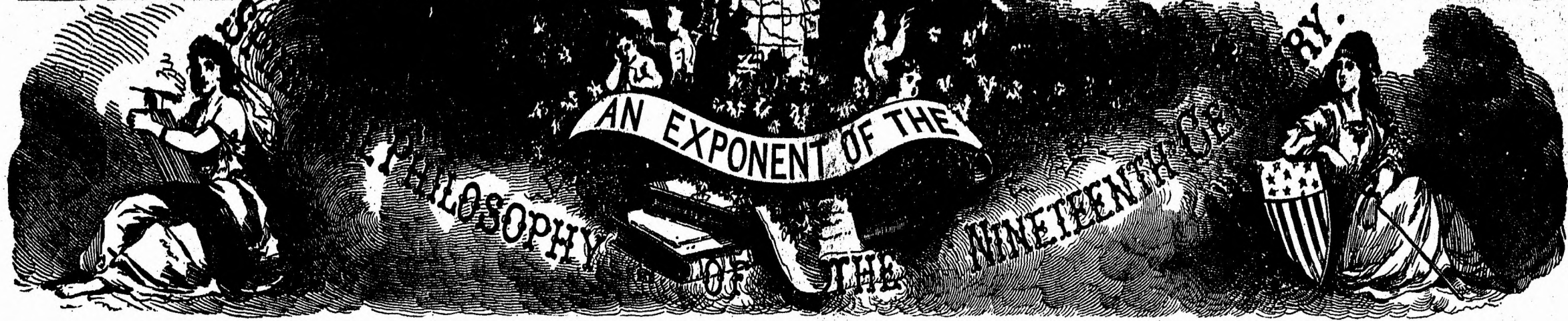


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THE OLD MAPLE TREE.

BY J. O. BARRETT.

[From *The Gospel Banner* of Jan. 31, 1886. Published by request.]

Near the cot of my father, just under the hill,
On the bank of a brook where I made me a mill,
With its roots dipping deep in the cool fountain side,
Stands a maple, majestic alone in its pride.

When a gay little play-boy in life's balmy morn,
Each long waited spring soon as winter had gone,
Thro' garden and orchard I joyously ran,
With the rusty inch-auger, a spile and a pan,

To tap it close down where the snow-mantle lay,
On the sunniest spot—drop, drop, drop, all day;
How eager I slipped, as it gurgled to me—
The nectar so sparkling of that maple tree!

'Neath the shade of that maple, dear sister and I,
Oft gazed thro' its chinks to the azure-lit sky,
Each thinking them gates to the bowers of love,
Away to the dream-land of angels above.

On a low drooping limb we giddily swung,
And with our tame robins we regularly sung,
And talked of their birdlings with tenderest care,
To know when they'd fly in the soft summer air.

Those eras of gladness forever are past,
Too blissful and playful a life-year to last,
And other sweet warblers are singing the glee
That swelled thro' the soul, in the old maple tree.

'E'en the auger holes in it—my earliest sin—
Are closing their lips o'er the plugs I put in;
But the marks are left on it, repeating the truth,
That time ne'er effaces the errors of youth.

The clouds which I thought touched the loftiest bough
Are rolling above it more distant now,
And other sweet warblers are singing the glee
That swelled thro' the soul, in the old maple tree.

One night holy angels took dear sister home,
And I watched there so lonely, expecting she'd come;
I saw not, but heard her in peaceful voice say,
"Go forth on thy mission—I'm with thee away!"

But these reminiscent vicissitudes will
Endear it to me as more beautiful still;
Oh touch it not, woodman, there's nothing to me
That's cherished so fondly as that old maple tree.

The Bearing of Experimental Psychology on Transcendental Psychology.

BY QUESTOR VITE.

PART II.—EXTERIORIZED PHENOMENA.

The second classification into which spiritual phenomena may be divided, consists in those entailing presentation or action external to and at a distance from the medium. As these are constituted by the exteriorization and temporary use of the medium's psyche or vital soul, they should be distinguished by being termed psychical rather than spiritual, the latter term being preferably confined to purely subjective, internal phenomena, occurring by the reaction within the medium's mind of suggestions emanating from an operator.

The analogous phenomena presented in experimental psychology occur mainly in the mesmeric domain (now called bio-magnetic). Hypnotic suggestion entails phenomena which react within the subject's mind and organism, entailing mental images or reactions which may emerge in organic effects, as demonstrated in psycho-therapeutics, in stigmata, in blisters, in letters formed beneath the subject's skin, etc. The effects never emerge beyond the subject's organism, however.

But a number of bio-magnetic operators have produced phenomena accompanied by exteriorization, that is, which emerge beyond and outside the subject's organism, producing action at a distance. These phenomena are either visible and tangible, or else entail the movement of objects. They are analogous to the psychic phenomena produced through mediums by disincarnate operators.

Suggestion may consequently be said to present the parallel on the human plane to spiritual phenomena, while bio-magnetism constitutes the parallel to psychic phenomena. The former react through the organs pertaining to man's spiritual faculties, while the other react through those pertaining to his psychic constitution. The two function through distinct correlated aspects of his nervous system.

With the bio-magnetic phenomena must also be classed those pertaining to magic, which is but a mystery-mongering term for phenomena similar to those now being produced by experimental researchers in bio-magnetism, apart from any knowledge of or training in magic. (There is a distinction, however, which will be referred to further on.)

It is much to be regretted that the psychophysicists of the Paris and Nancy schools have not recognized the experimental demonstrations of the bio-magnetists, though the latter now include many doctors, academic professors and other scientific men. But in consequence of the absence of academic recognition, these experiments have not been synthesized into a generally accepted classification of consecutive order in process, as has been effected in hypnotic phenomena. Nor has any recognized attempt been made to discover the physiological correlate functioning accompanying the exteriorizing process of these phenomena through our nervous system. We have not the advantage, therefore, of a recognized sequence in which to present these experimental phenomena, in instituting comparisons with psychical phenomena of transcendental origin.

M. de Rochas is the only authority who has essayed to establish a classification of stages accompanying the process of exteriorization, but this classification lacks critical confirmation by other experimenters. He shows that the nervous energy or fluid, which normally carries sensations and motive power in our organism, may be exteriorized and beyond its

periphery, by pushing bio-magnetic induction beyond the usual depth.

This exteriorization of the nervous fluid or energy, begins in the cataleptic state, or second stage of the hypnotists (which perhaps is explained by this very fact) and increases in the third stage called somnambulism in the classic order. It is, however, only after these stages usually known to the hypnotist (and which he designates as superficial) are passed through, and deeper stages are reached, that the distinctive bio-magnetic phenomena become accentuated.

This fact infers that there is probably a radical difference in the physiological process accompanying bio-magnetic induction, as compared with the effects of hypnotic action. A few words with regard to this process are necessary here in order to understand the difference between spiritual and psychical phenomena.

Hypnotism initiates action upon the sensor-motor system, and through it upon the psychosympathetic system. Bio-magnetic induction, however, acts simultaneously on both; the passes including action on the head and on the solar plexus; that is on the organs pertaining to the functioning of man's spiritual and psychical faculties and constitution respectively.

This magnetic induction appears to entail the permeation of the sensor-motor by the psychosympathetic, and of the latter by the former. These two systems, which are discretized in our normal, self-conscious, waking life, become interrelated or unified in their interaction apparently. The intermixing of the nervous energy pertaining to these two systems entails the radiation of what may be compared to the field of an electro-magnet, the "lines of force" of which are constituted of the subject's exteriorized vitality. And in his bearing man's sensor-motor system may be held to be electric in its character, while his sympathetic may be held to be magnetic.

It is the interaction of these two energies in temporary unification that produces exteriorized radiation, or induced action at a distance, as similarly occurs in an electro-magnet when an electric current is made to flow through it from without. The subject stands as the electro-magnet; the operator's passes, or transferred bio-magnetic action, presents the supplementary, inflowing electric current, the effect being an induced "field" of force, or radiated, exteriorized vitality. The psychic vitality thus exteriorized then carries the sensibility and motive energy pertaining to the sensor-motor system, entailing perception at a distance; entailing the expansion of motive-power and of sensation, carrying the power of action beyond the limits of the organism.

The normal senses become accentuated in their action, and permeate the sympathetic system, entailing "lucidity," that is perception of the internal organs. The same perception extends along the exteriorized "lines of force," carrying lucidity at a distance.

This "rationale" may, it will be seen, explain all the phenomena that occur by the use of this exteriorized vitality, whether determined by an embodied or a disincarnate operator; whether entailing dynamic action at a distance, or the exteriorization of forms. And it must be remembered that it is by means of the vitality circulating in the sympathetic system, though it is invisible to the anatomist and to the microscope, that the physical organism is built up and continually restored and renewed.

It is evident therefore that this vitality is substantial, and consequently when exteriorized that substantial forms may be presented by its use, outside and beyond the organism, while it becomes the medium of transmission or conductor of the motive energy and sensibility pertaining to the sensor-motor system.

The normal distribution of the vital energy pertaining to these two portions of our nervous system may be said to constitute man into an electro-magnet, with positive and negative poles. The cerebrum, with its sensor-motor system, is evidently the positive, volitional, self-conscious, spiritual, electric pole and system; while the plexus-sympathetic is evidently the negative, involuntary, sub-conscious, psychic, solar, magnetic pole and process. The cerebellum, medulla and pons-vallid appear to constitute the bridge or directing door between them, and normally this door appears to be closed. Both systems come into predominant functioning alternately. During our waking life the cerebrum, and sensor-motor, or processional organs of self-consciousness take predominance in functional activity. During sleep, whether natural or induced, the plexus-sympathetic and sub-consciousness takes control.

Hypnotic action appears to disturb the normal distribution of the nervous energy of the sensor-motor system, to drive it inward from the sensorium or brain cortex to deeper levels of the cerebrum, thus inhibiting motility, volition, sensation and memory. Sleep is induced, or, in other words, the psychic, involuntary sub-consciousness emerges into functional control and the experiences pertaining thereto are registered therein.

Bio-magnetic induction is more gentle and less disturbing in its effect. While inducing similar superficial stages, these appear to be followed in deeper stages by the opening of the door between the positive and negative nervous systems; the passing of the bridge; the inter-union and permeation or marriage of the two systems, followed by expansion of faculty. Sensation, motive power and will re-

appear. The subject cannot then be determined against his own inclinations. The experiences do not emerge into the normal memory.

Hypnotic processes do not effect this union. They inhibit self-consciousness, and cause the sub-consciousness to emerge into temporary but separate, distinct functioning, as occurs during sleep. Suggested ideas, then entail visualized images in the perception, which images are of the same character as those produced by auto-suggestions during sleep and visualized in dreams. The hypnotic state, like the ordinary mediumistic trance is an abnormal, artificial sleep; it is an active dream state; a superficial somnambulism. Consequently it is involuntary, like sleep. The suggestions from an operator then "possess" the perception of the subject, apart from volitional control on his part, as occurs during dreams, which are but auto-suggestions, or the emerging in involuntary associative combinations of impressions previously registered. Hence the subject is at the mercy of the operator, within the conditioning limits of temperamental tendencies. The conception of these dream images or hallucinations, or visualized ideas, is however purely subjective internal, mental, and in the Hegelian sense spiritual.

[To be continued.]

An Outline of the Basic Truths

And Methods of the Universal Religion, Showing Its Superiority

To the Ethnic Religions Including Christianity,

And the True Place of Spiritualism, with A Declaration of Principles,

Recommended for Adoption to the National Spiritualists' Association.

BY REV. T. E. ALLEN.

For ages the common-sense of mankind has recognized that the activities of the self have for their theatre a great ocean of not-self which the modern world calls "the infinite in extent. From the vantage-ground of the Spiritualist, this environment of not-self splits up into four great factors, which we shall consider later.

In the address, "The Scientific Basis of Spiritualism and What It Suggests for Our Future Guidance," published in the issues of *The Banner* for July 2 and 9, and which will hereafter be called the Rochester Address, reasons have been cited for believing that all phenomena occur under law. The physical scientist had already laid down the postulate of the reign of law in the material universe, and this postulate was extended in that address to all psychical phenomena, thus bringing every activity of the human mind within the scope of law.

If any object to this postulate, it will suffice to remind them that only so far as the actions and reactions between the individual and his whole environment do occur under law is that environment knowable to man, and only so far can it ever be profitable for man to ask: "What are the relations of cause and effect?" For, in order to meet the critic upon his own ground, we must emphasize the fatal objection that a realm without fixed relations, without law, is an unknowable part of the universe, wherein the quest for truth is utterly hopeless.

It is one of the transcendent beauties of the Spiritual Philosophy that it affirms that, from its standpoint, no one is justified in postulating, and far less can any one prove the existence of an "Unknownable." Making all allowances for the correctness and great value of the work of Herbert Spencer, this philosopher has been led astray in his reasonings by a certain bias concerning the so-called "super-natural" which made him blind to the existence and impact upon mundane life of a spirit-world. Consequently, his fundamental analysis of the cosmic factors has been defective, and this has necessarily resulted in a gross misconception of the nature of religion and its place in human life, and in a formulation of philosophy, a universal synthesis, that can not satisfy the needs and aspirations of the soul, and which cannot, therefore, dominate thought for very many years.

The Synthetic Philosophy of Spencer, like Unitarianism as commonly held, performs a valuable service by killing off the old superstitions. But, if we want something positive in the place of this, light upon some of the profoundest questions the mind can frame, and questions, too, that sooner or later are forced upon the attention of every human being, we must turn from these to psychical science and Spiritualism for instruction.

If man would properly adjust his life to the myriad forces that act upon him from without, so as to obtain the best results, he must first discover what is for him the supreme end in itself, and must look upon all else as means and never confuse means with this end. What, then, is the supreme end of man? What is his true destiny, when he awakens to a consciousness of his relation to the boundless whole in which his existence is immersed?

In the first place, the end-in-itself is an activity of the emotional nature. Strictly speaking, no act of knowing, no operation or state of the intellect—as we use the term intellect as coordinate with the emotions and the will—is an end-in-itself. A young man studies chemistry in order that by the pro-

cess of his profession he may serve others, receiving in exchange money which he can use to satisfy any one of a number of needs or desires. His studies and his work are means to an end, the satisfaction of desires; and this is an affair of the emotional nature. But you say: "He loves chemistry, he has a fortune already, and does not follow it as a means of livelihood!" All the same, it is satisfaction he seeks, and chemistry happens to be his means to this end. Take away the satisfaction, and you will see how quickly the hand holding the crucible will fall nerveless!

In the second place, the end-in-itself is an agreeable emotion. This statement needs no amplification. If we divide emotions into agreeable and disagreeable, it is evident that the latter are not and can not be for beings constituted as we are, ends-in-themselves. The truth for which we are seeking, then, is this, that the end-in-itself for man is agreeable emotion, satisfaction, happiness, joy, bliss, blessedness. I make no attempt to accurately define what this is, but simply point it out. Indeed, as man is immortal and ever on the road toward higher and more complete satisfactions, it is impossible to state with precision the nature of the far-off end, imperfectly realized though it is from day to day. In a word, the effort to experience agreeable emotions and to avoid disagreeable ones is the final explanation of conduct.

The claim I have just made will appeal to many theologians, doubtless, as a return to paganism, as the affirmation of an antichristian doctrine, rather than the statement of a profound truth certified in the very constitution of man. Those who take this view are led astray, however, by confusing means with the end.

Nevertheless, though I insist that happiness is the end-in-itself for man, it does not follow that the struggle for perfection, the effort to secure the approval of conscience or "to do God's will," etc., are matters of small moment. In fact, the relation between real means and end is that of cause to effect, and, consequently, he who would achieve the end must bring the means into action. It will be seen at once, then, that while the means themselves are not what we truly prize, they do become of primary importance when viewed as necessary links in the chain of causation that procures for us the end that does possess inherent value. And not only this, but because the relation between right means and happiness is a sure one, the effect following automatically when the cause is present, we find here the reason why, in the teachings of many thinkers, the means have stepped into the background and totally eclipsed the real end in itself.

The foregoing consideration of the end-in-itself for man, a destiny which, I believe, all must in time realize, will enable us to understand what religion, in the widest sense of the term, is. Broadly stated, *Religion is the science and art of happiness*. It is worthy of note that philosophers have proposed many definitions of religion, and that there is no general agreement upon any one of them, though there is an similarity between them. Prof. Max Müller devotes two hundred pages of his work, "Natural Religion," to a discussion of the meaning of this one word! It follows from the above, that since every human being desires happiness, and has some idea, however crude and incomplete, as to how he can obtain it, *all men, without any exceptions whatsoever, are religious*.

The ultimate question with every person is, How shall one proceed so as to obtain most happiness? The first practical step in the solution of this problem, is to look into the mind and discover what the general process is by which man achieves his ends. We can accomplish this by analyzing a number of acts.

A baby comes into the world ready furnished with instinct, which manifests itself in a number of ways. This is the raw material, so to speak, out of which its later intelligence is made. A sense of want, a feeling of unrest, reminding one of an object in unstable equilibrium, as, for example, a pyramid standing upon its apex, causes the infant to extend his hand and bring everything he can grasp to his mouth, in order to restore the balance destroyed by hunger. In this process of blind groping—blind from his standpoint, because instinctive and not based upon knowledge—the babe touches, say, a hot stove. At an early age the resulting pain impresses the image of the stove upon his mind, associating the two together. When he next approaches the fire, the sight of the stove recalls the pain suffered, and gives rise to an emotion of fear and a desire to keep away, which prevent the child from touching it again. He cannot think in words, "The stove burns me," but he has learned this fact nevertheless, and this knowledge determines the emotion with which he regards the stove, and his action, in so far as it has to do with his position relative to it.

The groping, when he burned himself, was instinctive; his keeping at a respectful distance is an act based upon true intelligence. We see, then, that particular emotions—at least, as distinguished from the unrest which instinct acts to satisfy—are awakened in us by experience; that even a very young infant begins to acquire a knowledge of cause and effect, to know what emotion he will have when he comes into certain relations with objects.

Take another case. Here is a man who is very fond of canvas-back duck. Going out to lunch one day, it occurs to him that he would like to have some. He walks out of his way several blocks to a restaurant, where he knows they are well served. The first time

he tasted one, he was groping in the dark—though others may have recommended them—but now knowledge of cause and effect governs his act. A rich man buys a beautiful painting. Tracing the links in the chain, we find that the aesthetic sentiment has been awakened and cultivated to a certain extent. Pictures give him pleasure. This painting is especially pleasing to him, but it was necessary for him to see it before he could discover the precise nature of the emotion it was capable of producing in him, and this knowledge again preceded the act of purchasing.

In groping, in our voyages of discovery, we have in some cases, following a primal unrest, first, an emotion; second, a desire to continue it if agreeable, or to interrupt it if disagreeable; third, a knowledge of the nature of the cause; and fourth, action. In other cases, while the factors are the same, their order is different. In the voluntary effort to attain a given end already experienced, on the other hand, we have: first, a desire based upon knowledge; second, a consideration of the ways and means that promise success; third, the action of the will; and fourth, if we succeed, realization through the coming into existence of the desired emotion. To sum up this part of the argument, a knowledge of cause and effect is an indispensable condition for the attainment of desired ends, or, in other words, for the production of desired emotions.

