

BANNER OF LIGHT.

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NO. 16.

DON'T LET THE SONG GO OUT OF YOUR LIFE.

Don't let the song go out of your life;
Though it chance sometimes to flow
In a minor strain, it will blend again
With the major tone, you know.

What though shadows rise to obscure life's skies,
And hide for a time the sun;
They sooner will lift, and reveal the rift,
If you let the melody run.

Don't let the song go out of your life;
Though your voice may have lost its trill,
Though the tremulous note should die in your throat,
Let it sing in your spirit still.

There is never a pain that hides not some gain,
And never a cup of rue
So bitter to sip but what in the cup
Lurks a measure of sweetness too.

Don't let the song go out of your life;
Ah! it never would need to go,
If with thought more true, and a broader view,
We looked at this life below.

Oh! why should we mourn that life's springtime has flown,
Or sigh for the fair summer time?
The autumn hath days filled with poems of praise,
And the winter hath bells that chime.

Don't let the song go out of your life,
Let it ring in the soul while here,
And when you go hence, it shall follow you thence,
And sing on in another sphere.

Then do not despond, and say that the fond,
Sweet songs of your life have flown,
For if ever you knew a song that was true,
Its music is still your own.

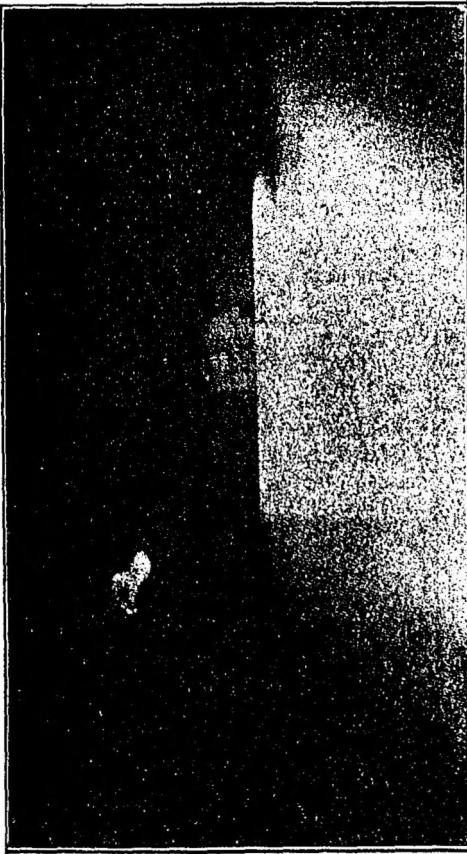
—Kate R. Stiles, in The Transcript.

Scientific Spiritualism, Historical and Experimental.

Further Contribution Toward the Explanation of Transcendental Photographic Images.

BY DR. W. HOTZ.

The publisher as well as editor of this periodical have asked me, after the appearance of last month's issue containing transcendental pictures, to designate two or four of the most interesting pictures of that collection, to submit them to our honored circle of readers, and to add to each picture a few explanatory notes. I selected four of the same which seemed to me the most important, as they best could represent the process of gradual development in this interesting transcendental "feat" on the part of those in spirit-life, and make it possible for the investigator to decide as to whether or not any dishonesty prevailed.



V.

Picture V. for instance, represents the first exposure made at the second sitting, Jan. 16, 1891, (the second of this appeared in the previous number of "Psychic Studies" as the first.) Both exposures, I made one after another, none of those present leaving their seats, and took only the time necessary for exposure and changing the plates; at the most three minutes.



VI.

On above picture (No. I, Book X) the misty shape seems abruptly cut off, as if in the process the slide of the cam-

era-box had not been drawn out sufficiently, in consequence of which the outlines remained vague. The peculiar light part, however, of the first exposure (picture V.) shows that sharp demarcation on the opposite side, since the slide of that camera box can be opened only in one direction.



VII.

The next, picture VI. is especially noteworthy as several other gentlemen were also present to criticize. One of them set up a second camera to make a "control exposure" at the right moment; unfortunately this gentleman had no experience in photography, which resulted in a failure. Since all so-called scientific investigation methods were depressing to the medium (probably because of the lack of the necessary "soul-harmony" in the process) the result was: a faint, misty form in place of the former very successful one, while the second plate showed nothing unusual whatever. Since the medium had no idea that the stranger would be present, we cannot believe that this exposure was purposely poor to make the genuineness thereof more plausible. As to the possible origin of these pictures, I have heard many a theory but as yet no two alike.

Eng. Albrecht, mechanic to the University in Tübingen, declared, after thorough examination of the pictures, as Prof. Dr. Maier told me, that, as I have hinted myself, there had been double. The fluid arm, picture III. (in issue of May 5), slightly coalescing, as blotch of light with the medium, was to an expert indubitable proof that first a bright (white) form had covered the plate upon which the photograph of the medium had been superimposed, for which reason the white arm of the phantom shimmered through. In picture II. (in issue of May 5) the fingers of the hand pointing toward a doll cut out or stuffed, and in no way resembling a human hand, are highly suspicious.

A famous professor of physiology said, upon a superficial view of the impressions, that the plates by some dexterous trick had been purposely exchanged immediately before exposure or afterward in the dark room. Certainly various things point toward a double exposure; but in my letter of Sept. 6 this year, to Prof. Maier, I minutely explained that an intentional exchange of plates for some previously exposed, was out of the question, as also that none could, without my knowledge, have been previously exposed. Such a manipulation demands technical knowledge of photography and would require special skill; i. e., considerable difficulties would have to be met:

1. The seal of the camera-box.
2. Deft introduction of the apparatus.
3. Watching for right exposure-time.
4. The artist's skill to shape a phantom-image exactly in the proportions of human forms (as in pictures II. and III. or 5. as on picture VII.) to produce a "light form" whose one light emission (arm) dies off in mist, while as in picture III., the rest of the figure undoubtedly points to a human original.

The poor shape of the hand in II. and III. is probably due to unfavorable light and poor development of said plates, and let me recall to you how unwillingly professional photographers include the hands just because it is so hard to bring the latter into a favorable position.

Picture VIII. most plainly hints at a presumable previous "double exposure." Here one can distinguish only a "light form," while well nigh nothing is to be seen of the medium, who had been sitting upon a chair.



VIII.

* In the original picture, aside from other characteristics, one can plainly see where the elbow-bone joins to the wrist-bone, so that there is hardly a doubt that we here have a normal hand-image and not that of a mere stuffed doll.

How can we explain that the dark boards of the floor can be distinctly seen, while the lighter form of the medium, dress and apron, are almost invisible? According to the science of photography, the lighter dress of the medium, upon second exposure, would cast a lighter image on the same plate, which is not the case here. I should therefore incline strongly to the belief that these pictures present a transcendental, not a physical, double exposure. And in fact I once developed, for an experiment, two plates not exposed by myself, which had previously been in the medium's hands, under seal, for a few days; it resulted in plainly bringing out "light images" on each one. I regret, therefore, that the editor's wish that I first bring one of those pictures before you reached me too late, yet I hope that the whole series, including above, may yet be submitted to the readers of "Psychic Studies."

I should have liked to have added a more detailed explanation to each picture, as to the origin of the same, as well as explained the pro and con thereof; but I purposely wish to keep unbiased the opinion of those who are critically to examine said pictures. However enigmatical the process in its fundamental aspects involved in the origin of these images be, I am sure that any outside attempt to deceive is here out of the question; for not only a few, but all essential circumstances deny it.

As to proof, it is not sufficient simply to relate the method at those exposures, but to bring before you, first of all, the history of their development, i. e., tell how gradually the results became more perfect. Absolute proof will likewise herein be an impossibility, for, as with all medium processes, absolute conviction exists only for the person actually present, or for the one having implicit faith in eye witnesses, as here in the medium and photographer.

Translated by Miss B. M. Grossman.

Spiritualism.

Its Mission, Past, Present, and Future.

An Address Delivered at the Annual Convention of the New York State Association of Spiritualists.

BY H. W. RICHARDSON.

Spiritualism is the oldest and yet the newest religion this world has known. Fifty-two years ago Modern Spiritualism was ushered in. We say modern, yet in reality it is only a revival of ancient Spiritualism, for Spiritualism is as old as the history of man.

At the village of Hydesville, near Rochester, N. Y., came the simple manifestation of a spiritual rap, so insignificant and yet so important that it was heard around the world. The "Rochester knockings," so called, were heard in all lands, because they were the forerunner of a new dispensation. The manifestations which took place in the presence of the two little Fox girls in that sturdy, church-going Methodist family, aroused orthodox Christians, and interested all classes of thinkers, scientists, lawyers, clergymen and laymen.

An important era in the world's history had been reached. Materialism was making heavy inroads into the churches; unbelief was rampant and seemed to menace all forms of religious faith. Spiritualism came at an opportune time. It came when something was needed to roll back this tide of unbelief. It came to a family of Christian people. "It came to its own, and its own received it not."

The angel world pushed aside the curtain, and said to the children of earth: "We are not dead, and because we live after the change called death, you shall live also." Then was the opportune time for the Christian Church. Then was placed within its grasp the instrument with which to successfully combat materialism.

But no; the spirits said, "There is no hell of fire and brimstone for erring children; there is no fixed and unchangeable condition on this side the border line." "We are all evolutionists in the spirit-world." "To be sure, we all go to our own place." "To that place, and with those associations which our character and our lives in the earth have fitted us." "We have all builded our own homes in heaven by our acts on earth, and we are happy and unhappy in spirit-life, just to that degree we are fitted for and deserving of happiness." "And we have the opportunity for progress here, just as surely as we did while living in earthly bodies."

In fact, the whole theory of spirit-teaching is, that life is one continuous whole; that our earthly pilgrimage is but the primary department of one great school, in which the whole human race are students.

These were, in substance, the lessons from the spirit-world. This was the message of Spiritualism to the Christian church. And because this message was not in harmony with certain inconsistent dogmas that had attached themselves to the pure and loving messages of Jesus of Nazareth, the church said, "No."

We all know how the church spurned Spiritualism. How signally the orthodox clergy failed to understand this message. How they failed to discover the true significance of spirit communion and angel visits, and how they neglected to compare these manifestations with those earlier manifestations, the record of which comprise so large a part of the Bible writings.

But in those days the orthodox church must have its hell; the Bible taught it, or at least so they understood it; hence good, honest Christians, living up to the light they then had, reviled and traduced others just as good as they, and who were trying to teach as Spiritualists the same Christianity that was taught eighteen hundred years before by the lowly Nazarene and His disciples.

But Spiritualism survived all this, and has been a potent factor in softening the teachings of orthodoxy. The fires of hell have been almost quenched, and hell as well as heaven are coming to be conditions instead of places.

Credes which once were heralded from the pulpit both in and out of season have been consigned to the lumber lofts, to be brought out and discussed at general conferences or on special occasions, but are no longer held up to an intelligent audience of laymen as regular diet. The fact is, the Christian people are outgrowing their credes, but hardly know it yet themselves. And to-day the orthodox clergyman who weaves into his sermon the most Spiritualism, and does it so skillfully that his congregation does not find it out, is the greatest preacher.

Spiritualism and the lessons that angels have given to the world during the past fifty-two years have so permeated theology and all religious thought, and have so interperated and interblended the teachings and writings of to-day, that the inconsistencies in orthodox credes are fast losing their hold upon the minds of even those who are professed followers of these doctrines.

The religion of Spiritualism is the religion of humanity.

It is founded upon the Fatherhood of God and the Brotherhood of Man, and its softening influence has had a marked effect upon other religious teachings.

It is a religion of knowledge rather than of faith. It is a religion of doing rather than believing, and wherever there is a wrong to be righted, wherever humanity feels the hand of oppression, there the Spiritualists have a mission. The battle of creeds has been fought and won, and dogmatic theology has gone down before the search-light of truth. Spiritualism has been largely instrumental in thus liberating the world from the thralldom of ignorance and superstition, and the Spiritualists may now well leave the binding up of the wounds to "Higher Criticism," while they move on in the grander, nobler work of liberating the people from the thralldom of industrial slavery.

Spiritualism has accomplished a great work in modifying religious thought. But its mission will not have been fulfilled until the humblest citizen has access to all natural bounties and is secure in the full enjoyment of the results of his or her own efforts, and thus blessed with environments favorable for spiritual growth and development.

As Spiritualists who enjoy the larger conception of life covered by this earthly pilgrimage, and the spiritual existence which follows, and as citizens who are responsible units of the law-making power of their country, there is resting upon each and all of us grave responsibilities.

We are spiritual beings now, but living in a material world, with material environments, and subject to physical laws. Nature places man here on this earth plane to meet and solve the great problems of life. One of the greatest questions that confront him is how to handle and manipulate material things in harmony with spiritual laws. It has been well said that "Happiness is the ultimate of all human activities." Happiness is indeed the spiritual atmosphere of the soul. It is Heaven; and in order to attain that condition on earth, we must have favorable economic relations; and as we survey the situations and note existing conditions, it is clearly apparent that we are a long way short in economic and political achievements from meeting these necessary requirements.

Hence, Spiritualism has a great mission yet before it. Were I an artist, I would attempt to paint a picture. I would take as a ground-work, this grand old world in which Beauty and Utility seem to be vying with each other in ministering to the wants and the happiness of mankind. The beauties of nature have been sung in song and told in story, over and over again; ever bringing a message of gladness to the human heart. It will be presumptuous in me to attempt to add to this message.

In the realm of utilities, nature has indeed been exceedingly lavish in her provisions. Under the genial warmth of sunshine, and the refreshing influence of rain, fertile soils respond to the toil of the husbandman, and supply an abundance of food with which to nourish physical bodies. The earth from beneath its surface, in response to the miner's pick, gives up its stored sunshine in the form of coal, to furnish warmth for our homes and supply power for transportation for running machinery.

The air we breathe and the water we drink, so necessary for human existence, have each in turn done material service for man by driving machinery to do his heavy work. And as the world's evolution moves forward, nature unlocks her storehouse of ideas, permitting man's genius to apply the expansive force of steam and to utilize electrical currents for relieving the burden of toil. Through the sensitiveness of man's nature, inspiration touches the brain of susceptible individuals, enabling them to invent machines which seem almost human in the intricacy and delicacy of their ability to do man's bidding.

Improved methods, coupled with labor-saving machinery, have revolutionized the industrial and transportation systems, almost annihilating space in giving instantaneous communication between distant parts of the world. All these things combined have largely multiplied the productivity of toil for producing the things we need, until the average day's work will now produce ten fold more than was possible a little more than a century ago.

The possibilities of undeveloped forces can only be conjectured. We may, however, safely assume that nature's seemingly boundless resources are not exhausted; and that if civilization is not turned back by the selfishness and foolishness of man, as was the case in the early centuries of this era, and preceding the dark ages, more wonderful results in labor saving machinery and improved methods will follow, giving still greater facilities for relieving the burden of toil, and larger possibilities for increasing the sum of human happiness. All of these point to the beneficence of a divine fatherhood, which is a fundamental principle in the religion of Spiritualism; but remember that the Fatherhood of God and the brotherhood of man must go hand in hand, or else our religious life is sadly incomplete.

And right at this point is where some religions fail. Here is where I would have you pause while I fill in the ground-work to the picture. The beauties of nature, blended with her utilities, cover a wonderful chapter in the world's history. With such marvelous resources at our command, with ten-fold increase in the productive power of labor, there seems no legitimate excuse for poverty or want. It seems inconsistent that a world so filled with facilities for meeting every possible want, should contain a single person pinched with hunger, or lacking in anything that could contribute in a material way to human happiness. But we must paint our pictures true to existing conditions, else it will not be complete; and what do we find with which to finish the scene?

As we look about us, we find that with all these seemingly inexhaustible resources, with all this marvelous development of natural forces, making them subservient to the will of man, we are confronted with poverty, destitution and suffering. Honest, upright people are suffering for the very things which are so plentiful all about us. We behold granaries and storehouses bursting with plenty, while men, women and children are starving beneath their very shadows. We find the extremes of riches and poverty the millionaire and the pauper, side by side, the palace for the one, and the hovel for the ninety-nine, and many times the most worthy in the hovel. We have in this country to-day thousands upon thousands of men and women working for starvation wages, and under conditions which make their lives on the earth-plane almost a burden to be endured, instead of a condition to be enjoyed. We have thousands of sober men and women seeking employment, but unable to find it. Sweat shops and tenement houses are continually grinding out candidates for lunatic asylums. Stalwart, reputable men become first discouraged, then desperate, finally outlaws and criminals, and their wives and children objects of charity or worse.

The alarming increase in pauperism, crime and insanity are but the reflection of physical suffering and heartache,

mental anguish and desperation, which modern civilization, with all its boasted glory, is capable of producing in the closing years of the nineteenth century. This is no overdrawn picture, for it gives but a faint reflection of the heartache and distress which are darkening the pages of the history of our own time. And it is no difficult task to discover the underlying physical causes for these conditions. We need no fine spun, long-drawn-out theories to point out the reasons for the state of things. The fault is with man, and not with nature, or nature's God.

The Fatherhood of God is a fact in nature. The brotherhood of man is as yet only a theory, unapplied in our own economic system; hence we are not reaping the fruits which the application of correct religious principles would give us. We have neglected to apply the fundamental principles of human brotherhood in the affairs of every day life, thus violating this simple law of nature, and are suffering the consequences of such violation. The golden rule and the Sermon on the Mount stand for fraternity and justice; and by these principles we, as Spiritualists, are willing to be tried. Whenever a people or an institution violates these, it is sadly lacking in the essential elements of true religion.

