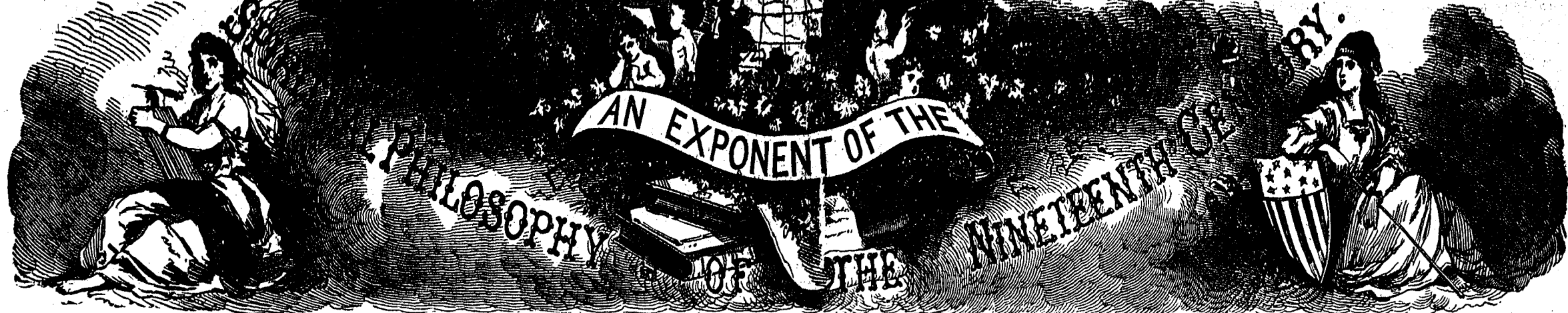


# BANNER OF LIGHT.



VOL. 83.

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

BOSTON, SATURDAY, JULY 9, 1898.

\$2.00 Per Annum,  
Postage Free.

NO. 19

Written for the Banner of Light.  
"IN UNION IS STRENGTH."

BY BELLE DUSH.

"Union is strength," said the sires of the nation,  
And firmly they stood through the perilous night,  
When freedom for man in his lowliest station  
They fearlessly claimed as his God-given right.  
"Union is strength," said our true-hearted mothers,  
And sweet was the echo to husband and son  
Who bravely rushed on to the aid of their brothers,  
And fought on the fields where our freedom was won.

Not once did they pause from the struggle, or falter;  
No danger could daunt them, no perils appal,  
For this was the motto inscribed on their altar—  
"United we stand, but divided we fall."

And now, in the hour of our trial and danger,  
How bright seems the pathway our forefathers  
trod;

Though red with the blood of the friend and the stranger,  
They triumphed at last, for they trusted in God.

Like them let us struggle and toil to discover  
The chains that still fetter humanity's form;  
Let us labor in love, as they labored together,  
With truth for our watchword in sunshine or storm.  
Let us pause not to rest from the conflict, nor falter;  
No danger shall daunt us, no perils appal,  
If this be the motto inscribed on each altar—  
"United we stand, but divided we fall."

Somnary, Belvidere, N. J.

## The Bearing of Experimental Psychology on Transcendental Psychology.

BY QUESTOR VILE.

In the sensitives referred to, this psychic perception responds also to suggestions from external operators during their awakened life. The hypnotists give us illustrations of it on the one hand, while clairvoyant, clairaudient and psychometric mediums do on the other.

It is important to notice the identity of effect produced in perception by auto-suggestion from the impressions stored in the subject's memory (whether cerebral or subconscious) and by suggestion from without. In both cases the ideas entail form: visualized images. We all see these images fit before the eye of the mind (so-called) as we pass into sleep; when day-dreaming; when calling up scenes of the past. The subject who is suggestible while awake, and the clairvoyant medium sees them normally, in conjunction with the perceptions conveyed by the sensor-motor system, just as a hypnotized subject does when a superficial secondary state is induced. And the visualized ideas entailed by suggestion produce images which are far more vivid in the latter's perception than the images entailed by his external surroundings.

These subjectively visualized images may be produced by thought-transference from incarnate operators as well as by suggestions from embodied operators. Both are spirits, though no doubt some hypnotists would object to be so described. It is a spiritual law and phenomenon in both cases. It is the interaction of spirit, i. e. idea, in soul, i. e. psyche, that entails image, form, in mental conception.

These arguments go to show the identity of the non-entranced mediumistic state with that of the subject who is suggestible while awake, and that both are accompanied by the permeation of the sensor-motor cerebral activity during waking, active states by that pertaining to "psyche" or the sympathetic system.

The first stage of normal sleep is very similar to the first stage of induced sleep. While images and sounds are presented as auto-suggestions from stored impressions to the perception of the self, the latter is still aware and may shake off the invading lethargy and reawake. Sense relations with the external world are indrawn, and the images presented, from within grow in intensity proportionately. Yet the will of the sleeper may still exert some control. Only the memory of dreams accompanying the awakening process survives.

The first stage in hypnotically induced sleep, called the secondary state, or lethargy, is very similar. It is a lethargic condition in which the subject is still in partial relation with his surroundings. Yet he is suggestible, and the ideas suggested entail forms or images to his perception, which are more vivid and intense than the appearances entailed by his surroundings. This implies that the perception pertaining both to his cerebral sensor-motor and his sympathetic system function together and permeate each other. The subject's will still exerts some control, and he may refuse suggestions of which he disapproves. On reawakening he does not remember his experiences, unless he has been ordered to do so by suggestion.

This stage corresponds to that occurring through so-called trance and test mediums. Nearly the whole of the phenomena so presented have their parallels in those produced in hypnotic and mesmeric subjects, by suggestion. The phenomenon called "control," in which a discarnate spirit is popularly supposed to occupy the medium's body, and which supposition has led French spiritists even to use the term "incarnation" in that relation, is paralleled in the "personation" induced by suggestion, in which the expression of the face, intonation of the voice, language, character, attitude and movements, handwriting, alter in harmony with the personality represented or personified. A woman will become a man apparently under such a suggestion, while a man may represent a nursemaid. An officer may become a carter, or a miser. A man may even

be made to think himself a cook, and to behave as such, crowing, flapping his arms, standing on one leg, etc. It is evident that the suggested idea in these cases acts as a nucleus, and stimulates all associated ideas registered in the subject's mind into activity, entailing a more or less perfect personation.

The psycho-physiologists who have rarely (and then only superficially so) studied the phenomena of Spiritualism, authoritatively assert that control or "incarnation," as also automatic writing, are similarly produced by auto-suggestion from the medium's subconsciousness. Yet that this is not so can be shown by other phenomena coming within the domain of experimental psychology. Many cases of thought-transference have occurred in which messages have been transmitted by an operator to a recipient at a distance; in which subjects have been commanded to do certain things by suggestion at a distance in which subjective visions (called hallucinations), that is ideas entailing mental images, have been transmitted. But these phenomena have been studied by psychical researchers rather than by hypnotists. And here again we have the consequent use of different terms for the same phenomenon. Telepathy or thought-transference and suggestion at a distance are really the same thing. But the several schools pursue their investigations separately, and professional jealousy often prevents them from recognizing and utilizing each other's work. Mesmerizers (or biometrists, as they are now called) have produced the phenomenon of control at a distance, but because they are sometimes not professional men, the psycho-physiologists will not recognize the validity of their work. A case occurred in which a lady transmitted a sermon mentally to her brother, a clergyman, while he was in the pulpit at a distance. He delivered the sermon so transmitted without his congregation noticing that there was anything unusual about it except that it was above the average. In another case a gentleman caused a trance medium with whom he had established magnetic rapport, to deliver two addresses; transmitting them from a distance, thus fully illustrating the process of control.

These illustrations will suffice to show that inspirational discourses, the messages given under control, etc., are not presented by the medium's subconsciousness, as inferred by the psycho-physiologists and psychical researchers. But they also show that they are not accompanied by the occupation of the medium's body by a foreign spirit, as maintained by the Spiritualists. They are constituted by thought-transference, that is, continued suggestion, from a distance, by an operator who may be either an embodied or a disembodied spirit.

It must be observed that transferred ideas or suggestions entail visualized images in the subject's or medium's perception, while in the secondary state (as occurs to all men during sleep), and these subjective images are more vivid and distinct to them than their external surroundings. If a hypnotic subject is "suggested" to see a certain person whom he knows, sitting in a given chair, he will see him and even carry on a conversation with the imaginary person whose image has been evoked in his mind. The real people present may simultaneously be rendered invisible; perception of them may be temporarily inhibited.

This shows that when trance mediums say that such and such a spirit is present, giving a description of him and messages from him, it does not follow that the spirit is really present at all; but it does show that the medium is describing a mental image and messages presented to his perception by thought-transference emanating from the spirit referred to and not emerging from the medium's own subconsciousness. This is confirmed by the fact that similar experiences occur to mediums with regard to people who are still living in their physical bodies and who may be residing at the other side of the earth.

There is a tendency on the part of Spiritualists to consider that mediums must know more about Spiritualism than any one else. This is a mistake. While there could be no Spiritualism but for mediums—and their services must not be undervalued—yet they are the subjects and not the operators. When we want to study hypnotism or mesmerism we certainly question and observe the subjects used, but we look mainly to the operators for an explanation. Mediums and subjects are in a sleep state or a negative condition when phenomena are produced, a condition in which self-observation or analysis is very difficult or impossible. Generally speaking, when they reawaken they lose the recollection of what occurred, just as a sleeper forgets his dreams and only remembers what transpired during the awakening process. And the analogy between the stages of normal sleep and of induced sleep goes to show that the medium's experiences must be to him of the nature of dreams, but presented by suggestion instead of by auto-suggestion from his own subconsciousness, as most dreams are.

Some recent experiments by M. Paul Farcez show that suggestion may be effected during normal sleep, in children and in heavy, lethargic sleepers. Some Italian and French experimenters have thus determined dream images in sleepers, which were verified by suddenly waking them up.

Consequently, while the subject or medium or dreamer cannot be omitted from our researches, it is to the operator mainly that we must turn for instruction.

It is impossible in this paper to examine all the phenomena of subjective mediumship, but nearly all may be reproduced in a minor form by hypnotic suggestion. Automatic writing and healing have been so illustrated.

The second stage of induced sleep is termed catalepsy. The sensor-motor system is temporarily inhibited in its functioning. The subject loses his sensibility. He remains fixed in any attitude in which the operator may place him. It is a purely involuntary state, and suggestion is all-powerful.

Similarly, the second stage in normal sleep is accompanied by an effacing of the volitional power of the self. The self-conscious dreamer looks on at the panorama presented by the impressions stored in his mind and soul, emerging in new associative combinations, as at a spectacle. He has not the power to select or to direct these representations. In some cases, as in nightmare, even his power of movement is inhibited. In other cases sensation is partly lost, and people may be shaken without being awakened. Only the memory of the dreams accompanying the awakening process survives, and that is often fugitive.

This stage seems to be passed through without dwelling therein, in most mediums. It appears to be but a temporary disturbance in the nervous circulation entailed by the reversing of the polarity or invasion of the sensor-motor system by the sympathetic currents, as apparently occurs in the next stage. Yet some phases of mediumship may be of this character, in which sensation is temporarily lost, and hot coals are taken in the hands, etc.

The third stage of induced sleep is generally called somnambulism. But the different schools of Nancy, of Paris, and the mesmerists again, differ in their descriptions of it, some maintaining that suggestibility ceases, and others that it continues. Probably different stages and phases appear in different subjects, while the power of operators also differs. In a small percentage of subjects lucidity of vision occurs. Some see their own internal organs; others can see the internal organs of people with whom they are in contact, or even by means of an object belonging to the person; others can see things at a distance. These faculties appear to result from an invasion of the sensor-motor system by the nervous energy of the sympathetic. Yet in some subjects the normal senses are suspended and psychic perception functions. In others again the double exteriorities and passes beyond the control of the operator. The subject's body becomes cold and death-like in some cases; in others the body responds to all the experiences of the double, and describes these, constituting what has been called ecstatic trance. Many cases have been known in which the subject has in this state passed under the control of a discarnate operator. But our knowledge with regard to this state requires amplification by further experimental research.

The third stage of normal sleep passes beyond experimental research from the fact that the recollections pertaining thereto do not emerge into our awakened memory. M. Dubet, who has dealt with these questions, maintains that in most people sleep does not go deeper than the second stage. When the deeper stage occurs, the conscious self exteriorizes, he says, and departs to unknown regions, while remaining connected to the organism by a life-line. The fact that such experiences do not emerge into his normal memory, goes to show that man's self-consciousness must have several strata, or levels, or modes. To be able to discover what the self experiences during deep sleep, would probably throw considerable light on the problem of psychic existence. If it can be shown that the self temporarily exteriorizes (or that consciousness extends along an inner process) from the body during the reconstructive sleep of the latter, yet continues its experiences in inner states, that fact would by analogy stand as valuable evidence in support of the probability that the self may continue to have a similar existence after permanent separation from the body at the latter's death, instead of sleep.

These analogies, in induced and in natural sleep, imply that there must be a similar third mediumistic induced stage, in which the phenomena of similar class to the above would be comprised. But careful research with regard to these deeper stages is as necessary concerning mediumistic states as it is with reference to hypnotic and mesmeric states. It may perhaps then appear that these deepest induced mediumistic states include the unfolding of a higher mode of perception as a result of action exerted by an operator, and the exteriorized intromission of the medium's double into higher planes. But as the latter touches on the second class of spiritual phenomena, as established at the beginning of this paper, that accompanied by exteriorization of psychic vitality, it must be left for consideration in a subsequent paper.

The arguments advanced so far have endeavored to establish that subjective mediumistic phenomena, as known in association with so-called trance, test and inspirational mediums, are constituted by thought-transference, i. e. suggestion from a distance; that such phenomena imply an operator as their precondition as much as the phenomena of hypnotic suggestion do.

Attention is also called to the fact that the various stages in the mediumistic trance states have not yet been classified; the order of sequence in which these stages occur has not yet been recorded. Yet such a classification is as necessary for the comprehension of mediumistic phenomena as it is for understanding of hypnotic and mesmeric phenomena. Nor must it be forgotten that some light may also be thrown on these questions by the study of

the cases of spontaneous lethargy, catalepsy and somnambulism, many of which are presented in hospitals and elsewhere. Hysteria, with its spontaneous productions of trance, ecstasy, alternate personalities, stigmata and alternation of sensibility, may also afford valuable information with regard to the mental disturbances produced by disorder occurring in the normal interrelations and exchange in the nervous energy pertaining to the sensor-motor and the sympathetic systems respectively. Let it be hoped that some mind may come forward who will place on record the order of the mediumistic process as exhibited to the careful observer, and thus do for Spiritualism what the French scientists have done for hypnotism.

[To be continued.]

## A Blunder,

[BY WILLIAM FOSTER, JR.]