By the groping process already mentioned, and by voluntary observation and experiment, it has been discovered that there are four great factors in man's environment.

The first factor is the material universe. It is unnecessary to say much about that here. It is well to remember, however, that our conquest of Nature, our wealth, the improvement in the standard of living, and the triumphs of steam, electricity and labor saving machinery have advanced step by step with our knowledge of cause and effect. Progress has meant, too, in theory, new conditions that favored the augmentation and wider diffusion of happiness. This is the realm where man may legitimately seek to rule. The key-word is MASTERY.

The second factor is humanity. "We are members one of another." There are laws that come into play in the social organism that find no manifestation in an isolated individual. This is the field for some of the noblest triumphs of religion. The bond that joins the units is brotherhood; the key-word is SERVICE.

The third factor is the spirit-world. No attempt will here be made to furnish evidence for the reality of this factor. Denizens of the spirit-world can influence the thought of men and women in the natural world. This truth, as I believe it to be, transforms the higher spirits into Guardian and Instructors of mortals, and the key-word is CO-OPERATION. It will be necessary to pause at this point to discuss somewhat fully the contributions of Spiritualism to religion.

Spiritualism has proved to the satisfaction of many the persistence of the human personality after death. Without enlarging upon the value of this truth as a means of consolation when our loved ones leave us for the other life, it should be noted that it can also be so used as to react powerfully upon the daily lives of multitudes of men, as will be shown later. It proves communion between the natural and a spiritual world. This enables us to talk with our departed friends, to receive messages of consolation and encouragement. Beyond this, however, it makes the operation of a grand educative process possible. It reveals to us the activity of a host of intelligences who are influencing the lives of all men from day to day, whether they recognize it or not, and this truth makes it possible for us to co-operate with the spirit, if we will, to the wisest and highest ends. It is not a small matter that this interaction has been proved to the satisfaction of thousands of men, for, through a strong appeal can be made to many persons who can be far less influenced by the more vague conception of the operation of God in mortal life.

We send our sons and daughters to college that they may be instructed by learned men and women. We send them to church that they may come under the influence of wise and good men. Think you that contact with those same minds loses all its value simply because they have cast aside their bodies? Must it not be true that the wise and good who have been in the spirit-world for hundreds or thousands of years have lessons to impart to prepared souls that no mortal is competent to teach? The attempt, then, to dismiss Spiritualism from religion, or to assign it a place in some obscure corner upon the plea that, after all, it is not of much consequence, breaks down upon analysis. For, in order to avail ourselves effectively of one of the most important means for growth that exists in the universe, we must first believe, or know, that such a means exists. Then we shall be prepared to study the laws that condition that means, and then, also, we can be persuaded to subject ourselves to the discipline that can bring us into conscious co-operation with the realm of spirit.

Spiritualism opens the door to a knowledge of the condition of man after death, and also of the relation of initial conditions in the spirit-world to the kind of life lived on earth. This means a knowledge, based upon testimony or observation, of the consequences of the law of retribution. When you are able to prove to a man what these consequences are and also that he must continue to exist

*NOTE.—The classification of stages made by M. de Rochas will be given in an appendix.

whether he wants to or not, you lay a foundation in his mind for an ethical and religious system upon which you can build with entire confidence that a superstructure can now be erected, which can transform his whole life, which, if you please, can save his soul.

The doctrine of heaven and hell, necessitated by the law of retribution, is a most valuable teaching. Of those who say: "God is love, he is too merciful to have such a place as hell," I ask: "Are there not men all about us who are in hell? If so, one of two things must be true; either such men find themselves in hell when they die, or else there is some force associated with death that has a tremendous transforming power, that converts sinners into saints in the twinkling of an eye." But the answer to this is: 1. That we have no knowledge of the existence of such a force, and 2. That there have been many testimonies given through mediums to the effect that there are hells in the spirit-world, though fortunately the way is always open by which the inmates can escape.

The prodigal son in the far country did not enjoy his father's smile, and the good food of the home table, when he was in that country, in a rebellious mood; but when he had come to himself, repented, and gone back to his father! It is not for us with our partial knowledge, to postulate the law of love and then deduce from it that a hell is inconsistent with the love of God. It is, on the contrary, for us to accept the universe as we find it, and to take the trouble to study it for the benefit of ourselves and our fellows, in order that we may determine what line of conduct we ought to follow in the light of the fullest knowledge of the facts attainable.

We do not say, "God is love; he will care for all his children; therefore it is unnecessary to hang out red lanterns in the street, where the construction of a sewer is going on, to prevent people from falling into a deep ditch." No; we say, "We are responsible in the premises; we are our brothers' keepers; it is our duty to protect them from a possible accident." The law of retribution, which is nothing more than the universal reign of law that brings to each individual reactions corresponding to actions, leads one to heaven and another to hell, according to the quality of his life. The pains and miseries of hell, whether greater or less, here or there, are the never silent voices reminding men that they are out of place, that they ought to journey forth to a land where they can more nearly realize their true destiny. The so-called evil of the world exists because God is good; because, in his goodness, he has set up the danger signals everywhere to keep us in the path that leads to bliss and glory! We act wisely, then, when we insist upon the doctrine of hell; when we face the universe as it is; when we warn those who are traveling the wrong road.

For the herculean work of social reconstruction for the entire race, the formidable task of individual transformation, I want none of your motives of a hot-house variety that can appeal solely to the altruistic. I want a motive so universal in its appeal that an archangel shall smile and obey, and the basest fiend in hell tremble and pray on his knees for mercy, a motive that applies along the whole line of man's evolution.

Spiritualism has shown the world that a complete philosophy and religion must reckon with an unnumbered host of finite entities in the invisible world, as well as with the Infinite Spirit. When, using a telescope of certain power, men perceive a given star to be single, they are justified in believing and teaching that it is single; but as soon as a telescope of higher power resolves it into a double star, from that instant it becomes dishonest to ignore the later information, and to continue asserting that it is single. Thus it is with the idea of God. When the world of visible intelligence is found to contain finite entities, it is no longer proper to disregard them, and to continue teaching and preaching as though God were the sole occupant of the spirit-world with whom we have to deal.

Some of the principal ways in which modern revelations have extended our knowledge of man's environment have now been pointed out. They involve a corresponding increase in our knowledge of human nature, and that is always a desideratum in religion. Spiritualism also explains the lives of Jesus and other "saviors" or "messiahs."

Spiritualism brings revelation, which is one consequence of the impact of a spirit-world, under universal law, and thus places man in his rightful and full-orbed relation to the cosmos, making him the beneficiary of all of its educative forces, whilst Christianity has ordinarily restricted such a complete relationship to the Hebrew prophets, Jesus and some of the early disciples. Thus is God no longer a respecter of persons.

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

We can use that evidence, too, as the foundation for a body of philosophical and religious truth with which to solve the greatest problems of life, to satisfy the highest needs of humanity, to sustain faith and hope, and to afford consolations for the sorrows of our race, death included, as no other existing form of religion—not even Christianity—can. It is related that Jesus taught as one having authority, and not as the scribes. That was because, first, he had a clear perception of truth that carried conviction to his own mind; or, second, because he was the mouthpiece of another intelligence who had such a perception. On the other hand, the enunciations of scribes proceeded, not from such a perception of truth, but from the sayings of others regarded as authoritative, and drawn forth from memory according to the requirements of the case in hand. It is natural that the seer should speak from profound conviction, and that the people, with feeble vision, should give heed to his words.

A capital mistake of the past—and largely of the present, too—has been the assumption that the founder of the religion we believe taught truth only, while all other founders taught error, and are therefore to be avoided if we would preserve our souls from supreme disaster. Go back a few years, and you will find orthodox Christians maintaining that Christianity is from God, and that all other religions are from the devil! The consequence has been that many of the very best people—best because most faithful to their light, and most willing to make sacrifices for the good of others—have been narrow-minded and bigoted. Such were the results of the system under which they were reared. The order was, "Eyes front!" This wholesale distrust of other leaders involved a distrust of their own faculties. "You are not competent to separate truth from error in the teachings of other leaders; therefore the only safe course for you is to follow your own leader, and turn a deaf ear to all others." Such was the underlying thought.

The reaction of this doctrine of distrust of our faculties could not be otherwise than unfortunate. In the relation between Jesus and his professed followers such, for example, that the devotee can set aside his power of forming judgments, saying, "I have no need of you?" As a matter of fact, it is not. The teachings of Jesus by no means furnish an infallible guide for the conduct of each individual, entirely displacing the necessity for the exercise of reason—a guide which he may consult day by day and hour by hour, as one may consult the almanac to find the phases of the moon, the hours for the rising and setting of the sun, etc. We find in the Gospels some permanent truths intermingled with error, and only by the use of reason can they be separated. Again, the truths are necessarily so general in character that they can not be successfully applied to the conditions of life without the constant exercise of reason.

It is one of the great merits of Spiritualism that it proves to the world that what has been held to be exceptional in the case of Jesus—his spiritual insight or his voluntary surrender of himself as an instrument of a more highly developed intelligence—is due to the exercise of a power that pertains to universal human nature. How great a step in advance this is in the development of religion will be seen at once when we consider that most Christian writers have insisted upon the great contrast between natural and revealed religion, frankly granting the supremacy of reason in the domain of the former, but utterly denying it, or making it subordinate in the latter.

Now, it is this transition from an exceptional (or unique) Jesus to one partaking of our own human nature that marks the difference between a religion foredoomed to forever suffer from the limitations and errors of its founder and of his interpreters, and a truly universal religion that trusts itself without reserve to the powers inherent in man, and to the forces in environment that constantly cooperate to develop them, and then boldly appeals to the whole universe for the verification or condemnation of its teachings! This transition, too, means the death, at last, of tradition, so far as it fails to present proper credentials, and the annexation, under the flag of science, of the whole domain of religion. Talk of the unity or harmony of science and religion! That can only be brought about by organizing the subject matter of religion in harmony with the requirements of the scientific method. I regard religion as a branch of science in the same sense that astronomy, chemistry and physics are sciences.

[To be continued.]

A Kindly Suggestion.

BY ELISABETH F. KURTH.

Looking over the field of work connected with the present state of things regarding our nation's war, too much praise cannot be given to those who are so nobly giving their aid, as well as their lives, for the protection of our glorious country, and to carry the Stars and Stripes triumphantly into those parts where oppression has been the rule of the day.

All of us who read the daily papers are acquainted with the history of this war from the very start, and all must agree that the devotion, patriotism and bravery of our people exceeds anything heretofore experienced. Yet with all the bravery of a Dewey, Hobson, Sampson, Shafter, and others too numerous to mention, we are open to severe and unjust criticism.

It is always so easy for outsiders to tilt back their chairs, to discuss matters pro and con, find fault and offer suggestions as to how matters and things could and should have been arranged to bring about better results. But these I told you-so we find in every department of life—the wise heads and good counselors, who are always ready to sit in judgment over everybody and everything, not putting their own shoulders to the wheels of progress, but ever ready to act the part of a wise Solomon. And, Mr. Editor, we find many of these wise heads among and in our own ranks of Spiritualists.

Many have told us so right along that the Jubilee would be a failure, that it was a foregone conclusion, the result would be just what it was, etc., etc. Well, perhaps they were right in their suggestions, and we grant them the pleasure of argument; but with it all, the *Dewey* of our Jubilee, Mr. Frank Walker, did his very best, was the first and the last man on the ground, and, it there is any blame to be attached to him, it was because the hard work, planning and thinking for this grand undertaking had to be done by one mind instead of a dozen. We find him now still doing his duty after all is over, with complaints coming in from various sides, yet we hear no unkind retorts from him in reply.

But let us, as a body of Spiritualists, not assume the attitude of foreign feelers in this matter; let us stand together as much as possible and do as much as we can to wipe out the debt of the past Jubilee.

All honor to the noble philanthropists in last week's issue of THE BANNER who have offered to do their part on a large scale of one hundred dollars apiece or more. But we are not all situated alike; and yet there is a way open for us all to do our duty in a manner that will not hurt any of us.

Those who were fortunate enough to attend the Jubilee will remember the very beautiful badges that were made for this occasion through the ingenuity of Miss Walker. Printed in golden letters on heavy white satin ribbon, they made a charming souvenir of the occasion. The State Association badges were of lavender satin and equally pretty; they were sold at twenty-five cents apiece.

Miss Walker, we hear, has quite a number of these badges on hand, and let me appeal to every good sister in our Cause to send on one dollar for four of these badges, and distribute them among the friends and members of the local societies as *souvenirs* of the Jubilee, and we are certain quite a little sum may be realized in this manner; but let us hope that are another month passes by, the indebtedness of the first Jubilee will be among the things of the past.

Elka Park, Greene Co., N. Y.

Vivisection.

To the Editor of the Banner of Light:

Having seen several notices in regard to vivisection in your paper within a short time, it has occurred to me that you may find place for the following:

It seems to be the prevailing fashion among vivisectionists and pro-vivisectionists to answer our assertions, that it is possible to find cures for various forms of disease without recourse to vivisection, by asking us to specify cases. This is a natural request, and we have complied with it time and again. A long article in the *Medical Times* of April, 1898, presents a case in point. This article is by Dr. Elmer Lee of New York City and is called "The Etiology and Therapy of Diphtheria."

Dr. Lee writes: "Wherever there are pathological fluids, which are the blood toxins of disease, there can be found micro-organisms, which from their presence, it is assumed, are the perpetrators of crime; instead of which the microbe is innocent of harm—in fact, a benefactor. . . . The micro-organism has a most important place in the universe, and its presence is admitted wherever abnormal human vitality is in active operation. But microbes are not germs, for they cannot develop into higher organisms, nor can they generate toxins, since they are without glands; they can only absorb and divide. . . . Disease is a condition with both local and general manifestations, caused by material both from without and from within, and not an attack by something that can be expelled or become migratory. . . . During the time that the abnormal chemic fluids are present in the body, micro-organisms find suitable food for development, and perish when such food supply is arrested in the process of restitution. The millions of micro-organisms do no harm to the organism within which they are developed, but contribute to make the auto-chemic virus less dangerous and aid in its elimination."

The treatment suggested is therapeutic fasting, from one to five days, at the beginning of the disease; and the therapeutic uses of water, the drinking of plain or distilled water in definite doses at regular intervals, to the extent of one-twelfth of the whole weight of the body, per day; and bathing. This treatment, with plenty of fresh air, is it claimed, sufficient in ordinary cases. In those of a more serious nature, scientific injections of water may be resorted to.

With such a simple and natural method before us, why is it necessary to turn to the torture of beasts to generate animal serums; and why should we allow such filthy compounds to be injected into ourselves or others?

ANNA SARGENT TURNER,
Sec. New York State Anti-Vivisection Society,
Saugerties, N. Y.

Dean Clarke's Answer.

To the Editor of the Banner of Light:

In your issue of June 21 I discover a number of pertinent questions propounded by yourself, which I will endeavor to respond to from my standpoint of thought.

First: The Spiritualists of America most need self-culture, spiritual growth, more zeal for truth and human progress, more unity of thought and feeling, and more unselfish fraternal love.

Second: Yes, a proper declaration of principles will set forth Spiritualism in its true light. Had I not so thought, I would not have spent a week of hard thinking to prepare one (which, by the way, I hope will in due time be presented to your readers). Why not? As Spiritualism consists of a series of principles, it ought to be self-evident that a succinct, logical statement of them would "place Spiritualism in its true light before the world."

Third: Yes, so far as the advancement of our movement depends on mortals, all human experience teaches that systematic organization is better than chaotic individual effort. An organized army is far more effective than a mob. The sole purpose of Spiritualism is to organize all its votaries, systematic organization will utilize and fraternize its human promoters, and thus combine their power for its advancement. "United we stand, divided we fall."

Fourth: My inspirers from spirit-life, as my writings in THE BANNER for thirty-five years will prove, have taught that the great purpose of the Spiritual Movement is to institute universal reform; therefore every reform issue is germane to our press and platform. To make the whole world wiser and better, that is, to reform all existing evils of every sort, is the chief end and aim of Spiritualism, or I have always mistaken its genius.

Fifth: As to fraud and counterfeit mediums, I think there can be but one voice among honest, intelligent, far-sighted Spiritualists, and that is that they should be exposed, and, as far as possible, driven out of our ranks, as our worst enemies. Any medium who will practice fraud should be "boycotted" and let severely alone till he or she will be true to the sacred "calling."

Sixth: No! The presentation of phenomena alone will not "rescue the movement from its present perilous position." Indeed, the undue importance given to often very questionable phenomena, is largely what now imperils our cause more than ought else. In their proper time and place, mark you, we cannot have too much genuine phenomena. They are the *sine qua non* for the philosophy to rest upon. But when they are made the end, instead of the means; when they usurp the platform where the science, philosophy and religion, or spirituality of our movement legitimately should have the precedence, they imperil the higher aspects and purposes of Spiritualism, as the present demoralized status shows to every clear-sighted, loyal lover of truth.

Seventh: No, we cannot dispense with the phenomena altogether on the platform as a demonstrator of spirit-presence and power, and as a vitalizer of spiritual truths. But we must guard against the common non-presented is of such dubious character and indifferent quality as to do far more injury than benefit to the seeker and the Cause. Only first-class, well-developed, specially-gifted test-mediums should be placed upon the platform, and they only occasionally, and not, as is too often the case, in preference to inspired teachers who appeal to and aid in the development of our higher faculties and powers.

Eighth: More competent officers and managers, who have better judgment in selecting talent for the platform, such as can interest and feed intellectually and spiritually, "earnest, thinking people," would greatly "improve the condition of local societies." A subscription in place of the ten-cent admission to sustain the meetings would be another great improvement. The discussion of *vital questions*, instead of so much talk upon abstract, speculative theories, would open another improvement, and an earnest effort on the part of every member to live up to the high standard of true manhood and womanhood, would be best of all!

Ninth: Most assuredly every true Spiritualist is a patriot and cannot justly ignore any of the social or political relations of his or her fellow-citizens. Spiritualism came to revolutionize all political wrongs and abuses, and its unseen messengers are "the power behind" thrones, principalities, and the "powers that be," which are working for the downfall of tyrants and the uplifting of the people.

Tenth: Many things must be done "to raise the standard of Spiritualism to its rightful position among men." Line upon line, and precept upon precept, "would be necessary to answer your tenth question," all that has been suggested in regard to the preceding questions, and more than space now allows. A more general organization, less selfish difference, and more self-sacrificing enthusiasm to present the higher truths and principles of Spiritualism to all capable of understanding them; a stronger desire for those higher truths that would attract a higher order of spirits than now are called to the front to present the phenomena, is one of the most urgent necessities. In fact I feel assured that the greatest need is for more advanced mortals, and spirits too, to come forward and take control.

Answers to Questions.

To the Editor of the Banner of Light:

On page four of THE BANNER of June 25, '98, the question is asked, "What do the Spiritualists of America need most?"

They need to do away with their selfish dispositions and desires, and try to make themselves harmonious with all mankind.

Second: "Will a declaration of principles place Spiritualism in its true light before the world?"

