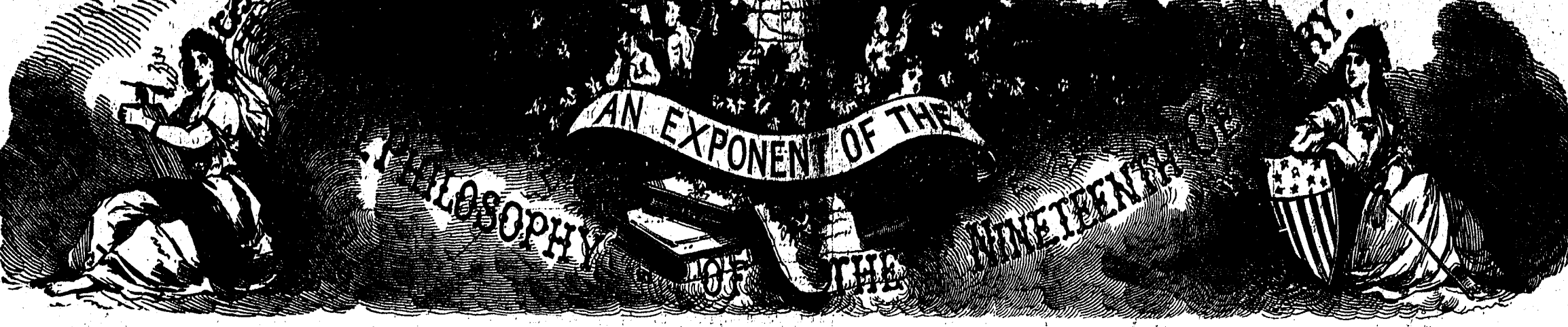


# BANNER OF LIGHT.



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## ABRAHAM LINCOLN.

Three decades and three years we mourn  
A mighty hero "killed"—  
A plebeian he, of plebeians born,  
Yet great as Jupiter at morn,  
When that true heart was killed.

Prophetic of the nation's grief,  
He braved the cruel strife  
And, with a penstroke firm but brief,  
He gave four million slaves relief,  
And paid it with his life.

Though long in death, that patriot hand,  
My soul still hears his voice  
As then we heard him give command  
To rescue freedom's only land  
And make the world rejoice.

He who bade our nation rise  
At freedom's holy call—  
Whose cast-off body mouldering lies—  
He lives in yonder azure skies,  
And notes what here befall.

Prophetic then, prophetic still,  
His counsels never fail;  
The hopes that all true patriots thrill,  
The prayers that angel hosts instill;  
That justice shall prevail.

J. MARION GALE,  
Charter Member of Alfred Sully Post, G. A. R.  
Dayton, Wash., April 15, 1898.

## Forgiveness.

BY THE EDITOR

"The condonation of a wrong: what then?  
E'en the wrong doers are but our brother men."  
"To err is human; to forgive, divine."

These two sentiments give as clear a definition of forgiveness as can well be woven into words. To condone a wrong is sometimes the highest expression a human soul is capable of. It is greatness to be able to take an erring loved one to the heart, and say, "I forgive." Next to it in moral grandeur is the honest confession of a fault on the part of a wrong doer. It takes away more than one-half the anguish caused by the fault. It requires courage of a high order to step to the front and frankly admit an error. To such ones the response comes swift and sure from the heart of the wronged one, "I forgive." Those two words indicate love and tenderness in the soul of the one who utters them, and form a star of hope for every life clouded by error.

A great Teacher of old said: "Forgive seventy times seven times," and strongly impressed the thought upon his disciples that man has no right to sit in judgment upon all of the acts, thoughts and opinions of his brother. "A soft answer turneth away wrath," another method by which the rule of Love may be established among men. No one is compelled to follow the example of another unless he is under duress of soul to the one in authority. Wrong-doing may be hereditary as well as contagious. If a man, yielding to a momentary weakness or temptation, falls into evil ways, condemnation should not be given the man, but the crime he has committed. A man may exorcise an evil deed, yet love the one who does it.

General Sickles hated the sin, but was able to forgive the gentle sinner through his love for her. How far should this principle be carried by humanitarians? If a husband can forgive the errors of a beloved wife, or a wife those of her husband, then it would appear that the principle of forgiveness had been applied to its full extent. But are there not some conditions, some errors that are voluntarily entered into by some of our dearest friends, who fully realize the iniquity of the step they are about to take? Can people be asked to forgive or to condone an error that was wrought in sheer willfulness? The tendency of human nature goes to show that, like Ephraim, the party is joined to his idols, therefore he is to be let alone.

Still these erring ones are human beings. They may be Ishmaelites to the world, and Pariahs in society, yet they have immortal souls, and are children of the Infinite Parents of all souls. Shall they be denied the aid that humanitarians are applying to those in need? Who can claim such a degree of self-righteousness as to be able to pronounce final judgment upon them in their perversity of thought and action? Such individuals have a soft spot in their hearts somewhere, and it can be reached if proper methods are employed. Their evil deeds need not be condoned, nor should they be made to feel that they have forfeited their last chance to retrieve the past. Let them be shown that it is the evil they do which is hated, not they as individuals, and one-half the battle is won.

The world makes honesty altogether too hard to the erring ones, who are trying most earnestly to reform. The principle of forgiveness is not extended to the individual, but he is made to feel that his personality and his sin are inseparable. Very many of the younger ones who have taken the first false step could be reclaimed through the law of kindness, expressed in the forgiving of the offender, while showing him the error of his ways. To say "I forgive," and mean it, is the very essence of human development in earth life. The angels having a deeper insight into human nature, can judge the frailties and foibles of their mortal loved ones much more leniently than do their earth associates.

Some offences are committed under noble impulses. Men have been known to involve themselves in difficulty, or even to commit a wrong in order that the good name of a loved one might be protected. Dickens tells of one who went to the guillotine that a friend might live. This class of evil deeds tends to make those who do them moral heroes in the eyes of the world. But in this class also must be numbered those who though perceiving the right,

yet do the wrong that another may not suffer. To shield a friend's good name, at the risk of one's own standing, is a sin against one's self, yet how easily condoned and forgiven it is by the multitude!

One of the most difficult errors for mankind to condone or forgive is the occasional social sin, committed without the slightest thought of consequences, by some young people reared in a home where lessons upon social purity are either unknown, or else carefully eschewed by the parents. The woman is branded as "fallen," while the man, in far too many cases, is applauded for his act, or commiserated for having fallen a victim to a wicked woman's wiles. The world has no excuse for the erring woman, who, ostracized by society, treated with contempt by her nearest friends, scoffed at by the prudes of the town, is driven to a life of shame by the unforgiving spirit of those who should protect and defend her.

There has long been a double standard of morality for men and women. The time has come when both should be made to feel the responsibility and consequences of their acts. They are co-partners in error—one is as much to blame as the other, and should be jointly held to a strict account for their acts. The obloquy heaped upon the woman should be shared by the man, and the law of reciprocity permitted to work out their mutual interests and destiny. This can be accomplished by a more lenient and forgiving spirit toward these social offenders. An immortal soul is on its journey of eternal progression, and the welfare of these human beings in earthly affairs must be considered.

There should always be a social life-board ready for launching in every community to rescue the shipwrecked and passion tossed travelers over the sea of life. They should be taken into a quiet harbor of love, and anchored to the rock of forgiveness and sympathy. They should be led to see the true course over the ocean of experience by timely counsel and practical suggestion. They should be made to feel that their error is the thing their friends deplore, but that they themselves are objects of deeper consideration than ever before. The Man of Sorrows came to aid the sin-sick, not the morally strong and secure. He had forgiveness for all the erring sons and daughters of men, but condemned in strong terms the evils that beset them.

Who among men can draw the one true line of demarcation between right and wrong? What is considered error in one age is accepted as truth in the next. A vice to one man is a virtue to another, hence it is obviously absurd to dogmatically assert that one man's actions or opinions are wrong and another's right. The true course is to entertain the angel of forgiveness in every household that human beings, though prone to err, may receive a helping hand and be led into smoother and better paths in life.

Spiritualism must take the lead in introducing this angel to the world. Theology with its lurid sermons and direful threats of wrath to come, church dogmas and religious bigotry, have been carrying on a relentless warfare against her for many centuries. Even Spiritualists feel the effects of the false teachings of the past, and commit the grave error of quarreling among themselves over non-essentials. The Angel of Forgiveness has knocked at the doors of their consciousness for many years. It is now time for their ears to be unstopped that they may hear this angel's voice calling all mankind to follow the leadership of Truth and Righteousness, that Error may be overcome by Good, and the reign of Peace forever established among men. This can be accomplished by reclaiming the wrong-doer through the law of kindness, as revealed by the application of the principle of forgiveness.

## William Emmette Coleman and Reincarnation.

BY EMMET DENSMORE, M. D.

I have been instructed and pleased with Mr. Coleman's valuable articles on "The Bible" and "Higher Criticism," appearing in THE BANNER; and especially interested in the one appearing in the issue of April 23. I am sure these articles cannot but help to dispel the ignorance dominating the minds of many Spiritualists regarding the Bible and its origin. I had noted Professor Buchanan's reckless assertions, and knew, of course, that when he claimed to have had "advantages which no one else ever enjoyed," he referred to the revelations he had obtained from psychometrists and mediums; and Mr. Coleman will have rendered an invaluable service to Spiritualism if he succeeds in dispelling some of the errors into which a large number of Spiritualists have fallen by over-credulity and by accepting as gospel the unproved assertions purporting to emanate from spirits through mediums.

It is a very different matter to which I wish to call the attention of Mr. Coleman and the readers of THE BANNER. I am at one with Mr. Coleman that science and logic and common-sense are the only valid grounds upon which any system of truth can be built; and I must ask Mr. Coleman to consider that reckless assertions, unaccompanied with proofs, are just as much out of order when made by himself as when proceeding from Dr. Buchanan. Regarding Allan Kardec and reincarnation, which Mr. Coleman defines to mean "continued re-births on earth," he asserts that Mr. Kardec "obtained a mass of worthless matter... which from this small beginning has become a mighty system of error, ruinous to true Spiritualism." I know nothing of the writings of Allan Kardec nor any of his followers, with

one exception. I have before me a small booklet by Anna Blackwell on "Wisdom and Whither; or, Correlation Between Philosophic Conclusions and Social Forms." Instead of being "a mass of worthless matter... a mighty system of error," the teachings put forward by Miss Blackwell are quite the contrary, and contain many gems of truth of the highest importance. For the views which I entertain upon "reincarnation or continued re-births on earth," I am indebted to what purport to be communications from spirits through Mrs. Cora L. V. Richmond. These "revelations"—to follow the stigma of Mr. Coleman's quotation marks—are included in a book published by Mrs. Richmond entitled "The Soul in Human Embodiments," which any earnest student of spiritual truth, of the whence and the whither of life, will do well carefully to peruse.

One of the prominent teachings put forward by Mrs. Richmond's alleged guides is the injunction that students and disciples are not to accept the dictum of any pope or spirit or of any authority whatever; that we are only to endorse and uphold whatever truth we are enabled to perceive, and which is commended to us by the canons of common sense. I have accepted that injunction, and inscribed it on my banner. There is much specific detail given in Mrs. Richmond's book concerning which I can form no opinion whatever, as to whether it may be true or false. The details of the system, as given through Mrs. Richmond, are of a nature that is not, in my opinion, susceptible of logical or philosophic proof; and, as before stated, I have formed no opinion concerning them; but this vagueness is not in the least true regarding the essential principles of the system. Most men of science to-day have got beyond the statement that they "believe" in the Copernican system of astronomy, and why? Because this system solves all the problems, or substantially all the problems, of the material universe. It is for the same reason that I unhesitatingly announce my "belief," or knowledge, that the essential features of the system of reincarnation, as taught through Mrs. Richmond—or of "embodiments," as she prefers to name it—are true; it is because this system solves the problems of the spiritual universe with the same orderliness and force that Copernicus solve the problems of the material universe.

And as already pointed out, none can deprecate more than I do the innocent and infantile credulity with which many men and women, endowed with considerable mental powers and great earnestness of purpose, accept the assertions of mediums and of spirits. There is every probability, as Mr. Coleman so well points out, that Prof. Denton's planet Sideros is the product of his imagination; and that the confirmatory revelations through mediums were the reflex of Prof. Denton's preconceived conclusions. Prof. Buchanan's investigations into the history of the Bible, by like methods, are far worse than useless. There is, in my opinion, a similar error occurring on the first page of THE BANNER, in which is printed Mr. Coleman's essay to which I am replying. I refer to the lecture entitled "War or Peace?" delivered through Mrs. Richmond on March 13, and purporting to come from the spirit of Abraham Lincoln. The opinions put forward as those of Mr. Lincoln are manifestly a reflex from the convictions entertained by Mrs. Richmond; while they are at the same time not only devoid of a single characteristic of Lincoln, but directly antagonistic to his policy and his characteristics. I remember very well at the outset of President Lincoln's career that there was the same outcry on the part of abolitionists and radical anti-slavery people against Mr. Lincoln's procrastination; that has recently been so pronounced against President McKinley. Mr. McKinley's policy is singularly like that of Mr. Lincoln in intelligent caution and conservatism, and at the same time in conscientious earnestness of purpose. I venture to assert that Mrs. Richmond will be quite unable to show that President Lincoln ever asserted "that Wall street was a more formidable enemy than the Southern Confederacy."

With Mr. Stebbins and Mr. Coleman, I deprecate the resort to unsupported epithets; and Mr. Coleman makes it very plain that the use by Professor Buchanan of such expressions as "priestly impudence and fraud," "conclave of impostors" and "historic liars and forgers," unsupported by evidence, is an indication of weakness. I wish also to remind Mr. Coleman that assertion is not argument. His assertions concerning "two frivolous young girls, so-called mediums," "from them he obtained a mass of worthless matter," which "has become a mighty system of error, ruinous to true Spiritualism," are dangerously like the expressions which he deprecates in Professor Buchanan. I am quite willing to take up the gauntlet and meet Mr. Coleman in a discussion upon "reincarnation or continued re-births on earth." Let it be understood at the outset that we will not accept any unsupported assertions on the part of spirits, mediums, Mr. Coleman or the subscriber; that we will make no assertions except those which we make to make good; and the grounds of proof of respective contentions shall consist only of philosophy, science and common-sense.

78 Elm Park Road, S. W., London, May 2.

## Extracts from a Sermon on "Orthodoxy and Heterodoxy."

BY REV. MARION F. HAM OF CHATTANOOGA.

Surely the truth is what everybody ought to want to find. No matter where this study

leads us, God intends to reveal to us the truth, even if it contradicts everything we believe to-day. No harm can come from finding that we are mistaken.

What is there about orthodoxy that is so sacred and immutable? The word *orthodoxy* is derived from two Greek words; meaning true, or right thought or opinion. A correct thought of anything is an orthodox thought; a correct view of any question is an orthodox view. Even an unbeliever of any special doctrine held by the church might still be orthodox. The matter resolves itself into the question of the correctness of the doctrine held.

Since this is a continuous existence, a progressive world that depends entirely on change for all its growth, an evolutionary order of creation, which never stands still and never holds the same phase of truth in a permanent mold, it follows that there can be no fixed standard of opinion, no statement of truth that is absolutely correct. The orthodox man meets this with the assertion that the Bible is the supreme authority. But how does it come that every sect in Christendom substantiates its doctrines by the Bible? This thing which the world calls orthodoxy, I believe to be the worst enemy which Christianity has ever had. It is anti-Christian in its nature.

Here the speaker reviewed the construction of the creeds, likening their framers to children building block houses, and the wrangling of bishops, priests and prelates to that of the Democratic and Republican demagogues over the various planks in their party platforms.

I appeal to you, why should we be bound and gagged by the hand of a dead past? I deny the right of men centuries dead to prescribe my theological belief. We are a hundred times more capable of having a correct thought about God, because we know things about his creation which they could not know. Men of to-day are in every way qualified to make their own theology. Men of to-day are inspired in just the same way that the fathers were inspired. There never was an age when God revealed himself more clearly to men than in this age. The very flood gates of heaven have been unloosed, and we are bathed in a deluge of ineffable glory. God has spoken to us in the past twenty five years as he never spoke to prophets and poets of old. Divine messages full of tenderness and truth—messages that you and I must heed; yea, even if we be called heretics and blasphemers by the unheeding mob—even if these messages contradict everything which the dead past has taught us to believe. We must be true to the voice of God in our souls.

## Interlined.

BY THOMAS H. B. COTTON.

Certain matters in my recent contributions appear fragmentary and disconnected in a degree calculated to do me an injustice without the following explanations:

### I.—THE BANNER.

THE BANNER OF LIGHT knows well that I delight to speak of its excellent management with words of praise. Its untiring efforts in championing a deserving cause, however weak, its timely hints to save the healing fraternity from the deadly rages of envious tyranny, its words, which give no uncertain sound in condemnation of frauds, its zeal for the cause of Spiritualism in its entirety, and last, but not least, the perfect work of the proof-reader, doing full justice to contributors in the mechanical phase, all these bespeak for THE BANNER the continuation of its well-deserved success.