Rev. William F. Brown, of Plymouth Church, Rochester, N. Y., says:

"The vast majority of the priests as preachers of religion, in every age and nation, have been arrayed against every movement for liberty and justice." "Not one single victory for human rights, for a juster civilization, for a better world, has ever been won in the name of organized religion." "Every such triumph has been gained against the almost solid opposition of the Church." "The Church of to-day stands not one whit higher than the Judaism which condemned and crucified Jesus."

These are, indeed, strong indictments against the clergy and the church by one of them. We regret exceedingly that such assertions as these are warranted by the facts. And, while this may be said of the majority of the clergy, there is a respectable minority who stand for justice, liberty and equal rights, and who are ready to defend these principles at any sacrifice. Rev. Mr. Brown is one of that number, and one who is working shoulder to shoulder with a host of others whose hearts are afire with the love of humanity, and who call their movement "Applied Christianity" because it stands for love to neighbor and human equality on this earth.

I am sure that Mr. Brown says of the Orthodox clergy is not true of the ministers of Spiritualism. Spiritualists are economic as well as religious reformers. Modern Spiritualism and primitive Christianity bear a very striking resemblance. The manifestations under modern mediumship are identical in character with those which occurred in the presence of Jesus and his disciples. The message of Spiritualism is a message of love, justice and equality, as was the message of Jesus. It is a message to the lowly as well as to those in the so-called higher walks of life.

Spiritualism is a humanitarian religion, as was the religion taught by Jesus and his disciples. It is an economic, social and political revolution; the Man of Nazareth stood for the same things nearly nineteen hundred years ago. We may well and truly call the present movement for liberating the human family from the burdens of industrial slavery, "Applied Spiritualism," remembering that there is no difference between "Applied Spiritualism" and "Applied Christianity," as the term is now used by that minority of which we speak. And whatever difference in opinion we may hold on other points, the true Spiritualist will clasp hands with that minority of the clergy and all others who are endeavoring to roadjust and correct present unrighteous and unnatural social conditions.

Mayor S. M. Jones of Toledo, says: "In discussing the economic situation, I especially avoid charges against any class of society. We are all alike, caught in an unscientific and therefore unrighteous system; a system that for centuries has been studying the interest of the few." "We are in the most important movement in history for the interest of all." "Many words have been wasted about the 'greed of the rich,' when we all know that the real trouble is that we are selfish up and selfish down, made so by the system." "Don't talk about bad men, but about a wrong system that is constantly making good men bad. Above all, do not indulge in personalities. Deal with the consumed is worse than wasted. Deal with principles instead of persons. Persons die, principles are eternal."

Mayor Jones strikes the keynote. It is the existing unrighteous system we are opposing, and it is well to keep this ever in mind; and in meeting the issues involved, let us carry with us an atmosphere of love; let us meet them in a fraternal spirit and strive for a social life which shall guarantee comfort and security to all.

Our competitive system is nothing more or less than an industrial war. We are in the midst of commercial strife which is as unrelenting as was the struggle of the dusky warrior of a primitive age, who gave no quarter to his foe. His weapons were his tomahawk and the bow and arrow, which he used with skill and dexterity, throwing all his physical strength into the contest.

In the competitive warfare of to-day, mental force and skill are substituted for the tomahawk, the bow and arrow, and keen cunning is pushing forward the conflict with the same unrelenting energy as impelled the primitive savage. The battle of the savage was for the strong, and scientists called the result the survival of the fittest. Can we to day say of the victors in our own competitive warfare, they are the survival of the fittest? Ah, my friends, it is far too often that the man who has a conscience and carries it with him into his every-day business affairs, goes down before the keen, the cunning, and the unscrupulous competition.

Our competitive system stands condemned before the bar of justice. It is a failure. It has had its day, and its doom is already written. Its results are such as I have attempted to portray to you. In the midst of plenty, it is filling our poorhouses, our prisons and our insane asylums with poor, suffering, tired humanity, who have gone down in the battle. We all know these things are true; we realize that changes are coming. The centralizing of our industries into trusts and combines are the outgrowth of our competitive system, and as Bro. Townsend told us the other evening, are object lessons in cooperation. They indicate what the solution of this great economic question is to be. The lesson they teach is that industrial cooperation will succeed industrial warfare just as surely as sunshine follows darkness.

I cannot tell you how much the human family must suffer during the transition, nor how long a time will elapse in the working out of this great economic problem; but all signs point toward such a solution somehow, and at some time.

We must learn to live together as brothers and sisters. We must establish a system of economics which is based upon equal opportunity to every child of earth.

We must build an industrial system upon a spiritual basis; not on creeds, not on declaration of faith, but upon a humanitarian religion, squared by the golden rule, overflowing with charity, and bubbling over with love for humanity.

Trusts and combines are now the order of the day. They are as cruel and unrelenting in their workings as is the competitive warfare which they are superseding. But they are a stepping-stone to something higher and something better. We are in the throes of a transition period, and need the wisdom of the gods to guide and direct.

And now, co-workers and friends, as guardians of this religion of Spiritualism, this the fundamental religion of the world; and as a sect or class of people who assume to know something more of the great problem of life than most other sects or classes; as people who assume to deal with life in its larger sense, as appertains both to this earthly pilgrimage and to the spiritual existence which is to follow, ought we not to be able to deal with these questions most intelligently? As atoms of the great whole which go to make up a nation of people, we are responsible to our own higher consciousness, and to the angel world, ever looking down upon us, for the part

we are playing in this great drama of life, and I appeal to you as Spiritualists, and to those who are not Spiritualists as well, to study this great question from a religious standpoint. Let us develop our spiritual powers; or, as Bro. Townsend puts it, "develop the muscles of our souls" to the end that we may become instruments in shaping and molding public sentiment, and in inspiring the people with this religious understanding; so that when the new era is ushered in, the world will be prepared for it. Industrial cooperation is the ideal of to-day. It will sometime become a living reality; but to bear substantial fruits it must come tempered with that humanitarian religion taught by Jesus of Nazareth nearly nineteen hundred years ago, and which is now presented to the world under the name of Modern Spiritualism.

Sacred Books.

BY BYRON W. HARGE.

Religion, in the general application, usage and understanding of the term, is based on and deduced from a system of philosophy; a real or supposed revelation. Such revelation and philosophy become sacred to their adherents, and the books containing the record are sacred books. The progress of human knowledge through the discoveries of material and spiritual science, the revelations of astronomy, geology, physiology and psychology, has shown the philosophies of the religions of the world to be mistaken philosophies, and the sacred books of the past are no longer sacred to those who have a higher conception of the universe and a better understanding of natural law.

Revelations and discoveries of to day give to mankind a new philosophy; a real revelation of nature's activities, the constitution of the universe and the possibilities of finite and infinite mind. A new religion must necessarily be based on, and deduced from, a new philosophy and a new revelation. The philosophy of Spiritualism is a revelation through psychology; intelligence the revelator, psychology the means, humanity the recipient, a new religion the result. Books containing a record of such revelations are sacred books to those who accept them. "Nature's Divine Revelations" is a sacred book to us. Therein shall be recorded the births and deaths of our children, and those events of life that are sacred in the home. This sacred book shall have the place of honor in our home during life, and when our body is laid to rest in the earth, or consumed by fire, it shall be our request to have read from its sacred lids a portion of the new philosophy.

The National Spiritualists' Association has done well in stating the principles of the new religion as they relate to the Great Positive Mind, the central orb of the universe, Infinite Intelligence. But will they complete the statement by declaring for human rights for physical man, for distributive justice, for the equality of the sexes? Will the N. S. A. declare all of the principles of the new religion as related to man's physical, social and economic states? These are the foundation principles of the new religion by whatever name it shall be known. Spiritualism will never be the religion of an enlightened humanity, if she ignores human rights in her avowed principles.

Spiritualists may be divided into three classes: positive Spiritualists, agnostic Spiritualists and Christian Spiritualists. The first class would include those who recognize the completeness of the new revelation, dispensation and philosophy; the organizers and builders of the new religion and the hope of the world. The agnostic school would include those who recognize the error of the old philosophies and religions, but have no new, positive and better system to offer mankind. They tear down and build not again, leaving humanity in a state of mental anarchy. The third class would include those who recognize the new revelation and philosophy as incomplete, and as supplementary to the old. They would re-write and re-interpret the Christian Bible and build the new structure on an old foundation.

Each class has a work to do, the agnostic school leading the radical element into the new, the positive religion; the Christian wing will make it possible for the conservative element to partially discard the old, and partially accept the new. There are no Atheistic or Materialistic Spiritualists. All recognize and acknowledge the operation of the law, the extension of spirit and communion with spirits, but differ as the source of law. All are agreed that individual life is evolved, but differ as to the mode of evolution and the nature of its origin. All agree that there is infinite life, but differ as to the attributes, nature and operations of such life: whether Infinite life is automatic or self-conscious, individualized or homogeneous, personal or impersonal, located or unlocated, are only variations in the conceptions of men.

The problem is, shall Spiritualism be presented as a new religion with a positive philosophy and revelations, with a distinctive literature stating its revelations, philosophy and science; or shall Spiritualism be presented as a new interpretation of an old philosophy, with the literature of Christianity renovated and re-adjusted; or shall there be no orderly presentation at all, no organization, no positive philosophy, no stated principles and no recognized literature. We are for the presentation of Spiritualism as a new and complete revelation, philosophy, science and religion, standing independent of the sacred books and literature of all other religions.

Positive Spiritualism is the universal religion, and "Nature's Divine Revelations" is the logical sacred book and basic literature.

Indianapolis, Ind.

From the Home Office of the N. S. A.

Dear Friends of the Banner of Light: It gives me pleasure to announce to you that the Mayer fund is not standing still, and that, although large donations are not plenty, yet the Home interests are gaining by the receipt of willing contributions of various amounts from ten cents to five dollars. The suggestion of Bro. Cole of Dowagiac, Mich., that a labor fund be created for the Home fund, by the working people among Spiritualists, to which all contribute twenty cents each, or as much as they can, is meeting with favor, and we are daily gaining in that direction. We are very grateful for every dime that comes, and we know that those who give their mite will be pleased, when the Home is secured to the N. S. A., to feel that they have bought a brick or two in it, and that they individually have a substantial interest in the Home.

But we are a long way from the three thousand needed to complete the fund; small contributions, though welcome, do not count; we need hundreds of dollars rapidly; therefore we hope that no friend to the Cause of Spiritualism will hold back from sending his donation, be it large or small, because he thinks the fund will be filled without his aid. Indeed we need every dime or dollar each one can spare for this good work.

As a touching donation to the Home Fund, we have received the entire edition of a beautiful booklet of poems from Mrs. H. Straub, of Syracuse, N. Y. This pretty booklet is printed as a loving Memorial to her ascended son, yet the poems are not of that personal character that would make them of value only to friends of the author, but are such as carry consolation and pleasure to any poetical and spiritual heart. The poems are worthy a place in any collection, and the dainty white book will be an ornament in any home.

We are to sell these books at twenty-five cents per copy, two cents extra when sent by mail. Every cent received on their sale will go into the Home Fund; the donor does not ask to be reimbursed for the cost of their publication. We trust that every reader of this paper will purchase a copy, and secure a beautiful souvenir, as well as help swell the Mayer Home Fund of this National Spiritualists' Association.

MARY T. LONGLEY.

Sec. N. S. A.

600 Penna. Ave., S. E., Washington, D. C.

The mind attracted by what is false has no relish for better things.—Horace.

FANCY.

BY SOPHIE E. WOODRIDGE.

Fancy, oh! thou sweet enchantress,
Subtle mistress of the mind.
What could we do without thee?
Thou art fickle, yet most kind.

For we build our airy castles
With thee, for our architect;
Though your mood is most uncertain,
Yet your plan we most reject.

How we float with airy phantasies
Through the fleecy azure heights,
Scaling many snow-clad mountains,
In our air-ships swift and light.

Still with thee for our mistress,
We almost seem to hear
Strains of heavenly melody
Borne to our listening ear.

You bring us scenes of rarest beauty,
Enchanted strains, with Pearls bright
Sailing in a light flotilla,
Glimming sails of snowy white.

Looking just like gleaming white-wings,
Dipping points in silver tide,
Rising, falling, with the billows,
Gaily chanting as they glide.

Still with thee for a pilot
We roam the enchanted woodland bowers,
Listen to the chiming blue-bells
Calling home the wandering flowers.

Fairies weaving golden lace-work
Of the sunbeams as they fall,
To drape upon their dainty shoulders
At the Hours' fancy ball.

You take us to the rippling fountains,
Spurting jets of sweet perfume,
Scattering gems of purest crystal
With varied tints for fairies-loom.

Winsome fairy, airy fancy,
Leading us to fairest streams;
Through the mossy woodland dingle,
Soothing us with your dainty dreams.

You paint our lives with richest colors,
Bring us sweet celestial scenes;
Light our room with perfumed tapers
Which with shimmering beauty gleams.

Though your castles often crumble
With their base of airy light;
Still we love thee, winsome fairy,
To live without thee would be night.

The Beyond.

Who brought life and immortality to light.—II. Tim. 1. 10.

I had a serious conversation the other day with a scientific man, a surgeon, and he made one statement which is so remarkable that I would like to speak of it at some length.

He had, of course, seen many men in their last earthly moments, and he declared that what he called philosophy, which includes a doubt or denial of continued existence, would enable one to die as comfortably and serenely as religion. At least that was his experience and observation.

Now it seems to me that this statement contradicts the whole logic of the universe. If it is true, then I have all my life misunderstood my own human nature and that of everybody I know.

I can easily believe that under certain circumstances a man may welcome an eternal sleep as preferable to the life which has furnished him with nothing but disappointment, failure and suffering. Such a man, however, is in an abnormal state of mind, and is not a fair representative of his fellows. I can also conceive of one who is utterly reckless and who lacks a full appreciation of the value of the soul, meeting death with a grim kind of courage, without any hope of waking up after he falls asleep. He also would be an exception to the general rule.

But that the average man, living an average life, is willing to surrender himself to utter obliteration, and does it cheerfully and without a pang, is to me quite beyond credibility. I am not myself made in any such mold, and there is no reason to suppose that I am in this respect different from others. That the thought of annihilation can exert a soothing influence on a dying bed looks like a contradiction of terms, and that the religion which fills us with hope is no better than the so-called philosophy which denies all hope, is so wholly unthinkable that I open my eyes in wonder when the assertion is made.

It will be easily granted, even by the theists, that, if there were another life, the certainty of it would give us good cheer in the hour of our departure. I am sure, therefore, that a man who has faith in immortality, other things being equal, can meet his fate more calmly, can say farewell less regretfully, than he who says good night with the feeling that the night is to last forever.

The last thought is copper, the first is golden, and if it be true that men are just as satisfied with copper as with gold, then I have read the world all wrong.

Stand by a grave. Life is only a prologue and has ended. The love which you have given has snapped like an overstrained rope. No hope, nothing but darkness. Is it well with you, my brother? Are you resigned? Can you be of good cheer? The last note of life's music has been heard, and the soul that uttered it has died with the body. That is one picture.

Listen once more. Love never dies. The dear one is in a better land and awaits your coming. Hearts need not break at separation, because the hope of reunion is ever present. Heaven is close at hand, and there will be other handshakes in other climes. Now it is indeed well with you, and there is no bitterness in your tears. This picture is better than the other, and it is the true picture. Some of us are getting well along toward the summer of life. The first frosts have already come, and there are flakes of snow in the air, presaging the approach of winter. We have lost some of our heart's best treasures, and their memory is still green. Our love for them grows warmer and kinder as the swift days, like the flight of birds, go by. We face the inevitable and ask ourselves what it has in store for us. We must be very thoughtful if we have not done this a thousand times and received some sort of answer.

If philosophy teaches me to doubt, and religion teaches me to believe, I don't know what kind of human nature it is which finds as much comfort in the one as in the other, and I have yet to find the man who wouldn't be happier and better if he had more of Christ's spirit in his life and heart. The true philosophy and the true religion, yes, and the true science also, are all one in their aim, which is to enlarge the scope of usefulness and comfort, and by-and-by the three will stand side by side, cooperative giants, lifting us all up to the higher level. I have perfect faith that a man can feel his way to the throne of God, and equal faith that he can think his way there.

Until that consummation is reached, my observation shows me, and my experience with my own soul proves it, that an estrangement from God cannot produce as grand results as a secure confidence in him. If I am sure that I am traveling along an upward road, and that as my outward eye grows dim, my inward eye will see the home which is my ultimate destination, a home in which I shall once more see my old friends; I can think of death with a smile, and even hold out my hands to him in welcome. But if the end is the end, if they are all gone for ever, and I am going the same way, I face events in a different state of mind, and wonder why I have lived at all.

The brightest, holiest and most inspiring work under the sun is a belief that we shall wake up after sleep. It gives us courage, broadens our shoulders and makes us rich in anticipation. The other life is better than this, and when there we shall complete the

work which we left unfinished as the shadows fell on our short and troubled earthly career.—George H. Hepworth in N. Y. Herald.

Life After Death.

In the current number of *Harper's Monthly Magazine* Dr. James Hervey Hyslop, under the title of "Life After Death," discusses the results of certain psychological researches recently made by him in connection with Dr. Richard Hodgson, the Secretary of the American branch of the Society for Psychical Research. These have been made through the mediumship of Mrs. Piper, who, while in a state of "trance," has recorded with pencil on paper, in reply to questions asked, certain communications or messages from deceased friends and relatives of Dr. Hyslop, the inquiries having been carried on under conditions intended to preclude the possibility of deception, and to be, at the same time, free from telepathic influences. The inference which Dr. Hyslop conveys in his discussion, as the result of these repeated inquiries and the verification of their details, is that it is easier to believe that the information received came from disincarnate spirits than from any other source.