Which was a very suggestive one. "Papa," queried a little boy of his father, "have I been assassinated?" "Cause the teachers said I must n't come to school unless I had been assassinated, so that I could n't get the small-pox." The little fellow blundered, but his unconscious blunder very happily characterizes the pernicious fraud, vaccination. We have had a century of experience with it, but it has proved to be a provocative of disease rather than a preventive. In the nature of things, this is to be expected. What is vaccination? The injection into the healthy human system morbid matter, corruptive matter from a sore, the incident of a provoked outrage in the animal economy, which it resists by an inflammation, to gather into pus, offending substances forcing a channel through the flesh that they may be discharged, thus purifying the system.

Vaccination takes this pus, into which may be concentrated the vilest of diseases, and injects it into another human subject, there to exert its disturbing influence, possibly leaving a taint which lasts through life, often causing death. Did not the little boy use the proper word—assassination? Does not the experience of a century fully justify its use, and fittingly describe it? True, death does not always ensue, but diseases do, sometimes of a virulence which would make death welcome.

I believe I have been a victim of the fad, and even now, at eighty-one years of age, bear in my system a portion of the fruit from the vaccine virus with which I was tainted in my infancy. Of course there is a period of which I have no personal knowledge—say up to the age of five or six years. My mother told me of the happenings during this time, how I barely escaped death, and from her details I am sure my sicknesses were the result of violence done my system through "assassination." Let me recall my personal experiences.

Two or three years I was subject to earache and glandular swellings in the neck, armpits and groin, in the neck as large as hazel nuts, at the armpits as large as robins' eggs, sometimes becoming running sores, and at the groin as large as a small hen's egg. These, after a while, subsided; then came a series of Job's comforters, a half-dozen at a time. The next affliction was sores in my legs, below the knee, some forty at a time, necessitating bandaging for some weeks, to confine the balsam leaves used as a remedy. Now and then my mother would say, "William, it is a mystery why you are so afflicted. There seems to be something in the system which wants to get out. I sometimes think your vaccination was the cause." And I think she was right. [At this point I am conscious of a spirit-sphere, and in a moment sense the presence of my mother. She controls my pen and writes "William, it was the vaccination which was the cause of those troubles you have mentioned; a good constitution and good care carried you through and has given you a long life. The humor, which for years was such a discomfort, was a part of the vaccination, which never will be wholly eradicated from your system."]

It is true that for a number of years I was sorely afflicted by a humor, but with botanic medication it has been so mitigated as to be bearable.

The boy's blunder having afforded me a text for a short sermon, I come to what the old divines would call the improvement, which shall also be short. The summation is this: that vaccination is wholly unnatural, an outrage on the human economy, fruitful in woes, therefore a crime. The corruption used is a poison, its administration on a par with the administration of arsenic or any similar substance; therefore to be prohibited rather than made compulsory by law. From such considerations, and others that might be adduced, I deem it a duty for all anti-vaccinationists to exert themselves to the utmost, by the circulation of information, and petitions to the law-making power, to the end that human health and life may be preserved and the community saved from discomfort and misery.

12 Peace St., Providence.

Among the new "letters" of Victor Hugo there is one to George Sand, wherein is the following eloquent comment on a crucial hour in American history: "Just now I am overwhelmed with grief. They have killed John Brown. The murder took place on the second of December. The promised respite was an infamous device for lulling popular indignation. And it is a republic which does this. The crimes of kings one can understand; a king's crime has nothing abnormal about it, but crimes committed by a people are intolerable to a thinker."—Exchange.

## Truth Makes Free.

BY R. E. FICHTHORNE.

Many of us have uttered the trite but true saying that "truth is free," without the experience that it makes us free. We talk about the freedom of truth in the abstract, not knowing that it is a condition of our souls awaiting our conscious recognition. By taking an inventory of the liberty, not license, that we enjoy, we can tell how much truth we possess. By freedom we do not mean that apparent liberty which comes from the accidental possession of a large area of external environment protected by law; giving us the privilege of using or abusing anything we possess, for such a one may still be a stranger to the first glimmerings of the light of true liberty. If liberty of environment were the true standard of freedom, then justice can nowhere be found.

The soul of every man is the only source of true freedom. The soul, as the image of God, is the potential expression of truth, and its manifestation through a conscious realization is the concrete experience of true liberty. Be true to your highest conception of what is right as you discover it coming forth from your own kingdom of harmony and good within you, and you can live the truth. You may then say: "I am the way and truth," i. e. you have found the light of truth as expressed by your own soul, and, to the best of your ability, you permit its manifestation. You are simply true to your own selfhood, regardless of the systems and customs as erected by blind leaders, who would have you follow the revelations of antiquity at the expense of a revelation or unfoldment of your own soul. Nature has no duplicates, so that we are only deceiving ourselves if we believe we are living the truth by merely imitating some one else, no matter when or where they lived a life true to themselves.

The "light that lighteneth every man" is not intended to be monopolized by any one man, and through him dispensed to the rest of humankind. You are not held responsible for not following the light of any other one man, even if he be a Buddha, a Jesus or a Mohammed. We are no more justified in ignoring the light within us, and bowing down to that revealed through them, be it ever so infallible, than we are in ignoring some member of our body, in bowing down and worshipping the corresponding member belonging to them. Both conditions mean bondage, of which the former is the most deplorable.

Now let us see how our relations to others are affected by enjoying the freedom of truth. Truth is, always has been, and always will be, as independent of our narrow minds, as the luminous orb in the heavens is independent of the earth. All appreciative changes during any one generation take place in our planet and not in the sun. While the latter holds the earth in its embrace for every instant, remaining apparently the same, all darkness is caused by the earth itself, from which arise all obstructing clouds, and even the darkness of the night is caused by the opaqueness of the earth itself. The light of truth is just as persistent and unchangeable as is the light of the sun. As we come into possession of the understanding that truth is independent, impersonal and therefore impartial, our envy and jealousy against others, through whom the truth manifests, will cease.

Why does the light come through others and not through us? How harmful it is to ourselves to feel the spirit of envy against any one, no matter what note he plays in the scale of mediumship! In the first place, truth comes because its eternal tendency is to shine through every avenue that is not obstructed. It has no respect for person but for purity, a condition for which we are responsible. To envy the channel is to be blinded to that which is being manifested. It also creates a medium between us and the agent of truth that has no affinity for truth, so that we only receive what we give, while a desire for the highest constitutes a medium that will sift out the error and only convey the truth.

In the second place the thoughts of envy we entertain are the very cause of the condition that already obstructs the way and prevents us from becoming an instrument. Continued indulgence in such a condition will only increase the darkness, leaving us to suffer the sequence of a condition which we have created and which we are blindly perpetuating. Unkind thoughts of others only envelop us in self-poisonous exhalations and clouds that retard the rays of truth from which there is no escape while the cause remains. To be a recipient of light through some one else should call forth a response of gratitude for the truth, in itself, and give us a sufficient strength to congratulate the instrument for having gained such victory over self. In so doing we are taking a step in the direction that will end in victory for ourselves. We always receive more harm than the one toward whom our envy is directed, and more good than the object of our kindness. Truth cannot be monopolized. It is no respecter of persons, but of conditions such as we ourselves must provide, and thus nothing can prevent us from being useful. Seek the truth because you love to give it forth and not for what it may bring to you; then your reward will be a consciousness of eternal freedom.

New York City, 1898.

If you do not have religious liberty to grant to others, you do not have it at all.—American Sentinel.



(In a volume of poetry by Felicia D. Hemans will be found a magnificent production, entitled "Invocation." The writer of the following lines has attempted to follow the same strain upon the same topic. But while aware that he has not reached the lofty heights of imaginative thought in that masterpiece, he flatters himself he has come somewhat nearer the truth as to the locality of the disembodied soul.)

ANSWER TO "INVOCATION."

BY E. D. SHAW.

The stars that deck the dome of night,  
And look that grave upon,  
Say, beaming from their wondrous height:  
"The spirit is not gone;  
'T is not past reach of human sight,  
Though it has gained the dawn,  
And toward these star-paved realms of light  
Thou with that soul art drawn."

Our planet's breath—the roving wind—  
In every land is free;  
That soul, like it, is unconfined  
Except to watch o'er thee.  
The breeze that ridged the far-off deep  
Says passing at thy side:  
"He lives; for him thou should'st not weep  
Since thou art still his pride."

Though rosy clouds with gorgeous wings  
May vanish one by one,  
The soul is not like earthly things,  
But like the setting sun  
That goes to light another day  
Where morn has just begun,  
And voices from the cloud-land say:  
"Its race is never run."

A voice now speaks thy heart within  
In words of sweetest tone,  
And says: "With thee I've ever been,  
My spirit has not flown;  
Though muffled are thy mournful eyes,  
'T is enough to know is given;  
Remove the swath and cease thy sighs,  
For lo! the tomb is riven."

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.

[Concluded]  
Now, I rejoice to say that from the ill-advised conduct of both Catholic and many a Spiritualist, freighted as it is with most unhappy consequences, there is a door of escape. The way out is by employing the scientific method in our effort to discover truth in religion, with the same thoroughness that the scientist does in studying Nature. "There is a widespread misapprehension as to the scope of reason. There is a fear upon the part of many Christians, and also, I am inclined to think, upon the part of many Spiritualists, ... that if you concede too much to reason, you will be forced to give up pretty much everything you believe and see any good in, except the multiplication-table and a few mathematical things of that sort. This view is entirely erroneous. The strongest charge that can be brought against reason by persons of this class is that it may refuse to accept certain revelations which, nevertheless, are actually true.

"Let us suppose that a man should appear before us and state something that no person had ever heard before; that what he said was really true, and that a thousand years hence it is destined to become a commonplace and very useful idea. What should be our attitude towards this teaching? Naturally, the very first thing we would do would be to compare the statement with everything that we already know, in order to determine whether the evidence is for or against it. If the evidence be against it, we are forced to say it is false, if we say anything at all. The prophet of the new idea must then give up the attempt to convert us, or he must show to our satisfaction that those conceptions which testify against his view, and which we now believe to be true, are really false, in this manner so changing the preponderance of evidence that it is now for the idea instead of against it. If he succeeds in this, we accept his ideas as true and are justified in doing so. If, on the other hand, we can find nothing within us that assimilates with his teaching, so as to furnish the slightest intimations as to whether it is true or false, we ought not, in the first place, to attempt to judge of its truth, and in the second place, without such a point of contact, the knowledge that it is true would not be of the slightest benefit to us at that time, since all of the conditions for any practical application of it are wanting....

"This leads us, then, to the very important truth that reason not only can but must pass upon the truth, falsity or doubtfulness of every doctrine of positive religion, or of any other doctrine whatever. If there are points of contact connecting it with life, we can pass judgment; if there are not, we can let it rest without the slightest fear that we are ignoring a great truth, since not until it comes into relation to our welfare, so that we can judge of it, can it be for us either great or a truth.... It is the very effort of each person to test for himself the several teachings of a revelation that enables him to reject what may be false and therefore injurious, or that leads him upon the other hand, to a more or less intense realization of their truth and to the reaping of a corresponding benefit."

The above argument, framed originally with reference to revealed religion and applying to the principles and laws that govern the well-being of man, also holds for the teachings of our fellowmen and of spirits—if, indeed, what is called revealed religion is not mostly or entirely composed of the teachings of spirits. If we care for the truth, if we realize that it alone can point the way to permanently satisfactory ends, while error means defeat and misery, we shall give heed to the warning contained in this argument. For, the same issue that confronts every Christian confronts every Spiritualist. He must work out—mind, I said work out—his own salvation. He can be a free man, or he can be a slave. To be the former, he must pay the price of freedom which is to take upon his own shoulders the responsibility of his life, to be alert to "prove all things" that he may accept and be guided by truth and reject error. But, does he prefer to shirk responsibility, to live in what may appear to him ease, then is he infallibly a slave! Then is the master's brand upon him, then does he go where the master will, then are the master's blood-hounds put upon his trail when he seeks to escape! Spiritualism comes not to substitute one slavery for another, a mere change of name; it comes to abolish all slaveries. My words are to those who would be free—let others stop their ears and crawl back to their kennels!

When the President of the National Spiritualists' Association spoke brave words in the Bijou Theatre in Boston, March 31, it was said in criticism that we do not expose our sores to the gaze of the public, but to the doctor. Very true; but the only physician that can heal the sores with which the spiritualistic movement is afflicted is the whole body of Spiritualists—every mother's son of them—hence the absolute necessity of exposure in public. And, after all, it is better to probe the sores spots ourselves than to trust them to the tender mercies of strangers; for evade the probing we can not! Let us not cry peace! peace! when there is no peace. One of old, it is said, came to bring a sword. Let us not

turn aside from the sword of truth, but face it even to the death!

It may be thought that in advising reliance upon the findings of groups of psychical scientists as properly authoritative, and then insisting that each person must "prove all things" for himself in the domain of religion, whatever the source of the doctrines, I am inconsistent. I do not think so. The authority to which I appeal is based, professionally, upon a correct use of a sound method. The results obtained and the details of the method employed are always open to revision. All that is necessary is for an intelligent critic, with deeper insight upon some point, to call attention to a defect, and the authorities are bound to take notice and to correct the error. If, for any reason, they neglect to do this, it is a matter of but a comparatively short time before many others also see the flaw, and then the increasing pressure compels a rectification. Science is a single body of coherent doctrine, and while at times there are two or more opinions upon certain points, its devotees recognize that they must submit them to the arbitrament of more light, and that this in the end will give authority to some one view, adding it to the body of received truth, and discredit all the others. To show the care with which scientists guard their treasure-house of truth, I will quote a statement of Prof. A. E. Doherty: "All physical phenomena," he says, "so far as they have become a part of physical science, have been examined and reported upon by physicists; and both phenomena and their interpretation have been the subject of remorseless criticism, and have been adopted, if at all, on compulsion; their acceptance has been a matter of last resort. This is true in all departments." The same vigorous course will give the world an equally reliable authority in psychical science.

When we turn from this view of science to consider the condition of religion in our time, we find a very different state of affairs. Instead of, in the main, a unanimity of belief, we find a babel of voices crying, "If you expect to be saved, you must come our way!" For the great majority of Christians there exists no court of final appeal, such as we find in science in the "consensus of the competent," based upon the scientific method. True, there is an alleged infallible Bible, but the infallible interpreter, whether residing in an individual, school or method, and which it logically demands, is wanting; and this lack has split Christianity into fragments, which no group of men has the necessary wit and power to piece together. The "infallible interpreter" needed, or, at least, the nearest approach to it that exists anywhere, is the scientific method, though this, so far from being subordinate in any sense to the Bible, is a mill for which that Book itself must furnish grist!

Unitarianism has great merits, and has done a valuable work. Its most clear-headed leaders have transcended the authority of Jesus, and understand that the scientific method must be applied in religion. Its great defect lies in its agnostic attitude toward the so-called "supernatural." By its timidity in dealing with Spiritualism, in order that it may pander to social prestige, it has lost its position in the van of religious progress. I make bold to believe that Spiritualism, placed upon a scientific foundation, declared to be entirely independent of Christianity, and entering the field as a rival, can, if intelligently managed, bring order out of chaos in the religious world, and grow rapidly at the expense of Christian sects. But, unless it be intelligent, and unless it begin by reforming itself, it cannot achieve these great ends. It has the power to conserve the truth that is in current religious thought, strengthening at the same time, its foundation, and to add a characteristic body of truth of its own of such vast importance that any religion that ignores or misinterprets it is necessarily defective and incapable of supplying even the present needs of a growing humanity.

