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

BY BELLE BUSH.

"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

Not once did they pause from the struggle, or falter; No danger could daunt them, no perils appall, 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 toll to dissever 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 appall, If this be the motto inscribed on each altar-"United we stand, but divided we fall." Sominary, Belvidere, N. J.

The Bearing of Experimental Psychology on Transcendental Psychology.

BY QUÆSTOR VITÆ.

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. 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 discarnate operators as well as by suggestions from embodied operators. Both are spirits, though no doubt some hypnotists would ob ject 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 concep-

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 sensormotor 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, | perimenters have thus determined dream imattitude 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 | must turn for instruction.

be made to think himself a cock, 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 sub-consciousness. 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. Telenathy 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 biomagnetists, as they are now called) have produced the phenomenon of control at a distance, but because they are sometimes not delivered the sermon so transmitted without his congregation noticing that there was any-

tained 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 in-

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 sub-consciousness, 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 exages 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

the phenomena of subjective mediumship, but and somnambulism, many of which are pre nearly all may be reproduced in a minor form sented in hospitals and elsewhere. Hysteria, by hypnotic suggestion. Automatic writing with its spontaneous productions of trance, 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 sug gestion 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 sensormotor 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 state of induced sleep is generprofessional men, the psycho-physiologists will ally called somnambulism. But the different not recognize the validity of their work. A schools of Nancy, of Paris, and the meamerists case occurred in which a lady transmitted a again, differ in their descriptions of it, some sermon mentally to her brother, a clergyman, maintaining that suggestibility ceases, and while he was in the pulpit at a distance. He others that it continues. Probably different stages and phases appear in different subjects. while the power of operators also differs. In thing unusual about it except that it was a small percentage of subjects lucidity of visabove the average. In another case a gentle- ion occurs. Some see their own internal orman caused a trance medium with whom he gans; others can see the internal organs of had established magnetic rapport, to deliver people with whom they are in contact, or even two addresses; transmitting them from a dis | by means of an object belonging to the pertance, thus fully illustrating the process of son; others can see things at a distance. These faculties appear to result film an invasion of These illustrations will suffice to show that | the sensor-motor system by the nervous energy inspirational discourses, the messages given of the sympathetic. Yet in some subjects the under control, etc., are not presented by the normal senses are suspended and psychic permedium's subconsciousness, as inferred by ception functions. In others again the double not accompanied by the occupation of the and death-like in some cases; in others the medium's body by a foreign spirit, as main- 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 be. inner processus) from the body during the reby analogy stand as valuable evidence in supdeath, instead of sleep.

These analogies, in induced and in natural mediumistic induced stage, in which the phenomena of similar class to the above would be bearable. comprised. But careful research with regard to these deeper stages is as necessary concern. for a short sermon, I come to what the old ing mediumistic states as it is with reference to hypnotic and mesmeric states. It may per | shall also be short. The summation is this: haps then appear that these deepest induced | that vaccination is wholly unnatural, an outmediumistic states include the unfolding of a rage on the human economy, fruitful in higher mode of perception as a result of action exerted by an operator, and the exteriorized is a poison, its administration on a par with intromission of the medium's double into higher | the administration of arsenic or any simiplanes. But as the latter touches on the second | lar substance; therefore to be prohibited class of spiritual phenomena, as established at | rather than made compulsory by law. From the beginning of this paper, that accompanied such considerations, and others that might be by exteriorization of psychic vitality, it must | adduced, I deem it a duty for all anti-vaccinabe left for consideration in a subsequent paper. I tionists to exert themselves to the utmost, by

deavored to establish that subjective medium- to the law-making power, to the end that huistic 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 hour in American history: "Just now I am various stages in the mediumistic trance states overwhelmed with grief. They have killed have not yet been classified; the order of John Brown. The murder took place on the sequence in which these stages occur has not second of December. The promised respite yet been recorded. Yet such a classification is was an infamous device for lulling popular inas necessary for the comprehension of medium- dignation. And it is a republic which does istic phenomena as it is for understanding of | this. The crimes of kings one can understand; hypnotic and mesmeric phenomena. Nor must | a king's crime has nothing abnormal about it, it be forgotten that some light may also be but crimes committed by a people are intolcrthrown on these questions by the study of able to a thinker."-Exchange.

It is impossible in this paper to examine all | the cases of spontaneous lethargy, catalepsy 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," so that I couldn't get the small-pox." The 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 iniects 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 ttingly 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 the psycho-physiologists and psychical re- exteriorizes and passes beyond the control of in my system a portion of the fruit from the searchers. But they also show that they are | the operator. The subject's body becomes cold | vaccine virus with which I was tinctured 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 violences 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, armyond experimental research from the fact that | pits and groin, in the neck as large as hazel the recollections pertaining thereto do not nuts, at the armpits as large as robins' eggs, emerge into our awakened memory. M. Dubet, sometimes becoming running sores, and at the who has dealt with these questions, maintains groin as large as a small hen's egg. These, that in most people sleep does not go deeper after a while, subsided; then came a series of than the second stage. When the deeper stage | Job's comforters, a half-dozen at a time. The occurs, the conscious self exteriorises, he says, next infliction was sores in my legs, below the and departs to unknown regions, while remain- knee, some forty at a time, necessitating banding connected to the organism by a life-line aging for some weeks, to confine the balsam The fact that such experiences do not emerge leaves used as a remedy. Now and then my into his normal memory, goes to show that mother would say, "William, it is a mystery man's self-consciousness must have several why you are so afflicted. There seems to be strata, or levels, or modes. To be able to dis- something in the system which wants to get cover what the self experiences during deep out. I sometimes think your vaccination was sleep, would probably throw considerable light | the cause." And I think she was right. [At on the problem of psychic existence. If it can this point I am conscious of a spirit-sphere, be shown that the self temporarily exterior- and in a moment sense the presence of my ises (or that consciousness extends along an mother. She controls my pen and writes "William, it was the vaccination which was constructive sleep of the latter, yet continues the cause of those troubles you have menits experiences in inner states, that fact would | tioned; a good constitution and good care carried you through and has given you a long port of the probability that the self may con. life. The humor, which for years was such a tinue to have a similar existence after perma discomfort, was a part of the vaccination, nent separation from the body at the latter's which never will be wholly eradicated from your system."]

It is true that for a number of years I was sleep, imply that there must be a similar third sorely afflicted by a humor, but with botanic medication it has been so mitigated as to be

The boy's blunder having afforded me a text divines would call the improvement, which woes, therefore a crime. The corruption used The arguments advanced so far have en- the circulation of information, and petitions man health and life may be preserved and the community saved from discomfort and misery. 12 Peace St., Providence.

> Hugo there is one to George Sand, wherein is the following eloquent comment on a crucial

Among the new "letters" of Victor

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, queried a little boy of his father, "have I been is the potential expression of truth, and its assassinated? 'cause the teacher said I must n't | manifestation through a conscious realization come to school unless I had been assassinated, is the concrete experience of true liberty. Be true to your highest conception of what is little fellow blundered, but his unconscious 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 worshiping 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

(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 disembodled 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, 'Enough to know is given': Romove 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 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 the teaching so as to furnish the slightest intimation 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 trutn 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 Then is the master's brand upon him, then does he go where the master wills, 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 Spirit-Bijou Theatre in Boston, March 31, it was as exact and complete as possible-in short, to 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 spiritual istic movement is afflicted is the whole body of Spiritualists-every mother's son of themhence the absolute necessity of exposure in public. And, after all, it is better to probe the sore 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

*From an address, "The Kind of Religion the World Needs," by the author, The Psychical Review, Vol. II., p. 289

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, professedly, upon a correct use of a soun 1 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 devo tees recognize that they must submit them selves 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 state-ment of Prof. A. E. Dolbear: "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 re sort. 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 "concensus 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 tragments, 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 in-dependent 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 it in ceed—and, as I believe, for the most part really proceeding—from spirits who have recently believe, to a reliable knowledge concerning the environment, occupations are of spirits. .. 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 mor tal side as well as that which comes from the beyoud, and reject the trivial, misleading and demoralizing from beyond, as persistently 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 pos sible, 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 1882," Mr. Frank Podmore informs us, t "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 de-

batable phenomena designated by such terms as mesmeric, psychical and spiritualistic.

From the recorded testimony of many competent witnesses, past and present, including observations recently made by scientific men of eminence in vari ous countries, there appears to be, amidst much de lusion and deception, an important body of re markable phenomena, which are prima facte inex plicable on any generally recognized hypothesis and which, if incontestably 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. :

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

2. The study of hypnotism, and the forms of socalled mesmeric trance, with its alleged insensibility to pain: clairvoyance, and other alled phenomena. 3. A critical revision of Reichenbach's researches

4. A careful investigation of any reports, resting on strong testimony, regarding apparitions at the mo-ment 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 When the President of the National Spirit-ualists' Association spoke brave words in the make the evidence in every case investigated 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. Stain-ton 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

† The Psychical Review. Vol. II., p. 3. ;" Studies in Psychical Research," page 4. § Proceedings of Society for Psychical Research, Part xxiii, p. 597.

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 or 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. . . .

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 lite in man independ-Could a proof of our survival be obtained, it covery that there was a life in man independent of blood and brain would be cardinal, a ent of blood and brain would be cardinal, a arguments will lead to a re-interpretation of a dominating fact in all science and in all phisome things in a way more favorable to the losophy. And the prospect thus opened to human knowledge—in this or in other worlds—would by limitless indeed." We cannot say, surely, that Mr. Myers does not appreciate the importance of the spirit hypothesis!

In his presidental address language and in all pni-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 misjudged the Society for Psychical Research.

In his presidential address, Jan. 25, 1889, Prof. Henry Sidgwick, of Cambridge University, said: "It is sometimes thought that those of us who deplared in favor of telepathy, thereby became hostile to the spiritualistic hypothesis; that having once identified our-selves with telepathy, we have a morbid at tachment 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 teel 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, it 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

1. It has demonstrated in the opinion of many—and certainly to my own satisfac-tion—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 facte for the spirit hypothesis; some of which all Spir itualists would certainly claim cannot reason ably 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 nave 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 pro-

After a study of trance phenomena 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 resort ing, 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 conirm the latter by clearly revealing the weaknesses and 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 andthin Spiritualists, applauding everything that in their superficial opinion booms Spiritual ism, and hissing and groaning 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 deem an unexplored country, eager to an vance, and, on the other, nomatic tribes roaming over that country, many of their members 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 num-

pers 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 es tablish 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 proper tactics to be pursued, were wrong The latter will cast aside superstition, credul ity and jealousy, and will learn, as never be-fore, 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 researcher with his spiendid or ganizing power, and to hardy Spiritualist who nobly served humanity by persisting that he had discovered something, though the majority eered at him and called him a fool!

I shall not undertake to say to-day to what

Proc. Part xvi., p. 314. TProc. Part xiv., p. 401. * Proc. Part Xv., p. 61. tt Proc. Part xxvii., p. 113.

Proc. Part xxxiil., p. 405

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

About eight years after the birth of the Society, extent a true psychical science now exists, even to the death!

It may be thought that in advising reliance issue that has brought up here: "The ques society for Psychical Research has done and is doing more than any other group of investi-gators and students in the world to lay the roundations 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

English love for fair-play, I believe that my

search. 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. 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 inter from the talk of some Spiritualists that choose is a natural right that ought to be saall 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 so-

ciety—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 the dullest of the dull. Our standard cannot merits and defects of its work. We ought to give them the benefits of our insights. We the middle and lower strata of society is imneed them, and they need us. 2. We ought to proved. 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 allow

ing herself to be the subject of experiments conducted by this society.

And 3. Spiritualists can help the Society by endowing 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 Paychical Research, and in twenty-five years I will show you as a harvest one hundred such temples scattered all over the country! For

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 spiritcommunion would be silently yet surely wrest. ed from the hands of the spoiler, and its re-ligious 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 Mod ern Spiritualism would celebrate its year of JUBILEE, and triumphantly enter upon its

We can, and ought, to trust the men who are

unity of science and religion should be fully demonstrated.§§ Whether or not this prophecy has been ex actly 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 demonstratthe 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 application. overthrow of all slaveries, by applying the scientific method in every department of human-

possession of the promised land, wherein the

thought and effort. §§ "N ineteenth 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 fitty years ago; to study, to interpret and understand what was then and there declared, and its 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 spiritual. 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, with-

out 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; as its defenders.

third, make them educational as well as phenomenal; fourth, place in office, intelligent men and women, even if they havn't a dollar's worth of property; fi/th, let equality be the law of the organization, equal rights to all,

especial privileges to none.

Ninth: "Gught 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 reducing to the politician or the spiritual state.

biind 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 socialistic principles as taught by Edward Rellamy, belong to all liberal reform movements of this decade. I recognize a crisis is 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 muzzies on? I am now looking for causes, and I am inclined to think some of my queries are germane to the lessons under dis-cussion. 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 credly 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

Here is a field for work; I know of no better one to eugage 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 aud queries. I believe a radical basic change is the demand of the bour. 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 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 scienspirit-revelation; a firm determination that only true spiritualistic doctrines shall be extific, a rock foundation, and then it will be and an almost entirely new set of mediums, or 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! 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 unsparing 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 aright,

induce every one he can to so 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, cover-

ing 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 spirtualizing 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 prin-ciples will. A life devoted to making others happy, and specially directed to removing the doubt and fear 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 propagandism, as the diffusion of our forces means waste and imperfect effort.