The mystery of death is one which seems always to have perplexed the human mind, for efforts to solve or explain the phenomenon are found in the earliest historical records that we have of the human race. Man seems, from the first, to have had forced in upon him the incomplete, unequal, and hence unsatisfactory, conditions of human life, if complete extinction followed upon its cessation. Happiness and sorrow, gain and loss, sickness and health, are so unevenly distributed that it has seemed to be necessary to provide a conscious hereafter, if for no other cause than to produce a more equitable adjustment. There have been, too, phenomena of various kinds which have been suggestive of something beyond death and the possibility of in some slight degree throwing the veil aside in order to transmute faith and hope into verified conviction.

Unfortunately, these most ardent of human feelings have been made the basis of all manner of fraud. From the very earliest times communication with the dead has apparently been the trade of those who have found in it an easy means of plundering the living. Even in Dr. Hyslop's investigations it has been necessary to resort to trance conditions, which to most intelligent people are repugnant, and suggestive of fraudulent practices. It can, of course, be said that psychical influences may be only experienced by a mind in an absolutely passive condition, and by one whose nervous organization is extraordinarily delicate and susceptible, and who, under ordinary conditions, may not be subject to the control of a strong personality. In photography the sensitive plate reveals many things which the human eye cannot see, and in psychical investigations of the class referred to the human mind is supposed to be brought into a sensitive condition similar to that which in photography is given to the photographic film.

The nineteenth century has made greater advances into the realm of the unknown than any, and perhaps all, previous centuries. We have weighed and analyzed the composition of suns and stars; we have utilized new forces in nature, and, although the field for future investigation broadens out with each step of advance that is taken, the barriers in the way of progress do not appear to us to be so formidable as they did to those who lived prior to the century now closing. If a discovery of the mystery of the hereafter were to be made, it might be more confidently hoped for now than during any past time, and yet it seems to us that, unless Dr. Hyslop's investigations are merely preliminary to a wider inquiry, they can hardly be classed as satisfactory.

To trust evidence, you must, of course, first establish the reliability of your witnesses. This is an ordinary rule in court practice, and this is apparently what Dr. Hyslop has endeavored to do in his paper in *Harper's Monthly*. He seems to be convinced as a scientific investigator that the scores of facts and incidents set forth in the communications which he has received from his deceased father and relatives could not in many instances have been known by others than those from whom they purport to have come. Quite a number of them appear to have been incidents of which he himself was unfamiliar, but the truth of which he established by subsequent inquiry. In the classification of these communications he makes, he finds that there were one hundred and fifty-two true incidents, sixteen false, and thirty-seven either indeterminate or unverifiable, and in the category of false he has included some that, by a little variation, might be made true, a circumstance which might be accounted for by the imperfection in the medium through which the communications were received.

But beyond establishing a basis of reliability, Dr. Hyslop does not appear to have progressed, or, at least, if he has made advances, has not yet taken the public into his confidence. It would be the greatest discovery that the world had ever known to have it demonstrated in a practical manner that conscious human existence continued after death; but what the great mass of suffering, suffering people in the world desire to know are the conditions in accordance with which this existence is continued. The little incidents of the past earthly life of a friend or relative are of slight concern to those who have had the joy of existence blotted out by his or her final departure. What the human mind seeks to know—assuming its verification—is, What is the nature of this future state? And if mesages can be received from the departed concerning the trivial affairs of a past life, surely it should be possible to obtain information of the conditions under which personal conscious existence is maintained when entirely separated from the physical structure which through life gave to it its character and identity.—Boston Herald.

Anti-Vivisection.

To the Editor of the Banner of Light:

Elizabeth Stuart Phelps Ward has just become an honorary member of the New York State Anti Vivisection Society. The anti-vivisection writings of Mrs. Ward have attracted a great deal of attention to the subject of animal experimentation. Thousands of human beings, previously ignorant of the details of vivisection, have now by reading Mrs. Ward's account of a pet dog, stolen from its home, bound to the table on which it was to be cut up, and only discovered by its friends at the last moment, before it was added to the countless victims of "experimental research," thousands, I repeat, have thus become familiar with some of the awful facts which are everyday occurrences to the vivisector.

Again and again has the question been raised, "How shall we fight against vivisection?" It is claimed by pro-vivisectionists, that all appeals made by the anti-vivisectionists are based upon sentiment, and upon that alone. This is not true. Vivisection is opposed from scientific, moral and religious grounds, as well as from sentimental considerations. And it is best, as the writer believes, that many methods should be found for attacking a practice which has been made to appeal to human selfishness, until some of our race are so blinded to their true motives of action, that in favoring vivisection, they actually believe they are giving their support to something which is of real advantage to mankind.

Different classes of anti-vivisectionists should surely work on different lines. The professional anti-vivisectionists should deal almost exclusively with the scientific view of vivisection. They should show that experiments on living animals have always led to the vivisection of members of our human family; that we differ too much from beasts to make operations on them of real benefit to the healing art as applied to ourselves; that nothing definite can be learned by experiments made under an anesthetic, nor in cases of intense suffering, etc., etc. Anti-vivisectionists who are not wholly given up to this work may, however, treat the subject of animal experimentation as most in accordance with their individual dispositions, and this gives scope for the consideration of the morality, justice and Chris-

tianity of vivisection, as well as the sentimental side of this atrocious practice.

To limit the work of the anti-vivisectionist to one line of action, no matter how good that line may be, is to weaken our hold on the human race, because men differ so widely that what influences one does not influence another. Let all work against this practice until it is totally prevented by law, and, as that happily comes, let each work as he thinks best. JOHN V. BROWN, M. D., President New York State Anti Vivisection Society, Saugerties, N. Y.

Lake Pleasant, Mass.

The warm weather has come to stay, and every day brings the old campers once more among us, and many new ones to whom the lovely lake in its frame of stately trees, the beautiful drives and the shady walks seem particularly attractive.

Everything bids fair for a successful season, and it looks as though there will be almost as much to attract visitors in July as during the convocation, which commences the 29th of that month. The Reeves American band has been engaged to give a grand open-air concert here for two hours on the afternoon of June 17, and the Fitchburg railroad will have its trains stop here that day to leave or take passengers. July Fourth will be properly observed here this season. We have arranged to have a pie-eating match, potato, sack and boat races, band concerts, orations, dancing, and either a vaudeville show in the grove or a balloon ascension. The Fitchburg railroad will run special excursions that day.

The Lake Pleasant Hotel has been let to Mrs. E. Prendergast and P. L. Holmes of Westfield, N. Y., whose management of the Leelyn at Cassadaga in former years is a guarantee of an excellent hotel for us this season. One of the proprietors will arrive here the last week of June to secure help and get the hotel ready for guests.

Mr. Jack Glickland of Boston will have the depot restaurant and boats, it being his fourth season with us, and Mr. F. A. Blockford has leased the baggage privilege for another year. The dancing pavilion is still unlet, and the privilege of conducting a barber shop and the grocery store has not been let as yet.

For the past two years we have engaged an orchestra to furnish music for the dancing pavilion and to give concerts in the grove; but this season we shall let the pavilion to some orchestra or manager, and will have a brass band for concert work during the convocation.

Among recent arrivals are Mr. and Mrs. Battles, Mrs. Seaman and Misses Floretta Sherwood and May Fleming of Brooklyn, Mrs. Angie Clapp, who is renovating her boarding-house, which is excellently done, Mrs. Joseph Bowman, Mrs. S. S. Brown, Mrs. B. F. Brown, Mrs. Robins, Mr. Joseph Gurney, Mrs. Barrow and family, Mrs. E. L. Tozier and daughter and Mr. A. W. Frail.

Cottages are letting rapidly, and by July there will be few unlet. Applications for cottages, tents, privileges or circulars can be addressed to the writer.

ALBERT P. BLINN, Clerk.

603 Tremont Street, Boston.

The Woman's Progressive Union of Brooklyn

brought its season to a close with a lecture by Prof. Lockwood, on Sunday evening, June 3, assisted by Mr. Fred Watson, pianist, Mr. Mansergh giving a recitation in a most acceptable manner. The subject upon which Mr. Lockwood based his remarks were "The Moral Value of Psychology and Hypnotism in Medicine and Social Ethics." The hall was well filled by an enthusiastic and appreciative audience. Some of the members presented the Professor with a large basket of American Beauty roses, as a small recognition of his work done for the society, as well as the people at large.

Prof. Lockwood has opened a new and large avenue of thought, not alone to the liberal minded, but also to laymen and preachers, by placing all his remarks upon the basis of nature's co-relations and in proving them, by his numerous and wonderful methods of demonstration. His lecture on the "X Rays" was one of high merit, bringing together many thinking and reasoning minds among them many students of the medical faculty. His discourses are given with dignity and intense earnestness, manifesting deep study and research, while the most difficult and sensitive points are touched upon with a delicacy of feeling, offending no one. In this, our city of churches, our people have at last awakened from their sleep. Their ears are catching the expressions of one, who stands as a master upon the rostrum of Spiritualism, willing to demonstrate and explain its grand and glorious truths.

ELIZABETH F. KURTH.

To Lovers of Truth.

Mr. Editor Co-Workers and Friends: I ask your attention for a few moments and for the time to be in touch with me. I should have remained silent as to my efforts toward aiding to raise money for the Mayer Fund, but the noble appeal and large sympathy of brother C. F. Cole of Dowagiac, Mich., called forth from me renewed resolutions, and I will give expression to my plan to benefit this fund as far as personal efforts are concerned. Last winter I decided to give the National Spiritualists' Association twenty-five dollars within a few months, to be paid five dollars at a time, till I have paid all I promised. I am sure that in this manner all other individuals can do their part. Make your contribution five dollars and send in a dollar a week. Oh, sisters and brothers, for this year do a dress or a hat over and send in the cost of a new one to the funds of the N. S. A. To those who wish it (for the two months) and who will send me a notice by mail that they have donated one dollar and more to the Mayer fund, I will send them a little oil painting of a spiritual nature. If Brother Cole will aid me in the plan, my labors may prove successful for a little. Remember, all I want is a notice that you have given to the N. S. A. Please write your address plainly. Now, friends, send in all your notices of donations to the N. S. A., of one, two or five dollars. Send now, we have no time to spare nor lose. This work I shall do together with my platform work. Address me at 619 E. 16th street, Indianapolis, Ind. VIRGINIA BARRETT.

Jenny Lind and Grisli.

We have recently read a beautiful incident. Jenny Lind and Grisli were rivals for popular favor in London. Both were invited to sing the same night at a court concert before the Queen. Jenny Lind, being the younger, sang first, and was so disturbed by the fierce, scornful look of Grisli that she was at the point of failure, when suddenly an inspiration came to her. The accompanist was striking the final chords. She asked him to rise, and took the vacant seat. Her fingers wandered over the keys in a loving prelude, and then she sang a little prayer which she had loved as a child. She had not sung it for years. As she sang she was no longer in the presence of royalty, but singing to loving friends in her fatherland.

Softly at first the plaintive notes floated on the air, swelling louder and richer every moment. The singer seemed to throw her whole soul into that weird, thrilling, plaintive "prayer." Gradually the song died away, and ended in a sob. There was silence—the silence of admiring wonder. The audience sat spell-bound. Jenny Lind lifted her sweet eyes to look into the scornful face that had so disconcerted her. There was no fierce expression now; instead a teardrop glistened on the long, black lashes, and after a moment, with the im pulsiveness of a child of the tropics, Grisli crossed to Jenny Lind's side, placed her arm about her and kissed her, utterly regardless of the audience.—Our Dumb Animals.

For Over Fifty Years

Mrs. WINKLOW'S SMOOTHING IRON has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

SUE'S DREAM.

BY KATH HAYMOND.

The stars looked down from heaven one night
From the realm of gold and blue,
So a ray stole in, through the curtains thin,
To the bed of fair-haired Sue.
It kissed her cheek, as she lay asleep,
Then glided off on the bed;
While its shining gleam mingled with her dream,
Then both to the dreamland sped.

Well, the dream ran thus: Sue lost her puss,
And its name was Daisy Dell,
While around her neck, held there in check,
Was a little silver bell.
So it chanced a sheep, whose name was Peep,
Heard the bell a-ringing clear,
And she cried Ba, Ba, Na, here's your Ma,
It must be Nan is here.

So away she ran to find her Nan,
While Peep ran up a tree,
While the bluebird, dressed in his azure vest,
Laughed as he watched the three.
Next a squirrel woke, as the morning broke,
And he heard the jingling bell;
I wonder, said he, what that can be—
Say, robin, please won't you tell?

Then a crow flew by, up in the sky,
His song was Caw, Caw, Caw,
While the little wren and meadow-lark
Told their babies what they saw.
Next the rabbit took a hasty look
From his hole down in the ground—
What's that I see, up in a tree,
A new bird come around?

Then Sue awoke—was it a joke,
Or would her dream come true?
Mince-ple, you know, oftentimes brings woe,
The fact I tell to you.
So little girls, with their sunny curls,
Had better eat bread and cream,
Then while they sleep their thoughts will keep
In a pleasant, milder dream.

Dear Banner of Light Children: I like to tell you about the spirit world where I live, and I am glad if you like to have me do so. I want to tell you about Staff, he lives with 'Tela, and the rest of us at our home. Staff is a dog, a really and truly dog in the spirit world, and our world is not an earthly sphere where animal-like people live either, because we live on the spirit-planet that is a counterpart of the earth planet, and made up of refined forces, atoms and elements. Staff belongs to Lotela, he helps her and some of the others in good works. One of the wise, high spirit-men gave him for a long time ago. Yes he is a real dog, but he is not the commoner kind—'cause I'll tell you why. When that part of him was on earth, that is the animating principle it went to make up the life of more than one earthly dog, but after those animals died, and lived while in one part of spirit-life, they "died" there, and the magnetic life and light of all of them mingled, and as it got refined enough to go higher and to attract atoms in the spirit-world where he now is, it became an animal there, with the intelligence and power of several dogs in one. The teachers say so, and I guess they know.

Lots of people on earth say animals do not live after they die on earth, but they do, for I have seen ever so many of them, and they live in different spheres of spirit-life, as well as on the spirit planet. There are some very high spheres where animals do not live, but they are way off and by the time the dogs got there they would have lost all animal shape and mind. Dogs have minds, yes they do—and other animals do, too. Staff has a mind, and a good one; he knows what we say, and he can talk to us, too, so we know what he means. Staff is a great big, splendid fellow; when we first had him, and for a long time, his coat was black, with white spots on it; it was fine and silky too. After some years of work he began to turn white; not grey from age, but a lovely, shining, snowy white. It took a good while; he commenced to turn before we went to the spirit-world, and I guess it was two years after that till he got all white; he turned little by little, till instead of being a black dog with white spots he was a white dog with black spots, and then he slowly got to be all shining white—that's true. People on earth do not know everything about the spirit-world, but they might think some of them do, the way they say things must be, or must not be there.

Now, I will tell you about Staff's work. Did you ever hear about the work of St. Bernard dogs on earth, in the mountains of their native land, where they go out in the deep snows and save the poor, half-frozen, lost travelers? Well, if you didn't, please ask your folks to tell you about them. Our Staff does such kind of work—only some different; he is a magnetic dog, has lots of magnetism and power. In the spirit sphere nearest earth, poor spirits live that cannot get any higher, because they are earthbound; they are made up of elements that are earthy, and they have to stay low down; some of them try to get away, and good, high spirits—men and women—go and help them; the good spirits magnetize them and give them new powers and elements that make them lighter, and that help them to throw off the heavy atoms, so they can rise higher. Some of the poor spirits cannot take up the magnetism of the high spirits, but they can take strength and magnetism from a dog like Staff, for he comes nearer their plane, and when he goes to them, they see him and are glad; he is so splendid they love him and pet him, and they take his magnetism and strength, till they get better enough to take the help of the good teachers and workers among the men and women spirits who come to them.

Lots of people on earth love dogs, when they have any human persons, who might want to help them, and they would get help from a dog when they could not from any other person. Lady-Mother is laughing at me now, 'cause she says I "imply" that Staff is a person; well, he is, just as much of a person, as ever so many human people are persons. I know he is, and he knows as much, too.

Now, I must say just this, and then I must go. The magnetism that Staff gives to the poor folks, that helps them to see the higher spirits, and to be taught by them, is just as much good to them, as the reviving liquor that the St. Bernard dogs carry in the little cans fastened to their necks, is good for the weary travelers on the mountains. Well, I must go; if any of the little folks want to ask me about Staff, they can send their questions to THE BANNER, and I will tell them what I know, when I come again. I send love to every one.

NANNIE, (Mrs. M. T. Longley, medium.)

A Soldier of Four.

A very little boy can sometimes be as brave as the bravest soldier. A small boy four years old who lives in the tenement-house district, where nurses are unknown, has been taking care of a little girl three years old, who lives in the same house, to and from school. Each day he went after her, and taking her by the hand, would cross the streets where the cars run. No matter what happened, he would not let go her hand until school or home was reached.

One day recently they were crossing the street when a wagon turned the corner so quickly that both children were thrown down and injured.

As soon as he was picked up, this brave little man of four said, "Take care of Aggie!" "Take care of Aggie!" And the doctor to keep him quiet, had to do it.

You see, it is not always necessary to stand behind a gun or face a cannon to prove that one is brave. To bear pain, to be faithful to a trust, is being quite as much the soldier.—*The Outlook.*

Enigma.

I am composed of eleven letters.
My 11, 9, 10, 5—repose.
My 1, 6, 10, 2—an animal.
My 3, 10, 7, 2—to deride.
My 4, 6—objective case.
My 8, 7—to exist.
My whole is the name of a most popular and successful physician. B.L.T.