Yes. If the National Spiritualists' Association can formulate its principles in as simple and concise form as possible, which covers the natural principles of life, leaving out the belief in a God, on which there are so many differences of opinion; but advocating the Brotherhood of Man, the continuity of life, and the belief in the communication between the physical and spiritual worlds, under proper conditions; endless and progressive life here and hereafter; morality, charity, love, harmony, and all their attributes, as being essential to an ideal life in this world and the betterment of our existence in the spirit-world. The National Spiritualists' Association can also recommend that all State and local spiritual societies denounce fraudulent and counterfeit mediums, and leave it for each society to take such methods as they think best to eliminate all species of fraud, whether it be a member of the audience or the medium.

Answer to Question 3: The phenomena cannot alone rescue the movement of Spiritualism, but they are the foundation of Spiritualism, and upon them the philosophy rests.

The phenomena are as necessary to convert a person to Spiritualism as the Bible is to convert people to orthodoxy. With only the philosophy to give the masses, we should be as the churches are; they have had the philosophy of Christianity for eighteen hundred years, but it has not taught, nor has it given anything positive of the life hereafter. We have never had any positive evidence of a continuous life until the phenomena of Spiritualism were given us. Now those who investigate can say: "I know my friends live, and that I will also continue this life in a spiritual form when I am called to leave the mortal body. No guesswork, no faith, but a positive knowledge, and we think those speakers on the spiritual rostrum who are continually denouncing the phenomena, are making a grand mistake. We believe that ninety-five per cent. of those converted to Spiritualism have come so through some phase of the phenomena. After they have become interested, they can listen to the philosophy as given by many of our excellent mediums and speakers with much profit.

"What will improve the condition of local

societies, and attract earnest, thinking people to our meetings?"

Harmony of action, and love of the cause they profess, more than love of their own individual aggrandizement or their own individual thoughts. Local mediums must stop story-telling about each other, and try to concentrate, instead of continually trying to divide the societies. By such action nearly all spiritual societies are divided into such small societies that none of them are able to secure any talent capable of interesting the outside public. They ought to study the great political parties, and profit thereby. If they will do this, they will become strong. If the great political parties did as the Spiritualists do, they could not accomplish anything. What do they do? They adopt a platform, making a few leading issues their slogan; the majority of the party believe in those leading issues, and vote and elect their men, thus making it possible to carry out great party principles. Individual opinions as to the minor points of the platform are not discussed in the campaign, and are not generally considered a party qualification.

It ought to be so in a spiritual platform, or articles of faith or belief. The National Spiritualists' Association ought to advocate the foundation principles of the spiritual faith—that which all believers can and do acknowledge with hardly a single exception. They can then fill in with unimportant questions.

Then State and local associations, organized under and by authority of the National Association, will place the basic principles in their articles of faith or incorporation; but each society can add to or eliminate the unimportant parts in their organization. Locals ought to elect representatives to the State and the State to the National Association, in about the same way that the political parties do. If this was done, it would be long before all advanced ideas would be reflected in the amendments offered in the National Convention of Spiritualists at their annual meetings.

In regard to politics: I do not believe it ought to be made a part of the National Association platform or faith, but it ought to enter into every Spiritualist's vote. When he casts it, he should know whether the one he votes for is a liberal-minded man or not.

The last question, viz., "What can be done to raise the standard of Spiritualism to its rightful position among men?" I believe I have covered in answering previous questions.

JOHN D. VAIL.

Marshalltown, Iowa.

Answers to Questions.

To the Editor of the Banner of Light:

"What do the Spiritualists of America need most?"

A thorough organization based upon principles that are cohesive in their nature, and bind men and women in spiritual fellowship.

"Will a declaration of principles place Spiritualism in its true light before the world?"

Yes, but not before such a declaration shall be called for at a time when the Spiritualists of this land will have to battle for their mental liberty and spiritual freedom. Then the inspiration will be given from higher realms, and a new declaration of independence will be issued that will free the race from mental servitude and proclaim to the world the reign of a new era, the spiritual era.

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

Yes, provided such an organization can be effected as outlined in my answer to the first question.

"Should all reform issues be advocated, or shall they be ignored?"

Spiritualism stands for reform, socially, politically and religiously.

"Should Spiritualists shut their eyes to the work of the counterfeit mediums, or shall fraud and chicanery be denounced and exterminated?"

A thorough house-cleaning is always beneficial and health-producing.

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

Most emphatically, no.

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

Matter and spirit are coexistent, coeternal and inseparable.

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

A closer and more intimate union with the National Association. Every member must be a worker from aspiration for the good of all, and feel his or her responsibility for the work to be done.

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

Spiritualists ought and must work for a clean government built upon principle, independent of party ties.

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

Every Spiritualist should and must try to conquer self in his every-day life, subject matter to spirit, and thus become to the world a living demonstration of Spiritualism, pure and undefiled.

Yours fraternally,
HENRY SCHARFFETTER.

"Move On!"

Each day, as well as each age, has its development. Little would persons live to-day if they lived as they did one hundred years ago. Human energy then was to little purpose, and results then were less by half than they are to-day. Yes, one man now will do the work of five then. To-day brains are infused into food. To-day iron, lead, zinc and copper think. To-day the finer forces talk, and persons breathe to the uttermost parts of the world. To-day thought is free. Mind has gone out and is seen in everything that blesses humankind. Labor is lightened. More is accomplished in a day now than in ten a hundred years ago.

Why not go on? Why stop? Why teach and preach theisms and dogmas of a century back? Why not make the life of the son of Joseph and Mary a pattern instead of the crime of the cross? One drop of pure, living, circulating blood is worth a barrel of dead, sluggish, lifeless fluid. Nature is good, and the Soul of Nature is no less so. Why continue to harp and proclaim doctrines which blacken, and myths which obstruct? Why not behold the grand processes of the universe, and grow? Why not get strong enough to bear greater glories and to be just men and women without the thousand and one obstructive bars and stays?

Ignorance is shiel; knowledge is heaven. The ignorant man is lost to himself. The harmonious man is in heaven and has heaven in him.

Displace antagonisms with unity, turbulence with harmony, ignorance with knowledge, war with peace, hate with love, intolerance with tolerance, shiel with heaven, and the devil (evil) with God!

Life is easy and happy as one grows and knows, and, likely, ever will be.—*Marion Entersper.*

The memorial fountain erected in Portsmouth Square, San Francisco, to the memory of Stevenson is surmounted by the bronze model of a Spanish galleon of the sixteenth century. The ship was modeled by George Piper, a California sculptor. The inscription, under the dedicatory line, "To Remember Robert Louis Stevenson," is from the author's "Christmas Sermon." "To be honest, to be kind, to be a little and spend a little less, to make upon the whole, a family happier by his presence; to renounce when that shall be necessary and not be embittered; to keep a few friends, but these without capitulation—above all, on the same grim condition, to keep friends with himself—here is a task for all that a man has of fortitude and delicacy."—*House-keeper.*

Are We Free?

That restrictive medical legislation can be prevented if proper efforts are made is proven by the defeat last winter of the bill to give the State Medical Board additional power to restrict the right to practice medicine in this State. It is proven by the experience of the Eclectic Medical Society of the District of Columbia, from 1889 to 1896.

In 1889 a bill to restrict the practice in the Capitol of the Nation to those who could get a license to do so from a board of allopathic physicians was presented to Congress. The Eclectic Medical Society appointed a committee on legislation of which T. A. Bland, M. D., president of the society, was chosen chairman, to oppose the passage of the bill. This committee asked for a hearing, but was met by the chairman of the Senate committee having the bill in charge, with the objection that it would be a useless waste of time to present their views, as the committee had already decided to recommend the passage of the bill.

Dr. Bland replied to this by saying, "I regret to hear a Senator of the United States say that he is resolved to pass a bill without hearing the other side."

"Well, we will give you ten minutes to present your objections."

Dr. Bland spoke his allotted time, and was about to stop, when the chairman said to him, "Go on with your argument; you are talking good sense."

The doctor spoke half an hour, and when he closed the chairman said, "You can go home and rest easy about this bill. It will not pass the Senate this year."

Substantially the same bill was presented to Congress in 1890, '91 and '92, and each year was defeated by the Eclectic Medical Society Committee. In '93 a bill known as the "Gallinger Bill" passed the Senate, and through the efforts of this committee it was defeated in the committee of the House. This bill provided for a medical board composed of allopathic, homeopathic and eclectic physicians. It was an attempt to bribe the eclectics, but it failed of its purpose.

In his speech before the committee of the House, Dr. Bland said:

"For myself, and speaking also for the medical society I represent, I beg to say that were the bill so amended as to give the eclectics exclusive monopoly of the practice of medicine, I should still oppose its passage on the same ground that I have heretofore opposed bills to give the allopaths an exclusive monopoly. I oppose all such bills on the ground that they are paternalistic, monopolistic and despotic. They are in the form of class legislation, being designed to give special privileges to some physicians, and deny to others the right to practice the art of healing."

"If this government were paternalistic in form, and the people were ruled by monarch, the proposed legislation would be in line with such a government. But our ancestors rebelled against that sort of government, threw off the yoke of their father, King George, and founded a republic; a government of the people, by the people, for the people."

"There were men in those days who opposed free government. Men who did not believe that the people should be allowed to govern themselves. They were the Tories of that period. Those old Tories are represented to-day by the men who favor the bill to restrict the right to practice medicine to a privileged class, and thus deny to the people the right to choose their own physicians. I agree with Dr. Benjamin Rush that such legislation is a relic of monarchy, and has no place in a republic."

"The advocates of this bill say that its purpose is to protect the people against quacks. This is an absurd pretence, as I can readily prove. Medicine is not a science, but a system of empiricism, hence all physicians are quacks. Some are learned quacks, and some are ignorant quacks, but they are all quacks."

A member of the committee: "Do you include yourself?"

"Yes; I would not be so presumptuous as to exempt myself and class my learned friend, Dr. Busey, President of the Allopathic Medical Society, with the quacks. Dr. Busey knows, as I know, that we are all experimenters, empirics, quacks. This is not a fight between medical sects on my part, or on the part of those I represent. I stand for the inalienable right of all physicians, of all sects, to practice, and through freedom of experiment, progress. I stand for the right of the people to employ any physician they please, of any sect, whether allopathic, homeopathic, eclectic, physio-medical, hydropathic, magnetic, mind curist, or to refuse to employ any of us and rely upon Nature, which is, after all, the true physician—the only physician that never makes a mistake. She may not be able always to cure, but she never kills."

"Gentlemen, I ask you to lay this bill aside. I ask this in the name of liberty; I ask it in interest of progress; I ask it because it is un-American, un-democratic, un-republican and despotic. I ask it because it would stop progress in the art of healing, and go far toward preventing medicine from becoming a definite and reliable science."

The committee did lay the bill aside and did it by a vote that was unanimous. In 1894 the health officer of the District of Columbia, Dr. Woodward, proposed a bill quite like the "Gallinger Bill," but more objectionable in some features than that bill.

This bill was endorsed and recommended by the Commissioners of the District, and advocated before the Committees of Congress by the officers of the allopathic and homeopathic societies, and opposed by the officers of the eclectic society. It shared the fate of its predecessors, being defeated by a majority vote in the Senate Committee, and by unanimous vote in the Committee of the House. In the winter of 1895 that same bill did pass Congress and was signed by the President.

THE POND LILY.

It grows in a circle; its points of white
Are each one outward and up to light.
Its center is gold, and the beautiful dust
Shines so bright in its heart, that on gazing, you must
Have thought of the glory that comes from the sun,
Of its bright golden ray, and the work it has done.

But yet the pond-lily, so pure and so white,
On the breast of the lake, looking up to the light,
Has a secret to tell, looking down toward the clay,
How it came of its beauty possessed, in what way;
So I look from the flower, far down deep in the sod,
And I see that each part is the work of his God.
Though far in the heart of the mud and the clay
Lies the root of the flower that has blossomed to-day.

So I look on earth's children—the work they are doing,
See the pathway of life that each one is pursuing;
Some sinning, and walking in mud and in clay,
But I know they will blossom out white some day;
And I watch o'er these lives that are downcast and low.

And mark there a germ which the future will show:

BANNER OF LIGHT BOOKSTORE.

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Newspapers sent to this office containing matter for inspection, should be safely sent by a line drawn around the title or articles in question.

Banner of Light.

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

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

The Call of the Soul.

The human soul uses a variety of languages to express itself to mankind: words, signs, gestures, emotions, intuitions, glances, sighs, tears, laughter, smiles, music, all serve to interpret the soul of man unto his fellows. Words unaccompanied by sincere feeling are meaningless commonplaces, mere symbols from which the heart has been removed. Signs, gestures and emotions must all express an intensity of feeling, must be based upon some real thing in the soul itself in order to convey any meaning, or to carry any weight to those who perceive them. Intuitions must spring from some spiritual impress, otherwise they can never serve as a vehicle of expression for the soul. A glance of an eye, either in hatred or in sympathy, carries more meaning than words to those who receive it, while sighs and tears show forth the fact that some wave of feeling, of sadness or of joy, has come to the one who is observed of his friends. Smiles and laughter each voice some of the choicest sentiments of the soul, and serve as the mediums to make happiness contagious. They give zest to life, and make men and women better acquainted with the real selfhoods of their associates. Music perhaps is the highest form of soul-expression in the universe. It combines the melodies and harmonies of the sphere in one sublime manifestation of power, and pours out the secrets of nature to man's enraptured ear, through the symphonies and oratorios that sweep through the limitless realms of space with their uplifting, entrancing sounds.

Each of these mediums of the soul is useful and necessary to man, in order that he may truly comprehend his brother. Each serves a divine purpose in the economy of the God within, and leads to the acquisition of wisdom by those who use them either for good or ill. But deep within the hidden recesses of every soul there is echoing a voice not yet able to express itself through any of the above-named channels to even the nearest and dearest of friends. It is a yearning for a something that neither words nor signs, nor sighs, nor tears, nor laughter, nor even music, can express. The emotions may surge like a sea over one's soul, while gestures of half-despair, pitiful glances, eyes suffused with suspicious moisture, ever fail to interpret the cause to the one to whom this strange unknown something has come. It sometimes is like a voice in the wilderness, calling in vain for a light by which a path to the open fields of freedom may be found.

It often comes when one is in the midst of thousands of people, to all of whom he feels he is unknown, unloved, and of no account as a human entity. It comes, also—this strange, weird yearning—when ambition is strongest, when pride exultingly holds full sway, when selfishness is striving to hold a taut rein over one's nobler impulses, when the intoxication of success is most maddening and speaks in the Silence, out of the Silence, in a tongue unknown, and lo! the soul bows before this unseen monitor, in humility, acknowledging that a voice of strange command has imparted

something to it that can never find outward semblance or definition. In the earthquake's shock, the rolling thunder, the clash of arms, the roaring billows, and the crash of the falling forest giants, this secret yearning is heard loudest and clearest of all sounds that ever greeted mortal ears. When hopes have been crushed, joys turned into walling; successes become failures; anticipations, disappointments; love, hate; pleasure, pain; and Sorrow has engulfed the soul, above all, beyond all, this inexpressible something in man speaks loudly, and is heard!

When treachery, deceit, falsehood and every form of evil have attacked us; when everything of seeming good is within our grasp, this subtle something that is never seen nor known, but is ever felt, without the jar of conflict or exclamations of success, speaks in its strange language to the soul, and is heard! Who of us has not heard this voice and sought to interpret it aright? Who of us has not felt this strange aching pain, this cry from out of the depths of being, this voice from within, that demands so much and gives no key by which its mysterious origin may be discovered? Who of us has not felt the impress of this inward voice, calling us to a comprehension of life as it really is? Who of us has not heard, has not felt, this inward cry for a larger light, for a clearer expression of truth in ourselves, that we may be known as we really are?

Who of us has not, in some quiet moment, been suddenly engulfed by the rolling billows of intense feeling, by the deep waters of an unexpressed affection, calling upon us to become better, truer, nobler men and women? Who of us has not knelt in agony by the side of our bed, and bathed the snowy counterpane with our tears, drawn from out the wells of the soul, in a vain endeavor to find an expression for this unknown manifestation of the soul? Who of us has not thrown our arms upward toward the heavens, imploring aid that never seems to come to unravel this mystery of all mysteries of being? Who of us has not cried aloud in our agony, hoping some one would heed our cry and come to us, to show us by the light of a higher wisdom the true meaning of this inner wrestling of the soul? We hear a universal response to all these queries, and mortals, with streaming eyes and quivering lips, turn to ask for light, more light upon the most difficult and intricate problem in the economy of life along man's pilgrim way.

This unexplained, almost unknown something within to which we trace all the above described soul-experiences, is the endeavor of the higher soul of man to find a fuller, a freer, a more complete expression of itself to mankind. The still small voice within tries to call man to higher duties, to a larger conception of his real mission, and to a broader and truer manifestation of his spiritual nature. It is the true self making itself felt above all the blandishments and pleasures of the senses, through the quickening of conscience, even though agony and suffering most intense are the mediums is used to awaken this diviner man to the full consciousness of his selfhood. Spiritualism has been one of the servants of the soul-world through which these demands of the real soul-man have found their fullest expression. Through joy and sorrow, pleasure and pain, tears and sunshine, mental and physical agony, and the half-wild, wholly weird, deep, intense, almost suffocating yearning of the unexpressed, unmanifested, yet most potent part of the soul, man has grown stronger and better, his real self found truer expression, when the religion of Spiritualism, the servant of the freed souls in realms beyond the stars, has been his leader, his teacher and his divinely appointed guide.

Work.

This life is one in which every human being is expected to do something for himself by means of which he can earn his passage through it. "If a man will not work, neither shall he eat," is a proverb that ought to be practically applied to every man and woman of adult age, who is not an invalid. If it were, the present untoward condition of things would no longer exist among men. So long as there is an idle man or woman among those who have acquired large fortunes, just so long will there be idle men and women in the ranks of the so-called proletariat. So long as the hoarding of capital, and its non-use by its owners are permitted, just so long will there be lack of employment for the laboring people.

Capital, as well as men and women, should be kept busy. A man or woman who holds more than he or she can make use of, despoils the yeomanry of the nation of that which is rightfully theirs. Legislation has been so shaped for the past quarter of a century as to take the power from the sovereign people and place it in the hands of the few. Men and women are not permitted to-day to select the professions for which they are best fitted, and through which they can do the most for their fellowmen. In some cases they are virtually prohibited from labor by the law of the land. Instead of encouraging people to do for themselves, legislation is now employed to compel them to do as others wish. This is true also when bodies of strikers seek to keep their fellows from their toil. But it will apply with double force to the capitalist who locks his doors, and forbids men to work unless they will yield their most sacred rights as human beings into his keeping.

The time has come when the people should demand that there should be no interference with their right to labor; that there should be a law compelling all men to honestly earn their bread. "The unearned increment" has too long served to advance the interests of a favored few, and it should now be recovered to the people as a whole. Honest labor never lowers a man or a woman, but always ennoble both. To be an idler is a disgrace to manhood or womanhood, and no lower specimen of the genus homo can be found in the world than the one who is living at the expense of others, upon that which he has never earned for himself. This applies alike to the tramp on the road and the idle millionaire in a palace.

It may be urged that there is not work enough for all of the people in America. This is arrant nonsense. Take the children out of the mills and factories; divide the labor demanded of the over-worked girls in the sweat shops; put extra crews into the mines, that the output of coal and other products may reduce the price to the consumer and still give capital its share; make railroad and street car service eight hours per day, divided among three crews; reduce the hours of farm labor, and put more men into the field; do the same with the telegraph and telephone operators; demand that good roads shall be bulid in every community in the

United States; let the Government do all of these things, and there will be work enough for all.