The subject of fraud has no place in Spiritu-

alism, 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 socie-

ties 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-Spirit-ualists in each. To mingle with unbelievers and to win them as our personal friends we 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 s 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 falsewhat 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,

Written for the Banner of Light. THE HIGHER THOUGHT.

BY J. A. REGERTON.

There is a soul within the soul. In which are felt those holier joys, That from some fount immortal roll. That are too deep for voice.

There is a heart within the heart, With silent voices it is rife; Vague premonitions in it start And tremble into life.

There is a mind within the mind. In which is born the Higher Thought; Shadows glide o'er it, undefined, And pass: a glimpse is caught.

A glimpse is caught, a shadowy gleam Flits o'er the mind, as in thought's dawn. We grasp; but no, 't is but a dream, And all again is gone.

There is a phantom memory As it were of another clime, As it were of a far country Beyond the bounds of time;

And linked with this are faith and hope, That pierce into the shadowy gloom, That see the realms which onward ope Beyond the silent tomb.

There is, in every human breast, Sometime, sometime, awakened there, A feeling of enraptured rest, That drowns the voice of care.

There is a hidden, seraph lyre, And with it angel voices ring; Nothing without can still that choir, They to the spirit sing.

From these the poet's mind is rife With heavenly glimpses half complete; 'T is these that fill the poet's life With music strange and sweet.

And these swell outward into song. Born from the heart's own melody, In which the nameless longings throng, Of all humanity.

Our Original Story. For The Children.

The Fairy of the Ferns.

BY MRS. H. B. EWELL

In a beautiful glen a child was gathering flowers. The brook kept up a constant singing; the blackbirds chattered on every bough; bees were sipping honey from the columbine and mountain pink, and the butterflies sunned their wings on the laurel blossoms. The child, although the glen was dark and remote from any dwelling, strayed joyfully on, sometimes sitting down to trim her hat with flowers sometimes to cast a blossom into the stream, all the while singing snatches of song as a wild bird might express his joy at being so

At length a large bunch of soft, delicate ferns attracted her attention, so she went forward, and was just going to pull one of the long, plume-like fronds when out sprang a fairy, so bright with the colors of the forest, that the child, suddenly startled by such a vision, gave a little scream, and would have run away, only the fairy smiled so sweetly her fears were quickly driven away. The fairy greeted her in a gentle voice, and said:
"Don't go, little girl. I am the fairy of the

ferns, and it is my mission to look after all the children who love nature enough to gather the leaves of the plant that makes my hidingplace. I am come to see what I can do for you. Don't be afraid, but just make three wishes, and I assure you they every one will be granted."

The little girl said: "Dear fairy, my poor mamma is very sick; won't you make her well so she can take care of baby and me?" "Now, little one," the fairy replied, "that is a very sensible wish; but before I grant it,

you must promise me something, for you know if I help you, it is but just that you do my bidding.

The child gave consent to mind all the fairy might ask.

"Now, little girl, you know how much trouble and crying there is in the world. Chil-dren are taken from their parents by death. The young of animals are taken from their parents. Naughty boys steal the birds' nests, and leave the mother-birds to mourn; they stone poor pussy until she runs for her life. Now, we fairies do not like all this mourning in such a beautiful world, and we do what little we can to make matters better; so, little girl, you must promise never to eat another bit lamb or mutton, for you know these same lambs used to skip and play, and look so innocent and happy, and it is all wrong that a big, strong, cruel man should take them away and kill them; so don't you ever eat any more of such meat

The child had never thought of this before, but now her eyes filled with tears, for she had always loved the lambs, and so it was not hard for her to promise never to taste meat that had once been one of these pretty creatures; and the fairy told her when she went home she would find her mother well and happy, but she must not tell any one of her talk with the fairy.

"Now make another wish."
So she said, "Dear fairy, grant that my poor papa may grow rich, so he need not work so hard. He has no time to walk out with us and enjoy the sunshine and flowers, because he works all day, and when night comes he is so

tired; and in the morning he begins work again."
"Well," said the fairy, "promise me never to tread on a violet when you take walks in the field; for the violets are such modest flowers; they have a mission to earth, for their cups hold a heavenly dew that will restore sight to the blind; for he who does not know how to value the hidden worth of a sweet, gentle, modest little maid, if he once gazes on a violet, will see how blind he has been. So, my child, when I ask you not to tread on a violet, it is because I wish you to help keep the earth beautiful and pure.

her hand three times, and there appeared a coach and horses, with footmen in fine array.

"They are all sent for you, to take you to a home of luxury, for now your people are rich and powerful. There is one more wish for you before you go, so choose wisely, for you will not always be a little girl, and you will need something nice when you are grown a woman.

The little girl paused to think, but at last she said: "Grant, good fairy, that I may grow beautiful and good, like the blonde lady Hilda, who rides by our cottage every day in her grand coach

So the fairy said: "Three wishes make three promises, and so you must grant me something," and the child consenting, the fairy said: "You must promise never to pass a

said: "You must promise never to pass a brook in your rides or walks without putting your hands into it and washing your face; if ever so little, you must touch the water."

Of course the little girl promised and as it was getting late, she said "good-bye" to the fairy, gathered a handful of ferns, got into her coach and drove toward home. She had not gone far before she came to a beautiful stream by the side of the road. She called out to her coachman to stop, and getting out of her carriage she sat down by the brook, put her hand in to take up some of the water to bathe her head, when lo! in her hand was a beautiful necklace of pearls. She looked in wonder, for she had often wished for such a necklace; now untiring in here was one. How glad she felt as she put it character.

on, and how thankful she was to the good fairy who told her to touch the brook. Just as the sun was going down, the carriage drew up be-fore a fine house, surrounded by grand old trees, with statuary and fountains and winding walks. A beautiful peacook was atrutting about on the lawn, and as they drew near the house she saw on the porch her papa, dressed like a gentleman, and mamma and baby in fine clothes, enjoying the evening air. The poor, plain cottage was gone, and on the lip of mamma, that used to tremble with pain, there was a rosy smile. The baby clapped her hands, and crowed with delight to see her sister with the string of pearls around her neck.

The little girl knew how all these things

came about, and she was happy, and her parents sang songs of praise to the good angels who had sent them so many blessings. The next day when dinner was ready a little silver bell rang out an inviting peal, so they all went to the cool and pleasant dining-room where were servants in attendance and delicate dishes of fruits and cream and other good things. Her papa began to carve some meat, richly brown and juley enough to tempt the appetite of the most delicate. Even a fairy might have found delight in the sight of such a dish, but our little lady, remembering what the fairy had said, asked what kind of meat it was, and, on being told it was mutton, refused to take any, "for," said she, "it was once a little lambie, and I shall never eat another bit of mutton, as it is wrong to kill them."

The parents and servants all wondered to hear her talk so, but thought it was a childish freak she would soon forget; so they passed her a plate without any meat, and nothing more was said on the subject. One day her mamma called the little girl to go with her to take a walk in the fields, so, leading the baby gently along, they started off, enjoying greatly the singing of birds, the shining sun and the sweet odor of the flowers. All at once our little girl caught hold of her mother's dress

"Oh, mamma! don't tread on the pretty blue flowers. There is a dew in their cups which will give the poor blind man his sight." Looking down, they beheld a bunch of blue violets, all wet and fresh, looking so sweet and humble they gladly turned aside the steps that would have crushed them; and the mother wondered again at the manner of her child and where she had learned so much.

The next day the little girl went again to the glen alone to see the "fairy of the ferns," and on reaching the spot, she found the dainty creature sporting about with a Katy-did on one hand and a humming bird on the other; but as she saw the little girl she ran forward and greeted her with great affection, and said how glad she was to find one mortal who would regard her wishes. "For," said she, "most people think what I say only pretty concerns but you my good girl have hear nonsense, but you, my good girl, have been faithful. Go on, dear child. Keep my commands, and the meaning of my lessons I will now give you. The lamb is the type of innocence, of gentle submission; and so, when one is killed, so much goodness is taken from the world, and it makes men hard and cruel to kill animals. Men stain their hands with the blood of the innocent every day, and help fill the world with crying and pain. Now if one little child refuses to take part in such cruelty, it will be the beginning of better things, and give to other children a compassion for help-

less creatures.
"To bathe in every running brook you see means to gather pearls of wisdom from every stream of life, to stop in the byways and get whatever is pure and good, as it shall fall in your path. To refuse to tread on the violets means to respect the lowly things of earth, for if you do not need or value them some one else may receive a lesson or a blessing there-from. Remembering all your life these les-sons of fairies will make you beautiful and good as the lady Hilda, for she has been taught of us these same little stories, and when you are grown and have no more use for the fairies of the glen you will find other fairies in the household who will bless you for your loving spirit to even a lamb or a violet." Seminary Belvidere, N. J.

Triumph of the Trust.

The medical trust of Massachusetts caused the arrest recently of Charles S. Dennis, a magnetic physician, and Dr. Zieman, a botanic, for the crime of curing people without the use of poisons and without the consent of the said trust. These men were convicted and fined, and Dr. Zieman was also imprisoned.

The statute under which this outrage on these men was possible was prepared and lobbied through the Legislature in 1894 by physicians who formed a trust for the double purpose of securing a monopoly of the practice of medicine to themselves, and to prevent progress in the art of healing. The spirit and purpose of this act is precisely the same as the spirit and purpose of the laws of Spain under which people were imprisoned and put to death centuries ago. The purpose of the Spanish inquisitors was to protect the religious trust of that country in a monopoly of religious privileges and profits, and to prevent progress in religion. Religion and medicine are alike in the fact that neither of them is an exact science. It is true of each that freedom is essential to progress. We boast of our civilization and call Spain barbarous, yet in the last decade of the nineteenth century we enact a law in Massachusetts which is as barbarous as the laws of Spain in the fifteenth century. But, say the members and benefi-claries of the medical trust, "The people should be protected by law against quacks.' The members and beneficiaries of the old Spanish religious trust said that "The people ought to be protected against heretics.

It is now quite generally conceded that the Spanish inquisitors were heretics, and it is equally true that the American medical inquisitors are quacks. So long as medicine shall continue to be a system of empiricism, and not an exact science, all physicians are quacks. Some are learned men, it is true. But if what they know is not true and reliable, they are simply learned quacks, and my observation goes far to convince me that as a rule the learnd quack is more dangerous to life and health than the ignorant quack. The learned quack is more reckless in the ure of dangerous drugs than the ignorant quack, and besides he is protected by his fellow quacks of the trust against the consequences of his blunders, while the other is not. When doctors disagree, the people should decide. Herbert Spencer says:
"It is as great an outrage on a man to say that he shall not have the physician of his choice to cure his body as it is to deny him the right to choose the priest to save his soul. Medical monopoly and religious monopoly must stand The little girl promised, and the fairy waved or fall together." The medical trust must be overthrown, and it will be ere long.
T. A. BLAND.

Transition of an Old Pioneer.

William A. Lathrop, of Cleveland, O., passed to the higher life on Saturday, June 4. Mr. Lathrop, who was in his eighty-sixth year, has been a resident of Cleveland since 1813. He became a convert to Spiritualism in 1853, and has been a public worker in the Cause since then, until incapacitated by old age.

The funeral services were held in the presence of a large number of friends and neighbors, Thomas Lees conducting the services at the house; the Masonic fraternity of which Mr. L—had been a life-long member completing the services at the cemetery.

In consideration of Mr. Lathrop's public work, special memorial services were held under the auspices of the Progressive Thinkers' Society at Wieber's Hall, 483 Pearl street, Mr. W. I. Frink presiding. After an introductory address by the chairman, Thomas Lees followed with a sketch of his life, dwelling particularly upon his untiring work in connection with the various spiritualistic societies with which he had been connected. Brief addresses were also made by Mrs. Mary Moss, George Ingham and others. Mr. Lathrop was held in high esteem even by those who differed from him in religious thought, being a man of untiring industry, strict integrity and genial character. T. L.

Literary Department.

A WELCOME ald in the educational work of the "Don't Worry Movement" is a little volume, entitled "Do p't Worry Nuggets." The best thoughts of the best thinkers have always stood for serenity, and not for turmoil and anxiety. To cull the "peace-thoughts' of different authors for the benefit of a weary world is a grateful task, which has been well accomplished by Miss Jeanne G. Pennington.

We give the introductory note in full be cause of the valuable suggestions it contains for searchers in the mystic realm:

"I am persuaded that many men and women now interested in the varying phases of mindculture and psychic development, can find substantial aid in books already in their own libraries; also, that these books, if rightly ap-proached, will give emphasis and potency to frequent assertions made by various teachers in this city and elsewhere.