Ludlow, Vt.

Reviews and Clippings.

"Lisbeth."

Mrs. Carrie E. S. Twing, the author of "Lisbeth," writes: "The following quotations are only a few of the many I have received concerning the book:

S. S. Marsh, of Minto, N. D., says: "It's a good story, and cannot fail to do good; only I think Daniel Doolittle ought to have had five years in state prison."

Mrs. J. D. Palmer, of Willoughby, O., writes: "We have read 'Lisbeth' with great interest. It cannot help but please the reading public. We hope you may sell thousands of copies."

Mrs. Mary H. Hill, Somersworth, N. H., writes: "I sent subscription for your book to BANNER OF LIGHT. I assure you it is fully appreciated. Your characters are all in good coloring. Poor Daniel Doolittle must have been set in a heart of steel, which may be developed in the eternities, but perhaps his new wife and a little hammering stone in the state prison might have forwarded the finding of that gem. However, I was well satisfied with the result, as you were inspired. All such will receive just punishment."

John J. Dyer, Roxbury, Mass., writes: "As to 'Lisbeth,' I saw it noticed in THE BANNER, and the next day it was on my table, and I have not only read it but re-read it and found more new beauties in it the second time than I did the first. It is so true to nature that it must touch the hearts of everyone who reads it."

Mary T. Longley, Sec'y N. S. A., writes: "I am very much pleased with your charming and truly spiritualistic book, 'Lisbeth.' It is an interesting tale and charmingly told, calculated to hold the attention of the reader from start to finish, and to instruct him all along the way. I consider the dollar expended for my copy well invested. Every Spiritualist should secure a copy of 'Lisbeth,' personally peruse it, and keep it to loan to neighbors and others. I do not blame you for loving 'Lisbeth,' for she is invested with a lovely personality, and one who reads of her becomes also her friend. I can understand your sentiments toward her, for I have felt the same toward characters in my own writings. I believe that such have lived somewhere, and have passed through personal experiences similar to those depicted by your writers. I wish you the best of success with your book."

"The copy you so generously presented to the N. S. A. Free Library is much sought after; it will do a great deal of good." "Lisbeth, a Tale of Two Worlds," by Mrs. Carrie E. S. Twing, the well-known Spiritualist, is a book that should be in the hands of every believer in Spiritualism, as well as in the hands of those who are seeking knowledge in that direction. The idea of the book is a story which, of itself, is intensely interesting, through it being woven the principles of Spiritualism with apparent evidences of its existence and examples of its workings—the communications of those who have gone before, with those yet of this world, etc. The story is well told, the characters, most of them, being of New England, and there is some excellent character drawing. There are flashes of wit and humor, suggestive of the nature of the writer, and also a good deal of pathos and much to please the reader and set him thinking. Not only Spiritualists and those interested in Spiritualism, but the casual reader, who reads merely for a pastime, cannot fail to find the book interesting. The book may be obtained of Miss Carrie M. Bill, 89 Spring street, William, who will take orders in person or attend promptly to communications by mail. The book is handsomely bound. The price is one dollar.—*Williamite Journal, May 26.* (Editor not a Spiritualist.)

The Future of the Automobile.

Indeed, the greatness of the automobile lies chiefly in the future, as the greatness of the bicycle is drifting into the past. But the newer product has come to stay; we may be sure of that. Already freight lines are looking with apprehension at the splendid possibilities of the freight-carrying automobile, and trolley lines are wondering if automobile busses and coaches are destined to war against them, as they have warred against the railroads. Recently the New York Custom House tested the automobile's freight-handling efficiency with impressive results. For years the carrying service between docks and Custom House had been done by three wagons, drawn by two relays of three horses, making six horses in all and six men. Instead of these, a single freight-carrying steam-wagon was put on with two men, and all the work of the old service was done quite as well with this much cheaper force and an hour saved every day. Experts all agree that for hauling lumber, coal, stone, farmers' produce, etc., over reasonably good roads, the automobile insures a saving of from twenty-five to forty per cent, as against horse and wagon. The movement for a network of automobile roads over the land is strengthening steadily.

A well-conceived effort is now making for a transcontinental highway on which automobiles and bicycles may speed from ocean to ocean under the best and pleasantest conditions. This is to be a great recreation highway for the public, the expense of building it to be divided among the benefiting States, counties, and cities along the line. Everything will be provided for needs and comfort of rider and driver, automobile inns or club-houses, repair-shops, recharging stations, etc., and nothing will be allowed to interfere with the primary purpose of making this a great people's highway for self-propelling vehicles—the greatest and finest road seen in the world since Roman conquerors spread their marvelous paved ways across empires. At least, that is the plan, and it is so well thought of by engineers and army men (for of course the strategic importance appeals to them strongly) that a committee of some prominence has already been selected for the furtherance of this interesting project.

With the realization of this dream and the day of its realization may not be so far distant, we shall probably find public taste changing so that many people will prefer to travel from place to place more slowly than at present, and will delight to journey along beautiful, smooth highways by their own conveyance and at their own will and pleasure, rather than to rush blindly along iron rails. And if the automobile does that for us (continuing the spirit of the bicycle), if it makes us see more of our own country out of beaten lines, and see it more quietly and sanely—it will have rendered a splendid service to our American life and character—a service second, perhaps, to none of its more material ones. But first, we must have the beautiful, smooth highways now only dreamed of.—*Automobiles for the Average Man, by Cleveland Moffett, in the American Monthly Review of Reviews for June.*

Mr. Tesla's Announcements.

It is well known that for many years Mr. Tesla has been addressing himself to the largest problems connected with the increase of human energy by electrical means, and in the eyes of the great number of eager investigators in the general field of electricity this fact will give piquancy to the important narrative of his work which he contributes to the June issue of *The Century*. Happily, the paper is addressed also to the comprehension of the untechnical reader, who will find some of the ideas and results there set forth little short of the incredible. In general, much that must seem speculative to the layman can take its proper place only in the purview of the scientist, who knows what a part the imagination has played both as a forerunner and as a stimulus of discovery. In Sir Isaac Newton's day no doubt there were wiseacres who would have considered that eminent "dreamer" much more worthy of their respect if the fall of the historic apple had suggested to him not a mere trifle like the law of gravitation, but some new and important device in older mills. The duldest observer is not likely to blink the practical bearings of Mr. Tesla's paper on man-

ufacture, mining, invention, agriculture, commerce, transportation, war, in short, on modern life itself.

For the general reader, Mr. Tesla does what he confesses the author of "The Intellectual Development of Europe" did for him—namely, presents a new and never-to-be-forgotten conception of humanity moving as a mass. To follow his vivid introduction is like looking down from a great height and seeing familiar and new regions in their true relationship. It begets the feeling of being a spectator at the progress of the world, of listening to the grandest of symphonies. It awakens in one a new interest in his fellow-men and a sobering and devout sense of his relation to the universe, helping him to realize the poet's vision: "One God, one law, one element, And one far-off divine event To which the whole creation moves."

—*The Century.*

Grover Cleveland.

The June and July issues of *The Atlantic Monthly* will contain two articles by ex-President Cleveland on "The Independence of the Executive." When delivered as lectures, at Princeton, early in April, they created widespread interest, and the brief selections printed in the July papers caused very general discussion. The author has now revised these lectures for publication in *The Atlantic Monthly*. The first instalment, in the June *Atlantic*, traces briefly and clearly the relation of the Chief Executive to the Legislative branch of the government, from the adoption of the Constitution to our own time. With characteristic decision Mr. Cleveland points out those duties which the President cannot evade or delegate to others. The second article draws largely from his own personal experience while President, and throws much light upon the now famous contest between the President and the Senate.

Origin of the Months' Names

October, November and December Misnomers for Tenth, Eleventh and Twelfth Months.

"January was named after the Roman god Janus; the deity with two faces, one looking into the past and the other gazing forward to the future," writes Clifford Howard, in the June *Ladies' Home Journal*. "February comes from the Latin word *februus*, to purify. It was customary for the Romans to observe festivals of purification during that month. March owes its name to the old God of War. Among the Saxons this month was known as Lenet, meaning spring; and this is the origin of our word Lent. April was named from the Latin *aperio* to open, in signification of the opening of flowers. The Saxons called the month Easter, in honor of their Goddess of Spring, from which comes our word Easter. May was named after the Roman goddess Maia, and the beginning of the month holds the attention of the reader, by the extensive knowledge of Occult Science and Washington life, coupled with a rare insight into human nature in all its varying conditions, which the author has imparted into the story. Mr. Crawford's long connection with diplomatic circles, both here and abroad, has especially fitted him for the delineation of political life, as reflected upon the sunnier surface of Washington society. While his recent writings in the *Constitution*, particularly in "The Disappearance Syndicate," and "Senator Stanley's Story," have demonstrated that he must be either a master of the occult sciences, or else a genius gifted with that remarkable "sixth sense" concerning which he writes with such enthusiasm. (Cloth, 12mo, pp. 235. Price \$1.00.)

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Bunker Hill Day.

Our patrons will kindly take notice that on
Monday, June 18 the office of the BANNER OF
LIGHT will be closed in honor of Bunker Hill
Day.

Life After Death.

On our second page will be found an article
from the editorial columns of the Boston Her-
ald, bearing the above title. In substance,
this editorial is a criticism of Prof. J. H.
Hyslop's essay upon the same subject in the
current number of Harper's Monthly Magazine.
The Herald writer makes a number of good
points in the course of his article, to which no
one can possibly make objections. Its spirit
is fairly impartial, and only in two in-
stances can exceptions be taken with propri-
ety. The words of this writer are in happy
contrast to those who ventured to discuss this
question twenty-five years ago, and indicate a
degree of progress on the part of the secular
press that is most gratifying. Spiritualism
has so long been the subject of misrepresenta-
tion that it is not strange to find the secular
press indulging its old-time propensity semi-
occasionally.

In referring to Prof. Hyslop's experiments, the
Herald says that he "found it necessary to resort
to trance conditions, which, to most intelligent
people, are repugnant, and suggestive of fraud-
ulent practices." Why should the trance be
so objectionable to those who pride themselves
upon their "intelligence"? Galvani's experi-
ments with the legs of frogs subjected him to
insult and caused him to be called "the frogs'
dancing master," all because his investigations
were simple in character, hence repugnant to
the so called intelligent people of his day. Yet
behind the simple experiment lay a mighty
scientific fact that to-day excites the wonder
of the world. The trance is fraught with
greater possibilities to mankind than the ex-
periments of Galvani or any other scientist
ever have been or can be. The latter deal only
with physical phenomena or non intelligent
forces, while beyond the trance lies the realm
of intelligent life.

It is true that the trance has been simulated
and abused. It is also possibly true that
ninety-nine per cent. of so called uncongenial
trances are rank humbugs. But these admis-
sions do not prove that the trance does not ex-
ist, or that there is not a rich residuum of
truth in the remaining one per cent. In
order to obtain the best results, the mind must
be freed from all obstacles, therefore precon-
ceived opinions, prejudice and skepticism must
be ruled out. The mind must be made passive,
and the nervous system rendered so suscepti-
ble as to correctly flash the psychic message
to the one waiting to receive it. Intelligent
spirits in the higher life recognize this fact,
and by a judicious exercise of will power,
place sensitives in mortal form under their
hypnotic control, and then give the messages
of truth concerning the sphere in which they
live, that the world pretends to be anxious to
receive.

We do not contend that the trance is an in-
dispensable sine qua non in psychical experi-

ments. It is, however, when rightly under-
stood and circumstanced, a means to a good
end—the revelation of spiritual truth. It is
needed to-day even as telegraphers, physicians,
dentists and teachers are needed—because the
majority of the human family have not the
ability to acquire all or even one of these pro-
fessions. Yet within each and every human
being is the latent possibility of a knowledge
of telegraphy, medicine, and all other branches
of science. So within the recesses of every
soul lies the latent germ of mediumship, which,
when developed, will make its possessor con-
scious of the eternity of existence of every
soul. The trance is one of the methods by
which human beings are educated into a knowl-
edge of Immortality. It should therefore be
fostered and protected as one of the helpers of
our humanity into a higher and more spiritual
state of civilization. It was a simple thing
that led Newton to the discovery of the law of
gravitation. No doubt it was repugnant to the
"learned" men of his day, even as Gal-
vani, Galileo, Copernicus, and other fearless
experimenters, were to their "intelligent"
contemporaries. But the results of their work gave
them an honored place in the hall of Fame,
while their sneering persecutors are wholly
forgotten. This may be the fate of those who
consider the trance "repugnant" to the "in-
telligent" people of to-day.

The Herald concludes that Prof. Hyslop has
only established a basis of reliability in his in-
vestigations, or if he has done so, has not yet
acquainted the public with his discovery. In
the classification made by Prof. Hyslop, he says
that he found one hundred fifty two true in-
cidents, sixteen false, and thirty-seven inde-
terminate, or unverifiable. If all of the last two
divisions were considered false, there would be
fifty-three falsehoods against one hundred
fifty-two truths. This is only three to one in
favor of the claims of spirit return, or nearly
ten to one on the same side in case only the
known falsehoods are considered. In law when
a multitude of witnesses testify to the truth of
a certain thing, it becomes an established
fact in evidence. In the case of Spiritualism,
the multitude of witnesses in proportions of
from three to ten affirmatives to one negative,
solemnly aver the truth of spirit return—yet
to the Herald writer this barely establishes a
basis of reliability! The fact of the matter is
this—there is so much evidence to the truth of
spirit return that further testimony is simply
cumulative. It is really amusing to see the
Herald, and even Prof. Hyslop, contending that
no one has yet demonstrated that there is
life beyond the grave. The Herald leaps be-
yond the matter of demonstration and clamors
for knowledge as to the nature of this future
state, while Prof. Hyslop is most concerned
with the question, Is there a future life?

Prof. Hyslop thinks there is, and assumes
that he is the only one who has ever scientifi-
cally demonstrated the fact. He offers certain
evidences to prove his statements, yet coolly
ignores the testimonies of thousands who have
lived and studied this question in advance of
him. Scientists like Zollner, Hare, Mages,
Dodge, Varley, Wallace, Flammarion, Akasof,
Gibier, Crookes and others have made experi-
ments with the same care as he has taken, and
have long ago given the results of their work
to the world. All of this wealth of evidence
Prof. Hyslop ignores, and egotistically assumes
that their work was wholly valueless because
he did not plan it for them. The Herald sim-
ply deals with Prof. Hyslop's evidence as he
has dealt with the testimony of his distin-
guished predecessors in the same field of sci-
entific research.

The knowledge for which the Herald asks re-
specting the conditions whereby conscious ex-
istence is maintained apart from the physical
form, is obtainable directly from advanced
minds in the world of souls, by those who have
fitted themselves to receive it. For fifty-two
years imperfect expressions of spiritual truth
have been flashed and refashed to earth
through spirits returning to communicate
with their loved ones. They have given reliable
data regarding their lives in the higher
spheres. This information can be found by
the scientist and theologian, by the scholar
and the artisan first hand, if each and all will
but purify their inner natures, and live the
life of the soul. This demonstration is for all
men, and all men can receive it if they wish.
But so long as they prefer swine flesh, whiskey,
tobacco, opium and sensual thoughts, ignoble
desires, to the uplifting, purifying influences
of the spirit, just so long will they remain in
spiritual darkness. "They who are spiritual
shall all things inherit." When this fact is
understood and accepted, both Prof. Hyslop
and his critic will find that spirit return is a
fact, universally accepted, and that the life
hereafter is exactly that which mortals make
it by their thoughts, acts and desires here.

The Methodists.

The General Conference of the Methodist
Episcopal Church completed its work last week
and adjourned without day. No little diffi-
culty was experienced in the election of bish-
ops, and many ineffectual ballots were taken
ere any one candidate for church honors
secured a majority of the votes cast. The pre-
ferred was largely sought by a large number
of candidates, who evidently are alive to the
large opportunities for doing good that come
with the office in question. Such considera-
tions as good salaries, social recognition, and
power in church affairs could not possibly in-
fluence any clergyman to strive for the position
of bishop! Some of the delegates in writing
for the secular press since the adjournment of
the Conference complain that there were too
many delegates in attendance, who were in-
ferior men in moral and intellectual power.
This is the reason assigned for the many acri-
monious debates and sharp dissensions during
the sessions of the Conference. But the re-
quired number of bishops were at length elect-
ed, and it is probable that every delegate went
home perfectly satisfied with the work of the
Conference.

A few reform measures were adopted in
which people other than the Methodists them-
selves are interested. The conference voted
by a large majority to admit women as lay
delegates to future Conferences. This has been a
mooted question among the Methodists for
many years, and is now settled in favor of the
women. There is no reason why they should
be excluded from the highest councils of their
church. They are the ones to whom the
church looks for financial support and numer-
ical strength. It has been a case of taxation
without representation with them for many
years, but they bore their burdens meekly
until they developed sufficient courage to ac-
tually demand their rights. Their victory this
year is heralded as a step in advance on the
part of the authorities of the Methodist church.

Their eligibility to membership in the Confer-
ences of their church may possibly lead to the
exclusion of the inferior elements complained
of in the secular press.

