

THE LOVE OF LOVE.

Beneath the brightness of the moon,
In glory of the spring,
I wander looking at the stars,
And hear the night birds sing;
A sense of music fills the sky,
Enchantment is around,
And thy sweet presence draws as nigh
As if I myself found.

For love, my love, is always true,
A growing good of grace,
And all of love abides with you,
In beauty of your face.

I smell the breath of opening flowers,
The grass is growing green,
The trees are filling out their bowers,
And paradise is seen;
The while that nature is so dear,
The heart makes claim for more,
Then you, my love, draw sweetly near,
From love's elysian shore!

For I, my love, is always true,
How'er the years go by,
And sweet as stars in skies of blue,
I see you in the sky!

There is a land beyond the snows—
Our winter finds in south,
And here the flower in beauty grows,
And speaks to us this truth—
Beyond the bourne of fading earth,
You found hope's spring above,
O flower of love, you had new birth,
And blossomed in God's love;

And love, my love, is always true,
As we in story trace,
And all of love expressed in you,
As in an angel's face!

William Brewster.

The Outlook Beautiful.

BY LILLIAN WHITING.

Number Five.

"In nature every moment is new: the past is always swallowed up and forgotten; the coming, only, is sacred. Nothing is secure but life, transition, the emerging spirit. No love can be bound by oath or covenant to secure it against a higher love. No truth so sublime but it may be trivial tomorrow in the light of new thoughts. People wish to be settled; only so far as they are unsettled is there any hope for them. . . . So come to live in thought and act with energies that are immortal. Thus revering the soul man will come to see that the world is the perennial miracle which the soul worketh, and be less astonished at particular wonders. He will weave no longer a spotted life of shreds and patches, but he will live with a divine unity. He will cease from what is base and frivolous in his life, and be content with all places and with any service he can render. He will calmly front the morrow in the negligence of that trust which carries God with it and so hath already the whole future in the bottom of his heart."—Emerson.

The truth that every moment is new; that the past is always swallowed up and forgotten; that the coming, only, is sacred, is one to which I must resort for any possible private consolation, or public explanation and apology. This series of papers was initiated just as I went to Washington and entered upon a winter of peculiarly absorbing demands which finally rendered impossible any writing that required a margin of quiet and leisure. If, then, we may eliminate this element of time and imagine it only two weeks, rather than six or eight, since the latest paper of the "Outlook Beautiful" series appeared, the effort of imagination will assist, essentially, toward the resuming of the train of thought.

It is curious, by the way, how procrastination always creates its own retribution. Often it is true that one doesn't do a given thing simply because he hasn't done it. Every hour of delay transforms itself into chains and weights that clog his chariot wheels.

At the time that these papers were interrupted it was the purpose to discuss the question, "What has the larger revelation of divine truth known as Spiritualism done for the world?"

It is a marvelous panorama that presents itself as one looks backward over the vista of this past half century. The supreme truth is in that we have come to recognize man as a spiritual being, temporarily inhabiting a physical body and a physical world, as an evolutionary phase of existence. Included in this one supreme truth are a multitude of others; as of the discovery of the nature and possibilities of the mind as involved in clairvoyance, hypnosis, telepathy, multiple personality and the relation of the spiritual self to the physical vehicle which it uses as its instrument while in the physical world. All these and many other profound problems of the intellectual and physical life have unfolded through the direct, or indirect, investigation of a movement that first manifested itself as phenomena. In its early stages the special questions were: Can those who have passed through the process we call death communicate with those still here? Does this communication offer any evidence of personal identity? The indirect and unforeseen results of this study and investigation have established themselves as of transcendent importance. They have established the truth that the spiritual man has power here and now, of a nature never before associated with

life on the physical plane. One of the most important of these discoveries is that of multiple personality, a problem that must lead not only to a better understanding of the true nature of life itself, but to a far larger grasp of the power to relate energy to achievement.

The great variety and the large and increasing number of experiments made are contributing knowledge of incalculable value to ethics and to psychology. Hypnotism and its power in auto-suggestion; the exteriorization of sensibility; thought transference by telepathic action—all these offer demonstrable proof of the existence of an inner self whose faculties far exceed the capacity of the physical instrument for manifestation. It has also been revealed that man does not become "a spirit" by some mysterious process through the event of death, but that he is a spiritual being here and now; and that this is the spiritual world whose subtle and finer realms open to each and all in just the proportion of his development and capacity to dwell in the finer and more subtle environment. Spiritual laws are being more widely understood, and perhaps the most important truth of all is that of the unbroken continuity of life; the fact that, as Browning so well expresses it,

'No work begun shall ever pause for death.'

This truth alone, if universally grasped, would revolutionize human life, because it would vitalize it with the radiance of encouragement. A man would not live with the depressing conviction that a certain number of years definitely closed his period of energy and accomplishment, but that it is as desirable to acquire a new language; to conquer new provinces of knowledge, at eighty as at eighteen, and that—in the wholeness of life, the difference between the two is of little importance.

Spiritualism, using the term in its larger sense, has also taught that the degree to which one is enabled to dominate his own life, in the sense of controlling and selecting and grouping its outer events, is precisely in proportion to the spiritual power he has achieved, and this power depends largely on his choice and range of reading. It has little conceivable relation to what is currently known as occultism, or a thing to be attained by any series of prescribed outer actions. There has sprung up of late a species of literature (if, indeed, it can be included under this name), with explicit directions for "concentration" and "meditation" and one knows not what,—directions to spend certain hours of the day gazing upon a tempesty nail or something quite as inconsequential, and a more totally demoralizing and negative series of performances can hardly be imagined. But all this is not even worth denunciation. The only real spiritual power is that of the union of the soul with the divine.

The question of what happens to one daily and constantly, as weeks and months go on, is the one most practical question of life. In it is involved all one's personal happiness as well as his powers for usefulness. To feel that this ever-flowing current of events is something entirely outside one's own choice or volition is to stand helpless—if not hopeless—before the spectacle of life. It is out of this aimless and chaotic state that resort is had to the seeking of all kinds of divination, omens, prophecies, and forebodings, with the result of more and more completely separating the individual from his legitimate activities and endeavor, and leading him to substitute for spiritual realities a mere false and mirage-like outlook,—and instead of that rational activity and high endeavor that creates events and increasingly controls their conditions, there is merely an impatient and restless expectation of something or other that may suddenly occur to transform the entire outlook.

But a grasp of the spiritual laws transforms this aimless and inconsequential state to an intelligent recognition of the unseen aid and the knowledge of the manner by which we may relate ourselves to it and receive incalculable energy and uplift. The aid comes in different ways and through various agencies, just as aid on this plane of life comes to us in a variety of ways and from a variety of sources.

One of the most impressive intimations of the reality of this co-operation of the spiritual and the physical worlds is revealed in the passage, "Now unto Him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us,"—an expression that even makes the divine possibilities conditioned on the degree of power that man may bring to bear on the problems that engage his attention. It is a great mistake to regard faith in God as a passive and inactive condition,—as a mere serene and tranquil frame of mind. On the contrary, faith is the manifestation of the highest degree of energy. Faith implies and involves effort. It is true that the divine power often works with unexpected and undreamed-of potency, and effects in a moment that which man has striven towards for a century, but the striving and the effort were

the essential conditions to produce the result. If one has faith in the ultimate working out of certain ideals, he does not stand aloof from them—detached and passive—but he works for them night and day; he strives in perpetual mental activity and effort; in a word, he creates them in the invisible world of thought where all is plastic to spiritual force, and having achieved this they emerge and take their place in the form of events and experience. There is no limit to what may be achieved if one but hold a clear mental image of it with sufficient force and tenacity. The power thus generated is as real as that of a dynamo. The stored-up magnetic forces can thus be liberated and brought to bear on the various issues of the day. When one decides to accomplish a certain purpose, then is evolved a power that works more or less automatically on other minds and other factors that have to do with its accomplishment.

In one of the most notable discourses which Rev. Dr. Edward Everett Hale has just been preaching in Chicago, he says:

"We stand today with powers which would seem miraculous to those living in 1801. Physically any average man here in Chicago anywhere controls one thousand times as much physical power as a man did then—you, you, do. This extraordinary advance is due to the emancipation of mankind. It is due to the conquest over matter by man, the living soul. The latest unconscious powers have been called into visible life by the God whose name is I am, and by man, who is and is His child. The philosopher then asked if the moral powers are to take control of the increased physical powers. He answered in an emphatic affirmative.

"First, every man knows that he has the strength of every other man; all put their shoulders to the wheel. This is an immense advance. A hundred years ago they were leaving all their enterprises to little groups or hierarchies, feudal and ecclesiastical cliques. If I told you the things that were preached in the sermons one hundred years ago you would not believe it, they were so selfish. The preacher had the man look in and not out, simply to repent of his own sin and save his own soul. There was not one of the cosmopolitan sermons of today. In every pulpit every man is told that he is his brother's keeper, the child of God, the Father, who will help all."

Dr. Hale declares that the kingdom of heaven is truly at hand. The assertion calls the definition itself of the kingdom of heaven, as given in *Romans xiv. 17*,—"The kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost." That is to say, the kingdom of heaven does not represent a material, but a spiritual condition; it does not relate itself to any locality, nor is it dependent upon time, but being a condition of the spirit, it may be experienced here and now, in the present environment and the present hour. Yet, beyond this it would also seem that in these dawning years of a new century certain higher forces are in ascendancy that are both inspiring and coercive in their action in drawing humanity to a higher plane of life. Watching closely the progress of events one sees the working out of justice and the larger recognition of the moral law. The cause—as well as all the conditions of these possibilities—lie in the growing appreciation of the supreme truth that man's business on earth is to be a co-worker with God. That is the reason for his being on earth at all,—to co-operate with the unseen and divine forces in creating that ascending and enlarging series of better conditions which we call progress.

Dr. Alfred Russell Wallace credits the Nineteenth Century as being peculiarly the age of scientific discovery. The Twentieth Century will be as remarkable as the age of spiritual discernment,—the age of the recognition of spiritual forces. "Spiritual things are spiritually discerned," and discernment is the initiation of realization. Utilitarian results will be carried on to the higher plane of mental and moral forces. All that is divinely in the soul will assert its sovereignty over all methods and results of intellectual activity. Science has discovered new regions,—in the stellar universe, in the nature of great, natural forces, in the development of the earth, in the exploration of cosmic laws, and these brilliant and wonderful achievements immeasurably increase the value of human life. The realm of thought has thus become infinitely more significant.

And so it is true, as Dr. Hale says, that "we stand today with powers which would seem miraculous to those living in 1801." And the evolution of these powers is so increasing in swiftness as to make each succeeding decade do almost the work of a century in the past. The unconscious powers are, indeed, being called into visible life. The moral powers are to assert their supreme control over the increased physical powers, and we shall see constantly advancing the conquest over matter by the spiritual forces generated on this higher and diviner plane of human living.

