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## TWILIGHT VISIONS.

In the twilight there are faces,  
Peering through the silvery gloom  
With their unforgotten graces  
Fresh as Springtide's earliest bloom.  
Youths and maidens; old folks beaming  
Saidlike, beautiful, and fond;  
Showing what the world calls dreaming  
To be visions of Beyond.  
Small white hands, in soft caress 'ng,  
Tenderly are laid in ours;  
While the words of childhood's blessing  
Bring us back those happy hours.  
Chords of passionate music swelling  
Wake some deeply cherished strains,  
Of past happiness telling,  
Strangely sweet, though touched with pain.  
Happy, smiling, loved ones, sing,  
Downward float our gaze to meet,  
Pictures of the old home bringing  
When the circle was complete;  
And the old folks' quaint love-story  
Falls like music on the ear,  
Touching with a holy glory  
Hearts that hold such memories dear.  
There they stand once more to greet us  
With their white locks crowned with gold;  
Faithful, loving, come to meet us  
Just as in the days of old.  
And, in answer to our weeping,  
To the Long Ago in Bliss,  
Locked in trance, we're lifted sleeping  
To receive Love's blessing—Kiss.  
When the heart is moved and tender,  
And the eyes are moist with tears,  
God doth send some gleam of splend' r  
Down the pathway of our years.  
So, when Death is sent to find us,  
May our faith prove bright and pure,  
Lighting all the way behind us  
With a courage to endure—  
This is loyalty to Duty,  
Who reveals the paths we trod,  
Pre-determined, formed in beauty,  
By the Will and Love of God.

Devotion.

Sydney, Australia, 1901.

## Mental and Christian Science.

BY VICTOR ILLUMINER.

What essential differences are there in the underlying principles of the several schools of healing, classified by the names, Magnetic, Christian Science, Mental Healing, and Psychology, and which respond more nearly to the Universal Creative Law? That there are strong and positive effects derived by the practitioners of each of these classes, no one who has watched their progress and application of one class look askance and unfavorably upon those who are workers in the other; each believes his method is the highest and best, and the others fallible and faulty, even if it is clearly demonstrated that as powerful results are obtained under one system as the other, while they appear annoyed and vexed if some questioner seeks to prove there is an underlying similarity in all of them. Having given much attention to each, myself having practiced under each consecutively, with the exception only of Christian Science and the cause of this exception I will later explain, my views upon the subject of healing are taken out of the sphere of theory and prejudice, being based entirely upon personal experience, that experience the result of close study of the laws governing life.

Christian Science, Mental Therapeutics, and Psychology, all have one common root or starting point, which is the power of mind over mind; that is, a well disciplined mind renders the possessor so positive that the suggestions issuing from his mind reflect themselves with sufficient force upon a negative one to compel the negative one to manifest its dictates. Thus, the primal point in these schools is the discipline and control of the mind. It is an equally acknowledged fact in each of these systems that negative, wandering thoughts, also ignorance of the infinite possibilities of their spirit, are the sole cause of sickness and suffering. Verily, that can be nothing but true, for Infinite Justice demands that no life shall or can be governed or influenced by any force inferior to itself; therefore, every life which responds to the influence of sickness or misfortune is in itself weaker than the discord or inharmony which governs it for the time; this must necessarily be so, otherwise they would not be subject even transiently to its baleful influence. This by no manner of means presages the necessity for such a state of suffering, as all manifested life, being a part or portion of the One Infinite Intelligence or Creative Power, must of necessity, whatever plane of action they are manifesting on, be one and all endowed with radiant, though latent, powers, which, because of their Divine Parentage, have no limit to their possibilities when those innate qualities are developed; but note carefully the difference between the assertions of the necessary conditions whereby to show forth these innate powers as taught by these different schools or methods.

Christian Science teaches that the soul of man is perfect, like unto the One God; and that as you grow to a realization of your soul's perfection you rise superior to all limitations

and restrictions; assuring each student that absolute perfection is the birthright of his soul, is in fact its natural and present existing state; and that all suffering is due to the influence of the physical body and the ignorance of the objective mind of its real state of absolute perfection. That is a much larger statement than appears at first reading, and implies a degree of self-complacency unbecoming a student. The very words Christian Science confine the possession and exercise of these natural powers to the limited season since Jesus, the Great Healer and the Teacher of the Infinite Laws of Life. There can possibly be no limit to Infinite Creative Power. Those powers must have been active through all the eternal aeons, as potent and powerful as now, otherwise they shall be doomed to future extinction. If they can be traced back to start into operation as a new and distinct force, without the motive causes which generate them having always existed, ready to be used when there should be a demand made for their appearance, then they are of finite origin, and all that issues forth from finite causes is transient and fleeting in its power and durability. Jesus taught and manifested no new power; he simply expounded and put into actual demonstration the Infinite Laws of Life. He sought to draw men away from the narrow and bigoted lines of thought, enlarging their range of vision, until they could love a larger and more loving Creator than the spiritual teachers of his nation had taught in the past. He ascribed all of his power to the Infinite, and taught none to expect power to emanate from him other than as an exponent and illustrator of teacher of that Infinite.

Now let us consider the truthfulness of that assertion, that the soul of man is perfect, all imperfections being the result of the material clothing, and the so-called incarnate mind. What is implied in that word Infinite, or Absolute Perfection? The word word perfection, in fact, is just as unlimited in its scope. There is only one way to explain it, and that is perfection implies that quality which cannot be modified, changed, made better or worse, but must ever be expressing through all the eternal ages ever the very self-same qualities. Now, there is no visible life but that is continually evolving, thus changing, and there is no stretch of logical imagination that can picture absolute perfection to exist in any finite life. The Infinite Creative Power can and must be absolutely perfect, for the reason that it contains within itself all that ever was, is, or ever can be; but no finite life, however high its development, can ever be absolutely perfect, as there must always be some new powers to be developed, some new experience to be gleaned; this very changing removes it from the sphere of perfection, other than a relative perfection when compared to some life much lower than itself in the evolutionary chain.

Before hastily condemning my next assertion, reason and ponder upon it awhile. If the soul of man were perfect, it could not be incased in a body so crude and undeveloped as to hold forcibly in subjection that perfection which long for expression. Is it not easily to be seen that such a condition would prove conclusively that imperfection is more powerful than perfection? Then view it in a more scientific light. The soul of man, that which is indestructible and immortal, they say is perfect, absolutely perfect. The soul of man, that is, the whole motive life principle of consciousness, that which holds him apart from other lives as a distinct and separate life, must necessarily be the magnet which draws unto itself those particles or chemical atoms wherewith to clothe itself, which are similar to itself in chemical affinity. Doubting this, experiment yourself and see if a magnet will attract to itself negatives whose primary qualities do not exist in itself. How, then, could absolute perfection become an attractive magnet for only imperfection to such a degree that the magnet lost all of its magnetic influence to control the negatives, but instead was controlled by them? Impossible, for so long as the magnet holds the negatives in close proximity to itself, the negatives are subject to the magnet, not the magnet to the negatives. The soul of man controls his body; his body is not more powerful than his soul, for the reason that the body is continually changing; the atoms which clothed the soul of the babe are not the same as those of the soul of the matured man; therefore, all that pertains to the body is transient in its way, while the soul is an ever-abiding guest, as it contains all there is of individuality.

The truth is, the soul of man, while being endowed with infinite possibilities, is, so long as he is on this plane, undeveloped and ever changing in its desires and capabilities, clothing itself by the natural process of thinking with those chemicals which best show forth its present acquired wisdom; thus, a person who possesses a negative soul will have a correspondingly negative body, and any negative force is ever at the mercy of the more positive. Those who reason logically will soon assure themselves that the physical body never generated one thought or desire of its own,

but is simply an instrument to convey the demands and dictates of the soul. The physical brain of man never generated one thought by its own volition, but is a receiver and transmitter for the thoughts and desires of the soul. Any psychologist who has subjugated the consciousness of a subject knows that he can operate the brain functions, as well as every organ of the controlled person, making it to move, desire, suffer, or enjoy; just as his thought suggestions will, as well as though the body was his own. That body is only an instrument to act through; it has no resistant power in itself other than lies in its chemical nature; it will obey the strongest will force, which for the time is directed toward it, never even questioning from what source it proceeds for the reason that it has no individualized intelligence of its own. Any one doubting this should experiment, and he will find the facts as just stated. Instead of the crude and negative governing and controlling the refined and positive, the action is just exactly reversed. Never is the motive power generated from the outside; all action springs from the internal outward, radiating forth in all directions. That it behooves all persons to train and discipline their thoughts, until they make themselves more positive and self-centred, shutting out all lesser vibratory thoughts than their own, no one can deny who has given serious thought to the subject.

But of all the methods referred to in the subject, Psychology is the one which embraces all the others, only goes much further. All systems of the practice of mind over mind are but other terms for it, and self-psychology is one of the most prevalent results the students of mind discipline manifest. It is a fact that man can psychologize himself as well as others, and in this state he will manifest for the time he is in this state whatever qualities he wills himself to, but he is only holding in forcible subjection those qualities he desires not to have manifest, and when awakened from this self-imposed trance will find the old enemies active and powerful.

I have only touched lightly upon Magnetic Healing, as that also belongs in the same class, but when used in its highest sense it is superior to all the others; but I am obliged to admit that rarely is it elevated to its deserved position, for almost every magnetic healer is a practiced hypnotist, who produces whatever beneficial results they accomplish by the same process as other mind students; that is, by the forcible control of the will of the patient, thus they are not really magnetic healers, although assuming the name. With the proper application of Magnetic Healing the operator uses no thought suggestions at all, simply applying the hands to the principal nerve-centres of the body and permitting the nerves there congregating to absorb to their fill of the vital magnetic influence emanating from him, leaving the consciousness of the patient entirely in his own keeping, simply throwing into his body whatever power that body feels it needs, as a plant long without water will absorb into its body whatever of the water it can use. Why Magnetic Healing comes under the head of Psychology, yet in its highest use the operator exercises no will power, is that no person can become a stronger healer until he is self-centred, and to become positive and self-centred any person must have control of his thoughts, not permitting them to wander and run riot, and this discipline of the mind rightfully belongs under the name of Psychology. If all persons would discipline their thoughts, they would cease to require healers of any description.

Magnetism is entirely too vast a subject to be treated in one writing; to understand it fully one must be acquainted with its nature and the motive cause of its generation. In a later writing I will tell what it is, how produced, and its beneficent, also baleful uses. In the use of a selfish man no more evil power can exist or be calculated to do equal injury; but when used for good, generated by pure and loving thoughts, it is impossible to exaggerate its importance or possibilities. Every person is generating magnetism, and wielding it for the weal or woe of himself and others continually. If he wants a future rich in satisfaction, thus happiness, let him look to it what manner of magnetism he is generating, for, as a spiritual teacher of the past said, "Whatever a man soweth, that shall he also reap."

Man does not "go to" Heaven, but he creates his own Heaven, and enjoys the happiness and harmony associated with the term in exact proportion to the degree in which he has created them during his life on earth. Many a man still dwelling here experiences daily more of the joys of Heaven, so called, than many others who have passed through the changes we call death.—Margaret Botome, in the May Ladies' Home Journal.

Petty cares need great affections to prevent them from disturbing our tempers. Small, insistent, and troublesome tasks require large ends and aims, that they may be diligently and faithfully performed.—Henry W. Crosskey.

## "The Doctor's Mistake."

A Danish West Indian Story.

BY DR. CHARLES EDWIN TAYLOR.

She was dead.—That was how they named this separation of soul from body, this falling away of the material elements from the conscious individuality, the thing that loves, that prompts to passionate action all that is mortal here on earth. Only a few days before, she had come among them, on a visit from a neighboring island, full of life and hope. Of bright, impulsive ways, of sweetest disposition, so beautiful, that men turned aside to look upon her, she was the darling of her friends. Yet, there she lay, with a waxen look upon her lovely face, her eyes half closed, cold, inanimate, a clod. It had been very sudden. Only the day before she had complained of a peculiar sensation at the back of her head, then there was a brief period of unconsciousness, then, when the doctor came, an emelioration in response to his restoratives, then, a return to the unconscious state, which deepened, gradually, until breathing ceased, the pulse and heart no longer moved, her body stiffened and, with this, came the coldness of death.

"She is dead," said the eminent doctor, who had been called in, a man old in years, of great experience, and one who could hardly have been expected to make a mistake, "the spark of life has fled."

Yes, she was dead. Her sorrowing friends stood around her after the man of science had said so, scarcely realizing the awful fact that this young girl had passed away; so like a peaceful sleep was the death which had overtaken her.

Outside all was life. The air was redolent with it. The palm tree branches fluttered in the gentle breeze, the sunbeams danced in and out among them, the humming birds flew from flower to flower, and butterflies of gorgeous hue chased each other madly in the ambient atmosphere. All nature was awake and working in the little town where she had died, only over this house hung the pall of death. Then someone thought of telegraphing to her nearest relative and guardian.

It came like a shock, so unexpected was it, and yet I might have foreseen some such accident. In former years she had fallen into a state, so like actual death, that neither by external examination, by the stethoscope, nor by any of the tests known to experienced physicians, could it be distinguished from it by my learned colleagues, whom I had called in to relieve my faithful state of doubt.

One of them smiled when I suggested trance. He knew my "hobby," as he called it, how, for years, I had been a student of Animal Magnetism, now called hypnotism, and they all knew how strongly averse I was to the short period of twenty-four hours being allowed to intervene between the death and burial of any of my fellow townsmen. They were kind hearted men, all of them, and sincerely grieved with me at what they dogmatically pronounced to be the death of my adopted daughter. But when they left me and I looked once more upon those lovely features, I could not bring myself to believe that either the science, which I or they had brought to bear upon the diagnosis of her condition, was adequate. It is true, a discoloration of certain parts of her body had been pointed out to me as confirmatory of the signs that she had passed away, but all to no avail. For hours I sat looking at her in sorrow, until a servant came to me and told me that the carpenter was there to take measure for her casket. Then I became fully aware that soon the grave would close over her beloved form, that no more, in this life, would her girlish prattle greet my ears after the toils and cares of the day, that in a few short hours, the earth would cover her.

And then I pictured her awakening into life, finding herself in a long and narrow box, and then the gradual resuscitation, the dawning consciousness that she was buried alive. Then came the thought of how in after years, when the grave was opened, it might be found that she had been engaged and wedded in her coffin in a terrible struggle for life all through a professional mistake, through no adequate system being provided by the State for preventing live sepulture, for I could not yet believe that she was dead.

Up to then, I had made no effort to restore her to the life that I imagined yet existed. The whole thing had happened so suddenly that my mind had become to a certain extent unblinded. Not until the possibility of our separation came home to me, did I undertake to do anything, and then I found all the means known to the profession of no avail whatever, even the galvanic stimulus failed to produce muscular contraction. Still I did not despair, for to me were left other methods, which, if professional, would, if I applied them and then failed, leave me in the consciousness that I had done all that was possible to help her. I might have waited until signs of de-

composition set in, but custom and the law insisted upon an early burial.

Well, I shall not here detail how, bringing to bear my knowledge of Mesmerism and its methods of restoration, in such cases, I brought her back to life, and how for some years after, with the bloom of health upon her cheeks, she lived in our little community, a standing witness to the uncertain methods we have in determining the actual death of any one.

And now this had happened again. I felt sure of it, but this time, I tread on sure ground; anything like premature burial in this case could be prevented. I would telegraph immediately the former circumstance and beg her friends to wait until I came. With this object, I went at once to the telegraph office, only to find, to my horror and consternation, that an accident had happened to the wires and communication was impossible.

