15. After bathing her eyes and arranging her hair, she proceeded to pack her belongings in her trunk. It did not take long, and when everything was in readiness she wrote a brief note to her husband, asking his forgiveness, and telling him that she was going far away, that she could support herself, and would not disgrace him by bearing his name longer. She kissed the missive and pinned it on his dressing-jacket, where he could not fail to see it. Putting on her hat and cape, she descended to the office and told the night clerk she had received word that a friend was very sick, and that she was going to her immediately; for him to have her trunk sent to the Union depot for the next train south. As she closed the door behind her the clerk remarked to a companion, that Mrs. Hargrave's friend must be very sick, as he had never seen her look so sad.

CHAPTER IV.

As Harold Hargrave shut the door of the hotel behind him, he was accosted by several friends who were standing at the entrance; but he ignored them completely and walked rapidly up the street. He looked neither to the right nor left, but kept straight on with his head down, and as if in a dream. He was stunned, bewildered, and his brain seemed in a whirl. Arriving at the entrance of a large park, he entered mechanically and seated himself on one of the benches. The beautiful surroundings, lit up by the brilliant moon, seemed to quiet the turmoil within his heart, and he was able to think clearly. "Edith was not to blame for the sad career of her former husband," he reflected, "she has suffered enough without my adding a drop to the bucket of woe. I will go to her and tell her how sorry I am, and how I wish she had let me help carry her burden before."

He walked quickly toward his hotel, and noticed how few people were on the street. "It must be late," he mused, "just then a clock sounded the hour. 'Midnight! and I have left her all alone the entire evening!' he exclaimed in consternation. 'What a brute I am!' Redoubling his pace, he was soon at his destination, and bounded up the stairs, not heeding the call of the night clerk, who spoke to him. On opening the door of his apartment, he found the room in darkness. Lighting the gas, he looked around him in dismay. His wife was not there, and he noticed her trunk gone and everything awry. A great fear took possession of him. She must have fled from his supposed anger while he was seated thinking in the park.

Glancing around him, he saw if she had left any clue, his eye fell upon the note she had pinned to his jacket. He devoured it eagerly, and found his worst fears were realized. A great despair seized him, but then the determination came to follow her. She must know he did not blame her, but loved her just the same. He packed his trunk and flung himself on the bed till daylight, when he took the first train east, supposing, of course, she had returned to her uncle's home.

And Edith, what of her? As the train sped on, her brain was in a whirl; was she going to be sick? She never felt so queer before. Arriving in Pueblo, she immediately took a carriage and was driven to her friend's house.

"Why, Edith," exclaimed Mrs. DeLaney, on seeing Edith, "where did you drop from? I heard you were in the East, but am delighted to welcome you here."

"I am equally glad to see you again, my dear Katherine," said Edith. "I am very tired from my journey, and, if you don't object, I will lie down awhile, and then I will tell you how I came to be here."

Mrs. DeLaney was all sympathy, and showed her guest to a cosy room, where she told her to make herself at home and that no one should disturb her until morning. When alone, Edith took off her traveling suit, and, donning a wrapper her hostess had provided, sank on the bed and was soon lost in slumber.

At eight o'clock Katherine knocked softly at her door, and receiving no response opened it gently, and approached her friend. She was breathing heavily, her face was flushed, and she was talking in her sleep. "I will not disturb her,

poor child; she is worn out," said Katherine to herself, and left the room on tip-toe. At ten o'clock she again went to her apartment, and found her hostess and mourning as if in pain. The doctor was immediately summoned, and on seeing his patient looked grave. "The lady must have passed through some severe shock," he said, "I find she has brain fever, and must have perfect rest, and good nursing."

"I will see that she has excellent care," replied Mrs. DeLaney, "only get her well, doctor, and you shall be handsomely rewarded."

The doctor said that he would do his best. It was six weeks before Edith was convalescent, and permitted to talk at all of the past. Katherine had learned much from her delirious talk, and knew that she had parted from her husband. She feared a relapse if she was allowed to dwell on the past, so turned the topic of conversation whenever Edith wished to make explanations. One day, however, when she was feeling quite well, and said she could talk without its tiring her, she told her faithful friend all that troubled her. She found a sympathetic listener, and felt much relieved to share her burden with another.

At the close of the recital she turned anxiously to her friend, and said, "Tell me truly, Katherine, do you really believe it was Austin who talked to me that night, or did Mrs. Holton learn my secret, and try to scare me? I should dislike to think she would prove so base, yet how could she talk through her loss?" Katherine replied that she had heard of such things being done; that probably her friend was a psychic, or sensitive, and that her lips and vocal organs were used by the disembodied, and that she was not to blame at all. "I have some books on the subject in my library," she concluded, "and when you get stronger you can peruse them."

As another spring was approaching, Edith felt she could no longer accept her friend's hospitality, but must seek some work. When such ideas were expressed to Katherine she remonstrated. "Do not leave me," she said. "If you are determined to do something let me secure you a few music pupils. I am lonesome here alone, as my husband has to be away so much at the mines. Stay with me as a sister; I should miss you sorely."

"You know I should hate to leave your roof, but felt I could no longer remain your guest," said Edith, affectionately.

Mrs. DeLaney found no difficulty in getting pupils among her acquaintances, and Edith took up the work gladly, and in a measure was contented.

CHAPTER V.

Three years glided by, and Harold Hargrave was no nearer to finding his wife than he had been the night of her flight. All his friends remarked on the change in his demeanor, but he avoided as far as possible all who had ever known him. When business called him to the town of W—, he took care to arrive there in the night, and leave as soon as possible. When he learned, from inquiry, that Edith had not returned to her uncle's home, he avoided meeting Mr. Wilder, and that worthy gentleman marveled much that Harold should have been in town and not come out to see them.

Harold had searched in every place where she had friends, or where he thought she would have been likely to go. He had put advertisements in papers, giving her initials, and asking her to return, but had never received one word from her. The members of the band had repeatedly asked him to go back to Colorado to look after their interests, but he had always urged that they send another man. One day the thought flashed across his mind that perhaps Edith was still West, that she had not sufficient money to get East with. The idea sent terror to his heart, but gave him impetus to his life. He had become discouraged of ever finding her, but now his mind was made up; he would go to Colorado whenever the firm wished and make a thorough search for her. When he made known his determination to accede to their wishes, the members of the firm were greatly pleased, and set an early date for his departure.

On the trip he made the acquaintance of a man who was also traveling for a large Eastern firm, and a friendship was formed over their cigars. Their conversation turned on the various places they had visited, and the beauties and natural facilities of different cities. His friend, Tom Dalton, extolled the climate, scenery and rapid growth of Pueblo, and invited him to spend Sunday there with him. "My sister lives there," he said, "and she will welcome any friend of mine." Sunday was always a lonely day to Hargrave, as he could do no business, and knew few to talk with; a good book after a stroll about town or attending service at church was his only recreation, so he gladly replied that he would accept the invitation.

When reaching their destination it was agreed that they would proceed directly to his sister's home, and arrive unannounced. "I never let her know ahead when I am coming," said Tom, "for I am on the wing so much she is always expecting me, and keeps my room in readiness." A cab was hailed, and as they rode along Harold noticed that they were being taken into one of the fashionable quarters of the city. They stopped in front of one of the handsome houses, and Tom gave the bell a vigorous ring. A servant opened the door, and courtesied and smiled when she beheld the visitors. "I will tell your sister you have arrived," she said, and opening the parlor door for them, she disappeared.

On their entrance into the room a lady hastily arose from her seat, and came forward to meet her friend's brother, whom she had seen many times. She stopped, and stood motionless, as she beheld the man who accompanied him. Could she be mistaken? No, it was her husband, the man she loved. Harold could scarcely believe his eyes, but with a glad bound had he soon in his warm embrace. Tom Dalton looked on in amazement. "Well, I call that deuced odd," he ejaculated, but taking in the situation made his exit, and left the pair to mutual exclamations.

When Tom and Katherine had talked the affair over, and deemed that sufficient time had elapsed for them to have made things all right, they joined them in the parlor. Edith's face was beaming as she presented her husband to her dear, kind friend.

"I can never thank you sufficiently," he said, "for the care and kindness you have given my wife. She has been telling me how you nursed her back to health. We can never repay your kindness."

"Don't try," she laughingly replied, "only make Edith happy again, and I shall be satisfied."

"Happy," cried Edith, "I am more than happy; words cannot express my feelings, and he has never told a soul of our separation, and we are going to return East soon, and settle down near uncle and aunt. They will be surprised to see us."

Tom expressed his congratulations on their reunion, and said, "Who would have thought when I asked you to spend Sunday with me that I was taking you to the one you were longing to see. I believe a higher intelligence brought us together, and made us friends."

A happier group it would be hard to find, and Edith remarked to her husband that night that she should never again have any secret he could not share.

Adam and Eve.

THE STORY TOLD BY A CHILD.

A teacher in a Kindergarten in New Jersey relates the following incident, which actually occurred in the class under her charge.

The little group were standing up for an exercise, when the teacher asked whether any of them could tell a story of something that had been learned or heard. One of the number, an enthusiastic little miss of four years, held up her hand, saying eagerly that she could. The teacher told her to go on with it, and she lisped out the following:

"Dod made a garden, and Dod made Adam and Eve and put them in the garden, and put apple-trees in the garden. And Eve picked an apple, and ate it. And Eve dare Adam eat apple, and he ate it. And Dod was mad. And Dod said: 'Adam, what for you eat that apple?' And Adam said: 'Eve made me eat it.' And Dod was mad, and Dod said: 'Dod damn you!'"

Literary Department.

A REPORTER for the San Francisco Call.

In writing up an interesting interview with Marion Crawford, whose name, as the writer of many successful novels, is known from one end of the Union to the other, says: "Mr. Crawford is just now about as busy a writer as is to be found in any part of the world. Though only forty-four years of age, he has produced no less than thirty novels, and even whilst traveling is actively working upon another. 'This is how I work,' said the author, as he held up a loosely-bound volume of yellow sheets. 'I write upon my knee, so; I find that is the best way of working. This is a medieval romance, which is to be brought out by Macmillan's in November. No, they do not wish the name known at present, or else I would tell you; but they are in a hurry for the copy, and I have to keep on sending it in as I go along, writing during the intervals of travel. Here is the penholder with which I work,' and Mr. Crawford held up a large and venerable wooden holder. 'All my novels have been written with this, though, of course, the nib has been changed occasionally.'"

Despite the enormous amount of literary work he has given the world, the author does not show the slightest signs of exhaustion. His frame is vigorous and erect, he carries himself with military bearing. His face is slightly bronzed through travel, his forehead high and intellectual, his hair, now getting rather thin, has only the very slightest tendency toward grayness.

"You see, I come of a very strong family," explained Mr. Crawford, "and I would never have been able to get through such an amount of work and show no ill effects. All my ancestors were Rhode Island people; they have been buried at Newport since 1688. Some of them lived to be over one hundred, and nearly all of them exceeded the allotted span of man's life. It is recorded of my grand uncle, Richard Ward, that he once threw a mad bull which tried to gore him. He seized the bull by the horns, and turned him over with the greatest ease. It was the last modern performance of this wonderful feat."

No wonder Mr. Crawford is strong, both physically and mentally. With bull fighting ancestors and artistic parents, he has had every chance to develop his powers. And the free, wandering life which he has led, tied to no country nor nationality, has tended to enlarge his mind and give him that marked breadth of conception which is his strongest characteristic when dealing with human nature. Crawford's father was a famous American sculptor, Thomas Crawford, living at Rome, where the author was born. But the young Marion got his early scholastic training in the States, and then, to round off his education, he spent some years at the English university at Cambridge. India appealed to him, as it has done to many other clever men, with its wealth of mystic lore, and in 1880 he became the editor of a small up-country paper.

Strangely enough, A. F. Simnet, who has also become known to fame as a theosophical writer, was his rival editor, and the two formed a close friendship. "It was there I wrote my first novel," said Mr. Crawford. "At least, I did not know I was writing a novel then. I merely wrote the book to amuse my uncle. It was just after Mrs. Blavatsky's manifestation of occult phenomena, and Mr. Isaacs was the result. Mr. Isaacs himself was taken from real life; he was the famous jeweler of Simla, Jacobs, who was concerned in a great diamond case. And most of the preternatural happenings in the book are taken from my own experience."

"Then you believe in the workings of the occult brotherhood?"

"Oh, no; I have seen most of the tricks which oriental jugglers can accomplish, and my theory is that the audience are hypnotized. I am sure I have been hypnotized myself on several occasions. I did not write any more Indian books, though. Other matters attracted my attention, and by the time I was ready to turn to the subject again, Kipling was in the field. He has inherited knowledge of Indian life and lore, which makes him facile princeps when dealing with the East. I have never met Kipling in the flesh, but I have the greatest admiration for his work."

At present Mr. Crawford divides his attention between each side of the Atlantic. His home is in a romantic villa at Sorrento, but for about half the year he works in New York. In addition to his many other accomplishments, the author is also a practical sailor. He crossed the Atlantic recently in a New York pilot boat, which he bought and fitted up as a yacht. "I have been used to the sea from boyhood," he says modestly. "I can sail anything, and hold a master's certificate from the New York Association of Certified Ship Masters. So I navigated my own yacht across the Atlantic, and, though, we had much rough weather, we got through without carrying away a rope yarn."

THE SILENCE.—What a sweet and consoling experience it is to be able on all occasions, and at all times, to realize the opportunity and sacredness of the Silence, and that, in the outward jar and mar of circumstance and material affairs, one can enter into it, securely hid within, and fortified by it, so that neither discord, jealousy, hatred, selfishness, nor evil of any sort, can trouble one. This state of Nirvana is attained by a simple, wholesome spirituality, and not merely by concentration and centralization, worthy offices of codes of spiritual ethics. The silence is realized by aspiration through worthiness, and not by any objective or subjective attitude of metaphysical, cabalistic or magical ritual or unction. The silence is the atmosphere (atma-sphere) of spirit, and can only be realized by being consciously enshroued in and actively alive to it. As to realize the truth is to be it; as to enjoy the good is to live it, so to enter into and be clothed with and glorified by the sphere of atma, the soul or thesilence, is to obey the law of its being. That kind of silence is the one which Jesus likened to the closet where the voice is always heard—the voice of truth, love, guides, the vox dei in the wilderness.—Im mortality.

SCRIBNER'S.—The current issue begins with "Undergraduate Life at Vassar," an interesting article by Margaret Sherwood, which reveals the charm and grace that is evolved from refining influences. The reader is forced to admit the closing words: "This college life of intellectual stimulus, of hard work, and of play, preserves in the student a kind of freshness, attractive from the merely physical point of view. She is strong and girlish at a time when the society girl begins to fade. She is no blue-stocking, but is alive, interested in people about her, mentally keen and serious enough to be able to smile at a joke without losing her dignity. Whatever may be the defects of her alma mater, its training in the study of the laws that govern the outside world, means for her the learning of rule and order, and coherence in things. This cannot fail to diminish the capriciousness, the living merely in the moment, of which the sex has so long been accused. Better still than the intellectual training, is the companionship in work and in play, that sense of standing shoulder to shoulder with her fellows. Surely this will bring into women's lives, too long regarded from the merely personal point of view, a certain breadth and largeness. Other subjects of interest considered are 'Seaside Pleasure Grounds for Cities,' Sylvester Baxter; 'The Story of the Revolution,' Henry Cabot Lodge; 'The Workers,' The West IV., Walter A. Wyckoff. Chas. Scribner's Sons, New York.