A second important change in the polity of
the church is the abolition of the time limit of
service for clergymen. In the early days of
Methodism a minister could remain only two
years with any one congregation. He was fre-
quently compelled to change his residence
every year. The limit was raised to three
years, then to five years, and is now abolished.
Hereafter a Methodist minister will be per-
mitted to remain with a congregation as long
as he and his people can agree. For many
ministers this will be a welcome change, es-
pecially with those who reside over wealthy
societies and are pleasantly situated socially.
It will add materially to their influence in
municipal affairs, in educational matters, and
all reformatory issues that come before the
people. It will be something of a hardship to
clergymen of inferior talents, who have, under
the itinerant system, been occasionally given
a good parish where they could obtain a good
living for a brief period at least. The perma-
nent settlement of pastors will naturally tend
to eliminate those of mediocre ability from
the ministry, and will bring to the front a
higher order of talent. It will virtually be
"the survival of the fittest," and the ultimate
result can only be helpful to society in gen-
eral.

The question of church amusements was
vigorously discussed, and an attempt was made
to secure the passage of a resolution recog-
nizing card-playing, dancing, etc., as legitimate
pastimes of the church. This resolution was
voted down, but it had many supporters, and
they were not afraid to state their views to
the world in emphatic terms upon this impor-
tant issue. The narrow margin by which the
order was lost would seem to indicate that it
was only a question of time when all harmless
amusements will be formally endorsed by the
church as a body. Such a change would only
be a step in the direction of progress, and will
be the legitimate sequence of the other re-
formatory measures already adopted, to which
we have referred above. In order to keep up
the church, the young people must be inter-
ested in church work; this they will not be
unless they can be given wholesome amuse-
ments as a portion of a true religious life. It
may yet be possible to find a Methodist cler-
gyman preaching his sermons on Sunday, and
engaged in teaching dancing-school in his
church vestry on week evenings. Two or
three clergymen of the Episcopalian church
have already done so, and it is not hard for
Methodists to follow when others have taken
the lead.

The temperance question received some at-
tention at the hands of the Conference, and
considerable bad blood was stirred up over the
references made to the "cane law." The
good brethren did not dare to put themselves
on record with the extreme temperance re-
formers, fearing their action might be con-
strued as censuring Bro. McKinley, President
of the United States, who is a member of the
Methodist church. So they temporized and
compromised, even as do adroit politicians,
when they form combinations with the forces
of evil to gain their ends. The action of the
church authorities with regard to this matter
is nothing less than disgustingly contemptible.
The Methodist representatives were ready to
endorse the "holly spirit," and to reaffirm their
devotion to it, even though in so doing alcohol
had to be made a veritable part of the divine
"holiness" to which they were devoted. They
were ready to trample upon this great moral
proposition in order to assist one of their mem-
bers in his contest for reelection to the Presi-
dency of the United States. The cane man
yet prove a boomerang to the Methodist Presi-
dent and his church.

It is evident, however, to every one who has
given this gathering of the forces of Methodism
any study whatever, that a spirit of progress is
at work in their midst. They are rising above
creed and dogma, church tradition and prej-
udice, into the light of intelligence. The act
of justice to women, the abolition of itinerant
pastorates and the advocacy of amusements
are evidences that the Methodists are steadily
moving forward in spite of themselves. With
the introduction of amusements, their young
people will be brought into closer relationship
with those who belong to other denominations,
and a liberalizing influence will be the natural
result. It is even possible that Rationalism is
the final goal of Methodism. If Prof. H. G.
Mitchell can be retained as an honored teacher
in Boston University, if Methodist clergymen
dare to advocate dancing, the step into rati-
onalistic thought is not a very long nor a very
difficult one to take. Progress is the watch-
word of the hour, and our Methodist friends
are simply falling in line with the upward
trend of the thought of the age. Let them
keep step to the inspiring music of Progress-
ion, and they will ere long march happily into
the camp of those who know that there is an-
other, a better life beyond the shadows of the
tomb.

Chapel Dedicated.

The formal dedication of the Roman Catho-
lic chapel at West Point, over which there has
been so much controversy for the past three
years, took place June 10. Rev. Father Deshon,
Superior-General of the Paulists, delivered the
dedicatory sermon. Secretary of War, Elihu
Root, Paymaster-General Bates, Col. Mills and
other army officials were present on this occa-
sion. The chapel is of granite, and occupies
the most prominent position on the post. This
is interesting to those Americans who believe
in a purely secular form of government. It
must be highly gratifying to them to think that
their Romanist friends have gotten the best
place upon a government reservation from
which to pray for their benighted souls.
Should we not say, rather, to prey upon them?

It is certainly worthy of remark that Sec-
retary Root and prominent army officers were
present at the dedication. Is it a bid on the
part of the administration for the Catholic
vote in the pending election? If not, why is a
cabinet officer interested in a Roman celebra-
tion? It is not yet forgotten by a few Ameri-
cans that Attorney-General McKenna decided
that the Catholics had no right to erect a
chapel on government land at West Point.
McKenna is a Catholic, yet he sought to cor-
rectly interpret the law. Secretary Alger,
however, granted permission, and his ruling
was afterwards sustained by the authorities
above McKenna. The Catholics got the site
free, and the funds for the chapel were speedily
forthcoming. Whether the cadets contributed
to these funds or not is not the question here.
There is, however, a feeling abroad that the
protégés of the government should not be com-

elled to support a religion in which they do
not believe.

Sites for Methodist, Episcopalian and Ortho-
dox churches at West Point, and other Gov-
ernment reservations, can now be asked for,
and if the Catholics are entitled to one free of
cost, so are all other denominations. As a
matter of fact, none of them have any business
there. Secretary Root went beyond his pro-
vince in giving countenance to the proceed-
ings by his presence there. This is also true
of the army officers who were in attendance.
Inasmuch as the majority of our military offi-
cers are Roman Catholics, it is not strange,
perhaps, that the army should be well rep-
resented on June 10. If the Army and Navy are
to become Catholic in their personnel, let us
have a fair understanding of the fact. We are
not opposed to the Catholic as an individual;
we are opposed to the hierarchy that controls
him, and decidedly opposed to the payment, on
the part of the United States Government, of
any sum as a tribute to that power. Church
and State should never be united in America,
yet the people shut their eyes to their danger
by permitting such episodes as the one at West
Point to take place without rebuking those
who are responsible for the crime. No church
buildings of any denomination have any right
to be erected on Government land. Hands off
from the people's property!

Dr. J. M. Peebles

has something to say in another column con-
cerning his latest book, "Vaccination a Curse."
His excellent work, "Death Defeated," is
about to enter its second edition, only one
hundred and fifty copies of the first issue be-
ing now unsold. This speaks well for a work
that is only a few weeks from the press. It
will be the same with his new work, to which
he calls attention in this number. Dr. Peebles
is authority on the subject of vaccination, and
wages his warfare against that horrible prac-
tice wholly from principle. He knows whereof
he speaks, and is not afraid to tell the truth in
plain terms. The people need enlightenment
with regard to the curse of vaccination, and this
new work by Dr. Peebles is just what they
want to help them to understand the matter.
It should have a large sale, and ought to be
read by every friend of progress on both con-
tinent. Let the warfare against vaccination go
on! The curse cannot be removed too soon.
Every Spiritualist should do everything in his
power to aid its overthrow. Success to Dr.
Peebles in his crusade against it, and may a
half million copies of his book be sold in the
next six months.

Dr. N. F. Ravlin,

the gifted platform orator and therapeutic
healer, is now located in Boston, at 128 Hun-
tington Ave. It has been many years since
Dr. Ravlin visited "the Hub," and he is busy
noting the many changes time has made in and
about the city. He is accompanied by his
wife, who is seeing the city for the first time.
They will remain in Boston about four weeks
when they will go to Onset where Dr. Ravlin is
to occupy the rostrum on two occasions. The
Doctor will engage in teaching hypnotic sugges-
tion and occult science both in Boston and at
Onset. We most heartily welcome our good
brother and his wife to Boston, and trust that
their sojourn in the metropolis of New England
will be in every sense an agreeably profitable
one. Dr. Ravlin is a credit to the Cause he so
worthily represents, and we trust that he may
long be spared to do battle in its behalf.

"Points."

Under the above caption, our valued friend
and esteemed co-worker, Ed. D. Lunt of Los
Angeles, Calif., is about to publish a new
monthly magazine for "practical, progressive
people." He says it will be filled with
"Points" of great value to all who are ear-
nestly seeking for truth. He will deal with
Mental Science, Theosophy, Spiritualism and
other branches of occultism, in an original
way, and will plainly show the difference be-
tween the works of the fakirs of all kinds and
those of the genuine mediums. The subscrip-
tion price will be one dollar per year; single
copies ten cents. We wish our good brother a
full measure of success in his undertaking.

A movement is on foot in our State Leg-
islature to abolish several superfluous Boards
of Supervision, now drawing comfortable sal-
aries from the State treasury. We wish the
Board of Registration in medicine was one of
the number, but for some reason to us un-
known, it has been omitted from the list. It
would be a good thing for the tax payers of
this Commonwealth to have the work of said
Board investigated in a careful manner to the
end that they might know just what it has
cost the State, and for what purposes the
State's money has been expended. If this in-
vestigation were once undertaken, it would
not be long before our State Solons would
hear from the people in a manner that would
compel prompt action. Class legislation, spe-
cial commissions, etc., are contrary to the spirit
of true democracy, hence have no place in the
political economy of a true republic.

If a great political party can afford to
turn its back upon a true and tried leader,
for having convictions of his own and the
manly courage to express them regardless
of the consequences to himself, it is time
that the people were shown that party fealty
is an evidence of mental deficiency. No
man is a traitor to his country because
of the fact that he wants his country to
be right in all of its positions. That man is
the traitor who would make party service of
greater moment than the rights of man or the
good of the nation.

The Saginaw (Mich.) Courier-Herald of
May 29 contains an interesting account of the
celebration of the eighty-third anniversary of
the birth into earth-life of that noble-hearted
friend of Spiritualism, A. K. Penney, of Saginaw.
Hon. D. P. Dewey and other prominent
Spiritualists took part in the exercises, and
helped to make the event an epoch in the lives
of all present. We wish our venerable friend
and his beloved wife many happy returns of
the day.

Bro. Hudson Tuttle's reply to a ques-
tion from Frank Totten in regard to the rela-
tion of the N. S. A. to clergy permits, in the
Progressive Thinker of June 2, is exceptionally
good. It is fair, impartial and is based upon
fact. Mr. Totten evidently desired a different
answer, but Bro. Tuttle was too just to be
swayed by prejudice. It would seem that the
questioner could no longer misjudge the N. S.
A., now that he has Bro. Tuttle's lucid expla-
nation before him.

Dr. Paul Gibier.

This eminent scholar and distinguished sci-
entist has taken leave of earth. He has fallen
when the world seemingly had the greatest
need for his services, even though he had not
reached the zenith of his fame, nor unfolded
in full his splendid mental powers. His work
will live after him, but cannot be carried on
with the same degree of excellence as it has
been under his most excellent leadership. Dr.
Gibier was born in the Department of Andre,
France, in 1851, and graduated from the Uni-
versity of Paris at an early age. He held high
rank as a student, and received honors at his
graduation.

For some time he was assistant professor of
comparative medicine in the Paris Museum,
and was resident physician to several of the
most prominent Paris hospitals. His skill was
generally recognized, and he advanced rapidly
to the foremost rank among the men of medi-
cine in his native country. In 1885 he was
commissioned by the French Government to
study the cholera plague then raging in Spain.
His work was so well done as to win for him a
medal from his government in recognition of
his distinguished services. In 1886 he was
made a member of the Legion of Honor, on
account of his services in the south of France
in connection with the cholera scourge of that
year. In 1888 the government sent him to
study the yellow fever conditions in Cuba and
Florida. In all of these public services his
great ability as a physician was everywhere
recognized, and he soon came to be looked
upon as authority in biology and bacteriology.
He took great pride in his profession, and was
never satisfied with mediocre attainments.
He must investigate all things and hold fast
that which science proved true.

His scientific studies led him away from emo-
tionalism in philosophy, and caused him to take
sides with the materialistic school. Among the
followers of materialism Dr. Gibier ranked high
as a scholar, and his views were eagerly sought
by his associates. About 1885 he became inter-
ested in psychic research, and pursued his in-
vestigations with the same fearless zeal that
had ever characterized him in connection with
other subjects. He felt that it was the duty of
the true scientist to analyze in the most thor-
ough and painstaking manner every question
that could possibly arise in the human mind,
in order that the plain truth might be revealed
to the world. His investigations gave him such
strong evidence of fact as to cause him to ad-
mit that consciousness existed after the change
called death.

This admission cost him much. He published
an interesting account of his experiences and
scientific deductions in the French language,
but his views found little favor with many who
had hitherto looked upon him as their oracle
in matters of scientific thought. He was
treated with great coolness by his fellow sci-
entists, and was led to take an independent
course from that time forward. He felt that
sooner or later his opponents would be obliged
to traverse the very ground he had so carefully
surveyed, hence he could afford to wait. He
determined to emigrate, and in 1890 took up his
residence in New York City as the official head
of the American branch of the Pasteur Insti-
tute, which position he has since held. Under
his efficient management the Institute ad-
vanced rapidly in public favor, and Dr. Gibier
was looked upon as a public benefactor, as well
as a thorough master of his profession. His
hands were ever busy; he interested himself
anew in psychic science, and continued to keep
in touch with the important subjects that he had
made special objects of study in former years.

Dr. Gibier firmly believed in Spiritualism as
a science, and bent his splendid energies
toward the establishment of the same. He
wrote a very scholarly work, "Psychism,"
which has been translated and published in
the English language, in which he set forth
his demonstrations in a most logical and con-
vincing manner. He became identified with
the movement for the establishment of the
Higher Spiritualism, and took a deep interest
in everything that pertained to the Cause.
He was a member of the Woman's Progressive
Union of Brooklyn, N. Y., and was one of the
delegates from that society to the National
Spiritualists' Convention in Washington, D. C.,
in October, 1898. He took a deep interest in the
proceedings of that body, and sought to ac-
quaint his brethren with the purpose of his work.

He offered the free use of his laboratory,
containing apparatus valued at fifteen thou-
sand dollars, to the Spiritualists of the na-
tion for the purpose of establishing Spiritu-
alism as a science. He offered also to board
all mediums sent to him free of cost, and stated
that the results of every séance held would be
faithfully reported by two expert stenogra-
phers and ultimately published for the benefit
of the world at large. The experiments with
the different psychics were to be conducted
upon honor by him and two or three consen-
taneous, enlightened Spiritualists, and all me-
diuns were to be given a guarantee of good
faith, kind and considerate treatment, as well
as a comfortable home during the time they
were with him. At the conclusion of the ex-
periments a certificate signed by Dr. Gibier, set-
ting forth that under certain well defined con-
ditions, psychic phenomena were produced by
the beater, was to be given to each medium.
Despite his impartial spirit and his most gener-
ous proposition, not more than two mediums
were willing to unite with him in this great
work.

In the transition of Dr. Gibier, Spiritualism
has lost one of its truest friends, in fact, one
of its main props. Science loses one of its
leading lights, and the literary world one
of its brightest minds. He has done a noble
work during his forty-nine years of earth-life,
and has left a shining mark upon the pages of
history. The world has need of such men as
he, for a teacher and leader of equal power are
seldom united in one person as they were in
him. He has gone from us at a time when his
work was beginning to bear fruit—when his
long night of social and scientific ostracism was
being dispelled by the sunlight of knowledge,
forebodings of which he had given the world
years before. He was the victim of a runaway
horse, whose fright was due to fireworks in the
hands of some careless boys. Dr. Gibier leaves
a widow, to whom the sympathy of his thou-
sands of friends goes out in this hour of sorrow.
His sanitarium for consumptives in Suffern,
N. Y., was opened only one year ago, but was
already in high favor, so widely was his fame
spread, and so great was the confidence of the
people in his skill. He has left the world bet-
ter for his having lived in it, yet it does seem
as if he should have been spared to carry on his
noble work for the benefit of humanity for
many years to come. A great and good man
has gone home. Peace to his memory, and may
his noble hearted, sorrowing wife be given such

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF
MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a special representative of the BANNER OF LIGHT, and are given in the presence of other members of THE BANNER staff.

These circles are not public.

To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these columns. This is not so much for the benefit of the management of the BANNER OF LIGHT as it is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the BANNER OF LIGHT, hence we ask each of you to become a missionary for your particular locality.

Report of Séance held May 24, 1900, S. E. 52.
MESSAGES.

The following messages are given through one of Mrs. Soule's guides, Sunbeam.

Edward Atkins.

This spirit's name is Edward Atkins. He is, oh! so weak. It seems as though he can hardly hold himself together. He coughs and says: "Yes, dear child, I coughed my life away. I lived in Lynn. While I was not associated in any way with Spiritualist people, I knew there was such a company; and, when I came over, it seemed to me that I must strive in some way to reach my own. My wife's name is Mary Atkins, and she will be glad to know that I have not passed beyond the condition where I am interested in her and the child. I have a little girl. Often I go to her and see the mother teaching her to say a prayer and to pray for me. I stand by her side and clasp the mother's hand in mine and say over and over again, 'Oh, Mary! if you only knew that the little one is in my care, and that no harm shall come to her.' I have with me a sister named Alice. She came over many years ago, and has been such a help to me. She seemed to be conscious of everything that had passed since she went away. My father, too, is here, and we all gather often in the little room at home to do what we can to help those who are left."

Carrie Hanson.

Now here comes a girl about twenty years old. She is rather dark—neither very dark nor very light—but her eyes and hair are dark and her skin is fair. She tosses her head in a bright way and says: "Nobody would ever believe that I could come with a serious thought, because before I passed away I did not seem to have very much seriousness about me. My name is Carrie Hanson, and I passed out from Charlestown. I have been looking about to see what I could see, for I always liked a lot of friends and company and to go everywhere there was to go. So when I came over here—not that I forgot my own people, or that I in any way wanted to go away from them, for I came to them every day to give them my love and work around what I could—but I constantly found myself going to new places to see what there was going on. I have seen so much that has made me happy, and I have worked so much, too. I find most of the spirits over here work a great deal, and I have had to fall into line and do something myself. I did not like to work very much when I was here. My mother used to ask me to, and, if I could, I shirked it, and if I could not, I did it. That is about the way I do over here, though I have an idea of helping people now, and, on the whole, I am pretty glad to be here."