## CHAPTER II.

There was no help for it. The blue Caribbean Sea lay between us, and there was not a vessel in port that I could charter to take me to her. The distance was comparatively small between us, and could be compassed in a few hours by a swift sailing schooner with a favorable wind. But not even one of these could be had, and it so happened at that moment, the sea was like a sheet of glass. A steamship was expected hourly from New York, and there was the bare possibility of her touching at the island whither my adopted daughter had gone for a holiday, but there was no certainty of this, and when evening came on without its making an appearance, my state of mind may easily be conceived. By this time, the news had spread throughout the town, and those who remembered her narrow escape on a former occasion, were loud in their conjectures as to whether the same misfortune had not befallen her. For my part, I had not the slightest doubt of it, and my anguish of mind at its possibility is simply indescribable.

Had it not been for the custom, prevalent in the tropics, of burying persons so quickly after death, and, in many instances, without a doctor's certificate as to the cause, my anxiety might not have been so great. There would have been time to reach her. But in this instance, I was confronted not only with the fact that I could not communicate with her friends to delay her burial, but with the knowledge that the attending physician would very likely fall into the same error as had been the case before.

There remained the bare possibility that she might have mentioned her escape from premature burial in her childhood, but I had very seldom alluded to it, and it was likely to have passed from her memory.

I counted the hours that evening until twelve o'clock, pacing up and down my study, until, thoroughly exhausted, I threw myself in my consulting chair and slept.

How long I did so, I cannot now recall to mind, but when I awoke I was much astonished to find myself in the room where my adopted daughter had breathed her last. At first, I thought I must be dreaming, but the circumstance of the sleepy watcher by the casket recognizing me with a nod and relapsing into slumber, contradicting this, I accepted the position, wondering exceedingly how I had got there.

Then I looked at the features of the so-called dead, for by no manner of means could I acknowledge that she had passed away. They were as lovely as when in life, but as peaceful and as still as when that former dread occasion the verdict of two of our best doctors came near consigning her to the grave. Tender hands had lain her there, loving friends had performed the last offices with lavish care. The casket was covered with white cashmere, its trimmings were of silver, and it was lined with satin. An exquisitely embroidered shroud covered her shapely form, and flowers, beautiful lilies of the valley, were strewn here and there upon her. Wreaths of the same hung around the room. Candles were burning, and had it not been for the coffin, the place would have looked more like a bridal chamber than one of death. Then I stooped over the sleeper, listened for her heart's pulsation, looked for some sign of life. But there was none, and, alas, sufficient of death to deceive the greatest expert. And yet I knew, positively knew, she was not dead, and that by some means or other, her burial must be postponed. Then I too, began to realize that my own sleeping body was in my study and that myself, in actual form, stood within the death chamber. It came upon me like a flash of lightning. I only wondered that I could not be of use to her in that condition, and that I could not communicate with her. Then came the thought that something far beyond my knowledge, prevented it. But why was I there, I asked myself. As it is answer to this, I moved, instinctively, towards a small desk which was open in a corner of the room. Taking a sheet of paper from a drawer, I wrote upon it:

(Continued on page 400.)



VISIONS OF A NIGHT.

BY R. J. BOWTELL.

An old man sat alone, alone  
To mortal eye he might seem  
His thoughts went back to the long, long past,  
He lived it again as a dream,  
For each thought took shape in his inner self  
And was touched by a living ray,  
No more to him was a long, long past,  
But one long present day.  
The shadows deepened, the eve crept on,  
The old man sat in his chair,  
He took no note of the feeble light,  
The hours of his youth were there,  
And with him too were friends of his youth;  
Though they all had passed on before,  
Then, mingling with them, were other friends  
Not known in the days of yore.  
The evening was lost in the silent night,  
Still the aged man sat there,  
He noticed not the gathering clouds  
Or the children that crept through the air.  
He knew not whether 'twas light or dark,  
Or the moon or the stars shone down;  
He was lost, wandering far away  
Through many a distant town.  
He saw the scenes of his childhood days  
Of his young, young manhood's pride,  
Scenes of life's battles, of sorrow and grief,  
Of love and of joy beside.  
But he saw them all as he had not seen  
In the days that had taken flight,  
For running through all this sentence he read  
"The Will of the Father is Right."  
The lesson was learned that had taken so long  
To learn, long life to acquire,  
And the Teacher that through that long life had taught  
Whispered "N. W. friend, go up higher."  
The old man rose from his chair  
With a new faith in his life,  
As from his brow the furrows of care  
Were smoothed by an angel's kiss.  
The morning broke, the sun's bright rays  
Pierced windows and fell on his chair;  
They fell in the form of an old, old man  
That still was sitting there,  
As it had sat on through the dark, dark night;  
But the old man, he was away  
With the friends of his youth and manhood and age  
In the brightness of a new day.  
Olearyville, R. I.

Modern Medical Legislation.

Address Delivered Before the State Meeting of the Progressive Medical Association of Iowa at Des Moines, May 7, by Dr. G. A. Hinton, of Okaloosa, Iowa.

I can only scan the horizon of this important subject within the limits of this paper. My hearers must themselves draw conclusions from the "here a little, there a little" that I have to say.

Man by nature is a destroyer; the first human being born into the world killed the second, not by accident, not in self defense, not for fancied or real wrong done the slayer, but through malice, jealousy and ill will. The inquiry of infinity, "Cala where is thy brother?" and the answer, "Am I my brother's keeper?" remains the unanswered problem of all the ages since the world began. Destructive and tyrannical by nature, man has ever sought his fellow with his heel and has only yielded up the struggle when he became the victor or the vanquished. We find this startling fact standing forth in living characters on every page of the world's barbaric history, and no less plainly is it written on Time's annals, illumined by the rays of the sun of our boasted civilization. Cain's query to the human race, "Where is thy brother?" is a query that your reader would not paint our environments blacker than they are, nor would he call a thorn a rose, nor thistles ripened grain. To cope successfully with an adversary, his powers of endurance, his strength of numbers, his skill in strategy, must not be overlooked nor unheeded.

And so it would enable mankind, if we would lighten burdens, if we would be true benefactors, we must not ignore the world as it is, but deal with conditions as we find them.

To you, my brethren of the healing art, I need not say ours is the grandest of all callings. Human suffering came with earth's first sunrise. It will be with us till the last sunset. To relieve it, to lessen it, to perchance remove it, is a germ from the Infinite, a priceless gift to man.

To relieve human suffering, to bring sight to the blind, hearing to the deaf, and pulsating life to those entombed were the brightest jewels in the crown of the Great Healer who trod Jordan's stony plains nearly twenty centuries ago. To you who have with painstaking care bent above and ministered to stricken humanity and been able to say to sorrowing friends, "There is hope," at such a time, you know full well that you had your reward. At such a time you realized this world was not all an arid waste, not all cold and heartless. At such an hour thankfulness swelled your heart in the recollection that you were a disciple of the art divine.

In view of the important place we occupy in life's economy, the query arises and it is our duty to answer it truthfully: Why are we obstructed and hindered in our work as we are by modern legal absurdities? And that we are thus hindered and narrowed, stunted and cramped, must, I take it, be conceded. Primarily our beloved profession is to blame for this environment and ante-dates the present age.

The spirit of malevolence, tyranny and intolerance permeated the theory and practice of medicine at its birth. "There can no good come out of Nazareth," was the watchword of every doctor and school and we of extermination was waged upon all offenders. Suffering humanity was sacrificed while doctors quarreled over its quivering form. Intolerance and bigotry held high carnival as funeral trains filed by and relief was withheld lest the discovery of some unknown and unhealed healer might prove a benefaction. The cup of cold water was denied the lips of the fever-stricken sufferer while the lance and the blister drained out the life.

Years went by and there came a time when the spirit of the age demanded a recognition of other than established theories and forces in the treatment of disease. The medical oligarchy trembled and at once sought relief from the State in the passage of laws prescribing what was the true school of medicine. Like certain religionists in convention assembled, who "Resolved that none but the elect be saved and resolved that we are the elect," they resolved that "There is but one school of medicine and we belong to it." In this sentiment we find intolerance personified. It is the "Sine qua Non" of bigotry.

Those of us who have for the past twenty-five years come in contact with this foe to medical progress know full well what it has cost to stem the tide of this opposition to freedom of action in the treatment of disease.

We have seen members of our profession enter the domain of politics for the sole purpose of gaining seats in State legislatures to bolster up a falling cause. We have seen bills introduced, and some of them passed, which actually diverted to suffering humanity the kind of healer that should be called.

We have been told that legislation only can fit a person for the healing art. We have heard it said that "Be it enacted" has taken the place of patient years of toil at the desk, in the laboratory and the dissecting room. We have practically been forbidden to think for ourselves, and allowed a state board, the outgrowth and product of a corrupted public conscience, to think for us. As a rule, the ranks of our ranks who have entered the domain of office-seeking have been of that number who have failed as physicians and who have suffered themselves to be used by the crafty to stifle public opinion by legislation.

My brothers, are we not to blame, each one of us personally, for this condition? We should cry aloud in season and out of season, and spare not. A trust is fastening its bonds upon us that the near future will be made to break unless we awaken to the realization of this monstrous wrong. All this is but the culmination of a conspiracy to narrow and confine the healing art to the paths marked out by enemies of research and investigation. Let us not fear the X ray. Let us rather court to learn at the feet of any and all who can lessen pain whether it be by "Roots and Yarns" or the "Laying on of hands."

Shall we be of the class of the traveler who went around the world and on his return could remember nothing of interest except that he saw a snake in the pyramids of Egypt? If so, the sooner society refuses to call us, the safer it will be. The farther we remain from the sick bed, the sooner the patient will recover. Modern medical legislation presupposes the right of the state to choose for its subjects the kind of training physicians shall have, as well as the kind and character of school he shall emerge from. This is autocratic and, as a natural sequence, undemocratic.

Modern medical legislation is a blight upon modern progress, a paralyzer of investigation, thought and research. It is inconsistent with every attribute of freedom, and is non-humanitarian. Every impulse to relieve human suffering, every inspiration to lead the afflicted to hope for a ray of light, is benumbed and deadened by this legal octopus.

The life blood of the Medical Board of Iowa is found in the laws governing it, and each year becomes more oppressive and tyrannical. Had this board been in power 1900 years ago in Judea, as it sits enthroned in Iowa today, the Christ would have occupied a prison within one hour after his first healing, and the Good Samaritan would have been stoned by authority of law for loving his fellowman. These statutes regulating the practice of our profession in Iowa are the Blue Laws of the century. Years hence they will be pointed at in scorn and derision, and will be the wonder of those who follow us. These days will be known as the day when physicians were created by the magic words, "Be it enacted," when all means to alleviate pain were prohibited unless labeled "Endorsed by the Medical Board of Iowa," when burial caskets will bear the words, "The deceased passed over by our authority—The Medical State Board."

If this inconsistent and absurd course continues we may expect all children born into the world to bear the trade mark, "O. K. J. P. K." History reminds us that in all ages when the atmosphere of the world has been politics, science and religion, it sooner or later reached its climax, and died ignominiously. It seems to me that the acme of medical legislation has been reached. Is there a member of our profession who hears me, who does not devoutly hope that this is true? Who does not believe that our calling would be more honorable, our connections more less hedged about, if freedom to act for the best, guided by years of experience (if not of ourselves, of others), were ours? In all our labors, experiences and study, are we to find nothing to remember but the snake in the pyramid? Are we to surrender our God-given right to think for ourselves, and bow supinely to a tyrant as hateful as it is dangerous, and as fatal to humanity as evil itself?

Amid this ghostly find of absurd jumble of legal enactment, there is much of the grotesque and ludicrous. Our meekness and submission to this domination is equalled only by the submission of the hen-pecked husband, who, when upbraided for his cowardice, says that "Nancy's happiness was what he wanted more than all else in life, and she appeared to be happiest when applying the rod to him."

And so it seems to be with us. We have been cajoled, bullied, and demoralized over by this tangle of tangled, known as medical authority, until we seem to have lost desire, and that is the supreme happiness of our foe. I must say that we have apparently attained this end. We bow and scrape, that "thrift may follow farming," and swear that the bitter draught is sweet. I am forced in this presence to declare that we are unworthy the name of physician. If we endure longer this abuse of power, this degradation, this servitude, this merging of our better and higher nature into this unrighteous trust. If we are true men we will not say "This better to endure the illa we have than fly to those we know not of." This has always been the coward's plea. I am aware that some have put forth specious, subtle argument. God loves a lover, and the most men hate a coward. This antecede says:

"Be still, don't disturb me. I am armed and may strike back." So has the spirit of evil spoken since the garden scene. The midnight robber, with the gleaming knife above your pillow, whispers: "Be still, I only ask to be let alone." The bold highwayman asks but two things of you, empty, uplifted hands, and silence. He will do the rest.

Unreasoning and unresisting submission has been the demand of wrong to right since time began. Because of this the world has ever been a battlefield and always will be. The harder the struggle, the fiercer the contest, the greater number fall by the wayside and the greater number of deserters. We as professional healers are confronted by the proposition now, shall we surrender to our arrogant and demoralizing foe, or demand his surrender? To me there seems but one road and that like the road to heaven lies straight ahead. We must conquer or be conquered.

Our noble commonwealth, the best in all the union, owes it to the cause of freedom to which it has ever been devoted, to be unbound from the tyrant of medical tyranny that now disgraces its fair name. We should owe this to ourselves, for the good of our profession but most of all we owe it to the clientele we serve. The common people demand respect for their own doctors. We as professional healers are confronted by the proposition now, shall we surrender to our arrogant and demoralizing foe, or demand his surrender? To me there seems but one road and that like the road to heaven lies straight ahead. We must conquer or be conquered.

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Parting and forgetting! What faithful heart can do these? Our great thoughts, our great affections, the truths of our life, never leave us. Surely they cannot separate from our consciousness; shall follow it whithersoever that shall go, and are of their nature divine and immortal—Thackeray.

Pulpit Pleaders for a Bad Case.

BY W. H. SIMPSON.

In the Banner of Light of March 20th, under the heading of "The Trend of the Religious Idea," Mr. Paul F. De Gournay discusses some recent pulpits utterances in America. Cardinal Gibbons, the head of the Catholic church in the United States, in one of his sermons lately, spoke of "the peaceful conquests of the apostles and their successors."

The postles being twelve men alone with all the rest of the world against them, could scarcely have assumed a very aggressive attitude with safety to themselves, though Peter does appear to have been somewhat "sudden and quick in quarrel," judging from the readiness he showed in drawing his sword and slaying off the high priest's servant's ear.

It is all very well for "His Eminence, my Lord," Cardinal Gibbons to expatiate on the peaceful propagation of the gospel, to a catholic audience who are not allowed to read books that have been placed upon the Index Expurgatorius, but those to whom all literate men open, who read what they please and form their own conclusions, are well aware that religious history has been written in blood. The Christian church through all the ages has persistently pursued a policy of bloodshed, cruelty, oppression and has persecuted all who refused to accept its doctrines; those who were not trinitarians were regarded as enemies of God and treated accordingly.

St. Augustine says: "The enemies thereof (of thy word) I hate vehemently. O that thou wouldst slay them with thy two-edged sword, that they may no longer be enemies to it."

Jesus himself said: "Think not that I am come to send peace on earth; I came not to bring peace, but a sword."

The brutal murder of Hypatia the beautiful Theon, the mathematician, is a good illustration of the church's peaceful method in the beginning of the fifth century. Hypatia was barbarously assaulted by a mob of Bishop Cyril's beastly and ferocious monks, stripped naked in the streets of Alexandria, dragged into the church and killed with a club by Peter the Reader; the corpse was cut to pieces, the flesh scraped from the bones with shells and the remnants cast into a fire. For this revolting crime these Christian Yahoos were never called to account by their Bishop.

