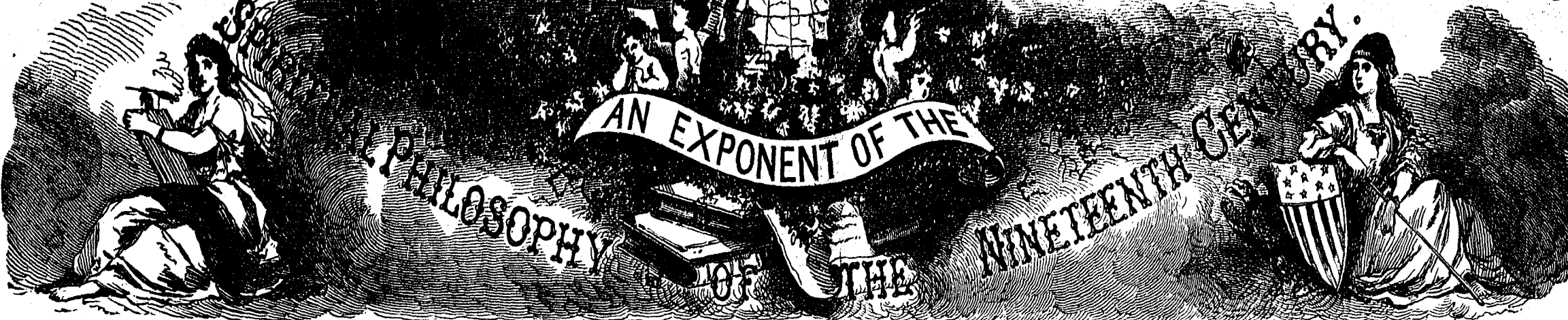


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NO. 21.

THE FLAG IN WHICH IS HELD MAN'S HOPE.

BY ADAIR WELCKER.

[The original of this piece was written abroad, on foreign soil, and at a time when things other than complimentary were being said of the people dwelling under the flag to which the words are addressed. Later, they were set to music by a Mexican composer, the air being one of great dignity and splendor; but the music was placed in the hands of a third person, whose address cannot be found at present, and what has become of it cannot, at present, be learned. Until some composer is inspired to write other music for it, it might be sung to the air of "Old Kentucky Home."]

My heart yearns to-day for a land far away,
Where the stars and the stripes are unfurled;
Where the winds, that are free,
Unfold them with glee,
As a banner of hope to the world.

For the stars of the sky send their beams from on high,
On peasant and monarch to fall;
And so there is told,
By that banner unfurled,
Of rights which are equal to all.

When War's clouds rose to lower, in our earliest hour,
In looking for help from on high,
Through the clouds of that night
Pierced their sentinel light,
And the darkness was swept from the sky.

Not for greed, not for gold, is God's emblem unfurled,
But to Heaven smile its stars back resplendent,
Since the grand love of man
For his own fellow, man,
Is the love seen, at last, in ascending.

From the dome up above may the flag that we love
Reflect, as Earth journeys through Heaven,
Its star language: "That might
Is not greater than right—
That justice to all shall be given."

(Chorus after each stanza.)

Then bear that banner onward,
While back reply its stars, o'er stripes unfurled,
Earth's answer, that: "Here might
Shall not longer crush the right;
Justice shall henceforth rule here, as in Heaven."
—Berkeley, California.

The Bearing of Experimental Psychology on Transcendental Psychology.

BY QUESTOR VITE.

PART II.—EXTERIORIZED PHENOMENA.
(Continued.)

But when the two nervous systems are brought into simultaneous functioning, when their vitality intermingles, then cognition of ideas is accompanied by vital as well as mental conception. There is interaction between the positive idea and negative vitality. Ideas are then enveloped in substantial sentient vitality. The form is no longer merely mental, but substantial, vital, also. It is not only spiritual, but psychic or soular also; and when exteriorized it constitutes a thought-in-form, a thought-form, a living thought.

This interaction between the positive and negative elements in man's nervo-vital system is practically the basis of "magical" thought-forms or "messengers." It is inferred that the magicians' thought-forms are produced by auto-suggestion, by the will of the self acting independently within his own organism, as compared with the effect of suggestion from an embodied operator on a subject, or of a discarnate operator on a medium. They claim to exteriorize thought-forms by independent free will; forms that carry their motor-will and act as sentient messengers. But magicians are not logicians. It has been shown that these forms are generated by the interaction of a positive idea in negative vitality. No man, appearances notwithstanding, can create thought. Thoughts or ideas are particularizations of the universal consciousness.

Man's thinking is the effect of thought being mediated through him; but the thought pre-existed to its mediation through him, and consequently to his thinking; as it also continues to exist after being exteriorized from him. The mediation of thought through man entails an interaction which carries conscious cooperation in the process of generation, and is called mental conception, as similarly he consciously cooperates in the process of the generation and exteriorization of living, self-conscious beings. No logician will however claim that physical generation creates the self-conscious being who subsequently is exteriorized. The entity pre-existed as a living germ, and interiorizes or is mediated through the conditions presented in physical conception. So also do thoughts pre-exist to man's thinking, which is but the effect entailed by their mediation through him. The magician does not create his thought-forms consequently. They are generated by ideas mediated through his positive system interacting in his negative vitality, just as occurs in the medium and in the bio-magnetizer's subject. The difference consists only in the awareness; in the fact that he is not thrown into a secondary, trance, state, but shares consciously in the process of exteriorization. This awareness of the prior reception, of the pre-conditioned interiorization is not developed. Consequently he makes the fallacious and untenable claim that he creates thought; that man creates the Universal.

Let that be as it may, it will be seen that this process will explain and account for the exteriorization of thought-forms through mediums, bio-magnetist's subjects, or through magicians, determined by the suggestions or ideas of operators, incarnate or discarnate, acting upon them.

It also accounts for the thought-forms projected from sleeping, discarnate selves, undergoing the process of regeneration and constituting "hauntings." Prof. Janet of the College de France and the Salpêtrière Hospital,

has shown that strong emotional shocks or frights are registered in the sub-consciousness as fixed ideas, and re-emerge in repeated active representation, in hysterical subjects, entailing a form of mania in which the subject is possessed or obsessed or haunted by this fixed idea.

In the psychic sleep occurring between the shedding of the physical body and the formation of a regenerate spiritual body, these strongly-fixed ideas impressed by any unusually deep feeling or thrilling incident, do not emerge in subjective representation merely as dreams, but entail the exteriorization of a thought-form, which appears at the scene of the crime committed; of passionate associations; at the death-place of a beloved child; at a too much-loved home; in the captive's prison; at the hiding place of the miser's treasure, etc., etc. The same thing occurs sometimes in connection with embodied people. The thought-form of an over-anxious mother will appear during her sleep at the side of her child, at a distance from her body. The thought projected form of a wife will appear to her husband, etc., etc. Such apparitions are produced by a strong feeling or anxiety, persisting during sleep, entailing exteriorization.

The persistent reappearance of the haunting apparitions above referred to appears to be proportionate to the intensity of the impression producing them. As in hysterical patients, the scene of the fright or other incident which entailed the shock, re-emerges repeatedly in the imagination. This may perhaps continue in some cases till the psychic form carrying the impression disintegrates and is replaced by the regenerate spiritual form, when it will cease.

The process under which the exteriorization of nervo-vital force is effected under bio-magnetic induction, or stimulation by an external operator, has been described by M. de Rochas. In the early stages it assumes the form of zones around the subject's body. The body loses its sensibility and does not feel if pricked or pinched, etc.; but if pricks or burns are made in the exteriorized zones, the subject feels the pain react in her body. The exteriorized vitality may be stored in tumblers of water or other objects held in these exteriorized zones, or held in the subject's hands. The subject then feels the pain if that object is pricked or pinched or scratched or burnt, even after it has been removed to another room or to a distance.

This repercussion of sensation from the object in which his vitality has been stored, to the subject, illustrates the transference of sensation that occurs from a materialized form to the medium through whom it has been exteriorized. Mme. d'Esperance describes this transference in her "Shadowland." While sitting on her chair she felt the arms of the sitters which were surrounding the materialized form at a distance from her; she felt tears on her cheeks, embraces, etc.

These demonstrations that the subject's sensibility is exteriorized, is absorbed and stored in objects from which sensation reperates to the subject, have been confirmed by Dr. Luy, by Professor Boirac, by Dr. Joire of the Psychological Institute of Lille and by Dr. Encausse.

In deeper stages, the connection between the operator and the subject becomes so close that the sensations of the operator are transmitted to the subject, showing that the magnetic induction effected by the operator, entails an invisible connection or conducting line, along which permanent transference continues. This invisible conductor has been called "lien spirique" in the French schools, and will be referred to further on. It is an important factor in the phenomena of transference. It may be continued or extended through a second subject, who may then be determined by action effected on and transmitted through the first subject.

By continuing the magnetic induction (mesmeric passes) this vital radiation becomes polarized, as a magnetic field, says De Rochas. It then condenses into two pillars, one at each side of the subject; one being red, the other blue. These subsequently unite and constitute the human phantomic double. This double traverses solid walls and rises in space. It may meet and enter into relation with other similar human doubles and also with discarnate beings. An abducted girl has been traced by these means, and detectives have been aided. The experiences obtained by the projection of this representative double react in the subject's embodied consciousness, it must be noted.

This exteriorization of the subject's double by means of suggestion combined with magnetic passes, has also been obtained by Dr. Branaux of the navy; by M. Durville, president of the Magnetic Institute of Paris, and by Mr. Younger, an English mesmerist.

The fact that the experiences entailed react in the subject's body, i. e., in his embodied spirit, shows that it is not man's spirit that is exteriorized as popularly supposed, but part of his psyche, i. e., soul carrying an expansion of consciousness. It is determined by thought and is practically the same as the thought-forms previously referred to. The fact that this occurs on our subordinate plane implies that the same process has prior expression in higher, transcendent planes. Otherwise no such law could come into expression here. The question then arises, are not the spirit-forms projected from planes above the psychic state which follows immediately after death, of a similar order, i. e., temporary representative forms of selves who really remain in their own plane, while their doubles, or representa-

tive thought-forms visit us. We have already seen that many of the ghosts that haunt given places are thought-forms, of similar character, projected from sleeping, dreaming spirits, in the psychic after-death state, intermediary between this and the first truly spiritual and regenerate state.

The experimental demonstrations above referred to have a most important bearing on the psychic phenomena exteriorized through mediums. When Eusapia Paladino was at Bordeaux, M. De Rochas exteriorized her nervous vitality by the process above described. He intended to push the process till her double was constituted, but her control, "John King," the discarnate operator, stopped the experiment, saying that that was the substance he used wherewith to produce the phenomena. This was confirmed subsequently by another medium, a clairvoyant, Madame Agulano, who was invited to assist, and saw and described the discarnate operator, using this vital emanation, as also that radiated from the sitters. The hands, bellows, busts, etc., presented through her were shown to be thought-forms determined by the ideas, "suggestions" of "John King," and exteriorized through her, enveloped in her psychic, substantial vitality. The movement of objects at a distance and without contact was effected by the use of the motive energy inherent in her exteriorized nervous vitality, carrying beyond the limits of the body the motive force that usually functions within it. Tables were lifted, chairs were moved, doors opened, objects carried about, bells rung, scales depressed, in this manner.

But similar dynamic phenomena have been produced by human operators, acting by suggestion through a magnetized subject. Dr. Moutin has thus produced "spirit raps" against a mirror, audible to all the assistants present. He caused a cuckoo clock to be made to crow, and chairs to be moved at a distance, by the same means. Another operator, whose name cannot be quoted publicly, caused a letter and bonbons to be carried through space. Lafontaine produced the levitation of one of his subjects. Professor Boirac has made the legs and arms of one of his subjects move, from a distance, by the same means. Dr. Joire of Lille has produced similar results. In one of his books De Rochas gives some cases of girls who unconsciously either attracted or repelled the objects near them during and for some time after their formation. These experiments show that such phenomena are produced by the exteriorization and use of the motive force inherent in the vitality which produces the dynamic energy present in man's organism, and may be made to exert similar force at a distance.

It must be further observed that among the thought-forms exteriorized through Eusapia by "John King," constituted in psychic vitality, were hands and arms which protruded from various parts of her body, even from under her skirts sometimes. These hands were always ethereal and impalpable at the beginning of the séances, though carrying motive energy. But they materialized later on, when "conditions" became more mature and favorable. The law thus illustrated in small phenomena must necessarily be the same in larger presentations. Materialized figures must consequently be "thought-form" doubles, rendered tangible by a supplementary process effected by the invisible operators, of attracting and integrating physical substance round the psychic atoms which constitute their basis and nuclei.

We have seen that these thought-forms or doubles, when exteriorized from human beings, carry sentiment, motive energy, enter into conscious relations, and sometimes are used as messengers. If human operators could attract physical substance around the psychic atoms composing these representative forms, we would have materialized human doubles. Indeed it is claimed that some eastern adepts effect this supplementary process, and appear in that way in two places at the same time, while people cannot distinguish the representative double from the original self, and think that it is the man himself who has traveled through space.

We must, however, be permitted to suspend our consent to such claims until confirmatory evidence has been afforded under conditions of experimental verification such as those offered by MM. De Rochas, Boirac, Luy, Joire, Ferroul, Moutin, Durville, etc. That it has been effected is quite possible. The law applying in transcendental phenomena must also have its expression through embodied spirits in any external state. But we must assume until experimental proof to the contrary is forthcoming, that it has been effected for the adepts by discarnate operators, such as effect the similar process through materializing mediums. It may be, however, that the adepts are not thrown into a secondary state (trance) during the process and consequently share consciously in the experience, and claim it as self-effected, as similarly occurs with regard to the exteriorization of psychic thought-forms; while mediums and mesmeric subjects are induced into an artificial sleep-state, called secondary, subconscious, etc.

Nothing is truly practical that is not in the way of the better and completer man.—Ez.

Every soul that is firmly anchored to the rock of fact will never suffer shipwreck among the breakers of skepticism and blank despair. It will surely find the quiet harbor of Truth, on the shore of the continent of Infinite Love.

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.

Speaking for myself, I reverence the spirit of Jesus. I know of no more god-like manifestation of the divine energy in which we all "live and move and have our being" in the history of mankind. But I am not willing to strip myself of my choicest powers, to give up and deny the birth-right that I share with all men, in order to place Jesus upon the pedestal of a god, made unapproachable by my own blindness and foolishness! Why should I? The greatest lesson that Christians can learn from Jesus is this, that if they will trust their own faculties, assume the right attitude towards the universe, and follow the right method or process, the spiritual energy in the universe that made Jesus what he was will transform any number of men and women into the spiritual equals of Jesus! This it is to be "joint heirs with Christ," and nothing short of this will suffice.

The leaders of Unitarianism have transcended the authority of Jesus. When a disciple of Kant accepts the system of his master as true as a whole, and in all its parts, he is without doubt, a Kantian. When he transcends the authority of his master, and rejects a doctrine here, and substitutes something else there, he is, strictly speaking, no longer a Kantian. My opinion is, therefore, that the Unitarian leaders of to-day are no longer, in strict language, Christians. The Orthodox exclusion of Unitarians from Christianity seems to involve the idea that they are below the Christian standard of truth. I, on the other hand, affirm that the Unitarian leaders are not Christians because they have outgrown Christianity, emerged from the upper side into the domain of universal religion. The accusation, "You are not a Christian," intended by the Orthodox as a crown of thorns, becomes a jeweled crown of glory.

And yet, there is something in Jesus that few Unitarians understand, and it is to this fact, I think, that we owe their strenuous insistence, which still crops out occasionally, that they are Christians. This something Spiritualists understand, even if imperfectly, and upon account of this, and because religion is a science, Spiritualists should say, "We are not Christians, ours is the universal religion; we are not a new sect, our religion is a new dispensation whose rightful place is above sectarianism."

It will, perhaps, be said by some Unitarians that universal religion has been tried and proved a failure. The Free Religious Movement, so far as it attempted to dominate local societies already established, or to found new ones upon its own lines, will be cited as an illustration. But, there is this difference, in my opinion, between that movement and Spiritualism, that when the former placed itself outside of Christianity it greatly weakened itself; because, in reality, it had nothing sufficiently concrete and effective to put in the place of Jesus. Spiritualism, on the other hand, passing, as it does from the individual to the law that explains that in Jesus which has caused him to be accepted by millions as a unique being, takes up a position which is stronger than that occupied by Christianity.

I do not hesitate to prophesy that in a few years Spiritualists will, on the average, understand Jesus better, more thoroughly appreciate him, and derive more real benefit from him than the Christian world has ever done! This will be a natural consequence of their superior knowledge of the forces operative in the universe which must be evoked to explain his life. Again, Spiritualism is, by its very nature, capable of imparting a knowledge of laws and of bringing incentives to bear upon all men which will result in a higher type of humanity than Christianity has thus far succeeded in evolving. To the demurrer, that this has not been proved—upon any considerable scale, at least—during the first fifty years of Spiritualism, my answer is that the unsympathetic outsider is not in position to judge of its mature character and its possibilities, from the feeble and often unsuccessful attempts of the infant to walk alone, while one with deeper insight can trace the tendencies of the forces operative within and see, in his mind's eye, its future glory.

"The features which ally the Scriptures with all other writings," says the Rev. Edward H. Hall, a Unitarian scholar, "their obvious dependence upon external historic sources for facts and doctrines, the human limitations of all the characters which they depict, and the gradual growth of the religious ideas and knowledge which they present, are becoming more unmistakable with each fresh investigation. More and more plainly they are declaring themselves human documents. And is it not time that the human mind should be fairly credited with all its higher possibilities? The whole struggle between the old and the new centers to day just here: Is it the human soul itself that does these things, or only the human soul with aid from external and alien sources? Is man really the child of God,

breathing himself the divine air, or is he a mere puppet in outside hands, mouthing words or beliefs not actually his own? To this antithetical scriptural criticism plainly brings us." [The New World, Vol. II., p. 540.]