Harriet Lane.

Then I see quite a stout woman. She wears a dark blue dress with white stitching all around it. She is very broad shouldered. She looks quite stout, and is not very tall. She has dark hair and eyes, and is rather a stylish little body. She says: "My name is Harriet Lane. I came from Manchester, N. H. I used to go to Boston more or less, and knew a good deal about Boston people and Boston life; so when one day in a little circle in spirit, they got to talking about there being a place in Boston where they could come back and send word to their friends, I said I would go, and this is the result of my investigation. I want to get to George. He will know who I am. You can tell him for me, please, that I am getting along as well as any one could expect to, and I feel very much as though I had gone over to England and was sending a cablegram back to him. The message has to be very meagre because it is so expensive. The expense comes in the magnetism. One has to beaving of the power, because it gives out and the message is not correct. So I give this much to let him know that I am not lost. I heard some one say that perhaps some souls got lost because they heard from only a few out of the vast number who went over, and I wanted to be sure to let George know I was not one of the lost ones."

James Donovan.

This is a young boy about twenty-four or twenty-five years old. His name is James Donovan. He is quite tall and thin with a freckled face. He is dressed in blue overalls as though at his work. He looks as clean and sweet as an ear of corn. His hair is combed nicely and brushed back, and he works away as fast as he can. He says: "Can a man in his working clothes be admitted? If he can, I want to come. I worked around machinery a good deal, in a mill where everything made so much noise that had the eagle screamed we could not have heard it. When I passed to spirit life it was very sudden, and I went from Rochester, N. Y. I am so glad to stand here and say that I did not lose my identity when I lost the physical body. And that is all. I thank you for helping me."

Ethel Spooner.

A young lady comes to me and says Ethel Spooner is her name. She is very pretty. She has dark eyes and dark hair, and a clear skin that is very pale. She opens her eyes and looks around with such a curious air as though she herself can hardly believe that she has come. She says: "I have come with my Uncle

Abner Spooner. We come from Dayton, Ohio. Oh! I am so happy because I find so many flowers. I used to work over flowers all the time when I was here, and I often said to my mother that if I ever got to heaven I hoped I would have all the flowers I wanted. I want to say to her that I must have gotten there, because I have them in such abundance. Sometimes when I go home and walk through the rooms and see everything just as it used to be, there is a little sensation of homesickness comes over me to think I am not able to speak or sing as I used to, and then I think that I will strive to do something to help them all, and will at least be ready to greet them when they come over here to me. "So I send back no word of discouragement or unhappiness, but rather of joy that everything is so beautiful and that I know they will be able to come to me. I have a little brother with me. He passed out a long time before I did, but he is so much company to me now, and says, 'Tell mamma that I too am glad to come.'"

Elizabeth Horn.

Now comes a very stout woman. She has dark eyes and white hair. She is a little above the medium height, and has a round, full face. She looks kind and motherly. She comes up to me and says: "I want to speak because I am more or less familiar with this part of the country. My name is Elizabeth Horn, and I come from Exeter, N. H." She is very precise about it. "I knew more or less about Quakers when I was here, and I used to think they were about as good a class of people as anybody would want to find, and when I came over I tried to find a Quaker colony, thinking I would cast my lot with them; but somehow, I liked the more fervent expression that comes with the Spiritualist, and so I just came out with you folks. I want to say to Maria, who will know who I am, that it is a pleasure not a hindrance for me to come. She sometimes thinks that it retards the growth of a spirit from soaring into higher spheres, but tell her for me, please, that I am helped rather than hindered, and that I have been to Portsmouth and seen our people, and that they are getting along pretty well."

Louis Kenniston.

A nervous man about thirty-five years old comes and spells the name Louis Kenniston, also the name Allegheny. He is very light and very, very nervous. He says: "This is the only way I can come. I hate to come in such a strained and tense condition, but it is the only way I can get here. Oh! oh! I want to get to Julia. She will know that I could not rest until I spoke to her. I have had no sort of peace or happiness because I was so anxious over her and the little ones who are left. Do try to find her for me, because I want her to know that I have a care over her."

Lucy Roberts.

Here comes a woman who says: "My name is Lucy Roberts." She is quite an old lady. Her face is full of wrinkles. Her eyes are dark. Her hair was dark, but has gray mixed through it. She seems feeble. She looks down at me as though she could not see very well before she went away. She says: "That is true. I was blind, and so I stumble along in this blind way to see if I am in the right place. Oh! what a glorious thing it was to be able to look out into a new life, my blind eyes opened to all the beauty that was spread out for me to feast upon. Will you tell my son, whose name is George and who lives in Washington, that I have come to say to him that it is better than I expected; that I never dreamed that so soon all this beauty would be for me, and I am so glad and so happy that there is no waiting station where I have to stand and see if I can be passed on with a check for good behavior. I am still striving to progress in all that is good and true, just as I did here, and I know he is, too."

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND TWENTY SIX.

To the Editor of the Banner of Light:

A lady in Louisiana has written me to ask if I can tell her of a medium who can assist her in a certain quest. The circumstances are as follows:

Her daughter has lost a ring, the value of which, from sentiment and association, was almost beyond price—a ring with a history, and a most pathetic one.

We have all heard of cases where the lost has been found through a medium. What is wanted in this is the name and address of a medium who is competent to direct in a search of this kind, and as I know of none, I beg any reader of THE BANNER to send me the exact name and present address of a medium whom they know to be competent to do this. We must note that the enquirers are far away, that they cannot be interviewed personally, and that it does not seem to be a case for psychometric power. It seems rather to be one where by coming in rapport with the spirit friends of the enquirers, they will vouchsafe the needed information, provided that any of the discarnate friends know or can ascertain what has become of the ring.

I knew a medium of integrity, Mrs. P. P. Rouse, of Winona, Minn., who located the body of a drowned person in her immediate vicinity, to the great astonishment of persons interested who had dragged the water persistently without success. Many such instances are on record, and we often read of them in our papers. But I am unable to designate a psychic who, when appealed to in a case like this, can give the locality or the fate of a lost article.

The lady who writes for aid deprecates the necessity of appealing to Spiritualism for something that appertains to earthly things. But as the object of her quest is not "amusement, points on mining stock, horse-racing and kindred subjects," but rather to recover an article that is valued for sentiment and association, we are glad to do what we can to assist the matter. In the former case, earth-bound controls who have not yet outgrown their interests on the mortal plane, may assist their mediums to give the veins most loaded with gold and silver, or the name of the winning horse. In the case now in hand, as it seems probable that the ring is valued for its connection with a departed friend, this discarnate one may be able to assist in the search.

I am the more interested to aid this lady because she seems in full sympathy with what the angels seek to accomplish through me in your columns, even alluding to these Letters as an attempt "to drag up drowned honor by the locks, so to speak." One expression like that from a woman of her grade of thought gives me distinct pleasure, and fortunately my

angel directors enable me to be indifferent to correspondents of another sort.

We all lose precious objects. Some of them we recover, and some of them have been so long swallowed up in the abyss of time that we have become accustomed to do without them, unless some circumstance renews the poignancy of the loss. As in so many of the other painful things in mortal life, Spiritualism enables us to bear them far more easily than we could before its principles were planted in our being. It aids us in two ways: it may help us in the restoration of what was lost, or, if irrecoverable here, it shows us that it is only the material part of the thing that is lost, while its true essence awaits us in the realms above.

To cite from my own experience, when I lost something of value in by-gone years, I "went all to pieces," as it were. I made frantic efforts to recover it. I eagerly retraced all the steps I had taken, and besought those I met to assist me in recovering it. Often my efforts were of no avail, and I bewailed my own carelessness, or else blamed the malignant fate that had wrested it from me. This was before we had even heard of Karma, so I did not sit down as some do now-a-days, in stoic resignation, with the remark, "Well, I suppose it is my Karma."

Now when I miss an object, I take a very different course. At first I look about somewhat, but I do not get anxious or wearied in the quest. If I do not see it anywhere about, I take a convenient time to sit down and make myself perfectly passive. Then I tell kind spirit friends about it and why I need it, and ask them if they can find it for me. When I get up, I usually go right to the place where it is, and find it placidly looking up at me. If I do not find it in this way, then I tell the kind ones about it on retiring, and ask them to impress me what to do, and I frequently recover the missing article in this way.

But sometimes things cannot be found. They have been destroyed, or they have got into some place, like the deep sea, whence they cannot be recovered, or some person has coveted them or found them, and being determined to retain them, has made a disposition of them that prevents our ever seeing them again. In cases like these, the principles of Spiritualism come effectively to our aid.

For instance, some things of great value to me have been absolutely destroyed quite recently. The plates of "Why She Became a Spiritualist" were shipped to me from Cincinnati, carefully addressed to me here. Through the carelessness of the freight conductor, they were not put off at Arlington with the books of a new edition of the same, which I am so fortunate as to have had made before the plates left Cincinnati. The latter were carried to New York. Steps were at once taken here, and we were assured that they were safe and would be brought back here.

The next definite news we received was that through the mistake of an employé, they had been carried to a printing association in New York, and there melted up; while the plates of some other book, which are marked for that printing association, were sent to Arlington and placed at my disposal. This last is really laughable. Whether the plates are an arithmetic, a volume of Calvinistic sermons, or a sensational novel, I do not know. But they are not "Why She Became a Spiritualist," and I have no use for them, either as plates, or as lead.

The valuation accepted by the freight department in Cincinnati is only three-fifths of what it will cost me to replace them here, besides the torment to my eyes of correcting all the proofs again. This occurred nearly four months ago, and I am waiting to see if the Railroad will accord me the three-fifths of the actual value, to which I am in equity entitled.

In this painful case, Spiritualism is my resource, and it is all-sufficient. I feel sure that those dearer spirits who aided me to write this book, will not want it to cease to reach the world, and that they are working to provide a way by which the plates will be replaced. In the meantime, I am doing all that I can possibly do myself toward this end. I rest on the assurance that the book is theirs, that they wish it to do its work, and that they will, through human instrumentalities, provide a way.

The most distressing loss of a material object that I have ever experienced will now be recounted, and I will give the facts so that our readers may see how the asperities of this case, once intolerable, have been smoothed away by the consolations of Spiritualism.

I last saw my father in the mortal in 1846, and he passed to spirit life in 1850. During these four years he wrote me many letters from Burma, which I treasured, child as I was, as if they were made of spun gold. While his memoir was being written by Dr. Francis Weyland, under the supervision of my step-mother, she directed me to send her all of these precious letters, so that they might select for the memoir the passages they preferred. I was obliged to send them, only reserving some shreds that were so worn by frequent perusal that they were well-nigh illegible. I still have the shreds I reserved, but I could never recover a single one of the others. They are in existence somewhere, I think, as for many years they would be considered too valuable to be thrown away. Some one in America has them, unless they have been destroyed by one who did not know their worth. Perhaps they still lie in some old cup-board or garret, but I cannot have them again.

My step-mother passed to spirit life in 1854, and I know which one of her relatives took charge of all her papers. I made many efforts to recover my own mother's letters to my father, and my step-mother's letters to me. In the latter, every signature had been cut away by some marauding hand. But I never recovered one of the letters that my father wrote to his dear little absent daughter.

For thirty years I mourned their loss. And it was not sorrow alone that I felt: it was deep, resentful indignation.

Then Spiritualism came, to allay the fever of indignation, and to soothe the pangs of sorrow. Through its principles I learned that to cherish indignation made it easy for indignant, discarnate spirits to enter the citadel of one's inner being. No doubt it was Michael Angelo's consciousness of "danno et vergogna" that set him at odds with prince and prelate, and Dante's indignant soul that enabled him to gaze unflinchingly at the horrors of the "Inferno." And sorrow too for the loss of the letters melted away, in the light cast by Spiritualism; "the winds ceased and there was a great calm." I learned that the letters were not really lost or destroyed, that their essence remained in the father love that survives the change called death, and that by-and-by, in

his arms perchance, I shall have my letters again, and read the love and tender watch-words that have only become more intense with the passage of years.

So, dear and bereft friend in Louisiana, your ring is not really lost, even though you never recover it as a material object on the mortal plane. The sentiment and the associations that gave value to the ring survive, and are forever imperishable. The dear one with whom that ring is connected has still the essence of the feeling that made it so dear. You look at your finger that it used to encircle, but you see it not. But could you see with spiritual vision the finger of your own spirit hand, there would you see the ring in its pristine beauty, and alive with the tender feeling that makes its memory so dear.

When in the sleep of night, you go a little way out of your fleshly body, dear ones are close at hand, the ring gleams upon your finger, and you have a foretaste of the joys of immortal existence. Perhaps when you awake you do not remember, but

"You will wake, and remember, and understand."
Yours for humanity and for spirituality,
ABBY A. JUDSON.
Arlington, N. J., May 31, 1900.

Tidings from Melbourne.

To the Editor and Readers of the Banner of Light:

Dear Sir: Since last I wrote for your hospitable columns I have become very actively engaged in influential work in the great city of Melbourne, which contests with Sydney the right to be called the finest and largest city in the Southern Hemisphere. After leaving Adelaide, I spent nearly a fortnight in Ballarat, an island town of some pretensions, at one time a very flourishing centre of mining industry. After Adelaide with all its intelligence and enterprise, Ballarat impressed me as being dull and stupid. I met some very intelligent and kindly people there and had small appreciative audiences, but I cannot speak of that city as either wide-awake or progressive.

Melbourne is up with the times in everything except interior household arrangements, which are not by any means equal to those now in general use in America. The climate is variable; there is a large rainfall but the soil being sandy soon absorbs moisture, and very shortly after a heavy downpour the sun is shining brightly and the streets are in excellent condition for pedestrians. Being only a very few miles from the seashore and cable cars, patterned after those long in use in San Francisco, being plentiful at every turning, numerous sea-fronted suburbs are within less than half an hour's distance from the centre of the city. Melbourne is thoroughly cosmopolitan, and on occasions of public parades, which are by no means infrequent, the Chinese take a prominent and picturesque part.

I daresay many readers of THE BANNER are well acquainted with our good friend Mr. Terry, who has been for many years editor of that truly excellent monthly periodical, *The Harbinger of Light*. Mr. Terry assisted by his wonderfully efficient Secretary, Miss Hinge, is doing a large and useful work in many branches, and to the kind cooperation of these faithful workers I am largely indebted for the comfortable and commodious room in Australia Building, Collins street, where my afternoon course of lessons in Spiritual Science is being delivered, and for the enthusiastic reception accorded me on Sunday evening, April 29, in the large Odd Fellow's Hall, Russell and Victoria streets, which was thronged with more than appreciative listeners despite the fact that the weather was by no means inviting. The vast audiences which I am now confronting, remind me of the old days in California when attendances were limited only by the capacities of the largest halls San Francisco could afford, and there is much in common in many ways both natural and artificial between Australia and the Pacific slopes, palms and pepper trees included.

On Saturday, April 23, the Victorian Association of Spiritualists, under whose able auspices my Sunday and Wednesday evening lectures are being delivered, gave an informal picnic in a delightful grove just adapted for a camp meeting, nearly twenty miles from Melbourne. The grounds are delightfully situated on the seacoast and very accessible from the heart of the city. Our exercises in the pavilion consisted of music, recitations and impromptu poetry, and when we strolled about the charming grounds or took tea in the spacious summer houses, all seemed a happy family party, free from all needless restraint, and thoroughly at home one with another. Mr. Terry is an excellent presiding officer, and has a very happy faculty of making large numbers of people feel at home under his roof, so we spent the evening (twenty or more of us) in his delightful country home, where Miss Hinge and her gifted brother dispensed hospitalities.

All went well until the time arrived for us to walk to the station to take the train to Melbourne, then we had an experience which only ducks could be expected to thoroughly appreciate. Though the house and grounds are fascinating, it is to my cat and parrot nature almost incredible that business people, requiring to go in and out of the city every day, should be willing to wade through rivers to and from their domicile. Much as I esteem my friends who reside in remote sections of watery suburbs, I do not feel disposed to accept even the heartiest invitations to reside with them, seeing that I have very frequent evening engagements in the city. So far as I can learn, no one took cold, though all the picnickers were drenched by the time they reached Caulfield station.

Melbourne is well provided for in the way of liberal churches, and it was my privilege to enjoy the able ministrations of Rev. Charles Strong, D. D., in the Australian Church, Flinders street, during the morning of Sunday, April 29. This church is absolutely unsectarian, though in doctrine it is certainly Universalist. Dr. Strong was at one time a Presbyterian minister, but, like the much-revered Prof. Swing, of Chicago, he grew far too broad for the narrow shackles of so conservative a denomination. The Australian Church is the centre of great activity, as, in addition to the regular Sunday morning and evening services, it supplies fine concerts and lectures during the week, and interests itself largely in works of practical philanthropy. The church edifice will seat about fifteen hundred people; it possesses a very fine organ, sustains a large choir, and interests a great many young people as well as many hundreds of riper years in its manifold activities. Dr. Strong's sermon when I first heard him was entitled "A Layman's Confession—A Religion That Will Wear." An admirable little book bearing that title had just arrived from England, and Dr. Strong

gave it an excellent review in the course of his most felicitous address.