To quote one-half of the instances of abominable Christian cruelty that stain the pages of history would extend this article beyond reasonable limits. The Crusades, the Inquisition of Spain, the Star Chamber in England, the Spanish Armada, the torturing, slaying and burning of protestants by the catholics in England in the reign of Bloody Queen Mary, the manner in which the protestants in Elizabeth's and Charles II's reigns retaliated on the catholics, all show clearly how much forbearance and kindness the Christians have always exercised towards each other and those who differed with them in the slightest degree.

"His Eminence," Cardinal Gibbons in his discourse dilated upon the "marvelous success of Christianity." There is nothing "marvelous" in the rapid spread of religion, especially adopted by a powerful empire more especially when disbelieved in that faith is a punishable offence. At the commencement of the fourth century Constantine, finding that many of the Roman soldiers had become Christians, professed himself also, to be a Christian; by this means not only gained their support but obtained willing to fight for him from every part of the empire. After the abdication of Diocletian, the Christian party in a decisive battle won a complete victory over their opponents and that pious and illustrious convert Constantine ascended the throne of the Caesars and Christianity became the imperial religion of the Roman empire. Thereafter the State church opened up a tempting career to seekers of power, position and wealth.

The predominance claimed and exercised by the Church of Rome dates from that period. "His Eminence" continues:

"When we consider the rapid growth of the Christian religion and the feeble instruments that were employed to produce such results; when we consider the hostility which the apostles encountered in the whole course of their ministry; when we consider the opposition they met with from the learned and the populace . . . we are forced to admit that Christianity was divine and miraculous in its origin."

Such reasoning is most fallacious, for if Christianity is to be regarded "as divine and miraculous" because it started with small beginnings, then the same argument may be used in favor of every other religion that has been taught in the world. If all those who have sacrificed themselves for a higher ideal than that of earthly power and comfort are to be regarded as inspired teachers, then Zoroaster, Buddha and Mahomet must also be among the prophets.

Zoroaster some twelve hundred years before the birth of Jesus of Nazareth taught a monotheistic religion superior in every way to trinitarianism—less anthropomorphic—broader, more philosophical and not in conflict with science.

Buddha, who was born six hundred and twenty-three years before our era whose names were Siddhartha Gautama—was a prince of lineage, the son of King Siddhodana and Queen Maya. Prince Siddhartha for the sake of what he believed to be the highest truth sacrificed everything that is most prized by man—royalty, riches, power, honor, delights, and even the companionship of his beloved wife and his infant son, Rahula. There is no record extant of such complete renunciation as Buddha's. The moral precepts inculcated by this sage and philosopher are equal if not superior to anything to be found in the Christian gospels.

Even Mahomet the last in some respects the least of the prophets—proclaimed the eternal verity of the unity of the Godhead. In the end he made this truth aromatic with all his countrymen and followers—the corollary of which axiom is—submission to the divine will—a better, a truer conception of things than the Christian criterion which strives by self-deprecation, contrition, penitence, prayer and praise to alter what is fixed and changeless—bring rain from cloudless skies, suspend the law of gravity awhile, or stop the sun and moon. Mahomet might have bragged, had he believed in his custom, that those who knew him best believed in him; his nearest and dearest were his first converts. Jesus on the other hand complained of not being appreciated by his own family and associates, remarking: "A prophet is not without honor save in his own country and in his own house."

The next cleric dealt with by Mr. De Gournay is a Mr. K. H. Bell of the Lutheran church, who differs with Cardinal Gibbons, and speaks of the learned men at the time of Jesus as actually looking for the Christ. . . . Whether he represents them as accepting Jesus as the promised Messiah, is not made clear.

Dr. C. M. Hawkins, of the Methodist Church, South, comes next on the roll; this gentleman has been holding forth upon some independent discovery of his own, apparently which he swears of as "God's Alphabet." All will be glad to learn that the God of the

Scriptures has at length produced a complete alphabet. As in early times when the first volumes of his books were written he had not invented vowels and was obliged to spell his own name Jhvh—a rather fragmentary and sketchy signature. According to the gospel of Dr. Hawkins though, the "alphabet" is useless to ordinary mortals and requires a clerical interpreter, for we are told the letters in the word obligation always spell judgment. "For the mark, which is a bottom, you see." Well, the letters in the word "reason" can never be made to spell "parson" in alphabet of heaven or earth.

"Last but not least," Mr. Anthony Bilkovsky of the Universalist church comes up for examination. Mr. Bilkovsky pretends to show that everlasting torment is not in the gospels, but that the scriptures are so inconsistent in themselves and so contradictory of each other that no reliance can be placed upon them; they can be used to prove or disprove almost any proposition. It matters little to sensible, thinking people what is affirmed or denied by the anonymous writers of those dateless documents called "The Gospels."

Mr. De Gournay sets to work to find some solid grain among the sermonizing chaff he has gathered in his gleanings from the pulpits. He waxes eloquent over the Christ idea, a vague abstraction that can be made to mean anything you please. . . . This to me and that to thee." But why the Christ idea in particular? Why not the Zoroastrian idea? The Buddhist idea? The Sam idea? The Theosophical idea? and so on. Certainly it would be rash to pledge Spiritualism in any way to opinions and ideas that were current in the early days of Christianity. We cannot regard the apostles or their followers who came after them with much veneration as they were ignorant and superstitious people. The fathers of the church even believed the world was a flat surface, with the sky domed over it. St. Augustine spoke of the sky as stretched over the earth "like a skin."

It is waste of time trying to patch up, repair and amend orthodox religion. Christianity is a complete anachronism in these days—as much out of place as a knight in complete mail would be in a corps of mounted infantry. Christianity was merely a development of Judaism. The central figure in the Trinity is a modification of the tribal God of the Israelites—Jehovah. If the Christiana devotees cringe and crawl before this magnified eastern potentate—if they could but once get up from off their knees and look around them—they would surely walk away from Him. The whole system of Trinitarian theology is based upon the narrative of the old testament—the six days' creation, the fall of man, the flood, the Tower of Babel, Noah's sea voyage in the whale, Samson and the foxes, and all the rest of the fabulous stories. It is clear that Jesus believed in the flood for he says in Matthew:

"But as the days of Noah were so shall also the coming of the son of man be." In Luke the same allusion will be found. In Mark these words occur: ". . . have ye not read in the book of Moses how God spoke unto him . . ." So that Jesus evidently believed the story of God getting into a bush to talk to Moses—setting the bush on fire; he also seems to have believed that the account was written by Moses himself. According to Matthew, Jesus prophesied—that never came to pass—for he said:

"Verily I say unto you there be some standing here which shall not taste death till they see the son of man coming in his kingdom."

Paul, the maker of Christianity, says: "For as Adam died, even so in Christ shall all be made alive by Moses himself."

The old testament, the new and Christianity are all dependent upon each other and must stand or fall together. Any attempt to build up a transcendental philosophy of life upon the ruins of Christianity is foredoomed to failure. The temple of truth must be reared upon a solid foundation than falsehood, falsehood and folly.

Grahamstown, South Africa.

In Re the Situation.

BY JULIETTE YEAW.

As one of the older and, in my own estimation at least, not quite passe workers, I ask a little space in your valuable paper in which to state my hearty approval of your able and comprehensive article in the issue of June 1, on "The Situation," and, while I might not enlarge upon your own ideas, my statement of individual opinion might be suggestive of some causes that have apparently detracted from the uplifting influence Spiritualism, rightly interpreted, should exert upon the hearts and minds of its believers. Allow me to quote your own words, all of which are obviously true, viz:

"As I view the situation today, after three centuries and extended times of the country, during the past eight years, it is only a question of time when our local societies shall pass out of existence. Many of those that were strong and vigorous eight years ago have gone out of existence, while others have degenerated until they have reached a level which Spiritualism cannot afford to stand upon."

The closing words of this paragraph, which we might look upon as the death-knell of the movement, as regards the situation of the local societies, strikes me as a favorable omen, and I rejoice that, at last, along the line of unwise experimenting, we have touched bottom.

The rank and file of Spiritualism have been very largely influenced by those who through its substantial ideas have been delivered from the creeds of bondage of the fear of God, of the devil and of eternal punishment; who have transferred their faith in the power of the crucified to cleanse and save, to the ministering spirits, and have laid their burdens upon them.

After so many centuries of false conceptions of the "Eternal Goodness" fifty-three years of illumination is hardly sufficient to thoroughly impress the emancipated with the idea of individual responsibility, and that to work unselfishly for humanity is a thousand times more spiritualizing than to cast one's "burdens on the Lord," or upon the patient watchers of our earthly destiny. I think the awakening time is near at hand.

The masses of intelligent people work with greater zeal where work is systematized and organized. Many of our converts find in Spiritualism the deplorable lack which has characterized our work. The old associations and concerted labor of the Church, from which they have drifted, exert their influence, and, in numerous instances, they return to the fold, yet, at heart, in close rapport with the dear departed. The Church with open arms receives the wanderers who doubtless sow the seeds of the "heresy" in Church soil. Let us organize and keep and advocate our own, when once they have been converted to the right Truth.

I sincerely believe with you, Brother Barrett, that the premature appearance of mediums upon the public platform is detrimental to the progress of our Cause, and a great injustice to the medium. We would not anovore of selecting a pupil from an intermediate school for the position of a teacher and co-worker with those of white knowledge and large experience. We shall need in the future all the consecrated work of the young mediums now under process of

development, but we do not wish to arrest that development and place them unprepared before the people, forever after to be crippled in power by enforced work. It takes a strong character, under such circumstances, to withstand the temptation to sacrifice character to satisfy the insatiable cry of the public for "tests!"

It is not a crucial test, but a cruel discipline to which unthinking Spiritualists are subjecting young, inexperienced mediums, who with time to grow might become the bright and shining lights of the new dispensation. I speak out of my heart, because of the love I bear our Cause, and those who would become workers for it. It was my own unpeakable privilege to be encouraged and led into public work, by those of blessed memory, now in the land of immortals, from parlor to schoolhouse, from schoolhouse to hall, and then, after twenty-five years of work, to be called to that "Home of my Soul" in Greenwich, Mass., where I happily labored for fifteen years, the last six of which as a settled pastor. Despite the cyclonic upheaval, for which neither pastor nor founder of the Church are responsible, and which laid waste, for a season, our beautiful Zion, I stand a pronounced advocate of settled speakers.

I know, through experience, the close and tender relations that develop between pastor and people; the sympathy in sorrow; the personal interest in every home and its inmates. The advantage intellectually to the speaker which eventuates in the growth of the people was aptly and quaintly expressed to me by one of our public workers, thus: "Well, take where you are, you are obligated to grow. You cannot hush and rebash old lectures as you could in going from place to place."

I believe the relation of the settled speaker to the local society is a mutual benefit in every respect. I have found, in glancing at the first column of your article, so much which has called out my approval of your sentiment, that, in order to escape the oblation of the waste-basket, I must omit all else, in review, save a comment and conclusion reached in reading closing paragraphs, viz., "Platforms broader; communion hours for members only; abolishment of ten-cent door fee; setting of capable men and women; re-consecration to our work; overcoming of jealousy; spiritualizing our own natures and loving ourselves last." All of which calls for a hearty Amen from every true Spiritualist.

"Through co-operation alone can this great work be accomplished." "Spirituality never flourishes where inharmonious reigns."

Local, State and National organizations should be one in thought and purpose, and that, the placing of Spiritualism on a substantial, organized basis in every available community; the laying aside of petty jealousies and the selection of the best men and women of pronounced character, intellectual ability and spiritualistic unfoldment as leaders in every department of the work.

We want brains fired, and lips touched with a live coal from the altar of Truth; lives so harmonized through loving service to this great humanity, that they become the recipients of the inspirations of the noble army of ascended workers, whose eloquence days ago, enthralled the listening thousands.

To make Spiritualism respected and respectable requires nothing but the self-respect and respectability of its exponents and espousers.

We stand in the dawn-light of the twentieth century, at that important crisis in its history when Spiritualism as a factor in the elevation of the race is to be acknowledged as the heart and soul of all religions.

Let us gird on the armor anew and guard well the treasure committed to our trust.

Topics of Interest.—An Opinion on the Christ Question.

BY EDWARD F. DICKINSON.

I was made very happy in perusing the Banner's birthday articles, and to know that this high-toned paper has been a preacher of "glad tidings of great joy" for forty-four years. The reasonableness of its philosophy, and the naturalness of its spiritual communications, make its sunlit pages educational.

It was some eight or nine months after the birth of your paper that I found myself vitally interested in Spiritualism, and had promptly all the writings of Mr. A. J. Davis. This was in the winter of 1888. Thirty-four years I have not forgotten the tide of joy that came to me in the perusal of the books.

As far back as 1855, while living in Hartford, Conn., I remember of attending the North Methodist Church of a Sunday evening, and hearing a fearless young man pronounce words favorable to Spiritualism. The elders who were grouped behind the rail that hedged in the altar, not approving the sentiments of this young student, sang him down; but later in the evening he came to his feet again, declaring that the time was near at hand when Christians would be called upon to prove the origin of their cult, and to show that Jesus was a real personage—that history was silent upon these so-called fables claimed by Christians. In fact, this eagle-eyed young student fairly stormed the castle, and as they were trying to slug him down the second time, he persisted in having his say out, declaring that their religion came down the ages from "Pagan Priests."

In concluding his remarks, he said he was then ready to withdraw from that church and seek an organization more broad and liberal in its ideas of God and humanity—that he presumed he should unite with the Spiritualists whom he knew were more humanitarian in their ideas, and who taught that the avenues of communication between the two worlds were always open and always instructive.

It would be useless for me to attempt to report that speech, for I could not begin to do it justice; but I well remember that when he brought his remarks to a close, a very few cheered by spitting their hands!

I learned upon enquiry that the name of this gentleman was Dean Clarke.

In the spring or summer 1883, I met a young man who was an out-and-out Spiritualist; who was a medium that could be entranced at seances, and held forth very eloquently, while the substance of his discourses was instructive and of a high order. The influence or intelligence that controlled this gentleman, always contended that the so-called Jesus, could be traced to Apollonius of Tyana, and that Pagan Priests were at the bottom of it. This gentleman took the field soon after, and still continues to be a bright and shining light. His name is Lyman C. Howe.

Prof. J. S. Loveland was another convert to the same ideas and principles essentially, away back in the fifties. As he gradually approaches his ninetieth birthday, he is becoming more and more conscientious, and accordingly is forced from the spirit side of life to publish his convictions to the world, as his article "Let Myth be Myth," and others on these subjects demonstrate. Ye who have the light "go ye and do likewise" "let your light shine!"

Ennebus, one of the early church fathers, says among other things in his confession:

"I advised Constantine to summon the council of Nice, but previous to that time, I had carefully collected all I could of various writings and examined them. They were



from Asia Minor, Greece and Alexandria. The gospel of Syria was fragmentary.

"Out of these fragments I compiled the gospel according to Matthew.

"(Scribe). What did you use?

"The life of Christ as India, the traditional stories of the life of Apollonius of Tyana, the records of the Essenes and some of the Jewish and Phoenician legends.

"I also had access to the gospels of Mark and Lucan, but they had been changed to nearly their present reading, at Rome.

"We made a private revision of the new canonical books, about 315 A. D. This was done in secret council. I made the first examination and passed the copies to the others. Lactantius believed more than I did. He was not fully informed.

"(Scribe). Were you acquainted with the Phoenician and Persian religions?

"Yes, I understood their principles well.

"(Scribe). What did you do in Palestine to help your cause?