"Inspiration, by its derivation," the same author tells us, "means simply 'breathing into,' but usage, mightier than etymology, has stamped upon it the meaning of a special possession by the divine spirit." [p. 541.] Mr. Hall's position is that the books of the Bible are human documents in precisely the same sense that Bancroft's History of the United States is. There is no cooperation of God, otherwise than takes place universally—however that may be—in the thinking and acting of all men, no special cooperation. There is no cooperation of any finite spirit, for to claim that is to assume that nature is "unequal to her own necessities." Inspiration "is a word no longer needed. If retained, it only creates needless bewilderment of thought," [p. 540.]

As against Mr. Hall's position, the Spiritualist holds that the best explanation of the "inspiration" of the Bible—venturing to return to the original meaning of the term inspiration—is to say that there is a finite spirit at the other end of the line, that the numerous "Thus saith the Lords," over which psychologists have mystified themselves in their theory of the activity of a "subjective self," are due to the impress of a finite spirit, and that the God of Abraham was such a spirit and not "the Infinite and Eternal Energy whence all things proceed," or thence, universal God of Christians.

If teachers are of any use in our earth-life, if the professors of Harvard have any legitimate function, then the law of communion, or the mediatorial method applied where it obtains its chief value, to the spirit-world, involves vast consequences to humanity in the future, even as it has in the past. By "mouthing words or beliefs not actually his own," a Hebrew prophet, an apostle, Jesus, and a modern unpossessed medium might become "a mere puppet in outside hands," but it would be a kind of wire-pulling that, under the most favorable conditions, could excel the performance, in some important particulars, of "the child of God" as Mr. Hall constructs him. Not only that, but it is believed that, as a rule, results of an even higher average quality can be obtained by inspirational phases of mediumship where the psychic is highly developed in all of the ways that go to make an educated person of high character, speech being the result of the cooperation of two or more intelligences. This is scarcely to be condemned as puppet-work, even if the unconscious phase of mediumship ought to be so stigmatized, as it by no means follows that it ought to be.

In such cooperation, there is, as it were, a process of instantaneous assimilation. The mind does not deal with facts conveyed to it through the five senses, with widely different facts, only integrated, in many cases, after the lapse of a long time; but it is furnished with a more highly elaborated material by the mediatorial method. This is modified by the psychic's thought, with no attempt, probably, at verification, as the same thought-current that conveys definite ideas carries with it the feeling of conviction and glow of enthusiasm felt by the inspiring spirit.

Mr. Hall is entirely correct in maintaining that "invisible ghostly agencies" can not be "enthroned in supreme authority," a place that belongs to truth alone. In reality, this never has been the proper relation for such agencies to sustain to mortals. It is breaking down, rapidly let us hope, in the case of the Bible, and Spiritualists who assume the infallibility of spirits grow wiser, if not sadder, in the course of their novitiate. The real function of spirits as teachers is to transmit doctrines having a mediatorial value, with the suggestion, as it were, "Ponder this, test it, and I believe that it will lead to useful knowledge." But, to him, it is not tested truth when it first reaches the mind of a mortal; but mediated truth, something received, if at all, upon authority and to be tested.

As against any who may feel shocked at the idea of transferring the source of inspiration from God to finite spirits, it can be said that this charge is necessitated as soon as we come to believe that spirits can communicate with mortals. For, an alleged revelation can either be understood by a man or it cannot. If it can be understood, then a finite mind can clearly be the source of anything that a second finite mind can understand, and if it cannot be understood, then it is not a revelation at all, since it unveils nothing.

Writers upon logic and scientific method tell us that correct thinking compels us to respect what they call the "law of parcimony," which requires that "neither more, nor more numerous, causes are to be assumed, than are necessary to account for the phenomena." For example, if we assume a stage of development of the science of physics where heat and light are known forces and electricity is unknown, and strange phenomena are then observed, the experimenter must make sure that the phenomena can not be produced by any action of heat or light, before he is justified in proclaiming the discovery of the new force, electricity. This is a law of economy. Now, applying this law to the problem of the source of the inspiration of the Bible, we see at once that finite spirits are so much more nearly akin to our own than an Infinite Spirit, and that the mind grasps the conception with so much more readiness and definiteness, that we are compelled, by the light thrown upon the question by Spiritualism, to say that finite spirits are the source of the inspiration.

I do not claim dogmatically that there is no immediate communion of the Supreme Mind with finite minds, but I do affirm that such a

Letters from Foreign Lands.

Read at the International Jubilee of Modern Spiritualism, Rochester,
May 25 to June 1, 1898, S. E. 51.

England.

FROM SIR WILLIAM CROOKES, F. R. S.,
7 Kensington Park Gardens, London, W.
DR. F. L. H. WILLIS, 243 Alexander street,
Rochester, N. Y., U. S. A.

My Dear Sir:—I am in receipt of your invitation to the International Jubilee of Modern Spiritualism at Rochester, in June next. I thank you much for the compliment, and regret that my engagements are such that I am unable to accept the invitation. I have to attend the Bristol meeting of the British Association in September, and till then I shall be unable to devote time to any other matters outside my regular avocations except prepare my presidential address.

I wish the Congress every success, and remain, truly yours,
WILLIAM CROOKES.

FROM PROF. ALFRED RUSSEL WALLACE,
Parkstone, Dorset.

Dear Dr. Willis—I quite well remember the evening at Dr. Edmund's, long, long ago, when I had the pleasure of meeting you, and I have often regretted that the poem you then recited in trance was not preserved. If you have ever repeated it, and it is in print, I should much like a copy of it.

As to your invitation, I thank our American friends for it, but I do not think anything would tempt me to cross the sea again. Besides, I do not like great meetings, and do not mean (at present) to attend a similar international meeting in London.

I should you ever come to England again, I shall be pleased to have the pleasure of a visit from you here.

With best wishes for the success of the Congress, believe me,
Yours very truly,
ALFRED R. WALLACE.

FROM WILLIAM T. STEAD,

Review of Reviews, London Office, Mon-
day House, Norfolk street, Strand,
W. C. Holly Bush, Hayling Isl., Hants.

Dr. Fred L. H. Willis, Dear Sir.—I am afraid there is very little chance of my being able to be present at your Jubilee in Rochester in June, but I should be very glad to send you a paper, if you think that it would be of any use to any one. Kindly let me know what you would fix as the best length, and also let me know the nature of the subject that would most commend itself to those who would be present. Yours sincerely, Wm. T. Stead.

[Mr. Stead's excellent paper will appear in a future issue of THE BANNER.—ED.]

FROM EMMA HARDINGE BRITTEN,

2 Winfield Terrace, Old Trafford,
Manchester, England.

To My Esteemed Friend, Dr. F. L. H. Willis.—In a general rather than an individual response to the many kind friends whose invitations to visit them, be present and take some part in the numerous momentous gatherings that have been convened in America—as in England and other countries—to celebrate a world-wide Jubilee, the fifteenth anniversary of the glorious opening of the gates of the life beyond the earth, inaugurated in the movement entitled "The Rochester Knockings," I have been obliged to deny myself the happiness it would have afforded me to visit the country of my true spiritual birth—glorious America; and I have also been sadly hindered in the means I desired and required in this my own land to have expressed myself, as I could have wished to do, in deep gratitude to the great Almighty and Eternal Spirit for these same Rochester Knockings, for the Jubilee which in reality celebrates the true opening of the gates of the higher life beyond this world, and above all, that this glorious revelation came through the instrumentality of two little innocent village children and not through the pre-arranged manipulations of ambitious and interested priestcraft.

My inability to be present with you and my beloved and honored friends in America at the present most glorious revelation of God's personal reign and eternal justice upon earth,—proceeds from severe indisposition—a long-continued course of inflammatory rheumatism which renders traveling and standing to speak for any length of time on platforms impossible. Stereotyped physicians have attributed my present sufferings to the overwork and fatigue of the past thirty years of incessant efforts and travel; stereotyped priests to the "vengeance" of their God for my determined opposition to their system of pew-rents—Bishop's palaces, expiation for crimes of the deepest dye on earth by crimes of a still more atrocious series of wrongs on the part of the infinite and almighty Author of creation—in a word, more than one religious preacher and teacher has openly declared I have been silenced for reducing the value of pew-rents, Bishop's palaces and salaries.

Well satisfied to remember that I have spoken and taught the blessed truths of the life beyond earth, as they were revealed and proved to me, I submit patiently to the present dispensation—one that seems to prevail all over the earth in the present changing conditions of the polar axis; and should I not be privileged again in this generation to proclaim the truths of the progressive life beyond the earth, my friends may rest assured I will do so if permitted by the divine assistance of spiritual telegraphy, when I myself enter upon the second sphere of the onward, upward and eternal spiritual opportunities of the hereafter.

EMMA HARDINGE BRITTEN.

FROM HELEN DENSMORE,

Kneeworth House, 78 Elm Park Road,
South Kensington.

Fred L. H. Willis, Esq.—Dear Sir.—I regret very much that I have been utterly unable to send you a paper for the Jubilee, when I wrote you last, I was hoping to be able to do. I have been very much engaged since our return from Italy, where we spent the winter, with an accumulation of correspondence and duties, and your change of date quite put it out of my power.

I was an early convert to Spiritualism, dating my conversion when a school-girl, during the manifestations of the Fox girls at Rochester. From that time I have been a student of its phenomena, and because of the proofs which were then given, have never wavered in my conviction of the truth of Spiritualism which, to me, means the existence of an invisible world surrounding us, and the possibility of communicating with its inhabitants. It has always been a great satisfaction to me that when those tiny raps at Hydesville awoke the world from its spiritual lethargy, it made no announcement of creed or ritual. Its only message was that which a hungry world was waiting for—the fact of continued existence of the spirit, and an answer to the question, "If a man die, shall he live again?"

It is becoming fashionable to attempt to make Spiritualism respectable, to sift mediumship, and to separate the false from the genuine; in other words, to purify it. I always feel a protest against this tendency when I see it, and feel like raising my voice against it. It seems to me that it is the true and not the false that we should be most interested in; and in the fact that, in spite of all the discouraging elements that are marshalled against the acceptance of the phenomena of Spiritualism, it has steadily grown until it has spread through the churches of all denominations; and that even science is now receiving the entering wedge which will finally break through its foundation of scepticism and entrenched formulas, and compel its votaries to an examination into its claims. Spiritualism is now fifty years old, an event you are going to celebrate on the spot where its first tiny voice was heard. During that time it has pro-

duced a transformation in the church; and upon literature and materialism a far greater influence than has ever been exerted in the same length of time by any other religious or intellectual movement; and this has been accomplished alone through the vitality of its truth. There has been no organized creed. It has been without the influence of synod or ritual; no guidance except what has come from the skies, and under the same guidance what may we not look forward to in the fifty years to come?

Hoping that the success of your Jubilee will be adequate to the importance of the occasion, I am, very truly yours,
HELEN DENSMORE.

FROM THOMAS AND M. A. EVERITT,

Lilian Villa, Holders Hill,
Hendon, N. W., Eng.

My Dear Dr. Willis:

How unexpected, yet how truly welcome was your epistle, coming as it did from one whose tragic experience in the early days of a cause which has changed the moral attitude and mental atmosphere of millions of our fellow beings; and oh, the joy and happiness as the result of this last and best revelation of a loving Father to his misguided and benighted children, no tongue can tell, no language adequately express! This is the everlasting gospel which makes known that there shall be no more death, which shall liberate the mentally enslaved children of men, and give them light, life and liberty. And there shall be no more death, for the former things are passing and shall pass away, and the face of Nature wear a different aspect, for the light of the moon shall be the light of the sun, and reveal the quality of its subjects to the inquiring mind of man.

You ask if there still lingers in our memories a faint recollection of your coming to our house, with D. D. Home and others. Yes, dear brother, we do, and have often and often spoken of it; and whenever we see your name it always reminds us of that long, long ago visit. And although we may not meet again on this side of the veil, yet doubtless we shall meet those whose memories we cherish when we finally pass through the thin screen, no more to return into this state.

Well, my brother, in reference to our crossing the Atlantic. It would be realizing the ambition of Mrs. Everitt's life; it would be the joy of our hearts to meet and congratulate our fellow laborers and co-workers in the best of all causes, but there are a few physical incidents that we must make you acquainted with. Of the first, and by no means the least, you are aware, I doubt, the year 1843 was remarkably eventful, if not the most eventful, in the civilized world during the nineteenth century. We are not going to enumerate all those marvelous changes and ruptures which took place in empires, etc., but to us personally the grand event of that memorable year was that Mrs. Everitt and I agreed to walk hand in hand through earth-life, and so this year is the Jubilee of our married life.

Some three or four years after that event we became acquainted with the fact of spirit-communion, and from that time to the present we have never ceased to labor to make this glorious truth known to our fellow-man; and we truly believe and say, not boastfully, but humbly and gratefully, that we have been the means of bringing conviction to more minds than any other two persons in England, through the excitingly powerful physical mediumship of Mrs. Everitt, through whom almost every conceivable phase of manifestation, some of a most startling character, which were bound to carry conviction to the most skeptical mind. During this long labor of love we have never taken a sixpence for anything we have done to spread a knowledge of the everlasting gospel; and this fact no doubt has carried great weight with it to thoughtful, inquiring minds.

Another difficulty we feel we cannot overcome is that of crossing the water that rolls in that mighty ocean between England and the American Continent, having already, by several years, left behind our three score years and ten.

Our hearts' desire and prayer is that the great meetings to be held at the semi-centenary will be crowned with such a measure of success as shall meet the wishes and expectations of the original organizers, both visible and invisible. We on this side of the Atlantic purpose having an international Congress, and are to be favored with some of the distinguished workers from America, and I hope you among them. And now, with our united hearty good wishes to you and hearty greetings to our brother and sister Americans,
Yours, faithfully and fraternally,
THOMAS AND M. A. EVERITT.

FROM E. W. WALLIS,

164 Broughton Road, Pendleton, Manchester.

My Dear Brother:—Your two letters have been duly received, and I hope you have had the papers and Bazaar programme I sent you to show what we have been doing here.

You will, by this time, I trust, be fully recovered from the effects of his Satanic Majesty's onslaught upon your health and strength (a gripper), and having worked him full of hope and energy for the Jubilee proceedings.

Our good brother J. J. Morse bears with him official "credentials," "resolutions," etc., and he will doubtless report upon our proceedings last month. They were eminently successful and had an influence for good.

We shall raise about £200 (\$3,500) about, clear, after all expenses are paid for our national propaganda work as the result of our Bazaar. The meetings were the largest and most enthusiastic ever held in this country on behalf of our beloved cause. Some four to five thousand (and some said six) people assembled at the public Spiritual service on Sunday, April 10th, when the speaking was of a high order and the power was great.

Spiritualism has gained a very much stronger hold of the hearts, minds and lives of the people in Lancashire and Yorkshire than in any other part of the country. In Manchester and Salford (practically one city), we have as many societies as London has, and larger audiences. There are about 20 societies in Britain. Of these nearly 70 are in Lancashire and nearly 60 in Yorkshire. Every Sunday evening there will be from 17,000 to 20,000 people attending our evening services. Many of our halls are registered for religious services, and a number of the societies are called Spiritual Churches.

The movement has fully doubled during the last ten years, so far as the active and avowed Spiritualists are concerned; but it is impossible to begin to compute the developments in other directions. Privately it is honeycombing society, and the philosophy is leavening the whole lump.

Our public services have tended rather in the direction of public clairvoyance and psychometry—too much so, I think; but there is a reaction and a growing tendency to rely upon the philosophy in public meetings and foster private investigation in home circles

and week-night public meetings for descriptions and tests. Any way, I see no cause for pessimistic forebodings. The work steadily grows, and workers are taking the field; we are gaining recognition and have upwards of eight thousand Lyceumists, scholars and officers (one of the most hopeful signs for the future stability of the movement). Our paper, the *Two Worlds*, is rapidly rising in circulation, having more than doubled the weekly issue within the past five years, and will shortly total up to nine thousand copies weekly, and on all sides there are indications of advancement.

For some reason not yet apparent our spirit-friends living wife and me to visit America, and my Board of Directors have kindly granted me leave of absence for six months, so that, all being well, we shall set sail on July 30, in time to visit some of the camp-grounds, and hope to be able to attend your National Convention in October. Our National Federation Annual Conference, of which I have the honor to be the elected President, will meet on July 2 and 3 (when we hope to be visited by Mr. and Mrs. Harrison D. Barrett), otherwise we might have been present at your semi-centennial gathering; however, though absent in body, we shall be present in spirit, and trust that great good will accrue to the movement therefrom. We hope we shall be kept busy during our brief stay and trust we shall be able to contribute an impetus to the spread of our glorious truths.

I note your kind invitation to pay you a visit, and, if possible, we shall be very happy to avail ourselves of your hospitable wishes, and make face-to-face acquaintance with one who has become quite familiar to us through the press. Our present plans are to travel to Boston, arriving there about Aug. 9, and proceeding thence to Lake Pleasant, possibly to Onset, and to visit Mrs. Brigham at her farm. We should like to go to Casadanza, if we can, and visit Cleveland and Hudson Tuttle—perhaps go to Toronto and Chicago, in addition to a turn in Brooklyn, New York, Philadelphia and Washington, if we can arrange matters about half a dozen clairvoyant descriptions at the close of her addresses. I am also a speaker, but do not give descriptions. Now, lest I weary you, for I am sure you will have your hands (and head) full, I will close. But, accept our united, heartiest, good wishes for your health and happiness, and the grand success of the celebrations you have so much at heart, and also, of course, to Mrs. Willis, whom we hope to meet and know ere the year is out.

Do not forget that picture of yourself and a sketch of your experiences when you are able, and any reports of your Jubilee meetings you can send me.

Most heartily and fraternally yours,
E. W. WALLIS.

FROM E. KATHARINE BATES,

Care of London and County Bank,
Maidstone, Kent.

Dear Dr. Willis—I am forwarding to-day my little paper for the Rochester Congress, hoping it may be of some use, although so unpretentious. I wanted to suggest rather than elaborate thoughts, and I feel sure you at least will agree with my main thesis, i. e., that we want to improve our methods rather than to increase our miracles just now!

I am more and more convinced that the time has come for the pioneers to put their heads together over this question of best methods for best possible results.