The eagerness with which the hungry of soul hasten to these class-rooms the moment the doors are thrown open, impels me to proffer certain paragraphs from four masters whose works are accessible to us all—Epictetus, Emerson, George Eliot, Robert Browning.

To some students a detached thought is often

the portal through which they enter the temple of an author's mind, by them hitherto unstudied; it comes as a revelation, and offers a new region to be explored, another phase of the truth to be investigated.

Somewhere in the long line of those now interested in the "Don't Worry" and kindred movements, may these words which I have copied out almost at random from long-used and well beloved books, find a welcome, and invite the mind they arrest to study for itself these great teachers who have given us of their best.

After having looked deeply into human life and the greater life which enfold it; after having shared our common experiences, I have found self-evident testimony that wherever their several philosophies may have begun in this chapter of existence, they gradually rounded themselves into this:

Be strong! Be courageous! Be fearless!

Above all, be tender and compassionate, and realize that within yourself alone can you find your sanctuary of peace.
Unanimously, though by differing methods, they taught:-

In pulses stirred to generosity, In deeds of daily rectitude, in scorn For miserable aims that end with self: In thoughts sublime, that pierce the night like stars And, with their mild persistence, urge man's search To vaster issues.

"DON'T WORRY" NUGGETS.

And what is the essence of God? Mind, Intelligence, right Reason? Even so. Here, then, once for all, seek the essence of Good. If toll is laid upon thee, thou wilt find the faculty of perseverence. If thou art reviled, thou wilt find

patience. If thou see a beautiful person, thou with find a faculty for that—namely, self-mastery.

Remember, at anything that shall befall thee, turn to thyself and seek what faculty thou hast for making use of it; and making this thy wont, thou shalt not be carried away by appearances. - Epictetus.
Life only avails, not the having lived. The soul

becomes.

We need not fear that we can lose anything by the progress of the soul. The soul may be trusted to the I have adopted as my motto, "Seek a sure end."

No mind that has any real life is a mere echo of

Every hand is wanted in this world that can do a ittle genuine, sincere work.—George Eliot.
Why stay we on earth, unless to grow? The moral sense grows but by exercise. Healthy minds let by gones be.

The book is published by Fords, Howard & Hulbert, New York. It can be obtained through the BANNER OF LIGHT Publishing Co. Flexible cloth, 40 cents; cloth, gilt top, 50

RIEL OR THE AUTHOR'S WORLD by Man A Platt Parmele, is a metaphysical story portraying the thought, that authors create worlds, and impressing upon humanity the creative power of imagination. The awful responsibility of thought is forced upon the reader as he follows Arthur Vivian, an author, and his friend Latimer, a student of occult science, to a planet created by men, situated four hundred thousand miles from the earth. Vivian is ignorant of this marvelous power of man, but his æriel experiences call forth the

following explanations from his friend:
"The people you have met to-day are as real as you and I. Their world is in no wise essen tially different from our own. It, and they have been created by the imaginative faculty of man. Imagination is a creative force, its effectiveness depending upon the measure of The same power which brought into being the actors in the scene, also created the stage upon which they were destined to play. Count-less writers of fiction, inhabitants of our earth, have, during countless ages, been constructing this world, in which we are visitors to-day, and have naturally modeled it after the only world they know; hence it has its London, Paris, St. Petersburg, New York; and a civilization, customs, habits, which perfectly reflect our own.

You have seen and heard what really exists. This world is visible, ponderable, sub ject to all the laws of the natural world, and of the spiritual as well.

"It is a satellite of the earth, of which it is the outcome and creation. Men have thought it—and it is.

"The obedient atoms, everywhere in space waiting to obey the summons, have assembled at the call of that mysterious creative energy existing in the brain of man, and it has joined the company of stars in the Solar System. "The man who creates a being in fiction has

created him for all eternity. The above quotation discloses the purpose of the author and whether we endorse her belief or not the power of thought is a subject of such great importance that all new ideas along that line should be carefully considered. The book, published by the Alliance Publishing Company, New York, can be ordered through the BANNER OF LIGHT Publishing Company for 25 cents.

METAPHYSICAL MAGAZINE.—The leading article in the June number, "Religious Thought in Contemporary India," by Rev. Andrew W. Cross, reveals the historic parallel in the development of religious thought in America and India. In a brief retrospection the author shows that the pres ent is always the natural growth from the

In the process of evolution we find the lamp of reason burning brighter and brighter until we discover "the morning has dawned when the study of comparative theology is showing how all men have trod the path of gradual mow all then have didd the path of gradual revelation. For a long time the reformers have been breaking with ruthless energy the idols of humanity; sentiment and imagination have wept bitter tears at the open graves of their cherished ideals. From their exalted pinnacles many notions wrapped around the heartstrings of devotees have been necessarily wrenched down. And now the cruel work is almost complete, the demolishing process is almost over, and once more the sweet twinsisters of Sentiment and Adoration have driven the tears from their eyes, and hand-inhand have set about the peopling of the new heaven with brighter creatures and more worshipful ideals, clothed in more brilliant garments of glory than the most imaginative have ever dreamed of, which yet have passed through the gates of reason in their ascent to the pinnacle of adoration."

Mrs. Charles L. Howard's paper on "The Doctrine of Reïncarnation," consists largely of quotations from the writings of eminent philosophers from which she draws the following conclusions:

"If we are born here but once, if our association with the body occurs but once, we may well suppose that we are the product of chance, and not of design. It is the peculiarity of the content of the content of the peculiarity of the content of the past of the peculiarity of the past of the peculiarity of the past of the peculiarity of the past of the past of the peculiarity of the peculiarit revelation. For a long time the reformers



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chance that it does not repeat its work. Two trains collide but once by chance; but they often and often cross by design. In like manner, our appearance but once is as well the oc-currence of chance. But in the repetition of facts, the keen eye of philosophy has caught the glimpses of design interwoven in the text-ure of the material world. Therefore the rep-etition of the facts of our life, which is another name of the phenomena of rebirth, establishes the operation of design and consequently the existence of God."

We find in other interesting articles such gems as the following: Belief in the eventual realization of our fondest desires will stimulate the weakest among us to a degree of effort which will assert itself despite the most violent opposition, and become a potent factor in the accom-plishment of the hitherto impossible." If the fondest desires are spiritual the outward and fondest desires are spiritual the outward and actual will be spiritual; if they are not spiritual then they should be purged of selfishness by the power of the will, for "althoughldesire lies back of will, yet it is paradoxically said that we may will that which we do not desire; that is, the higher part of us may desire

desire and has no power to will."
The Metaphysical Publishing Co., 465 Fifth A venue, New York.

and will that which our lower self does not

June Magazines.

RECEIVED. - The Phrenological Magazine, Fowler & Wells Co., 27 East 21st street, New York. Word and Works, St. Louis, Mo. Faith and Hope Messenger, Boston. The Coming Day, Williams & Norgate. Henriet ta street, Convent Garden, London. The Housekeeper. Minneapolis, Minn. Every Where. Every Where Pub. Co., Brooklyn, New York. Our Little Ones and the Nursery. Laurence Elkins, Editor and Pub., 196 Summer street, Boston. Mass. The Journal of Hygiene, Dr. M. L. Holbrook, Editor, 46 East 21st street, New York. Immortality, J. C. F. Grumbine, 7820 Hawthorne Avenue, Station P., Chicago. Ill. The 20th Century Astrologer, Astrologer Pub. Co.. World Building, New York, St. Nicholas, The Century Co., Union Square, New York. Our Dumb Animals. Boston, Mass. The Temple, The Temple Pub. Co., Denver, Colo. York. Word and Works, St. Louis, Mo.

Annual Picnic at Lily Dale.

The weather clerk was against us, but the people of two worlds enjoyed a "feast of reason and flow of soul." E. W. Sprague and Mrs. E. L. Watson were the orators, whose inspirations fell like warm showers upon the dry earth, and stirred the deeps with great thoughts and holy emotions. The conference Saturday forenoon was spicy and instructive. Mr. Bach claimed a great work was inaugurated in Rochester, worth more than the entire cost of the Jubilee, in the organization of the Young People's Spiritualist Union. He regretted that the old workers who had been over forty years on the spiritual rostrum treated those efforts with contempt! Is it true that the old time speakers are indifferent to the education and cooperation of the rising generation? If it is, there must be something wrong in their understanding or motives. I think it cannot be denied that our speakers and the general following of Spiritualism have not properly realized and emphasized the importance of Lyceum work and general attention to the interests of the young. But I cannot believe any old or young speakers entertain unkind feelings toward the movement in behalf of the rising generation. Mrs Watson spoke earnestly for the education of the young and for general improvement in our methods all along the line. The Northwestern band, rendered exquisite music-an improvement on all previous seasons. The closing love feast was at the parlors of

Hotel Grand Sunday evening. President Gas ton spiced it with his merry mood, Mrs. Watson melted all hearts in a divine appeal, tencapacity, or genius, of the person welding it. | der and retrospective, and full of rich, rare gems of poetry and spiritual sentiment. Miss Lucretia Watson-just graduated from the Unitarian college at the Golden Gate-rendered choice music at the piano, while Joseph Taylor extracted the best life of the violin. Ex-Mayor Wm. Barnsdall of Titusville made a feeling speech, full of good suggestions, and Capt. E. W. Gould added his testimony in brief remarks. Hon. J. H. Osmer closed the symposium with a clear, strong speech, and all seemed glad they were there. This gathering was remarkable for the talent and prominent characters that made up the group. Ex Congressman Osmer, two ex-mayors, several lawyers and doctors, artists, musicians, mediums, orators, and two of the smartest boys to be found at large — Ex-Mayor Barnsdall, aged eighty-eight, and Capt. E. W. Gould, eightyseven, both active, earnest Spiritualists, and able to defend their faith against all opponents.

This June Picnic, 17th, 18th and 19th, inaugurated the camp season of 1898. LYMAN C. HOWE.

Mental power cannot be got from ill-fed brains.—Herbert Spencer.

Party feeling is like a river—the swifter it runs the more crooked it is.—Ingersoll.

Enthusiasm is the genius of sincerity; truth accomplishes no victories without it.—Bulwer

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Cleveland Progressive Lyceum.

As customary with the Children's Progressive Lyceum of Cleveland, it has adjourned for the summer, to re-assemble the first Sunday in September. The West Side Lyceum

The Annual Grove Meeting and Picnic has been postponed until the opening of Maple Dell Camp Meeting, at Mantua, Ohio, Sunday, July 17th, when it is hoped a large attendance of members scholars and friends. of members, scholars and friends, as well as the public in general will attend. A special train will leave the Erie depot-

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Chap. IV.—What is the Sensitive State?
Chap. V.—Sensitive State: Its Division into Mesmeric Sommambule and Clarvoyant.
Chap. VI.—Sensitiveness Proved by Psychometry.
Chap. VII.—Bensitiveness During Sleep.
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Chap. XII.—Unconscious Sensitiveness.
Chap. XV.—Christian Science, Mind-Cure, Faith-Cure—their Physical Relations.
Chap. XVI.—What the Immortal State Must Be.
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Sphere of Light.

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tions. The first question to engage his attention was whether death means annihilation or the beginning of another life. life.

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dissected, or embalmed alive.

The subject of apparent death, with its only toe frequently occurring consequence of premature burial, should recelve the attention it deserves, and the book is addressed
to the people whose interest it is to protect themselves
against the horrible fate of becoming victims of medical
shortsightedness by being buried, embalmed, dissected or
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CHRIST AND THE RESURRECTION in the ULight of Modern Spiritualism. A Discourse delivered by Prof. HENRY KIDDLE, on Easter Sunday, April 28th 1898, in the New Spiritual Temple, Bston, Mass. Price 5 cents, postage 1 cent; six copies for 35 cents. For sale by BANNER OF LIGHT PUBLISHING CO. BANNER OF LIGHT BOOKSTORE. SPROIAL NOTION.

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Banner of Pight.

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We trust that Spiritualists everywhere will coöperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to inorease 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 atrengthened.

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, the one who "dwells in the house by the side and the progressive ideals of early manhood of the road," to become a friend to man in and womanhood. In the evening of life, when deed and in truth. He can step out and give the sun is slowly fading into the mellow twila cup of cold water to the one who is athirst; light, ere the curtain of Death is dropped be- he can give the bread of comfort to him who fore the vision, these hopes, ambitions and is an-hungered; he can plant the seed of ideals are called forth most reverently by the kindness in the soil of the heart by a comfortsoft, sweet voice of Memory, and are re-lived ing word; he can fill the soul with encourageby the aged friends who are only waiting the ment by a friendly arm upon which to lean youth of the spirit. We say of those who sit give them a smile of gentle pity as we turn

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, of interest in the work of the National and were not in the way? Backward they look upon a busy, useful life; forward in serenity of hope and cheerfulness of spirit, voyage across the sea of so-called Death, 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.

what they once were-strong, active men and | tinue to do in the future. Its friends should | women, faithfully discharging their every-day not rest upon the laurels already won by it, duties in life, only a little further up the pathway of progress, because of the example and ments that are forever ahead for all progresinstruction set for and given to them years sive people. With but small means, it has carand years ago. In the world around them they ried on a great work during the past five behold the shifting scenes of life, the passing years; had it been liberally endowed, the refrom act to act in the great drama of exist sults would have been much greater. Ahead ence, and realize that Change is forever busy, and that nothing upon the material plane can ever last. What wonder, then, that they live will make it the leading reform body of the within, when childhood, youth, maturity, mid- age. These endowments will come to it if dle life, make such rapid changes from one business men and women, richly blessed with scene to another? What wonder that they spirituality, are selected for its leaders. is permanent. It has been lived by them, and of America, through whose mediumship these seek only their own advancement through the good in the United Kingdom. We congratuits scenes are indelibly stamped upon memo- great questions can be settled according to discomfiture of others, in their endeavors to late our friends "over the sea" upon their sucry's pages; the good, the bad, the true, the the law of right. If the present organization make themselves felt.