"I endeavored to harmonize the believers in the old religions and the new, by pursuing a conciliatory policy toward all.

"(Scribe). Did you help make up other portions of the New Testament?

"I composed the Epistle of Paul to the Hebrews. I made it out of the ideas of the apostle, to persuade the Jews that further sacrifice was unnecessary. . . .

"The gospel of St. John was the result of an effort to reconcile the new religion to the Neo-Platonic and other philosophic schools.

"The old records were often obscure to me; what I did not understand, I altered to conform to some of the doctrines. I thought it better to have uniformity of records throughout the Empire, than to have so many sects and schisms contending about the New Divinity. We wanted the new God-man to become firmly established in the minds of the people as an actual and only personification of the Deity.

"(Scribe). Did you know of the change which comes after death?

"I knew of the doctrine of immortality, but in its true relations to mortals or spirits.

"(Scribe). Why did you report the resurrection of Jesus' body?

"It was so reported in order to give the common people an idea of immortality they could not understand.

"But the Egyptians taught the resurrection of the body?

"Yes, but at that time few beside the Egyptians believed in the literal resurrection of the body. Many of the Romans burned their dead.

"(Scribe). How did the idea of the resurrection of the body help your cause?

"We were obliged to combat the Philosophers of Greece and Rome who taught the reappearance of the dead with spiritual bodies. But the ignorant masses did not grasp the idea, and we thought it the best policy to insist upon the literal resurrection of the physical and material body, the tale about the resurrection of Jesus' body as proof of the dogma. I put the story in Matthew, but I was not the originator of it. That was done by an obscure presbyter of Alexandria; I doubted at first about introducing it into Matthew. The idea of the reappearance of Jesus in a spiritual manner had been taught by the initiated long before.

"In closing I would ask the people of earth not to judge us too harshly, for the conditions of life in that era compelled us to deceive or suffer martyrdom; not for religion, but for deception; for if the people had then known how grossly they had been deceived, they would have torn their spiritual advisers in pieces."

Eusebius.  
Limona, Fla.

**For Sick Headache**  
**Take Horszford's Acid Phosphate.**  
Dr. H. J. Wells, Nashville, Tenn., says: "It acts like a charm in all cases of sick headache and nervous debility." Gives quiet sleep.

**Review of the Field.**  
Camp Progress. Although cool, very nearly 1200 people were present Sunday, June 3. At the morning meeting Mr. James Smith of Cliftondale, Mrs. D. McPherson made remarks; Mrs. James Smith and Mr. Clough gave messages. Miss Brooks presided at the organ and the quartet furnished excellent singing. The two o'clock meeting was opened by singing by quartet, "Good Times Yet To Be." The president gave the opening address and invocation; Mrs. Bertha Merrill rendered a solo, followed by a fine address by Mr. J. S. Scarlett of Cambridgeport; Mrs. Edie L. Webster spoke briefly and gave quite a number of most excellent tests which were all recognized. At the 4 o'clock meeting messages were given by Mrs. L. M. Shackley of Somerville and Mr. W. Arthur Estes of Lynn; remarks and messages by Mrs. Lizzie D. Butler of Lynn. The singing throughout the day was very beautiful. The large crowd was orderly and the interest manifested was good.—Mrs. E. B. Merrill.

Odd Ladies' Hall, 446 Tremont street, Sunday, June 3. Morning and afternoon opened by singing by quartet, "Good Times Yet To Be." The president gave the opening address and invocation; Mrs. Bertha Merrill rendered a solo, followed by a fine address by Mr. J. S. Scarlett of Cambridgeport; Mrs. Edie L. Webster spoke briefly and gave quite a number of most excellent tests which were all recognized. At the 4 o'clock meeting messages were given by Mrs. L. M. Shackley of Somerville and Mr. W. Arthur Estes of Lynn; remarks and messages by Mrs. Lizzie D. Butler of Lynn. The singing throughout the day was very beautiful. The large crowd was orderly and the interest manifested was good.—Mrs. E. B. Merrill.

Arthur S. and Mrs. Gilliland-Howe, of Boston, served our society two sessions, May 26 and June 2 and 9 in Grocers' Exchange Hall, Cleveland, Ohio. Much interest was shown in their work, which was excellent, both in philosophy and messages. We wish them every success and recommend them to all desiring honest and sincere workers.—Mrs. Mary Hatch, Pres., 209 Taylor St., Cleveland, Ohio.

Fitchburg, Mass. The First Spiritualist Society had a good attendance at their Sunday evening service June 9. The address of the speaker, Mrs. C. M. King of this city, was very interesting, and was followed by a large number of satisfactory spirit messages.—Dr. C. L. Fox, president.

At the Malden Progressive Spiritualist Society meeting held Sunday evening, June 9, Masonic Bldg., 76 Pleasant street, the largest audience of the season listened attentively to a most pleasing lecture, full of fraternal love, by Mrs. C. Fannie Allyn. Those that listened must surely become better men and women.—John R. Snow.

Olneyville, R. I. Spiritual Society. At a business meeting June 9, it was decided to commence the next season October 6, with two meetings on Sundays instead of one as in the past. No change in officers except C. Holland, secretary. In place of W. C. Dawson, who declined re-election, E. J. Bowtell, who has been pastor for the last eight months, re-engaged for season 1901-2.—E. J. Bowtell.

Christ's First Spiritual Church, Hartford, Conn., Madame Haven, conductor. Meetings held every Sunday evening, in Temple of Honor Hall, No. 31 Asylum street, at 7.30. June 2, meeting opened with invocation, Madame Haven's scripture reading, interspersed with remarks, Mr. John A. Decker, chaplain; an able and interesting address, Mr. Louis Ransom, of Cleveland, Ohio, subject, "Cul Boni." (What good is it all?)

bringing out, in an interesting manner, the good of all phases of life, entreating all to live their Spiritualism, by helping and uplifting the fallen, and striving to add all in need; remarks, Madame Haven; recitation, Mr. James Blaisdell, subject, "American Liberty," stating that foreigners who come to our shores, have more liberty than Americans, because Americans have no time; solo, Miss Laidlaw, tests, Madame Haven. In place of the usual 10 cent collection at the door, free admission has been established, with no collection, and we are glad to report to falling off in receipts. Thought transference circle held every Wednesday evening, and public test circle every Friday evening, at rooms of Madame Haven, 379 Asylum street, Room 47, at 8 o'clock.

Commercial Hall, 634 Washington Street, Mr. Adeline Wilkinson, conductor. Sunday morning, large audience gathered at 11 o'clock, service of song led by Mrs. Nellie Grover; invocation, Dr. Blaisdell. Those taking part were Messdames Modia, Blanchard, McKenna, Lewis. Afternoon—Scripture reading and prayer, Mr. Arnold; opening remarks, Mr. Nichols; spirit messages, Mrs. Wilkinson, Mr. Tuttle, Mr. Hardy, Evansing, J. H. Hicks, invocation, Mr. Fred de Bos, a very interesting address, messages, Mrs. Howe, Dr. Blaisdell, Mrs. Wilkinson; music, Lyle Trio and Mr. Grover. Meetings every Sunday and Thursday afternoons; Tuesday, an "Indian circle meeting." Mediums are invited to assist. Banner of Light also for sale. Recorder.

**For Over Fifty Years.**  
Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

**Notes From the Missionary Field.**  
To the Editor of the Banner of Light:  
Since writing our last letter from the missionary field we have been very busy. We visited South Bend, Ind., the last of March, and on April 1 organized and chartered a fine society of thirty members, with J. C. Knoblock as president and Richard Dickman secretary. We were entertained in the lovely home of Mrs. W. H. Miller, where we were made to feel at home for one whole week, a long stay was this for these bustling pilgrims. The officers and members of this society are earnest and true Spiritualists, and with a little assistance from the N. S. A. in the line of missionary work, will build up a strong and permanent organization, and may soon own a temple of their own.

We next visited Plymouth, Ind., where we remained two nights, holding two meetings and organizing a society, after the services, the last evening. We advised this society, as we do all others, to organize a reading circle for the study of the philosophy of Spiritualism; to take up some particular line of our teachings and read for perhaps a half hour, then discuss what has been read for another half hour, all taking part; after that to form a developing class. This was done, and the very first evening a young lady became entranced and gave messages and tests; she also personated spirit friends who communicated through her. This was continued at the second meeting, since which time we have had no report from them. They now have a medium of their own and the good work is going on. Is not the missionary work a good work?

We next visited Argus, Ind. There had been but one discourse delivered in this town upon the subject of Spiritualism, and that was given to a crowded house by our very able and earnest brother, Dr. S. W. Gould, of that place. This lecture, together with the private work of Dr. Gould, E. M. McClure and three or four more seekers after truth, paved the way for our coming. We were greeted with large audiences. Two ministers of the orthodox church came to hear us and received light.

Mrs. Sprague's private readings were in great demand here. She could not accommodate all who wished to see her. Several were converted and joined the society that we organized.

It is no trouble to convert people to Spiritualism, and when old Spiritualists will not work, the thing to do is to convert new ones who will work. Organize and go ahead. We should not let anything hinder us from carrying the true gospel to the Christians.

We next visited Silver Lake, Ind., held two meetings in the Opera House, the first ever held in that town. Very early turnout, and we heard us, either from curiosity or desire to know if there is another life. They were well pleased, invited us to come again and said we could organize a society if we returned.

Our next place of labor was Alexandria, Ind., where we met with the only opposition to the N. S. A. by any officer or prominent Spiritualist in this whole year's experience. The president of the Alexandria society was opposed to chartering with the N. S. A. We will not say as was said of Jesus, "He did no mighty works there because of their unbelief" (Matt. xiii, 58), for we did good work in this lively little city. We held five meetings, and though the weather was at its worst, we succeeded in satisfying the people who attended the meetings that the N. S. A. has a grand mission to perform and that it is here to stay. We received the promise of an application for a charter when there shall be a change in the administration.

Our next stopping place was at Anderson, Ind., where we were called to assist in the work of the mass meeting held under the auspices of the N. S. A., April 19, 20 and 21, reports of which were published in the Banner at the time. We visited Pendleton, Ind., next, where we held two meetings in the Opera House. The first was not well attended. People were evidently afraid of each other. This was the first lecture of the kind ever delivered in this place. The second evening the house was full, showing plainly that missionary work is needed here.

We next cast anchor at Frankfort, Ind., where we remained a week doing good work. The people here are ready for organization, and under the leadership of its president, Asa H. Boulden, attorney-at-law, with Dr. J. M. Parr as secretary, and the other officers and members of the society, all of whom are people of ability and standing, and who have our Cause at heart, success is assured. This society, which we organized and chartered with twenty-five members, should grow until it numbers hundreds.

Dear reader, is this not evidence of the need of missionary work, when we consider the fact that this society, like most others that we have organized, is now working to spread the truth of our philosophy where but little had been done before?

We were called from here to Noblesville, Ind., where we succeeded in organizing a society with Bro. E. S. Palmer as president. Here also we aroused the Spiritualists to action. Mrs. Sprague created much interest as elsewhere in her platform tests and private readings.

For fear of making this letter too long, I will refrain from telling your readers of the remarkable evidences given through her mediumship, both in public and in private, though they contribute greatly to the success of our missionary work.

Our next stopping place was at Sheridan, Ind. We were royally entertained in the home of E. F. Beretta and wife, "Tired and tired" Spiritualists. It was through their house and efforts that we were led to visit Sheridan, and though our Cause was well understood in that place, we were well paid for our efforts, as we succeeded in organizing a fine society of twenty members. Since leaving them we have received a letter telling us that they are holding regular meetings, and are listening with great interest to the inspired words of the spirit world as they fall from the lips of good Sister Baker. May their spiritual gifts grow and develop until their voices shall be heard throughout the land.

We were called from Sheridan to Connersville, Ind., by Mrs. E. Roberts, M. D., a regular graduated physician, and one who practices what her Spiritualism teaches, both in her medical practice and in her daily life. After practicing medicine and healing for many years, she graduated in the liberal school of medicine and now is winning laurels daily in the hard fight against orthodox medicine. We succeeded in organizing a good little society here and we may look forward to grand achievements in liberalizing the people of Connersville through its efforts.

From here we went to Burney, Ind., where they had been waiting for us several months. This is a little village of perhaps 150 people. We were received into the home of Bro. Wm. Peck and wife, and made to feel that they were welcome. Arrangements had been made for two meetings in the school hall and we were pleased with the attendance. After the meeting, the second evening, we organized a society and they have gone to work investigating and teaching the truths of Spiritualism.

After a two days' sojourn in this spiritualistic home we went to Seymour, Ind., where we met with similar conditions to those of other places. Brother M. F. Everback arranged for our coming. We held two meetings and organized a society, as usual. Brother Everback is an enthusiastic Spiritualist. He held the first public meetings, I understand, that had been held in Seymour for many years. He is a good writer and speaker, and speaks well in English. We left this little society filled with enthusiasm, and satisfied that the N. S. A. was doing a grand work for Modern Spiritualism.

From here we went to Converse, Ind. On our arrival we discovered that our bills that we had sent on before us, to advertise our meetings, had not been posted. We arrived Saturday night at 8.30, held a meeting Sunday morning in the hotel parlors, and left Monday morning for Goshen, Ind., where we were called to reply to one of the most vulgar and insulting trades ever uttered against Spiritualism. It was delivered in the Baptist church of that city, by its pastor, the Rev. Wm. P. Pearce.

We challenged this follower (?) of the gentle Nazarene to meet us in open debate and uphold the falsehoods had uttered against Spiritualism and Spiritualists. We offered to meet him and discuss the following questions:—

1st—Resolved, that the Christian Bible teaches Spiritualism; we to affirm, he to deny.

2d—Resolved, that Modern Christianity is superior to Modern Spiritualism in its moral, social and religious teachings. He to affirm, and we to deny. Two hours to be spent in discussing each resolution. Each disputant to occupy one-half hour, alternating. The one refusing to open the debate and the one denying to close it.

This minister of the gospel of "love your enemies," at once, on hearing our challenge read, agreed to meet us in debate, but after consulting with his church, backed down and refused to do so. He evidently thought it much easier to fortify himself behind his sacred (?) desk and assail the moral character, the honesty and chastity of thousands of Spiritualists, than to meet them in open, honorable fight, including our young sons and virgin daughters who are mediums for the most sacred gifts of the spirit world.

We gave two lectures at Goshen. The first one May 20, subject, "What is Modern Spiritualism and What Does it Teach?" The next evening, May 21, we replied to Rev. Pearce's sermon on "Spiritualism." We were not here to hold to notice it. We were not for the fact that many good and honest people, in their ignorance of Spiritualism, might have believed that he spoke the truth, they having been taught to respect the man, because of his sacred (?) office. The evening of this lecture the weather was bad. Nevertheless, a fair-sized audience came out to hear us. Rev. Mr. Pearce and four other clergymen, a good number of Baptists, as well as members of other churches, were present to listen to facts that had never heard before.

Our reply, together with what was published of this last resort of a desperate "doctor" of a sickly "divinity," to destroy the only evidence of another life, will probably be published in pamphlet form in the near future. We will reply as we have here, that our meetings created much interest in the Cause of Spiritualism among those who have never investigated it and aroused the Spiritualists to activity. The result being the organizing of a society.

It seems to be true that the more Spiritualists and Spiritualism are abused, maligned and misrepresented, the harder the Spiritualists work, and the more the Cause grows.

We next visited the village of Flat, Ind., nine miles from a railroad, remained two nights, organized and chartered a nice little society composed of good people. This society, the same as the others, will need to be visited occasionally by missionaries, who will encourage them to work.