When the above is carried into effect there will be an increased demand for the products of the mills, farms and factories. People will have something to buy with, and there will no longer be granaries bursting with food in one place while men, women and children are starving to death in another. Labor will then have only its just dues, and capital will receive its own. Spiritualism teaches its followers the religion of honest work, therefore all Spiritualists should earnestly labor to the end that all mankind shall become workers in the great human hive for their own good, as well as for the good of all their fellowmen. The brotherhood of the race can only be established by this means, hence we should all work that this high aim may be ours in America. Goldsmith says:

"Till fares the land, to hastening ills a prey,
Where wealth accumulates and men decay.
Princes and lords may flourish or may fade;
A breath can make them as a breath has made.
But a bold peasantry, a country's pride,
When once destroyed, can never be supplied."

Unless America becomes a nation of workers with no drones in the hive, its future will be indeed uncertain.

Church and Sectarian School Property.

Now that the burden of taxation has been greatly increased, the American people would do well to consider ways and means by which it can be placed upon the shoulders of those who are able to bear it. Nearly every sectarian school is heavily endowed, and enjoys a comfortable income. Many of the churches, also, have endowments, while others are supported by wealthy people, who are abundantly able to pay the tax upon their church should one be imposed. In view of these facts, we venture to suggest that the Spiritualists of this Nation at once appeal to their State and National associations to take steps to secure the enactment of laws that will levy a fair tax upon all church and sectarian school property in the United States.

Two billions of dollars are invested in property belonging to religious bodies. In some States, the legislatures ventured to pass laws taxing parsonages, whereupon the good Christians set to work, built passages between their parsonages and churches, in order that the former might escape taxation, as they then were parts of the churches. This infamous ruse was successful, and secured the exemption from taxation of the property in question. Let us now set to work to secure the taxation of churches, parsonages, and schools when controlled by religious bodies. Only our State and National institutions, beside our common schools, should be exempted. Let us appeal for the removal of taxes from all the necessities of life, and place the same where they belong, upon luxuries of all kinds. An income tax upon all salaries over one thousand dollars would not be out of place in the present emergency.

Parker Pillsbury.

This eminent reformer and advanced thinker has taken leave of earth after a long and useful life of eighty-nine years. He was one of the last, if not the very last, of the old-time Abolitionists who did such splendid work for freedom sixty and more years ago. He was the friend and intimate associate of Garrison, Phillips, Sumner, Foster and other distinguished representatives of the Abolition movement in the early days. Mr. Pillsbury was a Christian minister in his early life, but withdrew from the church because of its support of human slavery. From 1838 until the close of the Civil War, the voice and pen of Parker Pillsbury did yeoman service in behalf of liberty. He lived to see the insults heaped upon him and his friends turned into plaudits of extravagant praise. But he did not cease his labors for his fellowmen when the blacks were made free. He took up the cause of woman's suffrage, temperance reform, social and industrial freedom, and earnestly advocated every movement that would help to uplift the race. He had a style all his own, and he struck hard blows at every form of error whenever he came in contact with it. He was and is a humanitarian, a true reformer, a noble man, and, for many years, a devoted Spiritualist. Peace to his memory!

Peace.

It is an opportune time to prepare memorials to President McKinley with a view to the calling of an International Congress in the interests of arbitration and universal peace. The settlement of national differences by means of firearms and the sword belongs to an age when civilization was known only as a dream. To-day the spiritual nature of man should dominate his actions, and we believe that the Spiritualists of the United States should take the lead in a movement whose object is to exalt spirituality as the main characteristics of all peoples of the earth. There fore, let us see to it that our National Convention in Washington next October speaks to the American people in no uncertain way upon this important question. Peace, not war, in heaven and on earth should be the object of every human soul. International arbitration will give us international peace.

Church Ceremonials.

In the conduct of Spiritualist meetings, is there any necessity for the adoption of the forms and ceremonials of the churches? Whatever the churches have that is good, we believe in adopting, but we fail to see wherein rituals, priestly titles, vestments and other relics of an effete custom, contain anything of value for the Spiritualists. The religion of Spiritualism is based upon the rock of eternal truth and needs no reverends, nor deacons, nor the aping of churchly customs to support it. If its leaders, its speakers, its mediums, its followers are true men and women, their influence will be potent for good everywhere, and they will, by their examples, erect the temple of truth in every community where true Spiritualism is taught and lived.

Another Step Forward.

The Spiritualist Society in Columbus, Ohio, has taken a step forward through its decision to employ a settled speaker. This is a good move and we congratulate our Columbus friends upon their enterprise. The settlement of speakers is a needed reform in Spiritualism, and its adoption by all societies is now only a question of time. Columbus has set other Spiritualist societies a good example, and we hope it will be speedily emulated by them all.

In Re West Point.

"The House of Representatives has passed a bill giving the Secretary of War discretion to permit the erection of houses of worship, by any religious denomination, upon the military reservation at West Point, New York. The Constitution of the United States and the United States statutes prohibit such a measure, but our representatives care nothing for the Constitution or statute. No doubt the passage of this bill, like that of the Methodist war claim, has been procured by corrupt means. Its immediate effect, if concurred in by the Senate and approved by the President, will be the erection of an expensive Catholic chapel at West Point."—*The Truth Seeker*.

Our esteemed contemporary could also say that similar chapels would be erected at all of the National Soldiers' Homes. It has already been done in one instance, and the sum of nine thousand dollars drawn from the funds of that home to help build a sectarian chapel on government property. It is further stated that the inmates of the home in question were assessed fifty cents per month for the building of said chapel. Look out for appropriations by Congress to erect chapels for the Catholics, Methodists, Episcopalians, Baptists and other Christian sects at West Point and elsewhere, if the above measure becomes a law. Spiritualists, send in your protests, and do your part to keep our government secular in character and our people religiously free.

The Jubilee Again.

A full account of the receipts and expenditures on account of the Rochester Jubilee has been received at this office. On account of its length, its publication is necessarily deferred. We notice that our estimate, published a few weeks since, of the expense of postage, was far beyond the actual figure. We based our estimate upon the number of postoffices in the United States, as well as upon the fact that Mr. Walker was obliged to send dozens of letters to the one office in not a few cases. Mr. Walker says that his postage bill is less than four hundred dollars, all told. We gladly make this correction, and regret that we cannot report a similar reduction in our estimate of all items of expense. The total amount of the deficit, less what has been pledged and paid since June, is about three thousand five hundred dollars. We learn that Mr. Walker is being pushed for the payment of the Jubilee claims, hence we trust that every Spiritualist who can aid him without injury to himself, will do so at once.

Vaccination.

The Bengal Times, Dacca, India, in its issue of May 14, 1898, speaks at length upon the subject of vaccination as a preventive of the plague. Only one physician out of ten favors the use of the newly discovered virus advocated by Prof. Haffkine, but it is by no means certain that the majority will win in the present case. Bacilli are found in the soil of infected districts in India, similar to those found in the bodies of persons affected by the plague. If the soil germinates these bacilli, it is not compatible with reason to suppose that any kind of inoculation will protect human beings from the disease. Anti-plague vaccination is as nonsensical as that against small-pox; both should be abolished.

Constitutional Reversion.

The annexation of Hawaii, and the passage of the bill with regard to sectarian chapels at West Point, are acts not justified by the Constitution of the United States. It is Congressional usurpation, and is surely the first step toward the overthrow of republican institutions in America. Imperialism will be the outcome of this present tendency unless patriotism and statesmanship are again placed at the front as leaders of the people. All honor to the gallant minority in both branches of Congress who vainly tried to defend the integrity of the Constitution of the United States! They led a forlorn hope, but they did their duty manfully, and are entitled to their full meed of praise.

Wedding Bells.

Miss Carolyn E. Kessler and Carlton W. Vrooman were happily united in marriage, June 22, at the residence of H. S. Twing, Westfield, N. Y. The bride is a namesake of Mrs. Carrie E. S. Twing, with whom she has made her home for many years. The best wishes of many friends are extended to the young couple as they set sail over the great sea of life. Their home will be in Westfield.

In another column we publish a personal letter from our esteemed friend and brother, Mr. E. W. Wallis, editor *Two Worlds*, Manchester, England. Although intended solely for the editorial eye, its subject-matter is so valuable and interesting that we took the great liberty of publishing the letter in full. Our readers will gladly peruse the same, while Bro. Wallis will pardon us for making it public.

The summer lectures at Greenacre-on-the-Piscataqua opened June 30, and will be concluded Sept. 7. The program contains the names of many of the most eminent of our American teachers and speakers, and offers a most attractive mental feast to all who elect to visit this charming spot.

J. B. Hatch, Jr., will be **THE BANNER'S** correspondent from Lake Pleasant during the camp season. He is authorized to receive subscriptions for the paper, which fact we hope will be remembered by at least two thousand visitors to Lake Pleasant this season.

We regret to say that the promised report of the proceedings of the London International Spiritualist Congress has not yet come to hand. We hope it will reach us in season for our next issue.

Mrs. Addie L. Ballou of San Francisco, Cal., has been recommended by the Directors of the California State Spiritualist Association for a chaplaincy in the army. Mrs. Ballou is an able lawyer, an eloquent speaker, and a worthy representative of Spiritualism.

Mr. and Mrs. E. W. Wallis and son will sail for America via steamer *Cestrian*, Leyland line, July 20, and will arrive in Boston about Aug. 8. We bespeak them a hearty welcome from all American Spiritualists.

Mrs. Carrie E. S. Twing has been appointed State Deputy of the New York State Grange, for Chautauqua County. This is an excellent selection, and we know that the work will be well and faithfully performed.

Mr. E. W. and Mrs. M. H. Wallis.

Mr. E. W. Wallis, the able editor of *The Two Worlds*, Manchester, England, and one of the most eloquent Spiritualist speakers upon the English platform, accompanied by his accomplished wife, Mrs. M. H. Wallis, who is also a talented speaker and medium, will arrive in this country about the eighth of August. Local societies and camp-meetings wishing to secure the services of this able couple will do well to communicate with this office at an early date. We bespeak for our distinguished friends a most hearty welcome to America from each and every Spiritualist on this continent. They are to be in this country for six months, and should be kept busy.

The Philosophical Journal.

This welcome visitor to our editorial sanctum comes to us this week in a new form. It has been made an eight-page sheet, with wide-measure columns, and presents a very attractive appearance. It has secured an able corps of contributors, whose writings place the highest and best thought of Spiritualism before the world. Editor Newman is the right man in the right place, and is giving his readers a splendid paper. Our Pacific Coast friends have a right to be justly proud of the *Journal* and we trust that they and all other Spiritualists will give it their hearty support. We wish our esteemed contemporary every success and abundant prosperity.

The Medical Question.

The **BANNER OF LIGHT** pamphlet, containing a full report of the speeches in opposition to the Medical Bill before the Massachusetts Legislature of 1898, is for sale at this office. Single copies, five cents. Six copies, twenty-five cents. Thirteen copies, fifty cents. Thirty copies, one dollar. Send in your orders at once. Every friend of liberty should read it. We must be prepared for the struggle in 1899. Let every one be posted on the important question of medical liberty, and victory is ours.

The Old and New Psychology.

Our readers should remember that this important work by W. J. Colville is on sale at this office. It is the best work upon the subject now on the market, and should be in the hands of every advanced thinker in our ranks. Let us hear from every friend of progress.

A Patriotic Song.

Mr. Arthur Groom, 1610 Vine street, Philadelphia, Pa., has our sincere thanks for a copy of his new patriotic song. The words are inspiring, and the music to which the author has set them is uplifting. It should be in every home. Orders are received at this office, price twenty cents per copy.

The Evening Times and People's Journal, Glasgow, Scotland, of June 27 and July 2, give interesting accounts of the work of Mrs. Jennie B. Hagan-Jackson in that city. These reports were eminently fair, and courteously worded. Our good friend, Mr. James Robertson, is the President of the Glasgow Spiritualist Society, under whose auspices Mrs. Jackson appeared in Glasgow. During an interview with Mrs. Jackson, she said, referring to Spiritualism in America: "There are a great many societies, but the chief society is the National Spiritualists' Association. It has branches in every State of the Union. We are, in short, on the same footing as Presbyterians, Episcopalians and Methodists."

Mr. M. S. Norton, one of the efficient Directors of the California State Spiritualist Association, has been appointed State Organizer, and is desirous of corresponding with the local societies, speakers and mediums in his State. Mr. Norton has also accepted a position on the staff of the *Philosophical Journal* as Local News Editor. We congratulate both the State Association and the *Philosophical Journal* upon their good fortune in securing the services of Bro. Norton. He is able, sincere, fearless, and honestly devoted to Spiritualism. We predict a full measure of success for him in both positions to which he has been called.

We are indebted to Bro. J. H. White of Port Huron, Mich., for a copy of the *Daily Times* of that city, containing an excellent article upon the question, "Sunday Base Ball and the Law of God." The article in question is full of meat, and goes to the very root of the matter. The best way to do away with obnoxious laws is to enforce them, and this is what the *Times* editor wishes done with the Sunday law in Port Huron.

A Condition and Its Cause.

There is a most serious situation confronting the Spiritualists of this country—at least that portion of them allied with societies and the like—in the bitterness and uncharitable feeling manifested by various mediums toward each other. We are of the firm and unchangeable opinion that thus far in the work and lives of a majority of contemporaneous mediums Spiritualism has not worked to any good end.

The statement is as appalling as it is true and beyond cavil. We know personally of instances where the reputations of certain mediums have been assailed by other mediums, and hearts broken, lives ruined and careers blasted with impunity. No human frame on the rack of an inquisitorial torture was ever more ruthlessly torn and scourged than have been the hearts of mediums by the inhuman, merciless torture of slander. This we know not alone from personal acquaintance with it, but from the lips and pens of a score of the best and grandest agents who have voiced to thousands the divine love and fellowship of the angel-world.

We are asked many times to account for the deplorable fatuity into which the Spiritualist platform has fallen. In the above will be found our answer. Mediumship has become a commercial commodity. It has been pushed by the demands of a morbid appetite into the arena of competitive aggrandizement. It has been robbed of its bloom and beauty by these world calloused means. Mediums are banded about hither and yon, browbeaten here, slandered there and pushed everywhere until they have grown to fit their miserable environment. They haggle with managers of societies over prices of remuneration, and in this way clash with each other. If one is shown a mark of esteem which another fails to receive, the game of vituperation and slander begin to belch forth against the favorite. Sly, sneaking insinuations are made, of which the victim knows nothing until the miserable work of tearing to pieces a reputation has been accomplished.

Let us hear no more about the condition of the Spiritualist rostrum until some practical move is made to remedy these things. Here is a chance for the National Spiritualists' Association to show its usefulness, and the Light of Truth urges this condition and its antecedents upon that Association for action.—*Light of Truth*.

Prof. W. C. Bowman.

This able and eloquent advocate of the truths of Spiritualism will occupy the platform of Berkeley Hall during the month of October. Prof. Bowman is a resident of California, but belongs to the world, hence will be claimed by the Spiritualists of Boston as soon as he arrives in the city. He would like to secure other engagements with eastern societies upon reasonable terms. He may be addressed with reference to dates from Nov. 1 at this office.

Mrs. Jennie K. D. Conant.

The well-known BANNER OF LIGHT Circle medium, will be absent from the city from July 22 to Sept. 1. She will visit Camp Progress July 17, and will be at Verona Park, Maine, from Aug. 7 to Aug. 15, inclusive. She will attend no other camps during the present season. Her many friends are requested to note the facts stated, and govern themselves accordingly.

The following gentlemen have been appointed as a committee of arrangements for the third annual convention of the California State Spiritualist Association: B. F. Small, Chairman; Richard Young, Thomas Ellis, Jr., H. L. Brown and M. S. Norton.

"The deadly parallel" is noted with care and is fully understood. Our Spiritualism teaches the prayer of deeds—the prayer of words is another method of expressing the aspirations of the soul.

An Interesting Letter from Mr. E. W. Wallis, Editor Two Worlds.

My Dear Friend and Brother—Upon me fell the pleasant duty of acting as your representative and reading your paper at the Congress. Would that it could have been upon a more agreeable topic; yet it touched upon matters which have to be dealt with, and I was heartily in accord with your feelings as therein expressed.

By this time you will have heard reports of the Congress. It was eminently successful. Some five hundred people attended each of the various sessions, and eleven hundred were at the Conversations. All the expenses were subscribed beforehand, so that was all right.

The addresses were long and learned, but the time for discussion upon the various points raised was all too brief. Reincarnation was well to the front through the French delegates, but, as Alfred Russel Wallace said (and he exactly hit my sentiments), "I have for years been looking for evidence, but I have failed to find a single fact to support it."

The delegation from your country took part frequently in the proceedings, and were always heartily welcomed. Every one was glad to see and hear them all. The London press, in the main, gave good reports, but the best that I have seen were printed in the *Manchester Guardian*. Altogether, the International Congress fully deserved the name, for almost every country of note in the world was represented, and the best of good feeling prevailed. A prelude of prophecy of the coming time of universal brotherhood!

Dr. Alfred R. Wallace made a practical plea for work. For the application of our principles of brotherhood, and the organized efforts of Spiritualists to secure justice for the oppressed, the wage slaves and the poor, and equality of opportunity for all. Bro. Morse, Mr. John Page Hopps and Mr. Stead were all much in the same vein, and, on behalf of the National Association of the United States, Mrs. Richmond accepted his paper and its suggestions without reservation. As the President of the Conference of the National Federation of Spiritualists of Great Britain, I too hailed his declaration in favor of action for social redemption as a clarion call to action which we could more heartily endorse and rejoice to hear him speak out because we have been advocating the same ideas for a long time. On the whole, we can claim to have well and worthily celebrated the Jubilee in this country.

Our Manchester gatherings of four or five thousand people, our National Bazaar, which has provided over \$300 for propaganda work, and now this International Congress with its representatives from all lands, and the increased kindness of the secular press, all indicate that we are growing and consolidating our forces. The future, too, looks bright for still better things for our loved Cause.

All being well, Mrs. Wallis and I hope to land in Boston on Aug. 7 or 8. We should like to visit some of the camps—Lake Pleasant, Cassadaga and Onset, and others if possible. Mrs. Wallis is a speaker and gives a few clairvoyant descriptions at the close of her addresses. I am a speaker, as the friends who know me and heard me seventeen years ago will remember.

The Board of Directors of the *Two Worlds* have decided to grant me leave of absence for six months (they feel they cannot spare me longer), so that my time will be brief, but I should like to be as useful as possible while I stay. Mrs. Wallis may, if the country agrees with her health, be inclined to stay a few months longer; but as to that, we shall see later on.

We both desire to work, and expect to fill engagements separately, as we suppose few societies would be able to engage us both together; but we hope to be enabled to visit Washington to attend the annual conference of your National Association. I remember my visits—when I was last over, to Boston, Lake Pleasant, Philadelphia, New York, Brooklyn, Chicago, Cleveland, Buffalo, Greenfield, Portland and a host of other places—with very pleasant memories. I was but a "young English trance medium." I am now only in the early forties, but the arduous labors of the intervening years and the responsibilities and cares connected with the *Two Worlds* Publishing Company and paper have whitened my hair and necessitated a change of scene and occupation.