Spiritualism has been the heaven that has

entered into almost every form of religious faith and ethical study and it has even informed scientific study with a higher ideal of ultimate truth. Science as well as ethics recognizes that life is determined in both its quality and its power of achievement by the inner thought, and that this thought must ally itself with the higher powers of the unseen world. Henry Wood, whose writings are of the most exceptional value in communicating new energy and opening larger vistas, has well said:

"We should think just as though our thought were visible to all about us. Real character is not outward conduct, but quality of thinking. The teaching of the Great Exemplar on this point was positive, but the world has ignored its scientific exactness."

The great power of auto-suggestion may be brought to bear on daily experience—a power which is analyzed and presented by Mr. Henry Wood with great clearness and force, is one of the great laws whose knowledge has been revealed under the general progress of Spiritualism. Potent as is this law on the physical side of life it is even far more so on the spiritual side. One may then, by auto-suggestion, charm to himself beauty and loveliness. Rising in the morning he may say: "This day shall be one of achievement and of all fine and up-lifting experiences. It is to be peopled with noble and sympathetic presences; in it I shall meet friends with whom I stand in real relations, although they may be as yet unknown to me; they are to be the friends and associates of my future, and in their inspiring companionship I shall rise to new heights of life and thought and endeavor. It is a day that shall be consecrated by beautiful thoughts. Into it shall enter nothing unworthy. I shall walk hand in hand with my ideal of life, and realize, in outward experience, my aspirations. It shall be a day of inspiration, a day in which all gladness of the heavenly radiance shall shine. It is to be lived on the spiritual plane on which alone is our real life, and not on the lower and material."

The experiment is one easily tried, and it is really one worth trying. It is very curious to see the results that sometimes follow it,—the sudden appearance of charming people, heretofore unknown, or delightful letters or events equally unexpected and charged with magnetic potency.

Auto-suggestion is the ring of power,—but it must be treasured—it must be constantly worn, and not dropped into the sea.

"And he that with a slackened will
Dreams of things past, or things to be,
From him the charm is slipping still,
And drops, ere he suspects the ill,
Into the luxuriant sea."

The great and complex revelation of man's powers and possibilities and his relation to the spiritual laws has come to the world under the guise of Spiritualism.
The Brunswick, Boston.

Was It an Astral Body?

A Real Experience taken from the Hero's Own Lips

BY KATE FIELD

I. The Initiation.

I am going to tell you a true story, and because it is true I don't expect you to believe it.

Scenes always open. This particular scene opens in a particularly commonplace London drawing-room, where were gathered people of good manners and good sense. The host and hostess made up in wealth what they lacked in culture.

Why I found myself in this unsympathetic atmosphere I was at a loss to explain, and while preparing to flee from the bores to come, I was asked by the host to play; an invitation I accepted with absolute precipitation, leaving off in the middle of a banality to rush to the piano.

There, in improvisation, I vented pent-up feelings which first expressed themselves in turbulence. Peace coming to me as usual at the piano, the nature of my improvisation grew more sympathetic.

While playing I felt that something would happen. It did. A visitor was announced—Reginald Cameron.

Most persons on entering a drawing-room seek with their eyes the host and hostess. When this man appeared, his eyes caught mine, and I was convinced that the impending something had arrived. He immediately sought an introduction, and as soon as we shook hands conviction became certainty. There are subtleties undreamed of in school philosophies.

Reginald Cameron was of medium height, lithe and athletic, with a girlishly fair complexion. His blue eyes looked into, not at you. His features were as beautifully regular as a Greek god's, while his manner charmed by its repose and conciliatory earnestness.

This man's presence illuminated a previously stupid reception—at least to me. Instead of leaving as I had intended, I felt

glued to the spot, and wanted to be. We talked to each other and to no one else, and almost immediately began the attraction and repulsion of different human magnetisms. Before I knew it, I was engaged in dissecting his character, analyzing him from the sensations he produced in me.

"You must have such and such lines in your hand," I said; and sure enough, on examining the palm of his hand, there they were! I was conscious of an audience that listened absorbed, nodded, gaped but never interrupted.

When I left, Cameron left; and as we stopped at the outside door to light our cigarettes, we looked at each other, conscious of having much to say in confidence. Cameron began by talking about the weather, as people always do when they don't know how to say what they would. Then he exclaimed, "I am so glad to have met you!"

My reply was, "When shall we meet again?"

"The next time I come up to town I'll let you know."

Then we parted. He kept his word. Here is his first letter:

Dear Sir: Possibly you may remember that when I had the pleasure of meeting you in town, you asked me to visit you. I shall come up on Wednesday for a few hours, arriving at five o'clock. Can you spare me a little time then, or shortly after?

I am most anxious to pursue the acquaintance, as your reading of my character, and, to speak frankly, your personality, attracted me; it is not often one has the chance of an acquaintance so interesting. Unfortunately I must leave Exeter before it is very late.

May I ask you to drop me a line saying whether or not you will be at home that day, as you will see my time is rather limited? I will not be in town again till the middle of July, and shall be sorry to miss seeing you. Trusting that you will forgive the perhaps too familiar tone of this note—I only follow the impulse and the character you very correctly gave me—I remain

Yours very truly,
Reginald Cameron.

Truly disturbed that an engagement prevented my meeting Cameron, I wrote in my turn:

My Dear Cameron: You can't tell how pleased, and, at the same time, how grieved, the receipt of your letter left me. Pleased at the wish expressed therein to see me, grieved at the impossibility of its realization; for during the few hours that you will be in London, I, unfortunately, shall be engaged. To say with you that I am anxious to pursue the acquaintance expresses but inadequately what I feel on the subject. In the same way that one conceives an aversion at sight to some people, without any known cause, so does it often happen that one experiences an irresistible attraction. If you remember, after our first interchange of greetings when we were introduced at L., between us we recognized, for the first of the evening, the conversation. Rude as it was, it was unavoidable. I knew it would be. And now I must wait till the middle of July. It does seem so long; but perhaps, with me you may share the pleasure that I generally feel in corresponding with some one I like or am interested in.

You begin your letter "Dear Sir," and end it "Yours very truly," and you think you are familiar. I have begun mine differently and shall end it differently. Don't think it familiar, think it sincere.

Yours faithfully,
T. G.

This letter was written on the 25th of May. Under date of the 12th of June came an answer, from which I call:

Dear G.: How am I to defend myself for this long neglect especially since you have not known me long enough to be aware that it is my invariable habit? Don't blame me, but rather the sunshine and wind and cloud which force me as by the throat into a shabby bank, where I may watch the gold and white and blue, and the feel of the breeze on the bay, not thinking of much or noting as I ought the impressions, but simply made one, as far as possible, with nature. The contrast between your personality and my want of it strikes me in my order or limit-like existence—even orders or limits must have a sense of duty—with a feeling of profound shame.

Everything has gone to the wall, except the little time I am forced to give to teaching. I have a half dozen books unread, besides novels and reviews that await the paper knife.

"Be better, sweeter
On a rose back to be dreaming
With folded eye."

If you are acquainted with Louis Stevenson's "Island Voyage," you will remember his amazing description of Nevada. Such Nevada I am now in, a tree, a vegetable, a fungus, anything that can absorb unlimited sunshine. Have I made my apology sufficiently apparent?

I was extremely disappointed not to have my wish to see you gratified, for from one letter and a short talk I cannot make an ideal G. To me—forgive the impertinence—you are the door to which I find no key, as yet. The mysterious and eternal, not ourselves, that rules and prompts everything, send upon you as possessing something that awakens a defect or desideratum of my nature. I keep my mind purposely as blank as I can concerning you, for I have to red to what it is that you minister. That you struck a chord to harmonious vibration at our first and too short meeting, is certain. . . . whenever it is possible, but unfortunately here I am only a wretched master, residing in a school, with

(Continued on page 17)

DECORATION DAY.

There is such a wave of sadness comes with Decoration Day. When the land is bowed in sorrow o'er the soldiers' passed away. All the Nation pays them homage for the honors that they won. In the battle for their country, when their earthly work is done.

There is such a tone of solemn and of mournful quiet when. At the graves each year in unison, this great nation calls again. Just in places that bring tokens of the hearts forever warm. With devotion for those heroes, o'er each dead dissolving form.

Let the Nation pause to honor those who fought for freedom's sake! Let it bow before its saviors who in soul-land must awake. And be happy o'er the vision of this great memorial day. As they watch their friends lay flowers o'er the dumb, decaying clay.

'Tis a solemn thing to ponder o'er the loss of those we love; Ah, that feeling of deep sorrow is so hard to rise above. But when Nature in her labors calls a spirit from the earth. It is only for advancement, for that spirit's higher birth.

As the Nation bows in sorrow o'er its dear old hero—dead. And the earth seems fairly trembling with the solemn, marching tread. Of the time-worn, whitened veterans who in death are thinning out. Those old comrades up in soul-land are still loyal and devout.

Here they fought for right and justice, ere the spirit passed away. As they saw it from the standpoint and conditions of the day. And they linked the land together through a leader's hand and fire. As a duty to their country, ere their spirits passed up higher.

We cover their graves with flowers and flags as tokens of love. We make it a day of devotion and honor to those gone above. While doubtless up there in spirit where justice and love rule the day. They are greeting and forgiving, both the men in blue and grey.

Dr. T. Wilkins.
2576 Fulton St., Chicago.

The Abbey Chimes, or the Mystery of Glen Avon.

MABEL A. VAN HISE.

CHAPTER IX.—Continued.

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The house, the servants, the guests, were in turn examined, but no trace of the missing bracelet was discovered. Lady Alice's story of Mrs. Priestly's behavior in her room alone was repeated again, and the detectives, finding that Mrs. Priestly did not deny having been there, and refused to state what business took her there, straightway informed her that she would have to accompany them to the nearest lockup. "Yes," she passed Lady Avon on her way to the carriage, which stood waiting, in company with her captors. Lady Alice's lip curled scornfully. Mrs. Priestly affected not to notice her, but passed calmly by, conscious of her innocence, and entering the carriage, was quickly driven away.

Clarice was furious, and openly declared her belief in her friend's innocence. Lady Avon silenced her with a look. When the supper-bell rang that night Clarice did not answer the summons, pleading a headache as an excuse. Her eyes sparkling, her cheeks flaming, she gave vent to her indignation.