I had called my paper "Settlers Versus Pioneers," as you see; but on reading it over to Mr. Stead, he suggested very truly that I was using the word "pioneer" in our English military sense (as a regiment or body of men rather than in the more ordinary sense in which it would be used in America, namely as single men or women going forth alone—which of course is the more legitimate use of the word, but exactly what I did not wish to convey)—so I altered the title, and then the curious parallel with the history of the American nation in her struggle for independence came forcibly upon me. If there is time to read it, I should of course like you to read it for me.

Dr. Hodgson dined with me last week, and endorses my statement as to his present convictions.

I do hope the Congress will be—as I am sure it will b.—a brilliant success.

It is some satisfaction to find that I should have been obliged to reconsider my determination, even had I planned to go to America this summer, owing to my brother's health just now. But I still cherish the hope of seeing my kind Rochester friends and making your and Mrs. Willis's acquaintance before long. Meanwhile with all best wishes, I am
Very sincerely yours,
E. KATHARINE BATES.

[Miss Bates's article will be given in full next week.—ED.]

FROM W. H. TERRY,

Office of "The Harbinger of Light,"
Austral Buildings, Collins street, Melbourne.

Dr. Fred L. H. Willis—My Dear Sir.—I am in receipt of your cordial invitation of Dec. 31, 1897, for me to attend the forthcoming jubilee at Rochester, but, whilst thanking you for the same, regret that the acceptance of it would entail too serious a disturbance of my local duties and too great a pecuniary loss for me to entertain it. I will, however, endeavor to furnish you with a short paper, embodying the information you desire re the status of Spiritualism in Australia. Hoping you may have a large gathering, which will conduce to the advancement of Spiritualism, I am with fraternal regards,
Yours very truly,
W. H. TERRY.

P. S.—Have nothing striking in the way of Spiritualistic curios, only specimens of direct spirit-writing on slate and paper. W. H. T.

SPRITUALISM IN AUSTRALIA.

Melbourne may be looked upon as the head quarters of Spiritualism in Australia, inasmuch as it has had at least one, and sometimes two, adult spiritualistic associations, and a well conducted and attended Children's Progressive Lyceum in it for upwards of a quarter of a century. These institutions have been the means of introducing some of the best American and English speakers, such as Dr. J. M. Peebles, the late Prof. Wm. Danton, Mrs. E. H. Britten, and Mrs. E. L. Watson, all of whom could command audiences averaging about fifteen hundred people. It is also the publishing office of *The Harbinger of Light*, the Australian exponent of Spiritualism, which has now been in existence over twenty-eight years, and is the only paper that has survived out of quite a number that have sprung into existence during that period. There were spiritualistic Lyceums in two of the large provincial cities, Sandhurst and Castlemaine, but the leading workers in both, leaving the districts, the institutions collapsed and have not been revived. The Victorian Association of Spiritualists has its rooms in Austral Buildings, in one of the principal streets of the city. It does not hold Sunday services regularly, only when exceptional talent is available, and the general public can be reached. It has a monthly conversations, fortnightly classes for the reading and study of Spiritual Philosophy, and occasional seances. It has also a public library of standard spiritualistic works. There are over 100 subscribers to members. The Lyceum rents a large hall, "The Hibernian," holds morning services every Sunday, attended by about 130 children, and it has about 20 subscribing members. Since the Victorian Association discontinued its Sunday services the Lyceum has held evening services, and has also every alternate Sunday an afternoon "medium" meeting to give developing medium's practice. Spiritualism is fairly diffused through the community, and whenever a good speaker or public medium comes to the front he is sure of a large audience.

Sydney, the capital of New South Wales, which stands next in importance to Melbourne, has a great number of mediums and speakers who each run independently, but the only one gaining body in a recent past. A society, however, has recently been organized at Newcastle, N. S. W., and is rapidly growing

under the energetic management of an able speaker, Mr. N. White. Adelaide, the capital of South Australia, is represented by a psychological society.

There are many Spiritualists in Queensland, but no organization. In New Zealand, the oldest society is at Dunedin, in the South Island. It has maintained regular meetings for many years; there are also societies at Auckland, and at Wellington, the seat of government. Mrs. Harris, their principal public speaker, is now in Christchurch; and will soon establish a society there.

There is a healthy tone about Australian Spiritualism—less sensationalism and more desire to investigate the philosophy of the subject, but naturally a desire to get some evidences of the fact of spirit-communion on the part of new investigators. Two or three prominent ministers are known to be believers in spirit intercourse; but whilst their opinions are a rule, are in harmony with spirit teachings, they are careful not to openly announce their belief. Spiritualism has undoubtedly modified the tone of Christian teachings in all our churches, but brought the congregations nearer to our plane. W. H. T.

Africa.

FROM W. J. INDGE (PRES.), B. STEAD (VICE-PRES.), AND G. IBSON (HON. SEC.),

George street, Kimberley.

Dr. Fred L. H. Willis—Dear Sir—Your interesting letter of Dec. 31, 1897, to Mr. B. Stead, has been laid before the members of the Diamond Field's Spiritualist Association at the general meeting held on March 20, 1898, when it was heartily and unanimously resolved that the best wishes of this Association be conveyed to our brethren in the United States of America for the success of their celebration to be held at Rochester on June 1, 1898.

We regret that, so far as we know at present, none of our members contemplate visiting your great country during your coming summer season. We very much wish that some of them might be present to participate with you in the exercises and festivities of such a memorable occasion, as well as to assist, in however small a measure, in helping to make the occasion what you wish it to be, viz., "one of the grandest events in the history of our grand Cause," and "one worthy to be remembered by those who may still be in earth-life when there shall be a centennial celebration."

We have, in accordance with your request, forwarded copies of your letter to Mr. Joseph Freeman of Capetown—six hundred and forty miles nearer to you than Kimberley—also to Mr. L. A. de Wolf, Hon. Sec'y of the Johannesburg Spiritualist Association on the gold fields—some seven hundred miles further north than Kimberley—and have requested them also to write to you, and we understand they will do so.

Kindly make known to the Congress on June 1st, that Spiritualism has taken deep root in this part of South Africa, and as the climate of the country is favorable to the development of spiritual gifts, our friends in the land of the Stars and Stripes may expect to hear more of us at future conventions.

Should any of the friends of Spiritualism in America be visiting this country at any time we shall be very glad to give them a very hearty welcome to the Diamond Fields, and assist in making such visit as pleasant as possible.

In conclusion we may say that it is the intention of Spiritualists in Kimberley to celebrate the coming Jubilee, or course not in such a grand and ostentatious manner as you will do, but in a manner appropriate with our numerical strength and limited talents. We are making arrangements for a public lecture on Spiritualism, which will form the initiative for more public-spirited efforts in spreading the knowledge of spiritual truths in this district.

We trust, with you, that 1898 will prove a record year in the history of Spiritualism, by consolidating all energies, marshalling all forces, and uniting all souls, both here and beyond, in a grand, glorious and triumphant march forward toward one universal Religion—founded on Fact.

We remain on behalf of Kimberley Spiritualists,
Yours fraternally,

(Signed) W. J. INDGE, President,
B. STEAD, Vice President.

(Signed) G. IBSON,
Hon. Secretary, George street, Kimberley.

FROM JOSEPH FREEMAN,

President Cape Town Psychological Association, Observatory Road, Cape Town.

Dr. Fred L. H. Willis—Dear Sir.—Your letter, addressed to Mr. B. Stead, President of the Kimberley Society, relating to the forthcoming Jubilee celebration of Modern Spiritualism, has been sent on to the writer, who is President of the Cape Town Association, with a view to his contributing a few lines, to be read if deemed advisable by our American friends and co-workers in congress.

SOUTH AFRICAN SPIRITUALISM.

It is now nearly a quarter of a century since what is called Modern Spiritualism was brought into notice in this country by that energetic pioneer of every progressive movement, Dr. Berks T. Hutchinson, of Capetown. He encountered violent opposition. The irreligious would not have it because they were afraid. The religious said the age for these wonders had passed long since, and the scientific joined hands with the materialist, and said "impossible," and he who said otherwise was either knave or fool of the mad type, and none madder than this gifted pioneer.

But the seed was sown. Much fell by the wayside and was trodden under foot. Some germinated. The angels were not idle, and at irregular intervals, in divers places, startling manifestations cropped up, and although the high and mighty self-constituted arbiters of what ought to be in this world still cried "impossible," the few who were not ignorant of their own ignorance clearly saw that the facts were against the "impossible" theory; and so things have been moving each year, gaining strength in testimony and in numbers. Sauls were occasionally found among the prophets, and other persecuting Sauls started on their mission, but were glad to grope their way back into the light of truth, and became willing helpers.

Thus matters have gone on with us until we now may be said to have reached the first stage of the evolutionary progress of this glorious movement.

From enlightened men now we do not often hear the word "impossible" attached to the question of the reality of spirit-communion. The facts are too varied, too frequent and too well attested for any but the ignorant to deny them.

We here are just entering on the second stage. The churches now say, "It may be true, but it is of the devil." "It may be true," says the scientific researcher, "but it all arises from the possibility of man's being split up into two entities, so that he can be in two places at one and the same time." What liars some of these other entities must be! This is, however, where we stand in Africa to-day. We have societies for the propagation of the truth, we hold circles in hundreds of private families, circulate literature and freely impart instruction by those who know to those who wish to know, but we are many years behind the times and need the personal help of those more advanced, that we may not lag too far behind the rest of the civilized world. To this end we should welcome good men or women with credentials who would help to pull us nearer the average level.

And now, whilst thinking and writing of ourselves, let us all unite at this Fifteenth Anniversary of Modern Spiritualism, although physically separated by one half the globe's waves, yet spiritually together in one place and with one common motive and desire, that this great truth, this second advent, may usher in the time when true religion shall supersede creeds and dogmas, when symbols shall no longer be mistaken for the truths they represent, and when mankind shall have groped his way out of his lower inherited life into what may be called a semblance of the divinity within him.

Yours fraternally,
JOSEPH FREEMAN.

[To be continued.]

communion, in the sense of definite propositions generated within the latter is now, with spirit-communion granted, incapable of proof, and also that the law of spirit communion explains all the facts of revelation or inspiration. In the past I have spoken of Spiritualism as an integral part of primitive Christianity; but now my conviction is that if we go deeper still, we can justly claim that all of the religions of the world, including Christianity, owe their existence to the activity of the power made manifest by it, and that particular sects, therefore, are all special interpretations of a more or less corrupted outburst of spirit-power.

Another leading feature of Spiritualism is, that it enables us to explain, in a more reasonable and comprehensible manner than does Christianity, many important doctrines, many religious phenomena.

Let us take the doctrine of prayer as an illustration. About a year ago I preached a sermon upon prayer, in which I quoted the wonderful experience of George Mueller, of Birmingham, England, in which, up to 1872, he had collected \$2,500,000 for the erection, equipment and maintenance of an orphan asylum by means of prayer, and without a single appeal to mortal man or woman for financial help. After the service, a member of the congregation said, I am told, apparently in a contemptuous or satirical spirit, "All we have to do now is to go home and pray for anything we want!"

Recognizing a haziness of thought concerning prayer, upon the part of many Unitarians, inconsistent with the light shed by Spiritualism, I followed this same sermon in a former issue with six others upon the same subject, I pointed out that telepathy might account for answers to some prayers. Others, I explained by the action of finite spirits. For example, in the tenth chapter of Acts, which contains an account of Cornelius and of Peter's vision of the sheet let down from heaven, we find that the same celestial visitant that appeared to the centurion is called by the several names, an "angel of God," a "spirit," a "holy angel," and a "man." A finite being, then, became aware of the prayers of Cornelius, the same being told Peter to go with the messengers, nothing doubting, for he had sent them. I stated, also, that experiments in hypnotism went to show that it was possible for this same finite being to cause Peter to perceive the vision of the sheet and the animals—a possibility, I add, amply attested by the experience of many mediums.

It followed, then, whether or not the prayers of Cornelius reached an Infinite Mind, in the definite manner that my words teach yours, that they were known to a finite being and that they were either largely or entirely answered by that being with Peter's help!

Whether these two explanations cover all answered prayers, I do not undertake to say, though the law of parcimony already quoted would justify that claim. That they cover very many, I do not doubt. I assert, then, that when we consider the stress which has been laid upon prayer by all religions, together with the current lack of faith in its efficacy, due to materialism, agnosticism and a failure, even on the part of Christians, to adequately realize the possibility of an answer to prayer—I assert that Spiritualism here shows its superiority over Christianity. In the past, vagueness of thought has prevented the imagination from seizing upon the factors and vividly picturing the process. Spiritualism has the power to put reality into prayer so as to make it a potent factor in human life to-day, and in full harmony, too, with the conception of a universe governed by law. Even Liberal Christianity, overlooking the place and activity of de-carated intelligences in the make-up of the universe, neglects to formulate these definite ideas where there are data justifying them and where they would be most valuable to mankind.

Closely allied to the doctrine of prayer is that of special providences. Spiritualism throws light upon them, too. A lecturer, known and honored by the Christians of our country, a lady who has for years traveled extensively as a humanitarian worker, was once riding in a Pullman car. Suddenly, a voice said to her: "Go to the other side of the car, quick!" She went at once. One or two minutes later, the whole side of the car had just left was taken off by striking an obstruction, and she felt that she would have been killed had she remained. A large number of similar cases could be cited. To the Christian, the way in which they can happen is very mysterious. The Spiritualist recognizes in them the power of guardian spirits manifested in harmony with law.

Spiritualism furnishes a key to much of the "supernaturalism," as it has been called, of the Bible, and brings it under the reign of law. This applies to spirit-communion, as, for example, upon the Mount of Transfiguration, to cases of healing, to the cure of some at least of the demoniacs, and to a variety of cases of physical phenomena. There remain to be explained, perhaps, only the raising of the dead, which we can stop to consider, and the influence of mind or spirit power over matter, illustrated in the turning of water into wine. These we can set aside for the present, satisfied that, if genuine, they will be brought under law.

I wish to distinctly emphasize the truth that the power that took hold of Jesus and others in the first century, supplying the foundation upon which Christianity has been reared—that this power, though never entirely withdrawn from the world, is, owing to certain favoring conditions, now being manifested to the world in Spiritualism. That power which, by its remoteness, is a mere tradition to most Christians, a record of the workings of a God who is, as frequently represented, less potent than he was nineteen centuries ago, that power has become a living reality in Spiritualism, wherein it is raised to the high dignity of universal law, and thus made capable of blessing humanity as it has never yet been done in the history of our race!

Surely, if there is in the universe a law that renders it possible to lift the veil between the seen and the unseen, for guardian spirits to protect their mortal charges, for healing forces to work through proper media, for enlightened spirits to transmit saving truth to humanity, by all things high and holy, the men and women of our day are as much entitled to the beneficent operation of that law as were the peasants and suffering sick of Palestine! That law does still operate, or else it never did exist, and a part of the mission of Spiritualism is to utilize it, to apply it to every need of man.

I maintain that a religion that so instructs its votaries that they believe or know that there is a realm of invisible intelligence co-operating with them, and that man ought to cultivate his higher and psychical powers so that he can avail himself of help—I maintain that such a religion is superior to Christianity in any of its present, organized forms. I hold, too, that a man of materialistic mind, yet sensitive to spirit impression, rejects one of the positive goods of life when he brushes aside a warning with the thought, "This is nonsense; it is all imagination." Rightly used, the knowledge of the existence of spirits and their effective activity in the affairs of our world, can become a tremendous reinforcement of the higher life of man. The substitution of definite thinking upon many points for a hazy state of mind is in itself an immense gain, and right in line, too, with the evolutionary process as expounded by Spencer.

Let us sum up briefly a part of our argument thus far. Unitarian gets rid of the "supernaturalism" of the Bible by a recourse to explanations that deny, practically, that anything supernatural has ever occurred. Spiritualism acknowledges the possible historical reality of the phenomena in question, so far as it observes the reality of modern phenomena of the same species. The former, by its application of reason rejects many errors, but finds itself in an agnostic attitude and dumb before some of the greatest questions of life; the latter, using the same reason, but casting aside unsound prepossessions which have blinded Unitarian thinkers, goes forward and finds the answer to those questions. One overlooks and neglects some of the grandest powers in man; the other calls the world's attention to them, and seeks to utilize them for the benefit of humanity. Hence my conclusion that Spiritualism is superior to Christianity.

[To be continued.]

MOTHER.

BY ADDIE H. BARNUM.

O'er all the earth's increasing throng—
E'en mother's night which late enshrouses—
The ringing echoes clasp the charm
Which in this sacred word reposes—
Mother.

No heart indulgence e'er can rob
The beaming joy this word has given
In the vast cycles of the past—
Which opens the gates of yonder heaven—
Mother.

A happy valley, with its pride
Of raptures, ever onward leading!
Returning home we chant the hymns
We learned, our young hearts daily feeding—
Mother.

Long years—brief years in beauty's realm!
A child-like trust should never be shaken;
The "golden scales" true balance give;
Exploring heights, fond years awaken—
Mother.

'T is all enwrapped in this dear name,
Whose center, powers above embracing,
Will send us back through memory's halls
With reverential love preface—
Mother.

Then, bye-and-bye, the next fair sun,
Which flashes forth a bright to-morrow,
In strength and purity of her love,
Removes us farther from all sorrow—
Mother.

Literary Department.

THE LAW OF CORRESPONDENCE.

APPLIED TO HEALING, by W. J. Colville, contains a course of seven practical lessons based upon the axiom, *Whatever a man sows that shall he individually reap*. The book accomplishes its aim, "to help people to help themselves and others; not to evade consequences or shirk responsibilities, but to so govern their thinking, speaking and acting that through the constant sowing of good seed, and naught other, harvests of good and pleasant fruit may inevitably be secured through conscious, intelligent cooperation with universal order."

The author makes four distinct groups of correspondence: First, the various parts of the human body; second, sun, moon and stars; third, animals, vegetables and minerals; fourth, utensils manufactured by man for his own use.

Mr. Colville demonstrates the unity of the race, and that a careful analytical study of the human shape reveals the fact that it contains an exact correspondence to everything existing in the ample domain of Nature, external to human personality. As there is a correspondence between every atom, harmony of matter is the essential factor, brought about first, by self government; second, government of exterior conditions, which is but grasping the truth that soul is master and flesh is servant.