THE COSMOPOLITAN for June begins with an article, entitled "Liquid Air—Newest Wonder of Science," which is the "first account of the commercial liquefaction of air, from the pen of Mr. Chas. E. Tripler, the man whose long and patient work has made the seemingly impossible, possible. "It is said that the first ounce of liquid air

cost an English laboratory three thousand dollars for its production. While this was going on, an American, not content with the mere fact of discovery, sought successfully to bring the result of his experiments to that practical basis which would place it within the everyday use of the scientific mercantile world. Honor, then, to this American who has waved the magic wand, and produced results which open up so broad a field of possibilities."

Tripler gives an account of many of his experiments demonstrating the value of liquid air. In regard to its practical use, he says: "Doubtless the most obvious application is for purposes of refrigeration. Nothing can be imagined better adapted for such a use, since liquid air furnishes a clean, dry cold, easily delivered at any temperature required. With its aid, the transportation of fresh meat, fruits and the like, to any distance, on either steamship or railway cars, becomes a simple matter."

Its possibilities in medicine, surgery, for regulating temperature of rooms, as a high explosive in war, as a motive force on ships, and its application in connection with the difficult problem of aerial navigation, are a few of the subjects discussed by Tripler. In conclusion he says: "The potential applications of liquid air are simply revolutionary; a problem that even electricity is not destined to be of greater service to mankind. At present, in the best engines, ninety per cent of the energy theoretically existing in the coal consumed is dissipated. This enormous loss liquid air will enable us to obviate." Before laying the *Cosmopolitan* aside, we wish to welcome a few words from the pen of I. Zangwill:

"I am inclined to extend a qualified welcome to the *Cosmopolitan's* new scheme for an international language. Although it might seem from the present itching of every nation to be at the throat of every other, that schemes involving international unity are hopeless, yet wars are, after all, superficial differences compared with the deeper interrelations of commerce and finance, literature and art and ethics. Two schoolboys fighting have more in common than they have of difference. Possibly, also, if there were some common language known to everybody in which the thought of all nations could be expressed, it might tend to prevent those mutual misunderstandings which are often the seed of war. Travel, too, would be robbed of half its terrors. Hitherto languages have arisen, to quote the *Cosmopolitan*, much as the crooked lanes of old cities have grown out of sheep and donkey paths—in a word, by evolution. For evolution the purpose is to substitute Conscious Design; for Natural Selection, Artificial Selection. Instead of narrow lanes, the modern Paris of Hausmann, a beautiful spacious city built on a symmetric plan. But is it possible to fix words as one can fix streets, to unify the life of language by an Academic Dictionary of Dr. J. B. Lalande? It is, moreover, not always possible to extract from every language those peculiar words which give shades of meaning not otherwise expressed. For it may be these shades are the outcome of the peculiar psychology and environment of the race, and have not the same meaning in other people's mouths. Behind the word—which is a dead sound—lies always the living mental operation." The *Cosmopolitan*, Irvington, N. Y.

THE LADIES' HOME JOURNAL for June contains an article on the "Anecdotal Side of Mrs. Cleveland," with a dozen or more pleasant stories of that lady's grace, tact and good sense. The author says that Mrs. Cleveland only asked the official favor while her husband was president of the United States. During all Mr. Cleveland's two terms as President her most intimate associates were those whom she knew before marriage. One of them was the wife of a clerk in the Treasury Department, who lives in one of the most modest little homes in Washington's most unfashionable district. This made no difference to Mrs. Cleveland, and often the White House carriage called to pick up the friend for a drive. Another one of her friends was a young woman who taught music to support herself. Mrs. Cleveland obtained many pupils for her. Another was the wife of a struggling lawyer, and each week a bouquet of White House flowers came to cheer the friend of schoolgirl days. A fourth was the teacher of a small kindergarten, who, when the Cleveland children reached a suitable age, transferred her school to the White House, and the children and grand-children of the Cabinet members, and of the families of Mrs. Cleveland's friends, and of the friends of the President, became her pupils. Mrs. Cleveland's elevation never spoiled her a particle, nor did it affect any of her old friendships. Ladies' Home Journal, Philadelphia.

CENTURY.—The June number contains a paper on "The Spanish Armada," with an introduction by Captain Mahan; "Ten Months with the Cuban Insurgents," describing the experiences of a major in the Cuban army; and an article by the electrician of the Torpedo Division in the Confederate navy, who laid the mine which blew up the first gunboat ever destroyed by this means. The Century Co., Union Square, New York.

WERNER'S MAGAZINE contains (among many other interesting articles devoted to the world of art and letters) a sketch of "Boston as a Musical Centre," by John H. Guttererson. It is a statement, made in a fair and impartial manner, of Boston's status musically, and the reasons for claiming the right to be called a great musical centre. The writer feels that a single article can do but scanty justice to the subject; however, the facts are placed before the public, and every American is proud of Boston. Edgar S. Werner, 108 East 16th street, New York.

NEW ENGLAND MAGAZINE: "At Home with the Birds," Elizabeth W. Schermerhorn; "Concord History and Life," George W. Cooke; "A Glimpse at Colonial Schools," Amelia L. Hill; "A District School Seventy Years Ago," Reuben A. Guild; "A New England College in the West" (Iowa College), J. I. Manatt; "The Stone Fleet of 1861," F. P. McKibben; "The Whaling Disaster of 1871," F. P. McKibben; "Ben Franklin's Ballads," Edward E. Hale. 5 Park Square, Boston.

THE REVIEWER.—"The Song of the Universal Brotherhood," by Nellie E. Dashiell, San Francisco, Calif., is one of the finest poetical gems that has ever come to our notice. It can be set to the music of "The Old Oaken Bucket," and vividly recalls that grand old song as the reader follows its more than suggestive lines. Miss Dashiell has dedicated her exquisite offering "To all unselfish workers for humanity," and has sought to follow that dedication to the very letter throughout her splendid composition.

The work is profusely illustrated with the finest of half-tone cuts of the various scenes described by the author, and is a true interpretation of the religion of universal brotherhood, whose song the writer has so faithfully reproduced. The closing stanza of this song indicates its character throughout:

"Oh! victors, triumphant o'er greed and oppression! Oh! noble and true, who the victory have won! Oh! all-wise, who the cause of disension, and of all life's bitterness under the sun. And may we, who stand for humanity's freedom, For justice to all, and debasing of none, Search deep in ourselves that no traitorous phantom For separate ends, may not wrong any one. For we are not pledged to assist one another, To stand hand in hand to one purpose allied, To practice the lesson of love to our brother, In truth to the cause for which saviors have died?"

This literary jewel can be obtained, handsomely bound in celluloid, for the small sum of fifty cents. Orders received at the office of the BANNER OF LIGHT, or by Miss Nellie E. Dashiell, Laguna street, San Francisco, Calif.

WORTH HAVING.

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CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, with stamp, naming this paper, W. A. Novra, 829 Powers' Block, Rochester, N. Y.

Newspaper Responsibility.

Whether a daily or other journal should be allowed to misrepresent, if libelous or not, is coming to be a grave question—especially during these war times.

The "freedom of the press" is a highly desirable thing, so long as it uses its freedom with no damage to that of other people; but it ought not to be at liberty to manufacture "news" in order to sell papers or affect the price of stocks. "There is a rumor"—"A well informed person says"—"It is currently reported"—etc., etc., are often topped by large black headlines which appear in the nightmare edition of the spotted newspaper, and make many of the public believe that the hazy statements are really true. In numerous cases these "rumors" originate in the editorial offices of the papers that publish them!

A censorship is in some cases very properly established to control the sending of real news; let the Government take it in its hands also to prevent the publication of that which is false. There ought to be a law fining roundly any paper printing statements that had no good reason for believing true, and that prove to be false.—Everywhere.

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 tenfold to the good you possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. It is the only Catarrh Cure on earth you get the genuine. It is taken internally and is made in Toledo, O., by F. J. Cheney & Co. Testimonials free. Sold by Druggists, price 75c. per bottle.

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Banner of Light.

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TWO DOLLARS PER YEAR.

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We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1898, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

Our patrons will please take notice that during the months of June, July and August, the BANNER OF LIGHT Bookstore will close at 6 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.

Longing.

In every human life there comes a time when the soul reaches out for something that will help it to bear the heavy burdens laid upon it, to endure the agony of mind that experience and thinking have brought to it, and aid it to rise into a state of restfulness and peace, where troubles can no longer assail it. It is then that a soul feels dissatisfied with all of its attainments, and longs for something higher, holier, truer and better in its work before the world. Sometimes a longing for sympathy will sweep over the soul, and the agonized sense of being utterly alone causes the bitter tears to flow, and the heart to ache because of a woe that cannot be expressed in words. Again, a soul longs for love in which it can confide, by which it can be guided, and through which it can be fed. A longing for something undefinable occasionally rushes like a torrent over a mortal whose soul is seeking the highest possible expression through the body world.

This latter longing is the one which makes men and women so restless and so dissatisfied with their lives. They see others doing a work with seeming ease, and are unable to see why they cannot do the same work in the same successful way. Their hearts throb wildly with pain, and they stretch out their arms toward the heavens, imploring aid, spiritual illumination and an awakening to their own soul's possibilities. In many instances these very people are great sufferers through their inability to satisfy this gnawing soul-hunger and to receive an answer to their supplications, entreaties and aspirations. They forget that every noble desire, every pure aspiration, every fond wish, every helpful thought, and every true ambition to do good are blossoms upon the soul-tree in the higher spheres, whose maturing will yield a rich harvest of the most precious fruit to the owner who has endured so much for the weal of others, and succeeded in conquering so many untoward influences. If this thought could but be impressed upon every human soul, life in the mortal world would be much brighter and happier.

The longing for love and sympathy is a natural expression of the soul. There always comes a time to every man, no matter how low or vile he may be, when this longing comes home to his heart. He feels that no material object, however grand, can supply. The voice of a mother, a sister, a father, a friend, is now something he would give worlds to hear. He wants to sob out the sad story of his spoiled life to that mother who dried his boyish tears and encouraged him to go on. He longs to feel the inspiration of that great

love of the mother whose words did so much for him in days gone by. He feels, in the midst of thousands even, that he is alone, all alone. He feels that he is not understood, and longs to find the one being who will know him as he really is, comprehend his every meaning, and intuitively understand and absorb his spoken thought.

This longing is the momentary triumph of his spiritual selfhood for the time has overcome all material obstacles, and cried out most tenderly for its own. The wife who has given her all to the husband of her love, the husband who idealizes the wife of his heart, can both appreciate the cry of the soul that has thus triumphed over the senses. Each wishes to be understood aright, each wishes the other every possible good, and longs to share the sweet incense of the soul flowers that are forever in bloom in the gardens of the spirit. The cry of the soul, when unanswerd comes back in mocking echoes to the one who has poured out the all of his true self in the call for one who can, who will understand. But too often, the hills of our earthly environments fling back the answer to our wailing cries in heartless, mocking laughter, and leave us in gloom in the depths of the valley of pain. Too often the sweetest waters that spring from the wells of the spirit are turned aside by the one to whom they are offered, saying: "I am not thirsty"; too often the sacred wine of love that is distilled from the freshest and most sparkling dewdrops of affection, is declined because of some little pique, or momentary disquieting thought; too often the healing oil of tenderness is spilled upon the ground through some ill-timed word, or careless shrug of the shoulders.

But, "We shall know each other better When the mists have cleared away." Then the dross of matter will be removed and the pure gold of the spirit will enrich the freed soul. Then the mother will reopen her loving heart to receive the confidence of her boy; the father will take to his heart the erring daughter of his love; sisters, brothers and friends will find a full affection in that realm where soul can truly meet its own and not be misunderstood. There the child will not be told that he is in the way and unwelcome; there parents will be given the answer to the cry of their hearts for a staff of love to lean upon; there husbands will read the souls of their other selves aright, and receive as they give the answer to the longings of their spirits; there wives will find that true companionship and comradeship that is born of soul-union, and be led to see that the soul does appreciate its own, even if it has been neglected on earth; there humanity will read the motives of men and women in the light of the spirit, and answer their longings for inspiration, for truth, for love, for sympathy, through the wonderful law of reciprocity whose full expression is found in the desire to benefit all mankind. The religion of Spiritualism is the only one founded upon that law hence it is the only religion that can satisfy the soul longings of the human family.

The Next National Convention.

It is quite probable that the next National Convention in Washington will be a very lively body. It is rumored that a new Board of Trustees is to be chosen, expenses reduced, and reform in all departments of work made the issue at that gathering. We have always claimed that the National Spiritualists' Association was a business institution, and that it should be managed on business principles by business men and women. But with those business men there should be associated a few level-headed individuals who understand the spiritual movement and Spiritualists as they really are, in order that a balance may always be kept for the good of the Cause.

We doubt if all the members of the present Board are especially anxious for reelection. It means work and expense to every one who accepts a trust of this kind, and it is not an easy thing to find nine men and women of business ability ready and willing to work for glory instead of cash. When such a Board can be found and elected, the BANNER OF LIGHT will give it its hearty support. The National Spiritualists' Association is right in principle, and should be loyally sustained by all Spiritualists who believe in the advancement of our Cause. It does need a change in its methods of work and a restatement of its objects. If a change of officers will bring this about, then make a clean sweep and put in men and women who will inaugurate a vigorous forward movement.

Candidates for the various positions are already being suggested, and their activity will, of course, insure a large attendance of delegates. We have heard several names mentioned in connection with the office of President, among which are John R. Francis, the able editor of the *Progressive Thinker* (and a successful business man); Mrs. Cora L. V. Richmond, the able Vice-President; Francis B. Woodbury, the present Secretary; Mr. Frank Walker, the well-known Jubilee Manager, and Dr. C. W. Hidden, Special Financial Agent of the Veteran Spiritualists' Union. This is only a partial list of the names that rumor says are to be offered as candidates for the place.

The Vice-Presidency is also being vigorously canvassed, and the names of Mrs. Richmond, the present incumbent, Dr. Hidden, Mr. Woodbury, Mrs. M. E. Cadwallader, Milan C. Edson and others have been suggested. For Secretary the candidates are also numerous; we have heard, in addition to Mr. Woodbury, the names of Dr. Geo. A. Fuller, J. B. Hatch, Jr., H. C. Berry, Willard J. Hull, Mrs. M. T. Longley, W. H. Bach, Rev. T. E. Allen, John Koch, T. M. Holcombe and several others proposed. We have heard but two names mentioned in connection with the office of treasurer, and they are George S. Clendaniel and Theodore J. Mayer.