The Unitarian church is also well represented here. Its minister, Rev. W. H. Lambrey, is the equal of Dr. Strong in ability and earnestness. Theosophists are fairly numerous, and many of them mingle freely with the organized Spiritualists, who are to be especially congratulated on their large and efficient Lyceum, ably conducted by the indefatigable Mr. and Mrs. Henry Taylor, who spare no efforts to make the young people's sessions a real success. Lessons are given during the Lyceum exercises on Sunday mornings on all subjects in turn which serve to enforce the true relation between the spiritual and the physical organism. Though the meetings are held in the great Odd Fellows Hall, where the lectures are given at 3 and 7 P. M., so large is the attendance of Lyceum scholars that even that spacious auditorium is found uncomfortably small for the marching, which is carried out after the manner of the good old times when the Children's Progressive Lyceum in America was in its palmiest days of interest and influence. As the following kindly letter was sent me by the Secretary of the Progressive Spiritualistic Lyceum, Odd Fellows Hall, Melbourne, dated April 21, 1900, I venture to insert it in this place as an evidence of fraternal feeling.

W. J. COLVILLE.
Dear Brother: It gives me the greatest pleasure to offer you the kindest greetings of your brothers and sisters of the Melbourne Progressive Spiritualistic Lyceum, and to extend to you a cordial invitation and an assured warm-hearted welcome to one and all of our meetings.
Trusting your visit to Melbourne may realize your fondest desires, and send you away rejoicing, when the hour arrives to say good-by to the marvelous city of the South, I am
Yours fraternally,
H. TAYLOR, Sec'y.

WELCOME.

Welcome! brother from the land
Whose gallant flag dars every breeze:
Accept from us true friendship's hand
Unfolding hearts as true as friendship's hand
We bid you feel same friends around
As those you left so far away:
We bid you feel love's cordant sound
Will strike your ear while here you stay.
We ask you make a passing home
Mid kindred spirits waiting food:
May inspiration freely come
To teach, "This world is all that's good."
Help us in joining God and man;
Help ever Nature's noble light;
Give all the aid your soul-force can
To firm our Banner, "Truth and Right."

I am constantly meeting people from all parts of the world, and it seems probable if the importunities of friends in Cape Town continue, that when peace has been restored in the Transvaal I may be called to South Africa, where there are at present a large number of well-to-do people deeply interested in all matters pertaining to Spiritualism. One of the most hopeful signs for the future of the spiritual movement in Australia is the large number of highly intelligent people who are now conducting private investigating circles.

Had I the time and the ability to devote myself to aiding investigators in their own homes, I could be incessantly occupied in conducting private séances; but though I am occasionally influenced in semi-private gatherings to help with advice and directions those who need something more directly personal than inspirational teachings from the platform can supply. My public lectures, large classes, literary work and correspondence keep me fully employed continually.

If Mrs. Ada Foye, who is eagerly looked for, will pay another visit to Melbourne, she will receive hearty and generous support, and find a multitude ready to avail themselves of her convincing phenomenal ministrations. The avowedly metaphysical movement here is progressing finely, and I am glad to say that Mental Scientists and Spiritualists are coming constantly nearer together. The great fact of spirit communion no intelligent mental healer can logically deny, and, as some of your own brilliant contributors have recently shown, the inspired teachings of some of the grandest pioneer workers in Modern Spiritualism are replete with instruction on the science of health taught on a spiritual basis.

The war in South Africa and the bubonic plague in Sydney are the two chief subjects of newspaper comment at present, and very gruesome topics they are, though there is a bright side to both of them. It is confidently affirmed by many seers that the present war, as an explosive outbreak of long-imprisoned hostile feeling, will end in giving to South Africa an era of unprecedented liberty and prosperity, while the direful disease now so much dreaded is clearly a result of unsanitary living. It is admitted on every hand that filth and overcrowding in the oldest and dirtiest parts of Sydney have led up to the present pestilence as surely as the same causes produced the awful epidemic in old London which the celebrated fire of 1666 exterminated.

Though I still retain my old affection for London and New York, which are certainly my favorite cities for prolonged residence, I can pay an honest tribute to the many beauties and advantages of "wonderful" Melbourne, which, considering its age and the many difficulties it has surmounted, is certainly a living evidence of Southern grit and perseverance.

Hoping some day to see good old Boston again, and with all best wishes for THE BANNER'S continued and increasing prosperity,
Yours sincerely,
W. J. COLVILLE.

A man must reverence only his ruling faculty and the divinity within him. As we must reverence that which is supreme in the universe, so we must reverence that which is supreme in ourselves; and this is that which is of like kind with that which is supreme in the universe.—*M. Aurelius*.

But for me inconsiderately to wish for things as I inconsiderately like, this appears to be not only not noble, but even most base.—*Epictetus*.

Passed to Spirit-Life.

May 24, from his new residence, (occupied only three weeks), overlooking the beautiful Hudson, the Highlands, Dunderberg Mountain, at Peekskill, N. Y., ALEXANDER F. BUCHANAN, aged 74 years.

He was a member of the Yonkers Spiritualist Society. His life was fraught with vicissitudes but was crowned with success, material and spiritual. The funeral occurred on May 27, Mrs. Helen T. Brigham presiding. She is a valuable exponent of Spiritualism to strangers upon such occasions. To the widow of 72 years, and grand daughter Lilian, residing in the mansion, also the four sons and three daughters living remote, but all present, Mrs. Brigham gave rational consolation.

From Hampton, N. H., MARION E. KIMBALL, aged 10 years 8 months.
The family have the sincere sympathy of many friends.

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

What loneliness is more lonely than distrust?
—George Elliot.

Banner of Light.

BOSTON, SATURDAY, JUNE 10, 1900.

Local Briefs.

BOSTON.

The Boston Spiritual Lyceum, Sunday, May 27, held its closing season of the season. It being Memorial Day, the services were very interesting. At 1:30 P. M. a large number of its members paid a visit to the Children's Progressive Lyceum in Red Men's Hall. The platform was decorated with the national colors and beautiful flowers. The school was opened with the singing of "America," followed by an invocation by Assistant Conductor Root. The subject for the lesson was "What is the Object of Memorial Day?" and brought forth many answers from the children and adults. After the lesson the grand march was well executed. The Conductor then thanked the children for the interest they had taken in the Lyceum during the season, and stated that it had been a success socially, educationally and financially. Assistant Conductor Root also made remarks. Rupert Davis, Esther Botts and Mr. E. Warren Hatch pleased the school with songs; Mr. C. L. C. Hatch rendered a violin solo; Master Willie Sheldon a piano solo, and by request spoke "The Grand Army Boy." Harry Greene and Miss Martha Mackenzie, recitations; Mr. Elmer Packard made remarks, and Mr. Geo. E. Soballer favored the school with a piano solo. Dr. Root dismissed the Lyceum with a benediction. The past season has been one of the most successful since the opening of the school, and has closed with a good sum in the treasury. The next season will open Sunday, Oct. 7. The annual picnic will be held during June, of which due notice will be given. J. B. Hatch, Jr., Conductor.

Commercial Hall.—Mrs. Nutter, President.—Services June 10, invocation and prayer, Miss Brehm; song service before each session. Those taking part: Mesdames McKenna, Weston, Moore, Moody, Peabody, McKenna, Carbone, Wheeler, Erwin, Davis, Slade, Messrs. Krasinski, Wesley, Graham, song, Nellie Carleton Grover; Mrs. Piper, recitation. Meetings all summer. Mrs. Cameron pianist.

The free spiritualistic meeting conducted by Annie J. Banks in Appleton Hall, Paine Memorial Building, Appleton street, was attended by a goodly number Sunday, June 10. The violin and piano duet by Miss Flora Litchfield and Miss Fuller was rendered very acceptably. Mrs. G. Shetton and Miss Annie V. McCoy sang solos. Meeting was opened by Miss Wheeler, after which Mrs. Banks gave a number of tests which were recognized. Voluntary contributions only. T. A. Scott.

Mrs. C. H. Appleton, President of the Ladies' Spiritualistic Industrial Society, gave a lawn party Thursday at her residence, No. 4 Granite street, Cambridgeport, in behalf of the society. There was a large number in attendance afternoon and evening. The evening was devoted to dancing and whist-playing. Emma L. Hubbard, Rec. Sec.

First Spiritualists' Church, M. Adeline Wilkinson, Pastor. Test and developing circle at 11; prayer, James Newhall; remarks, Dr. Blackden, Messrs. Morse, Neal, De Bos; spirit messages, Mrs. Woods, Mrs. Wilkinson. Afternoon, Mrs. Ackerman read the scripture lesson and gave an invocation. Mrs. Wilkinson presided at the organ. After song service Mr. Geo. Badger gave a short but interesting address. Mesdames Strong, Alexander, Ackerman, gave evidence of spirit-return. Evening, after opening exercises of song and prayer, Dr. Adeline Wildes gave a beautiful poem; messages, Mrs. Woods; remarks, Annie Alexander; Mr. Brooks answered questions blindfolded to the satisfaction of all present; solos, Mrs. Armstrong. These meetings will continue all summer. Mrs. Wilkinson will be tendered a testimonial on her birthday anniversary, Wednesday evening, July 11, in Eagle Hall, 616 Washington street.

Odd Ladies' Hall, 446 Tremont street, Sunday, June 10, circle opened by Mr. Whittemore; Mr. Hall opened afternoon and evening. Those assisting, Messrs. Hall, Pye, Dearborn, Hersy, Wood, Taylor, Wright, Blackden, Cohen, Whittemore, and Ibell; Mesdames Thoms, Hall, Chapman, Gutierrez and others. Next Sunday extra talent promised. Come and join us. BANNER OF LIGHT at door. Mrs. Gutierrez, President.

Charlestown.—Echo Hall Spiritual Meetings, conducted by Mrs. E. J. Peck, now held in her own parlors, in the future, we are pleased to inform the public at large, for Sunday, all day, will be held in Marble Hall, 514 Tremont street, Red Men's Building, and Wednesday evenings at her home, 32 Lincoln street, Charlestown.

Massachusetts.—The Cambridge Industrial Society of Spiritualists held their last meeting, May 24. A large audience was highly entertained by Mrs. N. J. Willis, Mr. Fred A. Wiggin, Mrs. S. E. Hall and Mr. Scariest, speakers; Miss Etta Willis, reader; Mrs. D. Hall, of Brighton, singer, and Mrs. E. Hall, messages. The first outing will be at Norumbega Park, June 14. Come and bring your lunch.

Pittsburg.—The first Spiritualists Society were favored with large audiences, Sunday, June 10th. Mrs. Lizzie D. Butler of Lynn gave two able addresses, followed by many spirit messages. The piano selections by Miss Howe, and vocal solos by Mrs. T. J. Becker were finely rendered. Mrs. S. C. Cunningham of Cambridgeport will be with us next Sunday. Dr. C. L. Fox, President.

The Sunday meetings at Waverley under the auspices of the Veteran Spiritualists' Union have begun with a rush this season. The audience room was crowded Sunday, June 10, and it looks as though it might be necessary to have an overflow meeting either out of doors or in an upper room. The electric car-ride out to the Home and the delightful opportunity for an outing and spiritual meeting will attract many from the city. Many mediums and speakers made the meeting a success. An extra pleasure was given those present in unexpectedly hearing the veteran speaker, Mrs. Sarah Byrnes, who was given a hearty welcome. The collection for the Home amounted to \$6.52, and a collection to my express of goods to be sent to the Home \$2.23. Will mediums and speakers who are not engaged at camp-meetings please communicate with me. Address Mrs. J. S. Soper, Clerk V. S. U., 67 Upland Road, N. Cambridge, Mass.

Progressive Spiritual Society, Methuen, Thursday evening, June 7, we held our monthly business and annual election of officers. The newly elected officers are: President, Mr. Robert Driver; Vice President, Mr. Edward Barry; Secretary, Mr. George Nelson; Treasurer, Mr. Joseph Walsh; Collectors, Mr. James Wade and Mr. Albert Bamber; Organist, Mrs. Fanny Bennett; Trustees, Mr. A. Hase, Mr. E. Barry, Mr. R. Driver; Auditing Committee, Mr. Ernest Higon, James Shackleton, Mr. E. Barry. Sunday we had for our speaker Mrs. Effie I. Webster of Lynn. Geo. Nelson, Sec'y.

First Spiritualist Society, Lowell, had Memorial Services June 3. Mrs. Whitlock gave eloquent addresses, paying special attention to our members who have passed away during the year. Appropriate music was rendered. June 10 Mrs. Whitlock closed her work with the society for this season, and for her evening discourse gave a bright lecture on "The Coming Man," or the "New Man," which was very pointed and thoroughly enjoyed by a full house. During Mrs. Whitlock's engagement we have learned a great deal, and have also experienced the fact that it is well to have the theory as well as the phenomena of our Cause. The sooner we teach our people the theory of Spiritualism the stronger our ranks will grow. Next Sunday, Mrs. Annie Laura Jones, our local medium, BANNERS and Thinkers always on sale. John S. Jackson, President.

New York.

Brooklyn.—A large and most appreciative audience greeted Mr. Ira Moore Courlis on Sunday evening, June 10, at the Aurora Grata

Cathedral, Bedford avenue and Madison street. The service was held under the auspices of the Fraternity of Soul Communion. A most excellent musical program was presented by the Vocal Quartet, with Mr. Fred I. Boynton as the tenor soloist. The services closed with Mr. Courlis's address, at which many strangers received evidence of life beyond. At these services ballots are handed at the door by the ushers, and the friends call upon some loved one; in this way it gives our medium a better opportunity to show the power of the spirit, and each and all have an equal opportunity to hear. Tuesday, June 26, at Bedford Mansion, the Ladies' Auxiliary will give the annual lawn/ete. There will be a musical and literary program, dancing, supper, and many other attractions offered to enable all to have a very enjoyable evening. W. H. Adams, Sec'y.

Brooklyn.—The Advance Conference held its usual Saturday evening meeting on the 9th inst. at Single Tax Hall, 1101 Bedford Ave. Meeting opened with an original poem entitled, "At the Doorway of Life," by Miss Ricardo. The poem shows remarkable progress in the mediumship of this lady. Mr. Macdonald gave an interesting talk on the "Duties of Spiritualists to Humanity," followed by Messrs. Fort and Delere. Mrs. Mills gave messages from spirit friends. This conference holds meetings every Saturday evening all summer. Persons visiting our city are cordially invited to take part in the exercises. Geo. A. Delere.

Other States.

La Crosse, Wis.—Meetings were held Friday, May 25, and Sunday, May 27, afternoon and evening. All meetings were largely attended and much interest evinced. Mrs. Kates also held a meeting for women only on Monday afternoon, which was well attended; she supplemented the lectures with test work of a very high order. An interest has been aroused in this vicinity, and many inquiries after the truth is the result of our brother's and sister's visit. The only regret that can be expressed is our inability to keep these consecrated workers longer in our midst. May the time quickly come when we can have an organized society of earnest workers in the cause of truth—workers ready and willing at all times and in all places to uphold the Cause of Spiritualism and lead upward and onward to the True Light. We wish our Brother and Sister Kates all success in their work, and may the time soon come when we can welcome them back again to continue the good work. May the Spiritualists of La Crosse take a page among the forward thinkers of the world, fearlessly and boldly searching for the truth. Isabella S. Paul, 429 S. 9th St.

Mary M. Hardy's Circles.

BY MRS. HELEN NEIL HOWARD.

It was in the days of the great medium, Mary Hardy, and I was attending her test circles. Willie Hardy was the control. He said my father was communicating, and that the "colonel" said "Pshaw!" an expression he often used. How could the medium know he was called "colonel" (war of 1812) or that he used that quaint expression "Pshaw?" I ventured to say, "Old Muffy died since I came here. Do you know it, and where is she?" Then came the answer, "Do you suppose you have anything there that we have not here? far more here than there? Old Muffy cannot manifest to you, but she is alive and safe, and we have her in our keeping."

"And Perley?" I suggested (a lovely white pet cat). "Yes, and Perley," "And Tim?" (a venerable white pet horse) was on my lips, but the answer anticipated the question: "Yes, and the trotters."

Turning to address Mr. and Mrs. Wetherbee, who sat some distance away, the spirit explained, calling them by the name Willie always gave them. "Mr. Bumblebee, when you and Mrs. Bumblebee come over here, she will say to you, 'I want to take a ride,' and you will go and get some horses and take a ride as you would in earth life." Then Willie said, "I must get out of this box," as she termed it, and another control came.

John Wetherbee, in his "Reminiscences," said of Aunt Nancy, in THE BANNER OF LIGHT, July 7, 1883: "She was the Falstaff in Mrs. Hardy's repertoire. Witty and wise herself, she was also the cause of wit and wisdom in others. Mrs. Hardy's circles never seemed finished unless Aunt Nancy had taken part in them. Of the reminiscences of Willie Hardy (a son of John Hardy by a first marriage, who passed away in early life), and of that peculiar character, Aunt Nancy, so sensible, ancient and old fashioned that any omission of her presence at any circle was a disappointment, a pleasant chapter might be written."

Aunt Nancy took control and asked for "Olive" (whoever he might be), and with a kind of emphatic ecstasy, described to him the scene of the reception of a child of his family into spirit life. I had given him the seat I occupied near the medium. When that message was finished, the spirit dropped around for me, saying, "I want to speak about a hen." I resumed the seat, and crossing her fingers on the table with emphasis, she went on: "Every word that boy has said was true. I will tell you the philosophy of it. This lady had developed in that hen affection, as well as intelligence, and love being a spark of God, cannot die, and for that reason the spiritual essence, even of a bird, cannot fail to have an immortality."