We visited Loran, O., on our homeward journey, held two meetings there on Sunday, May 29, one of the worst rainy days we have experienced in a long time. It rained all day and all night. We are now at home for our June vacation, after an absence of eleven months. Dear reader, you who have enjoyed the comforts of home life, and the daily routine of business, will surely say that these can you realize how good dear old Jamestown looks to us today after living among strangers so long? "Home, sweet home," we are in it now for a few days, and will have our darling daughter, Marie, with us, to remain throughout the whole month of June. During that time we are to visit the Lily Lake "vicinals," where we will again present the claims of our beloved N. S. A., and then we will spend a week at the Pan-American Exposition in Buffalo, then rest at home preparatory to two months of active campaigning work.

This report covers our wanderings and work for eight weeks. In that time we have held fifty-six meetings, an average of one meeting each day, and organized and chartered eleven new societies besides taking part in the three days' mass meeting at Anderson. We left Indiana in much better condition than we found it. We organized twenty-four societies in that state, and when we left we had six times as many calls for our services as we had when first we entered the state. There are a great many places where societies may be organized in this state and I believe Indiana is not an exception. If the missionary fund of the N. S. A. can be increased

to the extent that will warrant the placing of many missionaries in the field, the future of Modern Spiritualism as a distinct and independent movement is assured.

Cordially yours,  
E. W. Sprague,  
Missionary of the N. S. A.

**Spiritualist Church in New York City.**  
To Spiritualists of New York City, and to all lovers of truth and liberal thinkers throughout the world.

Spiritualism in its modern phase has been before the world fifty-three years. Here in New York, the largest city in the United States, we still meet in uncomfortable halls, as it were, from hand to hand. Why should this be so? Why should Spiritualists be the only atheistic people about their religion? Do you want Spiritualism (the grandest truth ever given to man), to die, as a cult? Our name lost! Spiritualism will never die, it is immortal, but it will surely be absorbed, and is already preached in all the churches, synagogues, and not mentioned by name. Why should we sit silently, and see our birthright taken from us?

Spiritualists! let us build a Temple in New York City. Let us show the world that we still live, and are proud of our religion. The "Spiritual and Ethical" society, has already started a building fund, and has appointed our beloved speaker, Mrs. Helen Temple Brigham, as treasurer of that fund. Will you join us? We are in earnest. We intend to have a temple. We are willing to work hard for it, we do not expect to erect a grand building, but will be satisfied with a very modest structure, and if we should get more than enough for such an one, we will start another modest one. Our society has long been in this view, and we intend to accomplish it. Now is your opportunity, Spiritualists, to see a Temple dedicated to our grand truth, by helping in this work, according to your means. If you can give only ten cents (that will buy a brick), give it with a Godspeed. We are an incorporated society, and are responsible for all funds intrusted to us. Will you do this for the Cause even though you do not live in New York? It will be a satisfaction to every Spiritualist to know that there is at last a meeting place dedicated to the teachings of Spiritualism, here in New York where it is needed so much. Give of your means, a small portion, any sum, however small, will be acceptable. If every one who has received comfort, through spirit communion, would do this, we would have a Temple inside of one year. Any liberal minded person who would like to be informed as to what we believe and practice, will be furnished with a copy of our "Constitution and By-Laws" on application. All contributions sent to Mrs. Helen Temple Brigham, after June 15th, to her summer home, Elm Grove, Franklin Co., Mass., or before that time to 224 East 33rd street, New York City.

Yours sincerely, Committee of Building Fund.  
John L. Woolf, Pres., 62 West 22d street, New York City.  
President of Society, Miss B. V. Cushman, 221 East 33rd street, New York City.  
Speaker of Society, Mrs. Helen Temple Brigham, 224 East 33rd street, New York City.  
Mrs. J. H. Tuttle, secretary, 25 West 85th street, New York City.

**Cedar Lake Camp, Illinois.**  
The Illinois State Spiritualists campmeeting association open the third season at Cedar Lake, commencing July 1st, and ending Sept. 1st, 1901. Attention is drawn to the fact that the camp's location has been changed from Deep Lake to the beautiful grove on the north side of Cedar Lake, Lake Co., Illinois. It was purchased through the president, Geo. W. Cording, and therefore the location for a permanent Spiritualist camp in Illinois has been secured. The situation is on a bluff fifty feet above the level of one of the most beautiful lakes, second to the largest of the Illinois-Wisconsin chain fifty miles north of Chicago on the Wisconsin Central R. R. Conveniences and accommodations are perfect. For a summer outing a more charming location could not be found. Those who desire to purchase a lot for a summer home can do so by subscribing at once at the rate of \$100 per lot.

Lectures, tests and manifestations of all kinds will be given each day by different mediums and speakers. Conveniences for bathing, fishing, and dining are excellent. These grounds have not only been bought for campmeeting purposes but it is the object of the association to erect a home for the aged and waits. For further particulars address G. W. Cording, Pres.—Ill. Co. M. Assn., 3300 Wabash Ave., Chicago, Ill., or Box 11, Lake Villa, Ill.

**Growth of Spiritualism.**  
The growth of new religious cults is amazing. In view of this fact, it is not surprising to find that Popka has a large and growing society of believers in the doctrines of Spiritualism. Many who are deeply interested in Spiritualism are lacking in the necessary moral courage to openly ally themselves with the work of the society. But the avowed believers in Spiritualism represent considerable financial power, and are from all classes of people, the well educated being in as large a proportion as in other religious denominations.

Spiritualism does not upset the old standards any more than does Christianity. Both insist that God makes himself manifest in a miraculous way at the present time, as he did in the times told of by the old testament. If one can accept this fundamental doctrine, it is easy to believe in Spiritualism, and in every form of supernatural manifestation.

Faith in such a doctrine may be a consoling faith. People are anxious to have something just like that to believe.

Undoubtedly, there is a great deal of "fake" work done under the name of Spiritualism. Spiritualists themselves admit this. The question which outsiders ask is, "Is not the whole of Spiritualism a fake?"

About all that it is necessary to do to make a Spiritualist out of a man is to give him one actual demonstration, which will be absolutely above suspicion. Many Spiritualists when closely questioned, admit that they have seen only one manifestation of spirit power which was entirely satisfactory, but that having seen that one, they are prepared to believe other manifestations, which otherwise they would consider questionable.

Slate writing is a favorite form of spirit manifestation. Yet there are plenty of clever legerdemain artists who can reproduce every form of slate writing ever done by mediums.

A cabinet, out of which spirits walk, is the standard spiritualistic test. But the traveling "magicians" can get as wonderful results from a cabinet as any "spirit guide" ever succeeded in doing.

So-called communications from "the other side," and "inspired speaking" can be, and have been, not only duplicated but made even more wonderful by hypnotists, mind-readers and others.

Spiritualism should stand or fall on its merits. A person who is conscientiously convinced of the truth of Spiritualism is entitled to as much respect as a good and regular member of the orthodox church.—Popka, Kansas, Journal.

**BREAKING UP:**  
Dr. The Birch Development and Death of the North and South in Story. By LEONARD KALSHOFER. Author of "The Story of the North and South." 70c.

Science is one which is full of practical knowledge, and is the only one which is not the result of the imagination. Its greatest contribution to the welfare of the human race is the knowledge of the laws of nature, which the scientist has discovered, and which he has used to the benefit of the world. The scientist has discovered the laws of nature, and he has used them to the benefit of the world. The scientist has discovered the laws of nature, and he has used them to the benefit of the world. The scientist has discovered the laws of nature, and he has used them to the benefit of the world.

**THE MYSTERIES OF THE BORDER-LAND:**  
Or, The Curious Story of Unexplained Life. Also the Story of the "The Valley of the Unknown." By LEONARD KALSHOFER. Author of "The Story of the North and South." 70c.

These two books, contained in one large, nicely bound volume, are the most interesting and instructive of the kind. They are full of practical knowledge, and are the result of the imagination. The scientist has discovered the laws of nature, and he has used them to the benefit of the world. The scientist has discovered the laws of nature, and he has used them to the benefit of the world. The scientist has discovered the laws of nature, and he has used them to the benefit of the world.

**WHITE CROSS LITERATURE.**  
THE OTHER WORLD AND THIS. A Comparison of Spiritual Laws. This volume deals with the various influences, seen and unseen, which control the human mind and body, and is a work of great and practical value to the lecturer and public reader. It is full of practical knowledge, and is the result of the imagination. The scientist has discovered the laws of nature, and he has used them to the benefit of the world. The scientist has discovered the laws of nature, and he has used them to the benefit of the world. The scientist has discovered the laws of nature, and he has used them to the benefit of the world.

**THE FREED SPIRIT:**  
Or, Glimpses Beyond the Veil. A Collection of New and Authentic Records from the Astral Plane, and the Story of the "The Valley of the Unknown." By LEONARD KALSHOFER. Author of "The Story of the North and South." 70c.

This book furnishes an epitome of facts, presenting them in a clear, brief manner, and so written as to be read by the beginning to the close, beside the attention of the reader, by the extensive knowledge of the author, who has been a student of the occult for many years. The book is full of practical knowledge, and is the result of the imagination. The scientist has discovered the laws of nature, and he has used them to the benefit of the world. The scientist has discovered the laws of nature, and he has used them to the benefit of the world. The scientist has discovered the laws of nature, and he has used them to the benefit of the world.

**KARL ANDERSON'S TABLES OF HOUSES**  
For Astrological Students, with Tables, Charts, etc., for use in the study of the occult. This volume is a work of great and practical value to the lecturer and public reader. It is full of practical knowledge, and is the result of the imagination. The scientist has discovered the laws of nature, and he has used them to the benefit of the world. The scientist has discovered the laws of nature, and he has used them to the benefit of the world. The scientist has discovered the laws of nature, and he has used them to the benefit of the world.

**LIFE-LIKE PHOTOGRAPHS OF HARRISON D. BARRETT,**  
Editor of the Banner of Light, and President of the National Spiritualist Association.

No. 1.—An exact copy of the Old Printing by Photo, presented to the National Spiritualist Association by Mr. Barrett, and is a work of great and practical value to the lecturer and public reader. It is full of practical knowledge, and is the result of the imagination. The scientist has discovered the laws of nature, and he has used them to the benefit of the world. The scientist has discovered the laws of nature, and he has used them to the benefit of the world. The scientist has discovered the laws of nature, and he has used them to the benefit of the world.

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This instrument has been used by many of the most famous Spiritualists, and is a work of great and practical value to the lecturer and public reader. It is full of practical knowledge, and is the result of the imagination. The scientist has discovered the laws of nature, and he has used them to the benefit of the world. The scientist has discovered the laws of nature, and he has used them to the benefit of the world. The scientist has discovered the laws of nature, and he has used them to the benefit of the world.

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THE BANNER OF LIGHT PUBLISHING COMPANY, 204 DARTMOUTH STREET, BOSTON, MASS., is now publishing a new and complete edition of the "Banner of Light" for 1901. It is a beautiful volume, containing the best of the year's work, and is a most desirable gift for all who are interested in the progress of the human race.

Those who wish to receive the "Banner of Light" for 1901, should send in their orders at once. The price of the volume is \$1.00, and it is sent by mail free of charge. Orders should be sent to the Banner of Light Publishing Company, 204 Dartmouth Street, Boston, Mass.

It is in the hands of the Banner of Light Publishing Company, 204 Dartmouth Street, Boston, Mass., that all orders for the "Banner of Light" for 1901 should be sent. The volume is a beautiful one, and is a most desirable gift for all who are interested in the progress of the human race.

Banner of Light.

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The BANNER OF LIGHT cannot well undertake to work for the benefit of any one individual. Advertisements which appear for the purpose of promoting the interests of any one individual, or of any one business, or of any one person, are not accepted. Advertisements which are of a general character, and which are of interest to the public, are accepted.

Distrust.

To distrust one's fellow men is a grave error, but to distrust one's self is a positive sin.

Every human being should be considered worthy of confidence, until the still small voice within one's soul issues a warning to the contrary. The inward monitor should be heeded, for its voice comes from that centre of being where true knowledge can only be found.

It is well to be reserved in the presence of all strangers, and to be guarded in the giving of confidences. But to welcome the feeling of distrust, and to manifest it without due cause, are most unjust, not to say criminal acts.

To keep the eyes and ears open that the impress of truth may reach the soul, is the duty of every mortal. When the soul speaks, be guided by its advice, and no mistake will be made in dealing with human beings.

When a man endowed with superior abilities in many directions, turns upon himself, and distrusts his own nature, he deprives himself of more than half of his real power. The will is weakened, and people are unconsciously influenced to regard that man as of inferior mental and spiritual power.

A bad liver may make a person melancholy, but it should not cause any being to become a self-assassin. Inverted self-conceit frequently causes people to attack themselves, hoping by such attacks to attract sympathy to themselves, and to win praise from the sympathizers. Self-distrust is utterly unwarranted.

Poisonous was wise in advising his son "to think own self be true," for, by being true to self in the highest sense, no mortal can be false in action in anything. No person has the right to arrogate to himself infallibility of judgment, and in declaring that he is nothing, man assumes to be greater than the Great Cause of all existing things. Such egotism deserves defeat, and severe reproof on the part of the soul world.

If an individual seeks to utilize every moment of time to advantage, and strives to enable the soul's manifestation the best possible opportunity to express itself, there will be no time left for self-condemnation. The time wasted in such cowardice will be used in giving the soul forces a chance to make use of the instrument they have selected. To throw away valuable time is to commit a deadly sin against one's higher nature. The energy expended in dwelling upon one's failures would invent an air-ship, feed a dozen hungry children, and write an instructive story. It would make the individual a helper to humanity, whereas he is now one who hinders its progress. When an individual leads others to think meanly of him, he paves the way for the commission of crime. Theft, murder, arson and rape lurk behind man's every attempt to injure himself. He is a thief who attacks

his own capabilities, and takes from them their attractiveness. He is a murderer who kills the angels of aspiration and inspiration in his own nature. He commits arson who burns his own heart by the fires of envy and jealousy. He is a rapist who assaults the dignity of his own nature and buries it wounded and bleeding at the feet of others. Therefore, trust self—the Soul-Self—and permit it to do its work. Throw off egotism, and welcome the altruism that unifies the race as one. Let inspiration and aspiration guide, and the powers of the Soul will be made known. Undreamed-of talents will spring forth, and action in all directions will make the individual a true helper to humanity. This will be he when he destroys distrust of self forever.

"Pagan and Idolatrous Theories."

Rev. Scott F. Hershey, Pastor of the First Presbyterian Church of Boston, in his sermon of June 8, characterizes Kate Fox, Madame Blavatsky, and Mary Baker Eddy as "notorious leaders in pagan and idolatrous theories."

The crude (?) pastor needs to refresh his memory just a little. Kate Fox was far from being the founder, much less the leader of Spiritualism. Spiritualism is as old as the soul of man, and the life of God. If it be pagan, then Jesus of Nazareth and all of his disciples were pagans. If it be idolatrous, then every believer in the so-called miracles of the New Testament is an idolater.

The principles of Spiritualism are the foundation of every church, and involve all that is true in every system of religion. If the reverend refers to Modern Spiritualism, he must know that Kate Fox was not its progenitor, but that its teachings had been set forth by Andrew Jackson Davis and others many years before the raps were heard at Hydesville.

Kate Fox was merely a means by which the end of spiritual revelation was reached, and was far from being its cause, or even the prime mover. Rev. Hershey should refresh himself with regard to facts before he attempts to discuss a subject of this character.

These words will also apply to his references to Madame Blavatsky and Mrs. Eddy. Theosophy is the oldest form of religion extant today, hence does not owe its inception to the gifted Russian, whom he calls notorious. The philosophy of Christian Science is over four thousand years old, hence Mrs. Eddy is far from being its originator. It is true that she has made herself notorious through her specious claim to sell portions of God's power to individuals at several hundred dollars per capita, but she is far from being the inventor of the cult she presumes to lead.