"It is shameful! disgraceful, cruel! She is innocent. She did not do it. Oh, how dared my—Lady Avon accuse her of being that meanest of mean creatures, a common thief? I will never call Lady Avon mother again. She has never loved me, though I am her child, and now she is seeking to ruin dear Marian Priestly, who loves me truly and who is my friend. But with a sudden burst of passion, 'I will stand up for Marian Priestly or— At this moment the door of her room was flung wide open and Lady Avon stood there! For one brief moment she glared at Clarice, then said:

"Who said you could go to the court room? You will have to consult me before you take any such step at that, Clarice Avon! How dare you take upon yourself to assert your will here. I am your mother, whether you choose to call me so or not. Remember you are under age yet, and while you are under my roof you shall obey me or I will put you in a convent of the strictest order that exists. You will stay in your room now for twenty-four hours, alone. That will give you time to reflect, and repent of your unbecoming behavior."

With that, Lady Avon swept out of the room, a smile of satisfaction lighting up her face, as she shut and locked the door and put the key in her pocket.

"She stood up for Marian Priestly, forsooth! Zano will swear that she sold the bracelet to Zephane, the Gypsy, and that he brought her the money the next morning, meeting her by appointment in the lane, where they were seen by Saunders, a convict of our grooms. Zano's evidence will convict her! And besides, she had a headache on the night I saw her coming away from my room. She is sure to get a long term of imprisonment and I shall be well rid of her!"

"Mother," said Lector as he met her in the hall a few moments later and kissed her affectionately, "father seems dull tonight; let us all go in his room and play cards. He is fond of whist. It may cheer him up. I shall be glad when he gets well and strong again. Mr. Lejandre has gone out. Where is Sis? Oh, I forgot, she had a headache. I suppose she went to bed. Mother," he said, after a moment's reflection, "I feel very bad about this thieving business. Of one thing I am certain, and that is, though your bracelet is gone, Mrs. Priestly did not steal it! A better woman never existed than Mrs. Priestly. I would never believe her guilty. Circumstantial evidence, let it be ever so condemning, would not be enough to satisfy me. I should want something more than that before I condemn any fellow-creature."

"I do not wish to think of it, Lector," answered Lector in a vexed tone. "The bracelet was your stepfather's gift to me, and I am deeply grieved at its loss. I blame myself as much as the thief, for being so careless as to leave it about. If she is innocent, who, oh, who, is a guilty thief?"

Lector did not answer. He put his arm gently round his mother, and kissing her, with a sigh, left her.

"Oh, my Lector, my darling boy," murmured Lady Avon as the door closed. "I shall soon see you, my master of beautiful Glen Avon. Sir Cecil cannot last much longer. One is out of my way. Tonight shall see the other removed!"

Later she joined the young men in Sir Cecil's room.

"Will you join us, my dear?" asked her husband, as Lector placed a chair near his stepfather for her. "We were just about to begin another game, and you are in time to take a hand. Ah!" (as the door opened and admitted Lector) "here is another lady. How do you do, Miss Marlet? Cheer along—the room for all! More the merrier!"

A round or two was played, when Sir Cecil rang and ordered wine.

"Get the card, darling," he whispered to his wife. "I will pledge you, my pet."

Lady Avon arose and opened a small iron safe which stood in the corner took from a handsome silver drinking cup, a real old-time silver loving cup, which she filled with the rich red liquid. Sir Cecil drank and handed it lovingly to his wife. Jokes were roundly and of all the happy party Sir Cecil seemed the merriest.

"Tis your turn to deal, shall I do it for you, Alice?" asked her husband.

"No, indeed; I like to deal," she returned smiling. "You might give yourself one card too many. I won't trust you. Not once did I just then Marcus looked towards the door, and half rose from his chair, coloring slightly, he sat down again.

"What is it?" asked Lector.

"Oh, nothing," returned Marcus. "Only I thought someone knocked. I suppose I was mistaken."

Lady Avon was about to deal the cards when suddenly, either by accident or design, nearly all the cards slipped from her hand, and were scattered, some on the table and some underneath.

Lady Avon and Lector immediately dived down after them. Quick as lightning Lady Avon reached her arm across the table as if to prevent Marcus' glass from being knocked off, which stood near the edge, and unperceived by anyone dropped into it a white card. The glass was for a moment discolored slightly, then settled again. Lady Avon's face assumed a deadly pallor, her hands trembled visibly, as she received the rescued cards from her son. This time she dealt them round successfully, and the interrupted game was resumed. Not once did Lady Alice raise her guilty eyes to look at her victim after that. During the progress of the game Lector took up Marcus' glass by mistake and drained it. He made a wry face, but refrained from making any comment, thinking the peculiar taste was his fancy. At the same instant an ornament fell from the mantelpiece with a crash and was broken into fragments.

Marcus and Lector both started from their seats at once, and as they did so Lector's elbow caught the wineglass that had held the fatal dose, and it was knocked off the table and broken.

"What is the matter?" asked Lady Avon, in as calm a voice as she could command.

"The vase! The vase! How did it happen?" cried Lector excitedly. "do believe the house is haunted! Oh dear! Oh dear! And it's all broken to smithereens. I declare!"

"Tis nothing," said Lady Avon. "You are all absurdly nervous tonight. The thing is easily explained. The maid in testing the shelf carelessly set it too near the edge of the shelf. That's all there is to it."

"Excuse me, Lady Avon, but I noticed its position and it was not on the edge or near it. The shelf is broad and the vase stood way back, close up against the wall," persisted Marcus. "It's my belief that it's an evil omen, and something awful is going to happen. I'm sure."

Uncle Dick put in an appearance now, exclaiming: "Well, well! Isn't it too bad I did not know there was a card party in the parlor, or I certainly would have begged leave to join. It's terribly cold out, and is actually snowing again. There surely has never been so much snow before."

Sir Cecil woke up from a slip and yawn and wanted to know the time, and what all the hubbub was about.

"Say, my dear, where's Clarice? I have not seen the child all day. Why is she not here with us?" he asked.

"She has not been feeling well today. I told her to stay in her room and rest," replied his wife. "She will be all right tomorrow. It is nothing to be alarmed about, Cecil, I assure you."

"Ah! I know what it is," laughed Sir Cecil, winking slyly at Marcus. "The little lass is lovesick!"

Sir Cecil now signifying his wish to retire, all separated for the night. Lector lingered behind, and as he passed his mother's room, tapped lightly on the door. Lady Avon looked up in surprise as he entered. She was sitting in a rocking-chair with her slippers on, and the fire burning brightly.

"Mother," said the young man, kneeling at her side and laying his head in her lap. "Mother, I don't feel well. I fear I am going to be very sick."

"Why, my dear boy," cried Lady Avon in real alarm. "What is the matter? Let me send at once for the doctor."

Lector put his hand to his side.

"No—no," he gasped. "Don't send—it is only a slight pain here. Mother, let me stay in your room awhile, it will soon pass. I don't want to leave you. I fear to be alone."

She helped him onto a lounge, and drew it near the fire; then smoothed the thick black hair from his broad white forehead. It was wet with large beads of perspiration; his hands were clammy and cold. Lady Avon was in a terrible state of mind. "She could not account for his sudden illness."

"My son, my boy," she exclaimed. "I will send for our physician. Oh, let me, Lector dear."

"No, mother, don't. Come and sit here near me—there, now hold my hand, so."

"He is easy now," she murmured thankfully. "He is quite easy. Perhaps he will fall asleep."

All at once he started up, and holding out his arm to her, said:

"Oh, mother! Mother!" in his bitter anguish, as a terrible spasm shook his frame.

"Mother, I am—he fell back on the lounge, his eyes wide open, staring into hers. But slight was gone! The light of that grandly intelligent mind was forever extinguished. Lector Avon was dead!

Lady Avon stood looking on the dead face of her boy for a moment, petrified, seemingly bereft of sense. Then throwing up her arms she uttered one wild, bitter cry, and fell senseless on the carpet at her victim's feet!

Just at that moment the clock struck one, and simultaneously with it the bells in the old Abbey Tower rang out the chimes! Fearful, startling, it sounded through the still night air.

(To be continued.)

Mrs. Soule's Photographs.

The Banner of Light Publishing Company has secured the exclusive right to sell the photographs of our circle medium, Mrs. Minnie M. Soule, and offers them to its patrons at the exceptionally low price of twenty-five cents each. Every Spiritualist should have one of these photographs. All orders will be promptly filled. Send us twenty-five cents and secure an excellent likeness of this gifted medium.

There never was a call to men and women to be more solemn and religious than now. We need to put forth the power of our religion in active duties, to live it out in our social circles as well as personally.—Channing.

"Fated or Free?"—A Response.

DEAN CLARKE.

When I prepared my original essay, giving several good reasons why I believe that in this life all were fated to be what they are, or have been, I did not anticipate that it would lead to a discussion of "side issues," and were the friendly debate, into which I have been drawn, an oral one. I should call my friend's position to order, and demand "the right of reply." But I am not averse to a consideration of any of the points raised by my reviewer (except that of my own personality), I am willing to ignore parliamentary rules, and to follow her lead in her last mental effusion.

My genial reviewer begins her second critique with the startling declaration that "Arguments are always proffered and never convinces any one." Was this the conclusion of a jurymen who argued in vain to convince eleven other "stubborn fellows" that he alone was right in his decision. My opinion is that it depends somewhat upon the soundness and strength of the argument. It is surely futile to argue with those who can't reason or won't reason, and perhaps it is quite as useless to argue with those who get their ideas or theories by a "flash of revelation." To me, however, all truths are reasonable, and unless my "inspirations" harmonize with my reason, they are not mine. I am authoritative, always try to be "open to conviction," and at all times ready to abandon an opinion for a demonstrated truth. I am perfectly willing to believe in re-embodiment, but have never yet found any convincing facts, or arguments, to sustain it, and do find several that so strongly militate against it. I am not averse to a discussion of the "karma" law, as I said before, absurd. I demur at the implication in the statement that: "It is a pretty sure sign a thing is true, if at first it antagonizes us." That is equivalent to saying we are most always wrong—an admission, I am quite sure, my friend would not make. I am not averse to those who demand facts, and use reason to digest and apply them, are more apt to be right than wrong.

I am told that the soul seeking re-embodiment "intelligently co-operates with favorable circumstances—is not fatically bound there, but since like attracts like, a pure soul could not choose or be attracted to diseased or criminal parents. The laws of affinity . . . are never disobeyed." How does my "cute" disputant make the above assertions harmonize? Supposing the soul does co-operate with conditions intelligently, if the laws of affinity cannot be disobeyed, and the soul could choose these parents from itself, is it not then "fatically bound" both by its own conditions and the laws of affinity? If not enough of a conjurer in logic to see how, if a person is absolutely compelled to do as he does, he is not "fatically bound" so to do.

Furthermore I am told that: "No soul could ever be 'fated' to a life of misery and crime, if it had outgrown such immature expression." As this is a virtual admission that some souls are thus fated, it is immaterial to my contention, how it comes about, whether through the "karma" of a former life, which I do not believe, because there is no proof of it, or through heredity, which I do believe, because the world is full of proof of its truth.