"Self-ownership is very imperfectly admitted and very poorly comprehended, most people seeming to think that all power is delegated to somebody or something other than themselves, and that they get all the benefits they receive through the action of external agencies; therefore, if they are to recover or improve, some outside agent must do the work on their behalf. This undeveloped theory of substitution is an error from the start and needs the most complete refutation ere we can reasonably hope to see rising up around us a new and healthier race of humanity. My body is my property, and your body is yours; therefore you have no right to run my organism for me, nor have I any right to run yours for you."

"When any one is suffering from physical decrepitude, this is an evidence that his psychic force does not sufficiently permeate his physical frame. The sleeping soul needs awakening out of sleep. The call must be made to the dormant energy of the sleeper. Longfellow must have keenly realized this when he wrote those memorable words:

"For the soul is dead that slumbers,
And things are not what they seem."

"When we realize that all disorders which are mapped out in the physical body are simply registrations of inward states, we shall see that to arouse is to heal, and that there can be no healing where there is no arousing of dormant consciousness to intelligent activity. To vivify and to revive will stand correctly as descriptive of the two distinct portions of the work needed to be done. My physical organism has no power to say or do anything. I who own it must operate it, and, if I am too ignorant or thoughtless to operate it aright, I need lessons in the proper management of the machinery I hold in charge."

For sale by the Banner of Light Publishing Company.

THE STORY entitled "Some of New York's '400,'" is a plea for kindness to both man and beast. It is a book that is calculated to make thousands of rich people more considerate, and hundreds of poorer people think more kindly than they do now of the rich.

In the author's words: "The subject of humanity is inexhaustible; the application of its principles is essential wherever man exists, and the progress of his civilization is measured more by the development of his humane instincts than by all the scientific achievements of his genius."

The men of the future are children now, and we are educating them. "Parents, teachers and clergymen have the development of the child entirely in their care, and their influence is most powerful in shaping its destiny. With the parent rests the great responsibility: with the teacher and clergyman the opportunity. Just so soon and so far as we pour into all our schools the songs, poems, and literature of mercy toward these lower creatures, just so soon and so far shall we reach the roots, not only of cruelty, but of crime."

Therefore, we welcome all literature that is influential in "feeding the young mind and the young heart that it shall come to love above all things those which are honorable and intrinsically lovable, and to hate those which are dishonorable and unlovable. Character is formed mainly in and through the heart. The main function of literature is to foster and develop in the people right tastes, right appreciations and right aspirations. Some of New York's '400' may be ordered through the Banner of Light Publishing Co.

HUMANITARIAN.—The current issue opens with an instructive paper "On the Human Character," by Professor Mantegazza. It is descriptive of a character which he gives the name of *hyperesthetic* or *exaggerated sensibility*. "It is commonly called nervousness, irritability, or irascibility, and using words borrowed from the medical dictionary, it is also called neuroticism, neurotic, and also hysteria."

"The hyperesthetic lives at the opposite pole from the apathetic, showing an excessive sensibility towards all emotions, and such a character has his reasoning faculties conformably to his nervous system."

"If he is apathetic in his infancy, he will remain apathetic through his whole life, and only be subject to a slight modification in extreme old age. It would be well indeed if parents and masters were enabled to discern hyperesthetic tendencies from earliest infancy, not only for the happiness of the individual, but because it is far more dangerous than apathy, and in the neurotic atmosphere of modern civilization finds endless opportunities for exaggeration and development; and in later life few remedies can be found for it."

"The Decline of Conscience," by Owen Blayney is a beautiful and truthful portrayal of the present ethics of the Age of Energy. A practical American expressed the spirit of the

hour in the words: "If you are not up and dressed all the time, you are sure to get left." The words were applied to business, but they apply all round.

"Plato said that nothing was becoming that was not good. We know better. In general it may be granted that he reasoned well, but not in this. To-day we, so to speak, wear the rue with a difference—a material one—and deem all good that is becoming. Evolution—blessed word!—has come into play; and even in the matter of fact domains of finance and commerce, progress has to be recorded. It is no longer a skilled service to make a balance sheet in accordance with the books; the truly skilful accountant prepares new books in accordance with the balance-sheet. Careful observation discovers analogous progress in every other direction.

"Form is everything, and the airs of a college all-sufficient. The worst of it is that it requires living up to. And, as good form is more variable than our climate, and governed by as many conditions, living up to it is a very difficult task. As in Freemasonry, there is an annual; there is even a semi-annual and a monthly. Unless you know these, you are out of it. The best helps are a capacity to imitate and a readiness to conform.

"In the strenuous striving after the latest development of good form, the faculties of the society's units are kept taut. Facility in conforming covers a multitude of sins. It is permissible to be virtuous; it is necessary to be becoming. In the ardor of the struggle to seem, few can find time for striving to be. Seeming is primary, being is secondary; and, to borrow Bacon's language, he that is only real has need of exceeding great parts of virtue. This is clearly apprehended. Only disagreeable people trouble about realities. Those who would venture to appear what they are must be what they ought—a thing which requires effort, even sacrifice; and is wholly without reward save the approval of that old-fashioned monitor, Conscience. To seem costs little beyond subscriptions to the theatres, to Modie's and to the society papers, and the exercise of ability to imitate and readiness to conform. To be, costs much, and is profitable in nothing to one's self. Yet notwithstanding this, there are still some people remaining who are so far out of harmony with the amiable spirit of our time that they think it more important to be than to seem—more virtuous to keep their word than to keep their countenance."

We would give all the author's words if we could, for an awakening of that "old fashioned monitor" is necessary, but as we cannot, we hope our readers will be led to read the article and consider the subject, for in the words of Cicero: "Great is the weight of thine own conscience in the discovery of thine own vices and virtues; that being taken away, all is lost."

It is with reluctance that we lay aside the *Humanitarian*, for it is full of good things from cover to cover, and has its own peculiar bracing mental atmosphere, like every household. There are homes which one leaves with a sense of having had a half-hour of sea breezes or mountain views. The air is clear, fresh, stimulating thoughts can breathe unstifled by stupid conventionalities. The hostess has so sincere a welcome for truth and goodness, that the guest's best hopes and impulses blossom in its sunshine. Affectation and scandal are dropped with the wraps in the hall.

Duckworth & Co., 3 Henrietta street, Covent Garden, W. C., London.

THE ARENA'S bill of fare for July is unusually rich. The famous Russian count, Leo N. Tolstoy, contributes an able paper, "The Superstitions of Science." Whatever Count Tolstoy writes possesses a peculiar value from the spirit of absolute truthfulness which pervades it, and from the spirit of humanity which clothes it as with a garment. John Clark Ridpath has put his best work into his editorial, "The Recognition of the House of Representatives." Probably no more scathing exposure of Speaker Reed and his methods of doing business has ever been written. This number of *The Arena* also contains a thrilling patriotic poem, entitled "Hobson of Alabama," in which the poet, John Clark Ridpath, immortalizes the brave young Southerner of *Merrimac* fame. "The Argument with Guns," by Prof. Frank Parsons, is a timely paper in which the merits of the war with Spain are soundly argued. Mr. B. O. Flower brings to a close the *Camille Flammarion-Doctor Fisher* discussion with an interesting and instructive article which he has entitled "Science and Psychological Research." To all who are interested in occultism this contribution will be welcome. The closing place in the number is occupied by Hon. George Fred Williams, whose portrait is carried as the frontispiece. This prominent Britisher writes on "Government by Banks." The opening sentence, "The Republican administration urges a battle between the banks and the people of the United States," gives the key to the article. Arthur I. Fonda contributes "Government Notes Versus Bank Notes," and Prof. Henry S. Greer, "Mr. Godkin and the New Political Economy." In its lighter, its literary department, *The Arena* has such papers as "Prayer: Who Can Tell What It Is?" "Is Feminine Bohemianism a Failure?" "A Paving Philanthropy: the Mills Hotel"; "The Farm Hand from the Standpoint of the Farmer"; "Dreamland in Fiction"; "Edward Bellamy" (a poem); "Faith" (a poem); and "The Score and Ten," a bright little story.

In "The Editor's Evening," Dr. Ridpath treats of "The Faking of War News by the Yellow Journals," and "How Nature Promotes Equality."

The *Arena* Company, Boston.

OUR attention is especially drawn to B. O. Flower's paper on "Science and Psychological Research," in *The Arena*, from which we call a few thoughts:

"There is no field of scientific research where there are so many obstacles to overcome or where prejudice from so many different classes has to be met as in the domain of psychical science. In this connection Dr. Alfred Russel Wallace makes the following thoughtful observations: 'Scientific men almost invariably assume that in this inquiry they should be permitted at the very outset to impose conditions, and if under such conditions nothing happens, they consider it proof of imposture or delusion. But they well know, in all other branches of research, Nature, not they, determines the essential conditions, without a compliance with which no experiment will succeed. These conditions have to be learned by patient questioning of Nature, and they are different for each branch of science. How much more must they be expected to differ in an inquiry which deals with subtle forces of nature of which the physicist is wholly and absolutely ignorant. To ask to be allowed to deal with these unknown phenomena as he has hitherto dealt with known phenomena is practically to prejudice the question, since it assumes that both are governed by the same laws.'

"To the philosopher, no truth is insignificant, no fact is trivial. Especially is this the case when the fact relates to a subject about which little is known. Just as a seemingly inconsequential happening connected with a crime frequently proves to be the clue that leads to the detection of the criminal, so a simple rapping on the table or the moving of a heavy body, if such a thing actually takes place without physical agency or control, may be in the hands of patient, tireless investigators unlock unsuspected mysteries and reveal new laws, or lead to an extension of known truth that will be of inestimable value to science. Victor Hugo has expressed this thought admirably:

"Table turning or talking has been much laughed at; to speak plainly, this rillery is out of place. To replace inquiry by mockery is convenient but not scientific. For our part, we think it is the strict duty of science to test all phenomena; science is ignorant and has no right to laugh. A savant who laughs at the possible is very near being an idiot. The unexpected ought always to be expected by science; her duty is to stop it in its flight and examine it in the light of the old and established the real. All human knowledge is a picking and culling, the circumstance that the

false is mingled with the true furnishing no excuse for rejecting the whole mass. When was the tare an excuse for refusing the corn? Hoe out the weed error, but reap the fact and place it beside others. Science is a sheaf of facts! The mission of science is to study and sound everything. All of us according to our degree are creditors of investigation; we are its debtors also. To evade a phenomenon, to show it the door, to turn our backs on it laughing, is to make truth a bankrupt and to leave the signature of science to be protested. The phenomenon of the table is entitled, like anything else, to investigation. Psychical science will gain by it without doubt. Let us add, that to abandon phenomena to credulity, is to commit treason against human reason."

WHAT THE JAPANESE EAT is the subject of the leading article in the July *Journal of Hygiene*. The Japanese became vegetarians on the introduction of Buddhism into Japan; but as the centuries rolled on, especially among the upper classes, did not strictly adhere to the Buddhist tenets, and the eating of fish was permitted. "Basil Chamberlain, in his book, 'Things Japanese,' hits off this point delightfully. 'Fishes, moreover,' he says, 'came to the rescue. One may even now see the term "mountain whale" (*yama-kujira*) written up over certain eating-houses, which means that venison is there for sale. The logical process is this: A whale is a fish. Fish may be eaten. Therefore if you call fish "mountain whale," you may eat venison."

Although the Japanese are not strictly vegetarians except among the Buddhist priesthood, yet very little meat is eaten. Among the vegetables used in Japan is *daiko* or *daikon*—"the dread of foreigners," it being a half-putrid, half-salted preparation of large horse-radish, and the finest thing in the world to make rice go down; for if you take a piece and chew it well, till the paste is all over your mouth, you would, I believe, eat anything else in the world afterwards to get rid of the taste again."

The manner in which tea is served by a Japanese maid-maiden is very happily described by Percival Lowell, as follows: "As mine host bowed himself out, a maid bowed herself in, with a tray of tea and sugar plums, and a grace that beggared description."

"His augustness is well come," she said, as she sank on her knees, and bowed her pretty head till it nearly touched the mats; and the voice was only too human for heaven. Unconsciously it made the better part of a caress."

Would his augustness deign to take some tea? Truly, he must be very tired; and pouring out a cup of tea, she placed it beside me. It might have been some beautiful rite, and then withdrew, leaving me, besides the tea, the perfume of a presence, the sense that something exquisite had come and gone.

"This politeness is inherent in the Japanese. It is distinctly marked even in very young school children, and they can not be startled out of it even by the sight of a bearded, gigantic foreigner, looking at them. Each one may be a little bewildered at first, but after making an exceedingly respectful bow, will pass on sedately and quietly, and with none of the rude boisterousness which characterizes scholars in an English town or an American village."

In an article by Dr. Maurice de Fleury, he states: "The fatigue is very rare and transient with those of sound and productive minds. It is, on the other hand, extremely frequent and chronic with the defeated, with men of inaction who meditate much and produce little, and often with men of real talent who only labor when it is agreeable to them to do so, or when they feel like it, or by fits and starts after long repose. A large amount of work is less fatiguing than little of it, and to the hard worker rest may be a wonderful remedy, while to the idle and lazy it is contrary to all good hygiene."

The *Journal of Hygiene*, 46 East 21st street, New York.

THE PRESIDENT on horseback rides spiritedly across the cover of the July *Ladies Home Journal* under his new flar, and his chief characteristics are detailed in an illustrated anecdotal biography, contributed by his nearest and most intimate friends. Very timely, also, is "The President's March," composed by Victor Herbert and designed to be played as a compliment to the head of the nation whenever he appears in public. At this time much interest will be taken in the original Declaration of Independence, now guarded from public gaze, which, with the original draft of the treasured document, is photographically reproduced in the July *Journal* by arrangement with the State Department.

All the questions of manners a young man should always remember that while politeness is a good trait to acquire, courtesy is infinitely better," writes Edward Bok on "What Makes a Gentleman," in this number of the *Journal*. "Politeness is manners, but courtesy is heart. Mingling in good society can give us that veneer which the world calls a polish of manners, and true politeness is not to be made little of nor scoffed at. Politeness is a fine art, but is an art pure and simple, even at its best. Infinitely better is the cultivation of that courtesy of refinement which enters into the feelings of others and holds them sacred. What we want our young men to have is courtesy of manner not regulated by social code or professional censor. It is idle to say that courtesy is a relic of old-fashioned days and is no longer looked for. It is as much the current coin of good society as it ever was. More than any other element or grace in our lives, it is instantly felt and recognized, and has an unerring influence. It calls for respect as nothing else does. Courtesy of manner and courtesy of speech are the gifts a young man should cultivate."

The Curtis Pub. Co., Philadelphia, Pa.

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"BILL'S IN TROUBLE."

"I've got a letter, parson, from my boy—way out West.
An' my old heart's heavy ez an anvil in my breast,
Ter think the boy whose future I had once so proudly planned,
Should wander from the path o' right, an' come to such an end.
I told him when he left us—only three short years ago—
He'd find himself a-plowin' on a mighty crooked tow.
He'd miss his father's counsels—an' his mother's prayers, too—
But he said the farm was hateful, and he guessed he'd have to go.
I know there's a big temptation for a youngster in the West,
But I believed our Billy had the courage to resist;
An' so, I warned him of the ever-wid'nin' snares,
That lie—like hidden serpents—in life's pathway everywhere.
But—Bill—he promised faithful to be keeful, and allowed
He'd build a reputation as 'ud make us mighty proud.
But it seems as how my counsel sort o' faded from his mind—
An'—now—the lad 's in trouble of the very worst-kind.
His letters came so seldom, I somehow sort o' knowed
That Bill was a-travelin' on a mighty rocky road;
But I never could imagine he'd bow my head in
An' in the dust 'ud wailer his old Daddy's honored name.
He writes from out in Denver—an' the story's mighty short;
I just can't tell his mother—it'll break her poor old heart.
An' so, I reckoned, parson, you would break the news to her.
BILL'S IN THE LEGISLATURE, BUT HE DOESN'T SAY WHAT FUR."—*Et.*

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BY GERALD MASSEY.
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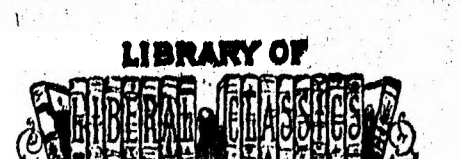
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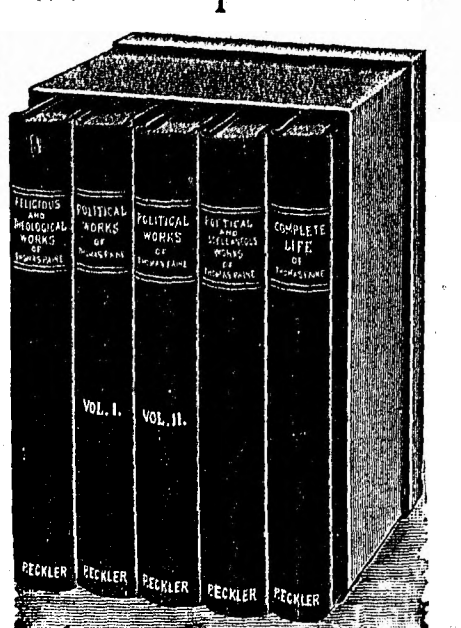
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TWO DOLLARS PER YEAR.

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

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

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

The Needs of Spiritualism.

A number of replies have been received to the ten questions we propounded in a recent issue of the BANNER OF LIGHT, with regard to the needs of Spiritualism as it is to-day. All of our correspondents agree that more consecration and devotion to truth on the part of all Spiritualists is a paramount necessity. All feel that fraud, immorality and chicanery should be eliminated whenever discovered, but the method by which this much-desired result can be compassed is not revealed by any one of them. Some of our friends claim that the present state of affairs in our ranks is in reality an indication of healthy growth, and that no one need to feel at all alarmed at the outlook.

Phenomena and philosophy are both heartily endorsed as necessary to the well-being and healthy growth of Spiritualism. A better understanding of all phenomenal facts is urged, which condition will ultimately in a clearer perception of the philosophical deductions that are made from said facts. The recognition of phenomena and the giving them their rightful position and no more, are also emphasized as needs of the present hour. The phenomena are indeed the bed-rock, while the philosophy and religion of Spiritualism constitute the grand superstructure of the spiritual temple. All of our correspondents, with a single exception, recognize the truth of the statement that the spiritualistic movement is in a very critical condition—that something must be done to rescue it from danger. But what is that something? Each Spiritualist may insist upon the adoption of his especial remedy as the only one that will effect a cure. If he does do this, what compelling must have Spiritualism that will induce such highly individualized individuals to follow or adopt any other plan? Some will obey the commands of their so-called guides, provided those guides issue said commands through the lips of a particular medium, but they decline to go beyond that point.