Not only does Spiritualism call our attention to important laws which we have in our power to verify, but it opens the door, I believe, to a reliable knowledge concerning the environment, occupations, etc., of spirits. Without discussing this point, I will merely express my conviction that whatever knowledge of the other world the higher spirits consider that it would be profitable to mortals to have, will be given, and in a way fitted to satisfy critical minds who have an elementary knowledge of psychical phenomena. How much of such reliable information has already been given, I am not prepared to say.

We believe that we have removed the partitions between the two worlds; therefore, in order to be consistent, recognizing that there are wise and honest men in this world, and foolish and false spirits in the other, let us accept and appreciate the good upon the mortal side as well as that which comes from the beyond, and reject the trivial, misleading and demoralizing from beyond, as persistent as though it had only a prosaic, mundane origin. In other words, let us apply the same standard of judgment to both spirits and mortals, unless we are very sure that there are good reasons for doing otherwise.

Having given, amongst other matter, what seem to me to be satisfactory reasons for believing that a true psychical science is possible, we come next to the questions: To what extent does a true psychical science already exist? What forces are at work that promise to develop this science? and, How can we as Spiritualists cooperate so as to aid those forces in the attainment of the ends toward which they are tending? I can best answer these questions by giving a brief account of the Society for Psychical Research, its purposes and method, and by citing the attitude of some of its leaders and the conclusions to which they have arrived.

"It was in the early months of 1883," Mr. Frank Podmore informs us, "that the Society for Psychical Research was founded in London under the presidency of Prof. H. Sidgwick, with aims which are thus stated in its first manifesto:

"It has been widely felt that the present is an opportune time for making an organized and systematic attempt to investigate that large group of debatable phenomena designated by such terms as mesmerism, psychical and spiritualistic.

From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in various countries, there appears to be, amidst much delusion and deception, an important body of remarkable phenomena, which are *prima facie* inexplicable on any generally recognized hypothesis, and which, if inconspicuously established, would be of the highest possible value.

The task of examining such residual phenomena has often been undertaken by individual effort, but never hitherto by a scientific society organized on a sufficiently broad basis.

"Six committees were forthwith appointed to take over different parts of the wide field of inquiry, viz.:

1. An examination of the nature and extent of any influence which may be exerted by one mind upon another, apart from any generally recognized mode of perception.

2. The study of hypnotism, and the forms of so-called mesmeric trance, with its alleged insensibility to pain; clairvoyance, and other allied phenomena.

3. A critical revision of Reichenbach's researches.

4. A careful investigation of any reports, resting on strong testimony, regarding apparitions at the moment of death, or otherwise, or regarding disturbances in houses reputed to be haunted.

5. An inquiry into the various physical phenomena commonly called spiritualistic; with an attempt to discover their causes and general laws.

6. The collection and collation of existing materials bearing on the history of these subjects."

Desiring to do a work of permanent value to the world, it has been the aim of the society to make the evidence in every case investigated as exact and complete as possible—in short, to apply the scientific method. My opinion is that had not Spiritualism been in the world, the society would not have been organized. Messrs. Edmund Gurney and Frederick W. H. Myers were two of the prime movers in the organization of the Society for Psychical Research. Speaking of their meeting with Rev. W. Stainton Moses for the first time on May 9, 1874, Mr. Myers says: "That evening was epoch-making in Gurney's life and mine."

Here is something from the pen of Mr. Myers

about eight years after the birth of the Society, that will reveal his thought upon the great issue that has brought us here: "The question whether aught in man survives the death of the body is, of course, and undeniably, the most important which researches such as ours can ever hope to solve. It is more than this; it is the most important problem in the whole range of the universe which can ever become susceptible of any kind of scientific proof.... Could a proof of our survival be obtained, it would carry us deeper into the true knowledge of the universe than we should be carried by an even perfect knowledge of the material scheme of things. It would carry us deeper both by achievement and by promise. The discovery that there was a life in man independent of blood and brain would be cardinal, a dominating fact in all science and in all philosophy. And the prospect thus opened to human knowledge—in this or in other worlds—would be limitless indeed."

In his presidential address, Jan. 25, 1889, Prof. Henry Sidgwick, of Cambridge University, said: "It is sometimes thought that those of us who declared in favor of telepathy, thereby became hostile to the spiritualistic hypothesis; that having once identified ourselves with telepathy, we have a morbid attachment to the idea, and are disposed to force it on phenomena that more naturally suggest a spiritualistic explanation. In truth, there is not one of us who would not feel ten times more interest in proving the action of intelligences other than those of living men, than in proving communication of human minds in an abnormal way, if only we had as decisive grounds for the former conclusion as we believe ourselves to have for the latter." "What fault can any Spiritualist find with the attitude of this gentleman?"

The work of the Society may be very imperfectly summed up for my present purpose as follows:

1. It has demonstrated in the opinion of many—and certainly to my own satisfaction—that psychical phenomena occur that do not demand the assumption of spirit agency. This is notably true in the case of telepathy, concerning which it has published an enormous mass of evidence. It follows, then, that in a given case we may not be limited to fraud, and the spirit hypothesis is the only explanation to be reckoned with.

2. It has shown its entire willingness to publish facts that count strongly *prima facie* for the spirit hypothesis; some of which all Spiritualists would certainly claim cannot reasonably be explained by any other theory. This is strikingly shown in two lengthy papers upon "The Experiences of W. Stainton Moses," in which Mr. Myers has published most remarkable phenomena, including some of the cases from Mr. Moses's own work, "Spirit Identity."

3. Some of the most active workers of the Society for Psychical Research have affirmed that they believe in the genuineness of some phenomena which can only be explained by the spirit hypothesis.

In a paper "On Recognized Apparitions Occurring More than a Year After Death," Mr. Myers says: "I believe that telepathy—the transference of thought through other than sensory channels—exists both as between embodied spirits and as between embodied and disembodied spirits. I hold that there is a continuous series of manifestations of such power, beginning with thought-transference experiments and hypnotism at a distance, proceeding through experimental apparitions and apparitions coincident with crisis or death, and ending with apparitions after death—the results, in my view, of the continued exercise of the same energy by the spirits of the departed."

Elsewhere Mr. Myers states: "In these two papers I have given, I think, a sufficiently full account of Mr. Moses's physical phenomena, explaining my reasons for believing in their genuineness; and also a sufficiently full account of communications professing to proceed—and, as I believe, for the most part really proceeding—from spirits who have recently quitted this earthly life."

After a study of trance phenomena and automatic writing through Mrs. Piper for more than ten years, Dr. Richard Hodgson, Secretary of the American Branch of the Society for Psychical Research, says in his recently-published report of three hundred pages: "I cannot profess to have any doubt but that the chief 'communicators,' to whom I have referred in the foregoing pages, are veritably the personalities that they claim to be, that they have survived the change we call death, and that they have directly communicated with us whom we call living, through Mrs. Piper's entranced organism."

There are members of the Society for Psychical Research who do not agree with Messrs. Myers and Hodgson. Mr. Podmore, for example, who may well be called the leader of the conservatives, seeks to explain phantasms of the dead by telepathy from the living, adding for this purpose, to the demonstrated sphere of telepathic action, several extensions which, if not wholly unsupported by the facts, are, to say the least, extremely doubtful. Whether, on the one hand, Mr. Podmore is entirely sincere in his course, or whether, on the other, fearing that the facts are driving the society ship too rapidly upon the spiritualistic beach, he is dropping anchors to hold her, by resorting, after the not infrequent practice of lawyers, to special pleading, I do not profess to say. But this much I do believe to be true; that by making the strongest case possible for telepathy from the living, which is now the only really formidable rival to the spirit hypothesis, Mr. Podmore has helped to counter the latter by clearly revealing the weakness of the insufficiency of the telepathic explanation. I hold, then, that we are under obligations to him.

Many Spiritualists are greatly mistaken in their estimate as to the means which are adequate to convert the world to their way of thinking. The kind of men who are easily convinced, and who at once become thick and thin Spiritualists, applauding everything that in their superficial opinion booms Spiritualism, and hissing and growling at everything that sounds like a criticism or an interpretation of phenomena other than the spiritualistic, are not men who give weight to the movement, or whose testimony is regarded as more than dust in the balance by people of any critical capacity.

Given, upon the one side, a group of men equipped with the best modern weapons and inoculated with the prepossessions, some of them certainly unsound, of their teachers, yet standing upon the boundary of what they deemed an unexplored country, eager to advance, and, on the other, nominal tribesman living over that country, many of them members of superstitious, credulous and jealous of strangers who speak an unfamiliar dialect, and conflict between the two is inevitable. This represents, approximately at least, the relation of psychical researchers and large numbers of Spiritualists.

The new country has resources which are of inestimable value to humanity, but in order that they may become available, a sturdy band of pioneers, trained in the processes and methods of civilization, must subjugate it and establish a higher type of government. This warfare will change both conquerors and conquered. The former will win riches exceeding those of an Eldorado, and will discover that many of the notions received from their teachers, both with respect to the country itself and the peoples to be pursued, were wrong. The latter will learn, and will learn as never before, to make the best use of their resources. And finally, the most enlightened from both countries, forming now a single, well-disciplined army, will overrun and subjugate the old civilization. The results will be magnificent, and later historians will do justice to both psychical researchers with his splendid organizing power, and to hardy Spiritualist who nobly served humanity by persisting that he had discovered something, though the majority jeered at him and called him a fool!

I shall not undertake to say to-day to what

extent a true psychical science now exists, but I will say that, in my judgment, the Society for Psychical Research has done and is doing more than any other group of investigators and students in the world to lay the foundations of such a science! Their work is not beyond criticism, it is true, and it is not reasonable to suppose that it could have been—what efforts of fallible men ever are?—in a paper entitled "Overworked Telepathy," sent to the International Congress of Spiritualists to be held in London next month, I have pointed out why it is that I believe that the workers of the society have been misled by prepossessions borrowed from orthodox physical science, and, relying upon the proverbial English love for fair-play, I believe that my arguments will lead to a re-interpretation of some things in a way more favorable to the spirit hypothesis or to an analysis of my claims that will reveal where I am in error.

In 1890-91, when I was chiefly instrumental in organizing the American Psychical Society, I judged the Society for Psychical Research. I am glad to make a public acknowledgment of that fact. Two friends, upon whose judgment I relied, felt that they were trying "how not to do it," to discredit the spirit hypothesis. If I ever had such a feeling myself, it was certainly weak; but, had I then known as much about the society's work, even up to that time, as I do now, I should have proved to my friends that they were mistaken. I did believe that the Society for Psychical Research was taking a round-about route, that they ought to devote more time to the first-hand investigation of mediums. I could not understand why the results of eight or nine years' effort were so meagre in this branch of the work. My own experience and study have enlightened me upon this point.

1. They felt, doubtless, that the study of telepathy and hypnotism should precede, in logical order, the study of spiritualistic phenomena. There are good grounds for such a claim; 2. They have been somewhat handicapped by unsound prepossessions, and this, all things considered, was unavoidable; 3. If I may judge by my own experience, they have found it exceedingly difficult to get the cooperation of suitable mediums. This, I think, has been the chief difficulty. A skeptic might infer from the talk of some Spiritualists that all he has to do is to invest a dollar around the corner and conversion will follow! There are many who have not found it so, however. And 4. It takes money to run a psychical society—a great deal to run it at a maximum of efficiency.

I wish to plead with you to-day to help the Society of Psychical Research. 1. We ought to study the publications of the society, in order that we may know at first hand the merits and defects of its work. We ought to give them the benefits of our insights. We need them, and they need us. 2. We ought to do all we can to secure for them the cooperation of good mediums. I think that a hostile feeling on the part of many Spiritualists toward the society has tended in the past to create an atmosphere which has operated to deter mediums from placing themselves at the disposal of the society. As a matter of fact, a well-developed medium can do no nobler work for the Cause or for humanity than by allowing himself to be the subject of experiments conducted by this society.

And 3. Spiritualists can help the Society by endorsing its American Branch to the extent of fifty or one hundred thousand dollars. There are individual Spiritualists who can afford to do this. It is your work that the Society is doing. There has been talk of a hundred-thousand-dollar temple in Washington. Invest one hundred thousand dollars in the American Branch of the Society for Psychical Research, and in twenty-five years I will show you as a harvest one hundred such temples scattered all over the country! For theirs is the kind of work that will prove most telling in the end. It will so sift and arrange the facts of the psychical domain that the spirit hypothesis shall be erected upon a scientific, a rock foundation, and then it will be beyond the power of any medium or group of mediums, by any process or line of conduct whatsoever, to compromise or to impugn the reality of the essential truths of Spiritualism! We can, and ought, to trust the men who are doing so much to remake Spiritualism for us and for the world, and to do all that we can to strengthen their hands.

In the prophecy made through Mrs. Emma Hardinge Britten many years ago, and which I quoted at Onset last August, the following statement was made concerning the third and last period into which the first half-century was divided: "Still another fifteen years would be required," said the guides, "before the first principles of a true science could be evolved. During that period the phenomena of spirit-communion would be silently yet surely wrested from the hands of the *spoiler*, and its religious teachings be rescued from the vagaries of speculative theorists, in order to ground it on the rock of immutable and well-proven truth. At the close of this third epoch Modern Spiritualism would celebrate its year of JUBILEE, and triumphantly enter upon its possession of the promised land, wherein the unity of science and religion should be fully demonstrated."

Whether or not this prophecy has been exactly fulfilled in the matter of time, the work of the Society for Psychical Research—which was founded, by the way, sixteen years ago, shortly before the third period—is evolving "the first principles of a true science," grounding our religious teachings "on the rock of immutable and well-proven truth," and demonstrating "the unity of science and religion." At the same time, also, it is discrediting "the vagaries of speculative theorists," and opening the door to the emancipation of humanity, the overthrow of all slaveries, by applying the scientific method in every department of human thought and effort.

"Nineteenth Century Miracles," p. 426.

Questions.

In a recent issue of THE BANNER, under the above heading a number of questions are asked, which I wish to answer.

First: "What do Spiritualists of America need most?"

A practical common-sense education. Second: "Will a declaration of principles place Spiritualism in its true light before the world?"

No! emphatically no! Spiritualism declared its principles fifty years ago; to study, to interpret and understand what was then and there declared, and of full significance, is all that is required of Spiritualists.

Third: "Will the movement advance as it ought under systematic organization?"

No! it will advance, organization or no organization; organization can only aid in a more perfect external expression. Spiritualism is not dependent, but independent.

Fourth: "Shall all reform issues be advocated, or shall they all be ignored?"

All reforms belong to life; Spiritualism is the best expression of life, therefore all reforms belong to Spiritualism. Reforms have been too long ignored by our professed leaders. Fifth: "Shall Spiritualists shut their eyes to the work of the counterfeit mediums, or shall fraud and chicanery be denounced and exterminated?"