The five remaining trustees are also receiving considerable attention. The names of H. W. Richardson, Hon. A. Gaston, C. L. Stevens, Dr. H. V. Swearingen, B. B. Hill, Mrs. A. L. Pettengill, Dr. O. G. W. Adams, Hon. E. W. Bond, Allen F. Brown, Geo. A. Fuller, Hon. L. V. Moulton, Charles R. Schirm, Mrs. E. F. Kurth, Mrs. Carrie McCall-Black and many others are being discussed by the Spiritualists in many quarters. We are heartily in favor of a vigorous progressive policy, and a thorough, business like board of officers to carry it into effect. We believe that the National Association is a necessity, and feel positive that it will be loyally sustained. From the above-mentioned array of talent a Board of Trustees of preeminent business ability can certainly be elected.

The Real Mission of Spiritualism.

The mission of Spiritualism is the redemption of the race through education, by means of which a knowledge of immortality is given to mankind. It, therefore, seeks to benefit all of the human family, and individual aggrandizement is no part of its ethics. It aims to unite the people in the bonds of fellowship, harmony and good will, that they may advance more rapidly up the winding roadway of Progression. It speaks to the souls of men in the tenderness of love, and has a word of comfort for all who are heavy-hearted. Its mission is purely unselfish, and its aim the most exalted ideal ever placed before the human family.

It is sad to find men too selfish to wish their neighbors even to glance at this great savior of our race. It is hard to see them attempt to prostitute it to base or ignoble purposes. When men and women, whose talents are apparent as leaders only to themselves, fail to secure a coveted position, they refuse to work, as heretofore, and secede from the ranks. In far too many instances they try to run meetings upon their own hook, requesting the gratuitous services of mediums and speakers to help them break down legitimate Spiritualism. These meetings are for personal profit only. An admission fee of ten cents is charged, which of itself places Spiritualism before the public on the level of the dime museum freak, and the proceeds go into the pocket of some "doctor" or "professor" who is trying to live by his wits at the expense of his fellowmen.

In some instances, the mediums and speakers such ones call around them, are only partially developed, while others are arrant frauds. Such manifestations to our mind, constitute no part of the real mission of Spiritualism. Men and women should earn their own living, and ought to be taught that sponging is as reprehensible as stealing. Rather than accept the widows' mites, and the dimes of the sorrowing, for questionable non educational matter in the name of Spiritualism, we should prefer the pick and shovel as a means to earn our living. The money would then be clean, and free from the price of blood, even if the work was hard. The mission of Spiritualism is the elevation of humanity. In order to compass this work, elevating influences of all kinds are necessary. Music, choice reading matter and instructive addresses are all required in connection with the phenomena that prove the continuity of life.

Speakers and mediums should be given an opportunity to develop their psychic powers. The home circle should be the starting point, and then psychic schools would naturally be the next step. We hold that every one who is psychically endowed, will find his true place and be given an opportunity to do his work when the real mission of Spiritualism is made known to its followers. We do not believe in giving anyone of his rights, nor do we favor gifts. It is evident, however that bad, broken English, vague and indefinite, flowery language without spiritual istic, constitute no part of the mission of Spiritualism. Each crude manifestation has a legitimate place in the economy of Spiritualism, but it is the alpha that leads to the omega of spiritual development.

We hold that developing circles in the homes of our people will give us a firm basis for Spiritualism. Psychic schools will foster and protect mediumship, and keep mediocrity, counterfeiting, treachery, and bigoted ignorance off from the platform. Then organization for the good of all, with special privileges to none, will be the next step, and those who are in Spiritualism for revenue only, those who seek personal aggrandizement and endeavor to make their livings regardless of moral responsibility, will be relegated to the rear, while the spiritual army of progression marches by, revealing the real mission of Spiritualism in the redemption of the race from ignorance and selfishness.

The War Question.

Spiritualism has always emphasized the great truth of human brotherhood, and declared that the right of every person to life, liberty and happiness was one of which he should never be deprived. Spiritualism has also claimed that the rights of the individual were the rights of the State, hence when even one subject was deprived of his life or liberty, the State was in duty bound to interfere. It has been deemed necessary, in the history of nations, to engage in warfare in the defense and maintenance of individual and national rights. So far as this statement goes, it may be accepted by Spiritualists without reservation; but there is a higher ground that they claim to occupy, that true Spiritualists do occupy, with regard to human rights and duties. It is a condition in society where equal rights for all are recognized and maintained without resort to force of any kind, save by the all-compelling power of love.

When such a condition as this is reached by the human family, war will be unknown, and the settlement of all difficulties between men and nations will be accomplished through the mediumship of arbitration. Looking back over the past, we read the record of long and bloody contests between different nations, whose sole cause was the ambition of selfish, unprincipled men. It can also be seen that those contests could have been avoided had wise counsels been heeded by the masses, and the principles of right and justice properly emphasized. The war for American Independence was caused by a desire for a larger liberty for the people, as well as for the preservation of the inalienable rights of the citizen. This may also be said of the war of 1812.

It cannot be said with truth in regard to the war with Mexico. That contest was waged in the interests of the slave-holding oligarchy, and not in behalf of any great national principle. It was a contest of might, not of right, hence unwarranted as a means to the advancement of mankind. It is now conceded by many people that the war between the States could have been avoided had the leaders on both sides been actuated by humanitarian principles instead of partisan bias. But does any reader of these lines feel for a moment that the late war was not settled in the right way? Was not the emancipation of four million souls a worthy object? Still, if the same end could have been compassed, would not peaceful manumission have been much better than by force? War is wholesale murder, and never fails to brutalize those who engage in it. The finer sensibilities of men become blunted, and they lose their interest in the development of spirituality. War is ever to be deprecated and never to be resorted to save in the defense of the inalienable rights of man.

We feel that the present war with Spain

could have been avoided, had wise counsels prevailed among the people when the difficulty first began. But freedom for the long suffering people of Cuba is a matter of principle to this nation as a whole. Their rights have long been violated, their homes invaded and their property despoiled. Tyranny never advances people in civilization, while liberty always lifts them upon a higher plane when it is rightly understood by those possessing it. The end desired with regard to Cuba might have been attained without a resort to arms, if humanitarianism had actuated the American people. We believe in peace, and in the advancement of civilization. War always destroys both of these aims, hence we are against war, save as a means of preserving the integrity of a nation and of establishing a larger freedom for mankind. With Rufus King, who declared that he was opposed to the war of 1812, but was ready to support the Government after war had been declared, we affirm our support of the Government to-day in the present contest with Spain. In supporting our flag we do not favor war per se, nor do we advocate any doctrine that will deprive any human being of his life.

Disappointments.

We often hear men and women bewailing their failures and commiserating one another over their disappointments. If every person met with successes only, he would never sense the pleasure of deserving success. Effort would be as nothing because of the certain success that would follow his every wish. He would become surfeited with the emoluments that would come to him in the way of earthly honors, and lose all incentive to go on to greater achievements.

If none were disappointed in their hopes ambition would die, and human beings would become too enervated to make any effort to do for their own good, or for the good of others. Disappointment and defeat should ever be inspirations to greater efforts to achieve success. The general who loses a battle profits by his experience, and plans the next one so as to be eminently successful. So it should be in the great contest of Life; men and women can make their plans for the future if they will but be guided by their experiences of the past. This will lead them to turn their disappointments into achievements, and their defeats into victories.

In the home-life, where the conjugal doves have found that their partners are neither saints nor angels, but simply mortal men and women, possessed of common weaknesses, prone to error, and full of conceit, there we find, perhaps, the keenest disappointment of all. But even the cruel heart-ache occasioned by the shattering of the idol of the soul, is really a great blessing. Instead of bewailing the discovery of the fault continually, seek rather to find the points of good; instead of crying, fault-finding and scolding because the glamour has worn off the hard metal of being, and men and women are revealed as they are, rejoice rather that their real selves have at last been discovered, and that there is now an opportunity to make saints and angels out of these erring ones by helping them to find the good, the true and the beautiful in the world.

Instead of pitying ourselves forever because we have been misled, seek rather by example and precept to evoke the virtues of truth and goodness; instead of making ourselves the central object of our pity, let us bestow our pity upon those who need a helping hand over a turbulent river of trouble; instead of self-accusation and bitter reproachings, let us rather respect the God within us by making that God worthy of the respect and love of others by honest endeavors to be good and kind and true. Then our disappointments will lose their sting, and our seeming defeats become the blessed revelators of the victory of the spirit. Spiritualism is the medium by means of which we are led to see that failure and success, disappointment and achievement, defeat and victory are the schoolmasters of the world whose instructions lead to the city of Truth in the world of souls. Spiritualism teaches that there is a difference between the sin itself and the one sinning. It says that the former ought to be thoroughly exposed, while the latter should be taken by the hand, and led into a higher life by those who have already found the way. Therefore, let us expose error, falsehood, wrong and outrage by fearlessly emphasizing the opposite factors of good in our every day lives.

The hurt that comes to one through the treachery of a person who has been treated as a confidential friend may cause keen agony of mind for a time, but the soul will triumph over even this cruel blow, when it realizes that no true friend ever betrayed or ever will betray one who trusted him. The friendship that is born of the soul deals not in externals, but in the living truths of the spirit, hence it is as enduring as the Infinite.

A person who objects to calling Spiritualism a religion either wishes to escape from the duties and responsibilities it imposes in a moral sense, or fails to comprehend the real meaning and mission of Spiritualism. To be good, to do good, to live right and to do right, to be true and just, to be honest and sincere, and to bind ourselves together to be and to do all of these things, constitute, to us, the teachings of the religion of Spiritualism.

Pain is the teacher who schools his pupil in patience and endurance, as well as the inspirer of sympathy and tenderness in the hearts of those who minister unto the sufferers. Let us, then, possess ourselves in patience, be strong to endure, fill our hearts with sympathy and our souls with tenderness, and thereby fit ourselves for the real duties of life.

He whose soul is filled with a sincere desire to do good to his fellowmen, who resolutely strives to do that good, and in every respect seeks to do his duty by all, can well afford to be misunderstood by mankind. Such a man is really a benefactor to his race and in the spirit-world he will reap the reward of an approving conscience.

The only prayer that contains one atom of good is an act of kindness, or a deed of love, performed solely for another's sake. Words, no matter how flowery they are or eloquently they may be uttered, are worthless, unless justified by noble deeds.

A true life is the highest inspiration that mortals can ever have to become noble in soul and pure in character here upon earth. True Spiritualism makes such lives out of all those who really live their religion.

Medical Monopoly.

Another gross outrage upon individual rights has been perpetrated in Massachusetts. A graduate from two medical colleges duly chartered by two sovereign States has been railroaded into prison without a trial by jury. Dr. Ziemann had committed the grave offense of curing people gratuitously without having first obtained the permission of the State Medical Trust, known as the Board of Registration. He was refused permission to register in 1894 under the three years' exemption clause of the medical law, solely on account of the personal antagonism of one of the astute members of that Board who was paid for his services by the State of Massachusetts, and was, therefore, Dr. Ziemann's servant, not his master, as he assumed and still assumes to be.

He was arrested, tried and fined; the fine was paid, and Dr. Ziemann then removed the title "Dr." and the letters "M.D." from all his signs, and sought in every way to obey the law. He then tried to secure a writ of mandamus, compelling the Board of Registration to register him under the law. Pending this, he was rearrested for curing people "contrary to law," but secured a stay of proceedings until his application for the writ of mandamus had been decided. The agreement then made was not carried out by his opponents, and they managed to secure a decision against him by virtue of default, even before his application for the writ of mandamus had been refused. Two years later he was again arrested, and was triumphantly acquitted when brought to trial.

This decision angered the medical oligarchy, and the defaulted case was called up instantly. Without giving him one opportunity to defend himself, without having had a trial by jury, the Doctor was railroaded into prison for the full limit of the law! Spiritualists, Liberalists, friends of freedom, how do you like it? Dr. Ziemann's case is typical of many others now pending before our courts, whose outcome will be looked for with no little interest by all lovers of liberty.

Dr. Ziemann's case is only the forerunner of what is soon to follow. Every so-called irregular physician is now in danger of arrest and imprisonment. The present law will be amended next winter unless steps are now taken to prevent it, and when the Medical Trust is once in power, all irregular physicians will be vigorously prosecuted. If all friends of liberty will but organize a Medical Liberty League, composed of all schools of medicine opposed to the law, much good work can be accomplished. Let all clairvoyants, magnetic healers, osteopaths, metaphysicians, spiritual scientists, mental healers, etc., unite at once for practical work. Now is the time to act! In union there is strength, and that strength is now being wasted by the methods employed to defend the rights of the people. Let us come together; let us act unitedly in defense of our liberties, and we can prevent any further encroachments upon the sacred rights of mankind, as well as secure the repeal of the present iniquitous law that now disgraces our statute-books.

To the front Spiritualists, mediums and healers! Liberty is in danger of a foe, and you are needed in its defense.

A Splendid Work.

Turn to another page of this issue and read the review of the "Song of Universal Brotherhood," from the pen of Nellie E. Dashiell. This musical rhythm entered our editorial sanctum under the cover of a dainty, beautifully-illustrated booklet. The illustrations, together with the rhythmic words of love, carried us away to mountain and brook, ocean and forest, and made all humanity one in purpose and thought.

We understand the words have been set to music. The booklet can be obtained for 50 cents.

Frank Walker is hard at work preparing a statement of receipts and expenditures connected with the Jubilee. He writes: "The National Association must have something done for it, regardless of my needs. If I can secure a loan on sufficient time, I can work out of my own troubles, and do something at once for the National. In fact, I mean to do so at my first opportunity." These brave words indicate the innate honesty and unselfishness of the man. He is neither a shirk nor a coward, and deserves the respect of every true Spiritualist in America.

Next week many of the camp-meetings will open for the season. All Spiritualists who desire to keep well posted with regard to the progress of our Cause, and the work of the camps should subscribe at once for the BANNER OF LIGHT. We shall endeavor to present accurate weekly reports from all important centres of spiritualistic work, and earnestly request our readers to make this fact known to their friends.

True wealth is of the spirit. Soul-culture enriches the soil of mentality, and brings to fruition the most precious fruit upon the tree of life. Spiritualism reveals the wealth of the spirit, and teaches man to cultivate his own soul garden for the purpose of reaping a harvest of pure good.

Don't fail to order extra copies of the BANNER OF LIGHT of last week. It contains an extended account of the life and work of Eben Cobb, as well as of the funeral services held in Berkeley Hall. The many friends of our arisen brother will want that special issue as a memorial of him who has gone up higher.

President McKinley's letter to the Committee on Memorial Day exercises at Gettysburg was of about the same length as President Lincoln's celebrated speech at that place thirty-five years ago, and, like Lincoln's address, as originally given, it contains no theological allusion.—Truth-Seeker.

A good life and an upright character are more to be desired than earthly fame or riches. The former are of the soul, while the latter are only material in their nature. Let us live the life of the spirit, and become truly noble and good in all things.

The truly brave man is the one who can give a kind word or a pleasant smile of encouragement to a friend, even when his own heart is breaking with anguish. True Spiritualism develops this fortitude of soul in those who interpret its teachings aright.