In reply to my query as to souls being purified by material corruption, I am told that: "Souls can indeed be purified by contact with material corruption, for only thus can they be freed from the influence of the physical." I do not think this. How can one overcome what he has no contact with? I confess I am somewhat confused by this answer. What I wanted to know is, how physical corruption can be made to work out spiritual depravity. In other words, how can a diseased body purify a morally diseased soul? Is a spirit in this instance, what I believe, that is to be "overcome," or "triumphed over."

I was not aware that "Christ" had a corrupt or diseased body, and I supposed it was mental suffering that "perfected" him. The science of physiology teaches that we can not have a sound body and a diseased soul. Doesn't hygiene of soul demand the same conditions? What does the soul gain by a triumph over physical corruption when it casts off the body and has no relation with it?

In closing her kind critique my friend makes a pathetic and eloquent personal appeal to have me abjure my belief in "fate," because "as a man thinketh, so is he," etc. Notwithstanding the fact that I question the propriety and good taste of publicly discussing one's own personal weaknesses, I hope to be excused in the present instance, for obvious reasons. In the outset, let me say to both my adviser and "Sigma Zodiac" (who has twice declined to notice me since this discussion began), that my belief in fate does not depend upon personal idiosyncrasies, nor morbid stomach or liver, but rests upon facts, laws, and general principles, several of which I stated in my original article appearing in the Banner April 25th, which I ask the reader to peruse.

Intelligently I am told there is no need of retaining a constitutional weakness, or hereditary diathesis, because in two instances cited "such limitations have been triumphed over." But I am not averse to the same two mentioned were "similarity" circumstantially, when one of them, Mr. Colville, is an anomaly in almost every sense.

That "we fate ourselves by our inertia or slothfulness," is not true of myself, for I have but every energy of "body, soul and spirit" to devote to my duty. I believe in the divine power to aid me to overcome an unfortunate heredity, yet all has been in vain to remove the scrofulous taint inherited from ancestral sinners.

There may be "no good sense in my remaining a life-long sufferer—in allowing my impotent flesh to dominate my masterful spirit," and there may be "no good sense" in being less than six feet tall, or in weighing less than two hundred pounds, which would be about "the size of it" if my "masterful spirit" could "dominate the impotent (?) flesh," despite the laws of physical organization, and of heredity. But if it can, why not physical mastery, my "Heavenly Father" has not yet revealed to me how to "overcome" all that I inherited from my earthly father and mother. Is it my lack of "good sense" that fates me to the inability of a complete physical transformation? Perhaps it is, for I have never answered that question. "You are no more fated to suffer against your will, than the American colonists were fated to remain subjects of George III."

It strikes me if "will" were thus powerful, the laws of health might be transgressed with impunity, for will would be a panacea, or an antidote for all "the ill that flesh is heir to." Why not, if it be true that, "No physical laws of heredity can be stronger than a divine soul expressed through an unconquerable will?"

Nay! not so, my will-ing and will-full "Angel-of-Healing." Broken bones and rotting teeth, and organs deranged in function, hereditarily prone to suffer against her will, while the sensory nerves perform their normal function.

Nay, I have not yet learned "that it is pos-

sible to live a spiritual life of freedom and emancipation from the bondage of physical infirmities, and I respectfully suggest that those born with physical infirmities ingrained in their constitution. I have never yet seen a leper cleansed, nor a hunchback straightened, and some of the most spiritual people I have known have been life-long invalids and sufferers.

If the divine healing art has really been discovered, by which all disease can be cured, all infirmities of the flesh banished, are can be rejuvenated, and perpetual youth and vigor attained, and complete spiritual dominion over all physical laws established, for common mortals, "now and here," I, for one, am ready to shout Hallelujah! and to crown with glory and honor the blessed discoverer!

I have been a student of Medical Science, and of Psychic and Hypnotic Science, and also a medium for many years, and fancy I know a few things concerning the power of mind over body, and of the healing power of spirits, which has been exercised upon me from early youth, and to my benefit; but all of my own psychic power, reinforced by all that has been bestowed upon me by de-carate spirits, has not wrought any "miracle" such as my sanguine friend is "dead sure" I ought to experience. I have been temperate in all habits, and fostered all vital powers, obeyed hygienic laws as far as my favorable circumstances have permitted; I have used that "unconquerable will" by which all of my life-work has been done, to gain the "physical mastery" my good friend says I "am here to win"; and I have "suggested" to my "divine parentage" that I covet a healthy, robust, and "unassailable" body, which she has "entitled" me to, but a strength, which knows no limit, has not been acquired, nor vouchsafed by my "Heavenly Father," after half a century's effort to gain sufficient for practical use in his service! Should it be any wonder then, if I should conclude from personal experience, as well as from general observation, that I cannot without discrimination, that we are fated to be what we are, and to have the experiences we do have, by whatever Power gave us being, and placed us in circumstances and environments which co-operate with natural tendencies to produce just the results seen in all human lives?

My closing prayer to the Higher Power is:

"If I am right, Thy grace impart
Still in the right to stay;
If I am wrong, O teach the art
To find the better way."

A Letter from Africa.

To the Editor of the Banner of Light:

It is not at all an uncommon thing for a person under a strong emotion to see that which is not.

It would be quite as true to say: It is not by any means uncommon for a person in a normal state of health and nerves, and not under the influence of strong emotion, to be conscious of the presence of one who is dead.

The evidence of the second proposition is quite as abundant and overwhelming as is the evidence for the first.

We are in a world of spirits as well as in a world of matter.

The phenomenal universe is but a veil hiding us from spiritual realities.

"Oh!" I think I hear you say, "Mr. G. has become a Spiritualist since he went to Johannesburg."

The evidence that communications can reach us from beyond the veil is overwhelming.

There is absolutely no room for doubt in the phenomena of what people who have made it their religion call Spiritualism, except where it is contradicted by a fixed principle which blocks belief.

If communications from the unseen world are impossible the sacred books of the Christian religion lose all claim to credibility, so closely are stories of visions and revelations interwoven with their texture.

But is it wise, is it safe, to communicate with the spirits?

The sphere of our human knowledge is the visible world in which for a brief space between two eternities, we labor and suffer and are glad to miss, and do good and evil, clouds and darkness hide from us the whence and whether of humanity.

The mystery of generation and the mystery of death, as "Passing on," are impenetrable to us.

Our questionings, as a great writer has well observed, are like the questionings of blind men who say to each other, "What is light?"

We do not write these things in any real sense; we see them only "through a glass darkly," and our inference is that those who believe in a divine ruling and ordering of things is: that this is best for us.

The curiosity of man is insatiable.

It is not always wise. There are things as to which it is better not satisfied.

But they are perplexed when they are told that there are many branches of real knowledge yet forbidden.

Why forbidden? Why unlawful? Because rash intrusions into the secret of the King, by paths beyond flesh and blood, and so avowed, leading not to safe and sane knowledge but to illusion.

I add what the great historian Macaulay calls, in one of his most striking pages, "A longing to pry into the mysteries of the grave is a token of intellectual and spiritual decay."

Remember the denizens of the invisible world are not all the friends of God and man, that evil spirits as well as good angels surround us, and that if communication from beyond the veil should reach us that it may not be to the powers of good, but to the powers of evil, that it may indeed have for its object to instruct, to console the living, but that on the contrary it may come to deceive and tempt those whom in the inscrutable councils of the Creator and Judge of men, malignant spirits are permitted to assail.

Has what you call Spiritualism rescued you from Atheism?

Be thankful, but make not of phenomena that have been known to our race from the dawn of history, and of the "everlasting" physical mastery, my "Heavenly Father" has not yet revealed to me how to "overcome" all that I inherited from my earthly father and mother. Is it my lack of "good sense" that fates me to the inability of a complete physical transformation? Perhaps it is, for I have never answered that question. "You are no more fated to suffer against your will, than the American colonists were fated to remain subjects of George III."

It strikes me if "will" were thus powerful, the laws of health might be transgressed with impunity, for will would be a panacea, or an antidote for all "the ill that flesh is heir to." Why not, if it be true that, "No physical laws of heredity can be stronger than a divine soul expressed through an unconquerable will?"

Nay! not so, my will-ing and will-full "Angel-of-Healing." Broken bones and rotting teeth, and organs deranged in function, hereditarily prone to suffer against her will, while the sensory nerves perform their normal function.

Nay, I have not yet learned "that it is pos-

The writer of the above letter was the guest of one of our subscribers in Durban, Natal, in South Africa. Naturally much discussion was had upon the subject of Spiritualism, and "Christian" letters were the result of his reflections upon what his host had told him during his visit. Our subscriber makes the following comment: "Christian" letters, "Has Spiritualism rescued me from Atheism? I say yes, and not only so, but after a close study of the subject for twelve or more years, it has made life far more real, more beautiful and more true in the fullest sense of the word for myself and family; and while I know that we are surrounded by good and evil spirits, I fear not the evil and I welcome the good, knowing that as the whole of humanity makes progress, so also will the lower spirits be, as it were, also lifted up and rescued from their lower conditions. I am

"Yours for Truth and Light,"
"W. U."

In the Superior Court of the State of California.

IN AND FOR THE COUNTY OF LOS ANGELES

Department No. 1.

The People of the State of California, plaintiff v. Maund Chesbro and G. E. Chesbro, defendants.

APPEAL.

The defendants were convicted in the Police Court of this city upon a complaint filed in said court charging them with "Unlawfully carrying on, practicing, and professing to practice, the business of the mediumship, clairvoyance and clairaudience and receiving in said city and did then and there demand and receive a fee for the exercise and exhibition of their art without having procured a license from said city so to do, contrary to the ordinance of said city," etc.

The section of the ordinance under which the conviction was had is as follows: "For every person who carries on, practices or professes to practice the business or art of astrology, palmistry, chronomancy, life reading, fortune telling, cartomancy, clairvoyance, clairaudience, crystalgazing, hypnotism, mediumship, prophecy, augury, divination, necromancy, and who demands and receives a fee for an exercise or exhibit of his art therein at any place where there is an admission fee, is charged five dollars per month."

There is no question but that the city under its charter and the police powers conferred by the constitution has the right to license all trades, business and professions. This is the general rule, but to this rule there is an exception, and the exception is found in the Constitution of our State. It is as follows: "The free exercise and enjoyment of religious professions and worship without discrimination or preference shall forever be guaranteed in this State . . . but the liberty of conscience hereby secured shall not be construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or safety of this State." Thus it will be seen that the city is empowered to license a tax or license upon any religious society or upon the exercise of any religious profession.

It is claimed by defendants that at the time in question, they were exercising the rites and performing the acts in accordance with and as a part of their religious faith and professions, and accordingly defendants sought to show upon the trial that they were what is commonly known as Spiritualists, that Spiritualism is a religion represented by a regularly organized religious society in this State, and what they did (for which they were called in question in this case) was done in accordance with the rites, ceremonies and practices of such religious society.