Spiritualists should never shut their eyes or ears—only mouths—if they desire to grow into the spirit world. Spiritualists should not countenance fraud or deception anywhere, at any time, by anybody. No class should be exterminated, but all classes should be spiritually educated.

Sixth: "Will the presentation of phenomena alone rescue the movement from its present perilous position?"

No; it is not in a perilous position, only a healthy external agitation which is construed to be perilous.

Seventh: "Can the rescue be made by the philosophy and religion of Spiritualism, without the aid of the phenomena?"

As there can be no rescue, unless something or somebody is in danger, no answer can be made to the seventh question.

Eighth: "What will improve the condition of local societies, and attract earnest, thinking people to our meetings?"

First, good times; second, more brotherhood;

third, make them educational as well as phenomenal; fourth, place in office, intelligent men and women, even if they haven't a dollar's worth of property; fifth, let equality be the law of the organization, equal rights to all, especial privileges to none.

Ninth: "Ought Spiritualists to interest themselves in politics, or have anything to do with the affairs of Government?"

Yes! emphatically, yes! Every Spiritualist, male or female, should be a politician, not a blind prejudiced partizan. No people on this green earth are more interested in good government, than Spiritualists. Every unfolded Spiritualist will be found in the front ranks of reform, political, medical, and all others.

Tenth: "What can be done, what must be done, to raise the standard of Spiritualism to its rightful position among men?"

Spiritualists must arise to a better, and a fuller comprehension of the significance of the subject. Universal brotherhood, equality, and socialist principles as taught by Edward Bellamy, belong to all liberal reform movements of this decade.

I recognize a crisis at hand; it is not "perilous" to Spiritualism; it may be to the present half-and-half methods. This crisis has been rapidly approaching for the past ten years. Spiritual leaders, to all outward appearance, have been, and are to day, as blind and deaf as our most orthodox sectarian bigots; this ought to be apparent because of the results. Why not ask the cause of the present indifference in nearly all spiritual societies? There must be a cause. Our platform talent is pronounced equal to the best. Is the present condition the result of our able talent? Or is it the result of the neglect of our talent?

How does it happen that our talent is so dumb on all of the great and stirring issues of the times? Why are they muzzled, and who put the muzzles on? I am now looking for causes, and I am inclined to think some of my queries are germane to the lessons under discussion. If our talent chooses in the future to adopt old worn-out forms, methods or labels, I would not limit them. I do not like limitations; the spiritual is here without our asking; if I understand its principles, its demands, they are for freedom. Freedom to choose is a natural right that ought to be sacredly respected by all liberal people.

At this time the standard of Spiritualism may be raised just as experience has taught humanity how other standards have been raised. We must have a worthy object, and an honest, just devotion, sufficient to inspire us to make the proper effort to go forward. At this writing there exist conditions that seem to me sufficient to inspire the dullest of the dull. Our standard cannot be raised very much until the condition of the middle and lower strata of society is improved.

Here is a field for work; I know of no better one to engage spiritual talent and raise the spiritual standard.

The medical reform movement is a large field for earnest workers; from experience I know a revolution is needed in medicine. Sickness as well as crime, suicide, insanity and prostitution is on the increase.

I submit my answers, with some hints and queries. I believe a radical basic change is the demand of the hour. Will our leaders, our talent, listen and take the hint? We will watch and wait.

DR. MARVIN E. CONGER.  
4953 Prairie avenue, Chicago.

Questions Answered.

To the Editor of the Banner of Light:

Permit me to submit the following replies to your queries in THE BANNER of June 25:

1. A more realizing sense of the wonders of spirit-revelation; a firm determination that only true spiritualistic doctrines shall be expounded; only correct phenomena and communications shall be presented to the people; and an almost entirely new set of mediums, or the complete or absolute reformation of nearly all the so-called mediums before the public to-day; and the enlightenment of many avowed Spiritualists to the fact that they believe in and advocate much that is untruthful.

2. No! Not a declaration alone.

3. Systematic organization alone, as usually understood, will not advance Spiritualism to its proper position. That organization must embrace, or join with, systematic effort and detail, administration, spirit-communication and phenomena.

4. All reform issues compatible with the times, and that can be so proven to the public, should be advocated.

5. Fraud and chicanery should be exterminated with an unsparring hand, and Spiritualists should be the first to detect and denounce the work of counterfeit, careless or untruthful mediums. It is one of the strongest arguments against Spiritualism that Spiritualists do not first detect and denounce them.

6. Diligent and ample presentation of true spiritualistic phenomena and communication, untrammelled by silly or ridiculous assumption, will alone rescue the movement from its present perilous position, or create another successful one to supersede it.

7. First, putting the control or direction of local societies in the care of intelligent, truthful, therefore respectable people; a determination that no fraud, deceit or ridiculous exhibitions shall be permitted in their presence or with their knowledge and this determination impressed upon public attention.

8. Yes; every Spiritualist should vote, and induce every one he can to vote, and when or wherever strong enough seek to direct or help administer the laws or government.

9. Prove by indisputable spirit-communication and phenomena that Spiritualists have the knowledge and proof of the continuity of life and individuality and consciousness after the so-called earthly death.

10. True Spiritualism needs no cloak, covering or deceit. Spirit-communications will always prove their own truthfulness, for truth and the ability to demonstrate itself are or should be the foundations of Spiritualism.

G. E.

Answers.

The greatest need of Spiritualism is the spiritualizing of its recipients.

No mere declaration of principles will place it in its true light before the world, but a daily life of its followers that exemplifies those principles will. A life devoted to making others happy, and especially directed to removing the doubt, fear and of a life beyond as the first great lesson from those who have entered it, is a constant tower-light on the world's dense ignorance of things spiritual.

The movement will advance satisfactorily if organization, as in nature, follows assimilation, instead of preceding it; the latter method being the cause of many failures.

Concentration has proved to be most useful in propaganda, as the diffusion of our forces means waste and imperfect effort.

The subject of fraud has no place in Spiritualism, save to specify it wherever found, and to then and there exterminate it. Phenomena and philosophy, with religious devotion to truth as we see it, must ever go hand in hand together. Phenomena can no more be left out than can a building be erected without a base.

Nothing can be done to improve local societies without the personal effort of their individual members. Success can only be assured by hard work, sacrifice, and untiring devotion. Spiritualists should be ready and active in every reform and on all public questions, but should unite their energies with non-Spiritualists in each. To mingle with unbelievers and to win them as our personal friends should ever try. To raise the standard of Spiritualism to its rightful position, we should ever give it the respect which is its due. This is not by giving tribute to old error in support of its churches, through our presence and means, to the neglect of our Cause; by sending our children to the Sunday-school, where their minds must imbibe the poison of falsehood; and by voicing in our public service what we know to be untrue with that of which we can know absolutely nothing. Let us be true to our truth, and respect ourselves as its defenders.

H. W. BOOZER.

\*From an address, "The Kind of Religion the World Needs," by the author, THE BANNER of Light, Vol. II., p. 239.

†The Psychical Review, Vol. II., p. 3.

‡Studies in Psychical Research, p. 64.

§Proceedings of Society for Psychical Research, Part XXII., p. 397.

¶Proc. Part XVI., p. 316.

‖Proc. Part XIV., p. 401.

\*\*Proc. Part XV., p. 53.

††Proc. Part XXII., p. 112.

‡‡Proc. Part XXIII., p. 405.







## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 99 Tremont Street, Boston, Mass., keeps for sale a complete assortment of Spiritualist, Theosophical, Reformatory and Miscellaneous Books, Tracts, Pamphlets, etc., to be sent by Express, Train, Mail, or at least half cash, the balance to be paid on delivery. Orders for books, to be sent by mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps. Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of individual free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles. Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the title or articles in question.

## Banner of Light.

BOSTON, SATURDAY, JULY 9, 1898.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE  
No. 9 Bowdoin Street, corner Province Street,  
(Lower Floor.)WHOLESALE AND RETAIL AGENTS:  
THE NEW ENGLAND NEWS COMPANY,  
14 Franklin Street, Boston.THE AMERICAN NEWS COMPANY,  
39 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

Isaac B. Rich, President.

Fred G. Tuttle, Treasurer.

Harrison D. Barrett, Editor-in-Chief.

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

## TWO DOLLARS PER YEAR.

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

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

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

## Retrospection.

Deep within the innermost recesses of many a human soul lie buried the cherished hopes of childhood, the fondest ambitions of youth, and the progressive ideals of early manhood and womanhood. In the evening of life, when the sun is slowly fading into the mellow twilight, ere the curtain of Death is dropped before the vision, these hopes, ambitions and ideals are called forth most reverently by the soft, sweet voice of Memory, and are revived by the aged friends who are only waiting the call of the angel to "come up higher," where they will find the ripened fruit of every worthy hope, just ambition and true ideal hanging from the boughs of the tree of Life for their refreshment and renewal of the youth of the spirit. We say of those who sit by the fireside in the soft glow of the open grate, "They are living in the Past!" and give them a smile of gentle pity as we turn our eyes upon them even for a moment. Why should we pity them because of this fact? The past is all they have now; it is secure to them, and they can tread its labyrinthine ways without being told that they are in the way.

Now old age and decrepitude have come upon them: their steps falter, their hands tremble, and they totter as they try to walk abroad among men. Even with a staff they make but little progress, and are told by the young and thoughtless that they are in the way. What wonder, then, that they love the gloaming, and regale themselves with their memories of the past in which they had a part, and were not in the way? Backward they look upon a busy, useful life; forward in serenity of hope and cheerfulness of spirit, earned through a well-lived life, they see a voyage across the sea of so-called Death, "across the sea to Palestine," where hope and faith and love are to be theirs forevermore. In the grandchildren who gather around them, they see the promises of what they might have been, and seek to aid them to find what Fate decreed they themselves should not find, the fulfillment of hopes and the realization of their truest ideals.

In their mature sons and daughters they see what they once were—strong, active men and women, faithfully discharging their every-day duties in life, only a little further up the pathway of progress, because of the example and instruction set for and given to them years and years ago. In the world around them they behold the shifting scenes of life, the passing from act to act in the great drama of existence, and realize that Change is forever busy, and that nothing upon the material plane can ever last. What wonder, then, that they live within, when childhood, youth, maturity, middle life, make such rapid changes from one scene to another? What wonder that they realize that "Time fleets for us all like a bird on the wing," and yearn for something permanent upon which they can rely? And the Past is permanent. It has been lived by them, and its scenes are indelibly stamped upon memory's pages; the good, the bad, the true, the

false, the noble and the base, are all there for them. By comparing the one with the other they learn to dissociate the false and the true, and rise in spirituality to a grander altitude of being.

Forward they must look sometimes, and they build a road to the Stygian river, over which they throw the gossamer bridge of Fancy, and cross in spirit to the other side to stand for a moment amidst their dear ones gone before. Or, on reaching the banks of the river, over the roadway of Dreams, they stand waiting, listening, longing for news from the other side. Musing deeply upon the great realities, the poetry, facts and fancies of life, they perceive not the approach of evening nor hear the sound of the curfew bell, proclaiming the death of Life's Day. Nor do they hear the sweet strains of music that are floating out upon the evening breeze, nor the sound of an oar dipped softly in the swift-flowing waters of the river, nor do they catch the glimpse of the white sail set in the boat of the messenger who has come to tell them "it is time to come home." They mistake the fading sight, the dimness of vision, the lack of sounds in the air for the drowsiness that precedes sleep, and they lie down to rest to awaken no more in mortal life, but to a consciousness that they are sailing o'er life's mystic river with the Messenger of Peace from the world of souls where the Past, Present and Future become one glad Eternal Now. Sweet the pleasure, rich the treasure of the life eternal in the house not made with hands, in the land beyond the cloud-rift!

## Random Suggestions.

As life's ways are threaded by the busy men and women of the world, there comes a moment to each and all, when a pause is made for the purpose of casting a look around to see what others are doing, what men are thinking, and what the work-a-day world really contains. Reflecting upon life, its mission and changes, they even venture to look within to see what they can find hidden away from the gaze of the curious multitude as it passes them by. They find there the hope of being good men and women, and note, with bitter regret, that it has been blighted for them even as a bud upon the tree of their existence. They find deeply buried from human gaze a desire to do something for father and mother; for sisters, brothers and friends, that was covered up and hidden by the debris of pride and selfishness, when they forgot that others had claims upon them.

They also see within the sanctuary of being the unconfined forms of aspirations for positions where they could use their talents for the good of others, ideals for their own unfoldment, that have become only Apples of Sodom to them now. They perceive, amid their tears, the grinning skeleton of Love, slain by the Parthian arrow of Hate, and great scars break forth from their hearts as the murdered victim greets them, forever mocking at their misery. They can almost hear the wails of despair and the din from the conflict between the doomed one and the slayer who has learned his power only to use it against the one whom he has in his grasp. They now learn that Love can never live in the midst of conflict for power, but always receives the arrow of Death in her own fond heart, even when it is aimed at the heart of another. They see that earth-life is but a kaleidoscope into which they can look at will to perceive any scene they choose to create. They can see the nuggets of wisdom, the crystals of beauty, the jewels of tenderness, or the hard, black stone of ignorance, the hideous malformations of ugliness, and the lustreless flint of hatred, all within the reach of their vision, to use for good or ill, as they may elect.

When memory comes rushing back in moments like these, there is an opportunity for the one who "dwells in the house by the side of the road," to become a friend to man in deed and in truth. He can step out and give a cup of cold water to the one who is athirst; he can give the bread of comfort to him who is an-hungered; he can plant the seed of kindness in the soil of the heart by a comforting word; he can fill the soul with encouragement by a friendly arm upon which to lean when the traveler is too weary and ill to go on alone; he can cover that shivering form with a portion of his own raiment; he can fill the mind with hope for the future by proving his own fraternal spirit through making the wanderer a welcome guest at his fireside. To do these things constitutes religion of man, and the religion that says man must do these things for his own soul's unfoldment is Spiritualism; therefore Spiritualism is the religion of man and for man. It never forgets even the least of the children of men, and will not cease its efforts until all men are lifted out of the Slough of Despond, released from Doubting Castle, and made free in deed and in truth by the all-potent power of Love.

## The National Association.

The Sixth National Convention of the Spiritualists of the United States and Dominion of Canada will be held in Washington, D. C., Oct. 15, 19, 20, 21 prox. It will be largely attended, as there is already a marked increase of interest in the work of the National body along all lines, while the desire for a renovation of the Board of Trustees on the part of many will also induce a large number to go to Washington on that occasion. The National Association has done a good work in the five years of its existence, and has made a marked impression upon the world at large through its numerous mass meetings, conventions, and Jubilees at Rochester.

It has done well thus far, and while admitting that some mistakes have been made in the past, we yet can see no reason why they may not be lived down through the good work the Association is now doing, and will continue to do in the future. Its friends should not rest upon the laurels already won by it, but should seek to push on to greater achievements that are forever ahead for all progressive people. With but small means, it has carried on a great work during the past five years; had it been liberally endowed, the results would have been much greater. Ahead of it, along well-defined business lines, are the endowments of money and spirituality that will make it the leading reform body of the age. These endowments will come to it if business men and women, richly blessed with spirituality, are selected for its leaders.