The work of the London International Spiritualist Congress was completed June 24. We hope to place a résumé of the proceedings before our readers in THE BANNER OF July 16.

The National Good Citizens' Convention will be held in Nashville, Tenn., July 11-13 inclusive. For all information desired in connection with this gathering address the Secretary, Mr. S. T. Nicholson, Nashville, Tenn.

The attempted insult always reacts upon those who try to give it, when the one for whom it is intended shows that he is superior to it, and rises in soul to the altitude of indifference above it.

Card.

I desire to express my heartfelt appreciation for the many kind words, both written and expressed, in this my sad hour. Never in my life did I realize so fully the meaning of sympathy as at the present time. Please accept my thanks, dear friends, for the many beautiful floral offerings. I shall ever bear you all in loving remembrance for the affection and respect you have shown the companion I so dearly loved.

MARY J. COBB.

Hyde Park, June, 25, 1898.

A Travesty Upon Justice.

To the Editor of the Banner of Light:

I want to say a word about Charles Zieman of South Boston, who, on Friday last, June 24, 1898, was sentenced in the Superior Court to three months' imprisonment in the House of Correction upon an old complaint charging him with "holding himself out as a physician, not having been registered."

I am his counsel, and my duty to him would not be done were I to neglect to make this statement.

The law under which he was sentenced went into full effect January 1, 1895. He was then, and had been for something like two years, practicing medicine in South Boston. He had tried to get registered, and the Board of Registration had refused his application. He was arrested in December, 1895, charged with a violation of the law, and in the Superior Court he pleaded guilty and was fined \$100, which he paid. He then took down his sign, discontinued everything in the nature of advertising, and devoted himself to trying to compel the Board of Registration to grant him a certificate. He asked for a hearing before the Board, and was refused, and on May 19, 1896, he filed a petition in the Supreme Court for a writ of mandamus to compel the Board of Registration to register him. Meanwhile, on April 9, he had been again arrested for a violation of the law, was convicted in the South Boston Court and fined \$100, from which he appealed, and his appeal was entered in the Superior Court on the first Monday of May, 1896. I was not his counsel at the time, but it is conceded that it was agreed between his counsel then and the district attorney's office that the case against him should be continued from time to time to await the decision of the Supreme Court upon the mandamus proceeding. Zieman was so informed, and conducted himself accordingly. The mandamus proceeding hung along in the Supreme Court for more than a year, and the case against Zieman was continued from time to time until December, 1896, when it was "placed on file by order of the Court."

The petition for mandamus was dismissed in June, 1897, but nothing was done about the old case against him until recently. In February of this year, Zieman was again arrested, charged with violation of the same law from May 16, 1897, to Dec. 30, 1897. His case came on for trial in the Superior Court, Thursday, June 23, and his trial took up the latter part of Thursday and the early part of Friday morning. The prosecution against him utterly collapsed. The presiding judge advised the district attorney not to ask for a conviction upon the evidence, and practically instructed the jury to return a verdict of not guilty, which they did without leaving their seats. This was Friday forenoon. Friday afternoon, Zieman was called for sentence on the old case that had been put away nearly two years before, and it appeared that before putting the case away, entirely without Zieman's knowledge and contrary to the understanding that had been reached between the district attorney's office and himself, a default had been entered against him and his rights under the appeal thereby cut off. When the case was called on Friday afternoon, I urged the Court to take off the default that had been entered against him, without his knowledge and without his fault, and to give him an opportunity for trial by jury on the charge. The district attorney objected and the Court refused, and in the face of the verdict of the jury, which said he was not guilty, he was placed at the bar on the old case and sentenced to the full extent of the law.

Nothing so bad as this has ever before come within my experience. This man was practically tricked out of his right of trial by jury and railroaded to jail. He only asked for a trial, that was wronged him, and he was tricked into jail, and when the case was called on a few minutes later his last words were, "God save the Commonwealth of Massachusetts."

LINWOOD S. PRATT.

Complimentary Concert.

To the Editor of the Banner of Light:

A highly successful musical entertainment took place at Wesleyan Hall, 36 Bromfield street, Boston, Mass., on the evening of Tuesday, June 21, '98, having for its object a recognition of the diversified services—medical, musical, social and otherwise—of Miss Ethel Hill Nye.

The well-known Prof. J. Jay Watson (violinist), and his talented daughter, Miss Annie A. Watson (pianist), played selections of a high order of excellence. Principal among those profiles were offerings from the Graciosa violin (made in 1616), a gift from Ole Bull to the Professor. Prof. Watson also lent variety to the exercises of the occasion by the rendition of a story of a band of excursionists in Norway who paid a personal visit to Ole Bull, after having been disappointed in attending his concert through an accident to their steamboat. Ole Bull was sufficiently interested in their coming to give some selections from his works which brought tears to the eyes of his darling but appreciative listeners.

Miss Watson joined with the Professor in a violin duo, "Dreaming of Music," in addition to her choice service as an accompanist. Miss Nye sang, with good appreciation, "My Uncle Sam" (original, with flag displayed). Miss Gertrude Laidlaw executed several fine selections for the voice—among them "Bonnie Sweet Bessie," to the marked favor of an attentive audience; the "Nugae Canore" Club (composed of four lady and two male performers) rendered a number of choice pieces which gave evidence of their proficiency with man dollin, banjo, guitar, etc., and Charles Sturges Chadwick presented enjoyable readings.

The exercises of the pleasant evening passed off with excellent success. JOHN W. DAY.

27 Springfield street, Somerville, Mass.

Verona Park Camp.

The new summer hotel at this beautiful campground was formally opened to the public on Saturday evening, June 18, a large number being present, including many officers and soldiers from the garrison at Fort Knox.

The hotel is now open for summer boarders, and rooms are already engaged. On Sunday, the 19th, a public meeting was held, and, in spite of the pouring rain, a fair-sized audience was present, and the exercises were very interesting. Many of those present gave their reasons for belief in Spiritualism, and at the close all declared it to be one of the most instructive sessions held thus far this season.

June 23. A.

Vermont State Convention.

The Vermont State Spiritualist Association convened in Unity Church, Stowe, Vt., June 17. Convention was called to order by Vice-President Sarah A. Wiley of Rockingham. Mrs. J. A. Stafford of Stowe gave a very pleasant address of welcome, expressing great pleasure in once more having the State Convention at Stowe. Mrs. Sarah A. Wiley, Vice-President, with a few well-chosen words, responded. Short but interesting addresses were given by Mrs. Russeque, Dr. Gould and Mrs. Abbie W. Crossett.

At 2 P.M. President E. A. Smith was in the chair. He opened the conference with an interesting account of the Jubilee at Rochester, which was very much enjoyed by all present. He was followed by Mrs. Russeque, Mr. Sallais of Stowe, S. N. Gould and Rev. Mr. Abbott, pastor of the church. A very friendly feeling was expressed in his excellent spiritual remarks. Mrs. Sarah A. Wiley gave the regular address of the afternoon; it was full of noble thoughts given in her usual pleasing way.

Evening meeting opened at 7:30. President Smith presiding. After singing, Mrs. Russeque gave an instructive, logical lecture, eagerly listened to by the audience. F. A. Wiggin gave a short address, which was well received; he is a great favorite with Stowe people, and was greeted very cordially.

On Saturday the meeting was called to order at 10 A.M. by Vice-President Sarah A. Wiley. Conference, participated in by A. F. Hubbard, Mrs. Russeque, Dr. Smith, S. N. Gould and Mrs. Abbie W. Crossett, who gave the regular address of the morning, upon "Spiritualism: Its Mission to the World." It was interesting and well received.

At 2 P.M. Pres. Smith was in the chair. Lecture by F. A. Wiggin, subject, "Neglect." It was fine. He gave ballot readings and fine tests of spirit-presence, recognized in every instance. He was followed by Mrs. Russeque in a lecture.

Evening meeting opened at 7:30. Pres. Smith in the chair. Short lecture by F. A. Wiggin, followed by tests.

Sunday morning Vice Pres. Sarah A. Wiley presided. Conference opened at 10 o'clock. Speakers, Katie F. Stafford, Rev. Mr. Abbott; after singing, and invocation by Mr. Abbott, A. F. Hubbard gave an excellent lecture upon "Practical Spiritualism," followed by Mrs. Emma L. Paul, who related incidents in her early childhood, when she sought to find the worth of immortality. It was entertaining as well as instructive.

President Smith presided at the afternoon meeting. After singing and invocation by Rev. Mr. Abbott, F. A. Wiggin gave a short address. The remaining hours of the session were devoted entirely by Mr. Wiggin to giving tests; all fully recognized.

Evening meeting opened at 7:30. President Smith in the chair. After a short conference Mrs. Helen P. Russeque gave an excellent lecture, followed by very correct psychometric readings.

The usual vote of thanks was extended to one and all who aided in making this convention a grand success.

Mrs. Russeque and Mr. Wiggin gave valuable assistance, the choir of Unity Church furnished excellent music at every session. The ladies of Stowe were untiring in their effort to make the meeting attractive, furnishing most beautiful potted plants and floral decorations.

The meeting was well attended, though the heavy rain prevented many from attending Sunday. The meeting was harmonious, and kindest feeling prevailed.

JANUS CROSSETT, Sec'y.

The Right Spirit.

That true-hearted philanthropist, Dr. O. G. W. Adams, one of the leaders in Spiritualism in Iowa and the West, sends us a letter that has the ring of the genuine metal. He says:

"Seeing the Jubilee is short in receipts, say to all Spiritualists of the land that Dr. Adams will be one of twenty-five (or even twenty) persons to pay the debt at once. If our well-to-do Spiritualists will now rally to the front, the deficit will be paid before July 10, and Bro. and Sister Walker's property will be released from all danger. Let the other nineteen or twenty-four persons respond by first mail to the Banner of Light Office, for this cause is just. I am true for Progression and Justice."

DR. O. G. W. ADAMS.

Thus speaks the philanthropist. Who will meet his generous offer in the same spirit?

A Generous Offer.

To the Editor of the Banner of Light:

In reflecting upon the Jubilee I can see only one way out of the difficulty, and that way is to meet its obligations. It may be suggested that some one else could have planned the matter differently. At the same time we must admit that Mr. Walker would have planned differently had he known that the war was coming so soon, and that the people would not have supported the Jubilee any better. Under the circumstances I do not feel to blame the management. I know that Mr. Walker worked incessantly, and that he did his best to make it a financial success, and I for one am anxious that the manager's books be made to balance evenly, and that he be compensated for all his labors. With that view of the matter I feel that every Spiritualist in the United States should assist, and I will contribute one hundred dollars toward that end; in other words, I will give one hundred dollars, providing the whole amount is raised to within this amount.

June 25. H. A. FAXSON.

A Pasteur Cure?

To the Editor of the Banner of Light:

In the journal "Le Médic" of Brussels of the 12th inst., quoting the "Journal Le Médic" of Paris, is given an account of a policeman having been badly bitten by a mad dog. The next day he went to the Pasteur Institute, where he was treated for eighteen days, during all which time he rigorously followed the prescribed treatment and was discharged cured. "Last week," says the Paris medical journal, "he felt certain pains, which excited the suspicions of the doctor whom he consulted. That gentleman telephoned to the Director of the Pasteur Institute, who replied that the trouble must be owing to some other cause than hydrophobia, because he had left their Institute completely cured. At the end of two or three days there was no longer any room for doubt; the case was clearly one of hydrophobia. He was taken to the hospital, where he died last Sunday morning in frightful convulsions."

This case is pretty certain to figure in the annals of the Pasteur Institutes as a cure.

Yours respectfully,

MONTAGUE R. LEVERSON.

Fort Hamilton, New York.

Two Good Books.

Dr. Bland's popular medical book, latest edition and in best binding, with portrait of the author, can always be had at the Banner of Light Office for the small sum of one dollar. "It is a most valuable family physician, and its directions for preserving health are worth ten times its price to any family," says the Medical Gleaner.

The late Hon. George W. Moneypenny was one of the best friends the Indians ever had, and his great book, "Our Indian Wars," is a most interesting and reliable history of that fast-dying race. Dr. Bland owns the only copies of this book, and he has left them at the Banner of Light Bookstore for sale at \$1. The regular price is \$3. If ordered by mail, 20 cents must be added for postage.

Sales of Miss Judson's Books.

C. Wald, Kenduskeag, Maine, "Why She Became a Spiritualist." First Spiritual Association, Bradford, Maine, "The Bridge Between Two Worlds." A. J. Severance, Bradford, Maine, "Why She Became a Spiritualist." Mrs. M. J. Wentworth, Knox Center, Maine, "Why She Became a Spiritualist." This is a good beginning, and we hope that the friends of good literature will swell the list many times over within the next few weeks.

Book Notices.

"A CASE OF PARTIAL DEMATERIALIZATION OF THE BODY OF A MEDIUM: Investigation and discussion," by Mons. A. Aksakof, is a book issued by the BANNER OF LIGHT Publishing Co., 9 Bowdoin street, Boston, Mass., U. S. A. The title fully explains the nature of the contents, which are devoted to the consideration of the phenomenon that, while the "form" was out in the circle, Madame d'Esperance, who was quite conscious, dropped her hands upon what should have been the chair and her hands. A number of witnesses certify to the facts as observed by them, and Prof. Aksakof deals with the whole question in his own thorough and lucid fashion. It seems to be pretty clearly proved by the testimony of many observers that the body of the medium is drawn upon to supply the substance for the physicalized forms that appear in genuine materialization séances, sometimes until, in this duplication of form, there is less than half of the medium's body remaining. The whole subject is of the utmost importance to scientific students, who owe a debt of gratitude to the author for this valuable work.—*The Two Worlds*.

AN INTERESTING historical volume has been received from the Banner of Light Publishing Company of Boston, entitled "Three Journeys Around the World; or, Travels in Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt and other Oriental Countries." The author (J. M. Peebles, Ph.D.) has an extensive and most thorough acquaintance with all the above section of country, and writes with a free hand of the people, their customs, modes of living, etc. The book is illustrated and contains 455 pages, retailing at \$1.50, postpaid.—*Berlin Herald*.

Passed to Spirit-Life.

From Bridgeport, Conn., June 4, JAMES WILSON, at the advanced age of 82 years and 10 months.

Mr. Wilson leaves a widow (Sarah P.), two sons and a large circle of friends to miss his venerable, kindly and loving presence. He was well known to many readers of *The Banner*, being an early pioneer in the investigation and acceptance of the truths of Spiritualism. His convictions became to him, to an exceptional degree, veritable and positive knowledge, and for nearly fifty years he lived on the high plane of religious conscientiousness which his faith and belief incited, giving up his earthly life in the full assurance that for himself he had made no mistake.

His recent funeral services were conducted by the Odd Fellows and Knights Templar, assisted by his friend, Albert E. Tisdale.

From his earth-home, 52 Columbus Avenue, Boston, June 18, JAMES W. HARRIS, aged 64 years.