The Y. M. C. A.

The International Convention of this well-known organization was recently held in Boston. Delegates and visitors from all quarters of the globe were in attendance and much interest was taken in the proceedings by the citizens of Massachusetts, irrespective of creed or party.

This great organization managed to attract to itself the attention of the public through peculiar methods of advertising its work. Its zealous Christian officers and leaders were terribly shocked when they learned that the public reception tendered them by Bostonians was to be held in the Art Museum.

At once a protest was filed, setting forth that the nude marble figures in that splendid edifice would corrupt the "morals" of the godly (?) delegates in attendance!

It is rather strange that the pious Y. M. C. A. members should make such a very strange admission as this, for it is a most serious reflection upon the Christian teachings that they have so long enjoyed. It is an indirect admission that these saintly youths are prone to indulge in unrighteous desires, and could be saved morally only by removing from the view of their religious eyes the wonderful productions of man's genius in the artistic world.

The authorities were urged to drape the nude figures in such robes as would "save alive" the morals of these most virtuous (?) youths! Strange to say, the authorities could not see the point, and the figures remained undraped, while the reception was held just as was intended. How many moral corpses strewn the ground after it was over, no one presumes to say, and perhaps it would be wise not to inquire. In another column we present some very wholesome words from the Boston Herald on the same subject.

Another claim of this great association attracted considerable attention. It was to the effect that the Y. M. C. A. had done much to lessen the number of criminals in the world through the highly "moral" influence it has exerted in every community where it has an organization. It was also asserted that the expenses attendant upon crime and the punishment of criminals had been greatly lessened. These claims may or may not be true, but one thing is certain—no mention was made of the large sums of money these pious servants of God have collected from the toilers of the country, and put in costly buildings and yet more costly furnishings. Nor was any allusion made to the other fact that none of the followers of the Liberal religions could be or ever were admitted to full membership in the organization, because they were labeled "non-Christians" by those in authority.

If the Y. M. C. A. officials are endowed with conscience of course they have a right to say who are Christians, and who are not, but we have yet to be convinced that an Almighty God has appointed them as his only direct vicegerents on earth. In point of fact, the Y. M. C. A. seldom endorses any one who is not a church member. This may be a Christian action, but it is certainly not a humanitarian one. The refusal of aid often drives an honest, hungry man to theft. Is such a case, when the Y. M. C. A. refuses aid, is it not partially responsible for the crime? Is it not also morally reprehensible for this or any other organization, to receive the money of Unitarians or Universalists, and then deny them the privileges of membership? Is not such a course taxation without representation? Does it not constitute an indirect swindle?

It is probable the Y. M. C. A. has done a great deal of good during its existence as an organization. It has given employment to its officers, and has actually aided thousands of people whom it labeled Christians. Without this organization, its well paid officers would have been obliged to seek work elsewhere, and would have been obliged to do some actual labor for a livelihood. No wonder they are grateful to the Y. M. C. A. and accord it full credit for the salvation of the world! We are pleased to know that many worthy and deserving people have been aided by this organization, and we cheerfully accord it full credit for taking care of its own. It is something that Spiritualists have not yet done, and is certainly an object lesson for them to follow. But why is it necessary that such an organization should refuse to aid the thousands of people who are in need of food but are not Christians? Is not one soul as precious in the sight of their God as another?

The Y. M. C. A. people claim too much. In some States its property is exempt from taxation, and its executive officers are entitled to clerical rates on the railroads. In its name, wealth is being accumulated, and taxation is thereby made the heavier for the middle classes. In thus escaping its share of legal taxation, it becomes morally reprehensible, for it thereby adds to the burdens of the poor.

The Y. M. C. A. followers may resolve that the earth and its substance belong to the elect, and that they are the elect, but their resolutions do not entail slavery upon American freemen. Give the Y. M. C. A. full credit for all of the good it has done; let it continue to do that work in its own way, provided it does not unjustly discriminate against any needy human being; but it should be open to all classes of religionists, and be subject to uniform rates of taxation. In fine, let it be shorn of its pseudo pious character and made truly humanitarian in all of its purposes.

Take Notice.

It has been currently reported that the President of the National Association declared in his address in New York City that Spiritualism is declining in America. We are authorized to correct that statement in positive terms. He made no such statement. He did declare that interest in Spiritualism was greater than ever before, but that that interest was abstract, rather than concrete. He did affirm and prove that local societies and Children's Progressive Lyceums were declining, despite the increase of interest in Spiritualism per se. He urged all Spiritualists to unite with their local and State organizations in order that Spiritualism might be made a working force in society. He pleaded for the adoption of some plan by which local bodies could be strengthened, and the Cause as a whole benefited. He did not say that there were only sixty local societies now in existence. He said there were over six hundred societies, but only about twenty of them were doing effective work. He said that only sixty Children's Lyceums were now to be found, and has since learned that there are only thirty of them at work. We publish the above facts in the interest of truth, and for the special benefit of those Spiritualists who accepted the reports of the secular press as truths without inquiring as to their reliability. Truth will bear its own weight, and needs no apology for its utterance.

The Pundita Ramabai on Christian Science.

"Pundita Ramabai, a native of India, in a recent article says: 'On my arrival in New York I was told that a new philosophy was being taught in the United States, and that it had won many disciples. The philosophy was called Christian Science, and when I asked what its teaching was, I recognized it as being the same philosophy that has been taught among my people 4000 years. It has wrecked millions of lives and caused immeasurable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy or compassion. It means just this: the philosophy of nothingness. You are to view the whole universe as nothing but falsehood; you are to think it does not exist; you do not exist; I do not exist; the birds and the beasts that you see do not exist. When you realize that you have no personality whatever, then you have attained the highest perfection of what is called 'Yoga,' and that gives you liberation, and you are liberated from your body, and you become like him without any personality. You draw on the blackboard a zero, you add a zero, multiply by zero, divide by zero, and it equals zero. It is just like that, nothing more.'—Rev. A. C. Dixon, in Boston Herald.

A private letter from Mrs. S. M. Lowell, the gifted inspirational speaker of Anoka, Minn., informs us that her husband, Richard M. Lowell, took leave of earth May 9. Mr. Lowell was a profound thinker, and a sound reasoner. He was looked upon as a wise philosopher by those who knew him best, and was accorded the merit of sincerity by those who were opposed to his outspoken views. He has been our valued friend for twenty years, and our tribute can be summed up in these words "R. M. Lowell was and is an honest man." Language fails to express our feelings as we reflect upon the loss of his physical presence. He was a Spiritualist in the highest sense of the term, hence knew the way he was going, and we realize that in spirit he is nearer than ever before to his friends. But his physical presence will be missed by all, and tears of regret will flow in memory of the good friend whom we shall see on earth no more. Our sympathy goes out to his wife, daughter and grandchildren who are left to mourn his loss. Mr. Lowell was born in Abbot, Maine, Dec. 2nd, 1823, hence was in his seventy-third year at the time of his transition. Cancer and rheumatism caused his departure from earth. Peace to the memory of a good man.

Cyrus O. Poole.

In another column will be found an account of the transition of this apostle of progressive thought to the higher spheres. Mr. Poole was a man of advanced views, and while he was an avowed Spiritualist, he was yet a believer in progression, hence was an earnest advocate of that Spiritualism that spiritualizes and ennobles the lives of its followers. He has gone to his reward, followed by the kindly thoughts of a large number of true and tried friends. Our sincere sympathy goes out to the members of his household who are called upon to part with their loved one in mortal form. They have the assurances of Spiritualism to comfort them in their great grief.

"I'm a Brick."

Order a book bearing the above significant title, from the pen of Mrs. Corilla Banaister, the well-known Spiritual and Metaphysical writer, soon to be issued by the Banner of Light Publishing Company. It is a "brick" of great value, and you will miss it if you do not secure a copy at once. It is only one dollar per volume and you will want it as you go out for your summer vacation. Send in your orders at once.

"Our Home Rights."

A few copies of this magazine have found their way to our table, and have been read with real pleasure. This journal is devoted to the cause of medical freedom, and is edited by that determined and pugnacious friend of the people, Immanuel Pfeiffer, of Boston. It is issued every month, and contains much valuable reading matter. Subscription price one dollar per year. Published at 74 Boylston St., Boston, Mass.

The New Voice, a prohibition organ, published in Chicago, waxes wrath over the non-enforcement of the prohibitory law in the State of Maine. Our exchange should keep its temper. The Maine law was not enacted to be enforced, but simply for political effect. It furnishes good paying offices to the Sheriffs and their deputies, through the fines that are regularly imposed once in three months upon liquor-sellers, and now and then provides an inmate for one of the jails, whose board bill adds to the exchequer of the one employed by the people to care for the wards of the State. Prohibition is everywhere a farce—as well as an attempt to create a new order of criminals, whose persecution and prosecution are expected to provide fat fees for lazy officials. The Maine Law is rank hypocrisy, and so long as the people endorse it, just so long will the State fail to keep pace with the army of progress.

Our valued contemporary, The Psychic Century, Topeka, Kansas, announces in its last issue that it will suspend publication for two weeks, because of changes in its office, but that it will reappear at the expiration of that time as replete with good things as ever. Our exchange has been giving its readers some excellent reading matter of late, and certainly deserves well at the hands of all Spiritualists in the way of patronage. We wish it every success.

Robert Buchanan and Sir Walter Besant, two of England's most gifted writers of modern literature, took leave of earth Monday, June 10. Mr. Buchanan had the courage to criticize Rudyard Kipling in rather severe language, and punctured that gentleman's egotism in admirable style. Sir Walter Besant was better known to the literary world, but his productions were no more valuable than were those of his gifted countryman, who took leave of earth on the same day he did. Both men will be missed by a large coterie of friends and admirers.

The illness of Mrs. McKinley continues to hold the attention of two continents, and every one is wishing for the gentle sufferer a speedy restoration to health. If kind words and loving wishes were potent to effect her cure, she would long since have been perfectly well. May she be spared to complete her mission in life, as the leading lady of the land, as a devoted wife, and true companion to the one into whose keeping she gave her all so many years ago.

It is rumored that W. J. Colville purposes returning to the United States the coming autumn, and that he expects to commence work in San Francisco, Calif., Oct. 6. He will receive a cordial welcome there from his many friends, while those who dwell in other sections of the land will rejoice to learn that he is once more at work upon American soil. Mr. Colville has been very successful in his work in the Antipodes.

The man who embraced Spiritualism to avoid contributing to the churches, and to escape supporting organizations, is as much out of place in Spiritualism as a polecat would be in the shop of a confectioner. He is too rank to be endured, and deserves a smile of gentle pity, half contempt and half regret, from those who sweep past him in the army of progress.

No. 1 of Vol. I of The Mental Advocate is at hand. Its editor is Dr. Paul Edwards, who wields a vigorous pen, and is not afraid to speak the truth as he sees it. If the initial number is a criterion of future issues, it is a paper that should be liberally patronized. The article on the death of ex-President Harrison, which we take pleasure in presenting to our readers, is worth the subscription price, many times over. The Advocate is but one dollar year, and is published at 103 West 23rd St., New York City.

He who dwells in the Silence of the Soul alone is qualified and capable of hearing the sweet, musical voice of God.

We are indebted to Mr. Harold Leslie for a tastefully illustrated circular, setting forth the attractions of Lake Maranocook, Maine, and Hotel Sir Charles (of which Mr. Leslie is proprietor) in particular. Lake Maranocook is a most delightful summer resort, and we wish Bro. Leslie a full measure of success as landlord of the restful Sir Charles Hotel.

The St. Joseph, Mo., Gazette-Herald of May 22 gives an extended and impartial report of the work of Mr. and Mrs. Geo. W. Kates, the well-known evangelists of Spiritualism, in that city. Respectful mention is made of Mrs. Kates' psychic work, and a just tribute of praise is bestowed upon Mr. Kates as a speaker. These talented missionaries are doing an excellent work for Spiritualism in the great West.

"Soul and Mind," Denver, Colorado, Miss Maude Moore, editress, comes regularly to hand. It is a unique magazine in its way, but it contains many excellent thoughts, and we believe it has a mission in the field of psychic thought. Its errors in syntax and rhetoric can be overlooked, in view of the spirituality of many of its utterances. Sincerity of purpose is manifest in Miss Moore's writings and we wish her success.

The United States Government is spending forty thousand dollars in erecting two targets to test the destructiveness of the new Gatthmann long distance gun. We have not heard of the expenditure of any such sum for the relief of the sick and the afflicted, nor for the education of children in the arts of peace. Plenty of money for destruction, but not one cent for the real good of mankind—is this the ethics of the United States?

The many friends of Mrs. Carrie F. Loring will grieve to learn that on Thursday morning, June 6, she was taken violently ill with pneumonia. Though very weak she is somewhat better and it is thought the worst is over. Her friends will unite with us in extending sincere sympathy, and wishing her a speedy return to health.

We learn from our valued contemporary, The Light of Truth, of the transition of that veteran friend of the Cause of truth, Mrs. Elizabeth Coit, of Columbus, Ohio. Her name in that state was as a tower of strength to Spiritualism. For many years, its teachings have been the sunshine of her soul, and her heartfelt joy. She gave liberally of her means, and most generously of her time and strength to the service of her fellowmen, through Spiritualism. She has made the world better for having lived in it, and goes to her reward in spirit, possessed of the loving gratitude of the thousands who have been blessed by her noble life.

And now hypnotism has become a craze with children. A fifteen-year-old boy is master magician, and younger boys and girls are his subjects. The boy lives in Pittsburgh, Pa., and is said to be very proud of his powers. Parents have warned their children against him, and the police are said to look upon him as a wonderful artist in his line.

Mrs. M. A. Reed, 121 Green St., Jamaica Plain, Mass., is personally known to us to be an excellent and reliable psychic. Her work in the realm of occultism is most satisfactory, and as a soul-reader she takes high rank.

Mr. Fred L. Fanning, of Needham, Mass., has recently graduated from one of the leading massage schools in New York City. He has opened an office in Needham, and is ready to respond to calls from those in need of scientific treatment. Mr. Fanning uses the improved Swedish method, and makes a careful study of every case he treats. We take pleasure in recommending him to those who desire treatment of this kind.

In consequence of the holiday of June 17, many communications are unavoidably omitted from this issue, as we were obliged to "make time" in going to press. Our patrons will kindly note this fact in respect to missing articles.

Do you want a spiritual paper to take with you on your summer vacation? If so, try the Banner of Light, and induce your friends to do the same. All Spiritualists ought to keep posted with regard to the progress of our Cause, and the Banner is just the paper to keep you informed. It makes a specialty of camp news, and every Spiritualist knows what this means.

Don't forget that the Ninth Annual Convention of the National Spiritualists' Association will be held in Washington, D. C., Oct. 15, 16, 17, 18. Every Spiritualist should plan to attend it. New England alone should send a delegation of one thousand persons. Cheap rates at the best of hotels—Willard's on Pennsylvania Ave., N. W. Go to Washington and have a good time.

As the sea rises in love to meet the tender kisses of the moon, so should rise the souls of men to receive the kisses of the angels of intelligence who are ever striving to impart wisdom unto the sons and daughters of men. True spirituality fills the souls of mortals with that love which reciprocates the love given by the angels, and lifts mankind toward in search of truth. Spiritualism alone gives true spirituality unto the denizens of earth.

He who distrusts himself renders himself disqualified for the great work of aiding others. "Love thyself last" does not mean self-depreciation, but the recognition of the equality of all Soul-Selves, and the acknowledging of the abilities of others. Develop a broad and generous mind, and then thou canst love others more and thy selfish self less.