The ordinance requires a license of five dollars per month from those who practice mediumship, clairvoyance and clairaudience and life reading.

The case was evidently tried by the court below upon the theory that these terms, "mediumship," etc., have a definite and well understood meaning and that they are outside the exercise of any form of religious rites. None of these terms are defined by our statutes, nor by the dictionary in question. If we refer to the dictionaries to ascertain their meaning we find the Standard dictionary defines "medium" as follows: "Anything that acts or serves intermediately, a secondary or proximate agency by or through which a primary agent acts." Second meaning: "Spiritualism is a religion, to be possessed or controlled by the personality of some person who has died so as to speak or act from the intelligence of that person; also one whose organization supplies the psychic force used by spirits in materialization, and thus in the mediumship, 'the state' or condition of being a medium." It doubt the term in the ordinance is used in this Spiritualistic sense. In the same work clairvoyance is defined, "Ability to see or discern objects not within reach of the eye under normal conditions, as in a trance, claimed to be possessed by some persons; the mesmeric trance state; second sight; seership, hence intuitive sagacity or perception." Clairaudience: "Ability to perceive sounds not within reach of the ears under normal conditions, alleged especially of persons in the mesmeric state."

It must be apparent from the foregoing definitions that persons doing those things which go to make up the mediumship, clairvoyance, clairaudience and life reading, may be in the legitimate exercise of religious rites and ceremonies, and hence the law is powerless to circumscribe or prescribe any form of religious worship, so long as it does not interfere with the peace and good order of society, it follows that it was perfectly legitimate, upon the trial of this cause, to show on the part of the defense (if they could) that what defendants did was in accordance with the rules, tenets and theology of a regularly incorporated religious society of this State. In other words, using the language of Art. 1, Sec. 4, of our Constitution, what defendants did may have been in the exercise and enjoyment of religious professions and worship; if so, the municipality is powerless to compel defendants to pay license for so doing. And in any view of the case, the court should have permitted defendants to show that Spiritualism is represented by a religious society, that such society has ministers, and that what they did was in the exercise of the rites and privileges of that church or society. All this the court below refused and exception was taken by defendants.

The ultimate question in the case was, did the defendants do the acts complained of in the exercise of a religion, or a religious belief, and that mediumship is not part of such belief and that clairvoyance and clairaudience is no part of the exercise of such belief, hence we hold it was error to exclude the evidence referring to supra.

The defendants asked the court to give to the jury instructions numbered from 2 to 5 inclusive, and they were refused. The third instruction asked by defendants and refused, embodied substantially the law as expressed in the other three, and is as follows: "You are instructed that all religions are equally respected by the law; one is not to be fa-

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Banner of Light.

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Frederic G. Tuttle, Editor-in-Chief.
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Legal Holiday.

As Tuesday, June 17, is the anniversary of the battle of Bunker Hill, and a legal holiday under the laws of the state, the office of the Banner of Light will be closed throughout the day in honor of the event. We shall be obliged to go to press one day earlier than usual because of the holiday, hence must request our contributors and patrons to govern themselves accordingly.

Editorial Notes.

The Osteopaths of Massachusetts have succeeded in their effort to secure legal recognition at the hands of the Legislature, at least on the part of the Senate. There is little doubt but that their bill will receive the approval of both the House and the Governor when it shall come before them. The Osteopaths are progressive people, and deserve the recognition for which they have so long labored. They have won a great victory, despite the opposition of the three strongly entrenched schools of medicine. I hope they will not lose their catholicity of spirit, now they have won the right to teach and practice the principles of their movement in this State. The Homeopaths and Eclectic were both bitterly persecuted by the regulars of the old time, yet they both became persecutors of the "irregulars," not excepting the Osteopaths, when they felt themselves safely under the protection of the law. I hope the Osteopaths will continue their broad and eminently just position henceforth, and thereby shame their persecutors into a semblance, at least, of respect for the rights and honest opinions of others.

At this point, the question of vaccination again arises. I am informed by friends in Pittsburgh, Pa., and by the leading daily paper in that city, the Dispatch, that a violent vaccination crusade has broken out in that city. Two dozen policemen and six so-called doctors invaded a certain neighborhood in that city, barricaded the streets, forced their way into the homes of the people, and forced the inmates, old and young alike, to submit to vaccination. It did not matter how much they protested, nor how strenuously they strove to escape—the brutal doctors and their thing-like aids, the police, gave no heed to prayers or entreaties, and seized and held all who endeavored to flee, and the abominable poison was jammed into their arms. If a lady, gentleman or child endeavored simply to walk through the streets that had been

blockaded by the police, they were refused the right to pass, held up and vaccinated. Pedestrians were allowed to enter the district at certain points, then were pounced upon and vaccinated.

No one was held to be immune even though he had been vaccinated within a year. He must be freshly poisoned, and treated worse than any dog was ever treated by the worst brute in human form. Residents of the fated district tried their best to escape from their fearful peril, but were driven back by the police and by sheer physical force compelled to submit to the poisoning of their bodies. These outrages were authorized by that despicable body of tyrants known as the Pittsburgh Board of Health, and it is held that their order will be sustained by the law as a sanitary measure, designed for the protection of the people, and enforced by that smooth, yet damnable thing, "the police power of the State." The doctors who did the dirty work of this Board of Health, rather Death, were, of course, paid for their "unselfish (7) labors" by the taxpayers of the city. Free (?) vaccination has now been instituted and all Pittsburghers have been ordered to report for vaccination under the penalty of being clubbed into submission as were the residents of the ill-fated section to which reference is herein made.

I wish the policemen and doctors would invade the districts of the city in which the millionaires and influential politicians reside, and give them the same harsh treatment they have accorded the unfortunate residents of the district already assaulted. It is all very well for somebody else to be brutally beaten, cruelly poisoned, and viciously treated as a criminal, but when the darling pets of aristocracy, the sacred persons of the rich, the self-important politicians, are given a dose from the same medical and police bottle, there would be wailing and weeping galore, and a loud, long demand would be made for the repeal of the obnoxious law. It is all right so long as it is not applied to them—the poor and the middle classes deserve just such brutality, but they—these scions of plutocracy—are too pure in person, too sacred in soul,—to be thus outraged. "Why," they would exclaim, "this is an invasion of our personal rights, and as free Americans we refuse to submit to such tyranny!" "Was not the recent rounding up of your fellow citizens by the police an invasion of personal rights?" you ask them. "Oh, no, it is only a measure for our protection under the police power of the State!" is their reply.

Readers of the Banner of Light, this is precisely the situation today. "The police power of the State" applies only to those who have no money with which to defend their rights in the courts—not to the rich, the powerful, the law-making oligarchy. "But," asks a friend, "was not this enforced vaccination due to an epidemic of smallpox in Pittsburgh?" It was the outgrowth of a smallpox scare, but there was really no alarming epidemic that could give cause for such drastic and brutal measures. No person who has made a thoroughly scientific study of the subject believes today that vaccination is any preventative for smallpox. Bodily cleanliness, regular diet, abstinence from whiskey and tobacco, and clean beds are the best and most successful remedies for the loathsome disease in question. Smallpox scientifically treated, is preferable to vaccination, when the many dangers of the latter are honestly considered. This Pittsburgh episode is a gross outrage, a damnable tyranny. Any unprejudiced court in a civilized land would accord the victims of a similar barbarism, heavy damages in an action at law. I hope suits will be entered by all of the victims of this outrage, and taken, if necessary, to the highest tribunal in the world, the Supreme Court of the United States, for final adjudication.

A valued friend, a resident of Pittsburgh, asks me what he shall do to protect himself and family. First of all, there should be no action taken to place the opponents of vaccination on record as violators of the law. It is our duty to establish ourselves as law-abiding citizens, but we can do this, and yet escape the evil effects of vaccination. In the near future, I shall publish a recipe that is a sure preventative of smallpox. I advise every Spiritualist to keep a copy of the same, and have it filled, ready for use in case the smallpox does appear in their communities. As for vaccination itself, I believe in testing its legality before the Supreme Court of the United States before submitting to it. There may be crises, however, such as is now apparent in Pittsburgh, where prompt action is necessary. To meet such emergencies is very difficult, and each person must follow his own conscience in settling the question. The children in a certain family were refused admission to the public schools until they could bring certificates of vaccination. Their mother sent for a doctor in high standing, had her children vaccinated, and, as soon as the doctor was out of the house, she quickly removed the "points," placed their arms under the warm water faucet, washed the wounds thoroughly, applied antiseptics, and sent her children to school. Their certificates were accepted, and they have been in school ever since. Their arms healed, leaving cicatrices that give every evidence of successful vaccination. The children are perfectly well, and as the result of this noble woman's foresight, and will live to bless the memory of the mother who saved their lives.

On another page, Dr. Pfeiffer has something to say on the medical question. His reference to Bro. J. E. Darling's loyal defense of medical liberty in a recent issue of the Banner of Light needs a brief explanation. When Bro. Darling's letter was written, it was currently reported that domestic and emergency remedies had been prohibited by the meek law of 1901. Bro. Darling wrote in righteous indignation against the odious tyranny, and his noble sentiments will find an echo in every liberty loving soul. Several

of Bro. Darling's vigorous defenses of medical freedom, right and justice unfortunately missed our office, hence our readers did not get the benefit of them. Dr. Pfeiffer will have to work hard if he expects to take precedence of Bro. Darling in the great work of defending the rights of the people.

The American Press Writers' Association now has an official organ of its own. No. 1, Vol. I, is before me as I write these words. It is a credit to its editors, and is filled with matter of great value to every man who is capable of thinking for himself. The purpose of this new candidate for the patronage of the people is admirable. Its aim is Reform with a capital R on every occasion. It will speak the truth without fear or favor, and purposes defending the rights of all classes of people whenever they are assailed. "The Boston Press Writer" is the official title of this new journal, and I hope it will be generously supported. Mr. A. Clarence Armstrong is one of its editors, and as he is a Spiritualist in his religious belief, it is certain that he will never permit any insult to Spiritualism to pass unnoticed. The management of the Banner of Light gratefully acknowledges the kindly references to it and to its editor.

For unadulterated sycophancy the Pittsburgh Dispatch will bear off the palm. It not only approves of the recent outrages upon the persons of thousands of its readers, but even goes so far as to ask for an extension of the same treatment to all who will not voluntarily submit to the barbarities in question. Its leading editorial in its issue of June 1 is a wanton insult to human intelligence. Its editor evidently accepts the ipse dixit of the medical trust as absolute truth and unquestioned authority, then proceeds to argue that all human beings should be forced to follow the course he suggests. If some ten thousand persons would suddenly stop patronizing the Dispatch, its proprietors would undoubtedly experience a sudden change of heart, and begin to cry out for liberty and a decent respect for the opinions of mankind. When Spiritualists learn to put principle first and partisanship last, they will cease to be insulted by the Dispatch and all other secular papers.