My dear wife was assured more than twenty years ago that she would go to America, and had a work to do there, but it did not seem likely to be true until quite recently. Let us hope that our visit now will be of service to the great Cause. Indeed, we feel confident that the spirit people who have well and faithfully guided and sustained us now for a quarter of a century, have something in view that we do not discern—it is not for us to "reason why" but to be ready. We are thankful to you, dear friend, for your kindly interest and sympathetic assistance in regard to making engagements for us, and are looking forward to the time when we can meet with you face

to face and clasp hands and stand together as comrades and co-workers for truth and right. I should like to say to all friends who desire to avail themselves of the services of Mrs. Wallis or myself, that letters should be addressed to Mr. Barrett, Editor of the BANNER OF LIGHT, who has kindly taken up the matter of planning out a tour for us. As the time is short—I must be back to take up my duties by February 1st, 1899—early application is very desirable.

With sincere greeting and good wishes, in which Mrs. Wallis joins, to both yourself and Mrs. Barrett, I am heartily and fraternally yours,

104 Broughton Road,
Pendleton, Manchester, Eng.

YESTERDAY.

What is yesterday?
Yesterday is to-day grown tired and still.
With feet at rest and heart made mute and chill;
Tearless, unsmiling, unremembering,
And unregretting, it goes as far away
As the first night of a mortal. A wail and stray
Lost in eternity, is yesterday!—Madeline S. Bridges.

A Declination.

To the Editor of the Banner of Light:

In a recent issue of your valuable paper you mentioned my name in connection with the treasuryship of the National Spiritualists' Association and the next Convention. Permit me to state, in the most positive terms, that I am not a candidate for office, nor would I accept one even if I was unanimously elected. I am as good a Spiritualist as I ever was, and I am in a quiet way doing all I can for the spirit-world in assisting them to spread the truth, but I must decline to serve on the Board. A word to the wise is sufficient.

Yours truly, THEODORE J. MAYER.

Another Declines.

Secretary Woodbury of the National Association authorizes us to say in his name that he is not a candidate for the presidency or vice-presidency of the National Spiritualists' Association at its coming convention in October.

National Lyceum Association.

Every Children's Progressive Lyceum in this country should become a member of the National Lyceum Association before the convention that is to be held in Washington, D. C., next October.

It is the intention of the officers of the National Lyceum Association to hold an all-day session, with a reception in the evening at their Headquarters, on Friday, at the close of the National Spiritualist Convention. It is very essential that every Spiritualist interested in the work among the children should be present. It is also important that every Lyceum that is a member of the National Lyceum Association should send a delegate to the Convention.

We hope before October to have every Lyceum in America holding a charter from the National Lyceum Association.

All Lyceums holding charters from the National Spiritualists' Association can have them transferred without cost.

Any Lyceum not holding a charter from the National Spiritualists' Association can procure one from the National Lyceum Association by sending \$5.00 to the Secretary Mrs. Mattie E. Hull.

When J. J. Morse of London, Eng., was in Boston, a short time ago, the writer had a talk with him about having the Lyceums of England and America meet in a Grand Jubilee at no distant date. We can do this if the Lyceums will join this National Lyceum Association and make it the largest body of the kind in the world.

The Lyceums in New England are becoming interested and are joining. Let us hear from every city in every State in the Union, so that Lyceum day at Washington Convention will be the most attractive one of the entire week.

Headquarters will be established in Washington, D. C., during the week of the National Spiritualists' Convention.

For particulars write Mrs. Mattie E. Hull, Sec'y.

J. B. HATCH, JR., Conductor.

Opening of the Maple Dell Camp-Meeting, July 17,

Continuing Until Aug. 22.

The speakers for the opening day are Rev. A. J. Weaver of Old Orchard, Me., and Mrs. Marian Carpenter of Detroit, Mich., one of the most phenomenal and versatile mediums on the spiritualistic rostrum.

A special train will leave Cleveland over the Erie Railroad, starting from their depot, on South Water street, at 8:30 A.M., stopping at Willson Avenue and Newburg Station. Round-trip tickets, fifty cents; children, twenty-five.

A large delegation of Cleveland Spiritualists is expected to attend in honor of the occasion. The Children's Progressive Lyceum will also attend and hold its annual picnic at Maple Dell Park.

Friends, let us have a grand rally on this opening day.

D. M. KING, Pres.

A Vote of Thanks.

I. B. RICH, Esq.

Dear Sir—At a meeting of the Board of Directors of the Boston Spiritual Temple, the following resolution was passed:

Resolved, That this Board in meeting assembled extends a vote of thanks to the publishers and editor of the BANNER OF LIGHT for their kindness in so generously giving valuable space in their paper, in the way of reports and notices of the meetings held by the society.

E. L. ALLEN, Pres.
J. B. HATCH, JR., Sec'y.
Boston, July 10, '98.

Belvidere Seminary.

The fall term of this Institution will begin Sept. 20th. Location healthful and beautiful. No illness in the school for the past two years. Pupils have made excellent progress in their studies, and in the art of self-government. Terms moderate. For circulars address the Principal, BELVIDERE BUSH.

References.—Mrs. Loe F. Prior, Atlanta, Ga.; Mrs. W. P. Williams, Salem, Ore.; Joseph H. Wilson, Esq., Belvidere, N. J.; Dr. E. C. Jackson, Chicago, Ill.; Catherine J. Musson, Philadelphia, Pa.; Dr. Arthur B. Ewell, 312 West 15th street, New York City; Editor of BANNER OF LIGHT.

New England Spiritualists' Camp-Meeting Association.

Lake Pleasant, Mass., Commencing Sunday, July 31, 1898, and Continuing for Thirty Consecutive Days.

OFFICERS OF THE ASSOCIATION.

President, Abram H. Dailey, Brooklyn, N. Y.; Vice-Presidents, H. A. Buddington, Springfield, Mass.; J. B. Hatch, Jr., Boston, Mass.; Mrs. A. S. Waterhouse, Somerville, Mass.; Secretary, Albert P. Blinn, 603 Tremont street, Boston, Mass.; Treasurer, Fred Haslam, Brooklyn, N. Y.; Directors, Abram H. Dailey, Brooklyn, N. Y.; Dr. E. A. Smith, Brandon, Vt.; D. P. Barber, Nashua, N. H.; Mrs. A. E. Barnes, Boston, Mass.; K. D. Childs, Marlboro, Mass.; Whiteside Hill, Greenwich, N. Y.; J. B. Hatch, Jr., Boston, Mass.; Miss M. A. Westcott, Marlboro, Mass.

PROGRAM.
JULY 31, address of welcome, Hon. A. H. Dailey; tests, Mrs. S. C. Cunningham; lecture, Miss Lizzie Harlow; tests, Mrs. S. C. Cunningham.

AUG. 2, lecture, Mrs. Tillie U. Reynolds; tests, Mrs. S. C. Cunningham; lecture, Mrs. M. L. Wallis, London; tests, Mrs. S. C. Cunningham; 4, lecture, Mrs. Tillie U. Reynolds; tests, Mrs. S. C. Cunningham; 5, lecture, Mrs. E. W. Wallis, London; tests, Mrs. S. C. Cunningham; 7, lecture, Dr. C. W. Hidden; tests, Mrs. S. C. Cunningham; lecture, Mrs. Helen Temple Brigham; 8, Hypnotic social (special); 9, lecture, Dr. C. W. Hidden; tests, Mrs. S. C. Cunningham; 10, lecture and tests, Edgar W. Emerson; 11, lecture, Dr. C. W. Hidden; tests, E. W. Emerson; 12, lecture, J. Clegg Wright; tests, E. W. Emerson; 13, lecture, Rev. B. Fay Mills (special); 14, lecture, J. Clegg Wright; tests, E. W. Emerson; lecture, Rev. B. Fay Mills (special); 15, hypnotic social, C. W. Hidden (special); 16, lecture, J. Clegg Wright; test séance, Edgar W. Emerson (special); 17, lecture, Prof. W. M. Lockwood; 18, lecture, Prof. W. M. Lockwood; tests, Mrs. May S. Pepper; 19, lecture, Mrs. Carrie E. S. Twing; 20, lecture, Prof. W. M. Lockwood; tests, Mrs. May S. Pepper; 21, lecture, Mrs. Carrie E. S. Twing; lecture, Prof. W. M. Lockwood; tests, Mrs. May S. Pepper; 22, lecture, Prof. W. M. Lockwood; test séance, Mrs. May S. Pepper (special); 23, 24, lectures, J. Clegg Wright; 25, 26, lectures and tests, J. Frank Baxter; 27, Mr. F. A. Wiggins, ballad medium; 28, lecture, J. Clegg Wright; lecture and tests, J. Frank Baxter; 29, a special entertainment and closing exercises.

The Veteran Spiritualists' Union will hold a mid-summer meeting at Lake Pleasant on Monday, Aug. 8; the National Spiritualists' Association on Saturday, Aug. 6; and the Massachusetts State Association on Monday, Aug. 15.

HOW TO GET THERE.

The following railroad and steamboat lines will issue excursion tickets to Lake Pleasant and return at greatly reduced rates of fare, in most cases being about one-half regular tariff. Tickets on sale July 1.

Fitchburg Railroad, Central Vermont Railroad, Citizens' Line Steamers (New York to Lake Pleasant via Troy), New York Central Railroad, West Shore Railroad, New London Northern Railroad, Norwich and New York Steamers, Transfer Company, Conn., Railroad, New Haven & Northampton Railroad, Bennington & Rutland Railroad, Hoosac Tunnel & Wilmington Railroad, Delaware & Hudson Company Railroad and New York, New Haven & Hartford Railroad from New York. Round trip \$5.50, July 10 to Sept. 10.

Four trains stop each way via Fitchburg Railroad in August on weekdays. Going west at 8:30 A.M., 10:34 A.M., 3:20 P.M., 7:48 P.M. Going east, 6:25 A.M., 9:12 A.M., 11:34 A.M., 6:19 P.M.

Jubilee Deficit.

Previously acknowledged, \$322.55; Mrs. Ann Rice, \$5.00; Harriet T. Lewis, S. A. L., \$3.00 each; C. H. Newcomb, \$2.00; Laura W. Eager, J. V. Aldrich and wife, Nelson Carr, H. C. C., Mrs. E. Barrows, Mrs. Heywood, John Good, Mrs. Sarah J. Stark, \$1.00 each; Mrs. M. G. Lincoln, Fred Schah, 50 cents each. Total, \$555.45.

Movements of Platform Lecturers.

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

G. W. Kates offers his personal service for lectures, and to assist in local organization in New York State, or contiguous territory. Address, 156 Melgus street, Rochester, N. Y.

Dr. C. W. Hidden of Newburyport, Mass., speaks for the Veteran Union at Onset, July 16; lectures at Cambridge, July 24, and, after a few minor engagements, goes to Lake Pleasant, Mass., for the month of August.

Nelle F. Burbeck of Plymouth, Mass., lecturer and test-medium, is filling dates for the season of '98 and '99. Societies wishing to make engagements with her should do so at once.

Charles E. Dane, trance lecturer and medium, is open for platform engagements upon reasonable terms. References given. Address, Lowell, Mass.

Mrs. Annie E. Cunningham has gone to Lake Pleasant for the month of August.

Spiritualist Camp-Meetings for 1898.

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

As this 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 the same among the visitors as fully as possible, and that the Platform Speakers will not fail to call attention to it as occasion may offer—thus contributing 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. 25.

Onset Bay, Mass.—July 3 to Sept. 4.

Lake Pleasant, Mass.—July 31 to Aug. 23.

Madison, Me.—Sept. 2 to Sept. 11.

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

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

Mesick, Mich.—July 31 to Aug. 14.

New Era, Oregon.—July 2 to 23.

Forest Park, Ottawa, Kan.—July 21 Aug. 2, inclusive.

Liberal, Mo.—Aug. 20 to Sept. 4.

St. Corona, Mich.—June 29—annual meeting.

Ashley, O.—Aug. 21 to Sept. 11.

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

Bankston Lake, Mich.—July 22 to Aug. 14.

Hazlett Park, Mich.—July 23 to Aug. 29.

Clinton, Ia.—July 31 to Aug. 23.

Delphos, Kan.—Aug. 12 to Aug. 29.

Camp Progress, Mowderland Park, Upper Swampscott.—Will hold meetings every Sunday from 5 until Sunday, Sept. 25.

Queen City Park, Burlington, Vt.—July 24 to Aug. 25.

Essex, Maine, Camp.—Aug. 26 to Sept. 7.

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

Grand Lodge, Mich., Camp.—July 31 to Aug. 23.

Vicksburg, Mich.—Aug. 5 to Aug. 23.

Island Lake, Mich.—July 1 to Aug. 31.

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

Marshalltown, Iowa.—Aug. 23 to Sept. 18.

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

Central N. Y. Camp, Freeville, N. Y.—July 30 to Aug. 4.

Niantic, Ct.—July 10 to Aug. 28.

Temple Heights, Northport, Me.—Aug. 13 to 21.

SPECIAL NOTICES.

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

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

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

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.

Dr. A. J. Davis's WILD CUCUMBER PILLS TRADE MARK

Try them after a hearty meal. They assist digestion. Price, prepaid, by mail, 25 cents per box. Five boxes, \$1.00. Prepared only by S. WEBSTER & CO., 63 Warren Avenue, Boston, Mass.

Agents: HUDNUTT'S PHARMACY, 26 Broadway, New York City, and FULLER & FULLER, 30, Chicago, Ill. (over 100 years).

METAPHYSICAL AND PSYCHOMETRIC TEACHINGS and Readings. By letter \$1.00. E. M. Hall, 176 Beach street, Roslindale, Mass. July 16-17.

SONG CARDS—BARNSDALE, 25 Swanst., Rochester, N. Y. July 2.

Every thought a man thinks, every action he performs, every sight he sees, every probability he hears of or utters, affects his own life, either as a help or a hindrance, as well as the lives of others, and he and they must pay the debt or draw the dividend. There shall be no escape until the debt is paid to the uttermost farthing.—P. Galloway.

ABSENT HEALING A FACT. Hundreds of Testimonials. Send 12 two-cent stamps for one treatment with magnetized letter full of instructions that may complete your cure. Address: Mrs. M. McCASLIN, S. S. D., care Institute of Practical Psychology, Cleveland, Ohio. July 18. 17

WANTED—Doc. number St. Nicholas for 1897. BANNER OF LIGHT PUBLISHING CO.

PRICE CIRCLES for honest investigators by appointment only. Mrs. H. W. HEALEY, No. 1 Elm Street, Dorchester, Mass. July 9. 2w

MARY T. LONGLEY, TRANCE MEDIUM. GIVES sittings for Medical, Test and Business purposes. Readings by mail, \$1.00 and stamp. State age and sex. 511 S. Olive Street, Los Angeles, Cal. June 11. 15

COMPLETE INSTRUCTIONS FOR Curing Disease by Suggestion, in booklet form. Also formula for Nature's Balm. Proven and ably creates wrinkles. Costs almost nothing. Either of the above 15 cents or both 25 cents. Stamps. Address: MISS L. O'NEILL, 3214 Euclid St., Cleveland, Ohio. July 18. 17

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

HENRY SCHARFFETTER, 800 So. Collington Ave., Baltimore, Md., GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.

HEADQUARTERS for Spiritualistic, Reformatory and NER OF LIGHT. Also subscriptions taken for BANNER OF LIGHT. Address by mail promptly attended to. Catalogues free on application. Correspondence desired.

A NEW WORK ON Practical Psychometry BY J. C. F. GRUMBINE.

CONTENTS. 1. Introduction. 2. Special Rules and Conditions to be Observed. 3. Mediumship and the Spiritual Gifts. 4. The Soul Its Own Oracle and Law. 5. How to See and Perceive with the Interior or Spiritual Vision. 6. Concentration and Centralization. 7. Sittings. What they Signify. 8. The Sitter. The Trance. Divinity.

As this is the most practical work of its kind, and the teacher and author has been requested by his thousands of students to prepare a primer or text-book for the neophyte, the book is destined to satisfy a long felt need. Published in paper and sent prepaid for 75 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

JUBILEE MEMORIAL TRIBUTE. FOR THE FIRST TIME in the history of the Spiritual movement that anything like a compilation of the names of the earlier mediums, seers, workers, lecturers and prominent advocates, etc., has ever been attempted, appears in the address of GEORGE A. BACON, The Passing of the Grand Army of Spiritual Pioneers. It differs from the recent Golden Jubilee at Rochester, N. Y. This little pamphlet is a timely and valuable tribute to those who became identified with the Cause in the years gone by. All Spiritualists should have a copy. Price 5 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

THE LAW OF CORRESPONDENCES: APPLIED TO HEALING. BY W. J. COVILLE.

Author of "Old and New Psychology," "Text Book of Mental Therapeutics," "Studies in Theosophy, etc., etc."

CONTENTS. 1. The Law of Correspondences; The Problem Stated. 2. Specific Correspondences. 3. Practical Suggestions. 4. The Twelve Manners of People; Their Peculiarities and Limitations. 5. The Law of Karma and its Influence on the Individual. 6. The Law of Karma and its Influence on the Race. 7. Our Bodies, What Are They, and How Shall We Deal with Them? 8. The Spiritual May: Its Powers and Privileges. 9. The Law of Karma and its Influence on the Race. 10. The Law of Karma and its Influence on the Race. 11. The Law of Karma and its Influence on the Race. 12. The Law of Karma and its Influence on the Race. 13. The Law of Karma and its Influence on the Race. 14. The Law of Karma and its Influence on the Race. 15. The Law of Karma and its Influence on the Race. 16. The Law of Karma and its Influence on the Race. 17. The Law of Karma and its Influence on the Race. 18. The Law of Karma and its Influence on the Race. 19. The Law of Karma and its Influence on the Race. 20. 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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 labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

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

SPIRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held June 3, 1898.

Spirit Invocation.

Spirit Divine and Over-Ruling Power! We seek thy assistance this morning, and ask to be directed by thy divine will. We realize that this is the glad springtime of the year, when the earth is taking on new life and sending forth new inspiration, hence we feel to sing praises unto thy name. When we throw off the mortal and assume our immortality, all we may be able to conquer all untoward conditions and environments of earth-life, and learn to inspire those whom we leave behind us with love and knowledge. Be very near to all who are fighting the great battle of life. Give them health and strength to do their every duty. Guide our feeble steps in the pathways of right, and teach us to deal justly by all mankind. May the light of truth shine upon all that they may see thy glorious works and learn to conquer all superstition, dogmatism and fear; that they may rise out of ignorance through the religion of the Fatherhood of God and Brotherhood of Man. Guide us this morning, and give each spirit strength and courage to prove its identity to the world, and voice without hesitation to all mankind, "There is no death; what seems so is only transition." Bless each one according to his or her needs; may each one carry his light in his own way, and work for the good of humanity at all times, and through a eternity their voices will sing, Hallelujah! Amen.

INDIVIDUAL MESSAGES.

Arnold Shonio.