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32

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## 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 Seance held May 22, 1901, S. E. 24.

### Invocation.

To Thee, our father spirit, we turn; to Thee we look for strength, for guidance, and for understanding. Out of our own lives, out of our own selfish desires, out of our own misunderstandings and griefs, we would be lifted to the realization and the beauty of the real life where wisdom and love reign supreme. Help us to be more gentle, help us to understand better our friends and our foes. Help us to see the best in all children of earth and to struggle and strive to make them understand the best in themselves, to grow out of their sorrow, out of their loss, and come into the fulness of the life beautiful, the life real. These dear friends who gather from week to week giving of their life, giving of their love, so earnestly seeking to give strength and messages to those who need, may they be wonderfully blessed. May these spirit friends who are seeking opportunities to express their love and their interest be made strong. May they go forward in their good work and add to the enlightenment of the world. Help us all. Amen.

### MESSAGES.

#### Willie Chase.

The first spirit who comes to me this morning is a young man about eighteen or twenty years old. He has very dark hair and blue eyes; his face is long and rather thin; he has a long, large, expressive hand. When he takes hold of mine, it is with the grasp of one who had a full, young, vigorous life and expressed it in every move. He says: "Will you please say that my name is Willie Chase. I used to live in Pawtucket, R. I. I have been so anxious to return that I have spent all of my days and nights watching for an opportunity to say something or do something that would attract the attention of my people. I don't know how it happened, but I think it was through my intense desire to get to them that I discovered there was a way by which spirits could return to their friends in this circle; so I made application and am here. I want to make Etta realize that I am as close to her as she would like to have me. She often yearns for me and half believes that I am there, but the consciousness of my knowledge of her conditions has not come to her. I was still studying when I went away and had so many plans and so many conditions mapped out for myself that it was a great disappointment when I left my earthly body. Tell Harry that I have seen what he is doing and while it is not what I had hoped he would do, I will do anything I can to help him and Frank too. I want him to know that I saw him when he was reading the other day and he went to a place that he thought no one knew. I was with him, too, and wanted to help him because it seemed to me it would have been better for him if he had not gone. Thank you."

#### Carrie Brown.

There is a lovely lady. She is young and slender and has brown hair and brown eyes. She looks about twenty-five or twenty-six years old, and is delicate and graceful like a beautiful lily. She walks right to me and says, "My name is Carrie Brown; I lived in Malden. I have an intense desire to communicate with my brother and my mother. My mother is sick and I am sure that I could tell her some way to get relief if I could only get into close conversation with her. My brother is much troubled over business conditions. I want to tell him that anything I can do in the way of advice or helpfulness, I am most ready to do. As for me, my life is one of pleasure. There is so much to be accomplished, so many things that take up one's attention, that make one feel his own usefulness, that really it is happiness indeed to be here, but when I return and see the need of my effort, it makes me feel selfish to enjoy life while the rest are suffering; that is why I come. My mother's name is Caroline and my brother's name is Will."

#### Jason Cartwright.

There is a spirit now of an old man. He is quite tall, strong and large, with full gray beard, blue eyes, and a head of heavy hair. His nose is prominent; he wears large, old-fashioned glasses and has a big, strong voice. He cares very little who hears what he says. Just speaks out from his own mind the things that are in it. He says, "Listen, little one, and hear what an old man says, an old man who has been many years in the spirit and who knows a thing or two, because he has watched conditions. I suppose first I will have to give my name; it is Jason Cartwright and I lived in Toledo, Ohio; everybody round the place knew me. I was interested in every step of his growth and every condition that entered in to build it up to what it

now is. When I came over to the spirit, I was immediately conscious that there must be some method of communication. I knew it could not be possible to see so plainly the conditions of earth life and the people in it, unless there was some stairway by which we could walk right down into the life and be of use or have satisfaction; so without anybody to tell me what to do, I began to investigate and I found out that more than two-thirds of your earth people are influenced by the spirits over here. They don't know it. They can't get control of themselves sufficiently so that they can understand what is their own mind and what is the mind from the spirit that blows them about. The perfect condition will result when people understand the spirit and make a distinction between what is their own will and the will of another. I have come to do a little missionary work and speak to the people and say, 'Whatever you do in your investigations scientifically or otherwise, don't neglect to learn what this power of the spirit is and what it is doing for you, either consciously or unconsciously. If I had my way and I could come down to you Spiritualists to give the word that I would like, I would say, Stop all this talk and get to work and classify and make plain the way for those who do not understand. That is all. It is quite a task I have set for you to do, but all who read this message can at once set about it and see whether they are using their own will or the will of some spirit, and be free and let the spirit co-operate with, instead of bossing all conditions. I particularly desire to speak to Emmeline. I want her to know that I will stand close to her in the future as I have in the past. Her days at the most are not long in this earth life and when she comes over to me, she will find the little ones in my care grown and happy and strong and glad to see her. I also want to give my love to Jim Downer. Emmeline will know who he is. I want him to know that if there were any way that I could reach him personally, I would be right to the front and help him. I am sorry his leg has been so lame for so long."

#### George Peavey.

I see a young man now. He is not very dark and oh, so thin but he is as bright as a dollar. He comes with a bright, chipper way and says, "My name is George Peavey; I used to live in Des Moines, Ia. Oh, I am so glad to come and I want to send this message to Laura who is my stepmother. I want to tell her that everything is coming along all right. We are getting strong and well over here and are so anxious to bring her into the light. She knows something about it but we want her to know more and to be strong in her faith. That will help us. My father is so happy to be able to send this word. He says that it is the sweetest moment of his whole spirit existence and that there is nothing that will keep him from the old conditions. Laura's father is with him. Father says tell Laura that he comes and sits in the old chair that he sat so much in because he was feeble and if she will sometimes sit between daylight and dark, he hopes she will be able to see him. He says he doesn't have to feel his way round with the cane as much as he did but two or three times she has thought she heard his step with that cane and he says tell her that she did. He wants her to know that he isn't blind any more."

#### Annie Carter.

I see a woman, perhaps forty years old; she is just as quick as a flash. She walks right up here to me. Her eyes and hair are as black as coal. She comes in a nervous way and says, "I am not so much in a hurry as I am eager and I am half afraid I shall lose my strength. I have come way across the country, from Denver, Colo. My name is Annie Carter and I have a husband to whom I want to go. His name is Lorenzo. I want him to know that he is not wrong when he thinks he sees me. I come there just as often as I can and I make myself visible as often as I can. I want him to understand that I am giving him all the strength possible and am anxious to give more whenever the time comes that I may. I am glad that Eva is doing as she is. It is good for her and will prove successful in the end. I would like to say a word about Jack; if he does not get discouraged so quickly, I believe he will come out all right. For myself, I can only say that there are times when I am swallowed up in the happiness of the life that is mine today. I had suffered so long that it was a relief when I could leave the body and just find freedom. I don't have the old pain and the old distress that was so constantly with me and I want you to feel, dear, that although it was hard for you all, to me it was a release. I thank you for everything you did, for carrying out my wishes so fully, and I wish I could see you once in a while and have a talk with you about the things that are dear to us both, but that will come, I am sure. Sit for me at home. Try and see if I cannot use your hand to write. I believe it will be possible for me to do so. Please give my love to sister Emma and tell Fred that I haven't forgotten him."

#### Lulu Anderson.

Now comes the spirit of a girl. I think she is about fourteen years old. She has a great wealth of light brown hair; it hangs in great, big brown waves over her shoulders. Her eyes are blue; her face is fair and sweet. She is very quiet. She comes close to me and looks at me with such anxious eyes as though she was determined and anxious to get to her own people. Her name is Lulu Anderson and she comes from San Francisco. She died with diphtheria and was sick only a little while. She puts her hands up to her throat as if the recollection of the suffering brought her pain today; then she says to me, "My father's name was George; he has not yet recovered from the shock of my death. It was death to him and for some days it seemed as though he could not stand it. I

have a little brother left. I want them to know that I am ever in the house; that my books and the things I thought so much of, I would like little George to have. He looks on them now as though they were something sacred, but I would feel better if he used them and felt that I wanted him to do so. I know how my mother doesn't dare to look at my things. She has never dared to go through my boxes and my closets as she would like, but tell her, please, that I will be so near that she need have no fear about breaking down, and that she need not feel that everything that I have touched is better because I have touched it, but if she will sit for me at home I will try to come to her and she will know that I still live. The girls come in once in a while and talk to her, and she loves to have them, but after they are gone, sometimes she cries as though her heart would break and it makes me feel badly to see her do so. I don't want her to think that I could ever forget. I never can. I shall always stay near and help in whatever I can."

#### Annie Gladding.

I see the spirit of a woman about fifty years old. She is short, rather plump and has very dark eyes and hair. She has such a kindly way; she just walks in as though she was right at home and says, "Why shouldn't I? This subject is very familiar to me. I knew about it before I came over here, and I have learned very much about it since, and so I try to come as naturally as I can. My name is Annie Gladding. I was very meddlesome and often felt the desire to give out to other people. I want to speak to mediums; to say to them that many times the precious words that are poured down into their lives with so much eagerness that they are almost jumbled together in a manner that it is hard to tell what the meaning is, are precious indeed and mean more to the people to whom they are given than they do to you who are trying to carry them on to another. Don't be discouraged and don't feel for a moment that your work is unappreciated or scorned by the great army of spirits who are eagerly seeking every means and way to return to their own. Such avenues are so rare even with all the mediums there are, that it is no wonder that the passage way gets clogged and the message is indistinct from the very anxiety of the one giving it out. I want so much to get to my many friends who know my interest and my love for all these manifestations. I want them to feel that my interest is unabated; that the things that I looked for and thought would be true are even more beautiful than I could expect to find them. Give my sincere love to Fred." She comes from Des Moines, Ia.

#### Letter from Abbie A. Judson.

NUMBER ONE HUNDRED AND SEVENTY NINE

To the Editor of the Banner of Light:

Do the spirits of the blessed become angry? We think not. Anger belongs to us who are still in the physical body, and subject to its heats and torments. The Latin word, anger, from which it is derived, means a compression of the neck, a strangling, it is a feeling that comes from being choked up, and it leads us to desire to punish the one who is wronging ourselves or others.

Anger was called by the ancients a short madness. While under its sway, one is unable to reason justly on the thing or person that has awakened it. He is ruled by the anguish of the experience, and by the wish to wreak vengeance on what causes it, and if possible to destroy it. Persons subject to the passion of anger, utter "words that burn" while under its sway, and they sometimes go so far as to kill the person or the animal who has awakened this violent and on-rushing emotion. Instead of holding the passion firmly in leash, he allows it to master him, and he is led to speak words and to do acts which he would not do when under the guidance of reason. He is thus for the time being a maniac, who, devoid of reason, expresses the passion that sways him, regardless of the results upon himself or on others. Anger is thus an unworthy feeling, and awakens the contempt of those who witness its exhibition. They stand by, waiting till the fit be past, for they know that during its continuance the angry person cannot be affected by the arguments of reason or judgment.

Those who desire to influence others for good will do well not to become angry. While giving way to its power, persons who fear them may desert from the actions that awakened the passion, through mere fear; but if they are not afraid, they will continue their course of conduct with more violence than before. They in their turn become angry, and some of the most terrible things ever done in this world were caused by contagious anger.

But, as the Bible says, "A soft answer turns away wrath," and we may also quote the lines of Pope:

"And trust me, dear, good humor can prevail,  
When sighs, and flights, and screams, and scolding fall."

And oh! how disgusted does one feel with himself after yielding to anger! He regrets his violent words and acts. Though he may have done no actual harm, he knows he has awakened the contempt of judicious bystanders; and if it was a foul wrong that made him angry, he has the sad consciousness that his violence did not right that wrong.

Sometimes the driver of a heavy wagon begins to abuse his horse. A woman bears the blows, rushes out bare-headed, and with angry looks belabors the driver with violent words, calls him a wretch, and says she would like to kill him. He tells her to mind her own business. She screams louder, and howls fierce epithets than ever. He beats his horse all the harder, winding up with a heavy kick, and the poor, over-burdened creature, for fear of worse, girds up his remaining strength and plods along. The man

goes on, determined to assert his rights and to kill his horse, if he so chooses; and the angry woman has the sad consciousness that the horse was beaten worse through her interference, and will be beaten again by and by. Rough teamsters do not care for the scolding words of an angry woman, except that if the words become too biting, they inflict hard blows on the horse.

Women who do these things are kind-hearted. They wish they could stop the blows, and so I will allow my pen to meander along, telling how I have in some instances led men to be kinder, by their own free will, and not by making them angry.

I was once at a little farmhouse on a hill. A team loaded with long sticks was telling up to a house still higher, with no road to it. The team got stuck, and the men began to belabor the horses with whips.

I rushed out of the house, bare-headed, I confess, and got to the cart. I put my hands onto one of those logs, which I could not have moved half an inch, and begged the men to help me get it off. I said the horses wanted to get it along, but they could not, and I thought if I could only get a few sticks off, then they could probably pull it.

The men felt sorry for me, and began to feel sorry for the horses. They lifted off several of those great logs, and the horses took courage and went on with ease. I thanked the men with a full heart, said I could never forget their kindness, and went back to the house feeling very happy.

When the men came back, I gave them some of the nice leaflets, "The appeal of horses to their owners and drivers," and asked them to give them to their acquaintances. They promised to do so, and we parted good friends.

The preceding incident illustrates our first point, in seeking to lessen animal suffering, which is that one who wishes to influence the wrong doer should not give way to anger.

Our second point is that if we truly love all, as the blessed angels do, we shall love not only the maltreated animal, but his master too. True love leads to sympathy, and I have found that the most imbruted men are influenced by the power of sympathy. This can be elucidated by another personal incident.

A cold, raw day, I saw the driver of a coal-wagon first beat and then kick his horse. He seemed to do it out of inward "cussedness," for the wagon was standing by the sidewalk. I was on the other side of the street. I hurried on a few houses, then crossed the street, and strolled leisurely back towards the wagon. I saw that the man was poorly clad, and that the cart was heavily loaded for one horse. Going very near the man I said something like this:

"Dear me! did you put all that coal on the wagon yourself? How hard you work, and how tired you must be! You got up early this very cold morning while many persons were asleep in bed, and did all this heavy work. I do feel so sorry for you poor fellows in these hard times."

The man's face, at first hard and surprised, had melted into softness. Then turning to the horse, I said:

"And your poor horse, too. He has a hard time. He tries to do his work. I wonder if he was in a warm stable last night, and if he had a good, warm bed, poor fellow!"

The man began to look sorry and ashamed. Seeing that he had reached the point where he would listen to anything I might say, I put my hand on his wrist and said:

"Please don't be angry with me. But I saw you strike and kick your horse, and it made me feel so badly that I thought I would speak to you about it. I have no right to speak to you, for he is your horse. But you must forgive me, because it makes me feel very badly to see an animal treated unkindly."

The poor man was very sorry himself, and said that he would never do such a thing again. He said I was a good, kind lady, and he would remember all I said, and he began to pat his horse kindly. I gave him a good many of the leaflets on animals, and asked him to give them to his friends, and do all the good he could.

This is one of hundreds of instances, and I do not remember ever making a driver angry with me.

I will tell you one more incident for the sake of those who long to relieve animals that are not treated right, and yet do not know just how to set about it.

In the very first place, become a member of the nearest Anti-Cruelty Society, and keep up your membership by paying the annual fee. If you are known to be a member, that fact gives good weight to what you say and do.