This discussion recalls to mind the unjust verdict recently rendered against Mrs. Ida C. Craddock, the well-known social reformer. Her books were denounced by the judge upon the bench in the most unjust manner and the jury was told the works were obscene, without any evidence to the contrary being presented to them. The judge was the court, the jury and the law all in one person. Mrs. Craddock was sentenced for three months on one count, and will be tried on another when she emerges from prison. Anthony Comstock is her prosecutor and persecutor. He has won his case in the trial of Mrs. Craddock, who is now suffering from the effects of hatred.

I read both of Mrs. Craddock's books with profit. I found nothing low, vulgar or obscene in them, and fully realized that only such minds as dwell upon the planes of sensualism could or would construe those books as at all bearing upon the indecent. Mrs. Craddock's books ought to be read by all persons who are about to enter the holy state of matrimony. If they would but study her words of wisdom in a truth-loving spirit, and apply her teachings as they ought, there would be fewer homes wrecked on the very day of marriage—fewer divorces in our courts—fewer murders of unborn babies by unwilling mothers. It is for the crime of trying to enlighten her fellowmen, trying to uphold and defend the sanctity of marriage, to protect the homes of the American people, that this woman has been sent to prison. It is an outrage upon justice and an insult to American manhood and womanhood. It is reported that a movement is on foot to secure her pardon. I hope she will be set free, but as she has committed no crime, she should not be humiliated by an official pardon. She deserves her freedom as a matter of right, and not as an act of executive clemency.

This brings to mind a piece of really good news from California. Dr. and Mrs. Chesbro of Los Angeles, Calif., have been sustained by a ruling of Judge Smith, whose decision will be given in full in the columns of this paper. He held that the accused were acting within their rights as teachers of religion, hence could not be interfered with by an ordinance that was in contravention to the provisions of the Constitution of the State of California. He reversed the verdict of the lower court and granted the accused a new trial. Judge Smith held that the lower court should have received the ordination certificates of the California State Spiritualist Association as evidence of the fact of the accused being legally constituted clergymen under the statutes of the State. These certificates will be admitted in the new trial, and there is little doubt of the result. Both Dr. and Mrs. Chesbro will be triumphantly acquitted, and Spiritualism thereby recognized as a religion within the meaning of the law. I congratulate this worthy couple upon their signal victory and wish them every success as they go forth on their mission of service to humanity.

Peace in South Africa is the latest news from that troubled and unhappy section of the world. It is peace with honor to the unfortunate Boers, and if it is not dishonor to the British nation, it comes very close to it. To be sure the Boers lose their independence, and are forced to yield much that was dear to them in connection therewith. They retain, however, the respect of the whole civilized world, whose citizens have looked on with amazement at the unequal struggle they have carried on against such heavy odds for almost three years. They deserved to win, and have only lost in outward appearance—in spirit, there is the victory. They have made the bravest fight for their liberty ever known in the history of the world. Had the Gov-

ernment of the United States been true to its traditions, to its sense of right and justice, they might have won. France saved the American colonies in the days of the Revolution, and the American nation should have paid that debt by giving liberty to a brave and struggling people. Had there been no mines in South Africa, there would have been no war. The Englishmen wanted gold, as much as extension of territory, and they have been at least tacitly aided in their quest by the American people. The Boer war has cost many thousands of lives, three times as many invalids, and added \$1,250,000,000 to England's debt. Truly, the price has staggered humanity, and very little has been gained by it. England nominally triumphs, but the moral victory is with the Boers.

Judge Gildersleeve and a jury in New York City a few days ago decided that a gambling debt could not be recovered through legal action, because of the illegality of gambling itself. This is probably good law, and good common sense. Gambling is gambling under all circumstances, and I certainly have no sympathy with it. I fail to see, however, just why gambling with cards should alone be considered in this matter. Betting on a game of cards is no more uncertain, no more a game of chance than is betting on a horse race, or a game of baseball. Card playing for money is no worse—may, it is less immoral than is playing with the people's breadstuffs for the same result. A man may corner the wheat and flour markets of the world, gain millions of dollars, ruin thousands of men, despoil tens of thousands of others, and then be sent to Congress to make laws for his fellowmen, while the card player is sent to prison. I do not believe in playing cards for money, but I do believe that it is a virtue as compared with playing with the prices of the people's fuel and food by the gamblers of Wall Street and the Chicago Board of Trade. Has not Spiritualism a work to do with respect to this important issue?

Hon. Charles R. Schirm, member of Congress from Maryland, made an eloquent speech on the floor of the House a few days since in defense of that great American hero, Admiral Schley. Mr. Schirm told the truth in plain terms about the would-be historian of our navy. His speech was listened to with great interest by the members of the House, and was liberally applauded at its every point. It was commented upon in strongly favorable terms by the unprejudiced press North and South, and the editors of the land, without regard to party ties, united in pronouncing Congressman Schirm's maiden effort a decided success. I am under obligations to this eloquent champion of the rights of man for a copy of the Congressional Record containing his able speech in full.

It is with sincere regret that I learn of the serious illness of that gifted man, Prof. J. Jay Watson, the world-famed musician, pupil and friend of Ole Bull. His talented daughter, Miss Annie A. Watson, reports that he is gradually improving, and that the members of his family are much encouraged at the outlook for his complete restoration to health. Prof. Watson is a true and tried defender of the truths of Spiritualism, as well as a man whom it is an honor to call a friend. Let all readers of these lines unite in sending him loving thoughts of healing, with an earnest prayer for his speedy return to perfect health. Prof. Watson has not yet completed his work on earth, for he is needed here for many years to come.

In the Banner of Light of July 27, 1901, a poem entitled "Twilight Reflections" was published, and the author's name was accidentally omitted. On Nov. 30, 1901, another contribution from the pen of the same writer also appeared without the author's name. This was also due to an accident on the part of the types, and this opportunity is taken to give credit to whom the credit of writing the poem is due—Dr. Bernadotte Bixby, of Boston, Mass. He is entitled to all the honor that attaches to the poem in question, and the management of the Banner of Light cheerfully accord it to Dr. Bixby, with the hope that it will do him good personally, and cause him to feel that the sun is still shining in the sky of life, even though the light of his effusions has been so long hidden by the clouds of anonymity.

Prof. Fred P. Evans, wife and daughter, are now the guests of Mr. and Mrs. Scott G. Boyce of Malone, N. Y., where they may be addressed until further notice. Their stay in Boston was somewhat shorter than had been anticipated, but will not be forgotten by their many friends here. The promised experiments in slate writing have not been forgotten, and will be written up for the columns of the Banner in the near future, so far as they were agreed upon. That their vacation may in all respects be a pleasant and profitable one to them is the wish of all who know them.

The announcement of the marriage of Mrs. Lilla H. Leighton and Hon. Francis Harrington of Worcester appeared in the Worcester Telegram of May 29. The Banner of Light wishes the happy couple a most prosperous voyage over the sea of life and trusts that the contracting parties will find their opportunities to do good and to be happy more than doubled by this union of their life forces. Mrs. Leighton was a generous friend of the Cause of Spiritualism, and we trust that, as Mrs. Harrington, her interest will show no diminution in the future. She deserves happiness for the good she has done, and the Banner of Light extends to her its psychic impress in this direction.

Mrs. C. C. Dudley, wife of Charles C. Dudley, who for many years was connected with the Banner of Light, has taken leave of earth. Mrs. Dudley, like her ardent husband, was a loyal Spiritualist, and faithfully endeavored to live in harmony with the progressive

teachings she received from the higher spheres. She faced the future with a calmly hopeful smile, for she knew the way she was going, and with a radiant smile on her face she went forth on her last journey. She was one of nature's noblemen, and has made the earth better because of her having lived in it.

Frank Harrison, who for some time was the editor of that wide-awake journal, "The Magazine of Mysteries," has severed his connection with that periodical, and is about to embark in a journalistic enterprise on his own hook. His magazine will be known as "The Christian American," and will be published in Providence, R. I. Mr. Harrison is an able, as well as versatile writer, and will undoubtedly impart his great mental vigor to his paper.

Several correspondents have written to inquire why no reference has been made in the Banner, editorially or otherwise, to the recent escape of Mrs. Mabel Aber Jackman and her associates in Chicago, who succeeded in buncoling a certain physician out of the neat sum of eight thousand dollars. In the first place, this notorious woman and her abettors have been shown up so often in this paper that it was hardly necessary to add to her unsavory reputation by any further reference to her. Again, the expose of her latest criminal act in the columns of our esteemed contemporary, "The Progressive Thinker," as well as in the secular press, was so complete as to render any words of mine as merely cumulative testimony. But any inference that the Banner of Light has the slightest sympathy with this woman and her scoundrelly helpers is wholly unfounded. She is to be pitied for her criminal tendencies and utter lack of principle. She has proved herself unworthy of trust again and again, yet should she prove herself truly repentant, and anxious to live a better life, the Banner of Light and its editor would gladly extend to her a helping hand. Her crimes are what we detest—not the soul of the woman. It would be a pleasure to aid her to find the truer and better life of the soul, but so long as she persists in resorting to crime, just so long should she be placed under restraint.

The Banner of Light and its editor are as earnest as ever in their opposition to fraud and rascality, and likewise as zealous in their efforts to expose and remove the same from our ranks. Sometimes it may require sledge-hammer blows to do the work, yet, generally speaking, milder methods are preferable. The sin is ever the object of our hate, while the sinner is the object of our pitying solicitude. Mrs. Jackman and her two confederates in the present case deserve punishment for their crimes, yet there is more than a possibility of their escaping through some technicality of the law. There will undoubtedly be quite a number of Spiritualists ready to go into court and solemnly swear that these three guilty parties are angels from higher heaven, and as free from guile as Almighty God! This is one of the saddest features in Spiritualism. The exposure of a villain always brings forth a multitude of people, anxious beyond words to defend him. If all Spiritualists would take a firm and united stand against chicanery of all kinds, it would only be a question of time when there would be none of it found among our psychics.

Mrs. Jackman's last arrest is a most signal vindication of President Warne and his associates of the Illinois State Spiritualist Association. Her trial for trickery and swindling prevented the State Association from doing its legitimate work for several years, through a contest in the courts of the State. That contest was settled in a most emphatic manner in favor of President Warne and his associates, hence he hardly needed any additional vindication in regard to this woman, yet the present imbroglio in which she is involved shows that the former case against her was rather understated than otherwise. She and her purblind followers at once formed another organization, of which she was made the leading light. Her arrest and that of the two men who aided her in securing the physician's money, must make the members of her "church (?) hang their heads in shame (as her guilt is apparent to all who know the merits of the case), unless they expected to share in the spoils. I cannot think the rank and file of her followers are dishonest; I believe they are over-crochous, and have been misled by an artful, designing woman. If they are set free from her influence by this episode, a good purpose will have been served by it. I congratulate "The Progressive Thinker" for its complete and courageous expose of her nefarious scheme.