Good morning, I am pleased with this privilege of returning to the earth and demonstrating in my feeble way, the truth of immortality and the consciousness of the spirit after its separation from the physical form. I am very much interested in earth-life, although I have not been out of the body so very long. Not only am I anxious for the ones I left behind me after my sudden departure, but I am also interested in the welfare of my country, for well do I remember away back in the "Sixties" when the call came for us to protect our homes and our country. I was one that responded to that call, and I am interested in the Grand Army, and also in Civil Service and all reform that is beneficial to humanity. I feel the same spirit that existed in me then, but I wish my friends in Vermont to know that all is well, and that we can send our loving thoughts, our interest and protection even if we are not there to talk with them. Now I wish to let my family know that father is well and has accomplished much; I wish my companion who is still in earth life to realize that, although the physical form has passed on, the spirit is still laboring to sustain and uphold her in the trials and tribulations of life; I want my boys to know that each one of them must work out his own salvation, and I want to say to them all, Be careful that you do nothing that you are going to be ashamed of when you meet father and mother in spirit or when we all meet in the spirit-land. I wish also to say to my daughters that I feel the same interest as I did in earth-life, with perhaps a little difference because we understand things more on the spirit-side than we did on the mortal side. I wish them all to realize that what happened in the past were experiences, and when we all meet in the spirit we will understand each other better. There are many with me this morning, but as time is limited and the conditions around me feel a little bit pressing, I will not try to send a long message. Just say that Arnold Shonio is here and my home was in Duxbury, Vt.

Hattie J. Ring.

Well, I would like to send out a letter this morning to the loved ones of earth-life, although it is to me like sending a message without an address. I hardly know how it will be received, but I feel that all things sent in love bring an answer, especially when we try to send in the spirit of truth. I did not understand Spiritualism while in the body, and I have many in the earth-life that perhaps will not recognize me; but I feel if I can open a door of the inquiring hearts, I shall be able to minister in spirit to them and lift the dark shadow that now lies between us; for death always makes a great gulf between mortal and immortal, especially to those who do not understand that we carry our consciousness beyond the physical body. I want to reach my loved ones, and I have taken this means to-day to do it. I want to say, Thank God for all the many blessings we receive at his hand, and also thank him for the separation that comes to our families through death, for it draws us nearer and nearer to him. I wish to say to them that if they will give me an opportunity, I will try to bring myself into communication with them. There is much I would like to say that cannot be said through the public press. I was directed to this medium and this place, where they receive all, regardless of belief, nationality or color. I was very much interested in the Presbyterian Church while in earth-life, but interested also in the welfare of all advanced conditions for the benefit of humanity. I wish now to reach my companion who is yet in the body, to make him feel that I am waiting for him—only waiting and watching until we meet in spirit; and I am trying to bring all in close communion with us; for as we feel the touch of the spirit that brings us so closely to each

other, we feel a true, divine love that makes us one.

I wish also to say to my darling children (ten in number, left behind without a mother's care or a mother's protection), that while I cannot minister to them in the physical form, I shall be their guiding star through all life in spirit.

I hear them oftentimes when the prayer rises from their hearts for God to lead them, to guide and direct them, and know that their young lives have got many things to come in contact with in the physical form and many temptations, but I ask you to trust in the Almighty God; trust in those that minister unto you, and you will be guided over all stony paths and you will be led into a brighter land by-and-by. I hope my companion, sister and loved ones will seek for them; they will find; knock, and it will be opened unto them; and I wish also to say that they have laid the body aside, but they have not laid the spirit aside. There are many on the spirit side this morning, and all join in sending this communication, and hope it will bring consolation to those who are not comforted in the mortal world. You can put me down as Hattie J. Ring of Winchester, Tenn.

Melvin H. Hall.

You might put me down, also, as formerly of East Tennessee. I left in earth-life a beautiful wife and two darling children. It seems sad, when we feel that we are prospering and get where God's blessings are rained down upon us, that the visiting angel we call death enters the home and separates that chord of harmony and companionship; and though we know all things work together for good, it is hard for us to know that there are those who have left unprotected and in position where they cannot carry out their desires. But I wish to say this morning to all in whom I am interested, that it is well with my soul; and to father, mother, friends and family I wish to say, death is not so dark as we are very apt to look upon it; we come very close to the loved ones, for that cord of love is never broken; those whom we love, we are always with, and I am anxious to open an avenue of communion between us. Sweet, indeed, is the communion of the spirit, and it is for that reason I have reached here this morning.

I was interested in the Methodist church, not knowing much about Spiritualism, but it has placed me in the line of inquiry, since I have been in spirit, to seek what way I could to come in communication with the loved ones; for we knew we should meet again, or were in hopes we should. I wish to say to them now, as I have conquered death and the grave, that hope has become knowledge, and I am only waiting to meet you all again. I wish also to say to the loved ones, as I cannot talk much this morning, not being used to controlling the brain of the medium, that if they will open an avenue or seek for communion with me, I shall be able to help them much.

You can say that Melvin H. Hall is here this morning, and is trying to get in communion with his loved ones in earth-life. Perhaps they will criticize me if I don't say I passed out of the body in Bonney Terre, Missouri.

Nathaniel N. Wright.

I should like also to send out a few words this morning. I am here to keep a promise I made while in the body, that if I could return through the BANNER OF LIGHT I should come, for I was somewhat interested in THE BANNER while in earth life, also in all progressive life, and I always liked to fight for the weak side. I was also interested in law and in studying and weighing the evidence of all thoughts and verdicts. I feel this morning that I am gathering up the evidence to prove continuation of life. You speak to those who have some conception of Spiritualism, and they will tell you: "We know it is true." They will bring their theories and their evidence together, so that to them it becomes a knowledge and a fact; but many others who seem to be just as intellectual and have gone just as far with their theories and ideas, bring to bear the reverse decision, and say they cannot see how after one is separated from the physical form he is able to return and speak to his friends. I weighed this evidence much in earth-life, but became conscious that there was no death; that we did exist after passing through the changes called death; that we would with those closely connected with us. But I would like to say to all humanity trying to build up a theory, not to build it upon circumstantial evidence, but to search for the truth and get the evidence that comes closest to their own heart, their own knowledge, and they will find all well. I would like to reach those whom I left behind me who are closely connected with me. I shall be well known in Buffalo, N. Y., and I don't think I will be forgotten right here in Boston. I had a good experience while here in the body, and I have had still more on the spirit-side. I have not come in this morning to preach a long sermon, I have only come to give the evidence I have found—that I can return, I do return, will return, and will assist those who least expect it.

My friends, just say that Nathaniel N. Wright has been to see you, and that his earth home was in Macedon, N. Y.

Mary Hutchinson.

My name is Mary Hutchinson, and when the one before me spoke of Buffalo, N. Y., that took me right home, for that is where I lived, oh! so long. I passed away with cancer of the bowels; I suffered intensely and was a long time ailing, but I have been out of the body a long while, and I see, as I grasp the influence of those in earth-life, that there have been many changes, and those I love have been scattered considerably. I find them in different parts of the country, for I left in earth-life a husband, two boys and three girls; but my husband has joined me in spirit-life since, and the children all sought homes and conditions for themselves. I have been so anxious to let them know that I have to a certain extent realized many of the changes. Some have been very happy ones, and others have not been so happy. I want to come in communication with them, for lately my son Charles has become mediumistic. He is in California, and I have been drawn so closely to him; he has asked me many times, "Oh, mother! if you can only come through the BANNER OF LIGHT, so that I can get it and send it to the others, how much good it will do!" And I have tried so often; but there are always so many just as anxious as I am to get control. This morning I was told that I

might try, and perhaps I would succeed in coming in contact with the ones in earth-life. I hardly know what to say to prove my identity, because some will inquire for one thing, and others will inquire for another; but I seem to feel as if I would like to just send a few words, for I think that if they wish to hear from me they will help me to other mediums, so that I will be able to control them. My husband is with me this morning, and his name is James. He did not pass away in Buffalo. He went out in Chicago, Ill. So just say I have reached Buffalo and I have done what I could, and I feel that will do this morning.

Julia A. Gould.

It is sweet to be remembered, and it is so sweet and pleasant to have the privilege of sending our communications through your valuable paper. It was a great comfort to me while in the body, and I often used to wonder why some of our own did not come to us. I find my companion and children asking the same thing: "Why doesn't mother come through THE BANNER?" Oh, how many times do we hear these words expressed, and how many times we stand by your side when you are talking to us, and yet are unable to make our presence known, as we would like to. I feel that this privilege has been given me merely to remind them that we are conscious and do not forget, that in separating from the body we are often brought closer together than ever before. The work is not yet accomplished; my husband is always ministering to the physical bodies of others, as he is a physician and has some knowledge of how hard it is to overcome conditions, circumstances and influences. I would like to come in contact with many—my own children, my sisters and my friends. The people are now preparing for camp-meeting, and I know when they get to Queen City Park there will be lots of inquiring as to who has gone to spirit since the last meeting. Some have joined the spirit-world, and others are still lingering in the environments of earth-life. I used to love to go to the camp-meetings because we met so many people; we could intermingle and exchange our thoughts, and it seemed to give us strength to bear all the burdens of the light before us. I wish to say to all, whether merely a passing acquaintance or some one I knew well, more in spirit than in earth-life are interested in the welfare of humanity and progress.

Tell my daughter Lilla, who was so kind to me at our home where the spirit was liberated from the body, that she must not overdo. I feel at times that she goes beyond her strength, and she must take care of herself, for I feel as if she were not as well as she appears to be. Say to my companion also, The spirit-world is sustaining you, but you too must collect unto yourself, that which will give strength and comfort, peace and harmony. Remember we see on the spirit side what we do not always comprehend in the earth-life; many things are brought into physical life for good purposes, and I want to see you happy, contented and strengthened. I am with you heart and hand; your happiness is mine, whatever you find in earth-life that helps you, take it and I will sustain and help you and the good work you are trying to carry out. Just say that Julia A. Gould is here and sends her blessings to all, and wishes Dr. Smith and all the workers at Queen City Park, and all the mediums and friends who go there, to sustain and uphold Spiritualism. The best of success to every one who is fighting for true Spiritualism; the spirit-world will be with them. I have two daughters and am often with them in spirit. I will close now for I have done the best I could, and you will hear from me again many times before the camp is over; whenever an opportunity is given you will always realize I am with you. I will now bid you goodbye. Randolph, Vt., was my home, but I passed out in Springfield, Vt., at my daughter's home.

Messages to be Published.

June 10.—Mary B. Whitwell; Almon Stoddard; Lydia Mason; Melinda Root; Priscilla P. N. Milligan; Etta D. Sage. June 11.—Silas Rutledge; William T. Smith; Ed. James; Ellen May; Thomas B. Francis; Abby J. Spaulding. June 25.—William Kilgore Harrison; Emma E. Robinson; Morris Broadbent; Charles T. Thornton; Elizabeth Mytinger Bell; Mary Elizabeth Scott. July 7.—Geo. Edward Lockhart; Elizabeth and Hannah Low; Emma Brown; Chas. C. Randall; Edna Jane Brown; Helen Stewart. July 8.—John E. Whitlock; Eunice E. Mayo; John Henry Morris; Monica Boynton Lane; Simons Sears; Simons Orchard.

A Letter from Abby A. Judson.

NUMBER TWENTY SIX.

To the Editor of the Banner of Light: The general principle that all that is at all is natural is applicable not only to the phenomena of the Jewish Bible, but to all the phenomena of our own intercourse with those who have passed to a higher sphere of a natural universe. Though very unwilling that the clergy per se shall do our thinking for us, many Spiritualists are willing that mediums and decarinate spirits shall think for them, and even use for them the divine attribute of free will.

A medium uses powers that are wholly natural and that are possessed in latent form by all. Being natural is living and being in accord with the laws of nature, and we therefore claim that the first step to mediumship is to live according to natural law.

Mediumship does not necessarily mean that the person possessing it is himself in conscious relation with decarinate spirits, or that he can commune with those nearest to him in spirit. It means that spirits out of the body can communicate with other mortals through his organism.

We have known many mediums whose work gives large satisfaction to others, who are unable to get the slightest proof of spirit-intercourse for themselves. One in particular, now in spirit-life, told me that he would give any sum of money if he could know that his mother was really alive. His name is familiar to all New England. Another medium, one of the finest for materialization that I ever saw, told me that he had not the slightest evidence for himself that our dead friends go on living, that he feared those beings who controlled him, and that he should drop the whole business if it was not for the money in it.

It is truly delightful not to be in the lecture field any more, because I can now say freely what I really think, without having hatred displayed against me. The hatred of others gives great pain to a sensitive. When in one's own little home, surrounded and enfolded by one's own guides, venomous shafts cannot penetrate the barrier they erect. But when traveling from place to place, lecturing to promiscuous audiences, the slightest hint from my lips in certain directions was enough to make some throw such an influence of opposition

that I suffered on the platform, and the same individuals sometimes wrote to places where I was engaged to lecture, to prejudice me against me beforehand.

The main thing that awakened the greatest opposition was the statement that the development of one's own soul is more important than mediumship. Though the whole scope of "The Bridge Between Two Worlds" points to the same, it did not arouse such opposition as the spoken word, simply because these persons did not read such books.

That many successful mediums are controlled by earth-bound spirits is a fact that in time becomes clear to a thoughtful investigator. This fact is denied by some, and is declared by others not to be of the slightest consequence.

But its consequence is paramount, and it were far better never to be a medium than to be used by low, decarinate spirits, who are able to use a mortal because the soul of that mortal is in a low and undeveloped state. This is especially applicable to those who earnestly seek to develop as mediums, and make this their goal rather than the purification and elevation of their own inner moral nature.

Why are such persons eagerly desirous of obtaining mediumship? There is one reason, and we all know it. If they did not fancy it an easy and a lucrative way of making money, if it could be used only to bring the light of continued existence to doubting ones, their quest would be less ardent.

To show that I am, however, well aware that many seek for mediumship from high and pure motives, I will cite two instances that have come to my knowledge within two or three months.

One is of a gentleman and lady in New York City who are earnestly cultivating her gift, with the sole object of their own spiritual development, and of convincing certain dear relatives that the claims of Spiritualism are indeed true. High angels are furthering their efforts. Certain mischievous spirits who annoyed them at first are controlled and instructed, and her gift is being manifested more strongly and effectually.

Another instance is of a dear little coterie in far-away Nebraska. A boy among them was controlled by a pure and lovable spirit. One of the circle wrote me, "It was so easy to do right to be kind and charitable and patient, when we could hear her every Saturday night." She also wrote that the spirit's words through the boy reformed several that had started down hill, and that one could not hear an oath in a week's time, while they all swore before that.

But the boy moved away, and they were so lonely and hungry that they began to write to me. They hold together, seek for the highest, try to yield to impressions, and some are beginning to develop powers for usefulness.

They would smile at the notion of making money by mediumship. They want in order to do good and to get good. They make their living by farming, fruit-raising and hard labor. And when Saturday night comes, they fill their cups from the fountain of everlasting life.

Pure mediumship comes under rare and specially favoring conditions. Spiritualism has been degraded by offering mediumship in promiscuous circles and audiences at ten cents or ten dollars a head.

A medium's powers deteriorate in a promiscuous circle, where the amount he makes depends on the number of persons present. This drags mediumship in the dirt and the mire, and is in our opinion the main reason why Spiritualism is not revered by the world at large. Many persons, filled with a high hope, begin to attend the meetings, but turn away disgusted.

Many raise the cry, "But mediums must live." Yes; mediums, like other persons, must have money for the necessities of life. But let them make money in some other way, and reserve their high gift for only spiritual and congenial occasions. "But mediumship exhausts those who exercise it." It exhausts them when used promiscuously, and when forced in order to make money. When used aright, it does not exhaust; it replenishes the life-forces, as some of us know by our own blessed experience.

Thank you, kind Mr. Editor, for allowing me to speak through your pure columns without wearing a muzzle.

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

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.

Ques.—[By D. Danell, Arlington, D. C.] There is such a general misunderstanding, or rather diversity of opinion upon the subject of the divinity of Christ, you will confer a favor to many interested "amateur" believers by giving a correct version, as well as reason for, and source from, which facts are obtainable. Good spirits, through "mediums," should be in possession of facts, and able to communicate them. Swedenborg says, "The Lord became human," moreover states that he saw Christ's resurrection and ascension in effigy in heaven as a means of educating infants; practically an evidence of the truth of the plan of salvation through Christ, as claimed by Theology. Please publish the actual truth explained.

Ans.—We cannot pretend to finally settle an age-long controversy, nor do we deem it probable that any revelation from the world of spirits would be accepted any further than it appeals to the convictions of those to whom it is addressed. There have been so many palpable and revolting errors connected with the promulgation of the doctrine of the divinity of Christ that we scarcely wonder that this doctrine is repulsive to many honorable people who wish to know the truth.

The real doctrine of the divinity of Christ concerns the truth regarding the higher immortal self of all humanity. The son or child of God is the imperishable, incorruptible entity which is always in heaven, though it can be manifested on earth. The resurrection, ascension and glorification of the son or child of man is the rising and purification of the lower self of humanity and its final union with the divine. We are immortal as to our highest plane of consciousness, but in no other degree; therefore, prolonged existence in the psychic state can be demonstrated as pertaining to the outer, personal self on its psychic side, the idea of absolute immortality is present only with those who have become conscious in some measure of the Christ within them, which is the hope of glory.

The personal life of Jesus can be understood as the life of one who conformed his outer nature to the perfect inward ideal, thereby accomplishing the atonement, which is the making of the two into one, or the unification of the higher with the lower. Deity can only be known to man through man, therefore it is only through the manifested Christ we can know God. In Oriental climes, where the

terms Krishna and Buddha are employed, the root idea is the same as in Christendom. What Swedenborg saw in his memorable visions was unquestionably a picture of the rising and ascending of humanity as typified by the resurrection and ascension of the personalized divinity in the actual Jesus.

The true doctrine of the atonement is taught in two ways, as an example and as an influence. Abstract ideas cannot be comprehended apart from concrete imagery. If no one ever manifests love, or expresses truth, or lives a wise and righteous life, what can we understand by such terms as loving, wise, truthful and righteous? It is by no means necessary to accept any historical tradition concerning the personal Jesus in order to accept the esoteric Christ, which, being identified with the logos or eternal word, is the life and light of all humanity.

There are those in spirit-life who absolutely know that there is an angel of this planet Earth, who was its architect, and who still sustains it in its course, and that this angel of the Most High has many times expressed his power in a special manner through specially selected instruments on earth. This angel is the head of the mystical body of the Christ, or, in other words, the corporate assembly of regenerated men and women.

It is always worse than useless to enter into controversy over matters which people are determined to settle their own way in any case. For that reason we refrain from attempting to force our own knowledge on others, knowing that a revelation can only be such to those who have experienced it. Our questioner is quite right in saying that there are spirits who know the truth on this subject, but he is mistaken if he thinks their testimony is universally accepted because it is sometimes offered. Spiritual matters have to be decided in the same manner as material matters, viz., by one's own experience. Just as an astronomer may tell you many things which are clear to him concerning the starry heavens, though they are not proven to you unless you have investigated individually, so the knowledge possessed by certain spirits who are in communion with the earth at present cannot be conclusive to any save those whose development has enabled them to reach out into the spiritual spheres and apprehend for themselves.