### II.—INDIA.

Those hints of mine respecting the starving people of India, it will be remembered, appeared in a November issue of THE BANNER, 1897. Had they appeared the same month when written (early in August) they might perhaps have been more timely; for then, according to all testimony, the victims of the famine in that country were between seven and eight millions, and as yet no diminution in the rate of mortality. I wrote a letter to a periodical which had begun the special work of championing their cause, enclosing directed envelope, and requesting information as specific as possible regarding the probability of the famine being already ended, as has been rumored in this country. This was in December last. No reply came to that letter. Early in November, however, the San Francisco Call devoted two inches of space in one of its columns in which to say that the suffering in India is still appalling and heart-rending. It did not however specify how much of the suffering is due to famine, and how much to the plague. In this hint concerning the timeliness of the appearance of my appeal, I have no reflection whatever concerning the very excellent management of THE BANNER or LIGHT. The editor took pains to explain to me privately that he was forced to crowd out the contribution from week to week in order to make room for the pressing demand of other material that kept crowding in.

While on this subject, let me say I will be very grateful to any reader of THE BANNER who may be able to give me specific information concerning the present status of the famine in India, which has been such a burning reproach to the civilization of 1897.

### III.—CONSISTENCY.

Between the two parts of the paper on this subject, as they appeared in THE BANNER, dates Jan. 29 and Feb. 5, two other papers in the same line of thought might be said logically to belong. They were put in other papers merely to relieve the subject of undue prolix-

ity. These appeared—the one, under title "Where Do We Stand?" in the *Philosophical Journal*; the other, entitled "These Wails," in the *Progressive Thinker* of March 5, bringing in that illustration of a deserving medium in dire need of the very necessities of physical existence, while doing the grandest work that medium ever did on earth, as a climatic argument, speaking volumes in itself of the urgent needs of a more perfect system of co-operation as something not to be waited for till some golden moment of the future shall usher it in. That is not the way to save the drowning wail, as did the sailor. *It must be done now.* Suppose we cannot begin on the grand scale of the *billionaire*, in the distribution of funds. The real beginning of this co-operative system is the recognition of the fact, among all genuine Spiritualists on earth to-day, that this fact constitutes us a *co-operative body*, doing this work already more or less perfectly; that henceforth no new system of political economy is required of us as Spiritualists, distinctively, other than that which we already have, but continual improvement in the details to be agreed upon from time to time, in carrying out the perfect idea already in the mind of each lover of reform.

What I insist on is that we do not need to go at a snail's pace in these improvements. For the present it is not necessary that these relief funds should all flow from the treasury of one single centre or mission for the whole world. The plan to be adopted must be practical, and should be immediate. The way to accomplish this is plain, almost without a second thought, to every thinking man and woman.

Each community must be a nucleus in itself for the relief of all sufferers within its sphere of work. Spiritualists, of course, receiving attention, generally first, then others. This means a relief fund, kept constantly on hand and perpetually growing. This relief fund in each community, being thus established, and that on a sufficiently liberal scale to be thoroughly practical, next let it be so managed in the distribution, that each and every Spiritualist who is known to be loyal and true, and yet may be forced temporarily to become a beneficiary shall gladly accept a portion without being made to feel like the dog with the bone thrown at him. This beginning can at least be made without one day's delay. We have no right to exist as Spiritualists in any community unless that very fact proclaims us to the world, a spiritual mission, ready at all times for the relief of (Spiritualists first of all, and next) all with whom it is proper for us to divide. Theorizing will never accomplish the work. A determination to hew to the line of consistency will.

Oakland, Cal., 1898.

DEAN CLARKE.

'T is joyous cheer to see a name so blest,  
That stands in arms to help the cause of right;  
That says: "I early entered in the fight,  
Without the lure of ease or praise or rest";  
But all along its faith by works confessed,  
And was in darkness like a star of light;  
And so to-day it burns in beauty bright,  
And has rich welcome from us East and West!  
It breathes the speaker's strength to show the truth,  
His faithfulness to keep it free from stain;  
It works for it, inspired by angel youth,  
Arrayed in robes of love's eternal gain;  
It is a fountain in the desert place,  
And palm-trees rise in honor of its grace!

WM. BRUNTON.

## Must I Return?

BY BERTHA J. FRENCH.

Must I don the habiliments of clay and tread once more life's uncertain path? Must I feel again the bitter tumult and the wild unrest? Must my tired hands take up anew the warp and woof of earthly life with all the tangled threads?

It would be sweeter far to linger in the idyllic sphere, amid the flowers and music, than to wander back to earth with its jar and its years of petty strife.

But if Karma bids, in more experience I need than I could gain in one brief term at school; if earthly discipline will eliminate the angles and round to greater beauty my undeveloped soul, bravely will I throw aside my ethereal robes of light and don the homespun dress of mortal life once more. For what are a million lives on earth? they are but a moment in the throbbing pulse of time compared with the vastness of eternity.

And when at last life's battles are all fought and victories won, and I stand on yonder sun-kissed shore, toward which life's river tends in never-ceasing flow, I shall remember all. Memory is not lost, though dimmed for a season brief by curtains thick of clay. Individuality is still preserved, though a hundred times I change my robes and cross the slender bridge that joins the world of spirit to this world of sense.

*I still shall be I*, though countless times I feel life's fitful fever burn my brow. Not one moment will be lost to memory's sight. Before my spiritual eyes will glide the pictured scenes of all my former lives. The tangled threads will be softly gathered, and before me will be my consummated web. There I'll see woven the sombre threads of sin; across the gray of grief will flash the glaring line of passion. This web is mine, soiled by the dust of human frailty. But through the gloom of sin and mists of tears I see the white rose that Love has 'brodered there. Love is no longer limited as it was on earth—not the pale star lighting the lives of the few, but a broad and parent sun whose floods of light are golden links binding in warmest ties heart to heart throughout the universe.



### Written for the Banner of Light.

#### "THOU SHALT NOT KILL."

BY J. MARION GALE.

Little Robin Redbreast,  
Running on the sea,  
Hopping round her pretty nest,  
Heart full of glee!

Would you kill the robin, boys,  
And lay her stark and cold,  
Leaving all her tiny eggs  
To moulder in the mould?

Would you take the little bird  
To the taxidermist shop,  
And sell her for a nickel,  
To buy a ginger pop?

You would wrong yourself and birdsie,  
My naughty little friend,  
And buy yourself more misery  
Than pleasure in the end.

"They want birds for the bonnets?"  
"Oh, yes; I know they do."  
But Nature wants their sonnets  
And bright example, too.

They can make the ladies' bonnets  
With frills and laces true,  
Without the murdered plumage  
Of the little birds divine.

The ladies all—God bless them—  
Will be more sweet and fair,  
And the bird songs shall caress them  
From the balmy summer air.

And all the happy orchards,  
With their loads of nectared joy,  
Shall bless the little songsters  
For the pests which they destroy.

### Protests Against Vivisection in England.

To the Editor of the Banner of Light:

The Bishop of Manchester (Dr. Moorhouse), speaking recently before the Manchester Anti-Vivisection Society, said: "I have not come here to-day to consider the vexed question of the precise degree of torture inflicted by vivisectionists upon animals, nor yet the precise degree of utility—or inutility—which is the result of such a practice. I prefer to leave these questions to be considered by those better acquainted with them than I am. I only assume one fact—that terrible tortures are inflicted upon living creatures by vivisectionists; and of that fact I have abundant and convincing evidence in my own possession. Now, I assert that the practice of vivisection—the torture of living animals—is immoral. No doubt I shall be asked how I prove that. Well, I prove it after this fashion: It pleased God to give to many of the higher animals a very high degree of sensitiveness to pleasure and pain, and it is clearly a fair deduction from that fact that he intended the lives of animals, on the whole, to be happy, and more especially that he intended that those of his intelligent creatures, under whose care and government he placed those animals, should not use their sensibility to pain as a means of torture. It seems to me that these statements are self-evidently true, and if they be, then it follows that vivisection—the torture of living animals—is contrary to the will of God, and therefore immoral, and a practice which, if possible, should be forcibly prevented. You know that it cannot be right to do what is immoral, under any circumstances conceivable, whatever may be the alleged utility of so doing. In no circumstances can it be right to do evil that good may come. That position is in no way disturbed by any special pleading. The effort, for instance, to create a *reductio ad absurdum* by asserting that these principles require us to put no living creature to death absolutely fails. We are not talking about death, which is incident in some form or another to all living things; we are talking about torture, about the prolongation of pain voluntarily inflicted upon sentient creatures; and that, we say, in all circumstances is wrong. I repeat, we are not talking about death; we are talking about torture; and though in some circumstances it may be right to inflict death, in no conceivable circumstance can it be right to inflict torture. Now, vivisection is torture; therefore vivisection is immoral, and ought to be prevented. You will no doubt ask me—or at any rate if you do not, there are persons who will—"If you say that the practice of vivisection is immoral, be good enough to tell us, in a short and comprehensible form, against what law it is that this practice offends?" I will tell you; it offends against the law—"Treat an inferior being as you would desire yourself to be treated by a superior being."

"That is a very comprehensible law, I think. Now, you know in the process of terrestrial evolution it is quite conceivable that a race of beings might be developed as much superior to man as man is to the higher animals. It is also quite conceivable that, in some circumstances, the members of that higher race would have to put men to death; but in no circumstances is it conceivable that that higher race would have the right to torture men. I wonder how one of our vivisectionist doctors would look at such a state of things as this—when he should be taken by a member of the higher race, fastened to a trough, and have inflicted upon him atrocious wounds, and in spite of all his cries and supplications kept for days in a state of horrible pain, with no account given him of the reason for it, but this—that it was for the good of the higher race that he was so tortured. I fancy I can hear him exclaiming indignantly, 'I did not make myself, and he that made me made me sensitive to pain. You are breaking his law; you are contradicting his will by inflicting upon me these tortures. It is an abuse of power, it is utterly wrong.' I say exactly the same of the infliction of torture by men upon animals. It is an abuse of power; it is contrary to the will of God; it is atrociously wrong. But I have yet another plea to urge. It is that the practice of vivisection should be forbidden, not only because it tortures the lower animals, but also because it brutalizes and degrades those who practice it. If the tiger were to torture a victim—if that were its nature—it would not do wrong, for it would not be aware of the nature of its own act. But men are perfectly aware of what they are doing. They know the sensitiveness of the creatures they torture, and they torture them in spite of that knowledge. Now, that they feel that this is wrong is obvious from the fact that where a man is not brutal by nature, or has not been brutalized, he always feels, at first, a certain shrinking from what he is doing. I believe in all cases he would desist if he were not for outward pressure, and for the sophistical argument that it is useful, and therefore necessary. No doubt the entertainment of such ideas as this will diminish a man's sense of wrong-doing, but as the thing which he is doing is in itself wrong, he will not thus escape from the inevitable punishment of all wrong-doing. What will be his punishment? The blunting of his sensibilities, the hardening of his heart, the diminution of his power of moral insight. He will suffer, in short, the very worst punishment that can fall upon any man, in the degradation of his own nature. Well, then, I say, for the sake of the poor creatures that are tortured, and much more for the sake of successive generations of our children, who may be degraded in vivisectionist schools, we ought to utter our most strenuous protest against this abominable practice, and we ought to strive to create such a public opinion as shall first condemn and then prohibit it."

The above speech was greeted with outbursts of applause from a large, cultivated and highly representative audience, a fact which clearly proves that public conscience is getting waked up in England upon this very important question.

I have found wherever I have been that anti-vivisection literature is eagerly accepted, read and passed on to friends, and though of

course there are stalwart defenders of the infamous practice—doughty champions of a wrong they believe to be right—these are fast losing ground with the public on account of the brave, noble stand now being taken by many eminent medical authorities. Having given you a sample of what the best minds in the English church are saying on this engrossing topic, I will now quote an opinion from a medical celebrity, Charles Bell Taylor, M.D., F.R.C.S.E., Hon. Surgeon Nottingham and Midland Eye Infirmary, etc., who preached a lay sermon at Nottingham from the text: "And David said, the man shall surely die, not because he hath done this thing, but because he had no pity." Dr. Bell-Taylor said:

"The practice of cutting open living animals, literally the practice of dissecting them alive in the supposed interests of science, which is called vivisection, is, in my judgment, to be condemned."

"1. Because there is really no necessity for it.  
"2. Because it has been proved to be not only useless, but misleading.  
"3. Because it takes the place of other methods of study and observation which are infinitely preferable, and to which no one can possibly object; and  
"4. Because it is a gross and cruel abuse of the power which God has given us over the lower animals, and virtually a surrender of our chief claim to mercy for ourselves."

"Mercy to him that shows it is the rule  
And righteous limitation of its act,  
By which heaven moves in pardoning guilty man;  
And he that shows none, being ripe in years,  
And conscious of the outrage he commits  
Shall seek it, and not find it, in his turn."

"Let me consider these points a little in detail, and first with regard to the necessity. Probably no man living is called upon to perform surgical operations of a peculiarly delicate and trying nature more frequently than I am myself; and if vivisection were necessary for the education of a surgeon, I should have been compelled to resort to it. I have not found it necessary to do so, indeed, I have never felt any inclination to do so, and what is true of myself is true also of the most eminent surgeons, and of the most eminent physicians; while with regard to the general practitioners of medicine and surgery they are almost without exception entirely innocent of the practice. Where, then, is the necessity for vivisection? It is clearly not necessary for the education of a surgeon; it is not necessary for the education of a physician; and it is not necessary for the education of a general practitioner of medicine and surgery. What, then, is it necessary for? The scientific gentlemen who have recently been lecturing us in this town, informed their hearers that vivisection was necessary in the interests of the human race; but these gentlemen and their predecessors and disciples have been vivisectioning animals now for upwards of two thousand years without the slightest benefit to the human race, and Claude Bernard, the chief apostle of the system, after a lifetime spent in this gruesome business, protested that his hands were empty! They were empty! Of course, their hands are always empty; it is all promise, no performance, and constant iteration of statements calculated to mislead."

"For instance, there is not a word of truth in the oft-repeated assertion that Galvani discovered the properties of electricity by vivisection. Galvani's discovery was due to accident and careful observation of the effects of electricity on a dead frog; vivisection had nothing whatever to do with it."

"It is not true that Harvey discovered the circulation of the blood by vivisection. Harvey's discovery was entirely due to his observation of the fact that the valves of the veins in the dead human body permitted the blood to flow only in one direction; vivisection had nothing whatever to do with it. It is not true that Hunter was led to the adoption of his treatment for aneurism by experiments upon animals. Hunter was led to the adoption of his treatment solely by observation of the fact that the artery in close vicinity to the aneurism was frequently too diseased to bear a ligature, hence he thought it wise to place it further off. Vivisection had nothing whatever to do with it. It is not true that Pasteur has discovered a cure for hydrophobia. Pasteur does not cure hydrophobia, he gives it, and it is a fact that the deaths from hydrophobia have increased both in France and in England ever since he adopted his supremely ridiculous system of inoculating people with it. It is not true that Pasteur has discovered a cure for anthrax. Pasteur does not cure anthrax, he gives it, and his system has been condemned by the English, the German and the Hungarian Commissions, who sat to consider it, while the loss to France is counted by millions ever since his system was adopted in that country."

"It is not true that Koch has discovered a cure for consumption; on the contrary, his inoculations have led to deaths from initial fever, and the infection of the whole system of patients who merely suffered from localized disease. It is not true that Simpson discovered the anæsthetic properties of chloroform by experiments on dogs; Simpson experimented upon himself. Chloroform is so fatal to dogs that if he had tried it first on these animals he would never have tried it on man. It is not true that Lister was led to the adoption of his antiseptic treatment of wounds by vivisection. Antiseptics were used in the treatment of wounds long before his time, and his experiments were made upon the wounds, bruises and putrefying sores of patients in the hospitals of Edinburgh, Glasgow and London. It is not true that the great advances in medicine and surgery are due to experiments upon animals; they are due to the discovery of anæsthetics and to the use of antiseptics; vivisection has had nothing to do with it."

"It is not true that we owe our knowledge of drugs to experiments upon animals. The effect of drugs upon animals is so entirely different from the effect upon man that no safe conclusions can be drawn from such investigations. And it is not true, notwithstanding assertions to the contrary, that Ferriar had succeeded in localizing the functions of the brain by experiments on monkeys. Ferriar himself says: 'Experiments on animals, even on apes, often lead to conclusions seriously at variance with the well-established facts of clinical and pathological observation.' The editor of the *Lancet* says: 'If Ferriar's suggestions are to be acted upon, cerebral localization will have more deaths to answer for than lives to boast of.' and the editor of the *Medical Press and Circular*, 'If such cases (prospectively for brain tumors) prove fatal, the jury must give a verdict against the surgeon who operates.'"

"Charcot and Pitre in France, Hitzig and Hermann in Germany, Luciani and Tamborini in Italy, and Schott and Goodhart in England, all differ from Ferriar's conclusions, and also among themselves; while Prof. Munk, a great vivisectionist himself, declares that 'Ferriar's certainty in his own results is only equalled by the impossibility of the slightest faith being placed in any of these results by any one who examines his researches.'"