Miss Anita Trueman, the gifted young philosopher, by many called the "Modern Hypatia," has been carrying on her work as an instructor of the children of earth in several of the large cities of the United States during the past eight months. She has met with splendid success at every point, and has been mentioned at length in the leading daily papers in a spirit of the utmost courtesy and kindness. The Baltimore, Md., Herald gave her over two columns in one of its Sunday issues, and expounded her views in a fair and most impartial manner. The Banner's able correspondent and representative, Mr. Henry Scharfetter, writes in terms of highest praise of this young teacher and her work. The best of it is this—Miss Trueman deserves all of the kind things that are said of her, for she is a teacher of extraordinary talent, as well as a self-made woman. Success to her.

Many things are difficult and dark to me; but I can see one thing quite clearly, that I must not, cannot seek my own happiness by sacrificing others.—George Elliot.

Insanity is said to be more prevalent in all countries among the unmarried than among the married. This should indicate that marriage brings people to their senses.

Mary E. Lease and Ira Moore Courtiers.

Carnegie Lyceum was packed Saturday evening, May 12, to hear Mrs. Mary E. Lease in her famous lecture, "The Religion of the Twentieth Century," and Ira Moore Courtier, the noted mental and pastor of the Aurora Grange, Brooklyn.

Mrs. Lease was most graciously received and was at her best, her lecture being full of both wit and wisdom. Mr. Courtier followed with a most interesting and original lecture, the audience both in him and his work, and he certainly was better.

The audience was a critical one, the twelve boxes being filled with prominent people from the different clubs of New York—ethical, political and religious—but the closing applause was so great that both Mrs. Lease and Mr. Courtier felt that their labors had been more than appreciated.

Several clergymen were in the audience, among them being Dr. Minot Savage and Dr. Carlton Dimon, the noted scientist and president of the "One Hundred Year Club," omitted. It was a fitting closing of a season's work.

New York.

A Smallpox Preventative.

While in Mississippi and Tennessee one year ago, the smallpox was so prevalent, especially among the colored people, that I had a fear of contagion, but while stopping upon the beautiful plantation of Jerry Robinson of Abilene, Miss., those fears were set at rest.

Mr. Robinson had never been vaccinated, but went fearlessly among those ill with the disease, coming back to his family without deeming it necessary to change his clothing. His overcoats and clerks manifested the same fearlessness, although they were daily exposed to the dread disease.

For explanation Mr. Robinson said: "For a great many years I have used a receipt given me by a German physician and chemist, which I believe to be one of the best preventatives known, and it is that which we have called our appetizer, which we pass around before each meal."

I had partaken of it since I had been there and it tasted very much like lemon juice and water.

There are exceptions in all cases, and people may take this remedy and still contract the disease, but I did not hear of a case.

I know Mr. Robinson will be glad to have people know of its value and therefore give you the formula.

Acid Muriatic 2 drachms; Acid Sulphuric, 4 drachms; Acid Phosphoric, 1 oz. Mix in one gallon of water. 1 teaspoonful three times a day in 1/3 tumbler of water.

I was exposed to the disease after I left there, but believe the above "microbe killer" had rendered contagion impossible for a time at least, and shall not be long without it, especially when there is any known danger.

Sincerely,
Carrie E. S. Twigg.

The Morris Pratt Institute.

The first business meeting of the above named Association will be held June 24, 25, at the college building in Whitewater, Wis. All members of the Association should make a special effort to present in person, or represented by proxy in such a direct way as to have an actual voice in the proceedings of the meeting. All friends of education, who believe in mental and spiritual progress, should at once join this Association in order to assist in perfecting plans, and make it possible for a non-sectarian school of the most advanced character to be established upon a permanent basis. The membership fee is five dollars, with an annual assessment of one dollar thereafter. If ten thousand Spiritualists will but unite with this organization at once, a fine endowment fund will at once be placed in the treasury.

There is no doubt whatever that the school will open in September of this year, be the attendance large or small. It can be made self-sustaining if all Spiritualists will do their duty in the premises by extending to the Institute and its officers a hearty, generous support. Some improvements must be made in the building to fit it for school and dormitory purposes. This money will be promptly raised, and all necessary repairs made. To members of the Association, every Spiritualist in America should at once become a member of the Association, and thereby aid the school. Each student will be charged a nominal tuition fee, but that fee does not make him a member of the Pratt Institute Association. It simply makes him a student in the college. The Association is an organization behind the school, whose main object is to push the work of the college and aid in sustaining the same. Spiritualists, let us unite to make our Whitewater college a grand success. Send your names as members, accompanied by the sum of five dollars, to Mrs. Clara L. Stewart, Secy., Whitewater, Wis. She will promptly receipt for the money and enroll you as members of the Association. Join now and have a voice in the business meeting on June 24, 25.

An Interesting Seance.

A few evenings ago Prof. Fred P. Evans, then a guest at our home, called Mrs. Barrett and myself into the room he used as his office for a private chat. As soon as we were seated, Mr. Evans picked up two slates that were lying upon the floor. These were new slates and had never been used in any way for the "gray fuzz" that is always seen on new slates covered both sides completely. These slates he rubbed with a piece of cotton cloth, then handed them to me for inspection. There was nothing on the surface of either one of them. Mr. Evans then placed a tiny bit of pencil between the slates, tied them together and laid them upon the table.

He then picked up five other slates, exactly like those I have already described and laid them down singly upon the table, placing beneath each one a fragment of a slate pencil. Mr. Evans then leaned back in his chair, placed his hands behind his head and talked in his usual jolly manner with us both. He requested us to keep our hands upon the various slates, which we did, but at no time after laying the slates down did Mr. Evans take them up or hold them in his hands. He placed his hands over them two or three times, either touching the corners of the frames or the backs of our hands lightly with his fingers.

Upon opening the slates that were tied together, the surface of one of them contained a lengthy message, the next slate will have writing in colors on it, for I can see some forming in the air with my Clairvoyant sight." Sure enough, we found the slate filled with writing in seven different colors. The message being signed in Sanscrit and Greek characters by a spirit friend of mine. The

several slates also contained a message, thus giving us six slates out of the seven used that had writing on them.

Both Mrs. Barrett and myself distinctly heard the writing on the several slates at intervals, notwithstanding the fact that we were conversing freely throughout the seance. The slates were not prearranged, nor were mentally suggested by any use of the three persons involved. The messages received were signed with the names of dear friends and contained much that was of interest. The seance was not given with any idea of publishing its results to the world, and the character of the messages was such as to preclude their appearance in print, as they were wholly personal in their nature. It was a seance of value to us and it gives me pleasure to describe the above results and conditions to the readers of the Banner of Light.

H. D. B.

The Throne of Eden.

A PSYCHICAL ROMANCE BY W. J. COLVILLE.

This excellent work is now before the public, and is attracting the attention of all who are at all interested in psychical thought. It is written in Mr. Colville's happiest vein, and is filled with most intensely interesting and instructive subject matter. A complete review of this fascinating work will appear in these columns in the near future, but only a careful reading will give one a correct idea of the distinguished author's thought. Travel, romance, mystery, philosophy, science, ethics, metaphysics and religion are all dealt with by the gifted author, whose versatility of gifts is revealed with wonderful clearness through the dexterous manner in which he has dovetailed the widely varied subjects together by means of his fertile pen. This work should be in the home of every Spiritualist in the world. Read the table of contents and then order a copy of the book.

Contents: A Glimpse of Sydney; An Australian Sunday; The Temple of Mutual Service; Body, Soul and Spirit; A Delightful Trip to Melbourne; Melbourne in All Its Glory; A Mystic Order and Its Sacred Rites; Dr. Lemoyne, An Up-to-date Physician; A Delightful Day in Adelaide; Last Glimpses of Australia; Glimpses of Ceylon, Again the Mystic Order; Between Colombo and Suez; Miss Cattle's Impressions of Australia; The Red Sea, The Suez Canal, Egyptian Pyramids; A Visit to Port Said, The Genius of the Nile; A Visit to Pompeii, The Shrine at Herculaneum; Dr. Lemoyne's Initial Lecture before a London Audience; Mrs. Parrot's Experience in New Zealand; A Marvelous Instance of Potent Healing; Still Further Mysteries; A Strange but Glorious Christmas Celebration; Mental Science in Belgravia; Good Gowns and Telepathic Problems; A Lesson in Ontology; Dr. Lemoyne, His Disciples and His Critics; Further Studies in Ontology; In the East; For a Spiritualist Community, Mrs. Parrot's Return to London; The Mysteries of Palmistry; Through War to Peace; The Mission of the Sapphire Star; The Garden of Eden.

12 mo. Cloth, 463 pages. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

Mrs. Carrie H. Dudley.

Passed to spirit life from Minneapolis, Minn., May 24, 1902. Mrs. Carrie H. Dudley, widow of Mr. Charles C. Dudley, familiarly called "Charlie." He was associated with the Banner of Light for many years.

Mrs. Dudley's health had been poor for quite a time and she went west in hopes to regain it, but she had a shock from which she never recovered and her spirit was born into the higher life. She was born in Boston, always lived here and had many friends as she had a very genial disposition. She was a firm Spiritualist and had no fear of the change and enjoyed the thought of the reunion with her dear companion in spirit; their meeting must have been of great joy. She leaves a much loved sister, Mrs. L. M. Pernet. Mrs. Dudley and her sister had been together since the departure of Charlie, who passed away some thirteen years ago. The dear sister carried out all the wishes she heard Carrie express. The body was brought to the chapel of the Cedar Grove Cemetery on May 30, where services were held. Many friends and the few relatives were present to pay their last tribute to the mortal body. Beautiful flowers were upon the casket; beautiful selections of music were rendered by the Herbert Johns quartet and the writer voiced such words of comfort as the inspiration of the hour gave; and we felt that Carrie had been born into the higher life and better conditions. May her dear loved ones feel her spiritual presence still guiding and helping them and may the dear sister find comfort in the truth of Spiritism.

The body was placed in the grave with the husband as that was her wish and when the duty was done we left with sad hearts; still not without hope, realizing that it was not she, only the garment she had worn; that she was still with us, we could not see through our tear-dimmed eyes.

Sweet rest at last.

No more earth's fretting discord
Disturbs the holy calm;
But Angels' choirs chant to
The listening spirit
Their peaceful psalm.

Mrs. Sarah A. Byrnes.
29 Northern Ave.
Greenwich, Mass.