Such Spiritualists really do need more consecration to truth and less devotion to their own selfish ends. A declaration of principles, so far as it embodies self-evident truths, is wholly unobjectionable, yet will prove advantageous only when some incentive to clearer thinking and nobler living is emphasized by it. It is useless to deny that the fear of hell has been a restraining influence over the minds of many men. They had to abstain from sinful thoughts and actions, if they would avoid punishment in the future life. If Spiritualism is in advance of Partialism, it needs must have a higher incentive to right living and doing than fear. If that incentive is not apparent in its work to-day, is it the fault of Spiritualism, or of its followers?

It becomes apparent, then, to every sentient being, that one of the needs of Spiritualism is the emphasizing of the law of consequences. Too little attention has been paid to it, while too much attention has been given to the beauties and glories of the heavenly kingdom. When the fear of hell was removed, men felt that

they could do as they pleased, and the next life would be all right for them. They need to be quickened into a consciousness of the fact that every evil thought, every evil deed, every neglect of duty, every impure and selfish motive, brings retribution as sure as night follows day, from which there is absolutely no escape. When men and women are made to feel this truth, when they know it beyond all shadow of doubt, the needs of our movement will rapidly grow less. Men and women can only be made to know the truth through instruction given them in the right spirit. An itinerant ministry destroys rather than advances spiritual instruction.

It naturally follows that settled speakers, if they be men and women devoted to truth unselfishly, will exert the influence necessary to make Spiritualism felt in the communities where they reside. There is a right way and a wrong way of telling the truth, and the right presentation of the truths of Spiritualism will lead to their adoption by the people. This can never be done by the constant change of speakers from week to week or month to month. Spiritualism's chief need to-day is a consecrated, educated, spiritual ministry, settled over the different societies claiming the name of Spiritualist. It also needs an understanding of the fact on the part of the people that this ministry of theirs is worthy of, and must receive their support. The people and those who serve them have mutual interests and joint needs. Both must conquer selfishness, while their interests are best furthered through upright lives, the fearless advocacy of truth, the agitation of all helpful reforms, and a complete recognition of the rights of their fellow-men.

The Jubilee.

In another column our readers will find General Manager Walker's itemized statement of the receipts and expenditures of the late Jubilee. The names of all donors who contributed to the Jubilee Fund prior to June 1 are the only ones given in this statement; those who have made donations since June 1 will find their names in the columns of the last two issues of THE BANNER. We ask our readers to note the fact that the deficit is \$2,800. No compensation for Mr. Walker's two years' labor is included in the amount stated by him! He says that he prefers to have all other claims met before his interests are considered at all. This is surely most unselfish on his part, and should induce the Spiritualists to assist him in paying the deficit in full.

The amount is \$2,800; are there not two hundred and eighty persons who can afford to give ten dollars each to make up this deficit? In fact, there ought to be five hundred Spiritualists in America who are interested ten dollars' worth toward doing justice to an earnest worker and to the Cause of Spiritualism. We believe that the five hundred can and will be found. We have no reason to find fault with the responses made since June 1. The people have been most generous so far, and they have come forward in a kindly spirit to help make up the loss. Now that the exact amount of receipts and expenditures is made known, we believe the thousands of loyal Spiritualists in America will promptly render the necessary aid, and see to it that Mr. Walker does not lose his time and labor for the past two years. He should have at least two thousand dollars for his services during that period; this is only justice, and a larger sum would not be out of place. But Mr. Walker wishes to have all claims other than his own settled first. This is magnanimity of a high order, and his spirit of self-sacrifice should be met in kind by every friend of right and justice in our ranks. Let us now prove our Spiritualism by rising above petty jealousy, spite, selfishness, envy, and personal pique, and unite in one grand effort to meet this generous spirit of Mr. Walker. Admitting that some mistakes have been made, let us prove ourselves superior to them, and go forward in the work of retrieving them. Let us send in our mites at once, and the good work will be speedily done.

Medical Freedom.

We learn from reliable sources that the opponents of medical liberty are already at work upon a medical bill of a restrictive nature, that will be introduced into both branches of the State Legislature next winter. It would be well for all Spiritualists to keep this fact in mind. The BANNER OF LIGHT will keep the people informed as to the facts concerning the question of medical freedom, but we cannot compel, even if we so desired, the people to protect themselves.

The State Spiritualist Association is the natural protector of the rights of the people in this respect. It cannot, however, do all of the work required, because it is only the representative of the Spiritualists, and there are many others, not Spiritualists, who are also bitterly opposed to medical monopoly. There must be a perfect union of all opposing forces in order to achieve success. We, therefore, are heartily in favor of a Medical Liberty League, composed of Spiritualists, Metaphysicians, Osteopaths, Mental Scientists, Cosmopaths, etc., whose main object is to prevent the passage of restrictive measures by our General Court.

We again call upon our readers to act in this matter. If a Liberty League is not organized and properly endowed, our opponents, being well equipped with money and influence, will stand a good chance to carry the day in their appeals to the Legislature. Spiritualists and Liberalists, we appeal to you to act at once! Join the State Spiritualist Association, and see to it that that Association carries out your wishes! Become an active worker in the cause of freedom. Watch the papers, and keep all of your friends posted with regard to the movements of the enemy. Attend your ward and town caucuses, and work to defeat each and every man whom you know to be in favor of medical monopoly. Take hold of this matter now and the victory is ours. Let us resolve (and keep our resolution to the letter) that we will vote for no man, be he Republican, Democrat, Prohibitionist or Populist, who favors the restriction of liberty. Spiritualists, now is the time to make ourselves felt! We can do it, if we cast our votes for principle, instead of for party ends!

True heroism is that principle in man which enables him to withstand the storm of calumny, the cyclone of abuse, the lightning flash of scorn, and the withering blight of humiliation, in his advocacy of an unpopular truth. True bravery is of the soul, while physical bravery is too often born of impulse. The former is the real, the latter its shadow; the one is greatness, the other its imitation.

Young People's Spiritualist Union.

The first annual convention of this body will be held at Lily Dale, N. Y., Aug. 9, 10 and 11, at which its organization will be perfected and plans for active work adopted. It will be remembered that the present organization was effected at the Rochester Jubilee, when an effort was made to bring the young people in the Spiritualist ranks into closer relationship. A good beginning was made, and the Lily Dale Convention will complete the work in such a manner as to put the society in good working order. The convention promises to be a very lively one, as much interest is taken in the constitution of the new association by all of its members.

The Union started out with an enrolled membership of one hundred and twenty-five, which has been largely increased since June 1. It is designed for all young people who accept the teachings of Spiritualism, between the ages of sixteen and forty years. Honorary membership for those beyond the age limit is provided, and a plan outlined to interest the entire body of Spiritualists in the work of the society. It is designed to bring the young people of the nation together, and to give them something to do in the work of pushing the claims of Spiritualism before the world. Its ideal is a worthy one, and we hope the young Spiritualists of America will make a good record during the year next ensuing. If they are made to feel that they belong to the Spiritual movement, and have something to do to further its interests, Spiritualism will be given an impetus that it can receive from no other source. We wish the Union a full measure of success.

Approbation.

The great majority of human beings desire appreciation, and wish to be thought well of by their friends. Spiritualism teaches that the highest approbation man can receive is the approval of his awakened conscience, and says that man will be appreciated at his true worth only when he stands up boldly for his principles and is not ashamed to avow his honest convictions. To have the approbation of men is too often to cater to their selfishness, their prejudices, and to pass their weaknesses without notice. Such approbation makes a man a cringing sycophant, unworthy to lead or advise his fellows in their search for truth. An honest man, a true man, ever endeavors to win the approval of his higher self through an enlightened conscience, hence dares to oppose current opinions when he deems them inimical to truth. He boldly courts criticism, and braves opposition in his desire to obey the voice of his own soul, whose approbation alone gives him peace of mind. Men in positions of influence are often flattered, caajoled, and fawned upon by many who desire some personal gain to themselves. This sort of approbation should always be avoided in the interests of truth and honesty. Flattery is not true approbation, but is rather its counterfeit, seeking the destruction of the one upon whom it lavishes its favors. Avoid it, and you are safe.

In Re the National Association.

This august body continues to be very much in evidence just at the present hour. That it has done much good during its five years of active labor, no fair-minded Spiritualist will deny. Its warmest friends admit that its officers have made some mistakes, which they have eagerly sought to rectify as soon as the same were made known. It has given Spiritualism a higher standing than it had enjoyed for many years, through its literature, its missionary work, its conventions and mass meetings. We believe this institution capable of doing better work in the next five years than it has ever done before. It will do that work, provided it is conducted in the interests of the people, on business principles, and is managed by unselfish, non-partisan, unenvied, non-jealous officers.

The British National Federation of Spiritualists.

This Association held its ninth annual convention in Kelghley, with the Heber street Spiritualist Society, July 2-3. Dr. J. M. Peebles, Mrs. J. B. H. Jackson and Mrs. M. E. Cadwallader, were in attendance, and were invited to take part in the proceedings, which they did. Our esteemed friend, Mr. J. J. Morse, was elected President of the National Federation. Mr. Morse is eminently qualified for the honorable position to which he has been called, and will render an excellent account of his stewardship at the close of his term of office. We hope to give a report of the proceedings of the Conference in our next issue.

Settled Speakers.

Brothers Thomas Grimshaw and W. F. Peck were welcome visitors at the editorial sanctum last week. They are both located in St. Louis, Mo., as settled speakers for the two Spiritualist societies there. This is another sign of progress, and proves that the Spiritualists of America are awakening to the necessity of doing something to establish Spiritualism as a permanency in every community in the land. When every Spiritualist society has a settled speaker, Spiritualism will be able to exert a helpful influence in school work and all reformatory measures of interest to the people.

Mrs. Nathaniel P. Banks.

This estimable lady is spending a portion of the present season at Lake Pleasant Camp. Her husband, it will be remembered, was Governor of Massachusetts, Speaker of the House of Representatives, and a leading Union General during the late civil war. General Banks was also a Spiritualist, ready and willing to give a reason for the faith that was in him. Mrs. Banks is reported as saying that "Lake Pleasant beats Boston," which indicates that she, too, feels an interest in Spiritualism. It is rumored that her accomplished daughter, Maude, the well-known dramatic artist, will join her at Lake Pleasant later in the season.

Spiritualists, have you called at the Public Library in the city where you reside to see if there are any spiritualistic books upon the shelves? If not, do so at once, that the literature of Spiritualism may find its way into the hands of the liberal-minded among your neighbors.

Death is negative, life is positive. One is down, the other is up. Every death has its birth; every life its own. It ever seeks a completer formation.—Ex.

Mrs. Matilda Cushing Smith.

This well-known worker in the spiritual vineyard has gone to her reward in the higher life. She was a Spiritualist whose religion found outward expression in practical work for her fellowmen. She was a zealous worker in the cause of temperance, and an earnest advocate of a practical education for the young. Mrs. Smith will be greatly missed in the city of Rockland, Maine, where she resided for many years, by men and women of all shades of religious belief. Her husband, Mr. F. W. Smith, has the sincere sympathy of his own and her many friends in this hour of bereavement. Spiritualism, with its comforting assurances, is his religion, hence he knows that she is not lost, but only gone before, to a brighter and a happier home.

The War.

The surrender of Santiago de Cuba to the forces of Gen. Shafter places nearly one third of the province of the same name under the control of the American troops. This great victory apparently brings the possibility of peace much nearer, and brings with it the hope that further bloodshed may be avoided. It is to be hoped that the present contest at arms is the last one that shall ever be recorded in the history of the human race. The age of arbitration is about to dawn, in which, led by the spirit of evolution, man shall find his own in his neighbor's good, and realize the great truth that love is better than hate, and that evil can be overcome by good.

F. Forest Harding.

The many friends of Mr. Harding will be pleased to know that he is recovering from the effects of his recent accident. He will probably lose the sight of his left eye, but there is now no doubt as to his restoration to health. He has been at the Eye and Ear Infirmary for the past two weeks, where he has had every possible attention. It was feared at first that his accident would cause brain trouble from which he could not recover. He is the husband of the well-known medium and speaker, Mrs. Nettie Holt-Harding, and to her, as well as to him, the heartfelt sympathy of thousands of friends is extended at this trying hour.

The London Congress.

Owing to circumstances to us unknown, the report of the London Jubilee, from the pen of a special correspondent, has not reached us. We felt that this important gathering was worthy of an extended review, and secured a special reporter to send us the same. We regret that it has not come to hand. From our esteemed contemporaries, *Light*, and *Two Worlds*, we learn that the Congress was one of unusual interest, and was truly international in character. The American delegation was cordially received and most royally entertained.

A New Paper.

We have received the prospectus of a new Spiritualist journal, *The Sunflower*, soon to be issued at Lily Dale, N. Y. It will be an eight-page monthly at first, but will be enlarged as the patronage of the paper increases. It will contain a Lyceum Department, Home Department, and Y. P. S. U. Department, and will present matters of interest with regard to all forms of spiritualistic work. The fact that it is to be edited and published by those indefatigable workers, W. H. and Evie P. Bach, augurs well for its success at the outset. We wish them success in their new enterprise.

A New State Spiritualist Association.

The Spiritualists of the State of Washington held a Convention at Seattle June 22-23, and succeeded in organizing a strong State Association with an excellent corps of officers. We congratulate our Washington friends upon their enterprise, and predict a successful career for their new organization. "In union there is strength," and the Spiritualists of America are now recognizing that fact. May this excellent example be speedily followed by the Spiritualists of all other States!

Maxham's Melodies.

We are indebted to our esteemed friend, A. J. Maxham, Ludlow, Vt., for a copy of his new song book, bearing the above title. It is an excellent composition, and merits the support of all lovers of good music. Orders are filed at this office at twenty-five cents per copy. We feel positive that this work will be very popular in musical circles, and trust that it will speedily find its way into many homes.

A Correction.

We gladly rectify an error which occurred in our obituary column last week. Mrs. Mary Warden, who passed to spirit-life on the 25th of June, was the widow of Gilbert, not Albert Warden.

We received pleasant visits from Capt. E. W. Gould of Washington, D. C., and Edwin Brown of this city last week. Both are Spiritualists true and tried, of many years' standing. It was remarked, as they bade us good-day, that the sum of their ages was one hundred and eighty years, Capt. Gould being in his eighty-eighth, and Mr. Brown in his ninety-fourth year. Both are young in spirit, and far more active than are many men at fifty years of age.

If Spiritualists would have their religion respected by its opponents, if they would have its influence felt in society, they themselves must so represent it, by right living and right doing, as to compel its just recognition. Idle boasting that Spiritualism is the sole factor in the cause of human progress, and the utterly ridiculous statement that every invention, every new novel, etc., are solely due to Spiritualism, only serve to discredit our Cause as a whole, and to subject its followers to ridicule.

Parents, don't forget that more than ninety per cent. of the candidates for admission into the army who failed to pass the prescribed examination, found the cause of their physical defects to be cigarette smoking. This object-lesson should be heeded by every parent in America.

He is the complete man who clothes himself in the raiment of truth, thereby rendering himself invulnerable to the shafts of falsehood and malice that are hurled against him by those who prefer Error's ways to the broad roadway of Goodness.

The soul becomes conscious of its immortal existence through the travail and pain of birth into the light of wisdom, gained by experience.



JOHN W. DAY.

It is with feelings of keenest regret that we are called upon to chronicle the transition of John W. Day to the higher life. Becoming discouraged and feeling unable to cope with the trials of life, he sought relief from his troubles through the avenue of self-destruction. His health had been seriously impaired for a long time, and had no doubt so affected his mind as to cause him to commit the rash deed. Against the tide of ill health and misfortune, other men have felt unable to struggle, and have sought an exit from mortal life through the same doorway. We cannot believe, however, that any man or woman ever committed suicide when the mind was perfectly sound.

John W. Day had reached the age of sixty years in mortal life, and had seen many changes and vicissitudes during his journey along earth's pilgrim way. He became interested in Spiritualism at an early age, and never failed to defend the good cause at every opportunity thereafter. In 1861 he entered the army as a Rhode Island soldier, and served his country most faithfully for four years. He was promoted for bravery upon the field of action, and rose from the ranks to the position of captain when he was honorably discharged from service at the close of the war, bearing the scars of several wounds upon his person. He became prominent in G. A. R. and Masonic circles upon his return home, and sought in every way to do his duty as a man and citizen.

After the war he resided in Boston, and acted as reporter for the BANNER OF LIGHT, being for some years indirectly connected with it. In 1877 he became assistant editor, and filled that position with ability until 1894, when at the transition of the veteran editor, Luther Colby, Mr. Day was promoted to the editorship of THE BANNER. He held this position until January, 1897, when failing health and business changes compelled him to retire from the work to which he had devoted the best years of his life. Mr. Day endeavored to do his full duty, and served the Cause of Spiritualism as devotedly as he served the cause of the Union from '61 to '65. He was a Spiritualist, and was never ashamed to acknowledge that fact to the world.

During his service in the Union army Mr. Day was taken prisoner, and spent many weary months of suffering within the walls of Libby prison. After his exchange he went back to his company, and remained at the front until the close of the great contest. He took part in a large number of pitched battles and skirmishes, and always bore well his part in the thickest of the fray. He carried three confederate bullets in his body to his grave. Mr. Day was a man of fine sensibilities, and a poet of more than ordinary talent. His "Galaxy of Poems," and "Life of Luther Colby," are the literary works by which he is best known.

He lived a quiet, unostentatious life, and sought to fill his allotted niche in the most serviceable manner possible. He lived for duty, while many of his fellows lived for praise. By so doing, he has left a mark upon the pages of the history of Spiritualism and the records of his country of which he may well be proud. In common with thousands of others, Mr. Day suffered many misfortunes, some of which struck home to his very soul, and froze the sweet juices of affection in his heart. Disaster followed disaster, until he felt that he no longer had any claim upon life, and that the world no longer had any need of him. He felt that he was marked by Fate for punishment dire while he remained in the body, which thought made him very melancholy, and led him to escape from the bondage of the body to the larger freedom of spirit-spheres.