"What more can I say? What more condemnatory of the system could possibly be said? It is the old, old story; blood, agony and slaughter, leading only to doubt, uncertainty and contradiction. We are told, nevertheless, that if it is right to kill animals for food, it is right to experiment upon them in the interests of science; but we are compelled to kill animals for food, we are not compelled to vivisection them; and nothing, absolutely nothing, to my mind, can justify deliberate cold-blooded and prolonged torture of any of them. Our physiological colleagues assure us that they do not torture animals, that their victims are profoundly insensible when they commence operations, and profoundly insensible during the whole of the process, even though it lasts for hours, and if this were true, and if the animal were killed before consciousness returned, we should have very little to say. But it is not true. Two thousand four hundred and eighty-six experiments under license were performed in this country alone during the last year, 1892, upon animals who

"Sir James Paget has remarked, 'This was not the result of any laborious physiological induction, but it was mainly derived from facts very cautiously observed in the (hospital) ward and in the dissection.'"

were not insensible—that is without any anæsthetic at all—and it is impossible to give an estimate in some of the most cruel of all the experiments to which these poor creatures are subjected. How is it possible, I would ask, to give chloroform when chloroform would vitiate the result of the experiment, as in the most cruel operations which have been performed upon the livers of dogs in the Edinburgh University over and over again?"

Having read so many excellent articles in THE BANNER on this subject, I venture to hope this English testimony may serve as an encouraging supplement to good, strong words from equally zealous American philanthropists.

W. J. COLVILLE.

### A Well Authenticated Case of Clairvoyance.

Friend Doyle: Many thanks for the privilege of reading your copy of *The Literary Digest* for January. That account on Page 26 of "A Well Authenticated Case of Clairvoyance," by Dr. Grasset of the medical faculty of Montpellier, France, has special interest to me. It is such a clear, clean-cut demonstration of the faculty of clairvoyance that I could wish, in the interests of truth, it might have the largest publicity.

Assuming the account to be true, it reveals marvelous powers that at first sight border on the "supernatural," in which, in the popular sense, I take no stock. One cannot get beyond nature; but surely there are higher expressions of nature than those that relate solely to physical nature.

I have a clairvoyant friend who can read the contents of a book when placed at the back of her head; other friends who read sealed letters, and whose power of vision at times is indefinitely extended—all of which shows the possession of natural powers, as does the case mentioned by Dr. Grasset, which the mere physical scientist knows nothing about.

GEORGE A. BACON.

A medical journal called, *The Medical Week*, is published in Paris in the English language. In its issue of December 3 it contains an article by Dr. Grasset, professor of clinical medicine in the medical faculty of Montpellier, France. Dr. Grasset writes about a case in which a careful test was made of a clairvoyant's ability to read the contents of a letter without breaking the seal, and the result of the test was even more remarkable than he had been led to expect. He was persuaded to make the test by a colleague, Dr. Ferroul, of Narbonne, the latter telling of some remarkable results he himself had had from the clairvoyant. Dr. Grasset's experiment is described by him in the following language:

"After my return to Montpellier from Narbonne, without giving the least indication of the details of what I proposed to do to Dr. Ferroul, who remained at Narbonne with his subject, I wrote on half a sheet of letter-paper the sentences reproduced below:

*Le ciel profond reflète en étoiles nos larmes; car nous pleurons, ce soir, de nous sentir trop vieux. (Also three words in Russian, German and Greek.)*

Montpellier, 28 Octobre, 1897.  
This paper was folded with the writing inside, and wrapped in a sheet of tinfoil, such as is employed around chocolate, with the edges turned up. The whole was enclosed in an ordinary mourning envelope, which was closed with gum arabic.

"Dr. Ferroul having informed me that a string sometimes interfered with the reading, I put through the flaps of the envelope a safety-pin, which served as a kind of bolt, after having covered it with a thick layer of sealing-wax, which I sealed with my personal seal."

The envelope, thus arranged, was enclosed, together with a visiting card containing a few lines of explanation, in a large outer envelope, which I mailed to Dr. Ferroul at Narbonne on October 28.

In the morning of the 30th, I received the following reply:

"MY DEAR MASTER:  
"When your missive arrived this morning, my subject was not present. I opened the first cover, containing the sealed envelope and your card."

"Being then obliged to make my morning rounds, I intended to ask my subject to come to my house at four in the afternoon, and called on her on my way to arrange the matter."

"When she heard what I wanted, she proposed to me to read the letter immediately."

Your envelope with the black seal, in the large outer envelope, was lying on my desk at home at least three hundred meters distant from the house of my subject."

"Both of us leaning on the edge of the table, I passed my hand over the eyes of my subject, after which she said to me, without having even seen your letter or envelope:

"You have torn the envelope."

"Yes; but the letter to be read is inside, in another, sealed envelope."

"The one with the large black seal?"

"Yes, read that."

"There is silver paper around it. . . . This is what it says: 'Le ciel profond reflète en étoiles nos larmes; car nous pleurons, ce soir, de nous sentir trop vieux.' Then there are letters like this (she marked them with the tip of her finger, about a centimeter in height): D. E. K."

"Then a small word which I do not know (what is the meaning of the word small?) . . . Then: Montpellier, 28 Octobre, 1897."

"This, my dear master, is the result of the experiment which I had promised you."

"It was done in a minute and a half at the most."

"I return your envelope with this letter."

"Very sincerely yours,"

"(Signed) DR. FERROUL."

"Narbonne, Oct. 29, 1897."

"My astonishment on reading this letter may be easily imagined."

"My sealed envelope came back without having been opened; it appeared to be absolutely impossible that it could have been tampered with, and yet the subject had read the contents as if there had been neither sealing-wax, safety-pin, envelope nor tinfoil."

"She had seen the tinfoil, although I had not mentioned this precaution in my conversation with Dr. Ferroul; she had read the two verses without recognizing them as verses, putting *le soir* instead of *ce soir*, and passing over the word *trop*, but these divergences are insignificant."

"She had read the Russian characters, indicating that they were larger than the rest, and had drawn three of them to the best of her ability; she had seen the German or the Greek word (one of them only), without understanding it, and stated that it was small (the characters being small in comparison with the Russian word); lastly, she had read the date."

"The success of the experiment was complete. It appears certainly to be a case of reading through opaque bodies, giving the word *opaque* not only its original and common meaning, but also the new scientific sense which it has acquired since the discovery of the rays."

The reading, however, was not only done through opaque bodies, but also at a distance, seeing that the letter was read while at the house of Dr. Ferroul, at least three hundred meters away from the residence of the subject."

"It must be admitted, nevertheless, that this part is less firmly established than the rest, inasmuch as the only proof of the fact is the assertion of Dr. Ferroul, of which I personally have no doubt whatever, but it lacks the force of a scientific demonstration, seeing that he requested me himself to act as if I mistrusted him, and as I should treat any ordinary juggler."

"On the other hand, no objection of this kind can be raised on the subject of the reading through opaque bodies, Dr. Ferroul's rôle in the experiment being simply that of a letter-carrier; at any rate, he had no knowledge of the contents of the sealed envelope. There can, therefore, be no question whatever of any

carelessness on his part, of unconscious communication, or even of mental suggestion or mind-reading. The contents of the sealed envelope were known to no one except myself, and I was at Montpellier, one hundred kilometers from Narbonne, where the experiment was made."

All that this experiment does, therefore, is to show the possibility of reading through opaque bodies; but of this kind of 'clairvoyance' it appears to me to furnish a scientific proof."

On November 20, Dr. Grasset laid the letter, still unopened, before the Academy of Sciences and Letters in Montpellier, and, after narrating the facts above, opened the letter in the presence of the members of the Academy. A committee was appointed to make further experiments."

### A Declaration of Principles.

BY ERNEST S. GREEN.

Thus far I have seen but two arguments brought against a declaration of principles. These I will briefly consider. First, it is alleged that there is a possibility of Spiritualism following in the tracks of primitive Christianity, and becoming a dogmatic, despotic, dictatorial religion. Let us see, let us see, Spiritualism's first prerogative is, "Be thyself; accept no master but Truth, no God but Reason, who is the 'Lord of Lords and King of Kings.'" Does any reasonable, intelligent person see how a religion that is based upon reason and truth alone, wherever it may be found, can possibly become fixed and dogmatic? Its creed would naturally be revised from year to year, so as to keep abreast of the progress of the age.

The second argument is that we shall have opponents if we declare our principles. Indeed! have we not opponents already, and are they not found among all classes? We have sought to please all, and as an editor who seeks to please every one, we have succeeded in pleasing none. We have thus gained an unenviable reputation for inconsistency, so that if one speaker interests a large number in Spiritualism in some town or city, another follows with opposite teaching, and undoes all the good the other has done by driving the former's converts away in disgust. Instead of catering to the numerous schools of thought, we should start out for ourselves, place our banners upon the hills of light and wisdom, and say to the masses, "When you are ready to leave the swamps of earth's fitful fever, we will bid you welcome to come up higher—here among the evergreen mountains of life where you may quaff from the cleansing streams and sparkling fountains of light and wisdom!" And then we shall see how gladly millions of weary pilgrims in search of truth will quit the valleys and shadows, and ascend with us to those supernal wisdom heights where the view is universal and the air vibrates with the sound of celestial harmonies. But we should not forget that the simple fact of spirit communication occupies the same position to Spiritualism that the alphabet occupies to a classical and scientific education.

Every individual has a creed, which widens with new perception, and narrows when the mind becomes subservient to the power of dogmas.

The question that now confronts us is, Shall we, as a body, continue to be responsible for all the insanities taught in the name of Spiritualism, and the crimes committed under its banner, or shall we define our position, that the world may know what true Spiritualism is by a vote of its representatives assembled in National Convention? In other words, by our silence will we longer consent that our immortal banner shall be trailed in the dust?

As a remedy for existing evils, I propose the following basic principles, which contain no dogma, throw no stumbling-block in the path of future progress, and bind no souls to images or superstitions of a dead and buried past:

#### BASIC PRINCIPLES OF SPIRITUALISM.

I. We know but one God, whose name is Nature. Above Nature we cannot rise, beneath it we cannot fall. It is both omnipotent and omnipresent—illimitable as the universe. The wisdom of to-day may pass in the revelations of to-morrow, but Nature endures forever.

II. We know but one devil, whose name is Ignorance, and whose twin children—Bigotry and Superstition—have conspired to darken the world with crime, war, famine and pestilence.

III. We believe in the universal brotherhood of mankind, without distinction of race or color, class or condition; but demand a good moral character of all who claim fellowship with us.

IV. We believe that so-called death is but a release from the physical form; that as we have sown in this life, so shall we reap in the next; that life is never-ending; that progress is eternal, and that each individual must work out his or her own salvation by atoning for every wrong done another, either in this or the life to come, for no wrong goes unredeemed.

V. We believe that under certain conditions spirits can and do communicate with those in the mortal form.

VI. We believe all phenomena to be governed by the immutable laws of Nature—not miracle.

VII. We recognize man's incapacity to discover all truth, and therefore recognize no complete revelation from the unseen—from what men vaguely term God—but believe that evolution will continue throughout the ages of eternity. We teach, but never enforce our beliefs upon any one, and tolerate the opinions of all—accepting truth wherever found—but demand a conformity to the above principles on the part of all who teach in the name of Spiritualism.

Being but a frail reed shaken in the winds from the immortal shore, I claim no honor for the authorship of the above principles. They are but echoes of voices from beyond the shadows—voices of those who fought our battles against the bigots while yet in the form, and who are now marshalled upon the eternal shore to lead us to the conquest of the world, if we will but accept their guidance. Then Wisdom, Truth and Justice shall reign supreme, and the mists of Ignorance will rise in the golden light of Reason.

These basic principles should be endorsed by all local and State organizations, and by each referred to the next annual meeting of the National Spiritualists' Association for final action. Resolutions and by-laws may be drawn up and passed by the various organizations from time to time, governing the conduct of members and covering issues of the hour—of time, place and condition, but these principles will endure as long as Nature weaves her endless web, and the depths of their meaning will continue to unfold to the perception of mankind with the progress of future ages.

Every sentence may be made the subject of educational, soul-elevating discourses, while no limit is placed upon the minds of men and women, no chains upon their feet, but every soul is urged to move onward and upward to the wisdom-heights of Nature's temples where future glory awaits them!

### We Write Our Own History.

BY DAVID WILLIAMS.

Every member of the human family writes his own history from the cradle to the grave. This record is inscribed on the very foundation of his being. It cannot be separated from his ego, any more than the shadow from his material body. Every motive, thought and deed is indelibly stamped on his inner nature; and there is no power in the heavens or on earth that can obliterate this record. The finger of eternal truth has written the history, and exact justice announces the result as veracious. In the realm of nature there is no escaping the effects of causes, from the simple fact that the one grows out of and is involved in the other. Obedience to the law of rectitude is in harmony with the divine forces in nature, and hence with the eternal properties, and gives to the individual the reward to which he is entitled; and this reward is wrapped up as an effect of obedience as the cause. So the violation of any moral law leaves its impress in the depths of our inner consciousness; on the very heart and core of our being. And this impression can never be erased; it is more enduring and potent than indelible ink, for it is an act or deed that belongs to us personally, and no blotter in the boundless realm of nature can absorb it; and on the tablet of our memory it will forever remain as a fixed fact. Man organically is constructed on the principle of rectitude, and as long as he is true to this structural basis, to that extent is he unfolding himself in the right direction, and is in harmony with all the divine forces in the universe. And only in this way can he avail himself of their priceless benefits. And when embodied in his life, character and history, they become to him and for him what they are vitally and essentially in themselves, living forces to quicken and inspire.

How spotless would our record be if each member of our common humanity would present such a written history in the inner depths of his being! Can soul-growth be predicated on a more substantial basis than being true to the organic laws of our existence? And are we not conscious of these inherent principles? Do they not assert their authority in the depths of our ego? Do they not distinctly proclaim that we ought to be in character and history what the organic laws of our nature require us to be? And can not we so identify ourselves with them as to work them into our character and history, so as to become at one with them in their beneficent tendencies, and thus become partakers in the happy results? And is not this Nature's method of doing things? She has no anxious seats, or annual revivals or special prayers to inspire her children to well doing. Her authoritative voice is ever speaking in the inner recesses of our nature, "Do the right, be true to principle, honor your convictions, maintain your integrity, be loyal to truth, and let fidelity to the highest and divinest within you be your motto." Thus will we present a clean record that will give inspiration to those who may read its pages.

There is nothing more certain than that every man is making a record of his acts that will be read millions of years hence. Each day during our earthly career we write a page, and at the end of the year the first volume is completed. What is there penned can never be blotted out. Nay, more, man's autobiography is endless; for as long as he is a sentient being he is writing his own history, and he will either approve or condemn the transcript.

Justice holds every one who is in a normal condition responsible for his acts. Our ignorance will not shield us from violated law. We may not have incurred guilt, yet we cannot escape the effects of wrong-doing. Prussia acted taken internally is death to the body, though we may believe it to be the elixir of life.

The imperative need of humanity to-day is knowledge, and not belief. It is not the believer, but the doer of righteousness that is righteous. To know the right and then do it is the luminous path that leads to the celestial city. The gates are ever ajar to all loyal souls, and they enter and freely partake of the priceless benefits of a well-spent life. To this goal all humanity are tending and will ultimately reach. And yet this goal can only be attained through personal effort. The harvest will always correspond with the seed sown. It is religious insanity to expect a murderer to swing from the gallows into the realms of the blessed. As well take the bite of a cobra to drive out the measles; one would be as effective as the other.

There is no power that can obliterate our history; it is inscribed on our personality for time and eternity; and it is only through soul-growth, with an earnestness of purpose and a purity of heart and life, that we can write our life history with any degree of approval.

### An Open Letter.

BY JOHN E. ROWLAND.

To the Editor of the Banner of Light:

Seeing in one of your recent issues Mr. Fred P. Evans's letter, in which he complains of the rejection of his communication in defense of Spiritualism by the *New York Journal*, recalls a similar experience I had recently with this sensational publication. Upon the appearance of that article on April 10, purporting to be written by a man named Foulke, I addressed to the Editor a letter, in which I criticized and condemned the total disregard for facts and the truth, in publishing the so-called *Exposé* of Spiritualism. My letter, unlike Mr. Evans's, was not returned "declined"; no doubt it was consigned to the waste-basket. I was disappointed, for I made an offer of one hundred dollars, to be devoted to any charity the *Journal* might select, if I failed to indisputably satisfy it, beyond any peradventure, that Spiritualism is a sublime and grand truth, which does not need the aid of any such "stage accessories or devices" as was claimed were used in all spirit manifestations and materializations, by this moral degenerate and graduate of the Oscar Wilde school of morals; but even with this incentive, the *New York Journal*, unlike many of its contemporaries, declined to avail itself of this opportunity to disseminate the truth, aid a charity, and at the same time impose a well-merited rebuke upon its unscrupulous contributor, Foulke.

[We can understand the *Journal's* position in not desiring to administer a rebuke to the writer of an article for which it had paid a liberal sum, according to Foulke's own statement, in a most scurrilous letter received from him since the appearance of the *exposé* (?). The *Journal* cares not at all for the truth or falsity of the article published, but it would be sorry to spoil the effect of the sensation it desired to produce.—ED.]



Written for the Banner of Light.  
SPRING.

BY STEPHEN H. HANSENDALE.

A glad new life appears;  
The buds are bursting forth,  
With floral beauty to array  
A desolated earth.  
So let it be with thee,  
O loved one kind and true,  
Ere sleeps thy wondrous earthly form  
Beneath the sparkling dew.  
Let verdure fresh and green  
Within thy soul appear,  
And grow unhindered till the end  
Of life's fast passing year.

### Reincarnation.

BY A. A. SEAVENS.

C. J. L. Pierce, in the BANNER OF LIGHT under date of March 5, writes on the above subject, "I do not know, I have no proof of the theory of reincarnation."