There are important issues at stake in all departments of Spiritualism, and the National Association is the servant of the Spiritualists of America, through whose mediumship these great questions can be settled according to the law of right. If the present organization

goes down, Spiritualism will receive a blow from which it cannot recover in a quarter of a century. We do not believe there is any danger of its dissolution at the present time; in fact, we feel that it will enter upon its sixteenth year stronger in the affections of the people, and be better supported by them than ever before. It is passing through a great crisis at the present time, caused by the severe financial stringency of the times and the indifference of many of the friends of the Cause to its interests.

The next convention will continue four days instead of three, as in former years, because of the vast amount of business that must be transacted, in addition to the work of the National Lyceum Association, that must there be considered. We urge our readers to consider the claims that Spiritualism has upon them with regard to its future as a movement. The children of Spiritualists should grow up in Spiritualism, and be Spiritualists in thought, word and deed. The National Lyceum Association and the National Spiritualists' Association are both working for that end. Both lay emphasis upon education for the young; both believe in human progress; both believe that Spiritualism is the highest known factor in the work of civilizing mankind. In view of these facts, we feel in duty bound to support both associations and to urge our friends to do likewise.

If the present officers are not satisfactory, if they are prone to make mistakes, then send your delegates to Washington instructed to vote for those only who will carry on the work in the right way. No body of people ever was reformed from without; true reform, real growth, comes from within; therefore we feel that all local Spiritualist societies should at once charter with the National Association, and have their delegates, armed with proper instructions, present at the next convention. In the meantime, it will not be amiss to remember the present needs of the National body by becoming contributing members through generous donations to its treasury.

## Mistakes.

No man or woman has thus far lived upon this earth who has been absolutely free from mistakes in action, in judgment, and in thought. Were any one person so endowed mentally as to know the absolute truth with regard to all things, he would be possessed of infinite wisdom and power, hence far beyond every man, woman and child on earth. If a man honestly tries to do his best for his fellowmen, and for the cause he represents, he should be given due credit for every worthy effort he has put forth. The time to suggest alterations, to criticize decisions and movements, is at the time that they are made; changes can then be effected, and remedies applied.

These remarks have a direct reference to the Rochester Jubilee. If the idea of a grand International convocation was a mistake, why were there no suggestions to that effect in 1896 when the Jubilee was planned? If it were "cruel and unjust," to hold such a celebration, why was the fact withheld from the public until after the Jubilee had closed? Would it have been considered a mistake, or a cruel, unnecessary affair, if it had yielded a surplus of even five hundred dollars, instead of a deficit? The Jubilee was outlined by several officers of the National Spiritualists' Association in the spring of 1895. It was urged upon the public by several correspondents of the Spiritualist papers during the summer, and was placed before the National Convention in October of that same year by the President of the National Spiritualists' Association.

During the past two years no communication has appeared in the columns of the Spiritualist papers in condemnation of the Jubilee, and so far as the BANNER OF LIGHT is concerned none have been received at its office. On the contrary, the idea of the Jubilee has been most heartily commended by many of our correspondents, who accompanied their words by substantial proofs of their sincerity. This does not go to show that the people thought the Jubilee a mistake; if they did, evidence to that effect would have been forthcoming long before the financial deficit had been discovered. If the other Spiritualist journals had evidence that the Jubilee was not wanted by the masses, that it was an error of judgment on the part of the National Spiritualists' Association, it would have been an act of simple justice only to have made the fact known through their columns. Had this been done the issue would have been different. To suppress evidence in a case like this would be rank injustice to the Spiritualists of the United States, and we cannot believe that any one of our esteemed contemporaries would do such a thing.

We freely admit that many mistakes have been made with regard to the Jubilee. We do not believe, however, that these mistakes are irreparable, nor do we feel that they are unforgivable. It is not the act of a weakling to acknowledge an error, nor is it the deed of a shirk to ask for a bridge over which to cross a deep chasm. A helping hand may lead to the removal of error, if it is held out in time. It will not redeem the mistakes of the Jubilee to attack the management thereof, nor will it lead to practical, hearty cooperation to continually flout the phrase "I told you so" before the world. Spiritualism teaches that it is better to accept the inevitable, to shoulder our share of the burden, and to set resolutely to work to redeem the errors made by removing the marks they have left upon our glorious flag of Truth.

Dr. Charles Zieman has been deprived of his liberty for three months by the Medical Trust of this State. We understand that his family will suffer for the necessities of life during his incarceration, unless something is done to relieve them. It would be a gracious act on the part of all lovers of liberty to see that these innocent victims of undue hatred are properly cared for during the next three months. Dr. Zieman is not in good health, and a little attention given to him will not be out of place. We venture to suggest that articles of food, such as are permitted under prison rules, should be sent to him, and that his family receive generous supplies of both food and clothing at the hands of all who feel to contribute to a good cause. Spiritualists of Boston, let us choose a committee to do this important work at once.

Organization is never promoted by the formation of opposing organizations along the same lines of work. Spiritualists should not permit themselves to be misled by those who seek only their own advancement through the discomfiture of others, in their endeavors to make themselves felt.

## Liberty.

Have we liberty in America? If so, where is her abiding place? Meddlesome freedom long since departed from our shores, and the rapid growth of imperialism will soon place the controlling power in the hands of a privileged few with regard to all occupations in which those who have labor to sell are expected to engage. In the thought-realm, men are expected to borrow their opinions from those who employ them, or from those who are hired to do their thinking for them. The lawyer, the doctor and the preacher were at one time the oracles of authority in every community, and to-day they have too much influence over the minds of their fellowmen to permit of liberty in its complete sense, to be enjoyed by them.

In medicine this is especially true. Legislation has been called in to deprive the people of their right to get well, and to compel them to employ a person in whom they have no faith. Legislation is also called for, and in more than forty States it has forbidden, certain men and women to follow the profession of their choice, until they have been "tested" by a privileged few, who wish a monopoly of trade, in their own interests. Legislation is not desired for the sake of a larger freedom for the people, but that there may be less of it. In Massachusetts, a few men presume to pass upon the qualifications of their fellowmen to heal disease; why not prescribe the same rules for the farmer, lawyer and preacher? Why not demand that a test of their power to heal be demanded of all so-called physicians before they are turned loose upon the people? Why not demand that the farmer be examined and tested as to his ability to raise crops, the lawyer to interpret Kent and Blackstone, and the preacher to save souls, before they are allowed to follow their professions?

"It would interfere with individual rights," would be the reply. Then it is an interference with individual rights to prevent a man from healing the sick, or to shut him out of his profession because of the personal antagonism of a certain few who are clothed with a little temporary authority under the law. A man pays the penalty when he espouses an unpopular cause, through the social ostracism that is certain to follow. An unpopular religion, no matter how progressive its tenets of faith may be, is certain to cost those who follow it their liberty to act for themselves, and to do their own thinking with reference to the future. Is it not about time that medical and religious prejudice was overthrown? Is it not about time to establish a religion whose basic principle shall be "Equal rights for all, and special privileges to none?" We have such a religion in Spiritualism in its highest and best sense; therefore it is needed by all mankind.

## Annexation.

"If the annexation of Cuba, Porto Rico, the Philippines, and Hawaii to this country is accomplished," says a Catholic exchange, "a Catholic population of between five and six millions of people will be added to the United States." The same authority claims that there are thirty one thousand Catholics in the Hawaiian islands, hence their annexation will materially strengthen the Catholic Church of America. These statements ought to be placed before every American citizen. If our government disregards the precedents of more than a century, by seizing foreign territory, well may the friends of liberty cry out in alarm.

Our Catholic friends, at least, the journals with which we are acquainted, are all in favor of annexing all of the territory above mentioned. This is significant; it means a large increase in the membership of the Catholic Church in America. An increase of membership means increased political power; increased political power means, ultimately, the control of the Government of the United States. The control of the Government means the establishment of imperialism and ecclesiasticism. The establishment of imperialism and ecclesiasticism means the death of American liberty. The death of American liberty means Rome's opportunity to establish temporal power over a large portion of the world. With these objects in view, it is no wonder the church of Rome gives its hearty endorsement to the war against Spain. Its rulers are fighting for larger game, and they are willing to aid in crushing a weak Catholic power for the sake of obtaining control of the strongest nation on earth. It is sure of Spain at all times; when Catholic supremacy is established in the United States, the power of the Roman Church will be greater than it has been in a century, and Spain will probably be compensated for her present losses.

How do you like the outlook, Spiritualists, Liberalists and Reformers? Will you continue to support imperialism and ecclesiasticism by upholding a policy that reverses every progressive step this nation has taken since 1776? Or will you rally to the support of the flag of our country as it is, with the demand for a larger liberty for the oppressed in every quarter of the globe?

## The War.

American blood has been shed on Cuban soil. The horrors of war are now being felt in the fullest degree by the American people. In the battles before Santiago, several hundred American soldiers were killed, and a much larger number received wounds. The Spanish fleet, under Admiral Cervera, has been annihilated, while its commander, and thirteen hundred of his men, have been taken prisoners. Thus far the advantages are with the American troops, but they have been purchased at the cost of blood and suffering. May Right and Justice speedily triumph in this struggle for a larger freedom for mankind.

"This world is full of beauty,  
As is the world above,  
And if we did our duty,  
It would be full of love."

Spiritualists should remember this stanza and help to fill this world with love by the faithful doing of every duty that devolves upon them. It is our duty to be kind; our duty to be sincere; our duty to be truthful; our duty to help others; our duty to support Spiritualism; our duty to sustain all good works—in fine, it is our duty to be honest men and women in all departments of life.

We present a few items of interest with regard to the International Jubilee in London, England, on the eighth page of this issue, from the facile pen of Dr. J. M. Peebles. From private letters we learn that the Jubilee was a great success in every respect, and that it has done our Cause much good in the United Kingdom. We congratulate our friends "over the sea" upon their success.

## The Dawning Light.

This energetic exponent of the philosophy and religion of Spiritualism is doing a grand work for the good Cause in the "Lone-Star State." It takes a lively interest in every movement designed to further the progress of Spiritualism, and does not hesitate to defend the truth as it perceives it. Editor Newman does not forget the Jubilee, and speaks a good word for the general manager thereof in his present hour of need. We trust that our contemporary will be loyally sustained by the friends of the Cause throughout the United States.

Edward Bok, in the *Ladies' Home Journal*, claims that the decadence of the Sunday-schools in the United States is due to the lack of proper leadership. He says that men who have been utter failures in the business, social and political worlds are elected to the office of Superintendent, where ability is absolutely required, and fail to infuse new life into the school. Mr. Bok concludes his letter with the following: "The average Sunday-school of to-day is a rebuke to intelligence and a discredit to the church."

The Bangor (Me.) *Daily Commercial* of June 22 contains an illustrated column-article setting forth the many attractions of Verona Park, one of the Spiritualist camps in Maine. The season was formally opened June 18, and the place will be visited by large numbers of people between this date and Sept. 1. The regular camp-meeting opens Aug. 14 and closes Aug. 28.

Spiritualists who are believers in cooperation and systematic organization, should turn a deaf ear to those who boast that they have destroyed many of the old-time organizations, from the local up to the national, that was overthrown in 1873. These parties may be seeking an opportunity to do the same deadly work at the present time. We have no condemnation for those who oppose cooperation on principle, but we do take exceptions to the work of those who oppose it solely from motives of hatred and revenge.

The many friends of Mr. F. Forest Harding will be grieved to learn that he was the victim of a painful accident July 4, through which his left eye was totally destroyed. He was taken at once to the Boston Eye Infirmary, where he will receive the best of care. Although his condition is serious, it is not considered dangerous, hence his ultimate restoration to health may be expected. The sincere sympathy of hundreds of friends will go out to him and his family in this hour of suffering.

An old lady eighty-five years of age writes us that she has taken THE BANNER for twenty-six years, but now her husband has gone to spirit-life and she cannot afford to take it any longer. We receive many letters of this kind, and carry on our list many who are unable to subscribe for the paper. Friends, if you enjoy the BANNER OF LIGHT, and have means sufficient to give the pleasure to another, let us hear from you.

Our esteemed contemporary, *The Truth Seeker*, asks why the BANNER calls its charity fund, "God's Poor Fund." This name was adopted many years ago, and was probably considered the most expressive title that could be given to it. We presume those who gave it the name, simply meant "Good's Poor Fund," i.e., a fund for the good of the poor. We have no particular interest in or knowledge of any anthropomorphic being in connection with well-defined charitable work.

Readers of the BANNER, we urge you not to forget the dumb animals during these hot summer days. See to it that drinking troughs are within their reach at convenient places. Much suffering on their part will thus be obviated, and in many instances, hydrophobia avoided.

The Spiritualists of Cowley County, Kansas, will hold a ten days' camp-meeting at Island Park, Winfield, from July 8th to 18th. Mr. Moses Hull and other prominent speakers and mediums will be in attendance. We hope it will be liberally patronized by the Spiritualists of Kansas.

Read the list of names of those who have come forward to aid in meeting the Jubilee deficiency and see if your name is there. If not, a donation will soon place it there. The showing thus far is very creditable, but it can be improved many times. Let us set to work to pay the whole amount prior to Aug. 10. Send in your donation at once.

At a special meeting of the Directors of the Veteran Spiritualists' Union C. C. Shaw was unanimously elected president, to fill the vacancy caused by the transition of Bro. Eben Cobb. Wm. H. Banks was elected first vice-president, to fill the vacancy caused by Mr. Shaw's promotion to the presidency.

Mr. and Mrs. F. K. Seger of Somerville, Mass., were made happy, on June 30, by the advent of a little eight-pound daughter into their home. THE BANNER extends hearty congratulations.

A Spiritualist journal, a new candidate for the favors of the people, that starts out by attacking other journals already in the field, or individuals who are disliked by the editor and his backers, makes a sorry impression upon thoughtful, fair-minded people.

Pretended friendship for the sake of securing the confidence of one's associates is one of the basest acts of which a human being was ever guilty. No true Spiritualist will ever do such a thing.

Will E. L. Wells please send address to this office? Important mail matter will be at once forwarded. Former address was Manhattan Hotel, New York City.

## Michigan State Spiritualist Convention.

The Fifth Annual Convention of the Michigan State Spiritualist Association will be held in Lansing, August 16, 1898, at 10.30 A.M. A large attendance of delegates is desired from the various local societies. The meeting will be held at Spiritual Temple (Old City Hall), Michigan Avenue, E. Committees will be in attendance to receive delegates at all trains and entertainments.

MAY F. AYRES, Secy.



## Rochester Jubilee--Its Value--Justice to Its General Manager.

To the Editor of the Banner of Light:

My friend, Mr. Walker, kindly invited me to go to Rochester to attend the late highly useful Jubilee of Modern Spiritualism and take part in its exercises.

Much to my regret, I could not do so, and wrote him that I would send to THE BANNER what, in substance, I would gladly have said there.

This I do not propose to do now, for remembrance and suggestion can be postponed for a matter on which some timely words may be useful.