To the Editor of the Banner of Light:
Perhaps the many readers of your valuable paper will be pleased to know that Spiritualism is as ever in a healthy and flourishing condition in Greenwich. The Independent Liberal Church Society has grown another year older and stronger. Since I wrote you last about a year ago there has been an increase in the society. The officers remain the same, with the exception of a few changes in the directors and a new president, Mr. Wm. A. Fewell. The retiring president, Mrs. F. L. Parker, declining a unanimous and urgent request to accept the presidency which she so ably filled.

I think our society may look forward to a bright future. During the past year not one meeting was omitted, and about all the speakers engaged at the opening of the year to the present time have filled their engagements truthfully to the members of our society. Every speaker upon our platform this season has given universal and unbounded satisfaction. Our last speaker before this letter being the President of the State Association, Dr. Geo. A. Fuller, who spoke in his usual grand way. We are proud to call him a member of our society. There is not a member of this society more beloved than he and his good wife.

The reason why our society always has the best speakers obtainable, and there is no friction over the choice, is the rule adopted several years ago of submitting the choice of speakers to our members. Our motto being equally among the members; every member having an equal interest and voice in the management of the affairs of the society. This plan has produced good results. There are no bosses or discontents in this society; we are all working for the best interests of

the society and the best inside results obtainable. We are all workers for the grand truths of Spiritualism.

In the financial department our society has met all its obligations in the past year as always heretofore and stands today without one cent of debt against it. This part which is the most important, is directly and wholly due to the indefatigable work of the Ladies Aid Society, which has raised two-thirds of the total income. This society always points with pride to the ladies and the good work they are constantly doing, which is evidenced by the Easter sale that was held on April 3, under their direction, and which netted the society treasury something over \$25.00. The sale is an annual feature and was up to the usual standard, there being many handsome and useful articles on sale.

I think, taking everything into consideration, almost, present and future, our society may feel a pardonable pride in the showing of the past and I can assure your readers that we will in the future keep to the old high standard of obtaining the best speakers for our platform and adhering to our old motto of ever forward and ever upward for the higher truths of Spiritualism. We welcome all seekers of wisdom and higher light. Our meetings are free and all will receive a hearty welcome.

R. P. F. von Minden,
Clerk of the Society.

A Pleasant Surprise.

The Philadelphia Spiritualists connected with the First Association, gave Mr. H. D. Barrett a great surprise on the evening of his departure from the city. He was informed of an informal reception at the church on the evening in question, and was notified that he must be there promptly at eight o'clock. A goodly number of friends were present to greet him, and after an hour of delightful conversation, with many friendly hand-claps, Mrs. M. E. Cadwallader, vice-president of the Society, called the meeting to order. Capt. Keffer, the president, was undoubtedly the first of the evening, but assumed the chair on his arrival.

Many kind words were addressed to Mr. Barrett as the speaker for the month by members of the Association, the Woman's Union, the Lyceum, and Sunflower Club. It was almost more than he could bear, so touching were the words of friendship and good cheer that were extended to him from the hearts of his friends. He thanked each speaker briefly, his name was again called by the president, Capt. Keffer, who informed him that Mrs. M. E. Cadwallader had a few words to say upon a subject of interest to all present. Mrs. Cadwallader referred in a happy manner to the Cause of Spiritualism, and to Mr. Barrett's connection with it. "But," she added, "Mr. Barrett needn't think we all agree with everything he says or does. There are many things in which there are differences of opinion, and one of these is the idea that Mr. Barrett is called upon to work night and day for the Cause. He may think so but we don't."

In a humorous-serious vein, the speaker continued her remarks, amidst much laughter and applause, until Mr. Barrett's thoughts had been turned completely away from her purpose. She then spoke of Mrs. Barrett's services to the Society through her splendid jubilee report, and in the name of the Sunflower Club handed Mr. Barrett a fine gold pencil to be given Mrs. Barrett upon his return home. "She will understand what the pencil means when I say that the young

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The People's Handbook OF Spiritual Science. A Course of Lessons for the Use of Students. BY W. J. Colville.

Contents: Lesson 1. Old and New Systems of Healing and their Principles. Lesson 2. The Principles of Spiritual Science. Lesson 3. The Principles of Spiritual Science. Lesson 4. The Principles of Spiritual Science. Lesson 5. The Principles of Spiritual Science. Lesson 6. The Principles of Spiritual Science. Lesson 7. The Principles of Spiritual Science. Lesson 8. The Principles of Spiritual Science. Lesson 9. The Principles of Spiritual Science. Lesson 10. The Principles of Spiritual Science. Lesson 11. The Principles of Spiritual Science. Lesson 12. The Principles of Spiritual Science. Lesson 13. The Principles of Spiritual Science. Lesson 14. The Principles of Spiritual Science. Lesson 15. The Principles of Spiritual Science. Lesson 16. The Principles of Spiritual Science. Lesson 17. The Principles of Spiritual Science. Lesson 18. The Principles of Spiritual Science. Lesson 19. The Principles of Spiritual Science. Lesson 20. The Principles of Spiritual Science. Lesson 21. 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excellence a mental and physical tonic or invigorator.

Blue is the cooling sedative color, which antidotes fevers and allays every febrile tendency; its use is indicated in all cases requiring to be soothed or calmed.

Yellow or amber is valuable for intellectual stimulation; it is nerve-animating, and assists brain workers to accomplish a large amount of head work as distinguished from manual effort, without experiencing unpleasant reaction or subsequent fatigue.

Purple, which is a combination of red with blue, suggests a healthy stimulus coupled with a sense of repose. It is therefore to be highly recommended in a great variety of situations, and can be employed more frequently with great general advantage than any other single color.

Pink always suggests hope, and is a counter suggestion of great service and most beneficent utility wherever a tendency to pessimism or despair has been prominent.

Green, the color of all nature's promises of coming variegated glory, is the special antidote to nostalgia, or homesickness. It can be effectively introduced to counteract general restlessness or sense of dissatisfaction with surroundings.

Violet is the most spiritually suggestive of all colors, and can be used with great success in rooms where people congregate or where one is accustomed to sit alone in quest of interior enlightenment.

Through colored glass the shining of the solar ray or electric light will produce the most perfect results, but all articles of furniture and of wearing apparel exert a decided influence on sensitive persons by virtue of their special predominating colors.

All neutral tints, and quieting as they approach to white and depressing as they slide toward black. Precious stones have in a particular degree embodied something of the solar radiance during their geologic formation. They are often, therefore, when judiciously selected, of decided benefit to the wearer.

Be Sure You Are Right, Then Go Ahead.

To the Editor of the Banner of Light:

If there is any man or woman in this State who will do more than I to do away with the monopoly board of Registration in Medicine, I would like to meet such person. I had a bill before the legislature this session to repeal the registration law, but while I was quarantined at my home, the commissioner on public health gave me leave to withdraw same, so I did not soon get a chance to present any amendment. I believe I had enough evidence to convince any committee that it would have been his duty to recommend my bill, as I can prove the Board of Registration to have violated the law. I am, however, in favor of fair play, and unless we post ourselves regarding the laws, we cannot be fair to others, nor can we do justice to ourselves. I have read a letter in the Banner of May 31st, signed by J. E. Darling, containing several errors, and as I believe your correspondent has the desire to be right, I will take the liberty to point out where he is wrong. The medical law is bad enough as it is now; by all means don't let us make it any worse.

Mr. Darling says, that if his wife should awaken in the night and ask him to procure some simple household remedy, he must cruelly deny her; as he does not wish to go to jail. He further says, that if we see a man or woman fall down in the streets, it will not do for us to pour oil on their bruises. If we do we must go to jail. Now, Mr. Editor, hammering down doors does not amount to anything. See 4 of the present medical law in this State reads:

"Nothing in this act shall be so construed as to discriminate against any particular school or system of medicine, or to prohibit medical or surgical services in case of emergency, or the domestic administration of family remedies."

My readers will see that there is no danger in regard to the two illustrations given by Mr. Darling. There is, however, danger. Last winter the medical monopolists were having their own way at the State House, the friends of liberty in the legislature arrested the movement by having the whole matter of medical legislation as far as the liberals were concerned, referred to the attorney general and after he had said that striking out that class which had been exempt from registration in the 1894 law, would materially affect them, the legislature by an overwhelming majority voted in favor of amending the bill drafted by the committee on public health to exempt the said Liberals, but the amendment was written by some one in authority in such a way that it became a dead letter. In other words, the House was tricked into voting for a bill entirely different from what the intention was. I have letters in my possession from leading members of the House, saying that they voted for the medical bill believing that the Liberals named in the bill were exempt from registration and had a right to practice their modes of healing.

That the law as it now stands is unconstitutional, is true, according to the opinion of those who ought to know; and if the friends of liberty will only do their duty now in coming to the assistance of Dr. A. Proctor of Springfield, we have reason to expect a glorious result; to wit: to have the law declared unconstitutional. Of course it costs money to bring a case into the Supreme Court, and it is money which is needed now. Now is the time for action. I trust this letter will be understood by Mr. Darling and others and be accepted in the kind spirit in which it has been written.

Yours fraternally,
Immanuel Pfeiffer, M. D.,
Editor Our Home Rights.
8 Oliver St., Boston, Mass.

TO A CITY PIGEON.

N. P. WILLIS.

Stop to my window, thou beautiful dove!
Thy daily visits have touched my love.
I watch thy coming, and list the note
That utters so low in thy mellow throat,
And my joy is high
To catch the glance of thy gentle eye.

Why dost thou sit on the heated eaves,
And forsake the wood with its freshened leaves?
Why dost thou haunt the sultry street,
When the paths of the forest are cool and sweet?

How canst thou bear
This noise of people—this sultry air?

Thou alone of the feathered race
Dost look unscarred on the human face;
Thou alone, with a wing to flee,
Dost look with man in his hands to be;

Has become a name for trust and love.)
A holy gift is thine, sweet bird!
Thou'rt named with childhood's earliest word!

Thou'rt linked with all that is fresh and wild
In the prisoned thoughts of the city-child;
And thy glossy wings
Are its brightest image of moving things.

EXTRA excellent cabinet photo. of "The Poughkeepsie Bear" (A. J. Davis) for sale at this office. Price \$5 cents.

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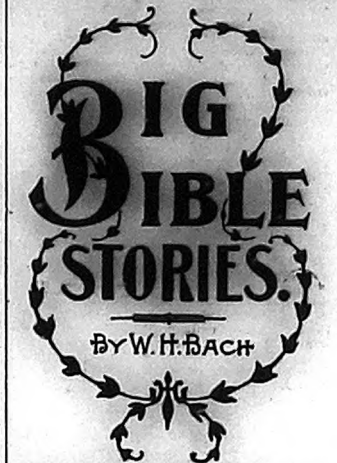
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