In giving our views upon this subject we do not consider it a theory but an established fact, and in accordance with natural laws. We do not question the laws governing the material, for the simple reason we can see for ourselves nature's handiwork in the creation of plants, shrubs, flowers, trees, fruit, etc., and we also know that the material must return to Mother Earth, from whence it came. All this we acknowledge to be true, though we do not understand the laws governing the changes that bring about these results.

We know, too, that all flowers, plants, etc., are endowed with life peculiarly their own, which returns to the atmosphere when the material ceases to exist, and at some future period parts of that essence are instilled into other plants and flowers, which, in their turn, live and die; so the change goes on.

As we do not question the laws governing the material or physical, why should we doubt that the same changes exist in the spiritual. We believe that when a physical body is prepared to receive the spark that eventually inhabits that body, nature will provide that spark from the great central soul force; for no one can feel that we ever existed as an individual spirit previous to our inhabiting this mortal body, for had we so existed, we surely would have some remembrance of it.

We believe that after leaving our physical body we shall for ages retain our individuality, but, obedient to the laws of progression, we shall certainly return again to that central soul force from whence we came, and again some small portion of our former self may return to vitalize some human form; but never can our former individuality as a whole be reincarnated. That is impossible.

We have given our views on this subject in a very condensed form, yet we hope it is sufficient to furnish food for some inquiring soul.  
North Scituate, Mass.

### The Decay of Faith.

At this time, when the secular world is darkened with threatening clouds of war, ominous signs of approaching disaster appear in the religious world. It is not too much to say that the Presbyterian church, holding the very citadel of Protestantism, is proceeding irresistibly toward disintegration and destruction.

The seeds of decay were first sowed by Dr. Briggs and his school in their denial of the infallibility of the Scriptures, upon which alone rests the faith of orthodox Protestantism. His logical place thereafter was in Unitarianism or in agnosticism; but actually he has carried his infidelity over to the Episcopal church, into whose ministry he is preparing to enter. Dr. Shields, of Princeton, a lifelong Presbyterian, has left that communion in his old age simply because under its discipline affecting the ministry he was subject to reprobatation for assisting in procuring a liquor license; and he also has gone over to the Episcopal church as a more agreeable branch of the "Church Catholic."

Dr. Patton, President of Princeton University, has declined to be a delegate to the forthcoming General Assembly of the Presbyterian Church, though for many years past he had been a foremost figure in its sessions. Several of the clerical members of the Princeton faculty have refused the same communion, and for the like reason that they want to avoid all shadow of responsibility for the judgments of the Presbyterian supreme ecclesiastical court. The Cleveland Presbytery has adopted a resolution which strikes directly at Princeton, President Patton and Dr. Shields, by calling on the General Assembly "to withhold its approval of all educational institutions whose officials lead their influence to the support of the saloon." Dr. Shields left the Presbyterian Church and sought refuge in the Episcopal Church in order to be free to lend that very influence, and inferentially he has been sustained in his rejection of Presbyterian authority by President Patton and the faculty of Princeton. Meantime in New York Presbyterians of wealth are taking pews in Episcopal churches.

All this looks very ominous. It shows that the depth and earnestness of conviction upon which the Presbyterian Church rested are passing away, and in many minds have already gone. What is to be the consequence to the Episcopal church of such an accession of cold or lukewarm faith is a question which disturbs seriously a large party in its membership. These Presbyterian rebels and deserters do not come as converts, but simply to find a convenient refuge from the consequences of conduct and teaching destructive of all ecclesiastical organization, and even of faith in the supernatural itself. They do not fly to the Episcopal church because of belief in the divine authority which belongs to it peculiarly, according to the conviction of the earnest faithful in it, but because they are wholly indifferent to such pretensions, and care nothing about the mere organization or the theories on which it is based. They are no longer Presbyterians, but neither are they Episcopalians in truth. They have lost genuine faith, and seek simply to tickle their aesthetic tastes and retain the conventional appearance of orthodoxy.

Mr. Wilfrid Ward, in his notable book on the life and times of Cardinal Wiseman, says that while that distinguished convert to Rome was still in the Church of England "he foresaw that a few years later the crucial controversy would not be about the Thirty-nine Articles, but about all belief in the supernatural world." "Fifty years hence," he said one day to the divines in the midst of a theological lecture, "the professors of this place will be endeavoring to prove, not transubstantiation, but the existence of God."

That describes generally the situation in the Presbyterian Church. It is going into disintegration because its foremost teachers are losing their faith in the very essence of religion. At the bottom, to use Cardinal Wiseman's words, they are demanding that even the existence of God shall be demonstrated scientifically to their skeptical interests. They are losing "all belief in the supernatural world."—The (N. Y.) Sun.

### Washington.

It is a good omen when a nation commemorates the birthday of such a grand character as Washington. It was the dictum of a great seer that the character of a nation was known by the character of the men it honored. That great English poet, Byron, recognized Wash-

ington as the grandest character the world had produced, and in a noble poem said:

"Requested the name of Washington  
To make men blush there was but one."

Although much has been written about Washington, the faith of this great personage has not been much discussed. Secularians have, however, claimed that he was a "traditionalist," as the belated searicians are often designated. The evidence is wholly against the claims of this school of searicians. Rev. Dr. Abernethy, whose church (Episcopal) Washington attended, and who was intimately acquainted with the Father of his Country, upon being questioned as to his distinguished auditor's religious views, said: "Sir, Washington was a deist."

The eminent divine, Theodore Parker, in regard to Washington's religion wrote: "He had much of the principle—little of the sentiment of religion. I suppose his theological opinions were those of John Adams, Dr. Franklin and Thomas Jefferson, only that he was not a speculative man, and did not care to publish them to the world." This is undoubtedly a correct statement. Abraham Lincoln was also of the same faith, and with the great original investigators and Hebrew prophets held to the faith as reaffirmed by the Nazarene in that memorable interview with the lawyer, when the latter was directed, in order to inherit eternal life: "To keep the law." This creed is not in accord with Paulism, but that erratic person made lamentable mistakes, and his abandonment of the teachings of Christ has wrought the most pernicious results. It is admitted by the learned Canon Farrar that Paul "constantly substituted the syllogism of passion for the syllogism of logic."

Washington was the true brother of all great souls—sons of a lair—like Moses, Buddha and Christ, Elias Hicks, Emerson, and all bright and aspiring spirits who strive to serve the eternal by making all his creatures wiser, happier and better—"Loving the good God, and being good."—A Jewish Quaker, in *Philosophical Journal*.

### The New York State Association of Spiritualists.

The first annual convention and election of officers of the above Association will occur in the city of Rochester May 27, 1898, at 2 P. M. sharp, in the hall of the Chamber of Commerce.

The work of the convention will be devoted to the business of the State Association, and will probably be continued to the second day. A regular program was arranged by the Board of Trustees at its late meeting. The convention being held during the Jubilee celebration gives an opportunity for all to attend at reduced railroad rates. The Spiritualists of New York State should see to it that this Association receives their financial support, and all should become direct members or members of its local auxiliaries. This Association is duly incorporated under the State laws, and has jurisdiction by charter from the National Association. Every society in the State that has not done so is urgently requested to take out a charter. Any society now holding a charter from the National Spiritualists' Association can relinquish it and take a charter from the State Association without cost; it is hoped that all will take immediate steps to do it, so as to be represented at the coming convention.

The charter fee to new societies is five dollars; individual membership, one dollar. Is there any Spiritualist in the State who cannot afford to contribute one dollar a year for membership in order to aid in the work? A number of mass meetings have been held during the past year, and the Board of Trustees has worked hard and at considerable expense to most of its members, to make it an institution of worth to our people. Spiritualists of New York, show that you appreciate that which has been done for the purpose of benefiting you, and support the State Association.

The present officers are Frank Walker, President; Carrie E. S. Tving, Vice President; Tillie U. Reynolds, Second Vice President; Herbert L. Whitney, Secretary, 953 Madison street, Brooklyn; H. W. Richardson, Treasurer; Dr. E. F. Butterfield, W. Wines Sargent, James R. Stone, W. B. Mills, Trustees. All societies that have not done so should send their credentials for delegates and annual dues, on all of their chartered members at least, to the Secretary at once. Copies of the Constitution and By Laws will be sent on application.

FRANK WALKER, President, Hamburg, N. Y.

### Body Building.

Thursday, May 6, the members of the Ladies' Physiological Institute were favored with a very able paper by Dr. M. Cora Bland on "Body Building." The premise taken was that man is a spirit, and his body a machine through which the spirit expresses itself in this sphere of existence. Owing to the lavish expenditure of vital energy, especially among American people, the power of perfect expression of spirit through matter is limited, but by conservation of vital force, scientific knowledge of physical culture, in other words through psycho-physical culture, the physical body can be reconstructed and made perfect.

Mrs. Bland led up to the thought that self-control, obtained by intelligent culture of body and mind, is the secret of perfect health. "Be thou self possessed, thou hast the art of living."

### Banner Correspondence.

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

### New York.

SYRACUSE.—Herbert L. Whitney, writes: The first day of the Mass Meeting, under the auspices of our State Association, is no exception to the rule of rain and mud which has characterized the weather of late. The numbers at the morning session were small, and the meeting was turned into a circle, with sisters Tillie U. Reynolds and Miss Minnie Terry as mediums, and was very successful. Afternoon session.—Meeting called to order, with Trustee W. Wines Sargent in the chair. Invocation by Mrs. Tillie U. Reynolds of Troy, N. Y., who also delivered an interesting address by Moses Hull, followed by Frank Walker, President of the New York State Association of Spiritualists. Mrs. E. W. Sprague and Miss Minnie Terry made remarks and gave tests. A short address by State Missionary and Organizer, E. W. Sprague, closed the session.

Evening session.—President Frank Walker in the chair; invocation, Mrs. Tillie U. Reynolds; vocal solo, Mr. W. E. Flint of Syracuse; address, Moses Hull; vocal solo, W. E. Flint; remarks and tests, E. W. Sprague.

Morning session, April 4, was devoted to a conference under the charge of E. W. Sprague, as Chairman; Mrs. S. Comstock Ellis of Auburn, Miss M. Terry, Miss A. M. Armstrong of Amboy, Moses Hull, Mr. Niver, Dr. Butterfield, E. W. Sprague and Mrs. C. A. Sprague spoke. A lively and interesting discussion was engaged in on the necessity of education of our speakers and mediums. Afternoon session.—President Frank Walker in the chair. Congregational singing; address, Mrs. Tillie U. Reynolds; tests by Mrs. C. A. Sprague, of Jamestown, N. Y.; remarks and tests by Miss Minnie Terry, of Brooklyn; benediction, Mrs. Tillie U. Reynolds.

Evening session.—President Frank Walker in the chair. Congregational singing; invocation, Moses Hull; vocal solo, W. E. Flint; address, Moses Hull; vocal solo, W. E. Flint; tests by E. W. Sprague; benediction.

ROCHESTER.—G. W. K. writes: The meetings at the First Spiritual Church have not been largely attended of late, owing probably

to the surfeit obtained at the anniversary celebration, and the expectancy of a taxing series of meetings during the Jubilee. Our society here is not so fully sustained as it should be, but is full of vigor and tenacity. This city should have a large society. Many persons are asking us how many societies are sustained here. I take this opportunity to say we are struggling hard to sustain one, and if we can have a little help for help, as a result of the Jubilee, we may make the local Cause an honor to the birth city. Surely all Spiritualists here should be willing to sustain so great an effort being made by a few.

We are receiving numerous calls for programs and details of the Jubilee, and we wish to state that the local society can give no official information. The Jubilee manager, Mr. Frank Walker, Hamburg, N. Y., should be applied to.

### Texas.

FORT WORTH.—Col. John W. Wray writes: "Mrs. Jennie Hagan-Jackson's engagement with the First Spiritual Society for five months is nearing its close. Part of the time Mrs. Jackson labored under adverse circumstances, on account of poor health. However, she is in excellent condition now. Her work has been progressive, vigorous and along advanced lines of thought, the tone of which has always been ennobling and elevating. Her ministrations have had a marked and extended influence, touching not only local people, but a great many throughout the State. She is becoming so thoroughly identified with Texas as to be regarded now as a Texan, with her interests largely here. The ownership of her home has identified her with the people until she is regarded as one of them. In our mind there is nothing that can expand the influence of the speaker more than identify with the people to whom he or she ministers. Her work is held in high esteem by all classes. Her gift of improvisation is a continuous marvel to those who do not understand psychic matters. She has been called upon to exercise these gifts at all our meetings of importance in the city for the last five months; notably, at a recent cantata given by a church to aid in the construction of a new building she rendered her assistance by improvisations that attracted, pleased and perplexed. This, perhaps, is a small part of the work; its effectiveness must, of course, depend upon the hearts reached, the character built; but that she has reached many hearts, aided and built character and made life sweeter and happier, she can testify."

She has aroused the spirit of inquiry in many thinking people more profoundly than any one who has ever touched the confines of our territory, and will continue so to do. The results in a general way may be stated—a corporation of the Spiritual Temple, with a capital stock of ten thousand dollars, the purchase by it of a valuable and centrally-located lot, upon which it is proposed in the coming summer months to erect a neat and comfortable little temple that will seat between five and six hundred, with a library, lyceum-room, kitchen and dining-room. The plans have been drawn and approved by the directors, part of the money raised, and the summer will be devoted by the earnest workers of Fort Worth to carry this enterprise forward to completion by the time Mrs. Jackson shall return in the early fall, when she will become its permanent and settled pastor. Mrs. Jackson is simply garnering the harvest, the result of early seedings by the pioneer Spiritualists, Mrs. Mary Arnold Wilson, whose splendid and remarkable accomplishments of heart and brain, whose untiring energy opened the field for our present achievements.

All honor to the pioneers as well as to the harvesters."

### Ohio.

SPRINGFIELD.—J. S. Hahn, Sec'y, writes: As I am not aware that any one has undertaken to give you the status of spiritual affairs here, it occurs to me that your readers may be interested in hearing how the little society here is flourishing. Within the past two or three months we have had a quiet revival, or perhaps I had better say an awakening. We first secured the services of Moses Hull for a week, with Mrs. Nellie Mosier as test medium, who succeeded in stirring the people up wonderfully. Next Mr. Theodore F. Price, speaker and test medium, was engaged, and he has done much toward arousing the enthusiasm of our society, and creating an interest among the outsiders.

During Mr. Price's series of meetings we succeeded in engaging Miss Maggie Gaulie, who is now serving the Columbus Society. She must be seen and heard to be appreciated. She was with us for two evenings, and drew a large audience from among our best citizens. Many of the church people, and several ministers, were present, and the consensus of opinion was that nothing like an approach to her work as test medium was ever witnessed here. She surely was at her best here. She seems especially adapted to the conditions that exist in this intensely orthodox town. Agnostics, church people and lukewarm or cowardly Spiritualists were eager to take her by the hand at the close of her work to congratulate her, and importune her to return, which she has promised to do next month.

Mr. Price closes his work here next Sunday night, and it is only just to say that he has done a good work. Mr. Price is an excellent teacher, not extremely radical, yet thoroughly progressive, and possessing the courage of his convictions. He seems to bear acquaintance, and his audiences grow rather than fall off. He will take with him the good-will of our society and the commendation that is due a faithful, conscientious and pains-taking worker in the Cause, for which he has given twenty-five of the best years of his life.

### California.

LOS ANGELES.—Ernest Abs Hagen writes: "The Harmonical Spiritualists' Association of Los Angeles, Cal., is determined to make a record for itself, and to materially advance the interests of Spiritualism here in Los Angeles. Our society is incorporated under the State laws as an organized religious body; will acquire property and build a temple thereon as soon as the subscriptions are sufficient for the purpose. Our pastor, Mrs. Mary C. Lyman, is doing excellent work; she is devoting her entire time and energy to the Cause, and is altogether the right person in the right place. The members of our Harmonical Ladies' Aid Society, newly reorganized, are workers in the fullest sense of the word, and our Board of Trustees is composed of men and women who, one and all, feel the importance of their position; they not only attend the board meetings, but show by means of their earnest work and zeal the stuff from which Spiritualists are made. Our public meetings—three every Sunday—are almost entirely devoted to lectures bearing on the philosophical side of Spiritualism, as it has been found absolutely necessary to counteract the more than abnormal tendency for phenomenal demonstrations catered to by some societies. We have a good attendance at our meetings; our financial standing is secure; our workers are earnest; the Cause for which we work is good; the results we hope for ought to be satisfactory."

### Michigan.

DETROIT.—E. C. A. Sutton writes: "Perhaps a report of the spiritual cause in this beautiful but priestly city may interest some of your many readers. Detroit is a city that shows but little Spiritualism upon the surface, or in a public way, yet it always has spiritual workers, and the past season has seen many of them very busy in the interests of humanity. Surely the spirit-world is working strongly through quietly in our midst, judging from the number of meetings and circles constantly going on."

One of these public gatherings, the Independent Spiritual Society, closed its meetings for the summer term last Sunday evening. Monday new officers were elected, and their past President, that fine old veteran worker, Mr. John D. Boyle, will now be able to take a very much needed and well earned rest from public work. This society will open its doors again in the fall, in good condition. The other societies are doing well.

Your correspondent had the honor and pleasure of filling the rostrum of the Independent Society at its last five meetings with good results all around."