I had sent me the Rochester daily papers for all of the Jubilee week. Their full and fair reports do not give the impression of meagre audiences, nor of a host present, but of goodly gatherings, reaching up to thousands, of interest and ability in the proceedings, and respectful feeling on the part of many citizens present. A marked change from the mobs in that city howling at the Fox family in 1848. These reports gave no idea of a failure as to the weight or character of the Jubilee, but gave the impression of a gathering of lasting influence, highly helpful to its friends.

Why was the attendance, although fairly good, less than was expected? The war for Cuban freedom absorbed attention everywhere. Just before, the yearly meeting of the Michigan State Equal Suffrage Association had audiences of fifty or less, while crowds stood around bulletin boards, eager for the last war news, the Equal Suffrage cause calling out less than half its usual number.

Doubtless Mr. Walker relied too much on the promises of professed Spiritualists which led to no helpful duty, either of attendance or help. Doubtless there are those who honestly think there were better ways to "help the Cause" than the getting-up of a great National Jubilee. I am one of that number, but I do not suppose everybody's opinion will agree with mine and am sure good will come from the plan carried through at Rochester.

Some think the great matter cost too much. On this point I have had an experience which entitles me to say a word. In the last fifty years I have had leading part in getting up a score of large conventions for reformatory purposes--anti-slavery, woman-suffrage, Spiritualism, etc., and know the cost in labor and money involved.

In May I wrote an article in *The Light of Truth*, calling attention to the Rochester Jubilee, and putting its probable money cost at \$10,000--near the actual fact. Had Mr. Walker foreknown the numbers who only sent good wishes, he might have reduced the cost to \$8,000; but the lack of such foreknowledge, or too much trust in promises, should not fling a heavy load on his shoulders.

With unselfish sincerity and constant industry he has done a great work well. Not to spend time in telling how "somebody blundered," but to plan wisely and widely to collect and pay Mr. Walker--not a salary small or large--but actual expenses and the liabilities which he assumes, is the work of the hour. With that done, we can, in good faith and good-will, frankly and freely confer together and learn to avoid past mistakes.

Meanwhile all other plans of societies and camps can go on, not hindered but helped by all this, for whatever helps justice helps all else.

With best wishes, yours truly,

Detroit, Mich., 1898. GILES B. STEBBINS.

In the last letter from Mrs. M. T. Longley published in THE BANNER, the words, "On Thursday, May 21," should read "April 21," which gives the vision of the writer, as reported, more significance.

## Mrs. Cooley Is Acquitted.

Justice Martin Discharges Pastor of the First Spiritualist Church.

Mrs. Georgia Gladys Cooley, pastor of the First Spiritualist Church of Chicago, was acquitted of a charge of larceny by Justice Martin yesterday. Surrounded by a large number of friends, mostly women, Mrs. Cooley joyfully heard the magistrate declare there were not sufficient grounds to warrant him in holding her to the grand jury.

Mrs. Cooley grasped Justice Martin's hand and thanked him. Then, turning to her attorney, Capt. W. P. Black, she wrung his hand. Nearly a quarter of an hour was devoted to hand-shaking, in which Attorney W. S. Forrest and City Prosecutor Condon figured. Each lawyer said he was satisfied with the decision.

Justice Martin, in his decision, said he had dwelt on the law in the case, had read the evidence carefully, and was sure the grand jury would not indict Mrs. Cooley.

Mrs. Cooley was arrested last March by Detective Lemmer of A. M. Rothschild & Co.'s store, who accused her of stealing a bolt of veiling from one of the counters. Attorney W. S. Forrest assisted City Prosecutor Condon in the prosecution. Two days every week for ten weeks were devoted to the hearing of testimony. Nearly fifty persons gave evidence. Justice Martin had the case under advisement three weeks--Chicago Chronicle, June 28, 1898.

Anent the above, Hon. George S. Bowen, one of the substantial, progressive Spiritualists of the "Windy City," writes as follows: "This case has been prosecuted with great bitterness and prejudice. The result is quite satisfactory." A private letter from Mrs. Cooley tells of her triumphant acquittal, and states that she has instituted a suit for damages for false arrest. We congratulate Mrs. Cooley upon her signal victory for right and justice, and trust that she will be equally successful in her suit for damages. She is entitled to a verdict, or we do not understand the simplest rules of right.

## Important.

To all Spiritualists:

James C. Martin, Police Magistrate of Chicago, has this day decided, after a careful re-reading of the six hundred pages of testimony taken in the preliminary examination of Mrs. Georgia Gladys Cooley, on the charge of shop-lifting or larceny preferred by A. M. Rothschild & Co. of this city, he found nothing to warrant him in holding her to the Grand Jury, and ordered her discharge.

The case became a remarkable one in the annals of Chicago Police Courts, some twenty-five continuances having been granted therein, extending over a period of one hundred and seven days. In addition, the seriousness of the contest fought was further attested by the reputation of the leading counsel drawn by it into an inferior court. Capt. William P. Black represented Mrs. Cooley's interests, while W. S. Forrest, the criminal lawyer, was Rothschild & Co.'s special representative. The arrest occurred March 12, 1898, while Mrs. Cooley stood at the counter of the above firm, holding a bolt of veiling in her hand, from

which she waited the convenience of the saleswoman to cut for her a desired measure. The store detective making the costly blunder had been in the firm's employ five days.

The First South Side Spiritualist Society of the city, roused to righteous indignation by the arrest, promptly organized a committee of defense to protect their pastor's interest, and were unwavering in their confidence and generous in their financial aid.

Should Rothschild & Co. persuade the Grand Jury to indict Mrs. Cooley, independent of the judgment of the lower court, they will have to be whipped again.

Nelson Morris, the wealthy stock yards broker, is a stockholder in the firm, while his son-in-law, A. M. Rothschild, is another one.

Geo. B. WARR, Pres. Ill. S. S. A.

## Lake Pleasant, Mass.

The Directors of the New England Spiritualists' Camp-Meeting Association met here July 1, and granted the baggage privilege to Joseph A. Prew, of Montague, the dry goods privilege to Mrs. Woodroffe, of Boston, and consummated the purchase of the furniture for the hotel of Mr. E. E. Conant.

The hotel has been let to Mr. C. H. Gregory, who was proprietor of the Grand Hotel at Casadaga for several years, and Mr. Gregory will have it ready for guests by the 10th of July. The building is being thoroughly cleaned and renovated, and several necessary improvements are being made in the culinary department. Everything is assuming a camp-meeting appearance. The stores are open and doing a thriving business; the steamers and boats are on the lake, and in demand; several picnics from surrounding towns have been held here, and the circulars are being distributed.

On Sunday the Turner's Falls Brass Band gave a public concert, here, and a drag-raising was held at Mr. Robin's cottage, about a hundred campers being present, and speeches were made by several, among whom were Mrs. Clara Field Conant, Mrs. Sadie Hand, of Lowell, Mrs. A. E. Barnes, Francis B. Woodbury, and Mr. Robins. On the fourth the day was appropriately observed with music and dancing.

The cheap rate excursion ticket from Boston to Lake Pleasant and return for \$3.25, which usually goes on sale July 15, has been issued fifteen days earlier, and is now on sale. Any one desiring circulars or to rent cottages can address the clerk with stamp.

ALBERT P. BLINN, Clerk.

## Young People's Spiritualist Union.

The Committee on Local Arrangements for the First Annual Convention of the Young People's Spiritualist Union, organized at the Rochester Jubilee, is actively at work. The Convention will be held at Lily Dale, N. Y., on the Casadaga Camp-grounds Aug. 9, 10, 11.

In connection with the regular business sessions there will be a Young People's Meeting, a public reception to all visiting delegates, an entertainment and one or two pleasure trips to points of interest near the camp. Sub-committees are being appointed; young people in various parts of the United States and Canada are being communicated with regarding the program, and the printed program will be ready for distribution by July 4.

Miss Etta Prettyman, Lily Dale, N. Y., has been appointed correspondent for the Convention, and all who wish general information can secure the same by addressing her, enclosing stamp.

Information concerning the business of the Convention can be had by addressing the National Secretary, Miss Anna M. Steinberg, 506 Twelfth street, N. W., Washington, D. C.

Programs may be had on application.

EYRE P. BACH, Chairman of Com. on Local Arrangements.

## Basket Picnic at Veteran's Home, Waverley.

There will be another picnic at Waverley, Saturday, July 9. Take train from Union Station, via Fitchburg road, at 10 o'clock.

## SEASHORE IS ALL SERENE.

Last Vestige of the "Scare" Has Passed and Hotel Men are Happy.

After all the misgivings indulged in by hotel proprietors and owners of seashore cottages, it looks as if the coming season at the New England beaches would be in no way different from any of its predecessors, unless to be more successful than many of them.

The little "scare" following the suggestion that the Spanish fleet might pay a flying visit to our northern shores and contribute a trifling midsummer excitement to some of the popular resorts, died away almost before it took well defined shape. It was like the general trepidation that filled the public heart about the time the war was declared, and which has given way to a feeling of calmness and almost indifference.

Since it has become apparent to even the most timid that the time when Spain could have sent an armada against the New England coast long since went by, and that the war was devoted to hand-shaking, in which Attorney W. S. Forrest and City Prosecutor Condon figured. Each lawyer said he was satisfied with the decision.

Justice Martin, in his decision, said he had dwelt on the law in the case, had read the evidence carefully, and was sure the grand jury would not indict Mrs. Cooley.

Mrs. Cooley was arrested last March by Detective Lemmer of A. M. Rothschild & Co.'s store, who accused her of stealing a bolt of veiling from one of the counters. Attorney W. S. Forrest assisted City Prosecutor Condon in the prosecution. Two days every week for ten weeks were devoted to the hearing of testimony. Nearly fifty persons gave evidence. Justice Martin had the case under advisement three weeks--Chicago Chronicle, June 28, 1898.

## Donations for Jubilee Deficiency.

Frank Walker, \$100.00; W. H. Bach, \$50.00; Miss E. J. Walker, Dr. Fred L. H. Willis, \$50.00; Foreign Correspondent, Alonzo Thompson, Ludlow Patton, Wm. Smith, E. R. Whiting, \$25.00 each; C. M. Platt, John Hibberd, \$20.00 each; John E. Handon, Spiritual Science Society, Mrs. J. W. Wheeler, George Broome, Mrs. O. M. North, Levi E. Smith, Mrs. Susan L. Porter, \$10.00 each; Mrs. Gibbs and others, Dr. G. C. McGregor and wife, \$10.00 each; Mrs. George W. Hollister, \$5.00; Detroit Spiritual Society (Collected by M. Carpenter), Mrs. E. F. Kurtz, Capt. E. W. Gould, Mrs. Helen Flowers, Abel L. Crosby, Mrs. Helen L. Radnor, Mrs. C. E. Lounsbury, \$5 each; J. J. Morse, \$4.55; A. Nonogianian, \$3; Gen. Francis J. Lippett, M. D. Bell, John Brooks and wife, M. A. Chase, Richard Smith, George A. Bacon, \$2 each; George B. Orendorp, \$1.25; Sarah Paxson, Ed. S. Varney, George W. Shaw, J. E. Hayward, C. E. Twombly, William E. Browne, Prof. J. J. Watson, "Gipsie," "A Friend," Mrs. Horace Case, "E. P." Andrew J. Hall, Mrs. Annie E. Price, John W. Russell, Mrs. A. E. Sheets, "A Friend," Asa B. Parsons, C. A. Lathrop, Mrs. E. J. Jellison, M. A. Lowell, Sara A. Davis, Geo. A. Shultz, Henry Church, W. B. Johnson, L. A. Manning, Miss A. B. Bradford, Martha E. Davis, "A Friend," Edward Sanford, Mrs. Anna H. Gifford, \$1 each; Mrs. E. S. Keeper, 50 cents; George W. Swan, 25 cents. Total, \$532.55.

PLEDGES FOR JUBILEE DEFICIENCY YET TO BE PAID.

Dr. O. G. W. Adams agrees to be one of twenty-five or twenty to pay the whole amount; Col. S. P. Case, \$100; H. A. Paxson (on condition that whole be paid); B. Lewey, \$50; Philadelphia Pa., Spiritualist Association, by its vice-president, Samuel Wheeler, F. Grompton, Ida P. A. Whitlock, \$25 each; Mrs. Dr. Dobson, Parliamentary Club, \$25 each; Moses Hull, \$10.25; Dr. A. B. Spilney, \$7; I. Pierce, \$2; N. H. Lyon, Mrs. E. E. Ewing, Minnie Nesbitt, \$10 each; Martin Byrom, Emily Green, Mrs. Elizabeth Williamson, \$5 each; total, \$456.25. In addition a number of speakers contributed a part or the whole of their expenses attending the Jubilee.

Read Prof. William A. Barnes's advertisement of his latest work "Psychology, Hypnotism, Personal Magnetism and Clairvoyance," in another column of this issue; then order a copy of the book. For sale at this office, Price twenty-five cents.

## A Letter from Mrs. Richmond.

ON BOARD STEAMSHIP KENSINGTON, Tuesday 11 A. M., June 14, 1898.

Dear Friends: We are now nearly two-thirds of the way across the "big pond," and have had no incidents or accidents other than an unusually lovely voyage. We eat and sleep and walk and talk, etc. On Sunday it had been noised about who we were, so a formal invitation was given to speak, and on Sunday night the guides delivered an address, Bro. J. J. Morse presiding and Mrs. Jennie Hagan-Jackson assisting in the poem. Since then every one is asking questions, and all are delighted with what the guides said in that address.

We are having fine weather, and very few have been seasick. Will finish this when we are near Southampton. Mr. Richmond is jolly as ever.

Today, P. M.--We are now within thirty-six hours of Southampton, and as there is to be an entertainment to night in which many of us take part, and as we shall see the tower of England to-morrow morning, I think I will finish this now. We have had a most charming voyage all the way. Of course, one day is like another on shipboard, but we have a pleasant party of our own, and the passengers are very agreeable and cultivated people. No "snobs" and no "loud" people. We all enjoy the walks on deck and the steamer games. To-day we passed three steamers, two sailing ships and saw some sharks.

Please remember us to all the friends.

Ever sincerely yours,

CORA L. V. RICHMOND.

## The Rural Health Home.

The Boston Transcript of June 2 says:

The Rural Health Home is an historic, picturesque and beautiful place in the town of Ayer, Mass., thirty-six miles from Boston. All the outdoor attractions are such as to renew health and bring rest to over-tired nerves, while the house itself was planned and furnished by those experienced in the consideration of invalids. Particular attention is given to healthful foods, and care is taken that individual needs are supplied. Correct breathing, judicious exercise, etc., are given careful attention. The fact that skilled physicians are in charge of the home makes it a particularly desirable place for those whose minds are burdened by the thought of some dread disease. Dr. C. E. Watkins will be pleased to correspond with those who know the value of Nature's remedies.

## Spiritualist Camp-Meetings for 1898.

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

As THE BANNER is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the Managers will be 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 its occasional use in their addresses. In efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Casadaga Lake Free Association, Lily Dale, N. Y.--July 15 to Aug. 28.