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 before. It is passing through a great orisis at 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 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 thinkand 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 encoffined 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 scbs 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 paper has so long defended and upheld greatly 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 call of the angel to "come up higher," where when the traveler is too weary and ill to go they will find the ripened fruit of every on alone; he can cover that shivering form worthy hope, just ambition and true ideal with a portion of his own raiment; he can fill hanging from the boughs of the tree of Life the mind with hope for the future by proving for their refreshment and renewal of the his own fraternal spirit through making the wanderer a welcome guest at his fireside. To by the fireside in the soft glow of the open do these things constitutes religion of man, grate, "They are living in the Past!" and and the religion that says man must do these things for his own soul's unfoldment is Spiritour eyes upon them even for a moment. ualism; therefore Spiritualism is the religion Why should we pity them because of this fact? of man and for man. It never forgets even The past is all they have now; it is secure to the least of the children of men, and will not them, and they can tread its labyrinthian cease its efforts until all men are lifted out of ways without being told that they are in the | 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. 18, 19, 20, 21 prox. It will be largely attended, as there is already a marked increase 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 earned through a well-lived life, they see a to go to Washington on that occasion. The National Association has done a good work in | ing the marks they have left upon our glorious "across the sea to Palestine," where hope and | the five years of its existence, and has made a faith and love are to be theirs forevermore. marked impression upon the world at large through its numerous mass meetings, conventions, and Jubilee 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 In their mature sons and daughters they see the Association is now doing, and will conbut should seek to push on to greater achieveof it, along well-defined business lines, are the endowments of money and spirituality that

false, the noble and the base, are all there for goes down, Spiritualism will receive a blow them. By comparing the one with the other from which it cannot recover in a quarter of a they learn to dissociate the false and the true, century. We do not believe there is any danand rise in spirituality to a grander altitude | ger of its dissolution at the present time; in fact, we feel that it will enter upon its sixth year stronger in the affections of the people, and be better supported by them than ever 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 Spiritualthem "it is time to come home." They mistake lists' 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 too 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 reing, and what the work a day world really member the present needs of the National contains. Reflecting upon life, its mission 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 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 effort he has put forth. The time to suggest alterations, to criticise decisions and movements, is at the time that they are made; changes can then be effected, and remedies ap-

plied. These remarks have a direct reference to the Rochester Jubilee. If the idea of a grand International conclave 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 1896. 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' As-

sociation. 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 | Church will be greater than it has been in a 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 irremediable, 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 lead to practical, hearty cooperation to conis better to accept the inevitable, to shoulder our share of the burden, and to set resolutely to work to redeem the errors made by remov

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

Liberty.

Have we liberty in America? If so, where is her abiding place? Medical 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 asked to forbid, 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 sc-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 cer tain 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 infinite wisdom and power, hence far beyond 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 speshould be given due credit for every worthy | cial 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 ac- twenty six years, but now her husband has complished," says a Catholic exchange, "a Catholic population of between five and six | take it any longer. We receive many letters millions of people will be added to the United of this kind, and carry on our list many who States." The same authority claims that there | are unable to subscribe for the paper. Friends. are thirty one thousand Catholics in the Hawaii islands, hence their annexation wlli materially strengtnen 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 theiends of liberty cry out in alarm. Our Catholic friends, at least, the journals

increase in the membership of the Catholic Church in America. An increase of membership means increased political power; increased political power means, ultimately, the contol of the Government of the United States. The control of the Government means the establishment of imperialism and eccesiasticism. The establishment of imperialism and ecclesiasticism means the death of American liberty. The death of American liberty means Rome's opportunity to establishits 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 | and mediums will be in attendance. We hope 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 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 to attack the management thereof, nor will it in the fullest degree by the American people. In the battles before Santiago, several huntinually flaunt the phrase "I told you so" be dred American soldiers were killed, and a advent of a little eight-pound daughter into fore the world. Spiritualism teaches that it much larger number received wounds. The Spanish fleet, under Admiral Cervers, 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 pur- attacking other journals already in the field, chased at the cost of blood and suffering. May or individuals who are disliked by the editor Right and Justice speedily triumph in this and his backers, makes a sorry impression 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 on the wing," and yearn for something perma- departments of Spiritualism, and the National same lines of work. Spiritualists should not the Jubilee was a great success in every renent upon which they can rely? And the Past Association is the servant of the Spiritualists permit themselves to be misled by those who spect, and that it has done our Cause much

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

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 gone to spirit-life and she cannot afford to 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 with which we are acquainted, are all in favor | could be given to it. We presume those who of annexing all of the territory above men- gave it the name, simply meant "Good's tioned. This is significant; it means a large | 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 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 vicepresident, 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 their home. THE BANNER extends hearty congratulations.

A Spiritualist journal, a new candidate for the favors of the people, that starts out by 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 Spiritual 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 en-MAY F. AYRES, Scoy. tertainments.

Rochester Jubileo ... 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 reminiscence 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 led to no helpful duty, either of attendance or help. Doubtless there are those who honestly think there were better ways to "help the and Mr. Robins. On the Fourth the day was 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 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 attor-ney, 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 de-

Justice Martin, in his decision, said he had dwelt on the law in the case, had read the evi-

dence carefully, and was sure the grand jury would not indict Mrs. Cooley. Mrs. Cooley was arrested last March by De-tective 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 tes-

timony. Nearly fifty persons gave evidence.

Justice Martin had the case under advisement three weeks .- Chicago Chronicle, June

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 rereading of the six hundred pages of testimony taken in the preliminary examination of Mrs. Georgia Gladys Cooley, on the charge of shoplifting 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 there-in, extending over a period of one hundred and seven days. In addition, the seriousness 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 Price twenty five cents.

which she waited the convenience of the asleswoman to out 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 unswerving 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 packer, is a stockholder in the firm, while his son in-law, A. M. Rothschild, is another one. Geo. B. Warne, 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 Cassadaga 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 depart ment. 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 pionics 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 flag raising was held at Mr. Robin's cottage, about a hundred campers being present, and speeches were made by several, among whom were Mrs. appropriately observed with music and danc-

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 Cassadaga 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 programs will be ready for distribution by July 4. Miss Etta Prettyman, Lily Dale, N. Y., has been appointed correspondent for the Con-

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.

vention, and all who wish general information

Programs may be had on application. EVIE 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 propr!etors 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 prede-cessors, unless to be more successful than many of

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 itself was declared, and which has given way to a feeling of calmness and almost indifference.

difference.

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 seat of war must now be confined to a point even south of America's winter resorts, the courage of those who like to enjoy their summer vacation by the seaside has wholly returned. So pronounced has been the change of feeling that very few people, indeed, are likely to remain away rom the beaches this summer because of any fear of

the Spanish.
The hotel people, who were naturally very much depressed at the outset, are now looking forward to an excellent season, and the only enemy they have to fear now is unseasonable weather. Most of the big houses have booked their usual quota of guests at this date, and the officials of the Boston & Maine Railroad's passenger and ticket department, who are the most infallible authorities on such questions, report that the outlook for an average season is very

encouraging.

Requests for the Company's illustrated booklet,
"All Along Shore," (which, by the way, is sent to
any one on receipt of two-cent stamp), are unusually

Donations for Jubilee Deficiency.

Frank Walker. \$100.00; W. H. Bach, \$50.00; Miss E. J. Walker, Dr. Fred L. H. Willis (expenses of Foreign Correspondent), Alonzo Thompson, Ludlow Patton, Wm. Smith, E. R. Whiting, \$25.00 each; C. M. Platt, John Hibberd, \$20.00 each; John F. Handlon, Spiritual Science Society, Mrs. J. W. Wheeler, George Broome, Mrs. O. M. North, Levi F. Smith, Mrs. Susan L. Porter, "A Friend," Ivers Gibbs and others, Dr. G. C. McGregor and wife, \$10.00 each; Mrs. George W. Hollister, \$6.00; Detroit Spiritual Society (Collected by Mrs. M. Carpenter), Mrs. E. F. Kurth. Capt. E. W. Gould, Mrs. Helen Howes, Abel L. Crosby, Mrs. Helen L. Haddox, Mrs. C. E. Lounsbury, \$5 each; J. J. Morse, \$4.55; A Nonogenarian, \$3; Gen. Francis J. Lippett, M. D. Bell, John Brooks and wife, M. A. Chase, Richard Smith, George A. Bacon, \$2 each; George B. Oren Bell, John Brooks and wife, M. A. Chase, Richard Smith, George A. Bacon, \$2 each; George B. Orendorpi, \$1.25; Sarah Paxson, Ed. S. Varney, George W. Shafi, 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 S. 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. H. Bradford, Martha E. Davis. "A Friend," Edward Sanford, Mrs. Anna H. Gifford, \$1 each; Mrs. R. S. Keeper, 50 cents; George W. Swan, 25 cents. Total, \$532.55 PLEDGES FOR JUBILEE DEFICIENCY YET TO BE

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), \$100; B. Lewey, \$50; Philadelphia, Pa., Spiritualist Association, by its vice president, Samuel Wheeler, F. Crompton, Ida P. A. Whitlock, \$25 each; Mrs. Dr. Dobson, Parliamentary Club. \$20 each; Moses Hull, \$19.25; Dr. A. B. Spinney, \$17; S. I. Pierce, Dr. N. U. 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. Dr. O. G. W. Adams agrees to be one of twenty-five

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

A Letter from Mrs. Richmond.

On BOARD STRAMBHIP KENBINGTON,) Tuesday 11 A. M., June 14, 1898. Dear Friends: We are now nearly twothirds 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.

Thursday, P. M.-We are now within thirtysix 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 coast 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. o 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 in an historic, picturesque and beautiful place in the town of Ayer, Mass., thirty six miles from Boston. All the out-of-door 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 invitual needs are supplied. Correct breathing, judicious exercise, atc., are given careful attention. The The Rural Health Home is in an historic, picturclous 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 mirds 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 locali-les and time of sessions where these Convocations are to

ties and time of sessions where these convocations are to be held.

As The Banner is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope the Managers will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the Platform Spenkers will not fail to call attention to it as occasion may offer—thus cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Cassadaga Lake Free Association, Lily Dale, N. Y.—Opens July 15; closes Aug. 28. Onset Bay, Mass.-July 3 to Sept. 4. Lake Pleasant, Mass.-July 31 to Aug. 28.

Madison, Me.-Sept. 2 to Sept. 11. Maple Dell Park, Mantua Station, O.-July 17 to Cape Cod Camp-Meeting, Ocean Grove, Harwick Port.—July 17 to July 31.

Mesick, Mich .- July 31 to Aug. 14. New Ern, Oregon.-July 2 to 25. Forest Park, Ottawn, Kan.-July 27 to Aug. 2, in-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. Haslett Park, Mich.-July 28 to Aug. 29. Clinton, In .- July 31 to Aug. 28. Delphos, Kan.—Aug. 12 Aug. 29.

Camp Progress, Mowerland Park, Upper Swampscott.-Will hold meetings every Sunday from June 5 until Sunday, Sept. 25. Queen City Park, Burlington, Vt. - July 24 to

Etna, Maine, Camp.-Aug. 26 to Sept. 7. Verona Park, Maine, Camp.—Aug. 5 to 22. Grand Ledge, Mich., Camp.—July 31 to Aug. 28. Vicksburg, Mich.-Aug. 5 to Aug. 28, Island Lake, Mich.-July 1 to Aug. 31. Lake Brady, Ohio, July 10 to Sept. 4. Marshalltown, Iowa.—Aug. 28 to Sept. 18. Harmony Grove, Escondido, Cal.-Aug. 14 to Aug.

Central N. Y. Camp, Freeville, N. Y.—July 30 to Aug. 14. Niantic, Ct .- July 10 to Aug. 28.

PAINT TALKS. VII.

THE PROVINCE OF OIL.

Generally speaking, the durability, as well as the economy of a 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 pignieuts that require the most oil to transform them into paint ready for application make the best paints.