### Missouri.

St. LOUIS.—Mrs. Emma Fox, Sec'y, writes: The St. Louis Spiritual Association closed its regular lecture season on the last Sunday of April, to reopen on the first Sunday of September, 1898. The season just closed was an experiment of a new method for St. Louis, namely, the employment of a permanent speaker, and throwing open the doors to all, without fee, instead of the old way, charging for admission, and engaging speakers from month to month. Many Spiritualists shook their heads, and predictions of failure were uttered, so that it was with something like misgiving that an engagement was entered into with Mr. Thomas Grimshaw to become the regular speaker of the society. But the new departure has proved a success. Our society has grown larger and stronger in every way. Indeed, it has been so satisfactory, and Mr. Grimshaw's efforts have been so highly appreciated, that the same method will be continued, and Mr. Grimshaw has been reengaged for the coming season of 1898 and '99.

### Reduced Railroad Rates to Rochester Jubilee.

Special rates have been secured from the railroads on the Certificate Plan.

To secure them you must buy a ticket from your station to Rochester, N. Y., ONE WAY, and ask the agent for a CERTIFICATE to the Spiritualists' Celebration. When you reach Rochester present the certificate to Frank Walker, who will sign it, and have it stamped by the railroad representative in attendance; the holder can then buy a return ticket over the route by which he came for ONE THIRD the regular rate. Certificates are not kept at all stations.

Tickets with certificates can be bought ONLY on May 21, 22, 23, 24, 25, 26, 27, and must be stamped by the agent in Rochester on or before May 31. They will then be good for a return trip ticket at ONE THIRD the regular fare if presented at the company's ticket office on or before June 3.

These conditions must be strictly observed to entitle the person to the special rates. The above rates have been granted on all railroads in the United States east of Chicago, St. Louis, Memphis, New Orleans and Nashville. The roads west of those points have probably granted same rates, which can be learned by inquiring of your ticket agent.

The meeting will be held in Rochester, N. Y., May 25, 26, 27, 28, 29, 30, 31, and June 1. Every body come.

FRANK WALKER, General Manager.

### Notice.

This will certify that Mr. M. D. Wood of Centralia has been duly appointed as Financial Agent for Lewis, Pacific and Wahkiakum Counties, to receive and solicit funds to meet the expense of arranging for and carrying on a Convention of Spiritualists of Washington to organize a State Association, auxiliary to the National Spiritualists' Association.

P. C. MILLS, State Agent.

FRANCES A. SHELTON, Deputy.

### The Reviewer.

THE THIRD WOMAN, by Henry K. Sienkiewicz, the author of "Quo Vadis."

Oh! yes, it is worth reading. It interests you, amuses you, excites you, and withal appoints you so to the story centers around two Polish artists. Vladak is the name of the hero, and Swiatetski is his friend, and is very like "Big Taffy" in DuMaurier's "Tribby." The life of an artist is always fascinating; he is usually pictured as such a disorderly, reckless, improvident wretch—not the gentlemanly, well dressed, systematic, thoroughly and distressingly correct artist of to day, and especially of this country; but that very natural and yet unique creature of books—and the old country.

One scene in the opening chapter is graphically drawn. The two artists get lost in the mountains. Darkness comes upon them, and they attempt to find the valley below by creeping backward on "all fours." Suddenly they come upon a very narrow ledge, on both sides of which appear to be deep precipices. They throw stones down to sound the depths, but no echoes come back to them, and so they feel compelled to sit astride that narrow ledge till dawn. To try to smoke to prevent the numbing sleep that is creeping over them, and discover that they have no matches. Then Swiatetski grimly gives vent to a dissertation on life, which he begins with the startling statement that life is a pig's play. Vladak feels too disheartened to reply, and they sit in dreary silence the remaining hours of that never to be forgotten night—only to discover with the morning light that their legs were dangling within a few feet of a level meadow, which was covered with a thick moss that had deadened the sound of the stones.

Do you ask, what about the *Third Woman*? Really, she is of so little importance, just an incident in the artists' lives, illustrating that they are mere children of freedom, and quite at liberty to change their minds.

The book is published by J. S. Ogilvie Publishing Company, 37 Rose street, New York City; paper cover, twenty-five cents.

### May Magazines.

ARENA.—Among other interesting articles in the current issue—"Immortality: Its Place in the Thought of To-Day," by William Henry Johnson, claims attention. He reviews theories and beliefs on the subject from the earliest times to the present, and illustrates the present attitude of mind by thoughts from some of the most able thinkers. Spiritualists will be pleased to note the following words of Alfred Russell Wallace, England: "Outside of Modern Spiritualism, I know of nothing in recognized science to support the belief in immortality; and though I consider Spiritualism to be as truly an experimental science as any other, it is not recognized as such." The above words cause us to turn our attention to the sketch—"Confessions of a Scientist," by Chas. Melville Shepherd, in which may be hidden the key to unlock the door between the psychic world and science. The narration reveals the secret of the life of a Georgian named Martin, whose time and energy were devoted to one idea based upon the following: "My postulate was that at physical energy depends on etheral vibration. The human body is a mechanism exquisitely contrived to receive and transmit universal waves of a certain range. It seemed a reasonable hypothesis that vibration is also the medium of energy in the transcendent life of the soul; for all we know points that way. The ether, then, is a medium responsive to every pulsation of the divine life, and finite existences are receivers of varying capacities. The great end, in the view of the investigator, is to find some means of receiving psychic vibrations. That accomplished, we can test character as we now test the action of the heart or lungs, and the soul's ensemble can be recorded on a sensitive plate." After repeated experiments Mr. Martin stumbled on to the truth, and created a psychic mechanism called the kalograph, which photographs the psychic waves. A machine of ten thousand feet in a balloon, with recording instrument revealed two systems of waves, the one sweeping down toward the earth, the other radiating from it, and neither in any way connected with known physical energy. Mr. Martin relates several practical tests where the kalograph was used successfully. The apparatus and memoranda are in the keeping of Mr. Shepherd, who closes the article with the words: "I can see the great moment of this discovery, if it turns out to be

valid. Education, government, priminology, charity and psychic science would be transformed. It may be that society is not yet ready for such a development." The Arena Company, Copley Square, Boston.

HUMANITARIAN.—The opening article of the *Humanitarian* is a brief account of Herr Szecepanik and his invention, the teleelectroscope, an "apparatus which is to the eye what the telephone is to the ear." Perfection is not yet claimed, but the fact that the "Directors of the Paris Exhibition of 1900 have contracted with the fortunate inventor for the French rights of the patent for no less a sum than six million francs, is eloquent, and speaks volumes for the high estimation in which his invention is held." To illustrate the use of the teleelectroscope: "Take, for example," he said, "the article you are writing; suppose you wished it to appear in print within a few hours' time in an Edinburgh paper, each page as you wrote it could be photographed at once straight into the compositors' room, and set up in type while you were writing the second page." The work is done in a shorter time than it now takes to send a telegram or a cablegram. It is claimed by the inventor that the teleelectroscope will not only make possible the instantaneous reproduction of manuscripts at any distance, but it will print them on photographic plates.

"The basis of the teleelectroscope may be said to be the idea of employing coacting mirrors. At each end there are two mirrors. The mirrors at the one end reflect the required picture, which, being broken up into a number of points, the reflected ray is converted into an electric current, and is capable of being conveyed as great a distance as it is possible to extend the wires. The current is then once more transformed into the corresponding ray of light." We have but mentioned the invention; the *Humanitarian* speaks also of Herr Szecepanik, whom the whole world will watch with interest, and exult among the ranks of the famous. In the words of the author: "It is in the quiet laboratory of the scientist, the silent study of the thinker, that the future of the world is being moulded." London: Hutchinson & Co., 34 Paternoster Row, E. C.

THE CENTURY.—The May number of *The Century* appears in a special cover, representing the great mesa of Katzimo. This is apropos of an article in the number by F. W. Hodge of the Ethnological Bureau, describing his recent "Ascent of the Enchanted Mesa." Mr. Lungren also contributes a supplemental article, "Notes on Old Mesa Life." H. E. Krehbiel, the musical critic, writes of "The Beethoven Museum at Bonn." Prof. Louis Boutan, of the Sorbonne, gives an account of his successful experiments in "Submarine Photography." A characteristic sketch by Thomas Bailey Aldrich is "His Grace the Duke." Oscar Christian contributes an article on a novel subject, "The Secret Language of Childhood," with whimsical examples. Lieut. Gen. Joseph Wheeler, U. S. A., tells of "An Effort to Rescue Jefferson Davis." A subject that is engaging the attention of lawmakers in almost every State is treated by Franklin B. Locke in "Railway Crossings in Europe and America." Ernest F. Fenolosa gives "An Outline of Japanese Art." The second of the "Seven Wonders of the World" is pictured by André Castaigne, subject this month being the Pyramids. Ambassador Andrew D. White sketches the character of "A Statesman of Russia." Brander Matthews discusses "After Dinner Oratory," and Mrs. Amelia Gere Mason has the first of two papers on "Club and Salon." "What Are the X Rays?" by Professor Trowbridge, of Harvard, and "The Mother City of Greater New York," by Mrs. Schuyler Van Rensselaer, are two articles on timely subjects. Fiction is represented by two character sketches: "The Canal-Dwellers," by Julia Schuyler, and "At Seven Rivers," by Walter Juan Davis. "His First Ride," another of David Gray's "Gallies," and a further installment of Dr. Mitchell's serial, "The Adventures of Francis," *The Century* Co., Union Square, New York, N. Y.

REVIEW OF REVIEWS.—"Our War With Spain," by the editor, Albert Shaw, is a clear, logical summary of the present national disturbance. The leading contributed article, "Two Great American Treaties: One with Russia—Ratified; One with Denmark—Deferred," discusses Secretary Seward's policy of expansion, the Alaska Treaty, Mr. Seward's visit to the Danish West Indies, the defeat of the Danish Treaty in the Senate, and in conclusion shows why and how the purchase of the islands should be undertaken. Other articles worthy of notice are: "Kuropatkin; War Lord of Russia," by Charles L. Johnston; "The Late Anton Seidl," by Charles D. Lander; "The Movement for Better Primaries," by W. H. Hotchkiss; "Great Gatherings and Conventions of 1898," Review of Reviews Co., 13 Astor Place, New York.

METROPOLITAN.—Some of the leading articles are: "America and Spain," A. G. Lawton; "Bouquereau and Cabanel," R. H. Hicks; "Frances Hodgson Burnett," Delia T. Davis; "Maria Brooks," Catherine Dudley; "A Galaxy of Musical Stars," Adelaide Samson; "An Artist of the Orient," J. T. Taylor. Blakeley Hall, 140 West 42d street, New York.

No one should miss the JUBILEE!

### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

The International Jubilee will begin May 25th instead of June 1st.

### To Lecturers and Workers.

It is nearly time for the great Jubilee; repeated notices have been printed, and circulars sent out, urging you to send your names and addresses to the undersigned, that correspondence could be had.

Many have paid no attention; it has been impossible to learn the addresses of some well-known speakers and mediums; some have been written to, and have not responded.

It has been desired to secure the best talent, and to have Spiritualism presented to the world by those who are best capable of doing it. Every public worker cannot be put on the program for a leading part, but all are wanted to take part in the general exercises.

You are, therefore, most cordially and fraternally invited, in behalf of the National Spiritualists' Association, to attend and assist in making this celebration an epoch in the history of Spiritualism and the world.

Workers, let us on this occasion make a united effort so that the International Jubilee Celebration shall be of such magnitude in numbers and enthusiasm that we may astonish the world.

Hoping to meet and greet you all at the Jubilee, I am,  
Fraternally yours,  
FRANK WALKER, General Manager.

STATE OF OHIO, CITY OF TOLEDO, ss.

FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE THOUSAND DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me, and subscribed in my presence, this 8th day of December, A. D. 1898.

A. W. GLASSON,

Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Send for testimonials free. F. J. CHENEY & CO., Toledo, Ohio. Sold by Druggists, 75c.



## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 25 Southworth Street (from 50 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books of all kinds and prices.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impartial free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

Notation is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles.

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

## Banner of Light.

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## TWO DOLLARS PER YEAR.

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

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

## The Competitive System.

Political economists of all schools have had much to say concerning the competitive system during the present century. It has been sanctioned by the great majority of economic writers, and he has been considered a dangerous heretic who has dared to attack it. Yet some few innovators, bold, original thinkers, have fearlessly proclaimed their solemn conviction that it was entirely wrong in principle, and should be supplanted by the cooperative system, in which the spirit of controversy, contention and rivalry is obliterated through the recognition of the brotherhood of the race. All dreamers of all ages have sought to depict a social state in which all members of the human family would meet upon a common ground, be governed by common interests, and led to seek a common, mutual good.

Plato, Sir Thomas More and Edward Bellamy have placed ideals of a high order before their readers. Some of these ideals have been realized in past ages, while the dream of Bellamy, because of its modern character, is yet considered a chimera of a naturally gifted mind. He has shown most conclusively that the application of the principle of competition has brought untold suffering upon the human family. Like all true reformers, he has sought to find a remedy for existing ills, and, in so doing, has come to the conclusion that cooperation, when rightly applied, will prove the solvent needed. He finds many who cordially endorse this thought, and who hope, through the adoption of the initiative and referendum, and other pending reforms, to pave the way for the substitution of cooperation for the present unjust system.

In studying the competitive system, we find it to be a constant state of war among the masses. Each man is compelled to contend with his neighbor in a daily struggle for a living; he wars against a man who has never injured him, and seeks, by some artifice, to turn the tide of trade from his neighbor's counter into his own. He can undersell him, and ruin his business; he can put in an inferior stock, and yet have the appearance of selling the same grade of goods. In professional life, it is not the competition of brain with brain, so much as it is the competition of shrewdness with honest endeavor. The able lawyer may perhaps rise to the head of his profession; it is possible that the able preacher and physician may do the same thing; but we often find the shrewd, tricky lawyer, the urbane, showy preacher, and the polished gentleman physician enjoying the positions that are lucrative and commanding.

It is the same amongst the non-professional classes. The artisan or laborer often depends as much upon the political influence behind him as he does upon his own ability to hold his position. It is true that trades' unions have been formed to see to it that only skilled men are employed to fill certain positions. But even in them we see the competitive system doing its deadly work; those who need labor for the sake of others depending upon them, are lost to sight in considering the rights of the union, and the select few receive favors at the expense of the many. Laborers in search of employment will undersell one another in desperation, in order that they may obtain a few dollars for the support of their families. They thus aid those who employ labor to establish the lowest possible wage for the ones who toil. The farmers do the

same thing; they compete fiercely with one another, and will actually put a lower price upon their products than do their neighbors, in order that they may the more speedily find a market for their wares.

Thus we see in mercantile, professional and non-professional circles the spirit of warfare is fostered by competition. A constant battle is waged, man against man, often in the spirit of hatred and downright malice. It is a war of cunning and influence against principle and simple justice. It fosters strife and bitterness amongst the masses, and serves to make people cruelly unkind one to another. In view of all this, is it strange that nations should contend with one another with implements of destruction? How can we have an international peace when the people of the various nations are socially and economically at war among themselves? We expressed ourselves in our last issue as in favor of international arbitration, and we have nothing to retract from what we then said. But peace must come from within the individual man or nation, hence it is not possible in any country where the people are at war with one another socially and economically. Therefore, the first step to secure arbitration is the settlement of the social and economic problems now confronting the American people.

Cooperation will bring the desired result. Spiritualism came to the world to teach cooperation in all departments of life, therefore Spiritualists should lead in the work of introducing the principles of cooperation among men. In order to teach it successfully unto others, Spiritualists should first prove to the world that they have adopted it, and are practicing it in their every day lives. Let us, therefore, overcome the competitive system of selfishness, of hatred, of envy, of malice, of revenge, of a desire to overreach others, of jealousy, of distrust and of dishonesty with the cooperative spirit of brotherly love and good will to all, thereby proving to our fellowmen that the religion of Spiritualism is based upon the divine maxim of equal rights for all and special privileges to none.

## It is Rochester.

When we next greet our readers, the great International Jubilee will be in session at Rochester. It is an event in which every true Spiritualist should feel an interest, and a gathering at which each individual should be represented. Beyond the fact of the feast of reason and flow of soul, beyond the pleasure of meeting old friends and of making new ones, lies the vast realm of psychic power that will use this great Jubilee to make itself more extensively felt in the affairs of men. The thoughts of the Spiritualists of the world will be turned upon Rochester during the last eight days of the present month. Duty's command at this time is "Forward, up the steep of the mountain of Progress," and Spiritualists owe it to themselves to obey the command of that monitor whose sole wish is to lead humanity to higher heights in, and nobler conceptions of life and its mission.

If the Rochester Jubilee means anything, it means a forward step in Spiritualism for and by Spiritualists. Ways and means of advancing the interests of the Cause should be freely discussed, and an effort made to set forth a statement of principles that shall give Spiritualism its proper place before the world. There is another question of even greater importance than the ones just mentioned. *The Rochester Jubilee should be utilized in behalf of universal peace and brotherly love.* War is now upon our nation, and our flag is again waving over the armies of America. We as Spiritualists are loyal to that flag, and believe in supporting the Government of the United States until Right has conquered every form of Wrong, even at the point of the bayonet, if necessary. But war is wholesale murder, and should be deprecated, save in defense of honor, right and justice. If the Spiritualists of the world will but set their faces toward a peaceable solution of all difficulties, both national and international, they can lead the way to a higher civilization for our race. This to us is one of the main features of the Jubilee.