Oneida, N. Y.--July 15 to Sept. 4.

Oneida, N. Y.--July 15 to Sept. 4.

Lake Pleasant, Mass.--July 15 to Aug. 28.

Madison, Me.--Sept. 2 to Sept. 11.

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

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

Mosk, 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 22 to Aug. 14.

Hawlett Park, Mich.--July 28 to Aug. 29.

Clinton, Ia.--July 31 to Aug. 28.

Delphos, Kan.--Aug. 12 to Aug. 23.

Camp Progress, Mowerland Park, Upper Seward, Mo.--Will hold meetings every Sunday from June 14 to Sunday, Sept. 28.

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.--Camp--July 31 to Aug. 23.

Vicksburg, Mich.--Aug. 5 to Aug. 28.

Inland Lake, Mich.--July 1 to Aug. 31.

Lake Brady, Ohio, July 10 to Sept. 4.

Marshalltown, Iowa--Aug. 28 to Sept. 18.

Harmony Grove, Escudido, Cal.--Aug. 14 to Aug. 28.

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

Ninette, Ct.--July 10 to Aug. 28.

## PAINT TALKS. VII.

### THE PROVINCE OF OIL.

Generally speaking, the durability, as well as the economy of paint depends on the proportion of the oil it contains: the more oil on a surface, the more durable and economical the paint. This means that those pigments that require the most oil to transform them into paint are best for application upon the most difficult surfaces.

Of the several materials used as bases for house-paints, zinc-white carries more than twice as much oil as any other; when added, in combination with other materials, greatly increases their oil-carrying capacity. Thus a mixture of half lead and half zinc will carry about twice as much oil as a pure lead paint, and other combinations in proportion. This fact explains why combination paints last longer than "straight" paints. It also explains why combination paints will cover, pound for pound, a much greater surface than straight paints. The latter paint is really nothing more than a preservative coating of pure linseed oil, the pigment being added to make the oil thicker, and to hide the surface covered. In oil varnishes the pigment is replaced by hard transparent resins, but the purpose is practically the same--to protect the surface with oil.

Linseed oil has the valuable property of absorbing oxygen and hardening into a tough elastic layer, and this tough substance is the chief element of protective value in paint and varnish.

Now anything that has an injurious effect on linseed oil will injure the paint in which it is used. Some of the most popular paint materials form a metallic soap with a portion of the oil in which they are mixed; others oxidize or burn it, and the paint made with such pigments gradually crumbles and washes away.

Of the white base materials, properly so-called, used for house-paints, zinc white is the only one that has absolutely no effect on linseed oil, neither softening nor oxidizing it. It follows, that of all pigments, zinc is one of the most valuable in paint. Other materials may be used because of their opacity or their ease of working; but durability, spreading capacity, economy, brightness and permanence of color are obtained only by the use of zinc.

The consumer, whose chief concern is that he shall have the best effect and the greatest wear at the cheapest cost, will find it of interest, when ordering paint, to insist on having a combination paint with a zinc base. When he gets that he will get a satisfactory paint no matter what it may be called on the label. STANTON DUDLEY.

## SPECIAL NOTICES.

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

J. J. Morse, 26 Osadburg street, Easton 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.

NICELY FURNISHED ROOMS TO LET during Camp-Meeting. Address MRS. ADDIE F. HARRIS, Osnet, Mass. July 2.

SONG CARDS--BARNSDALE, 25 Swan st., Rochester, N. Y. July 2.

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

FREE CIRCLES for honest investigators by appointment only. Mrs. H. W. HEALEY, No. 1 Elm Street, Dorchester, Mass. 2w.

RUPTURE CURE at home. RICE, Box 354, Adams, New York. 1w.

HYPNOTISM AND ITS WONDERS; Sent FREE Cures diseases and bad habits. Beautiful work. Address NATIONAL PUB. CO., 16 Fifth Avenue, New York.

## MARY T. LONGLEY,

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

Mrs. Anna Lewis, THE REMARKABLE HEALER.

HIGHEST endorsement for treating diseases of every name and nature. Located at 22 Millford street, Boston (at Tremont street). Treatments at homes if desired. Magnificent handkerchief a specialty. Correspondence desired. 1513w. Mar. 28.

FLORIDA! For Home-seekers and Investors, is described in a handsome illustrated book mailing a two-cent stamp to J. H. FOSB, 1 Wabeno street, Roxbury, Mass. Jan. 4.

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

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

JUST ISSUED.

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

Seers of the Ages: ANCIENT, MEDIEVAL AND MODERN SPIRITUALISM.

BY J. M. PEEBLES, M. D.

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

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

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

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

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

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

SPRITUALISM.

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

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

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

READING PUBLIC

A RARE OPPORTUNITY to study these eminent writers at FIRST HAND.

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

The automatic writings through Dr. Dexter and many of Judge Edmonds's excellent volumes, as those of his daughter, are described in full. No thoughtful Spiritualist should be without both volumes. The first volume contains 101 octavo pages, with a fine portrait of Judge Edmonds. The second volume contains 440 pages, with a fine sketch of a scene in the spirit-world. Price per volume, \$2.00. For sale by BANNER OF LIGHT PUBLISHING CO.

Three Journeys Around the World; Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt, And Other Oriental Countries. IN ONE VOLUME.

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

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

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

The volume contains thirty-five chapters, and treats of the following subjects:

Home Life in California. My Third Voyage. The Sandwich Islands. The Pacific Island Races. Ocean-Bound Toward Auckland. New Zealand. Melbourne, Australia. Australia. From New Zealand Onward. A Series of Seances Upon the Ocean. The Chinese Orient. Chinese Religions and Institutions. Coochin, China, to Singapore. Malacca to India. Spiritual Seances on the Indian Ocean. India: Its History and Treasures. India's Religions, Morals and Social Characteristics. The Rise of Buddhism in India. The Brahmo-Soma and Parsees--Spiritualism in India. From India to Arabia--Aden and the Arabs. The City of Cairo, Egypt. Egypt's Catcombs and Pyramids--Appearance of the



## 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 recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

### SPRIT-MESSAGES:

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held May 27, 1898.

#### Spirit Invocation.

Oh! thou Divine Spirit, we call upon thee this morning to assist us in our endeavor to help the spirit-friends to return to send loving messages and consolation to the loved ones of earth. Impart to us spiritual strength, that earth's children may be baptized with the spirit of truth. May each one who comes this morning send light to some heart now in the darkness of sorrow. We ask thy blessing upon all according to their needs. Thou canst penetrate all darkness, and knowest the wants of mortals better than we can tell them. Destroy all doubts and dogmatic superstitions, so that the spirit, while in the body, may progress and utilize the faculties that are within, and each one may feel that he is responsible for his influence upon another.

Guide us this morning, direct us in all we do, and thy name shall be praised through eternity. Amen.

### INDIVIDUAL MESSAGES.

#### Ellen Bradley.

Well, my name is Ellen Bradley, and my home was in Chicago, Ill., when I was in earth-life. My people now reside there. I have been out of the body a long time—yes, quite a number of years. I did not understand that one could come back after leaving the physical body, but since I have been in spirit-life I have been attracted a great deal to the earth, and especially to those whom I love and who love me—for I left a mother, father and three brothers in the earth-life. To-day they are all scattered. Mother is with me in spirit now. One of my brothers has been investigating Spiritualism, and he feels that there is something in it; but he does not get the demonstrations he desires, and he requested us, if it was possible for the spirit to return, to come to the BANNER OF LIGHT and send a message through your columns. Mother thought first that she would come, because it would give Charlie some evidence of our existence, but when she considered her physical condition before she passed out of the body, and the fact that she takes on more or less of the unconsciousness that she was in before she left the earth-life, she thought it would be better that I should try to control the medium and speak for us both. I passed out with diphtheria, and I was not very large, although I was eleven years old; but mother passed away through the effects of brain fever, and then she was left partly insane for some time before she passed away—that is, the mind was not in a healthy condition. As we had waited so long and patiently for an opportunity to control the medium, we were allowed to come this morning; and here I am, doing the best I can through this medium. I wish father and all our friends to know that death does not separate us from those who love us. It separates us from sickness, pain and suffering, doubts and fears; but in spirit we can see the cause and effect better, and hence do not worry as the mortal does. Say to Henry that he, too, must be careful and look more to what is ahead of him, for remember earth-life is not all there is to live for, nor yet is death all there is to die for. There are many opportunities for mortals in earth-life that they don't improve, and when they come to spirit-life they see their mistakes. Now improve your opportunities when they come and all will be well. I think that will do this morning, and I hope that my friends will see this and be satisfied.

#### William H. Harrison.

My name is William H. Harrison, and my former home was in Brooklyn, N. Y. It is customary to inform people to whom they are listening, but in spirit we do not need any one to inform us who others are, for our intuition puts us in a way to know each other, and it seems to me, friends, it is beautiful to be known, to be understood, to see and comprehend others as they are, and not as they seem. My experience on both the physical and the spiritual side has been that the greatest cross to bear, the thing that creates the most trouble, especially on the physical side, is, that we do not really see or understand each other; and hence, all being endowed with different dispositions through the law of inheritance, each one having his own peculiar ways, and each one looking at the external picture from his own standpoint, I feel there is much that might be learned and much that could be accomplished, if we would look within and not without. This is the result of being falsely educated in the orthodox view of life, which taught us to search, and by faith take hold of things, but did not give us absolute knowledge. But, friends, this morning I am reviewing my own experiences, as this séance-room to me is a good deal like the class-room in the Methodist church, where we used to get up and review our own experiences and hear each other repeat his or her views. They always brought something that could be applied to others.

Now, I have not returned this morning to preach or yet to give a lecture. I am anxious to open some line of communication between myself and the dear ones I left behind me. They are scattered now, and as none of them are very much interested in what you call

Spiritualism, yet I feel that the line of progress has been followed so long that there are few people to-day who have not given it some thought or who do not go to a medium for some object or another, sometimes led through the idle law of curiosity, but oh, thank God even for that! for sometimes when they are seeking the advantages of the physical body, of the physical world, they reach out and get a glimpse of the spiritual.

I feel this morning like sending out a few words to Maria, my wife, whom I left many years ago to struggle with the environments of life, and the four children. Two are now in spirit with me, and as time has elapsed and changes have come, I feel she has sensed many things that were of assistance to her, and yet when she laid the body away she thought we would not meet again until the day of resurrection. I wish now to say, as the time draws near and it will not be long before she joins me on the spirit side, that I hold my consciousness of earth conditions to a certain extent, and have followed her all through life with all the assistance I could possibly give her. I have many here with me this morning, but as I do not wish to be too personal until I can awaken an interest in the hearts of those still in earth-life, I will now bid you good-bye for the present.

#### William MacCanning.

I suppose all are made welcome here, and it is wonderful how many channels there are through which the spirit can return to earth-life, and yet how few are left open, free to all. I feel a little bit confused this morning, as I am not accustomed to handling the medium, and I went out of the body very suddenly through the effect of a fall that caused trouble with the spine and affected my head. I lived quite a while after my injury, but such a long time has elapsed that I seem to have forgotten a great deal of the last part of my existence in earth-life. When I get away from the earthly sphere my head is clear, and I remember almost everything, and see many things that I ought to have fixed and to have settled, but I did not realize then that I was so near going out of the body. I was a mason by trade, and it was a fall from a staging that caused my trouble. I find as I return and take on the physical conditions again, the same old feelings return to me, and I am incapable of demonstrating all I wish to. I was conscious of the power of spirit-control before I left the body. My people also believe that the friends are not gone away from them, but can communicate with them at times; yet they are not what the world would call Spiritualists, though we denounced our own church for that belief. But in spirit I find no religion, no sect, no belief. Our heaven is what we make it. Our heaven is condition and not location, and I thank God, the great creative power, that each spirit must attract that unto him or herself according to the desires that lie within. I have been anxious to come in contact with my family now, or what is left of it, in Springfield, Mass. There I feel as if I could come in communication with them and I could assist them, for I see that William and John both are passing through very peculiar experiences and need the assistance of some one, so that they will feel confident that the end will be all right. Then I have others I would like to mention also, but, as time is limited and it is of a personal nature, I will not call any names, but will just refer to those in New York, for I know my message will be understood if it falls into the hands of those I desire it to. I wish Nellie to know also that I am still waiting and watching for her, and that it makes no difference whether we belong to the Catholic or Methodist church, or whatever denomination, in spirit we know our own. I want to say also that I am assisting you as far as lies in my power; but oh! if I could only grow out of the physical conditions I could do much more. Put me down as William MacCanning, and you may place me in Springfield, Mass.

#### William P. Sampson.

Good morning, I am glad of this privilege, and it pleases me very much to see the patience of all concerned in this work, both on the spirit and mortal side, for there are so many crowding in and desirous of identifying themselves through the instrument that it seems sometimes as if it would be impossible to gratify all the desires. I am very much interested here this morning, and have been for a long time, for before I left the physical form I was also interested in progress. I am what you would term a student, a student of natural laws, and I loved to follow out the natural instincts of my own body, for I think when we allow our brain to be developed naturally, the spirit demonstrating through matter, we leave ourselves open to conviction, and truth will always prove itself, although we may find many tares among the wheat. I feel pleased to identify myself as one who has passed through the change called death. I wish my dear loved ones on earth to know we are with them in thought and in spirit, and that the changes we call adversity and darkness are many times a setting of our bright sun. The separation draws us closer together, and I wish Elizabeth (my wife) to know that I have often stood by her side and heard her say: "It seems impossible that he is gone. I can't bring myself to realize that he is gone and that I can't see or hear him any more."

No, dear, I am not gone; I am still walking by your side, and will do all I can to sustain and help you. You may not have with you the tangible body, but you have the true spirit and comforter, and the satisfaction that you have some one to lean upon who is constantly with you. I wish also to say to my family and relatives, whether they believe or disbelieve, that belief is a very small item in life when we place it alongside of knowledge. Remember, dear brothers and sisters, that each man may gather knowledge for himself, and each woman also; but knowledge and truth to one is not to another until he beholds it as others do. So remember we have no right to say absolutely that one thing is right and another thing wrong.

Let us reach out beyond these clouds of doubt and fear, and let us seek more diligently with the spirit, and have the spirit teach us knowledge and wisdom. We know you will then gain what you have long sought for—sweet communion with the spirit.

I should like to say that I have two daughters with me in spirit, and one son; my mother and father and so many join in this communication to send broadcast to the world the message that we are with them heart and hand, and only waiting until their work is complete, when we will all meet again in that bright sphere of knowledge and truth, where we shall

know each other better. My name is William P. Sampson of Greenwich, N. Y.