Allusion is made to this sitting, and its teachings, about the future existence of some animals, at least, in THE BANNER OF LIGHT, Jan. 31, 1874, wherein are reported the manifestations of a dog, in the presence of a circle of distinguished people. On that occasion, after many wonderful exhibitions of spirit power, independent slate writing was at that moment in order, and in its infancy.

General Massey was lecturing in this country at that time, and the company was in honor of him. On the previous evening, Mr. Massey had been promised through the mediumship of Mrs. Tabor, that a favorite dog, "Pip" by name, then deceased, but once owned by Mr. Massey in England, a fact of which no one in the room save himself was aware, should be present on the evening in question, and while there, should, if he desired it, "lick" his name, or other writing Mr. Massey might prepare, from the slate.

Mrs. Hardy not being informed of the plan, Mr. Massey wrote the name of "Pip" upon the slate and placed it upon the floor under the centre of the darkened table, with the writing upward. The slate was soon withdrawn, and the writing found to be mostly obliterated, the dampness left by the agent in the washing away being still visible, and the width of each stroke marked by the portion of writing it destroyed being identical in dimensions with a dog's tongue of ordinary size. This mysterious process of "licking" sentences from the slate was repeated several times.

Mr. Massey was also favored by a message signed "Maria Somerville," in which that eminent English lady bade him "Tell of the immortality of animals," a belief which in life she deeply cherished. Last was given to Mr. Massey, as was observed, "a royal endorsement."—"You must not give up your work." (Prince Albert.) Thus ended two wonderful sittings.

All Are Invited

to attend the annual bare picnic of the Children's Progressive Lyceum No. 1 of Boston, to be held at the Point of Pines, Saturday, June 23, 1900. (If rainy weather will be postponed to June 30.) Start to be made from the depot of the Boston, Revere Beach & Lynn railroad, 350 Atlantic Ave., at 9:40 A. M. Attractions.—A very pleasant trip across the harbor and along the beach, large grounds. Every opportunity to have a good time. Tickets, including round trip, admission to grounds and theatre. Tickets good all day. Price: Adults 30 cts.; children 20 cts.; children under six years free. Tickets on sale at Mrs. W. S. Butler's office, 164 Huntington Ave.; Mrs. A. A. Brown, 1677 Washington street; Mrs. E. A. Weston, 32 Hammond street, and Mr. C. B. Yeaton, 68 Cornhill, Room 7, Boston; also of the committee at depot on the morning of picnic. Committee, Mrs. E. A. Weston, Mrs. M. A. Brown, Mr. C. B. Yeaton.

A Busy Woman

Is Mrs. Pinkham. Her great correspondence is under her own supervision.

Every woman on this continent should understand that she can write freely to Mrs. Pinkham about her physical condition because Mrs. Pinkham is

A woman

and because Mrs. Pinkham never violates confidence and because she knows more about the ills of women than any other person in this country.

Lydia E. Pinkham's Vegetable Compound has cured a million sick women. Every neighborhood, almost every family, contains women relieved of pain by this great medicine.

Vicksburg, Mich.

The seventeenth annual camp meeting will be held in Fraser's Grove, commencing Aug. 3 and closing Aug. 26, 1900.

The campground is a beautiful oak grove situated one-half mile from Vicksburg, on the G. & I. railroad, which crosses the C. & G. T. at the village. It is a fine camping location, with good hotel accommodations at very reasonable prices at grove and town. Carriages will run from the depot to the campground for day and evening for 10 cents; baggage carried for 15 cents. Tents, 10x12, \$1.50 per week, or \$1 for the season; smaller tents, \$1 per week, or \$2.50 for the season; for over Sunday, \$1.50, all with floors.

PROGRAM.

Sunday, Aug. 5, 10 A. M., opening address by the Chairman, Mr. O. A. Edgerly, of Lynn, Mass., followed by tests; 2 P. M., lecture and tests, Mrs. Marion Carpenter, Detroit, Mich.; 8 P. M., lecture, Mr. E. E. Tisdale, New London, Ct.; tests, Mr. E. E. Carpenter, Detroit, Mich. Monday, 6th, 10 A. M., class in practical medicine, conducted by Drs. M. E. and R. C. Conger, Chicago; 2 P. M., Conference. Tuesday, 7th, 10 A. M., class in practical medicine. 2 P. M., lecture and tests, Mrs. Carpenter; Wednesday, 8th, 10 A. M., conference; 2 P. M., lecture and tests, Mrs. Carpenter. Thursday, 9th, 10 A. M., class in practical medicine. 2 P. M., lecture and tests, Mrs. Carpenter. Friday, 10th (Children's Day), 2 P. M., talk by Mrs. Carpenter, and exercises by the children. Saturday, 11th (Soldiers' Day), 10 A. M., class in practical medicine; 2 P. M., lecture, A. E. Tisdale. Sunday, 12th, 10 A. M., lecture, A. E. Tisdale; 2 P. M., lecture, Mrs. Carrie E. S. Twing, Westfield, N. Y.; 8 P. M., séance, Mrs. Twing. Monday, 13th, 10 A. M., class in practical medicine; 2 P. M., conference. Tuesday, 14th, 10 A. M., class in practical medicine; 2 P. M., lecture, Mrs. Twing. Wednesday, 15th (Temperance Day), 2 P. M., lecture, Mrs. Twing. Thursday, 16th, 10 A. M., class in practical medicine; 2 P. M., lecture, Mrs. Twing. Friday, 17th (Woman's Day), 10 A. M., conference, conducted by the ladies; 2 P. M., lecture, Mrs. Twing; 8 P. M., entertainment. Saturday, 18th, 10 A. M., class in practical medicine; 2 P. M., lecture, Mrs. Twing. Sunday, 19th, 10 A. M., lecture and tests, Mrs. Georgia Gladys Cooley, Chicago; 2 P. M., lecture, A. E. Tisdale; tests, Mrs. Cooley; 8 P. M., lecture and tests, Mrs. Cooley. Monday, 20th, 9 A. M., class in occult science; 10:30 A. M., class in practical medicine; 2 P. M., conference. Tuesday, 21st, 10 A. M., class in occult science; 2 P. M., lecture and tests, Mrs. Cooley. Wednesday, 22d, class in occult science; 10:30 A. M., conference; 2 P. M., lecture and tests, Mrs. Cooley. Thursday, 23d, 10 A. M., class in occult science; 2 P. M., lecture, followed by psychic descriptions, Mrs. May Cecil Lincoln, Buffalo, N. Y. Friday, 24th, 10 A. M., class in occult science; 10:30 A. M., class in practical medicine; 2 P. M., lecture and psychic descriptions, Mrs. Lincoln; 8 P. M., lecture and tests, O. A. Edgerly; 2 P. M., lecture and psychic descriptions, Mrs. Lincoln; 8 P. M., conference.

The class in practical medicine, conducted by Drs. M. E. and R. C. Conger, of Chicago, Ill., so successfully the last two camp seasons, will be continued this year. Physio-psycho, psychology, mental and magnetic healing will be subjects for consideration. These lessons are free and of great benefit to those who attend. Mrs. May Cecil Lincoln, of Buffalo, N. Y., will teach classes in occult science the last week of camp. Mrs. Lincoln is well versed in her subject and is a woman of advanced thought. Let all avail themselves of this opportunity. The course of six lessons, \$2. Single lessons, 50 cents.

Miss Cora Fuller has been engaged for the entire season, and entertainments will be given under her direction. Miss Fuller's ability as an elocutionist is too well known to require comment.

The music will be furnished by Mr. A. E. Tisdale, whose sweet songs added so much to our meetings last season. We expect the Sunday excursions to run from Kalamazoo, as usual. All campers and visitors are requested to place their names and addresses in the register. Mediums and speakers will be welcomed to our camp, and opportunities given them for public and private work.

For further information, address Jeannette Fraser, Manager, Vicksburg, Kal. Co., Mich.

Spiritualist Camp-Meeting, Briggs Park, Grand Rapids, Mich.

JULY 1 TO AUG. 19, 1900.

Thos. J. Haynes, 389 Western Ave., Muskegon, Mich., Secretary.

PROGRAM.

July 1, Opening address by Dr. J. M. Peebles, 10:30 A. M.; July 1, 3, addresses by Dr. Peebles; July 4, patriotic address by Dr. Peebles; July 5, 6, 7, 8, addresses by Dr. A. B. Spinney and Mrs. R. W. Barton; July 10, 11, 12, 13, 14, addresses by A. E. Tisdale; July 15, addresses by Mrs. Maria Carpenter and A. E. Tisdale; July 15, 17, 18, 19, Mrs. Maria Carpenter; July 20, 21, spiritual exercises; July 22, address by Geo. B. Holmes; July 23, 24, 25, addresses by Oscar A. Edgerly; July 26, 27, 28, 29, addresses by Mrs. R. W. Barton; July 29, addresses by Mrs. Lee Nora Claman and Mrs. R. W. Barton; July 31, Aug. 1, 2, 3, addresses by Mrs. Lee Nora Claman; Aug. 4, address by Henry H. Warner; Aug. 5, addresses by Mrs. M. A. Burland and

Henry H. Warner; Aug. 7, 8, addresses by Mrs. M. A. Burland; Aug. 9, 10, 11, 12, addresses by Mrs. A. E. Sheets; Aug. 12, test séance by all mediums present, at 7:45 P. M.

STATE ASSOCIATION WEEK AND GRAND MASS CONVENTION.

Tuesday, Aug. 14, State Convention Day. Wednesday, Aug. 15, 7:45 P. M., Dr. A. B. Spinney.

Thursday, Aug. 16, 2:30 P. M., Dr. A. B. Spinney; 7:45 P. M., Emma C. Howe.

Friday, Aug. 17, National Association Day. 2:30 and 7:45 P. M., services conducted by Mrs. Lee Nora Claman.

Saturday, Aug. 18, 7:45 P. M., lecture, Lyman C. Howe, followed by May Cecil Lincoln with tests.

Sunday, Aug. 19, 10:30 A. M., lecture by Lyman C. Howe; 2:30 P. M., tests by May Cecil Lincoln; 7:45 P. M., grand closing test meeting. All mediums present will take part.

IMPORTANT.

There will be tests after each lecture, whether programmed or not.

Conference meeting each day at 2:30 P. M., unless otherwise programmed, during entire camp.

Good physical mediums will be on the grounds all the time for the following phases: Frank N. Foster, spirit photography; Mrs. Ferris, S. Soham, Grand Rapids, Frank McKinley, Toledo, trumpet mediums; Joseph King, materialization. Many other phases will be presented. (See daily papers.)

The Park is only two blocks from North Park Pavilion. Take Taylor street cars.

Season tickets, \$2.00; weekly tickets, 50 cents; single admission, 10 cents. No pass out checks issued.

The Connecticut Spiritualist Camp Meeting Association.

At Niantic Camp Grounds, Niantic, Conn., season, commencing June 25th and continuing until Sept. 8th, inclusive.

The management beg leave to announce that a good orchestra and prompter have been engaged, and that dances will be conducted each week.

The most talented and eloquent speakers in the line of liberal thought have been engaged, and will occupy the rostrum each Sunday during the season.

A cordial invitation is extended to the people of every creed to participate in the services and judge of the beautiful thoughts expressed by the exponents of this grand liberal religion of the 19th century.

The accommodations for transient or permanent guests are ample, either at the Pavilion, where there are twenty-seven rooms owned and conducted by the Association, or at private cottages.

At the restaurant the cuisine is first-class, and is furnished a la carte or table d'hôte. All of these departments are under the special supervision of the officers of the Association.

The N. Y., N. H. & H. R. R., connecting at New London with the C. V. R. R. and steamboat lines from Block Island, Watch Hill, Fisher's Island and other shore resorts, run almost hourly trains to and from the station, New York and all parts of New England.

Arrangements are thoroughly perfected for the transfer of passengers and baggage to and from the grounds of the Association. The fares are very low and are fixed by contract by the Association.

Private conveyances can be procured at any time.

SPEAKERS.

Sunday, July 8, Miss Lizzie Harlow; 15, Mrs. Effie Webster; 22, Mr. H. D. Barrett; 29, Mr. F. A. Wiggin; Aug. 5 and 12, Dr. W. W. Hicks; 19, Dr. F. B. Austin; 26, Mrs. H. L. R. Runnegue. Notice is hereby given to owners of cottages who wish to let the same to outside parties that they must first obtain permission from either G. W. Pierce, W. H. Humphrey or D. A. Crocker. For further information would refer you to the Board of Management or chairman of proper committee.

MARY A. HATCH, Sec'y.

The First Association of Spiritualists of Philadelphia.

This Association (the oldest in the world) closed a most successful season the last Sunday in May. A public farewell was given Mrs. Manks, a veteran medium, who for thirty years has practiced her mediumship in Philadelphia, living above suspicion and above reproach, who was about sailing for England with her daughter and children, Mrs. Crawford.

Resolutions of indorsement and commendation were passed unanimously, and many a prayer went up to the angel-world that this group of loved ones might have a bon voyage across the mighty deep.

Dr. and Mrs. Ravlin were at the same time received as members of the Association, and the hand of fellowship extended by Capt. Kaffer, the veteran President.

The spacious hall was packed, as it has uniformly been since Dr. Ravlin began his ministrations eight months ago. He has won the hearts of the people and laid the foundation for a successful campaign next season. The Dr. has been engaged for another year, and this Association confidently looks forward to a very prosperous season. He is now with Mrs. Ravlin enjoying the cool breezes of Boston till his engagement at Oaset.

PHILOMEL.

The Compoance Association of Spiritualists

will hold their thirty-sixth annual picnic at Compoance Lake, Bristol, Ct., Wednesday, June 20. Program for the day: 10 A. M., election of officers; 11 A. M., conference; 2 P. M., May S. Pepper of Providence, R. I., will lecture and give a test séance; music will be rendered by Miss Gertrude Laidlaw. The lake is of easy access by electric cars from Hartford, Meriden, New Britain, Plainville, Bristol and Southington. A fine pavilion has been built, where dinner can be secured if desired.

MRS. J. E. B. DILLON, Sec'y.

Anniversary, Sturgis, Mich.

Mr. Giles B. Stebbins, Dr. Peebles, Mrs. Sheets and other speakers will be present at the "June meeting" in Sturgis, Mich. This forty third anniversary meeting comes off on Saturday and Sunday, the 16th and 17th, in the Spiritual Church of that city. These conventions have always been remarkable for three things, viz., good speaking, good music and good fellowship. Parties of ten or more can get reduced rates on most railroads. Fix up your business so that you can go.

Spiritual Association Camp, Freeville, N. Y.

PROGRAM.

July 29, 30, 31, Aug. 1, J. C. F. Grumblin; Aug. 2, 3, to be supplied; Aug. 4, 5, 6, 7, 8, Dr. J. M. Peebles; Aug. 9, 10, 11, 12, T. Grimshaw; Dr. Nellie C. Moher, platform test medium. Mr. Grumblin will conduct a class July 30, 31, and Aug. 1. B. L. ROBINSON, Pres.

Tired of It All, Takes Morphine.

LIFE SAVED, AND SHE IS SENT TO TAUNTON ASYLUM.

Friendless, alone, and not in the best of health, Mrs. S. Tangle Kendall, a medium, fifty-eight years of age, tried to commit suicide yesterday, according to the belief of Mr. George A. Goldthwaite, at whose house at 14 L street Mrs. Kendall roomed.

Yesterday forenoon a young man called at her room to leave some milk, as was his morning custom. He found that Mrs. Kendall was evidently ill, and he reported to Mrs. Goldthwaite, who went at once to the room.

She found Mrs. Kendall lying across the bed in her room, sick and weak. She had taken morphine, and admitted that she had done so with intent to end her life. She gave as her reason her lonely state, and said she was tired of it all.

Mrs. Goldthwaite sent for her husband, who summoned Dr. E. Coleman Brown. The latter attended Mrs. Kendall, who had not taken a sufficient quantity of the drug to dangerously affect her.

Dr. Brown and Dr. J. P. Stedman examined Mrs. Kendall later with regard to her sanity, and decided that she was insane. They signed commitment papers to day, and Special Officer Coughlin was detailed to take her to the asylum at Taunton.

To the Editor of the Banner of Light:

While reading the above clipping from the Brockton Daily Enterprise of May 17, it seemed to come over me with an overwhelming force, the extreme need that we as a body of Spiritualists should have of a sanitarium or home for cases like this. Personally we do not believe Mrs. Kendall was, or is, insane, but alone, discouraged, and in adverse circumstances—with no hand outstretched to assist her in her need, she at last thought to end it all. How deplorable that in this land where there are so many millions (?) of Spiritualists, that one of its adherents should be found in a condition like this, to say nothing of one of its "demonstrators" to the world!

It seems to me this is an object lesson for us as Spiritualists, to think upon and bring us into closer touch with all humanity more especially, our own house of Israel. Let it no longer be said of us that we are lagging in the Cause we profess to love, lacking in sympathy and love for our fellowmen, but let us arise and gird on our armor anew, and resolve to do something toward bringing about a better condition of things, and help hasten the time when our workers shall no longer be found helpless and in want, but be safely housed and sheltered from the biting blasts and cruel stings of adversity.

A SPIRITUALIST.

Spiritualist Camp-Meetings for 1900.

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

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

Cassadaga Lake Free Association, Lily Dale, N. Y.—Opens July 13 to Aug. 26.

Onset Bay, Mass.—July 15 to Aug. 26.

Lake Pleasant, Mass.—July 29 to Aug. 26.

Illinois State Camp Meeting, Deep Lake.—July 10 to Sept. 1.

Camp Progress, Mowerland Park, Upper Swampscott.—June 10 to Sept. 30.