Spiritualism means a liberal education for the masses in every possible direction, and embraces every practical reform for the benefit of humanity. The psychic force of Spiritualism can be made far more potent than it is to-day through the work of the Jubilee. People can be led to consider life from a standpoint outside of the narrow limits of self, and induced to work for the greatest good to the greatest number of people. He who adds an atom to the happiness of his fellowmen is a benefactor to the race. He who adds but an atom to the education of mankind is a reformer of the world. The Jubilee materially and spiritually will add to the happiness and instruction of the world if Spiritualists will but do their duty by attending the entire session. If they will but open their eyes they can easily see the need of a new departure in Spiritualism. If they will but assemble at the Rochester Jubilee they can make the occasion a red-letter day in the world's history through the ushering in of a new cycle in man's evolution morally, psychically and intellectually.

It is not a meeting of a few for a good time; it is not held forth for the aggrandizement and profit of any one man or institution; it is for the people's good as a whole, for their education in spiritual thought and for the opening of a new mine of wisdom for the enlightenment of the masses. In this work of benefiting humanity, every Spiritualist has a part, and he should not shirk his duty at this hour. If it is impossible to go to Rochester himself, he can urge his neighbor to go, and he can be represented there by a donation toward defraying the heavy expenses of the great celebration. He can also prove his devotion to the principle of cooperation by sending his kindest and best thoughts in company with a generous donation to the General Manager, thereby showing the world that Spiritualists can and do work together for their mutual good and that of their fellowmen. Spiritualists of America, do not fail to attend the Rochester Jubilee!

## Our Mediums.

Our Spiritualist mediums are continually subjected to bitter criticism and cruel attack on the part of those who are utterly ignorant of the Spiritual Philosophy, and we regret to say it, often by Spiritualists themselves. The office of the true medium is a very difficult one to fill. He must yield his personality for a time to the exorcinate spirit-intelligences, trusting that they will do him no harm, and at the same time submit to certain conditions imposed by the one for whom he is sitting. He is also expected to trust to the honesty of the sitter, while the sitter feels offended if he is

asked to consider the medium to be possessed of even one atom of honesty. Under such circumstances the true medium does well if he succeeds in giving even one genuine test. In fact, we often wonder, not that he does so little, but that he is able to do so much.

The sharp criticism to which true mediums are exposed detracts from their psychic powers, and leaves them in a negative condition through which some of them become the prey of adverse influences on both sides of life. The prophets and oracles of old were carefully guarded by the people to whom they ministered, and they were consequently protected from the ignorant and unsympathetic masses who sought them only for amusement and curiosity. It would be a good thing for Spiritualism if our true mediums were likewise shielded from the same untoward conditions in our own time. The church hires its minister, and contracts to pay him a living salary. The Spiritualists buy spiritual wares at so much per hour, and do not seem to care whether their mediums live or die. If Spiritualists would but organize, and throw a protecting arm around those from whom they expect to receive messages from their spirit-friends, the result would be an immediate advance in Spiritualism. The phenomena would be of a higher order, and would scientifically demonstrate the fact of spirit-return, should this change be made.

As it is to-day, mediums are left to their own resources; a half hour or an hour's sitting is paid for, and the average visitor has no thought of the welfare of the one from whom he has received the evidence of a future life he had craved so long. With hunger and cold, and weariness staring the medium in the face, it is not strange that some of them seek to eke out their living by resorting to such tricks as the public is willing to pay for. When they do this they are severely condemned, whereas the Spiritualists themselves are in part to blame for their downfall. If the local, State, and National Associations were properly supported, all true mediums could and would be cared for by them. They would be employed by these associations at living wages, and set to work in fields where their labor would be appreciated. This would remove the mercenary spirit, as well as the temptation of cupidity from the mediums, and give the world the best thoughts of the advanced teachers on the other side.

It is not strange, considering the present condition of things in Spiritualism, to find so many excellent psychics who refuse to make any use of their gifts. Through the lack of organization in Spiritualism, they are compelled to compete with a class of men and women who have everything to gain, and nothing to lose, in character and integrity, on the one hand, while on the other they find themselves face to face with possible want through the selfish indifference of many so-called Spiritualists. Many of our best and truest mediums before the public to-day cry out in bitterness of despair at the cruel fate that compels them to submit to the terrible, unjust conditions connected with their work. Spiritualists owe it to their own consciences, as well as to the Cause, to see to it that our mediums are properly supported. This remark also applies to our platform speakers, and to the officers of all societies.

The BANNER OF LIGHT is to-day, and has been for forty-one years, a staunch defender of every honest medium. We shall continue to follow that line of work so long as THE BANNER waves over the spiritual forces of the world. But all of the work cannot be done by the BANNER OF LIGHT, nor by the united efforts of the Spiritualist press; it will require the assistance of all Spiritualists who believe in right and justice, combined in one grand army of progressive thinkers, to place our Spiritualism where it ought to be. We should first seek to weed out the frauds and charlatans by supporting our true mediums only. We should next organize our forces for humanitarian work, and then make ourselves felt in social and political reforms. Finally we should seek to place an enlightened spiritual ministry before the world, to teach the truths of Spiritualism as demonstrated by our true mediums when they are protected by the love and best wishes of every Spiritualist.

## Frank Walker.

The name of this gentleman has been prominently before the spiritualistic public for more than a year in connection with the International Jubilee at Rochester, N. Y., of which he is the efficient General Manager. Mr. Walker undertook a herculean task, and has labored against heavy odds from the very first. The half organized condition of the Spiritualists made it exceedingly difficult for him to reach those who should have been the most deeply interested in the Rochester celebration. It was difficult to make people see the great material and psychic value of such a convocation, save by personal interviews. It was harder still to induce Spiritualists to respond to letters of inquiry, even when return postage was enclosed.

Against these and many other equally trying conditions Mr. Walker has had to work from the very first. He has not faltered in the line of duty since he accepted the great trust proffered him nearly two years ago by the National Association. The meagre support given the National body by the Spiritualists of America rendered financial aid from Washington an utter impossibility, and Mr. Walker was obliged to raise all necessary funds without calling upon the National Society for help. He even contracted to carry on the great work at no financial risk to the National Spiritualists' Association, yet pledged himself to turn over all surplus funds that might accrue from the Jubilee to its treasury, and only stipulated that his remuneration should be sufficient to actually compensate him for time and labor expended.

He has carried a heavy burden for the past year and a half. Many Spiritualists, without knowing the facts in the case, sought to impugn his motives, and thought he was using the Jubilee for his own financial profit. Considering the fact that he is alone responsible for the rent of the halls and theatres to be used at the Jubilee, as well as for all other expenses connected therewith, we fail to see where the hope of great financial gains could possibly come in. He has not received the financial aid from Spiritualists that he had a right to expect. But he has carried his load uncomplainingly, and has made the best possible use of the limited means at his command.

We know of but few Spiritualists who would have accepted this great responsibility in face of such heavy odds as he has had to encounter. That Frank Walker dared to do it, that he has made such a signal success of his work thus

far does credit alike to the Cause he so worthily represents, and to himself as a man. We pause on the threshold of the Rochester meeting to give due credit to the loyal, stout-hearted General Manager of the American Spiritualists' International Jubilee, the honest man and citizen, Mr. Frank Walker.

## Spiritualism Applied.

A Spiritualist friend recently passed to the higher life under circumstances that were especially distressing. He was attacked by that dread disease diphtheria, and almost before it was known that he was ill, his spirit had departed. His aged mother, his devoted wife and children were firm Spiritualists, and secured a Spiritualist to conduct the funeral services. Only eight persons outside of the speaker were present at the funeral, three of whom were members of the family of the deceased. No singers came to offer the tribute of vocal music to the memory of the arisen spirit. Only five Spiritualists came to testify that they sympathized with the stricken family that had been so suddenly bereft of its only support. In this our readers can readily see that Spiritualism had not been properly applied by the Spiritualists of the community.

At the conclusion of the speaker's remarks, however, the value of Spiritualism became apparent to every one present. The sorrowing widow arose, stepped to the side of the casket, and, in a clear, sweet voice, sang Lucy Lacombe's beautiful little sonnet,

"When for me the silent ear  
Parts the silent river,"

in a most touching, pathetic manner. Every soul was stirred to its depths, and at the conclusion of the song she said, "There, dearest, I have obeyed your request, and done for you what I could. It is hard to have you go, but your spirit will never leave me, I know." She added a few words more, eloquent in feeling and rich in affection, and resumed her seat.

The aged mother then arose, her fourscore years crowning her head with a halo of glory, and stood for a few moments in silence at the head of the casket (which, by the way, owing to fear of contagion, remained closed throughout the service), then raised her trembling hand, and said: "Farewell, dear one; only a few steps more, only a few short years, and we shall meet again. You have been a good son, a kind husband, a loving father, and a true Spiritualist, and this shall be your everlasting monument." She then raised her aged voice in song, and sweetly and beautifully rendered the choice solo that sprang spontaneously to her lips. As she sat down every eye in the room was suffused with tears, while every heart-beat was in the unison of true sympathy with that sorrowing mother and afflicted wife. It was an application of Spiritualism probably never made before even by Spiritualists, and the influence of that holy hour will abide forever with those who were privileged to be present.

## Spiritualists Should Read This.

"A little fellow at church with his mother cheered that she put a penny in the collection-basket. On the way home she was expressing dissatisfaction with the sermon. The child met her complaint by saying, 'Well, mother, what could you expect for a cent?'"

If Spiritualists would but pay a few dollars per year for the support of their religion, in lieu of the ten cents so grudgingly paid at the door, they would never have occasion to complain of the quality of the lecture given from any rostrum. It is the penuriousness of the one-cent Spiritualists that retards the progress of our Cause. If the Spiritualists would do one-tenth as much for their religion, as the Catholics do for theirs, Spiritualism would soon become the leading reform agent of the times. By properly supporting the spiritual papers, the platform speakers and mediums, instead of squeezing their pennies as they now do, our Spiritualist friends would prove their devotion to the welfare of humanity. We do not believe there is one Spiritualist on earth to-day, outside of the almshouse, too poor in purse to give two or even five dollars per year to Spiritualism. As a religion, its value cannot be computed in dollars and cents, while its influence upon the souls of men is more precious than all things else in the world. When Spiritualists appreciate the blessings of their religion, they will gladly support it as its importance demands.

## Miss Abby A. Judson.

For the past fifteen weeks this well-known advocate of our Cause has greeted our readers through a timely letter in each issue of the BANNER OF LIGHT. From the many letters received from our subscribers, we are positive that Miss Judson's contributions have struck a popular chord, and have received a warm welcome at the hands of the friends, who have learned to look for their regular appearance in THE BANNER. It should be remembered by our readers that Miss Judson met with a very painful accident a year or two since, the effect of which was almost total blindness. By means of prompt, though expensive surgical operations, she succeeded in partially restoring her sight. These operations were costly, and drew heavily upon her limited means, so that the sale of her books is now her chief source of income. Miss Judson's works are of great value in a literary sense, while their ethical and spiritual thought is unsurpassed. She should receive an order for a copy of each of the three books from every Spiritualist in the United States. This would only be an act of justice to a true and noble worker. Copies can be obtained of Miss Judson at Arlington, N. J., or at the office of the BANNER OF LIGHT. The three books will cost \$2.15.

## Newark, N. J., Again.

The BANNER OF LIGHT is always ready and willing to rectify a mistake in any department of its work. Not long since we learned that a certain party was operating in Newark under a name that was half-false, and we so informed the public. This is a mistake; the party in question is using the name by which he was known in Boston, Ipswich, Fitchburg, Lawrence and other points in Massachusetts for the past few years. We do not wish to do this party an injustice with regard to name, hence we cheerfully amend our former statement in this particular direction.

The young Spiritualists of America should not forget to send their names to Mr. I. C. I. Evans, Superintendent of the Young People's Union of the Jubilee, 1323 B Street, S. W., Washington, D. C., to be enrolled as charter members of the same before June 1. Charter membership fee is only twenty-five cents. All should join the Union.

## Life.

Life is like a boundless ocean, over which forever are sweeping the winds that fan the cheeks of mortals with the hot siroccos from the South or the freezing blasts from the North. The former arouse tempests of passion and rebellious anger in the hearts of many, while the latter congeal the rich juices of affection and tender sympathy in the souls of those upon whom they continuously play. But between these extremes there is always the temperate zone, in which heat and cold are so blended as to enable man to gauge his own nature correctly, and to harmoniously relate himself to his fellowmen. The overcoming of passion and anger by the cool breath of reason, and the thawing of the icy fetters of selfishness and distrust by the sweet-tempered breeze of love, will make this earth a place to which the angels will be glad to come to mingle their voices in songs of rejoicing with those of mortals, over the victory gained by Right over Wrong. Spiritualism is that temperate zone in man's religious life, while reason and love will be the agents to overcome every simoon of lust, as well as every arctic blizzard of despair.

## Once More.

Are you going to Rochester? Do you wish to make up an excursion party? If so, now is the time to act. The rates are only one and one-third fare for the round trip. Ask for a certificate ticket to the Spiritualists' International Jubilee at Rochester, N. Y. For this you are to pay \$9.05 from Boston, and your certificate will enable you to secure a return ticket for \$3.00. No reduction in rates will be granted to those who have no certificates, which are to be had for the asking at all of the leading ticket offices. New England Spiritualists can secure private cars for this trip over the Boston & Albany Railroad, if they wish to go to Rochester in a body. At least ten thousand of them should take in this excursion. Who is going to Rochester? Let the answer be "I" from ten thousand loyal Spiritualists.

The aim of the spirit-world is the elevation of humanity, but our spirit-friends have never expected and never intend to do our work for us. They will surround us with the purest influences at their command, but they will never expiate a sinful act, nor carry the burden of an ignoble deed for any one of us. We must earn our own way by making an effort to climb to angelic heights in character, rather than by seeking to drag angels down to our own level, to pay our debts for us.

The dwellers in the wisdom-spheres in the life supernal ever seek to call men higher through the revelation of the pathway of duty to self, to man and to truth. They exemplify the beautiful law of reciprocity, and teach that free trade in goodness, purity and aspiration is the true rule in life.

The need of the hour is purer thinking, nobler living and more devotion to truth on the part of the masses. The religion of Spiritualism, when accepted by humanity, will meet the required need and be the means of redeeming mankind from every form of ignorance and superstition.

Hon. Aaron A. Cragin, United States Senator from New Hampshire some years ago, entered spirit-life last week. He was a firm Spiritualist for many years prior to his transition, and was very happy in his knowledge of the future.

Take 8:30 A. M. train via Boston & Albany Railroad for Rochester on Tuesday, May 24. Ask for certificate ticket to Jubilee. Twenty-five Spiritualists can have special car if they will report their names at once to the Editor of the BANNER OF LIGHT.

Seek thou earnestly to spiritualize thine every thought, that thine every duty, however menial the task may seem, may unfold thy spiritual nature, and make thine every-day life blessed in love and beauty.

Spiritualism bids men to so live that all mankind may see its blessings through the noble deeds and exemplary lives of those who claim to be Spiritualists.

We received a very pleasant call from Bro. Moses Hull of Buffalo, N. Y., last week. He was on his way to Lynn, where he spoke on Sunday last.

## The London International Congress.

All American Spiritualists who purpose attending the International Congress of Spiritualists in London, England, June 19-24, are earnestly requested to forward their names and addresses to the Editor of the BANNER OF LIGHT at the earliest possible moment. It is to be hoped that the American Continent, North and South, will both be well represented on that occasion. The American delegation should also correspond with Mr. E. Dawson Rogers, the able and efficient manager of the Congress, at 110 St. Martin's Lane, London, W. C. The brightest minds in the ranks of Spiritualism will be at this London Congress, and all who attend it will be signally favored in being able to listen to so many eminent teachers of the Spiritual Philosophy from all quarters of the globe.

## Notice.

A Memorial Session will be held by the Boston Spiritual Lyceum on Sunday afternoon, May 23. A good program will be arranged by the officers.

This will be the closing session of the Lyceum for this season. Every member is requested to be present.

J. B. HATCH, JR., Conductor.

## To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged: "I give, devise and bequeath unto the 'BANNER OF LIGHT PUBLISHING COMPANY,' of Boston, Massachusetts, or its successors (to be inserted the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out, strictly upon trust, that its officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."



### Music at the Jubilee.

Among the talent that has been secured to assist in the musical exercises of the Rochester Jubilee Celebration is that of a gentleman who is considered by musical critics to be the equal of any pianist. His name is Mr. Harry Arnold, of New York City, whose marvelous skill and soulful expression is the wonder and admiration of all lovers of good music. Mr. Arnold is a graduate of the Berlin and other schools of music, and stands with Paderewski and Joseffy in the highest rank in the profession.

Prof. Hans Mettke, professor of music from Tennessee, vocalist and 'cello player of rare merit will be there.

Other talent has been announced previously, and arrangements are being made to secure more. Under the proficient management of Prof. E. Adolf Whitelaw, our people may rest assured that music of a most charming character will be one of the leading features of the great Jubilee.