Mr. Harris was an independent thinker, and threw aside all creeds and dogmas many years ago. Of late he had spent much of his time at Onset in company with his devoted wife, who survives him. Mr. Harris took a deep interest in spiritual matters, and earnestly sought to determine the truth underlying the phenomena of Modern Spiritualism. His last illness was of long duration, being occasioned by Bronchitis, and he was a great sufferer. He was tenderly cared for by his faithful wife, to whom the heartfelt sympathy of many friends goes out at this hour of sorrow.

The funeral services were held at the late home of Mr. Harris, at which Harrison D. Barrett spoke words of consolation to the assembled friends.

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

Spiritualist Camp-Meetings for 1898.

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

As the BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those who desire them, we hope that the Managers will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the Platform Speakers will not fail to call attention to it as occasion may offer, thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its true associates.

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

Onset Bay, Mass.—July 2 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. 2.

Cape Cod Camp-Meeting, Ocean Grove, Harwich Port—July 17 to July 31.

Menick, Mich.—July 31 to Aug. 14.

New Era, Oregon—July 2 to 25.

Forest Park, Ottawa, Kan.—July 27 to Aug. 2, inclusive.

Liberal, Mo.—Aug. 20 to Sept. 4.

Lake Cora, Mich.—June 26—annual meeting.

Ashley, O.—Aug. 21 to Sept. 11.

Chesterfield, Ind.—July 24 to Aug. 21.

Bankson Lake, Mich.—July 27 to Aug. 14.

Hasslet Park, Mich.—July 28 to Aug. 23.

Clinton, Ia.—July 31 to Aug. 28.

Delphos, Kan.—Aug. 12 to Aug. 28.

Camp "Peggy" (Moorland Park, Upper Swampscott)—Will hold meetings every Sunday from 5 until Sunday, Sept. 25.

Queen City Park, Burlington, Vt.—July 24 to Aug. 28.

Etna, Maine, Camp—Aug. 26 to Sept. 7.

Verona Park, Maine, Camp—Aug. 5 to 22.

Grand Lodge, Mich.—August, July 31 to Aug. 28.

Vicksburg, Mich.—Aug. 5 to Aug. 21.

Island Lake, Mich.—July 1 to Aug. 11.

Lake Brady, Ohio, July 16 to Sept. 4.

Marshalltown, Iowa—Aug. 24 to Sept. 18.

Harmony Grove, Escondido, Cal.—Aug. 14 to Aug. 28.

Central N. Y. Camp, Freeville, N. Y.—July 30 to Aug. 14.

Atlantic, Ct.—July 10 to Aug. 28.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 245 Alexander street, Rochester, N. Y. Jan. 1.

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

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

Andrew Jackson Davis's Medical Office closes every Saturday during July and August. Open as usual every Tuesday and Thursday. Appointments for day and hour may be made by addressing S. Webster & Co., 63 Warren Avenue, Boston, Mass.

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SONG CARDS—BARNSDALE, 158 West, Rochester, N. Y. July 2.

WANTED—Dec. number St. Nicholas for 1897. BANNER OF LIGHT PUBLISHING CO. Come up and subscribe for the BANNER OF LIGHT. Remember you have a standing invitation!

MARY T. LONGLEY,

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

SPIRIT Message Department.

SPECIAL NOTICE.

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

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

SPIRIT-MESSAGES— GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held May 20, 1898.

Spirit Invocation.

Oh! thou divine Spirit, lead us to place ourselves in obedience to thy will, again do we make conditions to open the gateway of life so that those who will may come, for we wish thy will to be done on earth as it is in heaven. We come seeking thy assistance to quicken the spirit that we may comprehend thy divine law. We can feel causes and effects, and we speak of the mysterious workings of the spirit through matter, but we realize that as mortals we cannot fully comprehend.

Oh! draw him into all souls this morning who are doubting and questioning thy divine power, desiring knowledge and truth, but not comprehending either. Those who have been taken from the arms of their loved ones in earth-life, leaving so many friends in sadness, oh! read the veil that separates them to day—the veil of superstition and of ignorance. Let the mourning friends realize within their own spirit that there is no death, that the spirit has been clothed with immortality and can return to them. Bring to all that light, that knowledge, that peace that passeth all understanding.

Guide us this morning, direct us as thou seest we need, and thy name shall be sung through all eternity. Amen.

INDIVIDUAL MESSAGES.

Aurelia P. Reynolds.

I am pleased to have the privilege this morning of sending a few words through your BANNER, because I was very fond of the Message Department while I was in the body; I gained much comfort from it, and a great deal of consolation—not that so many of my own friends came through it, but some soul was comforted by it, and I used to love to read the columns and see how beautifully the inspirational speakers used to address the people and the mediums, as the various spirits operated through them. I feel this morning, that while I have been out of the body some little time, I now have a form more perfect, although I thank God that my physical body held so well, as I rounded out a good full life and had a great many experiences, both in the spirit and earth-life. What I have come in for especially this morning, is to get to my two children who are yet in earth-life, to give them consolation, and to let them know that I have not left them; that I am still trying to throw my influence around them and say to them that I now know Spiritualism is true. I really knew it in the body; I was convinced of it; but sometimes we are cast on the broad ocean of life, and we see a great deal of fraud, or things that are represented in the name of Spiritualism that many people cannot believe; and while my daughters knew I was earnest, and also honest, in my convictions of Spiritualism, and the daughter with whom I lived, and who was so good to me, I feel they know that the spirit manifests, and they feel at times that mother has only gone on before.

I want to say to them that father and I come together; that I have a great many on the spirit side, and I found a great many of my own people, and so many who had traveled on before; but I met them, and they met me, with great rejoicing, and we had a good time. Now I cannot hold the medium too long, as I find the last conditions somewhat affecting me; but I wish this message to go to one daughter in Maine, and another in the West. I also have friends scattered through the State of Maine, and I will be well remembered in the West; but I wish them to know that all things will work out well for them if they will only let the spirit operate through the body and allow it to direct them, and they will find their impressions better.

I find myself weak this morning as I control this instrument; although I was not confined to the bed very long when I passed out, I was very much exhausted when the end came, but they helped me over the river, and I am now rejoicing, happy and satisfied with the way things have gone, only I would like to make my friends feel that all the adversities of life and the changes that come to them are for the best; and so just say this morning that my name is Aurelia P. Reynolds, my husband's name is Stephen, and my home was Stillwater, Me.

Alfred Weldon.

Well, I would like to try again to reach my friends in earth-life. I have tried in several ways to get a response from them. I do get a response, and yet at the same time I do not get or give the satisfaction through the various mediums I have tried to control that I should like to, because it seems as if there was the difficulty of earth-life that always comes in contact with me when I try to control a medium, and I sense the terrible shock I had previous to going to spirit-life. There is no use in talking, we retain more or less of the physical, because we were so familiar with it, and in fact that is the only way we can identify ourselves, to throw our physical conditions on the medium, and then our people seem to recognize us.

But this morning I am anxious to meet my friends through your valuable paper. I was not a stranger to Spiritualism. There is much we should bear with and much to be considered when we stop to think how hard it is for the spirit to absolutely prove its identity,

especially when it is controlling some organism foreign to its own. After all, we can only now see the by the highways and byways, and the influence of our lives and experiences; whether out of the body or in the body, is always felt, whether for good or for evil.

I wish my friends in earth-life to know that I am not asleep, neither am I dead; I am as active now, and more so than ever. I enjoy spirit-life, for I have liberty here and can go where I desire, and get into the atmosphere of those whom I could not reach while in the earth-sphere. I have friends very near and dear to me in Chicago, Ill., and I might say relatives, for sometimes our friendship is stronger than our blood-relation when we are drawn together by the affinity of the spirit. We sometimes wonder why our own people don't understand us better, but there is so much in earth-life to create doubts and fears and superstitions, that it is hard to establish confidence, hard to establish honesty, hard to make others understand your true feelings, but they will know what I have reference to when I merely say, I understand things as I never did before. I feel, too, that those with me in thought and in spirit understand things better since I passed on than they did before.

Now I wish to say to all who are interested in the welfare of humanity, trying to grow themselves and to bring others up higher, when you seek in faith the spirit will assist you. There is much I would like to say, but cannot express it here. It was some distance from home where I passed out of the body, as I was in Kansas City, Mo., but my former home was in Chicago, Ill., where I shall be well known and remembered, I am sure, and I wish to say to all: It is all right; things will work out of themselves, and there is right and justice even in the darkness and seeming crosses that mortals have to bear. I wish to be remembered, my friends, to your president and editor, for I well remember him, and I think he will me, and also to a great many of your mediums whom I have met in the many years in which I have investigated Spiritualism. Tell them to work faithfully and honestly and free from all personality if they wish to make a success in life.

My name is Alfred Weldon; I feel that I am not forgotten, and I shall be pleased to have my message responded to.

Ira Hoar.

"Birds of a feather flock together," and I was very much interested in our brother as he was talking on the advancement that Spiritualism is making, especially in the western States, for I can remember, and not very many years ago, that to be a Spiritualist in the west was almost a crime; but I am glad of the advancement and progress of individuality, and the independence of the western people in thinking for themselves, in acting and investigating for themselves, not only from a religious standpoint, but from a mental or business standpoint. They are wide awake to investigate any new thought, and after they become conscious that there is a good in it, they will always adopt and uphold it. Now, friends, years ago I was known, or my people especially were known, in Massachusetts, but I went west a great many years ago and settled in Minnesota, and there I have watched the surrounding towns throughout the State grow religiously and industriously. We had no factories or mills then; to-day there are many with all the latest improvements, and yet they ask what has Spiritualism done. Why, my friends, it has done much; it has brought liberty to the human heart; it has broken the chain that bound the otherwise unlimited mind, and it has given us an opportunity to seek and to find. Although I was pretty well along in years before I passed on to spirit-life, had gone through many changes and had laid away many dear ones, I became conscious of Spiritualism, away back in the first of the Rochester rappings, and I remember when this old BANNER was first published and I became interested in its welfare. I can now look back and see where it has floated over so many obstacles, because it was founded on truth, and nothing could wreck it.

I wish to be identified as one in spirit working for the welfare of humanity independent of relations or family ties, for we are one great family of the universe; we are all "atoms" of that great divine principle, and we must work our way, finish what is begun, faithfully, honestly and completely, and in doing that there is no fear when the final earthly change comes. Say to the dear ones in earth life who will remember me that Grandpa Hoar has not gone, but is still trying to do what he can in his own way, and I want to say to what I am glad to have had the privilege of sending out a few words through this BANNER, for I always used to say when I went to spirit life, if I could come through the Banner circle and send a message through its columns I should do so. I now have an opportunity, and send this message on the wings of love. Remember there are many things we cannot express that we would if we were talking with our friends personally, for many will read this message. Just say to all I am with them in spirit, working as I worked in earth-life to the best of my ability, and that my name is Ira Hoar and my home was in Monticello, Minn.

Ida A. DeBeau.

Oh! how happy I feel this morning, that I am permitted to come now and send forth a few words of comfort and consolation to mother; for it seems, as the time rolls by and changes come, the wound caused by our separation does not heal. But I want to say to the dear ones at home, that I am so happy! I can now enjoy my music, I can now study, I can now carry out my desires as I wished to do in earth-life, but my circumstances did not permit. I was not old, and was just getting where mother and I could realize and appreciate life, and I feel that I would like to say to her now: Oh! how often I stand by you and see you look up to the pictures, and see you handle so many things that were mine and say: "Oh Ida, why don't you come?" Indeed I do come often; but when you become sad, and seem to miss the physical body, I lose strength. I am glad that you have become more susceptible to the spirit, for I find you a little happier lately than you have been, and I am in hopes we can bring you to that condition where you will be perfectly reconciled to my transition.

I passed away with pneumonia, and though I was sick but a very little while, I became very much exhausted. I know that my dear friends missed me, and I wish them to know that this is true—that I have manifested. I have rapped, and I have tried to make mother feel me—and I know she does at times, and is benefited; also the rest of the family. As

I cannot control the medium very long this morning, I will try to do better by and-by. I thought if mother could get a few words from me through your paper she would be so happy, and it would give her more strength, as I see her often sitting in her rocking-chair in the corner, and wondering why I have not manifested through the BANNER OF LIGHT.

As there are many of my friends who do not believe in Spiritualism, and as my own transition has awakened them to investigate, I am so glad that the doors of their hearts have been opened, so that we can come. They will hear from others sometime, when they can get the opportunity to control this medium. My name is Ida A. DeBeau, and my home was in Brooklyn, N. Y. Perhaps it would be well to say that when the spirit was removed from the body we lived on Stuyvesant avenue. I have an object in saying that, my friends, because they are skeptical, and I wish them to know that I now address them.

Sally C. Sanborn.

Oh, how beautifully the sun shines this morning, and how peaceful and calm the earth-sphere looks! I sometimes wonder when we are in earth-life that we don't see the beauties in it as we do after we are gone. I think if the mortal could realize how beautiful earth-life is, and how beautiful things in it are, they would enjoy it more, for there is much more to live for than they think. But no matter; I had a long life, for I lived beyond fourscore-years-and-ten, instead of three, so you see by that I was over ninety years old, and no doubt I did not have many left when I left the old tenement of clay; but I still have attractions in earth-life. I still have those whom I hold in my heart and in love. The body grows old, but the spirit never grows old. I feel that those who think me gone will hold me in memory. This morning we have had a very interesting séance. We have had a great many here who have been exchanging their ideas, their belief in and their knowledge of Spiritualism. I might exchange mine with them, feeling that it was a comfort and a consolation to my life. For the last forty years of my earthly existence, I know if it had not been for the spiritual power of the loved ones who surrounded me, I never would have been able to retain my vitality and cope with the duties that were left for me to do. I could not have done it if it had not been for the spiritual help I received. Now I know from whence I speak, and I want all to know that the same influence that helped me will help them, and I want those who do not believe in Spiritualism to know that I found in spirit what I expected to when I left earth-life—my loved ones—and, yes, even more than I expected. I found it better to die by than I had thought. And I speak of this because of those who used to say to me: "Won't you be a little disappointed when you get over there? Won't you think that this ought to be that, or that this?" And you may tell them that the spirit said: "No, no." I have returned to say to them that I am not disappointed, but am happier, and, if I regret anything, it is that I did not know more about spirit-control and the beautiful messages that are many times sent to us that we do not appreciate.

Now this morning I merely come in to say how-do-you-do? God bless you all, and may each one of you work out your own salvation, for I know that is the only thing to be done, and I never ask any one to believe, for I know you cannot believe; you must know it. So just say this morning that Sally C. Sanborn is here, and you will find my home in Hampton Falls, N. H. I should also say that I have not been in spirit-life but a little over a year, and I want them to know that I have made good use of my time.

Frankie Robbins.