Misfortune and mental agony such as his often drive reason temporarily from her throne, and cause men to commit many a rash act, for which they are to be more pitied than blamed. Such is the case with John W. Day; with the canker of perpetual grief eating into his heart from circumstances beyond his control, with ill-health fastened upon him in an almost incurable disease, it is not strange that his mind gave way, and he yielded to the temptation to end it all by means of the leaden ball that quickly stilled his bleeding and suffering heart. He had his faults, and so has every human being; but in his life of more than sixty years, many manly virtues towered far above his weaknesses and errors. His life record on earth is now closed, and he has gone to meet the consequences of his every act. Let us remember the man as a loyal friend, a faithful soldier, an earnest servant of the truth as he saw it, and cover with the mantle of love his last sorrowful act, and upon his casket of clay let fall the pitying and forgiving tear. Soldier, friend, and brother, "Hail and farewell until we meet again in the Morning Land of souls!"

The funeral services were held at his late residence, 27 Springfield street, Somerville, and were largely attended by sympathizing friends. Representatives of the G. A. R. and the Masonic fraternity were present, while the floral offerings were numerous, appropriate and beautiful. A volunteer quartet rendered three excellent musical selections, and Mr. Harrison D. Barrett, Mr. Day's successor in the editorial chair of the BANNER OF LIGHT, delivered a brief address. The remains were interred in his family lot in Cambridge Cemetery.

He who climbs the hills of difficulty, scales the mountains of doubt, and picks his way to the tops of the peaks of skepticism, sees at last the broad plains of knowledge stretched out before his view, over which forever shines the sun of wisdom.

As the lark soars exultingly into the pure air of the morning, its throat swelling with the melody of song, so should the soul of man rise triumphantly into the pure atmosphere of Truth, singing the melodies of Peace, with every nerve thrilling to the exultant throes of Love.

Spiritualism, when rightly understood, is the religion of the soul. It aims to supplant the forms and ceremonies of the senses by deeds that ennoble and words that cheer both the giver and the receiver. It is the religion of being, hence rests upon the rock of Truth.

A Splendid Letter.

To the Editor of the Banner of Light:

Please find enclosed fifty dollars toward defraying the expenses of the late Jubilee. While I find quite an amount of fault-finding, as regards the Jubilee, I cannot for the world see why these fault-finders did not see before what they know now, and not criticize Bro. Walker, who has risked his all for the good of the Cause. I think nothing but encouragement should be given Bro. Walker, and not alone that, but every Spiritualist should feel in honor bound to assist in liquidating this debt that we all owe.

Pardon me for taking up your valuable space, but I cannot close this letter without saying something with regard to phenomena. It seems to me that they are being relegated to the rubbish-room by those who have passed the Kindergarten stage and feel that they do not require them any more. We are now in an age of materialism, and there are very few far enough advanced in this grand philosophy to do away with phenomena entirely. It is very hard to bring a materialist to our way of thinking without phenomena, no matter how well he may be educated. Phenomena may not be necessary when they are reduced to scientific form, and we have reared several generations of children, Spiritualists. Then the minds of such children will no longer be enslaved by dogmatism, credulism, etc. At the present time, therefore, we need phenomena even more than the higher philosophy.

Your friend and brother,
Chicago, Ill.

Are You Going?

The fourth annual excursion to Washington, D. C., to attend the Convention of the National Spiritualists' Association, will leave Boston Sunday, Oct. 16. As this is the Jubilee Year, we should have the largest delegation that has ever left New England for Washington. If you have never been on one of these excursions, you should go this year. If you have been, you are sure to go again. In addition to the National Spiritualists' Association Convention, there is to be a meeting of the National Lyceum Association held this year. All Lyceum workers should attend.

Let this be the Banner year for New England. A New England reception will be held on Friday evening, Oct. 21. You don't want to miss that. The party will go via Royal Blue line, and this fact is a guarantee of a good time. For particulars, write

J. B. Hatch, Jr., Manager,
74 Sydney street, Boston, Mass.

Others Decline.

Mr. John R. Francis, the able and efficient editor of our esteemed contemporary, *The Progressive Thinker*, wishes it distinctly understood that he is not a candidate for the presidency of the National Spiritualists' Association. He says he would rather be editor of the *Progressive Thinker* than be President of the United States or Emperor of Russia. We sincerely hope that he may long be spared to edit one of the best Spiritualist papers in the world, and to lend his aid to the good work of building up the cause of Spiritualism everywhere. Mr. Francis would make an excellent President, and would add much strength to the National Association.

J. B. Hatch, Jr., also wishes us to state that he is not a candidate for the office of Secretary. His business is such that he cannot give it up, while his duty to Spiritualism holds him to his work among the societies of New England. Mr. Hatch is a thorough going business man, and is well qualified for the position. His interest in and support of the National Spiritualists' Association will be as ardent as it would be he to be elected Secretary.

Declensions.

To the Editor of the Banner of Light:

It has been brought to my attention that my name is mentioned in THE BANNER of July 2 as a possible candidate for Trustee of the incoming board of the National Spiritualists' Association. I enclose this notice in order to positively decline to have my name used as a candidate for any office in the N. S. A.

I do this, not because I have changed my views as to the importance of cooperation in the form of a central organization in the interests of the spiritual movement, but for other reasons. In the past I have shown my deep interest in the National Spiritualists' Association in a practical way. As heretofore, I am solid for cooperation and practical organization.

Philadelphia.

A Letter from J. Frank Baxter.

To the Editor of the Banner of Light:

I am asked to name, through the spiritualistic press, my summer plans; also if I am to be at this or that special camp.

I was forced to say "no" to several calls that came after my time was fully secured. Among them were Nanticoke, Ct., and Temple Heights, Me.; nor could I adjust dates, for the same reason, with Lake Brady and Maple Dell, O. It was expected my coming week's time would be in Northwestern Camp, Minnesota, but "the Fates" have ruled out that camp for this season, at least.

From Saturday, July 30, to Thursday, Aug. 4, inclusive, I am to serve daily Mt. Pleasant Park Camp, Clinton, Iowa; Friday, Aug. 5, to Monday, Aug. 8, the Wentworth Association, Paulding Co., O.; Friday, Aug. 12, to Monday, Aug. 15, Hazlet Park Camp, Mich.; Tuesday, Aug. 16, to Monday, Aug. 22, Vicksburg Camp, Mich.; Wednesday, Aug. 24, to Monday, Aug. 29, Lake Pleasant Camp, Mass., and Tuesday, Aug. 30, to Monday, Sept. 5, Etna, Me.

By giving this letter printed notice, you will serve an inquiring public and oblige a co-worker.

Chelsea, Mass.

Jubilee Deficit.

Previously acknowledged, \$541.55; B. Lewy, \$20.00; F. Crompton, \$25.00; Spiritualist Society, Hanbury, N. Y., \$6.00; Mrs. Catharine Morgan, \$5.00; Libbie Clough and three others, \$5.00; Charles Dawbarn, \$3.00; T. S. Brown, \$3.00; Robert Hubbard, \$2.00; Dempster, Mary H. Haines, a Friend, Mary D. Merriam, A. Zimmerman, Mrs. Harriet M. Baldwin, and Mrs. Eliza D. B. Derby, \$1.00 each. Total, \$639.55.

Drs. Peebles & Burroughs,

CHRONIC DISEASES

WITHOUT a proper understanding of the case

under treatment a cure is impossible. Symptoms are misleading. The same symptoms may indicate any one of a score of diseases. Chronic diseases are very obscure, and only those who have given these diseases their special study are capable of diagnosing them with accuracy. The ordinary practitioner whose labors are confined to acute diseases is notoriously unsuccessful in diagnosing or treating chronic complaints. It is out of his sphere.



DR. J. M. PEEBLES.

from study in foreign countries and actual experience in the treatment of thousands of cases each year, which eminently fits him for the position he holds among the

WORLD'S GREATEST HEALERS.

The Doctors will be pleased to hear from any sufferer and will cheerfully give any information calculated to benefit, whether such person undertakes treatment or not. They are issuing a number of booklets upon Chronic Diseases which contain much valuable information which they will mail free upon application.

We append hereto a few statements from parties who have recently had their cases diagnosed, which will confirm the foregoing. For accuracy of diagnosis and certainty of cure, Drs. Peebles and Burroughs have

FEW PEERS AND NO SUPERIORS.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
My Dear Sirs—Your diagnosis of my case is very correct and concise. Yours truly,
July 1, 1898. A. Deacon, Dixon, Ill.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
My Dear Sirs—Your diagnosis of my case was perfectly correct. Yours truly, Mrs. E. W. MOORE,
June 30, 1898. Grand Rapids, Mich.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—Your diagnosis of my case was told to me much better than I could have told it. Sincerely,
July 1, 1898. CHAS. GRANGER, Soldiers Home, Mich.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
My Dear Sirs—I received your diagnosis to day which is correct and I am very well satisfied with it. Respectfully,
June 27, 1898. LILLIAN M. ASKEY, High Park, Colo.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—Your diagnosis is perfectly correct in every particular. Very truly, Mrs. H. W. HILL,
June 27, 1898. Concord, N. H.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—The diagnosis of my case was wonderfully correct. Respectfully, DAVID J. KIGHTON,
June 27, 1898. Diamond Spring, Calif.



DR. J. A. BURROUGHS.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—Your diagnosis of my son's case is correct in every respect. Truly yours, ESTHER BUTLER,
June 24, 1898. Avon, Mass.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
My Dear Sirs—I received your diagnosis and you have told my case exactly as it is. Sincerely,
July 2, 1898. Mrs. N. A. BARNES, Galesburg, Ill.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—I received your diagnosis of my case and I know you are correct. Truly yours, A. BROWN,
June 21, 1898. Dixon, Ill.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Doctors—You are at hand and in reply will say the diagnosis is very correct. Mrs. LUCY BARNETT, Nineveh, Ind.
June 27, 1898.

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.
Dear Sirs—Your diagnosis of my case is very correct. Very truly, ELLIEN SAMPSON,
June 28, 1898. Santa Paula, Calif.

Remember to address,

Drs. PEEBLES & BURROUGHS, Battle Creek, Mich.

Verona Camp Park, Maine.

To the many summer vacationists who have sailed up Penobscot Bay and the swift winding river bearing the same name, the word Bucksport calls to mind a quaint little town in a bend of the river just above the Narrows, with its main street running parallel with the water front, and the hills back of the town crowned with prettily-located houses and masses of foliage; across the river the granite-faced old fortification, Fort Knox, now for the first time in years garrisoned with a regiment of infantry, and occupying the heights of the hilly wedge of rock which here juts out into the stream.

Bucksport has long been a Mecca of summer excursionists, although the homelike atmosphere of the town, and the hearty goodfellowship of its people have suffered nothing by contact, and the stranger may count upon that jovial, hearty reception which is a well-recognized attribute of a typical New England town. Just a mile below the town itself, upon the east bank of the river, is situated Verona Camp, the summer home of a happy family of Spiritualists, many of whom reside in the vicinity of the town, and the majority of whom are residents in other parts of the Pine Tree State, but who go to Verona for their yearly camp-meeting and for a healthy, invigorating, out-of-door contact with old Dame Nature. The camp is charmingly located upon a side-hill running down to the river, and with its cozy cottages nestling among the trees, its living spring-water, invigorating breezes from the bay and river, cool nights and lack of the three terrors to summer visitors—mosquitoes, milder and malaria—furnishes an ideal spot for a city-bred Spiritualist who wishes an outing amid congenial company.

The camp is better prepared than ever before to offer strangers comfortable accommodations and wholesome home living, since the association with the assistance of the ladies—whom it must be said have carried the work through to completion—have rebuilt and remodeled the hotel upon the grounds until now, with its convenient rooms, running water in plenty, perfect sanitary arrangements, and well-equipped kitchen, it offers numerous attractions to would-be visitors of the camp-meeting from outside.

The accommodations of the camp are limited, as the majority of the cottages are owned and occupied by members of the association; but it is now expected that the available rooms in the hotel will not all be taken before the opening of the camp-meeting proper, Sunday, Aug. 7. This year the meeting will continue for two weeks, and the speakers and mediums present will include among their number Harrison D. Barrett of the BANNER OF LIGHT, Mrs. Jennie K. D. Conant, Mr. A. J. Weaver, Mrs. M. J. Wentworth and others. The meeting this year promises to be of exceptional interest and value, and outsiders who wish to gain an acquaintance with Verona and its people should write to the manager of the hotel for the Association, the Secretary of the governing body, Mrs. M. C. Donnell of Bucksport, Me. S. W. D.

A Card from W. J. Colville.

Seeing in the BANNER OF LIGHT (July 10) that Mr. and Mrs. E. W. Wallis are very shortly expected in America, and that they are open for camp-meeting and other engagements, I hope I shall be pardoned for publicly announcing that it would afford me very great pleasure to know that the management at Onset had given my dates this season to Mr. and Mrs. Wallis, who I am certain would fill the position most acceptably. I have been called to Seattle, Wash., and should be very glad to know that I could prolong my stay there without putting my Eastern friends to inconvenience. My dates at Onset are at the very end of August and first few days of September. It is not impossible for me to fill my engagement, and therefore I do not seek to cancel it, but I do say very emphatically that I should be extremely pleased to learn that Mr. and Mrs. Wallis had been called upon to fill it.

This frank, open statement will meet the public eye, and if in any other place where I am expected in the early autumn the managers would like to engage Mr. and Mrs. Wallis, I shall be only too happy to give up my dates to them. Business of an important character has summoned me to the Pacific Coast, and when I am there I am to give a number of lectures in any case.

It would be very easy for me to prolong my visit to Seattle and that neighborhood indefinitely, but I will not break any engagement anywhere, consequently I leave the decision in the hands of those persons who have the right to demand my services on all the dates for which I have contracted. I can safely announce that I shall lecture in Seattle Sundays July 31, and Aug. 7, 14 and 21, and hold special courses of lectures on the days between. Full particulars can be obtained of Mrs. M. A. Oyston, 410 First Avenue, West Seattle, to which address I now request that all communications for me may be henceforth forwarded till further notice. If I am compelled to be at Onset Aug. 28, according to printed program, I can get there in time, as the Canadian Pacific Railway accomplishes the journey across the continent in six days from Seattle to Boston; but let me repeat that I hope I shall not be wanted.

Mr. and Mrs. Wallis are both brilliant speakers, and as their stay in America will be comparatively brief, I am certain every Society which can secure their services will desire to do so.

Sincerely your friend,

July 20. W. J. COLVILLE.

J. C. F. Grumbine's Work.

J. C. F. Grumbine closed the meetings of the First Society of the Rosicrucians July 10. The society will reopen in October in the Masonic Temple building. Mr. Grumbine will occupy the platform independently. He approves of the editor's policy in refusing space and notice to exploiters of mediumship and all round confidence men, and regards his position in this respect as sound and commendable wherever facts warrant it.

The Basis of SUCCESSFUL Treatment Is CORRECT DIAGNOSIS



Dr. Peebles and Stenographer.

Drs. Peebles & Burroughs, Battle Creek, Mich.:
Gentlemen—Your diagnosis received and you have told me things about myself that are only too true. Truly yours, Mrs. J. RICHMAN,
June 26, 1898. Deadwood, S. Dak.

Drs. Peebles & Burroughs, Battle Creek, Mich.:
My Dear Sirs—Your diagnosis sent of my case was really perfect. Sincerely, HUGH KESTER,
July 1, 1898. Columbia, Mich.

Drs. Peebles & Burroughs, Battle Creek, Mich.:
Dear Sirs—Your diagnosis received and I must say you have told me more about my case than any doctor who has seen me. Truly yours, HARRY ENGLE,
July 7, 1898. Newton, Iowa.

Drs. Peebles & Burroughs, Battle Creek, Mich.:
Dear Sirs—Your diagnosis is correct in every word. July 3, 1898. ELEANOR SWANEY, Milwaukee, Wis.

BEING CAPABLE of correctly diagnosing Chronic diseases Drs. Peebles & Burroughs are enabled to speedily cure them. Their medicines are mild, vitalized and magnetized—drugs and poisons being entirely eliminated from their laboratory. The following are expressions of gratitude from recent correspondence:



Our Office Force.

Drs. Peebles & Burroughs, Battle Creek, Mich.:
Dear Sirs—I am still improving. I feel better now than I have in five years. When I have done with my present supply of medicine I shall be as well as a man of my age can be. Your grateful patient, J. B. WALKER,
July 6, 1898. Caddo, I. T.

Drs. Peebles & Burroughs, Battle Creek, Mich.:
Dear Sirs—All my friends and myself think it wonderful how your medicine is helping me. Thanking you for your kindness, I am your friend and patient.
Mrs. I. G. WILLISTON, Manhattan, Kan.
June 26, 1898.

Drs. Peebles & Burroughs, Battle Creek, Mich.:
Dear Friends—I am well, and will not need any more medicines. The psychic treatment has helped me very much. I am well enough now to get along with my work. I am very grateful for what your treatment has done for me. Very truly, ELLEN PATTERSON,
July 1, 1898. Roscoe, Pa.

Drs. Peebles & Burroughs, Battle Creek, Mich.:
Dear Doctors—I am feeling so much better that I will not need any more medicines. Yours truly, W. H. BURLINGAME, Franklinville N. Y.
June 24, 1898.

Drs. Peebles & Burroughs, Battle Creek, Mich.:
Dear Doctors—I am well enough now to get along with my work. I am very grateful for what your treatment has done for me. Very truly, ELLEN PATTERSON,
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Drs. Peebles & Burroughs, Battle Creek, Mich.:
Dear Sirs—Your diagnosis of my case is very correct. Truly yours, Mrs. E. A. HOFF,
June 28, 1898. Warner, N. H.

Drs. Peebles & Burroughs, Battle Creek, Mich.:
Dear Doctors—I must acknowledge the diagnosis of recent date and know it is correct. Kindly yours,
June 28, 1898. EMMA FRIEL, St. Louis, Mo.