It is seldom that people have an opportunity to hear any really great artists in the musical line without considerable expense, while at the Jubilee there will be an opportunity to hear some of the very best at a nominal cost. So, arouse, ye Spiritualists! Go to Rochester, and help make this convocation one that will long be remembered as an occasion of great rejoicing and spiritual uplifting. The Spiritualists who stay away will be filled with regret when they hear, from those who attend, of the grand and glorious work accomplished. \*\*\*

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

### The Connecticut State Spiritualist Association

Celebrated the Twelfth Annual Convention, also the Golden Jubilee, at Unity Hall, Pratt street, Hartford, Saturday and Sunday, May 7 and 8.

The convention was called to order at 10:45 A. M. by the President, Mr. G. W. Burnham of Willimantic. After the call for convention was given, the report of the Secretary and Treasurer, Mrs. J. E. B. Dillon, was read and accepted. Mrs. A. E. Pierce, Chairman of the Missionary Committee, reported no progress, owing to the apathetic condition of Spiritualists; on motion of Mr. Bingham, the report was accepted, and the Committee—consisting of Mrs. A. E. Pierce, Mrs. J. A. Chapman and Mrs. W. J. Lamberton—continued. Mrs. J. D. Storrs reported for the Committee appointed to raise funds for the Veteran Union's Home, saying that she had received some furnishings for a room, also had some money in her possession for the object. Reports of society work were read by the Secretary from the First Spiritual Union of Norwich and the Willimantic Society, Miss Carrie Bill, Secretary. Mrs. Storrs of Hartford reported home work. Mrs. Lamberton, Windsor, Mr. Parsons, Winsted, and Mr. Burnham, Willimantic, spoke of the work in their local societies. Mr. E. R. Whiting, delegate to the National Spiritualists' Association, reported briefly the doings of the convention held in Washington, D. C., Oct. 19-20-21, 1897.

The election of officers resulted as follows: President, Mr. A. A. Gustine, Meriden; Vice-President, Mrs. J. A. Chapman, Norwich; Secretary and Treasurer, Mrs. J. E. B. Dillon, Hartford; Solicitors, Mrs. Nora Dowd, Hartford; Mrs. F. D. Wright, Stafford; Mr. R. R. Callender, Waterbury; Mrs. A. E. Mills, Plainville; Mrs. E. E. Wheeler, Meriden; Mrs. J. D. Atwood, New Britain; Mr. A. B. Parsons, Winsted; Mrs. F. H. Spaulding, Norwich; Miss Mary Hatch, South Windham; Mr. E. R. Whiting, Mrs. Ella Bond, New Haven; Mrs. W. J. Lamberton, Poquonock; Mrs. C. E. Bingham, Cheshire; Mrs. N. H. Fogg, Southington; Mr. George Burlingame, Somerville; Miss Carrie Bill, Willimantic; Mr. William Richardson, Bristol; Dr. Sara A. Hard, Shelton; Mrs. H. E. Severens, Suffield; Mrs. H. W. Grant, Bridgeport; Auditors, Mr. Dumont, Kingsley and Mrs. A. E. Pierce, Hartford; Committee for Securing Speakers, Mr. A. A. Gustine, Mrs. J. A. Chapman, Mrs. J. E. B. Dillon; Committee on Resolutions, Mr. G. W. Burnham, Mrs. J. A. Chapman, Mr. Moses Hull, Mr. E. R. Whiting, New Haven, Mrs. J. A. Chapman, Norwich, were selected delegates for the next National Spiritualists' Association Convention in Washington, D. C. Delegates to the Golden Jubilee, Rochester, Mr. and Mrs. J. D. Storrs, Mrs. Flavia Thrall, Mrs. J. E. B. Dillon.

It was voted, on motion of Mr. Bingham, to accept the invitation of the Willimantic Society to hold a mass meeting there in November. On motion of Dr. Ewell, Mr. George Pierce of Niantic was appointed to make inquiries relative to having a meeting of the State Association at Niantic Campground during the session of that camp.

Mr. Burnham presented the following resolution for consideration of the assembly:

Whereas, Our country has become involved in a war with Spain, because of the inhuman and barbarous treatment of her subjects on the island of Cuba by pursuing the extreme measures of starvation and wholesale slaughter of women and children, and the blowing up of the battleship Maine, killing two hundred and sixty-six American sailors, who were in the port of Havana; in friendly relations with Spain, furnishing food, sympathy and charity with a benevolence which is commendable in all humanitarian efforts; and

Whereas, These atrocities were being enacted almost within hailing distance of our shores, it became an imperative obligation upon this country to see to it that this condition of barbarity should cease; therefore, be it

Resolved, That the greatest honor and praise is due William McKinley, the President of the United States, and all who have participated to maintain him and the Administration in bringing the ultimatum which has been so ingeniously and patriotically instituted that the powers can have no good reason for interfering upon the basis which has been unanimously agreed upon by the Cabinet and Congress of the United States.

It was voted that the resolution be read at the opening of the afternoon exercises.

Afternoon session was opened by remarks from President G. W. Burnham. Patriotic resolutions presented and accepted, with a vote to send the same to the press, after which the "Star Spangled Banner" was rendered by the Schubert Quartet, with that perfect finish for which it is noted. Mrs. Helen Palmer Russeque gave an address on "The Accomplishments of Spiritualism in the Past Fifty Years"; a lecture replete with facts which could not be controverted.

The evening exercises opened with music, invocation by Mrs. Russeque and lecture by Mr. Moses Hull, who held the closest attention of the large audience.

In the Sunday morning conference Mr. C. E. Bingham read an address written by the President, Mr. G. W. Burnham, entitled "Christianity versus Spiritism," which was endorsed with a vote that it be published. Mr. Bingham also presented a resolution referring to the transition of one of the oldest Spiritualists in the State, Mr. Gad Norton, of Bristol. The following resolutions were presented by the Committee and read by Moses Hull:

Whereas, A combine of illiberal bigots, calling themselves an Anti-Spiritualist Association, has been formed with the avowed purpose of blotting Spiritualism off the face of the earth; therefore,

Resolved, That we are at all times prepared to meet them with such weapons of warfare as may be deemed necessary to defend our faith and our rights under the Constitution of the United States.

Resolved, That the future looks more bright than any time in the past, showing that the persistent wise and continuing efforts of another fifty years will wipe the chain of superstition and bigotry which has so long held mankind under bondage. The churches are even now seeking to outvie each other in throwing

overboard the old, decaying doctrines which formed the staples of the theology of former generations. Freedom, we believe, is soon to be proclaimed from every Protestant pulpit in the land.

Resolved, That during the last fifty years Spiritualism has opened the door to wider fields of religious thought than liberating millions of minds from the thralldom of the past, and revealing to them the conditions of a higher life, so essential to coming ages.

Resolved, That Spiritualism has come to supplement rather than to oppose the work of the churches and religions of the day by presenting facts undiscussed before—facts by which the subject of a future or continued life is taken out of the realm of faith and placed in that of knowledge; and that, therefore, the churches should halt Spiritualism and its work as a rich boon to humanity and a benediction from the deities of the outer world.

Resolved, That as every good thing has its counterfeits and imitators, so Spiritualism has been counterfeited by impostors, who, under its sacred name, are foisting frauds upon an unsuspecting public.

Resolved, That we endorse and hereby pledge ourselves to cooperate with the National Spiritualists' Association and State Association to ferret out and expose these phantoms who impose on the public in the name of Spiritualism.

Resolved, That it is our duty to put talent on our platforms as advocates of Spiritualism equal in ability and education to that represented in the churches, and that to this end we endorse the efforts being made now by the Spiritualist Training School at Maitus, O., to prepare young men and women for the work of the platform.

Resolved, That as woman has proved herself man's equal in everything except in physical strength, and man's superior in many things, and that as she is taxed to support the laws of the country, and is compelled to abide by them, it is manifestly unjust to lower withhold from her the rights which are granted to her fathers, brothers and sons.

Resolved, That we as a people willingly and untriedly use our influence to see that the right of suffrage, with all that right implies, is granted to woman on the same terms as it is to man.

These resolutions were passed without any discussion, after which interesting remarks were made by the incoming President, Mr. A. A. Gustine, and Frank Crofut, Meriden, Mr. E. R. Whiting, New Haven, and many others. The Vice-President, Mrs. J. A. Chapman, presided at the Sunday afternoon meeting, which opened at 2 o'clock. In vocative Mrs. Russeque, lecture, Moses Hull, subject, "The Entering Wedge Between Protestantism and Spiritualism."

The evening session opened at 7:30. Mrs. Chapman still presiding. Mr. C. E. Bingham made a few remarks, proposing a vote of thanks, which was given to the retiring President, G. W. Burnham; also to the other officers, and all who had helped to contribute to the success of the Convention. Invocation was given by Moses Hull; lecture, Helen Palmer Russeque, subject: "What is Life, and What is Death to the Spiritualist, and How Can We Prepare for the Conditions Incident to Both?" Edgar W. Emerson followed each lecture with delineations, all of which were recognized.

Good audiences were in attendance. Sunday night the hall being filled and extra chairs provided. When the Schubert Quartet of Boston was announced, a rare treat was anticipated, which was more fully realized than its most ardent admirers had expected; every number grew richer, grander and sweeter in expression, and the singing of this celebrated quartet was a marked feature of the convention.

A meeting of the missionary committee was held Sunday, and Mr. A. A. Gustine, Frank Crofut and C. E. Bingham were delegated to formulate a plan to present at the November meeting, by which it is hoped that the missionary work can be put into operation. A collection was taken Sunday evening for the Jubilee.

The convention adjourned to meet again in Hartford the first Saturday and Sunday in May, 1899.

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

### A Letter from Lily Dale.

To the Editor of the Banner of Light:

We arrived at Lily Dale May 1 from Chicago, and saw with delight that the dear old place had lost none of its many charms, but fresh beauties in its surroundings greeted us on every side; the air seemed purer, the grass greener, and all things fresher after our absence. Truly Lily Dale grows more beautiful and charming every season; its lofty hills, its sparkling lakes and glorious old woods make it, as many people say, "a perfect heaven on earth." Everything points to a large and prosperous season, and already numbers of people are arriving from all over the country. The improvements are great and many; Hotel Leelyn, under the direction of Mrs. Pettengill its owner, has undergone a magic change, and visitors to this charming hotel will be greatly pleased.

The Grand Hotel has been leased again to Mr. Frank Cook, who with his genial wife will make things very pleasant for their guests. The many cottages who rent rooms during the season are fixing up and improving their places, giving those who prefer home-life an ample opportunity to enjoy it.

There will be found every accommodation for the multitude at prices to suit the times, and our program for this season is the finest that could be procured, and mediums, both physical and mental, will be here in large numbers, representing every phase of mediumship, and of the highest type. So ye Spiritualists and investigators, here is your haven for rest and brain food, and the beauties of nature to feast the eye upon; for this is the largest camp-meeting in the world devoted to Spiritualism. The Board of Directors has spared no expense or trouble to make this an ideal resort, and those who have been here in the past can well testify to these endeavors. All visitors may expect a glorious time, for the supply of spiritual food and physical enjoyments are unlimited; for those who wish bodily enjoyments we have boating, fishing, bowling, billiards and telegraphing, while for the dancers there is plenty of floor and space, with the music of the celebrated Northwestern Band.

The Young Peoples' Society of Lily Dale is in a very flourishing condition, constantly receiving new members, and helping to spread the truth.

Mr. W. H. Bach, that indefatigable worker, has left for Rochester, where he, as the Superintendent of the Art Department, is busy making that department a success.

We are pleased to announce to our many friends throughout the country that our new and commodious house at the entrance of the grounds is about completed, where we shall be pleased to welcome old friends, and make new ones.

F. Gordon White, platform and test medium, is already installed at his pretty cottage for the season, and by the time of the June picnic we will have an array of mediums to suit all investigators.

We have built a large gallery devoted exclusively to the exhibition of our spirit-portraits, to which we are now giving special attention. Therefore we say, come one, come all, to beautiful Lily Dale, and find food for the soul, and health and enjoyment for the body.

Fraternally yours,

CAMPBELL BROTHERS.

### Local Arrangements and Hotel Accommodations at the Jubilee.

The Headquarters of the Jubilee and Office of the General Manager will be at the Powers Hotel, where all are most cordially invited to call, register their names and let their wants be known.

The principal place of meeting for lectures, entertainments and concerts will be at the Lyceum Theatre.

The principal place of meeting for public séances and manifestations will be at Fitzhugh Hall.

The old St. Paul's Church, on North St. Paul street, Assembly Hall at New Osborne House, and several other halls, have been secured for special and overflow meetings.

The Spirit Art Department Gallery will be on door south of Main street on North Clinton.

The Children's Progressive Lyceum and Young People's Departments will have special places of meeting.

Special day rates have been secured at hotels as follows: Powers, at which headquarters is located, \$3.00; Whitcomb, New Osborne, Livingston, Congress Hall and National, \$2.00; Savoy, rooms, 70 cents; The Chapman, Crissey and Kremlin, \$1.25, and other hotels at low prices.

Free bus runs to the Powers, Whitcomb, New Osborne, Livingston and Congress Hall from all trains.

Accommodations can be secured at boarding houses, restaurants and residences at reasonable rates.

Complete arrangements for the accommodation of visitors will be made, and all persons desiring to secure board or rooms in advance may write, stating what they want, addressed as below, and their wants will be met.

Poll, railroad attendants and committee will give all necessary information. Hotels in Rochester are considered among the best in the country. Spiritualists, Arouse! Do not miss this event of a lifetime!

Address, Jubilee Information Bureau, Care FRANK WALKER, General Manager, Rochester, New York.

### The Coming Jubilee.

BY ELIZABETH F. KUTH.

At a time when our country is in the midst of war, the word Jubilee may seem somewhat out of place, and yet, when we look at it with a critical eye, we cannot refrain from making comparisons between the coming Jubilee and our present war.

How long did Cuba suffer, quaking under the load of hardship, injustice, and strife—how long did it ask, although in vain, for peace? But when the time came for its troubles to be righted, and it was looked upon in the proper light, how grandly, how nobly did our American people come to the rescue. What a record in history have the Americans made with their victories to the present date, and how much more is expected of them? How eagerly does every eye of justice watch their progress, expecting them to do their duty, fearing no one—but God.

For the last fifty years Spiritualism has asked to be recognized, has pleaded with every thoughtful mind, has encouraged every honest investigator to enter into its ranks and become satisfied of the grand truths it is able to demonstrate; and what has it to offer in return? Spiritual societies all over the country, people—men and women willing to take in hand the promulgation of its glorious truths, educators and teachers for its philosophy, mediums to demonstrate the phenomena. Many have the battles been that were fought with ignorance, superstition and error, and many are there still to be overcome.

At the coming Jubilee we are called to unite, to show our forces, our strength, to proclaim our own conviction of the truth of immortality. Let us call out to each and every Spiritualist to rally round the flag of Truth, to raise your banner high by being present on the 25th of May at Rochester, declaring loyalty to our grand and glorious Cause, willing to sacrifice all we can to maintain the purity and sacredness connected with the knowledge of immortal life, to proclaim I am a Spiritualist in all that the world implies; but let not these words be idle prattle and talk, let us all be willing to take up the work, each one in his respective way, not standing idly round, waiting to be asked to help, but let us say, what can I individually do to help the Cause? Put me where I can do the most good.

The first step to carry out these ideas, or show that we are conscientious in what we say, is to be present in person at Rochester on the 25th day of this month and help to make a success of the Semi-Centennial Celebration of Modern Spiritualism.

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### Quincy.

To the Editor of the Banner of Light:

Perhaps you and some of your readers may be interested in knowing that the Spiritualists of this place are working to send our Chairman, Mr. Henry Chubbuck, as a delegate to the Rochester Jubilee. A fund is being raised for the purpose, and contributions have been received from various sources. Last Thursday meetings were held in Paxson Hall, afternoon and evening to raise money for the fund. Mrs. King of Wollaston, Mrs. Millan, of Cambridge, assisted by local talent, furnished the entertainment. Supper was provided by the ladies. A nice little sum was realized. We shall keep at work for that object.

Mrs. Millan furnished talent for the meeting Sunday evening, May 15; proceeds went to the Benefit Fund. Mrs. M. A. BONNEY.

### Vermont, Attention!

To the Vermont delegates and friends who wish to attend the Jubilee at Rochester:

I have made arrangements to leave Burlington Tuesday morning, May 24, at 8 A. M., on the regular mail train, going by the way of Rutland and Rotterdam Junction and West Shore R. R. All parties in the northern and western part of the State should buy a local ticket, or use mileage, to Burlington. There buy a round-trip ticket to Rotterdam Junction, and at that Junction we are furnished with another ticket for Rochester; and all on the Rutland road buy a local ticket to Rutland. At Rutland buy your round-trip ticket to Rotterdam Junction. I get rates over this route one dollar and a half cheaper than by any other arrangements that could be made. We arrive at Rochester at 10 P. M.

I have written for rooms for the whole party at one house. I am doing all in my power to make the trip a success. All delegates who cannot attend, and do not wish to appoint substitutes, please send their proxies to me in blank, that I can have them filled out for others who may be there.

The round-trip ticket from Burlington to Rochester will cost \$11.35, and from Rutland \$8.65. Anyone who cannot go on Tuesday, May 24, can get the ticket for two or three days following, as it will be on sale for that time.

Dr. E. A. SMITH,

Chairman of Delegates from Vt. State Assoc.

Music will be a leading feature at the JUBILEE!