Well, I am only a little boy, but they tell me I can send out a letter just the same as all those old people, and it seems that we have all ages and all kinds of people that come to this circle, because they are all anxious to let their friends know where they are. I was only a little child about eight or nine years old, and I passed away with what the doctors call diphtheria. While my people were not Spiritualists they have become very much interested since we have passed out. Mother has lost several different people since I passed away: Aunt Annie, grandma and little sister Ella, and after she laid first one away, and then another, she commenced to wonder where they were, and she sometimes goes to mediums, and what you call spiritual meetings, but she does not have THE BANNER all the time. She does take it sometimes to see where to go, and so grandma thought if I put a letter in your paper it might give mother more comfort than she has had, and make her feel that, after all, we are with her in spirit, and that we are in sympathy with her, and with father also. I have two brothers yet in earth-life and one sister, and when I passed away it was here in Boston, but I have been gone a long time, for mother now lives in the place they call Greenwich, Mass. I also have friends in Fitchburg, Mass., and I want them to know we are all together. My name is Frankie Robbins; grandma says that will be enough, and if mother sees it she will want to get some more. Thank you, I am awfully happy because I got this little opportunity to come in and send this letter.

Messages to be Published.

May 27.—Ellen Bradley; William H. Harrison; William MacCandish; William F. Sampson; William P. Nichols; Lizzie Wolcott.
June 3.—Arnold Shonko; Hattie J. Ring; Melvin H. Hall; Nathaniel N. Wright; Mary Hutchinson; Julia A. Gould.
June 10.—Mary B. Whitwell; Almon Stoddard; Lydia Mason; Melinda Root; Priscilla P. N. Milligan; Etta D. Sage.
June.—Silas Hutchinson; William T. Smith; Ed. Jones; Ellen May; Thomas D. Francis; Abby J. Spaulding.

Passed to Spirit-Life.

From Dubuque, Iowa, June 4, 1898, RUFUS RITTENHOUSE.
Mr. Rittenhouse was born March 16, 1825, in Flemington, N. J., and became a resident of Dubuque in 1836, in which township he lived until the fatal day, when, accompanied by his little grandson, on his return from a day's marketing, his horse became frightened and ran away, throwing him out and hurrying him against the curbstone. By a strange coincidence, his only daughter was passing in a street car, and in her arms as he passed on to the higher life.

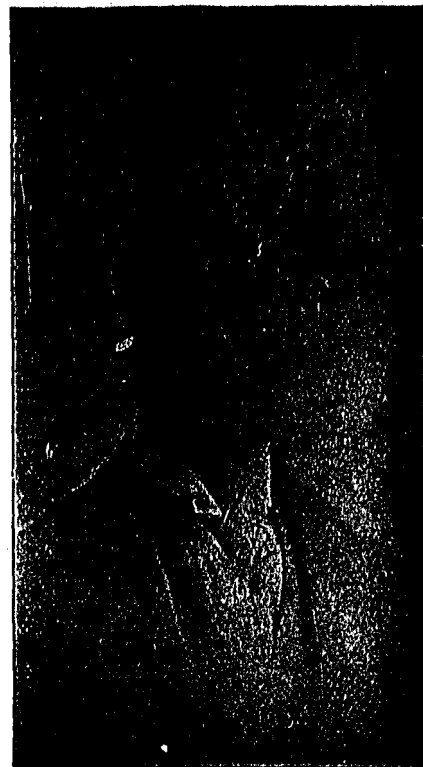
It is said that Mr. Rittenhouse possessed the largest number of books bearing upon Spiritual Philosophy of any one in the country. He has been a liberal patronizer of spiritual literature and supporter of meetings for more than forty years. He has written a number of inspirational poems, and a small work entitled "Boyhood Life in Iowa."

He leaves a wife in feeble health, a daughter, Mary Thorpe, widow of his son, William Rittenhouse, and several grand children.

The funeral was held at his farm June 7. A large number of relatives and friends were present. The services were conducted by Mr. and Mrs. G. F. Perkins of Chicago. The fact of its being the first Spiritualist funeral ever held in the place, drew a large number of people to the grave as well as to the house.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Howard Elnayson, Brooklyn.] What, in your opinion, is genuine theosophy, and what will be the future of the theosophical movement?

Ans.—Let any say what they will about Aryan or any other special variety of theosophy, it is only universal theosophical enlightenment that can successfully realize the noble dream of universal fraternity, concerning which all professed theosophists speak and write in glowing language. Universal brotherhood and sisterhood is an impossible ideal so long as people adhere with old-time tenacity to their sects and parties, or to any limited form of patriotism, and furthermore is it impossible that there can be any real growth toward realizing the ideal so long as any personal teacher is blindly followed, even though the special idol in a certain temple be free from all vulgar and debasing attributes. Theosophical concepts are necessarily abstract rather than concrete, and for that very reason they are far more difficult to actualize than any of the accepted conceptions of societies and churches which acknowledge leadership, prescribe rituals and engage in stated outward ceremonial. "Enter into thine inner chamber and close thy door" is purely theosophic counsel. "Pray to thy Father in secret" is the sequel of the above command, a direction which, if literally obeyed, will assuredly expand the spirit of the truly sincere truthseeker in a single month far more than readings from "The Secret Doctrine" and other erudite volumes can accomplish in fifty years.

We do not wish to disparage reading circles or cast slurs on unusual types of literature; all we contend for is that books and discussions are not necessarily conducive to interior enlightenment, because in the very nature of things reliance upon outward props must serve to fasten attention upon what is without rather than encourage the unfolding of what is within the individual.

Though haughtiness and pride may often characterize vaunting hierarchies, those who bend to the despotism of hierarchies are apt to suffer from an undue surfeit of humility, and before the ground is truly prepared for the growth on earth of that heavenly plant, DIVINE WISDOM, must be a burning over of the soil which formerly brought forth the twin weeds (both poisonous) abject humility and vain self-gloriousness.

Theosophy is unconfined and illimitable; it is, as Lady Cathness termed it, the mystery of all ages contained in the secret doctrine of all religions. Oh, where shall truth be found? queries the restless, eager attendant upon all novel ministries. The only answer brought by the "Masters" is, LOOK WITHIN, oh aspirant for knowledge of the divine; too long hast thou sought without. The very multiplicity of doctrines taught by exoteric systems is itself an agent overruled for good by the wise intelligences directing the truly theosophical movement which is in spirit truly esoteric or it could not be theosophical except in name.

So far as outward institutions or organizations are concerned all such must appear and disappear as they first meet and later fail to supply the growing demands of the human race for assistance on the road to wisdom. It is utterly impossible to confine universal truth within the confines of any restricted lodge or order. The Theosophical Society, like many other societies, has served, and can continue to serve, useful ends, but it must broaden or disintegrate—which it shall be, rests with its own membership.

"Respectable."

Being "respectable" is one of the chief hindrances to progress. It oftentimes keeps people from the advocacy of needed changes in the methods of civil and social procedure. Among the most imperative "do not's" recognized by many is "Do not get yourself pointed at," and he who stands for radical reform is liable to have many fingers pointed at him as an agitator or a brawler. A good many who could bravely face Spain's cannon cannot abide this petty anathema of social scorn. We all need to cultivate, if not an utter indifference to the index fingers of our fellows, at least a sturdy fearlessness of them, so that we shall be free to say the decisive word, vote the ballots of progress and move steadfastly on.—*Coming Light.*

Life.

What we call the intellectual and physical life are not true life. They are only a part, and that the most external part of life itself.

True life begins by the opening of the windows of the soul to the sunlight of truth, and then the consciousness, like an æolian harp, breathes a response to the inspiration that vibrates through it. Softly comes the response at first, then, as it gradually becomes attuned by its own action, clearer and stronger, till pure, free and sweet life itself leaps forth into being, and throbbing with an intensity of love feeling and beauty beyond expression, stands sweet in its own divinity, the image and likeness of God.—*F. W. Peters.*

DuMaurier's friend, T. R. Lamont, died recently of pneumonia. He was an Associate of the Royal Water Color Society, and from him DuMaurier drew the character of "The Laird" in "Tribby."

A Letter from Abby A. Judson.

NUMBER TWENTY FOUR.

To the Editor of the Banner of Light:

Many advocates of Spiritualism seem to think that so many in the church have been affected by its doctrines, that the work is about done, and that church-members have, as a whole, renounced orthodoxy in their hearts. We do not think so; but think, on the contrary, that when driven by the search-light of truth from one stronghold, they entrench themselves more impregnable in another.

There is one old doctrine that has been more widely discarded than any other—the doctrine of endless punishment; and yet we know personally great numbers who adhere pertinaciously to even this. I actually know persons who felicitate themselves on the expectation that when I die, I shall learn, to my cost, what hell-fire is, and that eternity will teach me that it will be endless. Of course, their opinion does not affect me in the slightest degree.

But alas! many are unable to free themselves from this terrible foreboding. I will cite a case: I know a Spiritualist family of long standing, who are intelligent and noble-hearted, and live and walk joyfully under the light of the new dispensation. There was an elderly lady of means who had been brought up, like myself, as a Calvinistic Baptist. She was a great sufferer from a complication of diseases, that gave her extreme torture, and rendered her helpless. She was remarkably intelligent and well-read, and in character she was conscientious and truthful. No one could point to any wrong that she had ever done.

This invalid lady was taken into this spiritualistic family, and was cared for by them faithfully and lovingly for years and years. But they were never able to dislodge from her mind the notion that she was not saved, and was to burn eternally in hell. She thought of God as an implacable being who would punish her forever and ever with hell fire. When her minister, a strict believer in endless punishment, came to see her, her terrified inquiry was, "Will I burn? Will I burn?" Nothing brought her any relief, though her kind friends said everything possible to enlighten and calm her mind. During the last twenty-four hours that she continued to breathe, her cries and screams were heard by the neighbors without ceasing, and expressed her reluctance to die, and her dread of the burning, which she was sure was coming to her.

Poor, poor Frances! That was some three years ago. We trust that her terrified, but pure spirit, has been consciously unfolded by loving angels who have won her to realize the green pastures and the still waters of the exquisite spirit-land.

While I carried on my school in Minneapolis, Rev. Robert Sample, D. D., of the Westminster Presbyterian church was a good friend to me. On Fridays I used to give my pupils a long recess, and played for them on the piano while they marched and danced with great delight. Dr. Sample heard of this, and once talked to me a quarter of an hour on a street corner, entreating me not to allow them to dance, and citing the death-bed he had just attended of a young lady who suffered great remorse because she had danced at a party. He once preached at the Baptist church, which I then attended. His theme was eternal punishment, and he declared most determinedly that this suffering was punitive, and not reformatory.

Dr. Sample was no ignorant exhorter. He was a man of learning, taste and humor. He later received a flattering call to New York City. The last time I went to see my brother, I saw on a beautiful church on 23d street his name as the pastor thereof, and he was thus recalled to my remembrance. He will never change the breadth of a hair on this side of Jordan. Peace to his manes!

Many church people have loosened their hold on endless punishment, but they grip all the harder on the dogmas that Jesus was deity incarnate, and that his blood alone can save. They found these two notions on his miraculous character. But we can upset even these in time by constantly promulgating and reiterating the glorious truth that all phenomena, either now in America, or two thousand years ago in Palestine, are natural and have nothing miraculous about them. As people accept this fact, so simple, so true, so grand, the old erroneous notions of miracles, and incarnate gods, and resurrections of fleshly bodies, and blood washings will slip away from them.

This is what I talk in Arlington, to my baker, my druggist, my grocer, my friends, my neighbors—to everybody, in short, at all suitable opportunities. Years ago, I used to talk about the proofs obtainable by phenomena. Now my guides teach me another way. Talking of phenomena only whets their appetite to see what they may never see, and that circumstances might prevent their accepting if they did see it. But when we talk a great truth, as that all that is at all sure to be natural, not miraculous, or that the expression "God is love" means that every existing soul will have opportunities of advancing sometime, if not now, we are appealing to their reason and their common-sense, thus giving them substantial food for growth.

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

A Perfect Little Home.

Among the writings of that rare woman and gifted writer, Helen Hunt Jackson, there is a picture of a home as it ought to be, drawn in such fair and graceful lines that it deserves to be hung up in every family gallery, where all may see, heed and learn its lesson. Here is the picture: "The most perfect little home I ever saw was a little house into the sweet incense of whose fires went no costly things. A thousand dollars served as a year's living for father, mother and three children. But the mother was the creator of a home. Her relations with the children were the most beautiful I have ever seen. Every inmate of the house involuntarily looked into her face for the keynote of the day, and it always rang clear. From the rosebud or clover-leaf, which, in spite of her hard housework, she always found time to put beside our plates at breakfast, down to the story she had on hand to read in the evening, there was no intermission of her influence. She has always been, and always will be, my ideal of a mother, wife and home-maker. If to her quick brain, loving heart and exquisite face had been added the appliances of wealth and enlargements of wide culture, hers would have been absolutely the ideal home. As it was, it was the best I have ever seen."

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PHILOSOPHY OF PHENOMENA.

BY GEORGE M. RAMSEY, M.D.,
 Author of "Cosmology."

IN TWO PARTS.

I. METAPHYSICAL PHENOMENA.
 II. PHYSICAL PHENOMENA.

CONTENTS.

PART I.—METAPHYSICAL PHENOMENA.

Chap. I. Philosophy of Phenomena; 2. Metaphysical Philosophy; 3. Heat; 4. Functional Phenomena; 5. Man; 6. Objective and Subjective Phenomena; 7. Who by Searching Can Find God? 8. Hyperbolic Metaphysical; 9. "To the Unknown God, whom ye Ignorantly Worship!"; 10. "The Father is Greater than I," "I am True and Spurious God"; 11. "I am the Resurrection and the Life"; 12. "I am the God and Some of His Exploits"; 13. "He is Free, whom the

16. *Plurality and Tri-Unity of God*; 17. *Vagaries*; 18. *Misapprehension*; 19. *What are Sin?* 20. *Suns, Planets and Satellites of the Universe*; 21. *Beginning without Ending*; 22. *Design or Accident, Which?* 23. *Chance versus Fate*; 24. *Summary.*
PART II.—PHYSICAL PHENOMENA.
 Chap. 29. *Neuluh*; 30. *Air Pressure and Air Motion*; 31. *Motor*; 31. *Air and Orbital Motions*; 32. *Water Made to Run up Hill*; 33. *Philosophy of Canions, When and How Formed*; 34. *Glacial Phenomena*; 35. *Moons and Their Motions*; 36. *Ethnological Phenomena*; 37. *The Colored Man.*

This highly original treatise, by Dr. George M. Ramsey, Jr., divides the subject into two heads—the metaphysical and the physical. With profound propriety it proceeds on the line of the ancients, who held that the physical sciences were good, and hence that we are to try all things and cast away everything that fails to prove true. The two classes of phenomena are treated in two parts, the first dealing with the chief factors of all phenomena are recognized as the cosmic forces of gravity, heat and life. While the author is not a devotee of the occult, he believes in the spiritual existence of truth, he maintains that the spiritual is eventually lead to its discovery. He declares ignorance to be the greatest enemy of the study of reality in all forms, and that knowledge is the only work good.

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The full title of this new addition to literature very fully states the subject of the author's labors. It is a scientific demonstration of the subject, and has been written in a manner which reflects credit upon him and his work. It is viewed in any relation the reader may regard it. It is his work that the soul is individualized from the thought, the Spirit is immortal, and that the physical body being only a vessel of physical birth, the physical body being only a mold in which the real man is cast. The author cites to prove that the incarnate soul can project itself from the physical body, and that the physical body can be removed from physical to spirit-life, and that the physical body can be changed.