Of the several materials used as bases for housepaints, zine-white carries more than twice as much oil as any other; and when added, in combinations to other materials, greatly increases their oil carrying capacity. Thus a mixture of half lead and half zine 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 the straight paints. The best paint is really nothing more than a preservative coating of pure linseed oil, the rigment being added to make the oil thicker, and to hide the surface covered. In oil varnishes the pigment is replaced by hard transparent guns, 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 naturally injures 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 linse ed oil, neither saponifying nor oxidizing it. It follows, that of all pigments, zinc is one of the most value in paint, Other materials may be used because of their opacity or their ease of working; but durability, sp

SPECIAL NOTICES.

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

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

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

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My Dear Doctors-Having taken your medicine one month I consider myself well. Yours respectfully, June 15, 1898. A. D. EDWARDS, 349 Prospect street,

RS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors-I am well, and will not need any more treatment. I will always feel grateful to you for your skill in treating chronic diseases, and I wish you all the success imaginable in your new quarters. May God and the good angels forever bless you. Very respectfully, June 17, 1898. WM. H. GRIER, Clinton, III.

DRS. PEERLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors-I am improving rapidly, and will not need any more medicine. I receive great benefit from the psychic treatment. Very truly, Mrs. E. J. Reed, June 14, 1898. Naugatuck, Conn.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors - Your treatment has helped me wonderfully, and I do feel very much pleased and grateful to you for getting me so well and strong. May you be blest in this and the world to come for the good you are doing and have done to humanity. Very truly, Mrs. A. C. Brown, Lakeport, N. H.

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The keystone of success in the treatment of disease is correct diagnosis, and the psychic powers of DRS. PEEBLES & BURROUGHS exable them to discern the exact physical condition of their patients, and thus administer the necessary treatment to remove causes, and when the causes are removed their effects necessarily cease. The following brief statements are given as further EVIDENCE of the ABSO-LUTE ACCURACY with which DRS. PEE-BLES & BURROUGHS diagnose CHRONIC DISEASES:

DRS. PEEBLES & BULROUGHS. Battle Creek, Mich.: Dear Sirs-Your is received, and what you have told me about my case is true. Respectfully, June 15, 1898. MRS, SUSIE JONES, Edmore, Mich.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Sirs-I received your letter, and you have told me about my case just as it is. BELLIE LUNDY,

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Sirs -- Have received your diagnosis, and you have got my case down right. I have decided to use your treatment and know it will do me good. Very truly, June 21, 1898. C. STOECES, Dodge, Neb.

The Doctors will be more than pleased to hear from any sufferer, and will most cheerfully give any information calculated to benefit any sufferer, whether such person undertakes treatment with them or not. They are issuing a number of booklets upon chronic diseases, which contain the latest scientific pronouncements in these diseases, which they will be pleased to mail free upon application. IF YOU ARE A SUFFERER you should accept of this generous offer to which no strings are attached. They desire to benefit, in so far as possible those who may need and desire their services YOU SHOULD WRITE TO-DAY, giving

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SPIRIT

Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or lator—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.

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

SPIRIT-MESSAGES: GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held May 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 th 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 earthlife. 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 dem-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 listening, but in spirit we do not need any 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 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 inways, and each one looking at the external picture from his own standpoint, I feel there in and not without. This is the result of being falsely educated in the orthodox view of take hold of things, but did not give us abso. lute knowledge. But, friends, this morning I am reviewing my own experiences, as this used to get up and review our own experiences and hear each other repeat his or her sweet communion with the spirit. views. They always brought something that could be applied to others.

ress 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 curlosity, but oh, thank God even for that! for sometimes when they are seeking the advantages of the physi cal body, of the physical world, they reach out and get a glimpse of the spiritual.

I feel this morning like sending out a few years ago to struggle with the environments changes have come, I feel she has sensed many things that were of assistance to her, time draws near and it will not be long be fore 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 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 earthlife, 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 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 we belong to the Catholic or Methodist church, 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 adversities and darkness are many times former home was in Brooklyn, N. Y. It is a setting of our bright sun. The separation customary to inform people to whom they are draws us closer together, and I wish Elizabeth (my wife) to know that I have often stood by one to inform us who others are, for our intui- her side and heard her say: "It seems impostion puts us in a way to know each other, and sible that he is gone. I can't bring myself to eral health, I will speak on these topics first; it seems to me, friends, it is beautiful to be | realize that he is gone and that I can't see or | for if I wait till the close of the letter, there

hear him any more." No. dear, I am not gone; I am still walking that there is no room for anything else. by your side, and will do all .I can to sustain spiritual side has been that the greatest and help you. You may not have with you cross to bear, the thing that creates the the tangible body, but you have the true spirit and comforter, and the satisfaction that you he spoke facetiously of his "cataract spectahave some one to lean upon who is constantly cles." I had my first pair last January for with you. I wish also to say to my family and relatives, whether they believe or disbelieve, heritance, each one having his own peculiar | that belief is a very small item in life when we | I had the frame before, it did not cost much. place it alongside of knowledge. Remember, But by April both eyes had altered so much dear brothers and sisters, that each man may is much that might be learned and much that gather knowledge for himself, and each woman the vision became dimmer. I needed new could be accomplished, if we would look with- also; but knowledge and truth to one is not to lenses, but was unable to get them, because of another until he beholds it as others do. So the lack of "the one thing needful." But gated and persists in holding them together in remember we have no right to say absolutely after my frank statement regarding the stress life, which taught us to search, and by faith that one thing is right and another thing of poverty in the letter of June 11, some of my

wrong. Let us reach out beyond these clouds of doubt and fear, and let us seek more diligently City, and Mrs. Susan L. Porter of Oneonta, séance-room to me is a good deal like the with the spirit, and have the spirit teach us N. Y., presented me with enough money to enclass-room in the Methodist church, where we knowledge and wisdom. We know you will able me to pay some harassing little debts and then gain what you have long sought for-

I should like to say that I have two daugh. w. , k, said they were firmer and that I could ters with me in spirit, and one son; my mother | now have my permanent glasses. He ordered Now, I have not returned this morning to and father and so many join in this communi- two pair—one for distance and the other for preach or yet to give a lecture. I am anxious cation to send broadcast to the world the mes- reading. As I had the frames before, which to open some line of communication between sage that we are with them heart and hand, will do with some alterations, the cost will myself and the dear ones I left behind me. and only waiting until their work is complete, be only eleven dollars, and I am to have them They are scattered now, and as none of them when we will all meet again in that bright this week. I shall be able to write and sew

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 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 words to Maria, my wife, whom I left many my companion, because she is sick. She is in a place where she is feeling sick both in mind of life, and the four children. Two are now and body. She is also interested in her famin spirit with me, and as time has elapsed and illy, that is now scattered in different parts of the country, and, as she feels her age increas- tide. ing and her physical body not as strong as it and yet when she laid the body away she used to be, she seems to sense a lonesomeness. thought we would not meet again until the I find her many times wishing she was in day of resurrection. I wish now to say, as the 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 give her. I have many here with me this 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 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 do better next time

Lizzie Wolcott.

in various parts of the State, and I have friends in Boston to whom I am anxious to that belief. But in spirit 1 find no religion, no return, for I have been a long time out of the could not make into a more comfortable condibody. When I passed away I went with canwho 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 experiences and need the assistance of was hard to investigate without being ridisome one, so that they will feel confident | culed, more so than now. I was conscious that the end will be all right. Then I have that I did see my mother, and I knew if I saw onstrations he desires, and he requested us, if others I would like to mention also, but, as her once I would again, and that evidence was it was possible for the spirit to return, to come | time is limited and it is of a personal nature, | always enough for me to know that the spirit to the Banner of Light and send a message I will not call any names, but will just refer lived. Now I wish to say to those whom I presiding officer because the audience was not through your columns. Mother thought first to those in New York, for I know my message have been trying to control, that I will accomthat she would come, because it would give | will be understood if it falls into the hands of | plish what I promised if you will only become | Eastern States. those I desire it to. I wish Nellie to know more positive to the mortal and more sensitive also that I am still waiting and watching for to the spirit. I wish to say to Ella, Nellie and her, and that it makes no difference whether also Frank, and oh, so many, that I am espeeially interested in, in earth life, that it or whatever denomination, in spirit we know makes no difference what comes or goes, we shall have to work out our own salvation. that each lone 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.—Arnoid Shonio; Hattie J. Ring; Melvin H. Hall; Nathaniel N. Wright; Mary Hutchinson; Julia A. Gould. June 10.—Mary B. Whitwell; Almon Stoddard; Lydia Mason; Melinda Koot; Priscilla P. N. Milligan; Etta D. Sage. June.-Silas Hutchinson; William T. Smith; Ed. Janes; Ell 'L May; Thomas D. Francis; Abby J. Spaulding. June 25.—William Kiloore Harrison, Emma E. Robinson, Morris Broaddus, 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 genis always so much to say on its special theme

A late number of The Outlook gives Susan W. Selfridge's charming visit to Gladstone in his hiding place in Penmaen-Mawr, in which "distance," and a tiny steel pair without bows, to hook on to them, for "reading." As that using them gave me pain, and besides, correspondents came fraternally to my aid. Two, in particular, Mr. Crossman of New York

to have the new spectacles. Dr. Weeks tested my eyes thoroughly last

Spiritualism, yet I feel that the line of prog- know each other better. My name is William my left eye, "the Worcester eye," always will disappear." Spiritual science and philosopains me and always will except when quietly | hy, as I understand and teach them, go back of closed. It cannot be remedied, and "what | 'molecular forms," and of his eternal atom can't be cured must be endured." It is not even, and predicates Spirit as the prototype a sovere pain, but it feels as if there were a and antitype of all organic forms. If there is cinder in it. It is the eye that broke open an ethereal or spiritual body, a fact that because I have this privilege of sending out a and lost about a third of the vitreous. Being Brother D-- admits that Spiritualism has allowed to heal without interference, the scar | demonstrated, then it is scientific logic that adheres to the iris and prevents it from con | that body, as an effect, had a spiritual cause in tracting and dilating freely. Hinc ille lac-

> When I have paid the \$11, I shall have paid lecture, is what reduces me to such a low ebb | manhood."

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 Samantha series, bring in large pecuniary returns. 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, 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 pav 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, lead, and all will be well. This is my message 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 few words. I will now say good-bye and try to | 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 My name is Lizzie Wolcott, and my home lectured where I had to walk three-quarters of was in Laconia, N. H. I have friends up there 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 tion lest the whole thing should come down. cer in the bowels, and there were very few 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, fail ing 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 | phy teaches that we are immortal by birthlarger. All these experiences were in the

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 consclation 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 Ban-NER, 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 Daw. barn 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 aggrethe spiritual body, preëxisted, 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 eviare very much interested in what you call sphere of knowledge and truth, where we shall with more ease. I must, however, confess that | dently certain is, that sooner or later, the form | and then run a line around your think. - Ex.

which form and organizing force are inherent, -in brief, there is a Spirit Ego, which produces all living organisms, and the human Spiritout \$428 for my two eyes during the last two ual Ego, and not a material atom, as he asyears. This fact, with my not being able to sumes, "evidently represents the only true

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 But books like mine, that present Spiritualism | body and soul of lover and loved, or hater and in undisquised form cannot be very profitable 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 tothe 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 and the authors have been obliged to reduce other atoms with the primal ego atom. "man them to one-fourth the first retail price, in | 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-egois 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 philososo stiff with the cold that I could not turn | right - that is, because we are essentially over the leaves of the singing-book. I have spirits, and no sort of thinking can annihilate lectured after being scolded at the door by the 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 buil 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 premise 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 an 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 ORPHA 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

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, tiems of local news, etc., for use in this department,

Minnesota.

MINNEAPOLIS.-C. Redge, Secretary, writes: Herewith is a brief report of what we Spiritualists are doing in Minnesota. This is the first time in a year that we have had time to look over the field and make a brief report of

look over the field and make a brief report of the work here. Much progress has been made, and great good will no doubt result to the cause in general from the efforts to promote organization in this State.

By far the most important event is the organization of a State Association, which in itself was a herculean task when the many varied and opposing influences are considered. Affeady many applications are coming to the Affeady many applications are coming to the constant of the constant officers for charters for auxiliary societies, as well as credentials for mediums. The first annual convention will be held in this city the first Tuesday in September, and promises to be a notable event in the history of Spiritual-

ers: Mrs. C. D. Pruden, Dr. and Mrs. Magoon, Francis B. Woodbury, and for the months of improvisatrice and platform test-medium.

April and May, W. F. Peck. Meetings have In honor of the occasion, the Children's Probeen well attended, much interest awakened, gressive Lyceum of Cleveland, and, in all proband important work done. Many new work- ability, the West Side Lyceum, will attend in ers have entered the field, and are now taking a body.