Several weeks ago, the housekeeper of a well-to-do man called on me to beg me to help in some way two red setter dogs in an adjoining yard. She said that they were chained all day to the fence, and kept there through all the storms, and made the neighborhood ring with their pitiful cries. They were never allowed to walk about the yard, and at night were put under the back steps. The collar of one of them was so tight that he could hardly breathe. They hardly ever had water to drink, and had so little to eat that they were nearly starved. My informant said she put what food she could spare over the fence. She begged me not to mention her name, as her employer had forbidden her to do anything about it, for he did not wish to have any trouble with the possessor of the dogs, as he owns the handsome property where he lives.

I at once wrote a very courteous letter, addressing it to the gentleman and his wife, which they received by the letter-carrier the next morning.

I began by stating that I am a member of Hudson County Society for the Prevention of Cruelty to Animals, and I named the various points that had been reported to me in their improper treatment of their dogs. I said that unless there were an immediate and radical change on these various points, it would become my duty to report the case to George

M. McCarthy, president of the above named society. I concluded with best wishes, theirs truly, signing my name and giving my street and number.

Within two hours after the reception of my letter, the tight collar had been loosened, the owner had sent to the butcher's for abundant food, and pieces of carpet were laid down for the dogs to lie on. They are now taken out to walk, and when I go by the place, which is quite often, it makes me happy to see the creatures looking comfortable and well-fed, with their nice boxes to shelter them from the sun and rain, placed under the shady trees.

I detail these experiences because persons often write to thank me for relating them, as they are thus led to think of doing things to help sufferers, both human and four-footed, in ways that had not occurred to them.

We are getting old, we have the experiences of a long life. If we die leaving them untold, so one can be benefited by them. But if we describe the means by which this thing and that thing have been accomplished, be it great or small, then we blaze the pathway in which others may walk in this great world where so much needs to be done for the suffering and the neglected.

May none who read these lines ever neglect their duty, either through sluggishness or through fear. "Be sure you are right, then go ahead."

Yours for humanity and for spirituality.

Abby A. Judson.  
Arlington, N. J., June 7, 1901.

### Questions and Answers.

GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

Ques.—[By Henry Scharffetter, 300 S. Collington Ave., Baltimore, Md.] How can we conciliate the fact that disastrous floods, famines and tornadoes that have afflicted the earth for ages and caused the destruction of millions over millions of human beings with the idea or conception of an All-wise, All-loving, Supreme Being, manifesting through nature's law that governs these stupendous phenomena so destructive to human life?

Ans.—It depends entirely upon the view taken of "human life" whether one admits that it can be destroyed or not. From the standpoint of materialism, there are no means of reconciling objective terrestrial phenomena such as floods, earthquakes, etc., with the idea of Supreme Beingness regnant in the universe, but spiritual philosophy, if it be such in reality and not in name only, regards human life as spiritual and therefore denies that physical convulsions can destroy what is indestructible.

There is only one view of life which is really satisfactory and that is the view taken by an ever-increasing number of truly inspired thinkers to the effect that every experience which takes place in the natural order is necessary for those who are called upon to undergo it. Multitudinous communications have been received during the past fifty-three years from intelligences in the spirit spheres who declare most positively that they have not been injured by the earthly catastrophes which are supposed by materialists to destroy human life.

A profession of Spiritualism is practically useless if Spiritualists continue to argue from materialistic premises. What the world specially needs at present is a thorough-going uncompromising Spiritualism which, though broadly liberal, can yet prove itself precisely definite on the question of the goodness of the Supreme Reality.

Those who have lost their earthly robes in manners enumerated by the questioner, enter spirit life just as successfully and are just as happy therein as are those who pass out in their beds in no tragic manner. Every soul has a distinctive mission in expression and its earthly embodiment occurs in the way best fitted to give the experience most required. What looks like calamity on the earthly side of things, does not so appear from the other side of the terrestrial veil. Troubles which appear wholly evil on earth are clearly seen to be good from the other side of the mortal screen, consequently your friends in Spirit viewing things differently from you cannot accept your version of calamities.

All natural convulsions are in the order of evolution—means whereby the planet progresses and those human beings who lose their earthly garments by means of earthquake, cyclone, fire, or flood, find themselves intact as to their complete individuality in psychic embodiments over which material upheavals can exercise no power. Divine love and wisdom can only be apprehended from the viewpoint of those who have gone through trying experiences and come to know their beneficial character.

In the higher spheres pertaining to this planet, results of experience are garnered and the uses of adversity clearly demonstrated, but in states of earthly gloom this higher light is not perceptible, therefore earthbound influences cannot prove divine goodness as revealed in their own career so far as they have yet proceeded, but as all spirits advance eventually and "every winter turns to spring," to use Tennyson's appropriate metaphor, a period arises in the history of all when the clouds of ignorance are lifted and the actually demonstrated blessings resulting from tragic discipline stand revealed. All exalted spiritual teaching is a unit in this connection.

Ques.—Can you scientifically demonstrate whether continuity of human life in the spirit spheres is eternal or limited with the life of this planet?

Ans.—Only those who can conceive of the absolute immortality of the soul—alike beginningless and endless—can logically conceive of absolutely endless duration of individual life. The greatest among the Greek philosophers apprehended the soul's perfect immortality and so do some teachers among Hindu philosophers at the present day, but the commonplace belief entertained alike by



large numbers of church people and Spiritualists which teaches simplicity of the soul, has no scientific foundation, as it is an illogical assumption. That which is eternal can have had no beginning and can have no end, but that which is merely long-enduring can outlast this particular planet by countless ages, until, having had a commencement, it must at some time have an end.

It is sometimes difficult to know exactly what a questioner means by a "scientific demonstration," as the word Science is used in a very expanded way by some questioners, and in a very restrictive sense by others. Spiritual experience knows nothing of either birth or death. No new souls come into existence, and no souls already in existence pass into outlandishness. Souls migrate from planet to planet, and pass from one solar system to another, and souls take on and lay aside material habiliments, but no new souls are formed and no old souls die. That which is born is only a vehicle or instrument for the soul's use, and that which dies is the same. As we know absolutely nothing of the beginning or the ending of any soul, we reasonably teach that the soul is a finite, immortal entity, eternal in its own state. Scientific demonstration fails to discover the origin or ending of a soul. Therefore Scientists can logically infer the immortality of every soul. The soul appears and disappears from certain scenes of action, but it retains its identity perpetually. What the soul does is transitory, but what the soul is is permanent. Science cannot dissolve or destroy the soul, therefore scientists are daily becoming more numerous who look with favor upon such spiritual revelations as declare the eternal existence of the indestructible.

### June Picnic at Lily Dale, N. Y.

The June Picnic for 1901 is on, and in spite of the northwesterly breezes, the souls of the people glow with summer warmth. Abundant talent is at hand and well used. Mrs. Mattie E. Hull made a stirring speech Friday, p. m., in which the echoes of the coming time rang out with optimistic prophecy. She deprecated the pessimism that just now seems to obscure the bright day with a moral eclipse, and her words were cheered by the faithful. She held—as do many others, if not most of us—that Spiritualism was never so prosperous as now. Phenomena were never more abundant and reliable, despite the admixtures of fraud that have been made so conspicuous of late; that mediumship was never better, truer, or more widely sought and utilized, and the number who seek it as a source of knowledge, and accept the revelations it presents are rapidly increasing everywhere. I do not give her words, but the sentiment which I fully endorse. The pessimistic nightmare is a necessity in evolution, but we are waking from its gloomy holdings to see the dawn of a new day.

Mrs. Jahnke entertained with her remarkably life-like renderings of character-life in verse, and a class under her discipline entertained the public a little later in the afternoon, which was full of interest and promise. It was the "Training School" class, and a good object lesson for the public. In the evening a thought exchange eked out the feast.

Saturday, a. m., was devoted to the work of the N. S. A. and organization generally, and Mr. and Mrs. Sprague made the hour interesting and profitable. Mr. Sprague's experience of the situation, the issues and purposes, the experiences and difficulties, as well as success, was ably and impressively presented. He insisted that Spiritualism is rapidly growing in public favor, and is success all along the line. He deprecated the disparaging expressions that had such a depressing effect upon the workers as well as the general public, and expressed the belief that there is no reason for such disparagement. He said the N. S. A. had demonstrated that organization is a success. It had been held and urged by Spiritualists that it could not be accomplished, and much valuable time and labor had been wasted in this negative, do-nothing-way, that paralyzes enterprise. The state cry that spirits inaugurated this movement and they would carry it on to success without our help, had held us from the work that might have made the world a leading power in the world, recognized and respected by all. Now we have begun to act on business principles, and have found that Spiritualists can organize and succeed.

He referred to a notable case in Indiana where a bequest to the Cause of \$500,000 was lost, because there was no legally organized and chartered spiritual society in the State, competent to receive the money. This is an object lesson that should be heeded. Mr. Sprague is a splendid worker, and represents one of the best qualifications that can equip any man for work, that of sincerity and devotion to the Cause, "without variableness or shadow of turning." He is a Spiritualist at all times, and in all places, without any qualifying adjectives or any sectarian prefixes, or mystical annexes; without any occult steeples, or theosophical side wings to his temple of life. Spiritualism in its all-embracing character, and its universal application to the problems of life, is ample for all his aims and efforts. Mrs. Sprague supplemented his lecture with brief comments and a collection was taken for the N. S. A.

Saturday afternoon Rev. Moses Hull gave a masterly address, analyzing the data and historic evolution of the Gospels. Mrs. Jahnke rendered a sweet story in verse, to the delight of all. Her recitations are entertaining and intensely interesting and full of high suggestions. Mr. Parker of Vermont, N. Y., sang as only he can and was enthusiastically endorsed. He responded with a fitting recitation. The meeting from start to finish was a decided success; full of interest and lively enthusiasm, accompanied with much vivacity and cheer. Thomas Grimshaw was on the program for a lecture, but failed to arrive, and his time was occupied by a symposium Sunday forenoon.

The liberal attitude of the Association toward the N. S. A. was manifest in the giving of a whole session to the missionary work of Bro. and Sister Sprague, with a collection. As it is against the policy of the C. L. F. A. to allow begging for outside purposes during their camp season, this fact indicates a friendly interest and good will towards the work of the N. S. A. Bro. Sprague made many telling points; among them was the fact that the bitterest enemies to the organization movement, among speakers, are the first to write to societies they have organized and ask for engagements with them.

The Hotel Grand is under a new management this season. Mr. L. M. Vanden of Meville, Pa., is in charge, and his introduction. Hon. A. Gaston is full of life and the spirit of "Expansion," albeit he is a Democrat. Mrs. McKeever lent the light of her vision to Lily Dale carries a pleasant impression. He is quiet, genial, and makes guests feel at home. The table supplies are all that could be asked or desired. The Grand will be open from noon to camp opens, with easy terms for boarders or transients. The route to the Pan-American is via Lily Dale. The prospect is that round trips will be available from Lily Dale to Buffalo and return, for \$1, or possibly \$1.15. The presence to the occasion, making us all glad. T. J. Skidmore is rather feeble, but full of

the spirit of progress and spiritual light. The entertainment Sunday evening by Mr. Parker and sister, Mrs. Jahnke and Mrs. Beech, was a fine success, and greatly enjoyed. The Symposium Sunday forenoon was made interesting and profitable by good speeches from Mrs. Stevens, Carrie Twing, A. J. Weaver, Mattie E. Hull, and Mr. and Mrs. Sprague. The trend of all was toward a larger interpretation of Spiritualism, confidence in its growing qualities and insistence that it is stronger today than ever before, and that frauds are not the ruling feature of mediumship; but the genuine has the lead, and was never more apparent than now.

The unprecedented cold wave was a serious check on the incoming tide of visitors, and of course cut the financial receipts a good deal; but otherwise no better meeting has been had at the June picnic.

A program for the camp season is out and covers as large an area of first-class talent as any in the land. Several new speakers are introduced, among them Miss Lizzie Harlow of Haydenville, Mass., and Miss Gail Laughlin, a brilliant lawyer of New York City. This is a great opportunity for visitors to the Pan-American to take in Lily Dale and enjoy a spiritual treat in the Eden of the new spiritual dispensation. Lyman C. Howe.

### Cyrus O. Poole

passed to higher life in a most placid and beautiful spiritual condition on May 21st. He was one of the early Spiritualists and his belief founded on testimony, which, as a lawyer, he submitted to the severest tests, was never shaken. He investigated, while city attorney of Buffalo, with the Fox Sisters during their first visit to that vicinity. His experience then and thereafter was remarkable and convincing. To the end he was a most interested student of the Harmonial Philosophy, and his character grew sweet and tender with advancing years. At the time of his death he was three months, with a little cry of delight and surprise, he ceased to breathe.

At the funeral services, which were simply and beautifully directed by a Unitarian clergyman, the Rev. A. C. Nickerson of Plainfield, N. J., there was read a succinct statement of Mr. Poole's religious belief, ending with his long tried and firm faith in the communion between the world of sense and the world of spirit. He enjoined upon his wife and daughters the undesirability of wearing mourning, and directed that the cast off vesture in which he had ripened should be cremated, all of which was carried out.

In later years Mr. Poole regretted the prominence given to the phenomena of Spiritualism in comparison with the attention devoted to its philosophy, and was at one time persecuted on account of his opposition to fakes and frauds. The present position of the Banner of Light and its able management, under Mr. Barrett and co-adjuvants, met with enthusiastic approval.

And so has departed another landmark of the period when a great spiritual light dawned upon a waiting world.

Hester M. Poole.

### Passed to Higher Life.

On May 24, our beloved brother and vice-president, Capt. Robert H. Barrett, at the home of our dear pastor, Mrs. Walcott, he fell and fractured his right hip, thus producing conditions for the spirit to take its immortal flight. By a strange coincidence, our president and vice-president both passed away from the same home, in regular order, our officers have been summoned and no finer, truer and more faithful Spiritualists, could possibly be.

For thirteen years, Capt. and Mrs. Barstow have been steadfast members of our society. Our hearts go out in loving sympathy to his fond companion. We hope she will continue to feel the sustaining power of her departed loved one. A Spiritualist funeral service was held Sunday morning, May 25. By request, Mrs. Walcott read a very beautiful and appropriate poem, and Mr. Schirm officiated. His remarks were very interesting and consoling. Mrs. Walcott accompanied Mrs. Barstow to her home in Newton Centre, Mass. Mr. Wiggins officiated at the funeral service, which was held in the First Spiritual Church, Baltimore.

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5-6, 7-8, 9-10, 11-12, 1-2, 3-4, 5-6, 7-8, 9-10, 11-12,

1-2, 3-4, 5-6, 7-8, 9-10, 11-12, 1-2, 3-4, 5-6, 7-8,

9-10, 11-12, 1-2, 3-4, 5-6, 7-8, 9-10, 11-12, 1-2,

3-4, 5-6, 7-8, 9-10, 11-12, 1-2, 3-4, 5-6, 7-8, 9-10,

11-12, 1-2, 3-4, 5-6, 7-8, 9-10, 11-12, 1-2, 3-4,

5-6, 7-8, 9-10, 11-12, 1-2, 3-4, 5-6, 7-8, 9-10,

11-12, 1-2, 3-4, 5-6, 7-8, 9-10, 11-12, 1-2, 3-4,

5-6, 7-8, 9-10, 11-12, 1-2, 3-4, 5-6, 7-8, 9-10,

11-12, 1-2, 3-4, 5-6, 7-8, 9-10, 11-12, 1-2, 3-4,

5-6, 7-8, 9-10, 11-12, 1-2, 3-4, 5-6, 7-8, 9-10,

11-12, 1-2, 3-4, 5-6, 7-8, 9-10, 11-12, 1-2, 3-4,

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