The book contains five portraits, and a large number of illustrations of physical manifestations of spirit intelligence. Cloth, 12mo, pp. 414. Price \$1.25. For sale by BANNER OF LIGHT PUBLISHING CO.

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Banner of Light.

BOSTON SATURDAY, JULY 2, 1898.

MEETINGS IN BOSTON.

"Spiritual Fraternity."—At First Spiritual Temple, 412 Tremont street, Sunday at 10 a.m. and 7 p.m. The continuity of life will be demonstrated through different phases of mediumship. Other meetings are announced from the platform. A. H. Sherman, Sec'y.

Appleton Hall, 94 Appleton street.—Palm Memorial Building, side entrance.—The Gospel of Spirit Return Society, Miss M. B. Soule, Pastor, will hold services every Sunday at 10 a.m. and 7 p.m.

The Veteran Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 614 Tremont street, at 7 1/2 p.m. All are invited. Eben Cobb, President; Mrs. J. S. Boper, Clerk; 614 Huron Avenue, North Cambridge.

Reggie Hall, 612 Washington street.—Meetings at 11 1/2 and 7 1/2 p.m. Dr. W. H. Amner, Conductor.

Harmony Hall, 724 Washington street.—104 A. M., 2 1/2 and 7 1/2 p.m. Tuesday and Thursday afternoons at 2 1/2 p.m. N. P. Smith, Chairman.

Commercial Hall, 404 Washington street.—Meetings Tuesday, Thursday, at 8 p.m. Sundays at 11 1/2 and 7 1/2 p.m. Mrs. M. A. Wilkinson, President.

Good Templars Hall—1 Johnson Avenue, Charlestown.—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

J. E. D. Conant's Test Circle every Friday p.m. at 12 1/2, in her room, BANNER OF LIGHT Building, 82 Boston street.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont street.—Mrs. E. J. Peak, President. Services Sunday at 10 a.m., 2 1/2 and 7 p.m., and Wednesday at 7 1/2 p.m.

Boston Psychic Conference, every Sunday at 2 1/2 p.m., at 514 Tremont street, corner of Dwight. Annals of L. L. Whitlock, President.

Bible Spiritualists' Meeting, Marble Hall, 514 Tremont street, corner of Dwight. Mrs. L. J. Akerman, Leader. Sundays at 10 a.m., evening at 7 1/2.

The Band of Harmony conducts public meetings at Daily Hall, Studio Building, Davis Square, West Somerville, each Sunday, at 7 1/2.

Brighton.—The Spiritual Progress Society holds meetings every Sunday and Wednesday evening, at 8 o'clock, at 2 Foster street. D. H. Hall, President.

COMMERCIAL HALL.—Mrs. Wilkinson, President.—A correspondent writes: Sunday morning, June 26, meeting opened with singing, led by Mrs. Nellie Carleton; prayer, Mr. De Bos; circle conducted by Mrs. Wilkinson, assisted by Dr. Kraniski and Messrs. Amerie, Blackden, Newhall and Brown; remarks and tests, Messrs. De Bos, Cowan, Badger, Newhall; poem, Mr. Davis.

Afternoon and evening sessions began with service of song and invocation. Mediums who took part: Dr. Blackden, Mesdames Ackerman, Tracy, Forrester, Wilkinson, Clara Fagan, S. C. Cunningham, Branch, Messrs. Clark and Hardy.

BOSTON PSYCHIC CONFERENCE.—L. L. Whitlock, President. A correspondent writes: The subject last Sunday was, "Are There Any Laws in the Psychic Realm?" Lecture by Mr. G. Latham was a comprehensive consideration of the laws of nature as seen in physical and metaphysical science, and their relation to each other. Dr. Wines, Prof. Henry, Mrs. Wines and others made remarks. The president, as usual, attempted to question the different speakers, in order to bring out new ideas.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—A correspondent says: Sunday evening, June 26, meeting opened at 7 1/2 with service of song led by F. W. Peak, assisted by Professor Limbach, cornetist; invocation by Mrs. E. J. Peak, Conductor. A half-hour was devoted to the memory of our late spiritual leader, Mr. Eben Cobb. Mr. J. W. Cowan and Mrs. Peak occupied the evening giving spirit tests gratifying to all.

We invite all Spiritualists to visit us during the warm season, while other halls are closed. Mediums are welcome.

MEETINGS IN MASSACHUSETTS.

UPPER SWAMPSCOTT, MOWERLAND PARK, CAMP PROGRESS.—N. B. P. writes: Sunday, June 26: All nature was smiling and glad; everything seemed to speak of joy and gladness. A large crowd was present (estimated about 1500), all eager to catch one little crumb of comfort from the dear ones who had crossed the crystal river. Next Sunday we shall begin our first meeting, at 11 a.m., and continue them every Sunday during the season.

Our meeting commenced to-day at 2 p.m. Singing by the quartet, "Open the Pearly Gates for Me"; invocation, Mrs. H. A. Baker of Danvers; singing, quartet, "Peace, Sweet Peace"; poem, Mrs. Brown of Boston; remarks, Mrs. Maggie Butler, in which she spoke of our soldier boys; selection, instrumental, Mrs. Merrill of Lynn; singing, quartet, "Friendship, Love and Truth"; remarks and tests, Mrs. Nettie Holt-Harding of East Somerville; singing, "America" by the audience; song, "Shadowland," Miss Amanda Bailey; remarks, J. M. Kelly; song, quartet, "Only a Thin Veil Between Us."

Four o'clock meeting opened with singing, "Throw out the Life-Line," by the quartet; Mrs. Merrill rendered a fine selection, "Who Will Greet Us First in Heaven?" excellent remarks by Mr. H. H. Warner of Everett; remarks and tests, Mrs. Brown; song, "Sweet Bye-and-Bye," Chas. Abbott of Boston as leader, assisted by the audience; eloquent remarks, Chas. Abbott; readings, Mrs. Dr. Caird of Boston, after which the audience was dismissed.

The Board of Management has decided not to allow any collections to be taken at our meetings for any outside purpose. All collections in future will be devoted and applied strictly to paying our indebtedness and making such improvements as may seem to us necessary.

Friday, July 8, we shall hold another Basket Picnic. We shall furnish fish and clam-chowder, ice cream and cake, tea and coffee; and dancing will take place on the green. Music will be furnished by Tiney & Upton's Band. All are cordially invited. Come, one and all, and enjoy yourselves.

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.

BROCKTON.—Mrs. Emma Boomer, Sec'y, writes: The Children's Progressive Lyceum held its closing session Sunday, June 26, in U. V. Hall. At 2:30 p.m. opened with singing and grand march; lesson from Card No. 3; recitations by Florence Cooley, Ethel Leonard and Ninia Leonard. Mrs. Emma Boomer read one of W. J. Colville's poems, entitled "The Cross-Bearer." Subject for the children, "What Flower do You Like the Best?" was answered by most of the children very wisely and well. Subjects for the older ones were "Charity and Mercy," and was ably discussed by the different members of the Lyceum. Visitors were present from Taunton, Abington and Easton, only one of our scholars was absent, owing to illness—dear little Etta May Shean.

Following the Lyceum session we had a bountiful lunch in the ante-room. Children were first served, and then the older ones. Our lunch consisted of sandwiches, cake, cookies, fruit and confectionery; also milk. A grand social time followed, and as we dispersed, all joined in singing "God be with you till we meet again." We feel we have succeeded in our efforts beyond our most sanguine expectations. When we started our Lyceum only a short time ago, the outlook was not nearly so promising as now, but the little band of workers was full of hope and courage, and determined to push the work along, believing that in combined effort to work for the higher education of the children much good can be done.

Although we have only just embarked in this good and worthy object, we can already see signs of promise for the future. We shall hold no more public sessions until some time in September, and we trust all will return from their vacations refreshed and invigorated, ready to begin another season's work.

WALTHAM.—Mrs. Sanger writes: On Saturday, June 26, the Waltham Lyceum and some members of the Union spent a most enjoyable day at the Waverley Home, the occasion being their Annual Picnic.

After lunch was partaken of under the noble pines, the company adjourned to the parlor, and was there joined by friends from Boston. Remarks were made by Mrs. M. A. Brown and her control, "Blackberry," followed by Mrs. C. Fannie Allyn of Stoneham; a song by Mrs. Adams of Waltham; remarks by Mrs. Kimball, conductor of the Lyceum, also by "Olna," her Indian control. Mrs. Wheeler, assistant guardian, gave us some well-expressed thoughts from one of her guides. Mrs. Woodbury of Boston gave some very correct tests, some of them in rhyme.

Dr. W. A. Hale of Boston made remarks befitting the occasion. Reference was made to the passing away of our respected brother, Mr. Eben Cobb. Mr. Edwards then made a short address in behalf of the Home. The speaking was closed by little "Lytle" who has controlled Miss Gertrude Howe of Waltham during the past year.

A collection was taken for the benefit of the Home, amounting to \$5.60, and a new membership fee of \$1.00.

The meeting was closed by all singing "God be With You 'Till We Meet Again."

We were indebted to Miss Linda Cutler of Waltham for organ music.

Altogether the day was a most happy one. Mr. and Mrs. Sanderson were more than kind.

LOWELL.—First Spiritualists' Society—John S. Jackson, President.—Thomas W. Pickup, Clerk and Treasurer, writes: We had two very good meetings on Sunday, considering the intense heat of the day. Mr. J. S. Soarlett gave two able and very interesting lectures, followed by tests, which were all recognized.

Next Sunday we open our meetings at the Earncliffe Grove, Chelmsford, the home of the Misses Harris; service at three o'clock. Dr. C. H. Harding, the medium, is well known here, and we expect a good meeting.

We have the following engaged for July: Mr. Harrison D. Barrett, Mrs. Dr. Caird, Miss Blanche Brainard, Mrs. Coggeshall and Mrs. Jones.

The Lyceum picnic will be held at Willow Dale, July 7. Cars start at 8 o'clock.

BANNER OF LIGHT on sale at all meetings.

FALL RIVER.—Mrs. Ann Hibbert, writes: Sunday, June 26, we had with us as speaker Mrs. May S. Pepper. Large audiences greeted her both afternoon and evening, and, in spite of the oppressive heat, her work was most excellent. Next Sunday Miss Lizzie Harlow will be our speaker, and Mrs. Pepper has kindly consented to come again and give communications. Next Sunday's meeting will be the last for a brief season.

LYNN.—Mrs. E. I. Webster and Geo. L. Baker have joined in holding spiritual meetings Sunday evenings while Camp Progress is in session. Their first meeting, Sunday evening, June 26, was well attended. Mrs. E. I. Webster being the medium and Mr. Geo. L. Baker speaker. There will be a meeting Sunday evening, July 3, at 7 1/2, at 33 Summer St.

NEW YORK.

HORNELLVILLE.—G. W. Kates writes: Myself and wife are again serving the Spiritualists of this city. Monday evening, June 20, the rain poured in torrents, yet a goodly number attended, the majority being ladies. The writer spoke upon "The Survival of the Fittest." The morning Times gave a good report of the meeting, and said: "The Spiritualists of Hornellsville seem to be earnest enough to brave storms, and any opposition they may meet."

Wednesday evening, Mrs. Kates lectured upon the dual topic of "Evolution and Brotherhood." It was a forceful exposition of the theme. Thursday afternoon she held a meeting for ladies only. Friday evening, June 24, the writer spoke upon "The Present Status of Spiritualism." The tests by Mrs. Kates are accurate and convincing.

The Times said: "Mrs. Kates gave descriptions of spirits and incidents in a startling manner. She is wonderfully interesting and certainly has some peculiar power."

Stephen D. Coston is President of the society.

BUFFALO.—N. H. Eddy writes: Prof. W. M. Lockwood, the scientific lecturer and demonstrator of the principles of nature, has been serving the society of the First Spiritual Church of Buffalo, N. Y., corner Jersey street and Prospect avenue, during the month of June. His lectures are able, scholarly, intellectual and instructive. He is a great thinker and reasoner, going to great depths of thought in the analysis of both the physical and spiritual philosophy, or principles of nature. He embodies in these lectures the facts that demonstrate the truths and science of life in all its points of interest to humanity, both individually and collectively. He has the interests and welfare of humanity at heart, and puts that energy and soul-force into operation which deeply interests and instructs his hearers. Long may he live to bless humanity and help them to a better understanding of the principles and unfolding processes of nature, that shall free them from the bondage of those creeds, superstitions or theological dogmas that are hindering many from gaining the light of eternal progress.

332 Niagara street.

NORTH COLLINS.—A correspondent writes: The forty-fourth annual picnic of the Friends of Human Progress was held at North Collins June 11-12. The meetings were largely attended, and are certainly among the most profitable ever held by this veteran association. Mrs. E. L. Watson of West Side, Calif., was the speaker on both days, and her lectures were the best ever given at North Collins. The following officers were elected for the year next ensuing: President, Frank Walker; Secretary, Mrs. Emma Train; Treasurer, George Sucher; Trustees, Merritt Varney, Levi Brown and Charles Schabacher. The regular meeting of this association will be held at North Collins Sept. 2, 3 and 4, S. E. 61, 1898. The trustees of the New York State Spiritualist Association have been invited to be present on that occasion, when a special program will be presented in the interests of the body they represent. A cordial invitation is extended to all interested friends to assemble at North Collins in September.

BROOKLYN.—Jerome H. Fort, Cor. Sec'y, writes: The Fraternity of Divine Communion held its regular Sunday evening services in Aurora Grata Cathedral on Sunday, June 26. After opening hymn, Bible reading and invocation, we were favored with a violin solo from Prof. Whitelaw. Your correspondent delivered an address on "Where we Differ from the Churches," and was followed by Mrs. Heag in an solo. After another violin solo by Prof. Whitelaw, Mr. Ira Moore Courlis gave some tests and messages, all of which were recognized. Despite the heat the congregation was a large one.

BROOKLYN.—E. W. Barber writes: The meetings of Fraternity Society since I last wrote have been well attended. On Sunday evening, June 19, Dr. John C. Wyman gave us a very interesting address on "Spiritualism of the New Testament." June 26 our speaker gave us "Vacation Notes." This being our last meeting till September. The most interesting part of our meetings has been the messages given by our medium, Mrs. L. A. Olmstead, who comes to us to night her twenty eighth month with us. In that time many hearts have been made glad, and many have been led to know there is "no death." She will have our kindest thoughts during her two months' rest.