The majority of spirits who communicate at circles, though thoroughly honest, are not far enough advanced to know of the mysteries upon which they are often questioned, and it would be well indeed if those who converse with spirits would bear in mind that what they do not know is no more valuable than the similar ignorance of multitudes yet on earth. The average spirit who communicates at a circle or through a medium in private is some personal friend of either the medium or the sifter or of both, and while it is valuable, as well as interesting, to assure yourselves of continued life through the agency of mediumship, such immense problems as the divinity of Christ cannot be solved at once by those who have simply thrown aside the mortal robe without having appreciably grown in spiritual understanding.

Some spirits are disappointed because they do not meet Jesus personally directly they awake after physical dissolution; others declare that because they have been a long time in the spirit-world, and have not encountered Jesus, therefore he has no existence. Against such would-be logic as that, all sane reasoning is powerless, and, were such a precedent to be established as the rule of evidence on earth, ignorance would be accounted the highest knowledge.

It is of course by no means necessary to salvation to hold any particular theory as to Christ, because growth and happiness depend not on exterior knowledge or intellectual acquaintance with facts, but upon loving obedience to the dictates of the soul within. When people are willing to acknowledge the truth of interior spirituality, and content less over the pros and cons of historical problems, there will be a genuine discovery made concerning Christ which will content all earnest seekers after truth. Present-day spiritual revelations are seriously hampered by bigotry of various kinds, and unless people will lay aside their prejudices and afford opportunity for enlightened spirits to communicate, the prevailing ambiguity must continue. From a truly spiritual point of view, nothing signifies much except the development of noble character; but though ethical questions are ever paramount, theological conundrums can be decided. Clairvoyance of the higher sort, and certainly ability to enter the spiritual realm and make discoveries there, is all within the reach of the unprejudiced disciple of truth. Simply demand to know the truth, and care not with whose opinion you may agree or from whose you may differ, and you will receive satisfactory answers to your questions through your own direct mediumship.

Passed to Spirit-Life.

From Petersham, Mass., June 25, Mrs. Mary, widow of Albert Warden, aged 93 years 8 months and 11 days.

Mrs. Warden was the last but one of a family of eleven children, all of whom were born in Barre, Mass. She had lived in Petersham thirty-four years, and for several years had been tenderly cared for in the home of her daughter and husband, Mr. and Mrs. Wade, beside whom, her daughter, Mrs. Angelina Frost, and a son, Albert Warden, survived. Mrs. Warden was a woman of great strength of character, and was universally beloved. She had been a Spiritualist more than forty years, and with her daughter, was a member of the Greenwich Society. She retained her mental powers until the last, and bore her last illness with firmity with great patience.

The funeral took place Monday, June 27, from the old historic Unitarian church, and was largely attended. Friends had made altar and platform beautiful with flowers. The choir rendered her favorite hymns, and in accordance with her request, the writer officiated. There was a short service in the cemetery, and assembled friends dropped upon the casket white flowers.

JULIETTE YEAW.

From Waterville, Me., June 24, FREDIA MATIA PRESCOTT, daughter of Osea and Annie Prescott, aged 11 years.

The mother passed away when Fredia was five years of age, and the child was tenderly cared for by her grandfather, Mr. Matia Prescott. Fredia was sensitive, conscientious, and developed spiritually beyond her years. She always felt her mother's presence and conversed with her in a perfectly natural manner. Often when her grandmother accompanied her to bed, she would say: "Mother has come now, you may go."

Mr. Rhodes, the Universalist minister from Fairbairn, officiated at the funeral, which reminded one of a triumphal exit, rather than of death. The room was a perfect bower of flowers, and the brave grandmother said: "I should feel ashamed to hinder my child's progress in the other life by lamenting and mourning." Would to God there were more true Spiritualists in the world.

SADIE JORDAN CLIFFORD.

From his earth-home in Mansfield, Mass., July 4, ALBERT F. SHEPARD, aged 62 years.

Mr. Shepard was a Spiritualist of many years' standing, ever ready with a good word for the Cause he held most dear. He was a gallant soldier in the late civil war, and served his country faithfully for more than three years. He was a regular visitor at Onset camp, where he owned a cottage. Mr. Shepard was a patriot, a true friend, a man of progressive views, and a friend to all in need. Spiritualism was his only religion, and in the light of its comforting assurances he passed to his reward.

The funeral services were conducted by Mr. Harrison D. Barrett, assisted by Rev. Elliott P. Studley of the Methodist Church of Mansfield. The G. A. R., of which Mr. Shepard was a member, and the G. A. O. G. of which he was a body, it was the first funeral ever held in the Card Memorial Chapel, recently erected by Mr. and Mrs. Card of Mansfield, in memory of their ardent daughter. May the loving angels bring peace and comfort to the sorrowing hearts of the wife, son, and other relatives who mourn the loss of the physical presence of their loved one.

(Other Obituaries will be found on page seven.)

Banner Correspondence.

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

New York.

New York.—A correspondent writes: On Sunday, July 3, W. J. Colville lectured in New Century Hall to excellent audiences, despite the very hot weather. The afternoon lecture was on "Recreation," and proved a very helpful and suggestive ante-vacation sermon. In the evening "Patriotism and Cosmopolitanism" was the topic of the discourse. During the lecture, which was a very forceful one, the speaker insisted that the truest patriot is the one who loves and serves his own special country that through its elevation and purification it is made a powerful, effective instrument for bettering the condition of the entire world. The true lover of fatherland sees in his own land an instrument in the hands of the Eternal for blessing the whole human race. To any specially-gifted and therefore "chosen" people, the words must be addressed, "Thou shalt be a blessing, and its predilection is not wisely intended, nor is it spirit understood until we so read it as to make it mean for us that it is our mission and our privilege to be a blessing. If the American flag floats over Cuba and over other islands once tributary to Spain, there should be no vain-glorying over the acquisition of added territory; but if the symbol of the Stars and Stripes and of the American eagle signifies righteousness, purity, peace and liberty, in place of old-time slavery and degradation, then may we indeed rejoice that Columbia has become the guardian of these lands not as yet entirely fit for self-government, but needing for awhile an experienced protector. The true prayer at this juncture is not for success to this army or that, but for wisdom to see how best to act so as to help the progress of the entire human race. Such prayers can never be inconsistent.

ROCHESTER.—"Field" writes: About twenty-five members of the First Spiritual Church visited their pastors, G. W. Kates and wife, at the latter's residence, Tuesday evening, July 5. It was the eleventh anniversary of their wedding. The occasion was made very pleasant by social intercourse, an elaborate service of refreshments, and addresses by Mr. and Mrs. Kates. The latter, under control of her various guides, gave interesting reminiscences in the lives of these workers. They improvised a song and poem from the sphere of a mother's love and care.

The residence was tastefully decorated with flowers and vines. Several valuable presents were bestowed upon the couple.

A lawn party at the residence of Mr. and Mrs. Willett E. Post, July 7, was another interesting feature of the week. The church is a social body, and is keeping the members interested by a series of enjoyable functions during the summer. Meetings are being regularly held as usual.

BROOKLYN.—Jerome H. Fort, Cor. Sec'y, writes: The Fraternity of Divine Communion held its regular service on Sunday evening, July 3, at Aurora Grata Cathedral, corner Bedford Avenue and Madison Street. After congregational singing and Bible reading, we were favored with a violin solo from Prof. E. A. Whitelaw, after which an address was delivered by your correspondent. We were then favored with a bass solo by Mr. Lovejoy, who was followed by Prof. Whitelaw in another violin solo; after which Mr. Ira Moore Courlis gave us some tests and messages. The heat was intense, and the audience consequently small; but all present seemed to enjoy the services, especially Mr. Courlis' work, which was more than usually good.

BROOKLYN.—A. J. Ashley, Sec'y, writes: A patriotic meeting was held by the Advance Spiritual Conference on Saturday evening, July 2. Mr. W. J. Colville gave a masterly patriotic address, followed by instrumental music by Mr. Green's orchestra. Miss Chapin, the blind medium, sang; Mrs. L. A. Olmsted gave spirit-messages, and the services closed with the singing of "America" by the audience. Our Saturday Evening Conference Meeting is an incentive to bring Brooklyn Spiritualists together each week, where all enjoy a spiritual feast. The BANNER OF LIGHT is looked for, to keep us posted in society work.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged:

"I give, devise and bequeath unto the 'BANNER OF LIGHT PUBLISHING COMPANY,' of Boston, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out, strictly upon trust, that its officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Passed to Spirit-Life.

From Somerville, Mass., Thursday, June 31, Mr. L. S. HANBY, a firm believer in spirit-return.

Mr. Hanby had been in poor health for a number of years, but for several months back had been a great sufferer. The end, however, was peaceful and happy. Mr. Hanby was well known at Ouse, where he built and owned the "Handy Cottage" on Twelfth street, and was taken Saturday to Poconnet on the Cape and held in the family lot.

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

Human happiness, human misery and human indifference make up life; not one of these belongs to the box of all. Happiness is real or fictitious according to that upon which it is based; misery is real or fictitious from the same cause; indifference is simply inactivity.—*Amelia Colby Luther.*

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Edited and compiled by GILES B. STEBBINS.

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No better collection illustrating the idea of immortality has ever been made.—*Rev. T. J. Sanderford, Ann Arbor, Mich.*

The poet is the prophet of immortality. The world will find the compiler long after he has gone from this life.—*James G. Clark, in Auburn Advertiser.*

This volume can only bring hope and comfort and peace into the household.—*Detroit News.*

A most precious book.—*Mrs. M. E. Root, Bay City, Mich.*

It is a volume of immortal life.—*Waltham, Mass.*

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II. PHYSICAL PHENOMENA.

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PART I.—METAPHYSICAL PHENOMENA.

Chap. I. Philosophy of Phenomena; 2. Metaphysical Philosophy; 3. Heat; 4. Functional Phenomena; 5. Man; 6. Objective and Subjective Phenomena; 7. The Unknown God, whom we ignorantly worship; 8. The Unknown God, whom we ignorantly worship; 9. The Unknown God, whom we ignorantly worship; 10. The Unknown God, whom we ignorantly worship; 11. The Unknown God, whom we ignorantly worship; 12. The Unknown God, whom we ignorantly worship; 13. The Unknown God, whom we ignorantly worship; 14. The Unknown God, whom we ignorantly worship; 15. The Unknown God, whom we ignorantly worship; 16. The Unknown God, whom we ignorantly worship; 17. The Unknown God, whom we ignorantly worship; 18. The Unknown God, whom we ignorantly worship; 19. The Unknown God, whom we ignorantly worship; 20. The Unknown God, whom we ignorantly worship; 21. The Unknown God, whom we ignorantly worship; 22. The Unknown God, whom we ignorantly worship; 23. The Unknown God, whom we ignorantly worship; 24. 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Banner of Light.

BOSTON SATURDAY, JULY 16, 1898.

MEETINGS IN BOSTON.

Spiritualist Fraternity.—At First Spiritual Temple, 100 Washington street, Sundays at 10:30 and 7:30 p.m. The continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Appleton Hall, 94 Appleton street.—Palmé Memorial Building, side entrance. The Gospel of Spirit. Return Society, Minnie M. Soule, Pastor, will hold services every Sunday at 10:30 and 7:30 p.m.

The Veteran Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 514 Tremont street, at 7:30 p.m. All are invited. Eben Cobb, President; Mrs. J. S. Soper, Clerk; 61 Huron Avenue, North Cambridge.

Eagle Hall, 616 Washington street.—Meetings at 11:30 and 7:30 p.m. Dr. W. H. Amerigo, Conductor.

Harmony Hall, 724 Washington street.—109 A. M., 12:30 and 7:30 p.m. Tuesday and Thursday afternoons at 2:30. N. P. Smith, Chairman.

Hollis Hall, 789 Washington street.—Sundays, 10:30 a.m. Developing Circle; 2:30 and 7:30 p.m. Tests and readings. George B. Cutter, Chairman.

Commercial Hall, 694 Washington street.—Meetings Tuesday and Thursday, at 3 p.m. Sundays at 11:30 and 7:30 p.m. Mrs. M. A. Wilkinson, President.

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

J. K. D. Conant's Test Circles every Friday p.m. at 2:30, in her rooms, BANNER OF LIGHT Building, 83 Bowditch street.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont street.—Mrs. G. G. Gutterez, President. Services Sundays at 10:30 a.m., 2:30 and 7 p.m., and Wednesdays at 2:30 p.m.

Bible Spiritualists' Meeting, Marble Hall, 51 Tremont street, cor. Dwight.—Mrs. L. J. Akerman, Leader. Sundays at 10:30 a.m., evening at 7:30 p.m.

The Band of Harpists holds public meetings at Emily Hall, Studio Building, Davis Square, West Somerville, each Sunday, at 7:30.

HOLLIS HALL, 789 Washington street.—Geo. B. Cutter, Leader, writes: Sunday, July 10, the circle was large and interesting.

At 2:30 p.m. the meeting was opened with singing by the young Chairman. After tests given by Miss Frank Wheeler, the Chairman rendered our late Bro. Eben Cobb's favorite song, "Open the Pearly Gates of Light"; Mrs. Annie Hanson Kibbe gave tests; Prof. Rimbaud played a fine cornet solo; Mrs. Strong followed with tests; also Mrs. Maggie Keating-Cutter, with "Sam"; Mrs. Frederick, Mrs. Evans, Mr. Baxter and Mrs. Dr. Bell good tests.

At 7:30 hall was crowded. Opened with fine music. Tests from Mrs. Kibbe, Mrs. Cunningham, Mrs. Cutter, Miss Wheeler, Mr. Cutter, Mr. Quimby and Mrs. Julia Davis.

BANNER OF LIGHT for sale.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—A correspondent says: Sunday, July 10, meeting opened with service of song, led by F. W. Peak, assisted by Prof. Rimbaud, cornetist, invocation by conductor Mrs. E. J. Peak. Mrs. D. S. Clark and Mr. J. W. Cowan occupied most of the evening giving delineations and spirit messages. Mrs. Peak filled the rest of the time giving evidences of spiritual truth to many. The work of the evening was very satisfactory.

We desire to call the attention of all persons desirous of attending spiritual meetings that this Hall will be open all summer. All will be welcomed, especially mediums.

ODD LADIES HALL, 446 TREMONT STREET.—Mrs. Gutterez, President, writes: Sunday, July 10, morning circle, afternoon and evening meetings were opened by Mr. Arnaud. Those taking part during the day in healing, speaking, tests and music were: Messrs. Kimball, Hall (of Brighton), Turner, Remis, Hardy, Steadman, Cowen, Blackden, Cohen, White; Mesdames Kimball, Lewis, Gutterez, Hall, McCann, West, Bird, Dade, Davis, Ratzel.

COMMERCIAL HALL.—Mrs. Wilkinson, President, writes: Sunday, July 10, meetings morning, afternoon and evening were opened by singing and prayer. Those taking part throughout the day in song, speaking and tests were: Mrs. Blackden and Kraniski, Messrs. De Bos, Lotheridge, Cowen, Newhall, Graham, N. B. Austin, Tuttle, Sargent (of Brighton), Grimes; Mesdames Nellie Carleton, Wilkinson, Nutter, Gilliland, Woods, Moody, Clara Fagan, Knowles.

MEETINGS IN MASSACHUSETTS.

CAMP PROGRESS, MOWELAND PARK, UPPER SWAMPSCOTT.—N. B. P. writes: Sunday, July 10, the weather was everything that could be desired, and every one seemed in touch with the angels, whose presence was so plainly manifest. About two thousand people were present, and enjoyed the meetings very much. Camp Progress is destined to be one of the finest camping grounds in eastern Massachusetts, and the time is not far distant when we shall hold meetings every day for a fortnight.

The meeting commenced at 2 p.m. Mrs. Merrill and the quartet sang "Beyond the Mists"; invocation and remarks, Mrs. H. A. Baker of Danvers; poem, song, tests and fine address by J. Frank Baxter of Chelsea; he gave many wonderful tests, all of which were recognized; music (instrumental) Mrs. Merrill of Lynn. Meeting closed with singing "Marching on, Red, White and Blue."

Second meeting commenced at 4 p.m. Singing, "Signal Bells at Sea," C. H. Legrand, of Salem; reading, remarks and tests, Mrs. M. A. Brown, of Boston; song, C. H. Legrand; remarks, James Smith, of Charlestown; song, "Our Home Beyond the Stars," J. Frank Baxter; instrumental music, Mrs. George Merrill; song, "Looking this Way," quartet; remarks, James M. Kelly, of Lynn; meeting closed by audience singing "America."

Sunday, July 17, Mrs. Jennie K. D. Conant, of Boston, will speak and give psychometric readings. She will be accompanied by Mr. Henderson, from Scotland, who is a fine medium, and will improvise a poem in reference to camp and people.

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

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

LOWELL.—Thos. W. Pickup, Secretary First Spiritualists' Society, writes: Having received word that Dr. Harding was sick and could not be with us July 3, we were greatly disappointed at our first grove meeting. We, however, held a very interesting conference, the following speakers and mediums taking part: Mrs. Arthur, Mrs. Annie Coggeshall, Miss Blanche H. Brainard, Mr. Joseph Perkins and Mr. A. B. Plympton.

We held our second grove meeting at Earncliffe on Sunday, July 10, and listened to the best and most instructive lecture we have had for a long time, from Harrison D. Barrett. We opened the meeting with congregational singing, after which Mr. Barrett read a poem, "Departed Days," and Mr. Barrett gave us a very potent and eloquent talk on our duty as Spiritualists, which was enjoyed by all present, amongst whom were many who belong to the various churches round about.

Next Sunday we have Miss Blanche Hazel Brainard, and we expect a large audience. The BANNER OF LIGHT has a ready sale.

LYNN.—G. L. Baker writes: The Spiritualist meeting at 33 Summer street, Sunday evening, was well attended, and a pleasing interest manifested. Mrs. Effie I. Webster and Mr. G. L. Baker spoke and gave tests; all recognized.

COME UP and subscribe for the BANNER OF LIGHT. Remember you have a standing invitation!

Onset, Mass.

Max has no letters but those of his own ignorance, and nothing but intelligence will liberate him from such letters.—H. W.

The glorious Fourth was ushered in at midnight by the ringing of bells, and blowing of steam whistles from the yachts in the bay. There were the usual sports, procession of "Horribles," etc. At 2 p.m. an oration from the platform by Mrs. C. Fannie Allyn, also Hon. N. W. Everett.

Tuesday, 5th, meeting opened with a vocal selection by Mr. Maxham. Mrs. C. Fannie Allyn delivered the address from subjects given by the audience, as follows: "If God rules the world by fixed and unalterable laws, what efficacy is there in prayer?" "What evidence have we that there is a God?"

Remarks closed by a beautiful impromptu poem, Mr. Maxham sang, "Your Mission," said to be Abraham Lincoln's favorite.

Prof. J. W. Kenyon addressed the audience on Wednesday the 6th, subject, "Human Development and Human Education." We must have continuous observation to learn anything, observation reason and inspiration.

"When we reach the land of somewhere," and "There is a beautiful land not far away," were sung by Mr. Maxham.

Thursday, the 7th, Mr. Maxham sang "Before Columbus landed over here"; poem, "Uncle Nat's Funeral," by Mrs. C. Fannie Allyn, who afterward spoke from subjects given by the audience. There are three things we have to grow to—Love, Religion and Freedom. When you get the religion of love, you won't need the word God. Love is not eternal concentration on yourself. Concentration of grief is one phase of love. When Spiritualism becomes a living entity, those who mourn for children lost will try to make some other child happier because theirs has passed on. Some people think they love each other, but the divorce courts settle the matter for them. On these grounds there should be schools for educating children. Those who have money should see to it that such is the case, not the poor, though the poor are usually the ones who go down in their pockets.