Drs. Peebles & Burroughs, Battle Creek, Mich.:
Dear Sirs—Your diagnosis of my case was absolutely correct. Yours truly, ROSE BALDWIN,
June 23, 1898. Bridgman, N. H.

Drs. Peebles & Burroughs, Battle Creek, Mich.:
Dear Sirs—Your diagnosis of my case is correct in every particular. Yours truly, THOMAS ROY,
June 28, 1898. Garden Grove, Iowa.

Drs. Peebles & Burroughs, Battle Creek, Mich.:
Dear Sirs—Your diagnosis of my case was correct in every particular. Respectfully,
June 30, 1898. Mrs. STEPHEN PARKER, Genoa, N. Y.



Our Laboratory.

Drs. Peebles & Burroughs, Battle Creek, Mich.:
Dear Doctors—I am gaining in strength and flesh every day. I am better now than I have been for five years. I have recommended you to all my friends. Very truly, MARY HOAR, Chicago, Ill., Newport Ave.
July 12, 1898.

Drs. Peebles & Burroughs, Battle Creek, Mich.:
Dear Doctors—Your treatment has done me so much good. I feel that I owe you a debt of gratitude. With much respect and esteem, NELSON N. E. Sheldon, Vt.
July 11, 1898.

Drs. Peebles & Burroughs, Battle Creek, Mich.:
Dear Doctors—I am feeling so much better that I will not need any more medicines. Yours truly, W. H. BURLINGAME, Franklinville N. Y.
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SPRIT Message Department.

SPECIAL NOTICE.

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

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

SPRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held June 10, 1898.

Spirit Invocation.

Thou all prevailing Power, we come this morning into thy presence seeking to understand thy wonderful workings in nature, seeking to grasp the inspiration which the season brings; for we see all things clothed with beauty; nature seems to have new inspiration; leaves are bursting forth, and a delicious perfume fills the air. We thank thee for these beautiful scenes, and that the heart and soul of man can comprehend even to so slight a degree the meaning of the music of the wind and of the woods where the birds are voicing in song the happiness they feel within. May the souls of mortals be more and more attuned to the harmony that prevails in nature and open the doors of their hearts to let the sunshine flow in. Destroy fear and jealousy and all things that darken the heart and keep out the light. Check all words of envy and inspire the heart to bring forth good seed that the harvest may be plentiful, though the reapers are few.

We thank thee for the privilege of again meeting in our séance room, and thanking thee upon the gates of heaven so that those who have passed through the chance called death and have become conscious inhabitants of the unseen world, may be able to sow in love and kindness seeds of comforting assurance that will bring forth much joy to those who are dreaming that unpleasant something that they feel must sometime meet.

Oh, mortals, wake up, seek thy God within thy bosom, seek to know his handwork and thou shalt see the image within thine own soul. Draw a little veil of superstition, let each penetrate his own heart and seek for knowledge and wisdom, and we know that both will be found. Guide us this morning in our séance room, bless each one according to his need. Amen.

INDIVIDUAL MESSAGES.

Mary B. Whitwell.

Well, I am here, but it was awfully hard for me to get control, because I suffered intensely before I passed out of the body. My physical body was so weak that I had not strength enough to do anything, and those conditions affect me this morning as I try to control this medium. As the season is about to open and Onset is taking on its beautiful spring coat, I should like to identify myself through THE BANNER, so that the dear ones will know I still remember their kindness and also know what a beautiful thing it is to be separated from the physical body after that is worn out.

I shall be remembered at Onset, for there is where I passed out of the body, and I shall be also remembered in Fall River, Mass. I wish my sister and many friends to know how happy I am to get away from earth-action, although it is sad that the spirit cannot always make itself tangible enough to mortals for them to thoroughly understand. I wish to say to William, my husband, that I think I can impress him even better now, and I feel as if he can understand me fully as well as while I was in the body. I wish them all to know that I am happy and that I met many of the loved ones on the spirit-side, and that we all join this morning in sending our greetings and words of consolation. This truly is a privilege that we in spirit appreciate, perhaps more so than the mortal does, because the mortal sometimes thinks we ought to come offener and do more. Remember there is a law which limits all things. I wish my darling son to remember, also, that, while they laid mother's body away, her heart, her soul, her prayer and her influence are still with you. Know that it is well with us here, and I was not disappointed, for I found many of the loved ones I expected, and through the physical suffering I was enabled to develop spiritually, so that I have more of the spirit of charity and understand as I never did before. To all who were so kind to me at Onset, with kind thoughts or actions, and to the many who ministered to me in my feebleness (for there were many little kindnesses that I appreciated, that were never expressed outwardly), I would take this opportunity to say, God bless you, and, as you have ministered unto others, so may others minister unto you. That is the prayer of your faithful friend and sister, Mary B. Whitwell. My husband's name was William H., and my home was at Onset, Mass.

Almon Stoddard.

Well, my friend, I am glad to be here and identify myself as one who can truly say: "Oh grave where is thy victory! Oh death, where is thy sting!" for I, too, can rejoice at laying aside a worn out physical frame. I know if it had not been for the loved ones gone on before, who many times surrounded me, that I should not have been able to survive as long as I did. I had a long, useful mortal life, living to my eightieth year, watching the many changes in progress both from a religious and social standpoint. We see as we look back to-day in the mortal world that ideas in science and religion have greatly advanced. Why, it seems to me there is no excuse for a man or woman who is ignorant to-day concerning the progress that has been made, for our Government has given every opportunity for education and study in all lines of thought which help to broaden the individual mind. What has been the cause of all this? It seems to me it is Spiritualism. It has called forth the natural man and woman, and given an opportunity to have and express independent thoughts and develop

natural lives. I did not come this morning for a sermon, nor to tell the people what they ought or are going to do. I am here merely to prove to the many friends and neighbors that I have away up in Vermont that I was not lost when I passed out of the physical body, nor did I enter into any great kingdom allotted for a certain class of people. I woke up in the arms of the dear companion and mother and friends. I find that my home in spirit was well furnished and furnished, but I find that it was built and furnished only with what I had done, and I see where there are many things I would have done a little differently if I had known better. But I am contented now, and I wish all my old friends to know—especially my companion who followed me, guided and sustained me through the many years of our pilgrimage in earth-life, also my children in earth life and all the dear ones who are left—that it will be only a short time, and then we will all meet in the spirit-world, and I have oftentimes heard them say: "Why don't they come through THE BANNER?" I used to love to read the messages, and it used to be a guide-board through my long years of experience. Say that I have been to THE BANNER many times. But there are others anxiously waiting for an opportunity, just the same as I, and we have to wait for the right time and conditions, so that we can do as we ought to. I will not delay you too long, and I thank you kindly for this opportunity.

I will say to all my friends in earth-life that I am satisfied, and I wish others to investigate and satisfy themselves, for what I know is of no use to any one but myself.

You can just put me down as Almon Stoddard, and my home, Newark, Vt.

Lydia Mason.

I should like to send out a few words of comfort and consolation to-day, and I feel that there are many anxiously waiting for my message. I think they realize the beauty of these messages, even if received where they are not understood. Many times we have to contend with fraud, for there are so many representing Spiritualism who don't belong to it, and the true ones have to suffer for the untrue, just the same as the just suffer for the unjust; but as the sun shines on both just alike, I would like to say to the loved ones of earth life, each one of you must separate the tares from the wheat for your own self; each one must live his own life, and find out for himself what is right and what is wrong. There is no one able to lay the road down for us to walk on, but we all can send forth loving words and good thoughts. I wish to be remembered in Shrewsbury, Mass., where I feel that I will be remembered, also in Northboro, Mass. Say that my husband is with me this morning in sending forth this message of love to the dear ones left on earth; and I wish them all to know, especially those near and dear to me, that I have not forgotten the wonderful patience they had—for I, too, lingered long after my usefulness was over. I wish them to know that to-day I appreciate what was done—all the patience they had with me and all the kindness they gave me. To the dear niece who was as a good daughter, and her husband, such a good son to me, I want to say that while auntie has left you, she has not gone away from you; for we are united in spirit, and many things that were not understood in the earth-life will be understood now. I wish them to know that I have made this effort to tell them how I found things in the spirit-world, but I find that the earthly conditions affect the medium, and I am unable to hold her any longer; so just say that Lydia Mason is here. My husband's name was Thaddeus. I passed away in Shrewsbury. Thank you very kindly.

Melinda Root.

"Better late than never" are words that have been spoken oftentimes. People of all classes and ages, and you might say of all experiences, want to manifest through this channel; but it seems to me this morning that all who have manifested so far had long been residents of the mortal-world—those who had enjoyed all the trials and tribulations in living their threescore-years-and-ten. It seems to me that I must identify myself, too, for I, too, lived to be over eighty years old, and yet earth-life in this number of years seems limited for the vast experience that the spirit needs. I feel that I would like to return to the dear ones in earth-life, for it is true that those who are come to our assistance in the hour of need we do really appreciate, and I want to say to my daughter and my many friends in earth-life that I thought I would come in this morning and let them know what I found on the spirit-side.

I was very fond of THE BANNER, and I was very familiar with its message department. I used to take great comfort in reading the messages, and, when I could not see to read them, I loved to have others tell me about them. I feel there is much work yet to be done in Spiritualism; there is much that the world will have to do, for there are opportunities for advancement. I want to say to my darlings who are still struggling with the customs of earth-life, we truly are all children of customs; it is necessary that we should keep up the customs that surround us, the styles and habits of the people about us, whether pleasant or unpleasant. So just say I came in this morning to meet my old friends in Pittsfield, Mass., where I left a great many friends and neighbors who did not believe anything in Spiritualism. I wish them to know that I have not been sorry at the little knowledge that I obtained while in earth-life. To my daughter who took care of me the last of my earthly existence, I wish to say: Falter not, neither must you fear; father, mother and the many loved ones will sustain you in all your trials and all the changes that are liable to come. I send this message especially to you, that you may understand all is well and I am perfectly satisfied with what was done and how things ended. You can put me down, friend, as Melinda Root of Brooklyn, N. Y., my daughter's home, where I passed out of the body.

Priscilla P. N. Milligan.

A mother's love never dies. It makes no difference how old we grow or how many years we have loved, the older we grow the stronger our love grows for our fellow beings. I am happy to be able to identify myself through THE BANNER OF LIGHT, for, like unto the many others that have manifested this morning, I too was familiar with it. We find that many changes and conditions come to us in life. I have those who are still interested in Spiritualism and progress, and I have those who do not take so much interest in it. Although they always knew that mother

was honest and they had great faith in her, yet they have not the conception of the true communion in spirit-life, and I take this way to reach them this morning. I know it will be received by some with open heart and open hands, for I have already impressed upon them that I should come through THE BANNER OF LIGHT the first opportunity I could get; and others are going to criticize it. I know they are going to say, why did she not tell us all this or that; or why did she not tell us who was with her, etc. There are always so many questions and so many things that the sceptical ones will doubt. But I have returned with love this morning, and to assist those who need my assistance, not to gratify curiosity, but to strengthen the weak and give courage to those who need it, whether friend or foe. I shall be well known in the Western States, although in my early childhood I will be remembered in Maine, and I still have friends there. My father, Israel Noyes, will be remembered in Maine, I think, in years gone by; but I wish more to go to the West, especially in Missouri, where I have some sons and friends that will, I think, recognize my message. I have six children in earth-life and many in spirit-life, in fact I have more on the spirit-side than in the mortal now. My husband is with me this morning, and say that the seven children, father and mother, and oh, so many, that I feel there is not space enough to mention, are all united in sending this message to you. I shall be remembered in Scotland County, Mo., where I passed out of the body. As I was not much of a hand to give out a great deal of news, I cannot send a long message, but if I could sit down and talk with them, many things would return to my mind that I cannot mention or remember now. So just say that I am happy to be identified here, and you can put me down as Priscilla P. N. Milligan. My husband's name was James, and he preceded me to spirit life many years. Say to the children and friends on earth that we have met again in the land where there is no separation, and we shall wait for the rest until they come.

Etta D. Sage.

I am so glad that I have the privilege of speaking here this morning; so much has been said and so many have given forth their thoughts that they may comfort others that I should like to do the same, though I did not have the experience in earth life that those who preceded me claim to have had, for I was only a young woman when I passed away—just got, as it were, where happiness and contentment was ours. I left behind a companion and two darling little children, and I have been so much affected because it seemed that the children needed mother's care, and there is so much to be thought of; yet as I look back—and it is that idea which has prompted me to return to the earth-life once again—I want to say to them that all is for the best. I wish my dear sister and brother and all the loved ones to feel that I know the children will be well taken care of, and while I see the changes that will yet come in my old home, I am satisfied that nothing more could have been done; you could not have saved me if you had tried ever so much more than you did, for the voice said "Come!" and I had to obey. But, thank God and the dear loving angel-friends that surrounded me, and who have helped me back to the earth scenes, I am not troubled with the feeble physical form, and I shall be able to a certain extent to throw my influence around you and help you. I shall always watch over the children, for I wish them to grow up and feel that mother is still with them; and to my companion I wish to say: Do not feel depressed, but be reconciled, for the conditions will soon change again and will be for the best. I know you need some one to sustain you, and I know the children must be taken care of. I see certain conditions that are working around that others may find fault with, thinking that if I was in earth-life I should not like it. True; if I was in earth-life it would not be needed; but as it is now I do like it, and wish you dear one to remember that your happiness is mine.

I send these few words of comfort and cheer to all, and say that Etta D. Sage is here. My home was in New Boston, Mass.

Messages to be Published.

June 7.—Miss Hutchinson; William T. Smith; Ed. Jones; Ellen May; Thomas D. Francis; Abby J. Spaulding.
June 25.—William Kilgore Harrison; Emma E. Robinson; Morris Broadus; Charles T. Thornton; Elizabeth Myttinger Bell; Mary Elizabeth Scott.
July 2.—Geo. Elwood Lockhard; John and Hannah Low; Eunice Brown; Chas. C. Randall; Ellie Jane Brown; Helen Stewart.
July 8.—John E. Whitlock; Eunice E. Mayo; John Henry Morris; Monica Boynton Lane; Simons Mears; Simons Orchard.
July 15.—Geo. Badington; Frank Burton; Alice Knowles; Jas. F. Bryant; Susan Woodbury; Hannah Greene.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF

W. J. COLVILLE.

Kali Prasanna Ghosh of Dacca, Bengal, India, asks: QUES.—(1) Do spirits in the higher spheres know anything of Krishna, who was born in India nearly six hundred years before the birth of Buddha, and who has since that time been adored in India, as the incarnation of God Supreme? (2) Can spirits read books as we do, in this sphere, or by returning to the earth-plane without being materialized?

Ans.—(1) Spirits in the higher spheres certainly do know of Krishna as they also know of the various expressions of the guardian angel of this planet through the agency of the Buddhas of whom there have been several.

The "higher spheres" of this earth constitute the seventh circle of states of which the earthbound realm or abode of "dwellers on the threshold" is the lowest. All spirits go to the circles to which they instinctively gravitate, and as family and denominational ties are of mind and not of flesh, so far as intellectual and moral affiliations are concerned, those who pass from physical bodies devotedly attached to special beliefs, orders and ceremonies continue to dwell in those associations where these ties are still acknowledged. Every religious and philosophical system on earth is psychically sustained by means of influx from those spirit spheres which are sufficiently near the plane of average incarnate humanity to receive vitality and direction from these unseen but not unfelt counterpart organizations. The "higher spheres" are unfamiliar territory to all who have not outgrown the spirit of sectionalism and sectarianism, but wherever there is a genuine conviction of universal fraternity, communication with the universal spheres of light is rendered in measure possible, and what is known in those spheres can then be given through mediumship of sensitives on earth, if not always directly, certainly through intermediaries.

It is surely not inconsistent with your high est ideas of universal revelation to be told that every six-hundredth year, or thereabouts, there appears on earth a great illuminator of



mankind. Three of these appear in every cycle of about twenty-one hundred and fifty years, as each remains on earth for a considerable portion of one century, and fully six hundred years elapse between the departure of the last and the advent of the next avatar. At the end of the cycle the third messenger gathers up the fruit of the works of his predecessors, and gathers in the first-fruits of the dispensation then closing.

Krishna, who was born in India about six hundred years before the latest of the Buddhas (Gautama), was the second messenger in the immediately pre-Christian cycle, and was therefore what the devout Hindus would regard as a divine incarnation. The incarnation of "God Supreme" is understood in two senses by those versed in esoteric lore. Its widest meaning has reference to the fact that God is revealed only in sinless humanity, and when the messenger of the epoch has sustained himself perfectly through all the trials and temptations incident to his initiation he has become perfectly pure in thought, word and deed; his mind is therefore like a crystal mirror in which the divine principle *atman* or the higher self is reflected without any disguise or deflection. In the second place, where reference is made in Oriental writings to the Supreme God of this planet, no mention is intended of Absolute Deity, but only of the Angel of this particular orb who is the personal presiding divinity of this planet. The one absolute Deity cannot be circumscribed, but a special appearance of the planetary angel can be made. It is not necessary to teach that the angel does more than speak and act through an appropriate instrument who is born into the world to carry out the purposes of that angel.

Though all histories are somewhat dubious on their external side, the spiritual import of all esoteric or theosophic doctrine is that man at the very centre of his being is one with God; thus when there is no screen of falsehood or impurity to hide the inmost, divinity stands revealed.

(2).—In the world of spirits it is not necessary to return to a materialized existence in order to become familiar with the contents of books, and any spirit who is obliged to look through material eyes to read a literal book must be extremely earth-bound, though by no means necessarily wicked. All books being simply results of thought, books preëxist in the psychic state before they are written on earth. If you are an author you either think out your book before you write it, so that it is spiritually composed before it is materially transcribed, or else you are inspired to write it, and it is written through you inspirationally or automatically as it comes to you whilst you are holding your pen and awaiting the inflow of information. Many of the best poems and novels are inspired productions, and, barring a few eccentricities of style peculiar to the amanuensis, whom the world calls the author, are published just as they have been received from the spiritual dictators of the narratives.