#### William P. Nichols.

Well, I am William P. Nichols, and my home was in Buffalo, N. Y., and I am so pleased because I have this privilege of sending out a few words to my own family. I can't go into long details, as time is limited, and it is hard to control the medium and think of all I wish to say; but I am especially anxious to reach my companion, because she is sick. She is in a place where she is feeling sick both in mind and body. She is also interested in her family, that is now scattered in different parts of the country, and, as she feels her age increasing and her physical body not as strong as it used to be, she seems to sense a loneliness. I find her many times wishing she was in spirit, but I feel if I can send out a few words through your paper we shall be able to meet in a spiritual sense, and I can give her the assurance that she is not alone, that the dear ones she has laid away (and she has laid away many, for she has more on the spirit-side than on the earth) are still with her. While time passes and changes come, I know your trust in God is still strong, and I know you will be carried through it all. I see, too, that she has become interested in Spiritualism through her daughter, as she is somewhat mediumistic and takes your paper and sometimes sends it to mother, and I wish to say that that is the reason I have tried to come this morning, for Mabel has said so many times: "Oh, father! why can't you send a few words to mother that would assist her and help her to bear the burdens of life?" And I wish to say to you, I have tried, oh! so many times, not only here but other places, that I might come in contact with you; but it is not always easy to control the various instruments absolutely.

Now I have done my best this morning, and the best is very poor at most; but I hope my letter will give consolation, and I do trust it will start a line of thought and cause more inquiry to be made as to whether the friends really live after so-called death. I wish to say to all: Work well, be strong, let the spirit lead, and all will be well. This is my message to the loved ones this morning, and I thank very kindly—the medium and all the good friends who have assisted me in sending these few words. I will now say good-bye and try to do better next time.

#### Lizzie Wolcott.

My name is Lizzie Wolcott, and my home was in Laconia, N. H. I have friends up there in various parts of the State, and I have friends in Boston to whom I am anxious to return, for I have been a long time out of the body. When I passed away I went with cancer in the bowels, and there were very few who really knew what ailed me. Time has elapsed and many changes have come, and I see that through the changes an interest has been awakened, and there is more liberality in the human family; they are not tied down to so much disbelief. I have those connected with me who are very much interested in Spiritualism. I was to some extent before I passed out of the body, but at that time it was hard to investigate without being ridiculed, more so than now. I was conscious that I did see my mother, and I knew if I saw her once I would again, and that evidence was always enough for me to know that the spirit lived. Now I wish to say to those whom I have been trying to control, that I will accomplish what I promised if you will only become more positive to the mortal and more sensitive to the spirit. I wish to say to Ella, Nellie and also Frank, and oh, so many, that I am especially interested in, in earth life, that it makes no difference what comes or goes, we shall have to work out our own salvation, that each one may make his own condition; and we cannot help it, either, but we can sympathize and we can send out good thoughts and good wishes. I want to say to all, this message is merely to establish confidence in those who are investigating silently, without the knowledge of others, and for that reason I do not wish to make my message too conspicuous in the paper, for my friends are all well known in earth-life; so I merely send this out to see how they will receive it, and how it will be accepted; when they give me a response, I can prove my identity better, and I hope to do it to the satisfaction of all. Thank you very kindly, friends. I am more than pleased at this privilege; no words can express the gratitude I feel for having the privilege of sending this little message to the world at large. I will bid you good-bye.

#### Messages to be Published.

June 3.—Arnold Shonley; 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 T. N. Milligan; Rita D. Sage.  
June 15.—Silas Hutchinson; William T. Smith; Ed. Jones; Eli W. May; Thomas D. Francis; Abby T. Spaulding.  
June 25.—William Kileore Harrison; Emma E. Robinson; Morris Broadbent; Charles T. Thornton; Elizabeth Mytinger Bell; Mary Elizabeth Scott.

#### A Letter from Abby A. Judson.

NUMBER TWENTY FIVE.

To the Editor of the Banner of Light:  
Being in frequent receipt of letters from those who say they keep searching in THE BANNER for news of my eyes and of my general health, I will speak on these topics first; for if I wait till the close of the letter, there is always so much to say on its special theme that there is no room for anything else.

A late number of THE OUTLOOK gives Susan W. Selfridge's charming visit to Gladstone in his hiding place in Penmaen-Mawr, in which he spoke facetiously of his "cataract spectacles." I had my first pair last January for "distance," and a tiny steel pair without bows, to hook on to them, for "reading." As I had the frame before, it did not cost much. But by April both eyes had altered so much that using them gave me pain, and besides, the vision became dimmer. I needed new lenses, but was unable to get them, because of the lack of "the one thing needful." But after my frank statement regarding the stress of poverty in the letter of June 11, some of my correspondents came fraternally to my aid. Two, in particular, Mr. Crossman of New York City, and Mrs. Susan L. Porter of Oneonta, N. Y., presented me with enough money to enable me to pay some harassing little debts and to have the new spectacles.

Dr. Weeks tested my eyes thoroughly last week, said they were firmer and that I could now have my permanent glasses. He ordered two pairs—one for distance and the other for reading. As I had the frames before, which will do with some alterations, the cost will be only eleven dollars, and I am to have them this week. I shall be able to write and sew with more ease. I must, however, confess that

my left eye, "the Worcester eye," always pains me and always will except when quietly closed. It cannot be remedied, and "what can't be cured must be endured." It is not a severe pain, but it feels as if there were a splinter in it. It is the eye that broke open and lost about a third of the vitreous. Being allowed to heal without interference, the scar adheres to the iris and prevents it from contracting and dilating freely. *Hinc ille lacrima.*

When I have paid the \$11, I shall have paid out \$428 for my two eyes during the last two years. This fact, with my not being able to lecture, is what reduces me to such a low ebb tide.

Some persons think that those who write books make a great deal of money. Successful novels, and such books as "Looking Backward," Mark Twain's works, and the Samanthas series, bring in large pecuniary returns. But books like mine, that present Spiritualism in undisguised form cannot be very profitable in a money point of view.

I have published all my books myself, assuming the whole of the expense. "Why She Became a Spiritualist" and "The Bridge Between Two Worlds" cost me about \$550 apiece, in original outlay, one being published in Minneapolis, and the other in Cincinnati. My experience is that when such books have paid for their original cost, including plates, nearly all persons have bought who intend to buy, and the sales run low.

I have, however, been more successful than many. Many have published works on Spiritualism that never paid for the original cost, and the authors have been obliged to reduce them to one-fourth the first retail price, in order to get any of their money back. One reason I have never been led to this last is that I put all my works as low as possible in the first place. My object has not been to make money. My object is to get these books before the world, anyway, and if possible to pay expenses.

Now a word as to my general health. If I keep very quiet at home, eat onions daily, eat no pie, cake, preserves, milk, sugar, coffee, fat, strawberries, asparagus nor tomatoes, I sleep well, and feel tolerably well. If I go to a meeting of any kind, and just listen without speaking a word, I am so weak that I can scarcely totter home. If I am away from home three days, I become ill. I nearly died, lecturing from place to place on the spiritualistic rostrum. I can never do it again. I have lectured where I had to walk three-quarters of a mile in a driving storm to the hall, and back again to sleep (?) on a bed, one corner of which rested on a pile of books, and which I could not make into a more comfortable condition lest the whole thing should come down. I have lectured where I was put at a hotel, in cold, stormy weather, into a room that there was no way of heating, and no blankets on the bed. The blankets were promised, but, failing to materialize, I went to a store late Saturday evening and bought me a cheap one. I have lectured when I stayed three weeks and a half on the same sheets and pillow cases that were not clean even when I was first put into the room. I have lectured when I had to lie nights in the sitting-room on a broken-down lounge. I have lectured when my hands were so stiff with the cold that I could not turn over the leaves of the singing-book. I have lectured after being scolded at the door by the presiding officer because the audience was not larger. All these experiences were in the Eastern States.

I would rather live poor and alone in my home with my two little dogs, and answer the letters of kind friends, give advice and consolation to those who come to me for the same, teach the children around to be gentle and kind, live on seventy-five cents a week, cooking on two little oil stoves, dig weeds in the yard, and write every week for the dear good BANNER, than lecture itinerantly on the spiritualistic rostrum with an admission fee of ten cents. Younger women, like that dear Carrie Fuller Weatherford, that extraordinarily strong M. Theresa Allen, and that perennial fountain of freshness, Carrie E. S. Twing, can do it, but I am too old, too weak and too good-for-nothing to cater to the tastes of a spiritualistic audience. But I am happy; nothing can rob me of that.

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

#### Charles Dawbarn on Spiritualism and Science.

BY DEAN CLARKE.

In his remarkable Jubilee Address, my astute friend and brother, Dawbarn, says: "I now propose most deliberately to disturb and alarm certain of my highly-esteemed brothers and sisters, by showing them the relation of some other facts to their one great fact of human immortality." He then proceeds to depreciate spirit-testimony as proof of any question on which they, like mortals, disagree, and reverts to science as the only reliable guide to positive knowledge. Next he proceeds to elaborate in his accustomed logical manner what I should term an "atomic theory" of immortality, which is unique and ingenious if nothing more. If I am "disturbed and alarmed" by it, it is to think that science is no more certain about the atom than spirits are of eternal existence.

Scientists admit that the atom is but hypothetical; therefore it will require a deeper than material science, on which Brother Dawbarn relies for proofs, to establish immortality as demonstrated fact.

I am surprised (but not much "alarmed") that he should say, as a spiritual philosopher: "All that Modern Spiritualism has so far demonstrated is that the aggregation of atoms into human shape reaches into and beyond the grave," for the very fact that it does reach beyond the grave demonstrates that the force (not inherent in the atoms *per se*) which aggregated and persists in holding them together in the spiritual body, *pre-existed*, and therefore is a more certain fact than a material atom!

I confess that I am almost "alarmed" (for his sanity, ahem!) at his next assumption that: "The human ego is evidently one of these indestructible atoms!"

I have always regarded Brother D— as a Spiritualist, at least theoretically and speculatively, but now, if I do not misunderstand the trend and meaning of his argument, I must rank him with Democritus, Lucretius, and Lucippus, as a first-class materialist, for he teaches substantially their philosophy. I deny his next assertion, that "Modern Spiritualism, like science and theology, deals only with molecular forms, of which all that is evidently certain is, that sooner or later, the form

will disappear." Spiritual science and philosophy, as I understand and teach them, go back of "molecular forms," and of his eternal atom even, and predicated Spirit as the prototype and antitype of all organic forms. If there is an ethereal or spiritual body, a fact that Brother D— admits that Spiritualism has demonstrated, then it is scientific logic that that body, as an effect, had a spiritual cause in which form and organizing force are inherent. —In brief, there is a Spirit Ego, which produces all living organisms, and the human Spiritual Ego, and not a material atom, as he assumes, "evidently represents the only true manhood."

He next affirms that in polarity, that is the attraction and repulsion of atoms, "is the only key by which the mystery of manhood can be unlocked." So then we are to understand that human love and aversion are simply the attraction or repulsion of the atoms composing body and soul of lover and loved, or hater and hated. "Only this and nothing more!"

Man's highest love then is but chemical affinity. The chemist then ought to have charge of the matrimonial relation, and join or divorce the atomic anatomical forms which are attracted to or repelled from each other. "Affinity hunting" will then be scientifically done. Lovers will simply have to find out whether their atomic egos are "polarized." If the chemist fails, recourse can be had to the electrician, who, ought, according to this "atomic theory," to be able also to "cast out devils" with his battery!

Proceeding with this anomalous theory, we are next gravely told that by a blending of other atoms with the primal ego atom, "man becomes immortal spirit," provided that the atomic attraction develops into love strong enough to hold them together, otherwise "such form must surely travel downward to total disintegration." "O tempora, O mores!"

It seems that our destiny hangs on "polarity" and "tendency," that is, if our atom-ego is fortunate enough to become supremely attractive, we do not as personalities disintegrate; otherwise, *otherwise!* Is this spiritual philosophy or bald materialism? Our most profound philosopher tells us his speculation is "an all-important truth to which Spiritualists will do well to give heed," and we certainly should if our eternal existence is a matter of such dubious uncertainty. Our Christian Scientists tell us that our health depends on our thoughts, but we have a Spiritual Scientist among us who informs us that even our ETERNAL EXISTENCE depends on them. He says: "If our thoughts favor the repulsive force, the particles of which form must be composed are driven apart. Therefore, sooner or later, the personality we have known and recognized MUST CEASE TO EXIST!" "So much," says he, "we get by a little scientific addition and subtraction, applied to our one fact of spirit-return." If that is so, then, in my humble opinion, here is a case where figures lie, or our mathematician has misapplied his reckoning.

My Spiritual Philosophy makes our personality consist in an immortal spiritual ego, and not, as he says, in "memories and experiences, with an exercise of will power that welds them into the oneness we recognize." My philosophy teaches that we are immortal by birth-right—that is, because we are essentially spirits, and no sort of thinking can annihilate the thinker. But perhaps Brother D— and the Second Adventists may be right, and I wrong in theory. However, I cannot yet see how his "claim to immortality" is any more satisfying than that of the theologian who has no "atomic theory" of soul, if, according to his theory, it is so easy a matter for his atomic ego to "make a failure of its attempt to build up an eternal personality."

My surprise is carried to its climax by his next affirmation: "If it be that the atom is the only eternal existence in the universe, then every atom must contain within itself the potentialities of a human ego!" Positive as he has hitherto been about the matter, in contemplation of such a stupendous absurdity as it leads him to, it is no wonder he uses the hypothetical "if" to begin his astounding declaration! To be logical, why should one atom have precedence or potentiality above another? No wonder that, entertaining this theory, he believes in "multiple personalities," for every one of us must be composed of duodecillions of personalities! Brother D— and Mrs. Eddy might well confederate, for she declares, "All is mind—there is no matter," and the odds is about the difference between them, as it strikes the intelligence associated with my eternal atoms.

Seriously, it does seem that Brother D. has strained at an atom and swallowed a colossus of absurdity in, as he says, "blending our one fact of spirit return with facts of equal authority upheld by science." I know of no science, unless it be "Christian Science" (?) that upholds any such monstrosity of error as he has builded. Neither Anthropology nor true Spiritual Science accepts either his premises or his conclusion, and I am almost constrained to say to my usually level-headed brother, as I contemplate his bizarre "atomic theory," in the words of Festus to Paul: "Thou art beside thyself; much learning hath made thee mad."

As a humble teacher of Spiritual Philosophy, I cannot allow "madness" that has so much of method in it, as to make it appear to be the truth to unsophisticated readers, to go unchallenged and unanswered, therefore in all personal kindness, I assure Brother D— that his "atomic theory" is no key that spiritual science and philosophy have any use for. Modern Spiritualism teaches more than the "one fact" of "our butterfly existence." It bases its assertion of our immortality on our constitution as spirits, whose essence may exist independent of atoms, and whose personality inheres in spirit not in atoms, molecules, or the organism it creates out of them. In logic the superior does not depend on the inferior. All matter is dominated by SPIRIT FORCE.

Written for the Banner of Light.

MID CHASTENING PAIN.

BY ORPHEA WORTHING.

She clasped a pen of ivory white,  
Bleached by earth's woe and sorrow,  
And wrote, with hand of piercing pain,  
"Good cheer thee for to-morrow."

From her own heart, when it was filled  
With an unutterable sadness,  
She strove to pour upon bruised lives  
The oil of special gladness.

424 Elm street, New Haven, Conn.

A little girl, four years old, says she knows what drawing is: "You just think something and then run a line around your think.—Ez.