One of the most interesting features of this society's work is the Children's Lyceum, which is constantly increasing in membership and interest under the very able conductorship of Mrs. C. D. Pruden. We must not forget to mention the Annual Picnic, held at the his-toric Minnehaha Park May 29. The Lyceum children, and a goodly number of friends, gathered, and had a most enjoyable time. Mrs. C. D. Pruden was the surprised recipient of a beautiful silver cake basket from the Lyceum in recognition of her long and faithful services. The presentation was made by Bro. W. F. Peck, who, in a tew well chosen words, eulogized the work accomplished by this faithful and earnest

This association will resume its work Sept. 1, as has been its custom for the past ten years

We hope to have Bro. W. F. Peck with us again, and arrangements looking to that end are now in progress. Mrs. C. D. Pruden, the regular pastor, will occupy the platform for

The officers are: Mr. C. D. Pruden, President and Treasurer; Mrs. J. M. Pomeroy, Vice-President; Mr. C. Redge, Corresponding Secretary; Mrs. L. Myers, Financial Secretary.

Cassadaga Camp.

talk and think seriously of what they are going to do during the summer months and among Spiritualists the question is usually decided in tavor of some of the camps. The first question is one of expense. What

does it cost to stay on the camp grounds?

Speaking of the Cassadaga Camp-meeting at
Lily Dale, N. Y., I can answer and it will apply practically for all of the camps in the
United States and Canada—for we have a new camp in Canada this year.

Most camps charge ten cents a day as a ground fee. Cassadaga charges fifteen cents admission and ten cents a day afterwards, or \$3.50 for a season-ticket covering the entire forty five days of camp. Board and room can be had at all prices, but during the season it averages about \$1. per day, unless you go to the high priced hotels when it ranges from \$7. to \$12. per week.

But to those who wish an outing at the low.

GILES B. SIEBBINS.

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But to those who wish an outing at the lowest possible price, the proper thing to do is to secure a room at from \$1 to \$150 per day. which two people can occupy, bring an oil stove with you, a few dishes and keep house yourself. You need not be afraid you will be considered small or stingy, as you will have plenty of company.

There are two grocery stores on the grounds. which carry a complete stock of goods espe-cially adapted to campers' use, two bakeries and restaurants where regular meals can be had at 25 cents each. This makes living as

All lectures, conferences, and thought exchanges are free, not even a collection being taken at any of them. The ten cents a day pays for everything the association runs.

This season there is an especially cheap way of reaching Cassadaga camp. The Baptist Young People's Union hold a convention in Buffalo in July. Tickets will be sold for halffare and people desiring to come from a distance can get tickets to Buffalo, take them to the terminal agent and deposit them with him paying fifty cents for the accommodation and they will be good to return up to September 1st. They will be on sale about July 12th to 15th. This will enable visitors to come to camp and remain through the entire season at a fare of one way for the round trip and their ticket from Buffalo to Lily Dale. which is about \$2, to \$3 according to the rate established for the summer which I have been un-officially informed is \$2.15.

Most of the camps have lagged a little the past few years, but we are far from laggards at present. More improvements are being made than have been made for years. Camp bell Brothers have just completed a magnifi cent residence right at the entrance, on the site of the old Chase Cottage, which was moved for the purpose of improving the place. Mrs. Todd, who bought the Bond Cottage, has put on an addition. Mrs. Ross has made a large addition to her cottage, while the sound of hammer and saw is heard in every direction, and the smell of paint fills the air, showing that internal improvements have not

LINot to be outdone by the rest, your humble servant has also improved, and visitors to the camp will see the result of it in a neat Chinese Pagoda, tastefully ornamented and painted occupying a prominent place in the centre of the park, between the Auditorium and the Grand Hotel, where a complete stock of spiritualistic, free thought, astrological, theosophical and other books can be found, also the spiritualistic papers and an opportunity for leaving your subscription for the same; also souvenirs of the camp will be for sale,

More cottages and rooms, both in cottages and hotels, have been rented than has been the case for years back, and everything points to a complete success.

As some people get the names Cassadaga and Lily Dale mixed, I will explain. This is the Cassadaga Camp, as it is run by the Cassadaga Lake Free Association; it is located on one of the four Cassadaga lakes; our railroad station is Lily Dale, and our postoffice the same, This will explain, so that no difficulty need arise. As there is a Cassadaga station and postoffice, these points should be remembered. It is unnecessary to mention the program.

The best is never too good for us, and when you decide to come to Cassadaga Camp you can count upon hearing the best talent to be had both on and off the Spiritualist platform.

In conclusion, Spiritualists, if you want a good summer outing, go to one of the camps. All of them will present programs that will well repay you for the time and money spent, and, as many of you as can do so, come to Cassadaga, and you will never regret it. If it is lectures you want, we have the best; if it is phenomena, nowhere in the United States can you find a greater variety of the best mediums than you can here. W. H. BACH.

Lily Dale, N. Y., June 25.

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Great improvements have been made in the grounds and buildings since last year. The hotel has been enlarged, and put in first class shape for the comfort of its guests. Many new cottages have been erected, and Maple Dell Park much beautified. The auditorium, capable of comfortably section true the comfortably section.

be a notable event in the history of Spiritualism in this State.

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Spiritualist Association has been well filled during the past season by the following speak-turn of the platform of the Washington Union

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> Parties wishing further information in regard to this beautiful summer resort, as to hotel rates, rent of cottages, tents, etc., will please address Corresponding Secretary, Box 45, Mantua Sta., Ohio, or Thomas Lees, Excur-sion Agent, 1021 First Ave., Cleveland, Ohio.

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A day's march nearer home.
Ascended.
Beautiful angels are waiting.
Bethany.
Beautiful City.
Beautiful Land.
Beautiful Land. Beyond the mortal. By love we arise.

Come up thither. Come, gentle spirits. Consolation. Consolution.
Come, go with me.
Day by day.
Don't ask me to tarry. Evergreen shore. Evergreen side. Fold us in your arms.

Fold us in your arms.
Fraternity.
Flowers in heaven.
Gathered Home.
Gone before.
Gentle words.
Gratitude.
Golden shore.
Gathered home beyond the sea.
Home of rest.
He's gone.
Here and there.
The Lapy yeard bye.
The shaning shore.
The shaning shore.
The happy spirit land.
The began began be and began by and bye.
The blang above. House of rest.
He's gone.
Here and there.
I shall know his angel name.
I'm called to the better land.
I long to be there.

ooking over. looking beyond, longing for home. ct men love one another. My home beyond the river. Moving homeward. My home is not here.

Not yet. No weeping there. No death. Not yet for me. Never lost. Only walting. Over there. One woe is past. Outside. Outside. Over the river I'm going. Oh, bear me away. Passing away, Parting hymn. Passing the veil. In this book are combined "Golden Melodies" and "Spir.

The Eden above. The angel ferry.
Voices from the better land.
We shall meet on the bright etc.
Welcome angels.
Waiting 'mid the shadows.
When shall we meet again,? We welcome them here

Ready to go.
Shall we know each other
there?
Sweet hour of prayer.
Sweet meeting there.

Sow in the morn thy seed.

They're calling us over the

Tenting nearer home.

Trust in God.
The land of rest.
The Sabbath morn.
The cry of the spirit.
The silent city.
The river of time.
The graphs are continued.

The angels are coming. The Lyceum.

Sweet reflections.

We welcome them here.
We'll meet them by and by 6.
Where shadows fall not, etc.
We'll anchor in the harbor.
We'll agher at the portal.
We shall know each other
there.
We'll dwell beyond them all
Waiting to go.
Waiting on this shore.
We're journeying on.
What must it be to be there?
Where we'll weary nevermore. Whisper us of spirit-life. Waiting at the river. CHANTS. Come to me. How long? I have reared a castle often.

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

The author says in his introduction: "The writer lays no claim to having written a complete or exhaustive treatise on Psychology, but simply has undertaken to present, in as popular a form as possible, some of the salient features of the compendious theme.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume.

As the author has received numberless inquiries from all parts of the world as to where and how these lectures on Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earnest questioners.

decided and authoritative answer to all these kind and earnest questioners.

The chief aim throughout the volume has been a arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrines herewith promulgated."

CONTENTS.

CONTENTS.

What is Psychology? The True Basis of the Science.
Rational Psychology as presented by Aristotle and Swedenborg, with Reflections thereon.
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Mental and Moral Healing in the Light of Certain New Appects of Psychology.
Music: Its Moral and Therapeutic Value.
The Power of Thought: How to Develop and Increase It.
Concentration of Thought, and What it Can Accomplish.
A Study of Hypnotism.
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Evolution.
Telepathy and Transference of Thought, or Mental Teleg-

Telepathy and Transference of Thought, or Mental Telegraphy.
Mediumship, its Nature and Uses.
Habits, how Acquired and how Mastered; with some Comments on Obsession and its Remedy.
Seership and Prophecy.
Dreams and Visions. The Scientific Ghost and the Problem of the Human

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has a picture of his beloved mother (taken in her eightythird year), and a fine likeness of Wilham Berry (co-founder of the BANNER OF LIGHT); also views of the For Cottage, the First Spiritual Temple (Newbury and Exeter
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Panner of Light.

BOSTON SATURDAY, JULY 9, 1898.

MEETINGS IN BOSTON.

** Spiritual Fraternity."—At First Spiritual Temple, meter and Newbury streets, Sundays at 10% and 7% P. M., the continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform. A. H. Sherman, Secty.

Appleton Hall, 9% Appleton Street—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every landay at 2% and 7% P. M.

The Veteran Spiritualists' Union holds meetings the third Thursday of each mouth in Dwight Hall, 514 Tremont street, at 7½ P. M. All are invited. Eben Cobb, President; Mrs. J. S. Boper, Clerk, 67 Huron Avenue, North

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

Ommercial Hall, 694 Washington Street.—
Mostings Tuesdays and Thursdays, at 3 P. M. Sundays at 11, 24 and 74. Mrs. M. A. Wilkinson, President.
Good Templars Hall—I Johnson Avenue, Chartestown Patt.—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

J. K. D. Conaut's Test Circles every Friday P. M. Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.—Mrs. Guiterrez, President. Ser-rices Sundays at 10½ A. M., 2½ and 7 P. M., and Wednesdays

Boston Psychic Conference, every Sunday at 2½ P. M., at 514 Tremont street, corner of Dwight, Admission 1866. L. L. Whitlock, President.

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

The Band of Harmony conducts public meetings at Unity Hall, Studio Building, Davis Square, West Somerville, each Sunday, at 7%. Brightou.—The Spiritual Progress Society holds meetings every Sunday and Wednesday evening, at 8 o'clock, at 22 Foster street. D. H. Hall, President.

COMMERCIAL HALL-Mrs. Wilkinson, President .- A correspondent writes: Sunday morning, July 3, meeting opened with service of ing, July 3, meeting opened with service of song, led by Mrs. Nellie Carleton; prayer, Dr. Blackden; circle conducted by Mrs. Wilkinson, assisted by Drs. Blackden and Kraniski and Lothridge Newhall; poem by Mr. Webster; remarks, Mrs. Watts.

Afternoon session opened with singing and

invocation. Mediums who took part: Mrs. Nutter, Dr. Blackden. Mrs. Wilkinson gave a few delineations. During the week we had

Dr. Chase with us. Evening session was devoted to our brother, Evening session was devoted by the Start Bern Cobb. Singing, "Looking this Way," by Mr. Baxter, Mrs. Lovering and Mrs. Shelton. Mr. Geo. Lamont, of Wakefield opened the meeting, and spoke of our late brother; solo, Miss Lilian Wheeler; remarks and tests, Mr. Chaplet Mr. Bester Mrs. Tracy, Mrs. Nutter Scarlet, Mr. Baxter, Mrs. Tracy, Mrs. Nutter.

ODD LADIES HALL, 446 TREMONT STREET.-Mrs. Guiterrez, President, writes: Sunday, June 26, morning meeting opened with Bible reading and invocation, Mr. Arnaud leading. Those taking part morning, afternoon and evening: Mesdames Kimball, Lewis, Guiterrez, Hall ing: Mesdames Kimoali, Lewis, Guiterrez, Hall (of Brighton), Davis, Tracy, Healey, Seymour, Brown, Graves, Merriner, Cutter, Howe, For-ester; Messrs. White, Wright, Webster, Turner, Raymond, Reamis, Geo. Cutter. References were made throughout the services to our arisen brother, Eben Cobb. We mourn with our sister Cobb and her family, and extend our heartfelt sympathy to them in this time of grief. We also rojoice that a bright light has entered the pearly gate, and the memory of our beloved brother shall be as a beacon light

THE CAMBRIDGE INDUSTRIAL SOCIETY OF ately after luncheon, the business meeting was called to order by the President, Mrs. J. S. Soper. The rest of the day was devoted to the pleasures afforded by the park.

Our neart entire rest. Immediately after luncheon, the business meeting and eloquent, could not have constituted one of the party.

Voyages across the Atlantic ocean are so

Our next outing will be on Wednesday, July 13, at Pine Banks, Malden.

MEETINGS IN MASSACHUSETTS.