If you are in a state where you can obtain information directly through thought-transference, and if you can know the thoughts of those who are congenial with you, you surely are not under the necessity of reading printed transcripts of what you can receive in much fuller measure and directer manner from the sources of the information ultimately embodied in books. There is some reason, however, in the thought that spirits deliberately reënter earthly states if they wish to know about your worldly affairs, and are interested in things directly pertaining to the material side of existence. The ways however in which such knowledge is chiefly obtained differ considerably from the earthly practice of reading. What you think about at all strongly is written or photographed in your aura or surrounding mental atmosphere, and it is further the case that events, including the most trivial, are recorded in the earth's atmosphere, which is called by occultists the astral record, and by many people who do not give it so precise a name as that, nature's book of remembrance.

There are two sides to every one's existence and just as the outward side is turned to the external realm of effects, so is the inward side presented to the psychic realm of cause. Remember that just as your words and actions are physically visible and audible, so are your thoughts the same psychically. Sensitive children who possess the psychometric faculty to any appreciable degree are often far more readily educated by silent measures than by the routine discipline of schools because this very psychometric gift is a close approximation to the sense of perception possessed and freely exercised in the realm of spirit. When this faculty is cultivated far more largely than at present, books will be less necessary than they are to-day.

Passed to Spirit-Life.

From Cleveland, Ohio, July 7, LEWIS J. KOHN.
Mr. Kohn was a prominent dry goods merchant and well known as a speaker and writer. He will be especially missed at Verona Park, where she was a great worker. Mrs. Smith was well known among the spiritualists of Maine as a speaker and writer. She will be especially missed at Verona Park, where she was a great worker. Mrs. Smith was a true, good woman and dearly beloved by many who knew her. She had been ill for six months, but passed away at the last very suddenly. May the good angels comfort and sustain her companion who so deeply mourns the loss of her earthly presence.

From Rockland, Maine, July 14, at 6 A. M., MATILDA C. SMITH, wife of Freeman W. Smith.

Mrs. Smith was well known among the spiritualists of Maine as a speaker and writer. She will be especially missed at Verona Park, where she was a great worker. Mrs. Smith was a true, good woman and dearly beloved by many who knew her. She had been ill for six months, but passed away at the last very suddenly. May the good angels comfort and sustain her companion who so deeply mourns the loss of her earthly presence.

A Letter from Abby A. Judson.

NUMBER TWENTY-SEVEN.

To the Editor of the Banner of Light:

Immersed here in America, as well as all over the world, in the struggle to make a living for self and family, in commercial, scientific or literary pursuits, or in the quest for pleasure in varied forms, it is very easy for persons, in general, to relegate all soul concerns to those who they fancy are better able than themselves in that direction. Those in the church leave their spiritual interests with the minister, the trustees and the older members; worldly and political men leave them to their mortals, sisters and wives; and many Spiritualists, overlooking the significance of the name they bear, and the cardinal claim of individuality, leave them to inspirational speakers, and to other mediums of communication between this life and the next.

To be accessible to disembodied influence, consciously or not, is perfectly natural, and, indeed, universal. Many an excess of anger or passion, and many beautiful feelings and thoughts, come to men and women everywhere from decarnate souls who are attracted to them by congenial tastes. Persons sometimes say, "I do not wish to be a Spiritualist, because I do not wish those who have died to be about me." They are ignorant that being a Spiritualist does not cause the approach of the disembodied. It only makes one more conscious of this natural fact.

Spiritualism is a fact and does not depend in the slightest on whether it is accepted or not. Many church persons, however, think their accepting it or not alters the case in hand. They are accustomed to dealing with matters in this way: for if they are Calvinists, all the world will be damned if not in Christ; and if they are Universalists, everybody will be sure to be saved at last. Instead of formulating a creed on the actual and evident facts of existence, they make their creed first, and then expect the constitution and course of the universe to square itself by that creed. O fools and blind!

All this unreason is because their ancestors have from remote ages adopted the writings of some mediumistic Jews, accessible to spirit-influences of varying degrees of intelligence and goodness, as the absolute and personal words of an omnipotent, omniscient and omnipresent God. This fundamental assumption is the cause of all these false and unnatural doctrines. But to this shifting rock they cling, and pathetically say: "If you take my Bible from me, you leave me nothing." It seems useless to tell them that God is found in nature, and that surely Infinite God must be enough for a finite soul, without the intervention of any book or any mediator. Such statements seem to frighten them.

The *Philosophical Journal* published a cute poem several months ago. It represents an old negro whose mind is greatly disturbed because his new minister does not accept all the Bible stories as facts, and explains them away by the application of modern science. Each stanza ends with the refrain, partly pleading, partly obdurate, and wholly funny to an outsider, "O my lamb!" The poem closes with the following stanza:

"Take my Adam, take my Eve,
Take my serpent that deceive,
Take my Jonah, take my whale,
And trust my religion! Poor niggah wall
O my lamb!"

A week or two ago a Presbyterian synod of examiners of applicants for the ministry took exceptions to the advanced views of Mr. Bebb, and refused to ordain him. His clear intellect and absolute sincerity made them most desirous of accepting him, but they dared not, and he was voted down. One of the most active against him was my old friend, Rev. Dr. Sample, alluded to in my twenty-fourth letter.

And "The Outlook" of July 9 tells how the Congregational Council at North Cambridge, Mass., advised the church there not to ordain and install William J. Long as its pastor. They object to Mr. Long because he insists that some parts of the Bible are purely legendary or mythical; and that the salvation of all men is a logical necessity from belief in the immortality of the soul and the love of God. The second point is the very one I made with a delightful coterie of Presbyterian women here a few days ago.

It remains to be seen whether this church will settle Mr. Long against the opinion of the Council. If not they better go over to the Presbyterians at once, and be ruled like them by a Synod. If they accept Mr. Long for a year, the end of the year will find seven-eighths of them believing just as he does. It is to be hoped that this pure-minded, great-souled young man, who has spent fourteen years of his life in preparation for the ministry, will find a pastorate somewhere where he can preach the truth, the whole truth, and nothing but the truth. The idea of standing up in a pulpit and talking to an audience with a muzzle on! It is bad enough for dogs to wear them, but for a human being to wear one is, as Dogberry says, "Most intolerable and not to be endured."

Turning to another subject, and led thereto by the power of association, I will tell you of something else. Arlington is a part of Kearney, where Clark's thread is made. Early in June, at the noon hour, when the teacher was away, a small, hungry dog entered the school-house, hoping for something to eat. The boys set on him, beat him, kicked him from corner to corner, and threw him among the little girls. At last he became frenzied with fright and pain, and bit two little girls. Then a policeman came and shot him. Then Arlington and Kearney had a mad-dog scare, held a town-meeting, and voted that from July 15 to Oct. 15 every dog on the street without a wire muzzle around his nose can be killed by anybody. So the law allows a crowd of cruel boys to mob and kill such a dog, thus fostering the murderous instincts implanted in the human breast by a remote ancestry, but supposed to be gradually eradicated by civilization.

A muzzle, especially a wire one, is a cruel appliance. It prevents the mouth from perspiring freely, the mouth being the natural canine place for the perspiration to flow. Humane owners will keep their pets in the backyard and the house until these calamities be overpast, and subject them to the muzzle only when really necessary.

I never met such stringent laws before, but then I never before lived in New Jersey. It is hoped that New Jerusalem will be different. To be sure, the Bible says: "Without are dogs," but the revised heaven will allow those who like animals to have them, while those who dislike them will never see a dog or a cat in the pretty homes the other side of the shining river.

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

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.

Maine.

PORTLAND.—H. C. Berry writes: The First Spiritual Society held its annual picnic July 11, at Evergreen Landing, Peak's Island. The day was all that could be desired, and the sail down the bay was delightful. Arriving at the island, Bro. Duplap took charge of the party, and guided to the picnic place selected for the picnic. A large amount of money was paid to the fine dinner provided by the ladies, the President, Mr. Bradish, called the company to order, and all listened with close attention to speeches by Dr. W. S. Eldridge, Mrs. H. C. Berry and Mr. Peabody, and tests by Mrs. Pierce and Mrs. Brackett. The remaining time was passed pleasantly in social conversation until bedtime, when all returned to the city, well pleased with their brief outing. The society will resume its meetings in October.

Massachusetts.

WAKEFIELD.—G. T. Lamont writes: The Spiritualist Association held its annual meeting for the election of officers, and Mr. W. S. R. Play was elected President; Mr. John P. Brewer, Sec.; Wm. M. Hanley, Treas.; Committee on mediums, Wm. Hanley, John P. Brewer, J. Gosney. Meetings to open the last Sunday in October. All mediums having open dates for the coming season will oblige by sending address for terms, etc., John P. Brewer, Wakefield, Mass.

BRIGHTON.—D. H. Hall writes: A reception and benefit was given by Mr. and Mrs. Hodgkins to Mr. J. S. Scarle of Cambridgeport, Monday evening, July 11, at Hotel Bigelow, Brookline Street, Cambridgeport. A large number of his friends had been invited and were present to congratulate him on his recovery from his recent illness. The reception was ably carried out and fully appreciated by every one. A number of the best mediums of Cambridge, Boston and Brighton assisted, including Mediamnes A. Wilkinson, S. C. Cunningham, Tracy, Hancock, Millan, Mr. Farnham and D. H. Hall.

Lake Brady, Ohio, Camp.

The Seventh Annual Session of Lake Brady Camp is now fully opened, the first regular meeting being held Sunday, July 10, a very good audience in attendance. The auditorium was tastefully decorated, the national colors predominating. Slaughter's Orchestra, of Ravenna, rendered some beautiful selections, after which Chairman D. A. Herrick introduced the speaker of the day, Mrs. Carrie E. S. Twing, of Westfield, N. Y.

Mrs. Twing has the happy faculty of getting in rapport with her audience, speaking rather to the heart than the head. Her talks so far have been earnest, practical, full of common sense, and cannot possibly help lifting the standard of Spiritualism still higher. We wish space would permit us to quote in full her excellent discourses, but as she will be with us some time longer, we hope in our next report to say more of this exceptionally good speaker. As a story-teller, she has scarcely a peer. We must add, at least, one of her happy anecdotes. In speaking of the conservative element following the "calf paths of the mind," she gave the following:

A vein of natural gas was discovered upon the farm of an old lady, who was interviewed on the subject and informed of the fact. "You are a rich woman, and your farm is worth just what you choose to ask for it," declared her informants. "Name your price, and allow the vein to be opened." The old lady gazed for a moment over her spectacles. "Me use that stuff!" exclaimed she. "Do you think I will put a pipe in my stove with the other end in hell? No; I'll let it stay there till the Lord needs it."

Dr. Nellie C. Mosier, late of Cleveland, has followed each of Mrs. Twing's lectures with a test case. Every manifestation has been fully recognized. Patriotism seems to prevail even in the spirit-world. One message from an old soldier declared, "Old Glory is bound to win, always has and always will." Much sympathy was felt for the medium, owing to the fact that she has now a son lying in the hospital at Key West, Florida, with both legs crushed. He was one of the rough riders of the Cuban campaign, in which he received his wounds.

There are good prospects for a prosperous season. Nearly all the cottages are now occupied and tents are being erected. We notice several new and pleasing features, chief of which is a substantial wooden canopy over the auditorium.

We observe the following mediums now on the ground: Mr. Henry, telegraphic medium; Mrs. Mary Brimman, waxen hands, trumpet and independent voices; D. B. Allen, musical manifestations in the light; Mrs. Cooper and Mrs. McFarland, test mediums; D. B. Jemerson, physical manifestations; Mrs. Jennings Donovan, independent slate writing; Mrs. E. V. House, test medium; Mrs. Carrie Twing, Dr. Nellie C. Mosier, and Dr. C. H. Figures, test mediums; C. H. Barnes and D. A. Herrick, trumpet manifestations.

Mrs. M. McCASLIN.

Verona Park Camp-Meeting,

Verona, Me., from Aug. 5 to 22, 1898.

PROGRAM.

AUG. 7, music; invocation; welcoming words; remarks, A. J. Weaver; address, A. J. Weaver; followed by tests, Mrs. J. K. D. Conant, 8, social meeting, 9, address, Mrs. J. K. D. Conant, 10, address, Mrs. M. J. Wentworth; psychometric readings, Mrs. Conant; entertainment in the Pavilion under the auspices of the Ladies' Auxiliary, 11, Temperance Day, 12, lecture, Mrs. M. J. Wentworth, 13, lecture, Mrs. J. K. D. Conant, 14, address, Harrison D. Barrett; followed by tests, Mrs. J. K. D. Conant, 16, Memorial Day, 17, address, Mrs. M. J. Wentworth; lecture, F. W. Smith; entertainment in the Pavilion for the benefit of the Association, 18, lecture, Mrs. M. J. Wentworth, 19, address, Mrs. M. J. Wentworth, 20, business meeting; election of officers for the ensuing year and transaction of other business that may come before; meeting, 21, lectures, Mrs. Ella P. Hewes, followed by tests. Due notice of other exercises will be given from time to time from the platform.

Officers.—President, Albert F. Smith, Bangor; Vice President, Peter Abbott, Verona; Clerk, Mrs. C. D. Danner, Bucksport; Treasurer, John H. Eldridge, Bucksport.

Directors.—P. W. Smith, Rockland; Mrs. Kate C. Plishon, Augusta; Mrs. Susan M. Stubbs, Bucksport; Geo. E. Farmer, Verona; Sidney W. Dean, Brookline, Mass.; Mrs. E. P. Heywood, Bucksport; Robert O. Legros, Bucksport.

TRANSPORTATION.

The Maine Central R. R. will sell half-fare tickets to Bucksport from all stations north and east of Augusta, inclusive. Tickets may be purchased from August 3 up to and including August 20, good to return August 25. Transportation from Bucksport to Park by small steamer or carriage. Steamer M. & M., Capt. Bennett, makes daily trips from Camden to Bucksport, touching at all Bay points. The new and convenient steamer Marjorie, Capt. Arty, leaves Bangor every day (Sundays excepted) at 2 P. M. for down river points, returning next morning, touching at Verona Park each way.

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures whooping cough, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

Dig Up \$4000 in Gold.

Followed the Instructions Given by a Murdered Woman's Spirit.

POINT LAYACA, TEX., June 18.—The rich, black lands of Calhoun county are becoming famous for their productiveness, but until yesterday it was not known they were veritable gold mines, producing the metal with the mint's stamp on it.

Orson N. Jayne has a cotton field just above town on the west side of Lion's Bayou. A night or two ago he had a vision in his sleep, a woman appearing to him with a ghastly out running diagonally across from her left shoulder to her right side, completely disemboweling her, who asked him what he was worrying about. He replied that hard times and loss of money were making him anxious and fearful of making a living for his family. She replied: "You have plenty on your land, and there is no use worrying; and if you will begin at the west corner of your field and count off fifty rods of cotton, and then go to another end of the row and step back thirty steps and dig, you will find enough to make you independent."

In the morning the vision was so clear that he followed the directions, and getting his plow and team turned up a furrow at the point indicated, when he found a fifty-cent silver coin dated 1861, and dropping everything he brought it to town and showed it to divers persons, the writer among others, and was advised to continue his search. In company with Mr. James Sterry he went back and found three dollars and seventy-five cents more in silver, and the woman appeared and told him to dig more to the southwest. Mr. Sterry becoming alarmed, left the place and did not return until the next morning, when he unearthed four thousand dollars in gold, all of San Francisco mintage of the fifties.—Galveston News.

Hypnotism Not Abnormal.

If we have no explanation of hypnotism, neither have we any of many other conditions. Hypnotism is a psychological condition, and pertains to the normal mind. I believe that all normal individuals that are willing to be hypnotized can be. Those who are mentally defective and diseased are not susceptible to it. The dangers of hypnotism, when employed as a therapeutic agent, have, I believe, no existence in fact. The subject's sense of right and wrong is not weakened in the hypnotic condition. Indeed, he will in all probability exhibit a keener and more subtle perception of moral differences than he does in his ordinary state. Hypnosis brings up into stronger relief whatever characteristics pertain to the individual. To say that the will of the subject is wholly dominated by that of the operator, is, in my belief, entirely erroneous and unjust. In my practice I have noticed a moral toning up on the part of the patient in the hypnotic state and afterward, as a result of it.

In what condition shall we employ hypnotism? In what will it prove useful? Its employment in the treatment of morbid states of the nervous system will usually result in benefit to the subject, often greater than that from any other remedy.—Dr. Wilkin—Journal of Hygiene.

Some Domestic Enemies.

The most significant item of war news up to date, not even excepting the tidings from Manila Bay, is that many of the men applying for enlistment are too deficient in vital force to be acceptable under the army regulations. A marked feature at the enlistment offices in the large cities has been the number of unemployed seeking to gain the living by fighting which they are unable to gain by working; and, in this crowd of unemployed, the common characteristic has been such a low state of the vital forces that their enlistment as anything but patients in a famine hospital has been out of the question. In all the talk about national greatness a word should be added concerning the numbers of the nation's sovereign subjects who cannot get enough to eat.

Side by side with the rejections on account of vital weakness from lack of nutrition, have been the rejections on account of vital weakness from over stimulation. The cigarette has demolished more prospective American soldiers than the Spanish can hope to answer for during the entire war. "Of the cigarette-smokers ninety per cent. were rejected," says a recruiting officer, "and of all others about fifteen per cent. were rejected."

The out-of-work stomach and the tobacco heart are the deadliest enemies in the horizon at this moment. It will be a brave day for the nation when it becomes wise enough to put an end to their assaults upon its citizenship.—J. H. M., in The Coming Light.

Another State Association.

The convention held in Tacoma, Washington, the 22d and 23d of June, resulted in an organization, to be known as the "State Spiritualists' Association of Washington," with charter from National Spiritualists' Association.

The following officers were elected to hold office until the next session, which will be held Sept. 28 and 29, 1898: Francis A. Sheldon, president; Chehalis; Mrs. L. Nagell, vice-president; Tacoma; Esther Thomas, State Missionary, secretary, Seattle; G. W. French, treasurer, Centralia.

Trustees: J. H. Naylor, Everett; P. C. Mills, Edmonds; George Knowlton, Tacoma; Mrs. M. E. S. McCall, Tacoma; Dr. George Castiday, Seattle.

Twenty-four delegates were present, and much interest was shown. The attendance at open meetings was very large.

Any subordinate societies desiring information regarding organization can receive same by writing to either president or secretary.

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