People love God but are not just to their fellow-men. Experience teaches us Freedom. Religion enters so into the practices of every day life that it takes a long time to grow into it.

"What millions think they know of God a thousand tones rehearse; What millions do not know of God fills all the universe."

Finite minds cannot compass God. Bethany is a place of filth, vermin and beggary, and if Christ cannot save his own place, what is the use of his trying to save America. The spirit world is nearer to you by what you do for others. The ignorance of man is responsible for the killed in battle. The God we look for is in science and the development of mankind. Your poor-farm is just as much a blot upon your civilization as your gallows. The Government has spent lots of money to find out the habits of the little worm that eats cotton, because cotton is a commercial commodity, but did you ever know the Government to spend any money looking for the cause of poverty? The time is coming when science and the God Love will redeem the world. Closed with poem. Mrs. M. A. Proctor gave several interesting astrological readings, and Mrs. Allyn gave character readings.

Friday, the 8th, meeting opened with songs by Mr. Maxham, "I'll Do What I Can," and "God and Angels Lead the Way." The subject of Mr. J. W. Kenyon's lecture was, "Why This Diversity of Experience, Talent, Aims and Opinions, when God is no Respected Person." The diversity of mind on this little earth is exceedingly limited when compared to the diversity on the planet Jupiter. The diversity in children of one family is great. All preceding nature is the cause of such a result. Every child is the receptacle of infinite possibilities. Man is the result of physical conditions. You are the result of God's activity. We are all gods; if not, let us cease to hope for immortality. Every man, woman and child is a thought of God expressed. Universal education tends to universal peace. The greater the complexity, the greater the unity. Fifty-one years ago Andrew Jackson Davis declared that man was the result of progressive development. We are now in the morning of intellectual activity.

Saturday, the 9th, lecture was delivered by Dr. George A. Fuller; subject, "Spiritual Development"—a very able discourse.

July 10, the second Sunday of Onset Camp-Meeting. After the copious showers of Saturday, the air in the morning was redolent with the perfume of blossoms and the resinous pines, and he who wasted the hours in bed failed to enjoy the beauty of a perfect morning at Onset.

After the band concert, the meeting opened with songs by Prof. Maxham, "The Evergreen Mountains of Life," and "If All Who Hate would Love Us." Prof. J. W. Kenyon took for the subject of his discourse, "Embodiment, or the Manifestation of Spirit." The flowers that come up out of the mud and mire say to us this morning, "Haven't we done well?" and so the spirit of each one of us will say in the future the same, notwithstanding we all have trials and tribulations to-day. All nature is pulsating and vibrating with life. Whence came all this activity? Turn to the east, west, north or south, and you will find this great spiritual sun. Every ray of the sun, so many millions of miles away, is composed of seven rays. The red, the blue and all colors are composed of several trillion rays of sunlight, and our sun is the emanation of a more interior sun. Oxygen is one phenomenon of electric energy and hydrogen another. Matter can be converted into force. The X-ray in science will be able to determine by and-by whether a criminal is guilty or innocent. The flowers, trees, and the dust beneath your feet are emanations of the divine soul. You are embodied in the elemental.

When you are far enough removed from beef and pork, you will be poisoned when you eat them; but you are first-cousins to them now. You are not praise-worthy because some of you live a little higher. It is a condition of birth or growth. You eat the body and soul of fish and the ox, and they go to make up the inner vibrations of the soul and to feed the physical part of you. The spiritual body is composed of universal ether; the spiritual body will be worn out in a few thousand years, and you will develop another more spiritual than the former one. The elements are within you, like the inner suns. Eternal change and eternal activity is going on in your system, and you are reincarnated hundreds of times. This is reincarnation. You will not pass this way again. Nature repeats herself. Stick to none of the pegs of antiquity, for your brain is also being renewed, and you must keep yourself in receptivity for the new Spiritualism. Jupiter's soul-emanation is pouring down upon us and all the other planets, for each is in touch with the other, leaving peculiar effects upon us as a people. Nature is one vast equation, and we are the little equations. Have faith in the law governing you; live up to the highest of your mind and soul, and leave mourning behind. I exhort you to live the inner consciousness of your lives now, that each may enjoy the fruit of his labor.

Song, "I Wait on the Shore," Maxham. Band concert at noon.

Afternoon services opened by Mr. Maxham singing "By the Beautiful Gate"; Mrs. Sarah A. Byrnes prefaced her discourse of the afternoon by expressing her appreciation of Onset and friends. Her subject was "The Possibilities of the Spiritual World and Science." We are passing through experiences that were foretold us in days gone by and which we heeded not. We are fifty years of age in Modern Spiritualism, but we are just beginning to awaken to a desire for spiritual unfoldment. The hobbies we have ridden are passing away, and it behooves us to be capable of defining the place we occupy, and the relation that life in its dual state has to man. Our seasons of sorrow and sadness are disciplinarians; they bring us nearer in fellowship to our fellow-men. Civilization is the unfoldment of man's spiritual being. Every pebble beneath our feet, every babe in its cradle, every soul is struggling to attain the infinite possibilities.

We grasp according to our mental capacity. Bethies and sciences advance to-day according to our capacity for understanding. Crime is in our land because of ignorance. Mr. Maxham sang "The Beyond."

Mr. F. A. Wiggin gave us demonstrations of his most wonderful X-ray power of seeing and reading folded slips, with his eyes closed and bandaged, showing the finer and more subtle power of mind over matter, a power within man and superior to the clumsy X-ray apparatus that the uneducated world at present considers so marvelous.

The following mediums arrived since last report: Mrs. M. E. Thomas and "Topsy" are prepared to receive friends in their new home, corner Thirtieth street and Pearl avenue.

Mrs. J. W. Kenyon, test-medium, is at Association cottage, corner Highland avenue and Park street.

Mr. M. Triboni, Highland and Union streets, is still busy letting cottages to new comers.

We are pleased to note that Mrs. M. J. Stephens, a medium of Washington, D. C., is pleasantly located for the season with her husband on West Central Avenue, Cox cottage, near Eleventh street.

Mrs. H. E. Jones, formerly at Headquarters, is at Westmore cottage on Highland Avenue, teacher of painting and embroidery.

Mrs. Beals (Winona) can be found at Association cottage, No. 12.

The Onset Harvest Moon Society now has upwards of one thousand volumes in its new circulating library, and would take this opportunity of soliciting books from those interested in the cause wherever they may be. Spiritual and progressive works are particularly desired. The Fair for the benefit of the library will take place the 27th, 28th and 29th of the present month. The promoters of this work intend that their library shall be not only a convenience and blessing at the present time, but an instructor to the young who are to take their places in the future. Therefore it is hoped that all Spiritualists will interest themselves in this good work. Contributions of money also solicited to pay off the floating debt. Address A. F. Tripp, Secretary, for all information on the subject.

July 10th, 1898. AUGUSTA FRANCES TRIPP.

NEW YORK.

BROOKLYN.—Jerome H. Fort, Cor. Sec'y, writes: The Fraternity of Divine Communion held its regular services Sunday evening, July 10, at Aurora Gethsemane Cathedral. Our president, Mrs. Veller, having gone to the camp at Onset, your correspondent occupied the chair.

After singing, "America," by congregation, Bible lesson, invocation, and a violin solo by Prof. Whitelaw, we listened to an address on "The Ethics of Recreation," by Mr. W. J. Colville, who was certainly at his best. We have had the pleasure of listening to Mr. Colville many times, but seldom, if ever, have any of these present heard a more eloquent and instructive address than was given us at this time.

Following Mr. Colville, we were favored by a bass solo, and then again by another of Prof. Whitelaw's violin solos.

Mr. Ira Moore Courlis gave us some tests and messages, all of which were recognized.

BROOKLYN.—Mrs. Tillie Evans, Cor. Sec'y, writes: The Advance Conference met, as usual, Saturday evening, July 9, in Single Tax Hall. Opening address, Mrs. Tillie Evans, on "The Higher Life," remarks by our earnest worker in the Cause, E. W. Barker; mediums who did excellent work, Dr. Frank and Miss Chapin. Harmony and good-feeling prevailed and social greetings were extended to all.

How One of Our Lady Readers Makes a Good Living.

I have noticed the different ways in which some of our readers have been making money, and I wish now to give my experience. I am selling Bairds Non-Alcoholic Flavoring Powders, never making less than \$3 a day, and I sometimes clear over \$5. These powders are much cheaper than the liquids and they go everywhere as far. From one to eight different flavors can be sold at most every house for flavoring ice cream, custards, cakes, candies, etc., and they give to any delicacy in which they are put that richness of flavor so common to the fruits and the flowers they represent. Guaranteed to be perfectly healthful. I have not any trouble in selling them, as everyone who sees them tried buys them. By writing to M. F. Baird & Co., Station A, Pittsburgh, Pa., they will give you full particulars and give you a start. I give my experience, hoping that others who are in need of employment can do as well as I have.

A CONSTANT READER.

Lake Pleasant, Mass.

More cottages are open this season than ever before so early in July, and new arrivals are coming by every train. During the past week we have had among us Mr. F. B. Woodbury and wife; Mrs. Chas. A. Black, a cousin of Gov. Black of New York, has been the guest of Mrs. A. E. Barnes; and Mrs. Banks, wife of Ex-Gov. Banks, is stopping with Mr. Wm. Palmer. On the Highlands Mr. George Seaman and family, Mrs. Woodruff and the Misses Woodruff and Turtan, Mrs. Wilcox, Mr. A. W. Bates and Dr. Critchley and family, are occupying their cottages. Miss Amber Starbuck, a student at the Tufts Medical School, accompanied by four college friends, is occupying the Slate cottage and form a welcome addition to our social gaieties. Mme. Mullana, Mrs. Wilkins, Mr. Amidon and wife, Mrs. Joseph Bowman, Mr. and Mrs. Barror, Miss M. A. Westcott, Mr. S. E. Ripley and family, Mrs. Palmer and Miss Jennie E. Harvey, Mrs. Nora Dowd, Mrs. Bacon, Mr. Chas. Thrall, Mr. C. H. Gregory and Mrs. Gregory, and Mr. and Mrs. Love and son, are among the more recent arrivals.

J. Milton Young, for several years secretary of the camp meeting association, and the able editor in former years of our camp paper, the *Woodstock Messenger*, has decided to issue an edition of this publication on the last Sunday in July, and will probably continue it during the whole camp season.

The Association Headquarters has been moved to the building beside the dancing pavilion, and has been tastefully decorated by Mr. R. F. Churchill of Boston. As soon as it was known that this move was contemplated the campers generously donated flags, bunting, Japanese lanterns and pictures, and the Association heartily tenders its thanks to the contributors. Mrs. E. C. Adams, R. F. Churchill, D. P. Barber, Mrs. N. J. Morse, Miss Edna Johnson, Miss Bertha Bryant, Mr. H. S. Street, George Cleveland and Mrs. A. S. Waterhouse.

Mr. C. H. Gregory, our new hotel proprietor, is having the hotel thoroughly renovated, repaired and cleaned. New furnishings have been purchased, and with the assistance of an efficient corps of helpers the building has assumed a very different appearance. In fact, no effort or money has been spared to make our hotel equal to any summer hotel in New England, and the guests are appreciating this fact.

About five thousand circulars have already been mailed to those desiring them, and as quickly as possible the friends who have not yet had an answer to their requests will receive theirs.

All the stores are open; the hotel and boarding-houses are receiving their summer guests, and the social affairs of the camp are not neglected. Band concerts are being held in the auditorium on Sundays, dances are held every Thursday evening in the pavilion, and several pleasant card-parties have taken place.

On the birthday of our Treasurer, Mr. Fred Haslam, a large number of friends congregated at his home on the Highlands and spent a pleasant evening interspersed with remarks, music, etc. Mr. Haslam has been Treasurer of the Association for several years, and much credit is due him for the successful management of its financial affairs.

Calls for cottages and circulars will receive prompt attention if addressed to the Clerk, ALBERT P. BLINN.

Basket Picnic, Waverley, Mass.

A basket picnic and spiritual meeting was held Saturday, July 9, at the Waverley Home of the Veteran Spiritualists' Union. There was a goodly number present notwithstanding the heavy shower in the morning, which probably detained other friends from enjoying the beauties of nature in that delightful spot. It proved to be a fine day, and a very enjoyable one for those who were present.

After lunch, at which hot coffee was served, the spiritual meeting in the parlor was opened. Congregational singing, "Nearer, My God, to Thee," Mrs. M. F. Lovering; organist; opening address, Dr. N. P. Smith; trio, "Looking this Way," Mrs. Lovering, Mrs. Kneeland and Mr. L. W. Baxter; recitation and remarks, Mrs. M. A. Brown; song, "Some Sweet Day, Bye-and-bye," Mr. George Cutter, who also gave tests; remarks, Mrs. Maggie Cutter, Mr. F. A. Heath, Mr. William Lowe, Mr. L. W. Baxter, Dr. E. A. Blackden, Mrs. Dr. A. E. Gilbert; song, "When the Mists Have Rolled away," Mrs. Kneeland. A collection for the Home Fund was taken, amounting to two dollars and seven cents. Mrs. M. A. Brown closed with a recitation, "Be Careful What You Say." MARY F. LOVERING, Cor. Sec'y.

For Dyspepsia

Take Horsford's Acid Phosphate. Dr. T. H. ANDREWS, late of Jefferson, Medical College, Philadelphia, Pa., says: "A wonderful remedy, which gave me most gratifying results in the worst forms of dyspepsia."

Queen City Park, Spiritualist, Camp-Meeting, South Burlington, Vt.

List of Speakers from July 24 to August 28, 1898.

JULY 24, Mrs. A. W. Crockett; 24, 26, Edgar W. Emerson; 27, 28, H. D. Barrett; 29, Lucius Colbourn; 30, H. D. Barrett; 31, Oscar Edgerly and H. D. Barrett.

AUGUST 2, 3, Oscar Edgerly; 4, 5, F. A. Wiggin; 6, Rev. H. Fay Mills; 7, F. A. Wiggin; 8, Rev. H. Fay Mills; 10, Mrs. Tillie Reynolds; 11, 12, Mrs. Sarah A. Byrnes; 14, A. E. Stanley; 15, Mrs. Sarah A. Byrnes; 16, Mrs. Sarah A. Wiley; 17, Mrs. Morse Baker; 18, 19, 20, J. Clegg Wright; 21, Mrs. H. P. Russegue; 21, J. Clegg Wright; 23, Mrs. H. P. Russegue; 24, Mrs. Emma Paul; 25, 27, Mrs. H. P. Russegue; 28, Alfonso F. Hubbard.

Officers.—President, E. A. Smith, Brandon, Vt.; Vice-Presidents, S. N. Gould, A. F. Hubbard, Frank Eastwood; Treasurer, Janus Crockett; Secretary, Dr. E. A. Smith.

Directors.—E. A. Smith, S. N. Gould, J. D. Isham, Lucius Webb, Don H. Chapman, Frank Eastwood, A. F. Hubbard, John Eastwood, Janus Crockett, J. P. Williams.

COMMITTEES.

On Renting Privileges.—Dr. E. A. Smith, S. N. Gould, John Eastwood.

On Grounds and Tents.—Frank Eastwood, Lucius Webb, S. N. Gould, Janus Crockett.

On Transportation.—E. A. Smith, S. N. Gould, John Eastwood.

On Speakers and Music.—E. A. Smith, A. F. Hubbard, S. N. Gould.

On Entertainment and Dancing.—Frank Eastwood, S. N. Gould, Lucius Colbourn, Ethelwyn Gould, Angie Truax, Miss Rodgers.

On Reception and Entertainment.—Lucius Colbourn, C. Gail, Don Chapman.

On Police and Sanitation.—J. D. Isham, John Eastwood, Don Chapman.

On Printing and Advertising.—E. A. Smith, S. N. Gould.

On Finance.—E. A. Smith, A. F. Hubbard.

On Auditing Accounts.—E. A. Smith, John Eastwood, Don Chapman.

General Superintendent.—Dr. E. A. Smith.

The Central Vermont railroad and Rutland railroad will issue round-trip tickets to Queen City Park and return, good from July 15 to Sept. 15, 1898. Tickets for sale at all points.

Montreal to Queen City Park and return, \$5.15. Ticket from Montreal, good going Friday and Saturday, and good to return on Monday during meeting, for \$3.30.

Lake Pleasant to Queen City Park and return, \$5.15. Good from June 15 to Sept. 15. For sale by N. S. Henry, Lake Pleasant, M. B. Smith, Miller's Falls, Mass., and C. P. Forbes, Greenfield, Mass.

Local tickets must be stamped at the station on the day of leaving the ground, before they will be accepted for return fare.

A Pleasant Occasion.

On Wednesday evening last a large party of friends and acquaintances of Mr. and Mrs. John Eastwood visited Queen City Park to inaugurate the opening of the hotel under their management for the season of 1898. The guests to the number of about one hundred and fifty, from Burlington, Winoski and Brandon, arrived at 8 p.m., and were received in the large parlors of the hotel by the host and hostess, where a pleasant hour was spent in social intercourse, after which the most beautiful supper was served. The spacious room was handsomely trimmed with fans and bunting, and the long tables elegantly decorated with fruit and flowers. The menu was most elaborate and abundant, and ample justice was done to the many good things that were provided. It was remarked by many that if this was a specimen of the kind of board we might expect at Queen City Park Hotel this season, we should undoubtedly be well fed.

Speeches were made by Dr. E. A. Smith (who acted as toastmaster), Rev. J. J. Lewis, Mr. Woodcock, Mr. Conly and others, and then the guests adjourned to the parlor, where dancing was kept up till a late hour. Mrs. Eastwood, the new landlady, has already made herself quite popular with the cottagers by her genial manner and generous kindness to all.

The hotel at the park has been newly painted this season, and many improvements made both inside and out since last season, and the management feels confident that the comfort of the guests will be well looked after this summer, and the table made acceptable to all visitors. We expect a very full and prosperous season. E. A. SMITH.

MAXHAM'S MELODIES.

Arranged for Solos, Duets, and Quartets. Also Six Poems.

By the beautiful gate Sweet somewhere
The angels near Old melodies
Don't shut the door between You never can tell
Us, mother We shall not pass this way
Surely the curtain is lifting again
The evergreen mountains of life If all who hate would love us
The land beyond Solitude
Such beautiful hands A good time now
The real life When the wife has gone
Waiting away
Beyond The stingy man's fate
It's weary the waiting Don't look for the fawn
My mother's beautiful hands Be careful what you say
The beautiful land The old brass knock
The angel life And so goes the world
Infinite Father Castles in the air
An angel band doth watch The angel child
O'er me

In cloth covers. Single copies 25 cents.
Satisfactory. A song reverie by A. J. MAXHAM. In sheet form. Price 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

Boston Spiritual Temple.

At a meeting of the Board of Directors, Mr. E. L. Allen was unanimously re-elected President for the season of 1898-99. The meeting will open in Berkeley Hall the first Sunday in October. J. B. HATCH, Jr., Sec'y.

Boston, July 10, 1898.

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