Worcester.-Mrs. D. M. Lowe, Secy., says: The annual meeting of the Worcester Association of Spiritualists was held at the residence of Woodbury C. Smith. Wednesday evening. of Woodbury C. Smith, Wednesday evening, June 29. The following officers were elected for the ensuing year: President. Woodbury C. Smith; Vice-President, Lewis Van Winkle; Rec. Secretary, Mrs. Jennie Greenleaf; Cor. Secretary, Mrs. Delia M. Lowe; Treasurer, Edgar P. Howe; Board of Directors, Messrs. Ivers Gibbs, Milton Howe, George Woodis, Mrs. Helen E. Smith, Mrs. Lilla Leighton, Misses Ethel Renner and Mary Adams.

Our meetings were opened the first Sunday in September, by Mrs. Helen Stuart Richings as speaker for the entire month, followed the three succeeding months by Professor W F. Peck, who did most excellent work and left behind a lasting impression for good not only in the Society, but outside as well. Mrs. Sarah A. Byrnes for January, followed by Dr. Geo. A. Fuller, Mrs. Carrie F. Loring, and Mr. Harrison D. Barrret, who came among us for the first time and made a very favorable impression on our people; in fact all our talent has been excellent, fewer speakers in number, than formerly, but longer engagements. This we believe to be conducive to the best interests

of all societies. While there is much that we wish was different, and we sincerely regret that the burden of carrying on our meetings falls on the shoulders of the few, yet we congratulate ourselves that at the end of the season we are comparatively free from debt; and while we cannot boast of "crowded houses," nor of any special "outpouring of the spirit," we believe that good seed has been sown, and that the Cause of Spiritualism in our goodly city to-

day is far in advance of a few years ago.
Our meetings will reopen the first Sunday in September, with Miss Lizzie Harlow as speaker for the entire month, to be followed by other able talent.

The Woman's Auxiliary to the Worcester Association of Spiritualists held the last meeting of the season at the home of Mrs. Lowe on the afternoon and evening of Friday, June 24. The following officers were elected for the ensuing year: President, Mrs. Hattie L. Hildreth; Vice President, Miss M. E. Adams; Rec. Secretary, Mrs. D. M. Lowe; Treasurer, Mrs. Sarah P. Howe. It has become our custom to devote the exercises of our last meeting of the season to the memory of our arisen ones in the higher life, who have been associated with us in our work as a people. As a tribute of love to their memory, kind words were given by different members, including Mrs. Hildreth, Mrs. Logan, Mrs. Bryant, Mrs. Lowe, Mr. M. F. Hammond and others—interspersed with music under the directorship of Mr. Van Winkle, who has been a great help to us during the last year in this direction.

Our meetings will be resumed again on Friday afternoon and evening of September 9, meeting with Mrs. Lowe 1½ Orown street.

CAMP PROGERSS, MOWERLAND PARK, UP-PER SWAMPSCOTT.-N. B. P. writes: Sunday, July 3. Nature did her best to make everything as attractive as possible. As it was on the eve of the day we celebrate, the people came in large numbers from early morning until the close, eager to hear from the book of life, and drink from the fountain of eternal wisdom. The morning meeting opened with singing "Let Me Hold It Till I Die," Chas. A. Abbott, Boston; invocation and remarks, L. D. Milli-ken of Lynn; singing "America," by the au-dience; remarks by Mrs. Abby N. Burnham of Malden; singing, audience; remarks, Chas. A. Abbott; singing "Sweet Bye-and Bye," audience; tests, William Estes of Lynn.

Two o'clock meeting opened by singing "Golden Years," Chas. H. Legrand, of Salem and quartet; invocation and patriotic remarks, Mrs. H. A. Baker, of Danvers: solo, too small, his congregation secured Floral "Jerusalem," Amanda Bailey; remarks, J. Hall with a seating capacity of four thousand.

M. Kelty: song, "Signal Bells," C. H. Le-

grand; address, "Vibration of Thought," Mrs. Abby N Burnham; singing, quartet. by request, "Come Where the Lilies Bloom"; reading and tests, Mrs. Ella M. Kimball, of

Four o'clock meeting opened with a praise service, led by Chas. H. Legrand; remarks, James Smith, of Cliftondale, Mass; remarks, J. W. Cowan, of East Boston; song, "Flag of the Free," C. H. Legrand; encore, "Vive La America"; tests, Mrs. M. Shackley, Charles town Mass; cleans are are able to the control of the control o town, Mass; closing remarks, Abby N. Burn-

Friday, July 8 a Basket Pionic will be held at Camp Progress. Swings will be placed around the Grove, so that all those who enjoy this pleasure can have it to their heart's content. Dancing will take place. Music, Tiney and Upton's orchestra of Salem. Fish and clam chowder, ice cream, tea and coffee will be served at the café. Every one cordially invited to come and enjoy the day. Children

especially.
It is with pleasure and delight that I arnounce J. Frank Baxter of Chelsea as speaker Sunday, July 10.

Electric cars pass the Grove every fifteen minutes from Lynn and Salem.
BANNER OF LIGHT for sale, and subscriptions taken; annually, \$2 00; semi-annually, \$1.00; quarterly, 50 cents.

MARLBORO.-Sarah F. Belcher, Guardian, writes: The Children's Progressive Lyceum held a picnic June 29 at Gates's Pond, Barlen. It was a nice day, and the children enjoyed it very much. We started at eight o'clock in the morning in a barge, and came home in the moonlight. Dancing, baseball and other games formed a part of the amusement. At halfpast three there was a children's entertainment for the benefit of the older ones: Song, Barnes Shurman; reading, Kittle Bowden; song, Carrie Gould; recitation, Ida Bowden; reading. Mertie Spalding; song, Master Wesley Hildred and Carrie Gould; recitation, Barnes Shurman; readings, Carrie Gould, Ethel Shurman, Kittie Bowden; skirt dance by Carrie Gould; song, Ida Bowden. After the entertainment supper was served, and all felt better for the day's outing. The Lyceum closed the last Sunday in May.

to reopen the second Sunday in October.

The International Congress---On the Way and by the Sea.

BY DR. J. M. PEEBLES.

To the Editor of the Banner of Light: 'It is a matter of universal regret on both sides of the great deep that the editor of the BAN-NER OF LIGHT was not to be present at this International Congress of Spiritualists. The BANNER OF LIGHT, the oldest spiritual journal in the world, has always been a favorite among English Spiritualists, and I speak by the book when I say that they are exceedingly anxious in London to see and hear the present editor of this grand journal.

DELEGATES ON THE STEAMER. At the recent Rochester Golden Jubilee, Mr. Barrett, Mrs. Richmond, Dr. Willis, Mrs. Hagan Jackson, Mrs. Cadwallader and myself were appointed delegates to represent Spiritualism and its interests in America at the International Congress of Spiritualists to convene in London on the 25th of June. Mr. J. J. Morse, honored alike on both sides of the Atlantic, had this deputation of delegates in charge, and I think he will testify that there seldom ever sailed a more harmonious body of representatives—each "in honor preferring one another." Their soul sympathies mingled tke the tamous dewdrops that descended upon THE CAMBRIDGE INDUSTRIAL SOCIETY OF fabled Mount Orontes in pre-historic period. Spiritualists—a correspondent writes—held its last outing June 22, at Norumbega Park; are often rich in meaning. Mr. Morse proved twenty-five members were present. Immediately a most able guide and diplomat. It was

very common now, that descriptions of them in the line of winds and waves, stars by night and sea-birds by day, together with the meaningless chatter of a conglomerated crowd of passengers-are stale. The friendships formed last till the landing.

SUNDAY ON THE KENSINGTON. The day was delightful. The sea was at its best. There was worship in the air. At eleven o'clock we were summoned by the steamer's bugler to church service. The Rev. J. B. homas, an Episcopal clergyman, officiated. After reading a few prayers, he delivered a clear, broad-minded practical discourse, just such an one as might be heard any Sunday in scores of Unitarian pulpits. At the conclusion he announced that Mrs. Richmond would. by request of the passengers, deliver a lecture in the evening upon Spiritualism and its aims. The meeting, as all meetings of this character should be, was religious in tone as well as scientific and philosophical. In spirit, the discourse was well-timed and in every way excellent. At the conclusion, the speaker and Mrs. Jackson improvised a poem, each receiving a different subject from the assemblage. The Captain graced the occasion. Mr. Morse, always apt and able as a chairman, rounded off the varied exercises with some earnest and thrillingly eloquent words relat-

ing to the aims of the spiritual philosophy. THE SEAMEN'S CONCERT.

As happily as naturally, Mrs. Cadwallader conceived the idea of getting up a benefit concert for the Seamen and Sailors' Homes on both sides of the water. She was assisted by Mr. Norris, and yet the burden of the effort fell upon herself. At an early hour the saloon was filled with passengers. Dr. Thomas occupied the chair. The exercises consisted of short speeches, instrumental music, singing, declamations, recitations and reading, all manifesting an unusual degree of talent. Mrs. Cadwallader recited an original poem; Mrs. Jackson and Mrs. Richmond improvised poems; Mr. Morse presented an able, eloquent and pathetic appeal in the interests of seamen and sailors, resulting in a contribution of between twenty and thirty dollars. At the conclusion a most cordial and unanimous vote of thanks was tendered to Mrs. Cadwallader for the conception and skilful engineering of this worthy enterprise to such a successful consummation.

OPENING OF THE INTERNATIONAL CONGRESS In accordance with the printed program, at an early hour Sunday evening, delegates and those interested in this great spiritual movement, were seen flocking to St. James' Hall, This is a very popular place for high-class gatherings. Long before seven o'clock the general banqueting hall was filled to its utmost capacity. The doors being closed, the overflow convened in an adjoining hall, which was also literally packed with earnest listeners. In this latter hall Mr. J. J. Morse took the chair and, after a few preliminary and appropriate remarks, introduced the writer of this to the audience. Following my discourse, Mrs. Richmond addressed the audience, and after some music Mrs. Hagan-Jackson improvised a poem upon "Intuition and Progress,' given her from the audience. It was pro-

nounced very excellent. In the larger hall the Rev. J. Page Hopps delivered a most excellent and, at times, eloquent discourse. It was pronounced suggestive, liberal, devotional and spiritually helpful. This sermon will doubtless appear in the columns of London Light. Mr. Hopps is an easy, graceful speaker, having something to say, knows how to say it, and, when through, knows enough to stop. It is unnecessary to say that he held the audience in his psychic grasp to the end.

WHO IS THE REV. HOPPS?

It is a pleasure to tell. He is an Unitarian minister with the full courage of his conviction. He is also the esteemed and honored pastor of the Free Christian Church (Unitarian) at Croydon, London. Previous to this pastorate he was a popular preacher in the Unitarian Chapel in Leicester. This proving

is an innate manliness in human nature, that if it does not despise, it pities a oringing, wrigging, truckling cowardice. Very many Unitarian ministers in America besides Savage, and charlatans cannot live in the pure atmo-Brunton, Allen and Solon Lauer share in the convictions of the Rev. Mr. Hopps. Pulpit parrots and puppets are in less and less demand yearly. If there is any difference in the philosophy of a broad, liberal Unitarian-lism and the higher religious Spiritualism, I lives, to the golden age which is before us. The world is moving onward. have not as yet been able to see it.

THE PROGRAM OF ADDRESSES.

Monday, the 20th. - The Congress proper convenes to morrow afternoon in St. James' Hall. There are already present delegates from France, Italy and Germany, and a large number of papers have been received and filed for reading and discussion.

Mr. E. Dawson Rogers will occupy the chair at the opening session, and the council has announced myself as the first speaker before the Congress. This was an unexpected honor, inasmuch as the opening lecture is supposed to suggest the tone and general trend of the proceedings. My subject will be "Spiritualism in all Lands." Mrs. Richmond will follow me upon "Spiritualism in the Next Fifty Years." Mr. E. W. Wallis occupies the chair on Tuesday evening, Mr. J. J. Morse Wednesday afternoon, myself on Wednesday evening, and on Thursday afternoon Dr. Alfred Russell Wallace will occupy the chair, and the principal address will be by Prof. A. Alexander from Brazii: on Thursday evening Mr. W. T. Stead, so well known by his Review of Reviews, Borderland and so forth, will occupy the chair, and the address will be by Mr. Henry Forbes—
(full name not given for reasons), whose father was one of the most brilliant and scholarly of American Spiritualists. It is expected that Sir William Crookes will be with us during the Thursday session. Being President of the Royal Society, and over worked in the various branches of his scientific pursuits, he can only spend a few hours in conference with the members of this International Congress.

TUESDAY NIGHT, HALF-PAST ELEVEN. It is rigidly against my principles of hygiene and health to be up at this wretchedly late hour. Custom in London sanctions the un-pardonable sin of turning night into day, and the reverse. They have not yet discovered that it is cheaper and healthier to use sunlight than to burn gas and kerosene.

This Tuesday evening's session was most enjoyable. Mr. Wallis, editor of the Two Worlds, occupied, the chair, for which he is so well adapted. It must be remembered that both himself and wife are very soon to revisit America. They are both eloquent speakers and mediums. I can safely bespeak for them a cordial reception.