Memorial Services

Were held for Eben Cobb in Hollis Hall Sunday, June 26. The chair in which he always sat was covered with flowers, the seat filled with Easter and calla lilies, roses and forget-me-nots. The meeting opened with singing by Lou Rookwell, after which Mrs. Dr. Gilbert (a friend of his mother) opened the meeting, giving some very touching remarks. Miss Gertrude Laidlaw sang Mr. Cobb's favorite song, "Open the Pearly Gates;" Mr. L. W. Baxter spoke feelingly, and Mrs. M. F. Lovering and Mr. L. W. Baxter sang the duet, "Meet Me There;" Mrs. Webster spoke touchingly of our late brother, and gave a beautiful impromptu poem on "The Vacant Chair;" song by Mrs. Strong and Mrs. Rookwell; Mrs. Shattuck followed with inspiring remarks; Mr. Baxter spoke again of Eben Cobb as an author, and his book, "The Star of Endor;" Mrs. Strong and Mrs. Rookwell sang, "Shall You, Shall I?" Miss Frankie Wheeler spoke feelingly of Mr. Cobb and his work; after more singing, Mrs. Woods spoke of the life of our beloved brother, and gave some good tests; Mrs. Strong and Mrs. Rookwell sang "Let the Blessed Sunshine in;" Bro. Elliott gave a poem from Mr. Cobb, to and for Mrs. Cobb, telling of the "Beautiful Castle on a Little Isle in the Sea" for her, closing with, "God be With You till We Meet Again."

Dr. F. K. Brown held the usual circle in the morning, which was a large one. The power was felt by every one present.

At 8 p.m. services opened with singing by Mesdames Strong and Rookwell. Mrs. Irwin gave the invocation. Mr. Steadman made the opening address, presenting the following set of resolutions, which were adopted and will be tendered to his beloved wife through the BANNER OF LIGHT:

Whereas, we are pleased Almighty God in his wise providence to translate our beloved brother, Eben Cobb, from the mortal into the spiritual state of life, be it Resolved, That we, the friends of Hollis Hall Society, desire to express our deep sorrow and our deep appreciation of our faithful friend and worker in the cause of Spiritualism.

Resolved, That we as a society express our sympathy to his dear wife, sister Cobb, in her bereavement, that in doing so we but faintly voice the sentiments that are in our hearts, and the respect that we feel for such a noble advocate of the cause of spiritualism as was Eben Cobb. Truly he has kept the faith and fought a good fight, and "henceforth there is laid up for him a crown of everlasting life."

Resolved, That the cause of Spiritualism has been truly spiritualized in the death of our old friend, and that the just made perfect in the eternal abode of a living God. Realizing that what in reality is our loss is indeed his gain, and that the future, we know full well that as a spirit he will ever be with us in our meetings, and to you, his dear companion in life, he will indeed never leave you nor forsake you, but will help you and guide you always, when you call to him in your hearts.

Resolved, That we will ever remember him as a faithful servant; that he has been faithful over a few things, I will make that true over many; enter into the joy of thy God."

Mrs. Dr. Bell made remarks; singing, Mesdames Strong and Rookwell; Miss Frankie Wheeler went through the audience, giving tests. Mrs. Strong sang a solo and gave tests; Mr. Arnault spoke, and the meeting closed with singing. These meetings will run all summer.

Children's Day.

The Independent Liberal Church at Greenwich, Mass., made Sunday, June 26, Children's Day, and presented a most interesting program on that occasion. The morning services were opened by singing "America," by the congregation, followed by select reading, invocation and address by Mrs. Juliette Yeaw. Mr. H. W. Smith then rendered a song by James Russell Lowell, entitled "The Prophet."

The afternoon exercises were opened with a grand banner march and song by the Lyceum. A responsive reading composed by Mrs. H. B. Lochan followed, then songs, recitations, violin solos, etc., completed the program. Those who took part during the day were Mr. Henry W. Smith, Mrs. Helen B. Lochan, Miss Abbie Crawford, Miss Bessie Johnston, Loriston Smith, Miss Mabel Nevins, Mrs. von Mindes, Miss Myra Hanson, Miss Lena Johnston, Miss Abbie Crawford, Miss J. Edith Smith, Miss Nellie Nevins, Arthur A. Ward, Clifford Smith, Miss Jessie Hanson, Willie Crawford, Miss May Horst, Miss Flowerbell Witt and Mrs. Juliette Yeaw.

When Tired Out

Use Horsford's Acid Phosphate.

Dr. M. H. HENRY, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anything I know of in the form of medicine."

Cape Cod Camp-Meeting, Ocean Grove, Harwichport, Mass.

The Spiritualists of the Cape will assemble to enjoy this delightful location by the sea, and listen to the following speakers: Rev. S. L. Beal, of Brockton; Mrs. Nettie Holt-Harding, of Somerville, Mass.; Mrs. May S. Pepper, Providence, R. I.; Harrison D. Barrett, Boston, Mass.; Mrs. Jennie Hagan Jackson, Grand Rapids, Mich.; Mr. F. A. Wiggins, Salem, Mass. The meeting will commence July 17, and close July 31. LOVE C. HOMES, Sec'y.

Queen City Park.

The hotel at this charming summer resort is now open for visitors, and we believe, under the efficient management of Mr. John Eastwood, the new landlord, and his wife, the guests will find a comfortable and pleasant home. The circulars are now ready, and will be sent without delay, to all parties who wish for them, on application to Dr. E. A. Smith, Brandon, Vt.

RHODE ISLAND.

PAWTUCKET.—S. K. Doe writes: On Sunday, June 19, at St. George's Hall, Mrs. Abbie N. Burnham of Malden gave a very eloquent discourse. She had an attentive audience, and her tests were well received.

Movements of Platform Lecturers.

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

Mrs. Isa Wilson Kaynor, of Chicago, daughter of E. V. Wilson, will have a cottage at Lily Dale Camp this year. From now until the camp opens she would be glad to hear from towns within seventy-five miles where good work is needed.

Lyman C. Howe is engaged July 15 to 22 at Lily Dale Camp; Aug. 8 to 14 at Freville, N. Y., and Aug. 23 to 31, Island Lake, Mich. He is engaged for November at Pittsburgh, Pa. He is to lecture September and October, and the winter months.

The Spiritualists' Society of Galveston, Tex., is moving slowly on in the promulgation of spiritual truth, under the leadership of the young inspirational speaker, Mr. H. W. Ring.

Mrs. Sade L. Hoard, lecturer and test medium, will be at Lake Pleasant, Mass., for July, and Queen City Park, Vt., in August. Societies, east or west, desiring her services will please send to the above places.

Societies wishing to correspond with Mrs. Nettie Holt-Harding for engagements for season of '98 and '99 will please do so at once, as she is filling dates. Address 14 George street, East Somerville, Mass.

Dr. Geo. A. Fuller lectured at West Duxbury, Mass., June 26. He will give the opening address at Onset July 3, and will act as chairman during the entire season. After June 26 his address will be Onset, Mass., until the middle of September. For dates and terms for lecture engagements during the coming fall and winter, address him as above.

J. C. F. Grumbley continued his ministrations before the First Society of Rosierians at 11 A. M. and 8 P. M. the Sundays of June. The society has been compelled, because of the increase of attendance, to remove to a larger hall, which they now occupy (room 810 Masonic Temple Building) where Mr. Grumbley will minister through July. August is filled, and a few months of 1898-99. He will come East during January, February, March and April, which are open to societies in the East. September he goes to Indianapolis, while three months are engaged for Chicago. Address 7820 Hawthorne Avenue (Station P) Chicago.

GAIL BORDEN EAGLE BRAND CONDENSED MILK.

TAKE NO SUBSTITUTE FOR THE "EAGLE BRAND" THOUSANDS OF MOTHERS TESTIFY TO ITS SUPERIORITY. "INFANT HEALTH" SENT FREE. "NEW YORK CONDENSED MILK CO. N.Y."

Beautiful Lily Dale. Compounce Picnic.

To the Editor of the Banner of Light:

We have had many letters of inquiry in relation to Cassadaga Camp at Lily Dale, N. Y., and would state to our numerous friends, through the columns of your valuable paper, that there is not the slightest truth or foundation in the report of a fire having destroyed part of the buildings. There has never been one building destroyed by fire or accident since the camp's formation eighteen years since.

We have just held the annual picnic of three days on June 17, 18, 19, with marked success, as in former years, and people who have been accustomed to attending the gatherings were seen, with the addition of many new faces, some coming hundreds and thousands of miles to participate in the pleasures that are here found. This is the eighteenth annual celebration of this picnic, which is only a fore-runner of a long and instructive round of pleasure for the season of this beautiful camp opens Friday, July 15, and continues until August 28.

The opening lectures of the picnic on Friday were by E. W. Sprague and wife, of Jamestown; the same were largely attended. Saturday afternoon there was a lecture by Mrs. E. L. Watson, of California.

On Saturday night we had the usual hop at the Auditorium; the Northwestern Band was in attendance, and discoursed new and sweet strains to the tripping of many feet. I have said the usual hop, but it was an unusual one, for we had double the number we generally have at the picnic dances, and all thoroughly enjoyed themselves.

Sunday morning we had a lecture by Mr. Sprague; also a number of very good tests by Mrs. Sprague.

Sunday afternoon Mrs. E. L. Watson gave a very forcible lecture; all these were largely attended, and greatly appreciated.

We regret to say on Sunday morning we had rain, but it cleared off at noon. Had it not been for the rain, we think we may safely say we should have had the largest picnic in years.

Sunday afternoon there was an exhibition of spirit portraits obtained through the mediumship of the Campbell Brothers, at their new cottage at the entrance to the grounds. Hundreds viewed these works, and fully appreciated them.

Sunday night a reception was given at the Grand Hotel, in which many speakers and mediums took part. Taking it all together, the June picnic of '98 was a grand success, for people all over the country are beginning to realize that this is an ideal spot, and by the numbers that have already taken up their quarters here for the summer season, one can readily see that this beautiful place is becoming more and more popular every season. This season the management has presented one of the finest programs possible to procure from the lecture field. There will also be an array of the finest physical mediums in the United States, embracing all phases of the phenomena; many physical mediums are already here, and numbers are arriving to stay throughout the season.

The improvements on the grounds are still in progress, and will delight the eye of the visitor.

The Grand Hotel looks refreshing with its new decorations, and is now open for the reception of guests.

The Hotel Leelyn is also open for guests, and has many improvements and beautiful surroundings.

The camp at Lily Dale has never looked more beautiful, and all outside troubles are forgotten in this charming resort on the lakes, where one can come and say, "I feel at peace with all the world." Programs for the season of '98 can be had on application to the Secretary, Lily Dale, N. Y.

CAMPBELL BROTHERS.

Program of Cassadaga Camp, Lily Dale, N. Y., 1898.

JULY.—15, Pioneer Day; 16, Mrs. E. L. Watson, of California; 17, Lyman C. Howe and Mrs. E. L. Watson; 18, Conference; 19, Lyman C. Howe; 20, Mrs. J. B. H. Jackson; 21, Lyman C. Howe; 22, Mrs. J. B. H. Jackson; 23, Mary Ellen Lease; 24, Mrs. J. B. H. Jackson and Hon. A. B. Richmond; 25, Conference; 26, Mrs. E. L. Watson; 27, Woman's Day and Mary Ellen Lease; 28, W. W. Hicks; 29, Moses Hull; 30, Moses Hull; 31, Moses Hull and Mary Ellen Lease.

AUGUST.—1, Conference; 2, W. M. Lockwood; 3, Theosophist Day, T. E. Titus of Toronto; 4, Moses Hull; 5, W. M. Lockwood; 6, J. Clegg Wright; 7, J. Clegg Wright and Mrs. B. J. Harnett; 8, Conference; 9, Harrison D. Barrett; 10, Harrison D. Barrett; 11, Mrs. Cora L. V. Richmond; 12, J. Clegg Wright; 13, Mrs. Cora L. V. Richmond; 14, Mrs. Cora L. V. Richmond and E. L. Rexford; 15, Conference; 16, E. L. Rexford; 17, Mrs. Cora L. V. Richmond; 18, E. L. Rexford; 19, Hon. Dr. W. H. Montague; 20, Hon. Dr. W. H. Montague; 21, Willard J. Hull; 22, Conference; 23, Carrie E. S. Tving; 24, Willard J. Hull; 25, W. W. Hicks; 26, Carrie E. S. Tving; 27, Willard J. Hull; 28, Carrie E. S. Tving and W. W. Hicks; Mrs. Maggie Waite, test medium, throughout the season.

HOW TO GET TO CASSADAGA.

Passengers on the Lake Shore & Michigan Southern Railway, Nickel Plate Railway, Western New York & Pennsylvania Railway, and the Western Division of the Erie Railroad, change cars at Dunkirk, N. Y., and take the Dunkirk, Alleghany Valley & Pittsburgh Railroad to Lily Dale, N. Y. Passengers on the Erie system, including the New York, Pennsylvania & Ohio Railway, and the Buffalo & Southwestern Railway, change cars at Falconer Crossing, three miles east of Jamestown, N. Y., and take the Dunkirk, Alleghany Valley & Pittsburgh Railroad to Lily Dale. The Lake Shore & Michigan Southern Railroad and New York Central Railroad make close connections at Dunkirk. Ask local ticket agents for excursion routes to Lily Dale. Persons residing at points where excursion rates cannot be bought to Lily Dale, can purchase Chaunauqua Lake excursion tickets to Jamestown or Dunkirk, N. Y., and from thence direct to Lily Dale.

Kind Words.

Joshua Nichols, Washington, D. C., writes: "I am heartily at one with your paper on the subject of fraudulent mediums. They have been a curse to the Cause. Let us have well verified phenomena, for with them alone can we establish the truth of future life. Long-winded and quasi-metaphysical speculations may satisfy some minds, but one well-established spiritual fact outweighs them all."

LARKIN SOAPS

AND PREMIUMS—THE LARKIN IDEA fully explained in our LARKIN BOOK. Sample Soap if mention this publication.

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

MILK CRUST

When our baby boy was three months old, he had the milk crust very badly on his head, so that all the hair came out, and itched so bad, he made it bleed by scratching it. I got a cake of CUTICURA Soap and a box of CUTICURA Ointment. I applied the CUTICURA and put a thin cap on his head, and before I had used half a box it was entirely cured, and his hair commenced to grow out nicely.

Feb. 24, '98. Mrs. H. P. HOLMES, Ashland, Or.

CUTICURA Remedies appeal with irresistible force to mothers nursing, and all having the care of children. To know that a single application will afford instant relief, permit rest and sleep, and point to a speedy cure in the most torturing and disfiguring of skin and scalp diseases, with loss of hair, and not cause them to fall in your hands. Suffer for Six-Tormented Babies and Rest for Three Mothers! Use a warm bath with CUTICURA Soap, and a single anointing with CUTICURA, creates a cure.

Sold throughout the world. POTTER & A. C. CO., Sole Props., Boston. How to Cure Baby's Skin Diseases, free.

To Bear Witness, A METAPHYSICAL SKETCH.

BY SUSIE C. CLARK.

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

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

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Cloth, pp. 160, price \$1.00.

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MAINE.

PORTLAND.—Mrs. M. A. Brackett, Sec'y, writes: Sunday, June 26, we had with us the gifted speaker, Mrs. C. Fannie Allyn, of Stoneham. We greatly enjoyed her ministrations and hope to have her with us again next fall. As we look back upon the past season, we feel well satisfied with what has been accomplished.