Dr. Helen Densmore's paper upon "The Philosophy and Limitations of Mediumship," read by herself, was as suggestive as interesting. It called out many questions, which were

discussed by Dr. Densmore, James Robinson of Glasgow, Mrs. Cadwallader and others.
Dr. Langdorf's paper was (by request) read by Mr. J. J. Morse. This was an extraordinary document, exciting as the most weird spirits of whom, more than once saved the life

spirits of whom, more than once saved the me of the Czar, was present upon the platform.

To-morrow evening I am to occupy the chair, and the first speaker will be M. Gabriel Delanne of Paris, upon "The Doctrines of Successive Lives." This, involving the theory of reincarnation, reëmbodiment, or transmigration of the called in India will appeal to the control of the called in India will appeal to t -but I trust harmonious. | during The London Spiritualists are treating us royally. Personally, I am the guest of J. J. Morse and his very excellent family.

J. M. PEEBLES, M.D. 26 Osnaburgh Street, Euston Road.

How Some of Our Readers Can Make Money.

Last month I cleared, after paying all expenses, \$355 85; the month previous, \$260, and have at the same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer, and come or send for for one. It is strange that a good cheap washer has never before been put on the mar-ket. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money, and make it quicker, than with any other household article on the market. I feel convinced that any lady or gentleman can make from \$10 to \$14 per day around home. My sister and brother have started in the business, and are doing splendid. You can get full particulars by addressing the Iron City Dish Washer Company, Station A; Pittsburg, Pa. They help you get started, then you can make money awfully fast.

MRS. W. H---.

Onset, Mass.

"There is a pleasure in the pathless woods, There is a rapture on the lonely shore, There is society where none intrudes
By the deep sea, and music in its roar. I love not man the less, but nature more, From these our interviews."

Sunday, July 3, was the opening day of the Onset Camp-Meeting for the season of '98. The sun shone brightly. The air in the early morning was cool and bracing; the odor of the many-hued flowers from well-kept gardens was reviving to the senses as we walked the clean and shady avenues to the morning services at the auditorium, which, by the way, has been enlarged, newly painted and decorated with flags and banners. A goodly number of people were in attendance. The Bridgewater Band once more delighted the audience

with its choicest selections. Bro. Maxham sang in his usual impressive style, hitherto so much enjoyed by Onset audiences, and the glad look of recognition on the upturned faces as Bro. George A. Fuller rose and prefaced his discourse by remarks apropos to the occasion, showed an appreciation of his presence more eloquent than words.

Mr. Maxham opened the meeting by an original "Ode to Onset;" Dr. Geo. A. Fuller followed with an invocation; song by Mr. Maxham, "Whatever Is, Is Best."

ham, "Whatever is, is best.
"The Phenomena of Mediumship" the subject taken for consideration by Dr. Fuller. As we learn more of the laws of spirit control, we shall get better results. Cultured and enlightened mediumship will be the demand of the future. The phenomena of Spiritualism must be philosophically ar ranged: there is need of caution because of the great principle involved. There must be a knowledge of methods. Mediums should come in contact with the best minds, and should be educated. Spiritualism should be exalted both by the conduct and intelligence of its mediums. of its mediums. Superstition flourishes in the fields of ignorance. Education uproots the fables of the past. We want common-sense education, an education that shall lead the world out of despair into a condition of love and harmony. Spiritualism is the only scientific religion worthy of the name. By its magic influence even the lowest are lifted into

spiritual activity. Each year's researches bring us nearer the realm of the unseen. The medium occupies an intermediate condition between the two worlds—an instrument how easily and yet how

ful. The voluntary band of music each Sunday was inspiring. The platform was almost loaded with flowers, and the sermous were after with the Fatherhood of God, the brotherhood of Man, present spirit-ministries and the truer and higher aims of life.

The Rev. Mr. Hopps is no moral coward, no truckler to public opinion: and never does he intercommunion between the visible and the invisible world. For this manly bravery all sensible and honorable men honor him. There is an innate manliness in human nature, that

unsorupulously used. We hear of fraudulent manifestations. It would be ridiculous to deny that there are many, but frauds abound every where. We hear of frauds in the church; of discrepancies on the part of ministers; of frauds in the banks and of frauds everywhere; and as Spiritualists have come largely from the churches, it is no wonder we have them in our ranks. We are in part to blame for fraudulent manifestations. It would be ridiculous to deny that there are many, but frauds abound every discrements of the church; of discrepancies on the part of ministers; of frauds in the banks and of frauds everywhere; and as Spiritualists have come largely from the churches, it is no wonder we have them in our ranks. We are in part to blame for fraudsint manifestations. It would be ridiculous to deny that there are many, but frauds abound every. lives, to the golden age which is before us. The world is moving onward.

The idea of science is more agreeable than the theological scheme of salvation, the idea of the infinite possibilities that come from our modern scientific thoughts, that we are constantly reaching out toward perfection, con-

tinually ripening but never ripe.
Onset is our summer school. We have come ere to learn something, and above all to be kind to every creature, not to be unjust or in-harmonious. We come also in the interest of the young, who are soon to take our places.
Make Spiritualism practical in your everyday
lives. We need a college of education, and where is there a better place for it than at On-set? We do not want to fritter away our time in the frivolities of fashionable life. Coming to Onset means education and growth, and our influence will go out to all the world. See to it then that we make a wise use of our time while here, for the golden age has already come and has reached Onset. Discourse closed

with a poem.
Song, "Hasten the good time yet to be, by improving the good time, now," Mr. Maxham.
At one o'clock there was a band concert of an hour. Two o'clock services commenced with a song by request, "I Shall Be Satisfied," Mr. Maxham; poem by Mrs. C. Fannie Allyn; song, Mr. Maxham; invocation in rhyme, Mrs. C. Fannie Allyn. Subjects taken from the audience for lecture; principal subject, "Why This Unrest?" The Spirit of unrest is just as natural as the trees in their restlessness, only that a tree is always a tree, and human souls are made better for being dissatisfied with their surroundings, for that is the only condition which will make them strive for better things. This spirit of unrest made the American people strive for self-government and caused a separation from the mother-country. The spirit of unrest is the spirit of progress. Our grandtathers were imbued with the spirit of unrest when they walked the snow-covered ground in forced marches, leav ing their bloody footprints behind them. The unrest of Columbus led him to seek another country. The unrest of the period leads to all kinds of improvements.

The man who is satisfied remains an intellectual pauper all the days of his life. The spirit of unrest led Susan B. Anthony, Elizabeth Cady Stanton and others to go forward and unfold the possibilities of woman. Spain, the most religious nation in the world, believes in God and bull fights. Christianity says there is no other way whereby we may be saved, The reason England and America are more intellectual is because of the unrest of the people. Freedom means unrest. We are born wrong phrenologically. Let us unfold our souls. We are the possibilities of an eternal future. You and I, working here, remember our boys in Cuba working for the blessings of liberty. Freedom, mentally, spiritually and

Lone Star" were subjects woven into a beau-tiful and patriotic poem by Mrs. Allyn; song, "Our Dear Mother's Way," by Mr. Maxham, and benediction closed the exercises of the day. Band concert at 4.

The following are the names of some of the

reincarnation, reëmbodiment, or transmigration, as it is called in India, will surely result Thomas Grimshaw, who will lecture sometime son, is located for rest and recuperation at Association cottage, No. 20, on the camp ground. Prof. Kenyon is at the corner of Park street and Highland Avenue. Dr. C. D. Fuller, who has been doing good work here during the winter, has taken Association cottage No. 18. Mrs. Sarah Law and Mrs. Nellie Kleinhaus, astrologers, are at cottage No. 1.

Mr. and Mrs. George Trask are holding circles and giving sittings on Park street near the Temple. Dr. A. Proctor, magnetic and clairvoyant healer, has taken "Pansy" cot tage, No. 2, S. Boulevard. Mrs. Kate R. Stiles is cosily settled in her new cottage on W. Central Avenue. The O-né-set library is now open, where all who wish can avail themselves of its privileges by complying with the few simple rules made in all public libraries. The Ladies' Improvement Society is preparing for a large and continued sale of fancy articles, of a week's duration, at the Temple, the first week of August. The naptha launch "Siren," and the steamer "Genevieve," Capt. Burgess, will make their hourly trips to Monument Beach and Grey Gables as usual each season, and the "Fleetwing," Capt. Tripp, will take out fish ing and sailing parties.

We have to record the departure to a higher life of one of our oldest Spiritualists and property owners here, Mr. Luther S. Handy, a gentleman whose heart and hand were always extended to belp the mediums so far as he was able. Mr. Handy had been a sufferer for some time. July 2 his body was laid in the family burying ground at Pocasset, his native town. He leaves a sorrowing wife, to whom we extend our heartfelt sympathy. July 3, 1898. AUGUSTA FRANCES TRIPP.

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

J. S. Scarlett, lecturer and test medium. Societies wishing to correspond with him for engagements for season of '98-'99, please do so at once. Address, 24 Pearl Street, Cambridgeport, Mass.

Frank T. Ripley, having recovered from a brief ill ness, is now open for engagements as speaker and platform test medium. Address P. O. Box 331, Oxford, O.

Mrs. E. Cutler has been at work in Bangor, Pa., for a number of months. Though she found in the place only two thorough believers in spirit-return, the people as a whole take a deep interest in the subject. She is at present at the Philadelphia camp grounds. In October she goes to Scranton, Pa., to organize a society. Till then address Parkland, Eden P. O., Bucks Co., Pa.

Mrs. M. J. Wentworth spoke at the annual meeting of the Etna Camp Association Sunday, June 19. She spoke at Bradford June 26 and July 3, and reports in-terest in the Cause at that point.

New Hampshire.

PORTSMOUTH.-Mrs. W. T. Lucas writes The ladies of the Society held a parlor meeting at 291 Market Street, June 29. Mr. J. S. Scarlett was with us and gave entire satisfaction. He will be with us again July 20 and has also been engaged by the Society for October

RHODE ISLAND.

PAWTUCKET.-Samuel K. Doe writes: On Sunday, June 26, at St. George's Hall, Mrs. M. A. Goodrich of Providence gave a very interesting address. She had an attentive audience, and her tests were well received. She is a great favorite in Pawtucket.

NEW YORK.

BROOKLYN.-A correspondent writes: On Thursday, June 30, the valedictory exercises of the combined institutions, Brooklyn College of Music, and School of Psychology, were held on the premises of the two associations, 497 Franklin Avenue (close to Fulton Sreet), The lecture-room was tastefully adorned with a variety of flowers, and a very large attendance of faithful friends and generous subscribers filled every inch of accommodation. The artists who figured prominently on the program were Prof. Milo Deyo (solo pianist), Mme. Milo Deyo (pianist), Prof. E. A. Whitelaw (violinist), and Prof. Paulding De Nike ('cal.' list), who constitute the celebrated trio of the college. Miss Emma Wolfstein (soprano), and W. J. Colville, who delivered the valedictory w. J. Colvine, who delivered the valedictory address and gave an impromptu poem on several subjects suggested by the audience. In addition to the above-mentioned numbers, Mr. Deyo furnished several telling recitations. This versatile gentleman is in equal demand as an elocutionist and a pianist.

During the reading of the report of the season's work, which commenced Sept. 26, 1897, it was revealed that 750 persons are enrolled members of the School of Psychology, 550 names are on the roll of the College of Music, 112 pupils in eight distinct departments of music have been taking lessons of twelve teachers during the same term.

The regular exercises began about 8 P.M. and continued till nearly 10 30, after which a delightful social hour was enjoyed by all present. Refreshments were served by the well-known caterer, Weed, of Bedford Avenue and Hancock Street, whose ices have a national reputation. Owing to the very large attendance at the lectures, W. J. Colville gave three supplementary to the college term on Friday and Saturday, July 1 and 2. During the fiscal year over one hundred lectures have been given by W. J. Colville, about thirty by Mr. J. C. F. Grumbine, also several by Prof. Holmes Merton (author of "Descriptive Mentality"), Miss Jessie Fowler (the eminent phrenologist) and Miss Anita Trueman. About forty concerts and musical recitals have been very successfully given, at which a large number of distinguished artists have appeared, also several lectures on "The Great Musical Com-posers," with illustrations from their works. The college is now closed for the summer recess, during which vacation period many improvements in the building will be made. The next year commences about Sept. 19. Prospectuses for the coming season are already in the printer's hands, and will be gladly furnished to all who are interested in this large and varied work: Address, "College," 497

BROOKLYN.-George A. Deleree, President writes: The Advance Spiritual Conference of Brooklyn, N. Y., reorganized on June 5, and elected the following officers to serve this year 1898: Geo. A. Deleree, President; Jeffrey Simmons, Vice-President; Alice Ashley, Secretary; Marie Robinson, Treasurer; Mrs. Mary Green and L. A. Olmsted, Advisory Board. We hold meetings every Saturday evening at Single Tax Hall, 1101 Bedford Avenue near Gates. Mediums and others with nue, near Gates. Mediums and others visiting our city are invited to our meetings, and if they make themselves known will receive a cordial welcome from their co-work-, ers in the cause of Truth.

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

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

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