### A Social Evening.

A very enjoyable musical party was held at the residence of Mrs. N. J. Willis, Tuesday evening, May 4. Among the artists present were Mrs. Austin C. Wellington, Miss Susie Clark, Miss Ellen F. Burnett, Miss Anna Lowell, Miss Amy Brown and Miss Hattie Fuller, all of whom gave some fine numbers, acquiring themselves most creditably in duets, trios, and solos on piano and guitar, and in choice vocal selections. Mr. Simonds and Miss Etta Willis gave some very fine recitations. Mrs. Chandler and Miss Burnett danced a minuet, which was received with an outburst of applause from a delighted audience, whose harmony and appreciative spirit made an atmosphere pleasant alike to the performers and the happy listeners. The guides of Mrs. Willis then took control, and gave soulful, inspiring and prophetic thoughts, which were a benediction at parting.

### SPECIAL NOTICES.

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

J. J. Morse, 28 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

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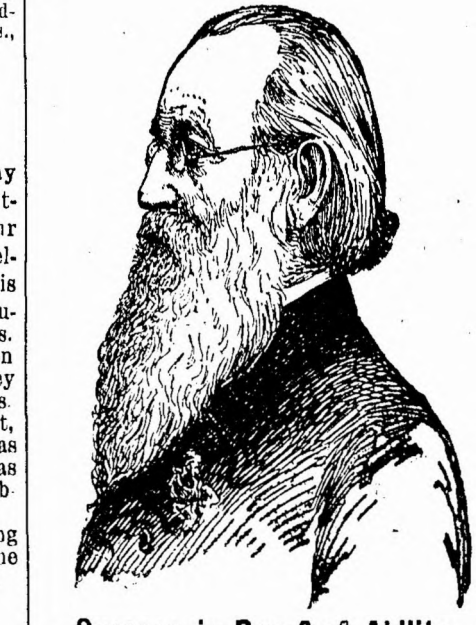
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Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Sirs—I am feeling well, have not been so well for years as now. I thank you for your kindness to me. With respect, ADELIN B. MOORE, Providence, R. I. April 26, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Doctors—Well, Doctors, I must indeed thank you for the good I have received from your treatment. I never felt better or in a healthier condition than I do now. I have taken your treatment three weeks, and I cannot say how grateful I am to you. Very sincerely yours, THEOPHILE DANAIS, Rat Portage, Ont., Cana. April 24, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Doctors—I am feeling fine, and getting along nicely. Think I will hand over my father's case to you for treatment, as your diagnosis was wonderfully correct. April 26, 1898. Yours truly, W. J. MURPHY, Sherbrooke, P. Q.

Drs. Peebles & Burroughs, Indianapolis, Ind.: I have taken the second month's treatment and am well. I think your treatment wonderful, and will always speak a good word for Drs. Peebles & Burroughs. Wishing you unbounded success, I am, very respectfully, April 1, 1898. Mrs. G. F. CLARK, Buckley, Wash.

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## SPIRIT Message Department.

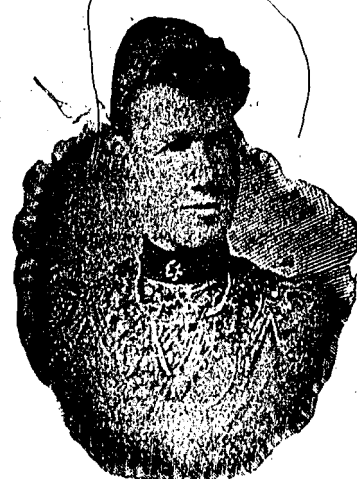
### SPECIAL NOTICE.

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

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

### SPIRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held April 1, 1898.

#### Spirit Invocation.

Thou Divine Spirit, thou all-ruling Power, we recognize thee in all life, and know that in seeking thy assistance we shall receive; in knocking, it shall be opened unto us. Mortals often dwell in darkness, and cannot comprehend thy loving kindness and thy assistance when the storms of circumstances surround them; but we know that the sun shines brighter after storms are over, and we appreciate the blessings and messages that we receive through thy divine angels in time of need. We thank thee that we are spared once more to be here in the circle-room this morning, when there are so many changes, and so many are called to the home on high, leaving their work seemingly partly done, while we are blessed with the privilege of mingling with both mortal and spirit. So we seek thy inspiration, wisdom and guidance, knowing how strong the spirit can be. We wish to be clothed with the spirit this morning that each one who takes control of the instrument may be able to carry conviction to the hearts that await comfort. Thou knowest what is best for all, so we leave it in thy hands and to thy ministering angels to assist in all elements of life, and to destroy all that pollutes the human soul.

Guide us this morning, and bless each one according to his needs and desires, and we know thy name shall be sung in every town through all the nations now and forever. Amen.

### INDIVIDUAL MESSAGES.

#### Samuel Bicknell.

Well, friend, my name is Samuel Bicknell, and my home is some distance from here, but I feel familiar with this eastern town, for, although I passed away in Portland, Ore., my former home was in Maine. I shall be remembered in the West more than in the East, for I lived there a longer time. I went out of the body rather suddenly, leaving things somewhat upset, as the mortal would say, but the material things are partially settled now, for I have been some years out of the body, and have observed many changes, and found, also, that it is hard to recollect all the various conditions that have existed during these years. I find, also, as I take control of the medium this morning, that my physical conditions come back, and I know that it was hemorrhage of the lungs that carried me out of the body. I was always coughing and coughing.

I wish, Sarah, my companion, could understand that, although she has been through many changes since I passed to the spirit-world, and has also gone into a new home and surroundings, I have still been with her. I have tried to bring what influence I could to bear upon her to benefit her; but there is another I am anxious to wish, and this message is especially intended for him, and that is my boy—my boy Frank. He is now on the Pacific Coast. I see he is some interested in Spiritualism, and has been having very hard trials and adversities, and he sometimes gets the idea that the spirits around him place him in many awkward positions, and thinks he has evil influences, and not good ones, and that the spirits in the spirit world have not helped him. I take this opportunity to prove to him—and I hope to others—that it is not the spirits in the spirit-world that often place him in such awkward conditions, such as losing his position, keeping him in poverty, etc. Many times it is the influence of those who are still in the body that has more control over him than the disembodied spirits; and I would like to say to all my friends, and every one who is interested in mediumship and the controlling powers of the spirit, that when you can draw the line between the spirit in the body and the spirit out of the body, you may attribute many conditions to different sources than you do to-day; for while in spirit-life I have been astudent of the laws that govern manifestations. While in earth life I did not make much of a study of anything, but I tried to improve my opportunities, and I wish to say to all whom this may concern (I can give my own thought, and each one can take from it just what he desires), that the true spirit that comes to the earth-sphere for the benefit of humanity, never places the mortal where he cannot take advantage of circumstances; it is often the ignorance of the mediums themselves, or what they surround themselves with, that has more to do with it than the disembodied spirit.

Now just say to all, seek diligently, and try to recognize your own spirit. Depend more upon yourself and less on the flattering language of those who are trying to persuade you, and if you will become students, and not teachers, then Spiritualism will progress, and both spirit and mortal will be benefited. These are my thoughts this morning, and I wish all to know I am speaking from observation and consciousness of my own spirit working through matter. While in the body I did not observe these advantages, and, like one of old, I would like to come back and warn my brothers of the wrath to come. These are my solemn desires, and I hope to come in contact with those whom I desire to assist and try to benefit. I would just say that those with me in spirit join in sending love to all, but malice to no one.

#### Maria E. Blanchard.

I would like to send a few words out this morning through your valuable paper, for truly there is no better opportunity. It is like

the balm that heals the wound. It seems strange to return through another's organism to communicate with the loved ones of earth, to mingle my tears with theirs, and feel my heart beat in sympathy with theirs. I wish to come close to the dear children that I left without a mother's care or a mother's protection. I left five little ones, none of them hardly old enough to realize what they lost. Recognizing that the home-circle is broken, realizing the circumstances and conditions that surround them, my spirit does not rest in the land of bliss when I know my loved ones need my care. The reason I speak as I do this morning is because I did not understand anything about Spiritualism while in the body. I was closely connected with the Baptist church, and I felt that God did all things, and when one passed out of the body, he passed away so far from the ailments of earth-life's scenes that the consciousness of what he had left was blotted out; but I find it is not so. I find the world as it seems even more real than this, more tangible than this, and I now can see the law that governs material life, that separated the mother from her children, and not the divine power that we attribute it to, for it seemed that no just God or loving father would take a mother away from her babies.

Now I wish to say to my two sisters who have been so good—"Alice and Emma," who ministered to my darlings—that God and the angel world will bless them even if they do not get the compensation they deserve in the earth-life, and I wish to be drawn closer to my darlings so that I may be able to bring others with me, and help to guard their tender lives, that when they sail out on the sea of life for themselves they may be honest men and women, as that is the true Christian. I am very weak this morning, although I have been out of the body some years, but I can see the environments that surround my companion, for he is not yet separated from the body. I am sorry that his trouble overcame his brain, but say to all, be kind to the afflicted, for you do not know how soon you will need assistance, and I, with the loved ones on the spirit side, will try and do all we can to help. Say that Maria E. Blanchard is here, and my home was Auburn, Me., but my husband's people are in Boston and suburbs, and so are my children.

#### Hiram Preston.

I would like to send a message through your BANNER, for I used to take great interest when in the body reading the messages, and seeing how beautifully each one expressed himself, carrying the evidence of immortality to the loved ones of earth. I loved to read the old BANNER, and its different departments, and after passing from the earth-life, and entering the summer land, I found many of the teachings and experiences received through spirit-communication a great benefit to me. I can realize it better to-day than I ever did while in the body, and I have met with you so many times, although it is not so very long since I passed out of the body. I find that I have more on the spirit side than in the earth-life, but there are those who will remember "Uncle Hiram," as every one used to address me by that familiar name. I wish to say to all who are seeking knowledge and light, and those who are still prejudiced, that I found all I expected, and even more, and I feel many times when I try to demonstrate myself to the mortals on the earth-life that I wish I could hold the old physical just a little while, so that I could utilize it better than some one else's, and for that reason I would perhaps be able to remind them of many things that happen around the neighborhood, for there are many who will remember me as I lived there a long while, although most all of my friends are in spirit. I wish the earth-ones who were so kind to me in the last days of my earthly career to know I appreciated it very much. I know the love and tokens of respect they gave to me, and I return this morning through your columns to thank them, and say to them, that I am still with them in spirit, if I am not with them in the body. To my friends and neighbors say, there is no death, that which seems so is only transition, and that Uncle Hiram is still working for the elevation of humanity. I can work better now that I have not the old physical frame to drag around. God bless every one. We know by-and-by when we meet in the summer-land we shall be able to explain the cause and effect of many things. My name is Hiram Preston, and my home, Otselic, N. Y. I feel I shall be well remembered there, and many of my old friends I think will be glad that I have returned, as I promised I should come through the BANNER OF LIGHT séance-room.

#### Emeline P. Bradford.

Well, I will send out a few words this morning, and as I come in contact with this medium I feel a little confused, as my mind was not very clear when I passed from the earth life, having a shock of paralysis, and I find it affects my head and memory, as there are a good many conditions and things I don't remember very clearly, or in other words there was a lapse of time in which I seem to have forgotten what happened; so I just want to say to those I have come to in earth-life that I was very much pleased when I found I was liberated from the physical body, for I was sick a long time. I wish also to send this message to my family, for they do not believe much in Spiritualism, nor do they recognize spirit-return. I have been trying to manifest to them for some time, but cannot get a response, and I was informed that if I would try to make myself known through this medium that I should perhaps be able to reach them, for there are those who take your paper who will see the message.

I cannot send a long message this morning, for the spirit affects me—that is, the conditions affect the medium so that I cannot hold her. Just say that if any of my family wish to open up an avenue privately, I will try and make myself known, and also prove to them that they have destroyed the body, but the spirit still lives.

My name is Emeline P. Bradford, and my home was in Providence, R. I. My husband's name is Frank and my son's is William. These are the ones I would like to come in contact with, but I know that aunt Maria takes your paper, and I feel, when she shows it to them, that I will be able to impress them with the genuineness of this message. If they will investigate, I will try and prove the rest. Thank you very kindly.

#### Nellie Reynolds.

My friends, my name is Nellie Reynolds, and my home was in Northampton, Mass. I, too, will have to say I am a stranger to your philosophy and phenomena, but I wish I had understood it while in the body, for I might have been in the body to-day if I had. I have

learned since I passed on that I was a strong mediumistic person, too sensitive for the surroundings in earth-life, and being such, I took on all the conditions that seemed to be in my surroundings, both physically and mentally, and I found, also, that if I had understood the psychical power, there could have been more happiness; and a good many who think they are sick and have diseases, are nothing more nor less than sensitives, and, being ignorant of the laws that govern such, they fear intensely, and oftentimes pass out of the body in a mysterious way, as I did. I was only between eighteen and nineteen years old when I passed away, and I know father and mother felt terribly to have me go; but the doctors said I "wasted away," none of them being able to inform us what the cause was. I do not wish to send out a thought that will make people feel that everything was not done that could have been, that is, that anything was left undone that could have been done to benefit me, for I feel that I was removed from the earth-life, so that I could progress and use the faculties that God had given me better in the spirit-world than in the mortal, and I return this morning hoping to bring some light, some comfort to some soul that suffers as I have.

You may say that mother has joined me in spirit-life. Father is still in earth life, and I wish to comfort him and say: "Blessed are they who wait, for the spirit cometh to them." He is not alone, although he has no hands to clasp and no lips to kiss; yet I am cognizant of his feelings and affections, and if he will let conditions rest, we will make him feel better; he is not alone. When the time comes he will lay the body aside, but not the spirit; we are waiting for him, but he must not come until his earthly work is completed.

Tell Brother George that he, too, is a sensitive, and has powers, and if he will use them in his music it will be of benefit to him; and if they will come in contact with me in private, I will try and make them feel satisfied that we do live, and are conscious of some things that occur with our friends in earth-life.

#### Mary Emery.

My name is Mary Emery, and my home was in Exeter, N. H., where I left the body, and left two sisters and a brother. He does not seem to be there now, but I wish to come in contact with my sisters, Lucy and Mary. I want to make them realize that I am with them and that mother is with me also, although she did not pass away in this country. She passed out in England, and father is in England now, and I wish to say to them that I have tried to manifest, and am trying to assist them, but I make little progress, for it is hard for me to make them thoroughly understand me. I find that sister Mary is very sensitive, and I sometimes can come closer to her than Lucy, but I wish them both to know that I have not gone away from them, and I see lately there has been a change in Mary's family that has created some little trouble. As I do not wish to go into personal affairs, I merely speak of it in this way, hoping that they will give me an opportunity to explain matters, and to convince them that it is for the best, for the mortals cannot always see when there is trouble around that there are blessings with it, that the dark clouds have silver linings, that out of darkness comes the most prosperity and the most light; and for them not to worry over Joseph, who has just gone away to the Klondike, for he will come out all right. I wish to speak of it, for they will know then that I am aware of what is going on, and they keep me sometimes very close to the earth-life, because they are not reconciled to my death.

I wish to say, also, all is well, but I find my throat still bothering me as I take control this morning, and I cannot hold the instrument much longer. Mother would have manifested this morning but she thought they would take it better from me, for I have not been out of the body but a few years and she has been gone many. All will come out well if they will only have patience. I hope this message will be received and understood, so as to assist us to come in contact with our friends in earth life. Thank you very much.

#### Messages to be Published.

April 18.—Joseph P. Longley; Maria E. Whittemore; Charles M. Lee; John Pitts; Mary Welsh Kemmons; Lizzie Leslie; April 15.—Agnes McKendry; Mary E. Folsom; Henry Freeman; William Hendry; Mabel F. Stewart; Thomas A. Cummings.

April 22.—Charles W. Vetterberg; Mary Alice Graham; William P. McFarland; Mabel Peabody; Elizabeth E. Merrill; Frankie Hutchinson.

May 6.—Clara Cooley; George Bagley; Lucy L. Wolcott; Mary Matthew Beard; Alma J. Smith; George Monroe Shaw.

May 13.—William Wallace; Elizabeth E. Hooper; Emeline Olive Dyer; Frederick E. Williams; William F. McIntyre; Henry D. McDonald.

#### Haunted Furniture.

BY GILBERT M. COLE.

The following story of haunted furniture is transcribed from notes that I took about fifteen years ago of some spirit-manifestations at our home in Brooklyn, N. Y. These notes were taken at that time, when the incidents, as related, were fresh in my mind:

I had bought at an auction-room a second-hand suit of rosewood furniture. The auctioneer remarked: "This elegant suit, consisting of sofa and six chairs, comes to the auction-room for sale from the family of a wealthy Cuban Spaniard, who came to an untimely death, and the family has left the country." The pieces were constructed in gracefully curved parts—elaborately carved, richly upholstered in damask, and covered in linen cases. The sofa was placed in our back parlor. On a warm summer afternoon one of my daughters—fourteen years of age—after her music lesson, drew down the window shades to darken the room, and reclined on the sofa, and soon was soundly sleeping. She was awakened by a sensation that seemed to her as though the sofa was gently shaken by some one. On opening her eyes, she saw a rather shadowy, but distinct form, of a Spanish-looking man standing at the other end of the sofa. She fled hastily from the room and upstairs in double-quick time. When she had regained her breath she related the affair in great earnestness.

We gave no more thought to it than that it was part of a visionary dream, or that perhaps she was developing clairvoyant sight, and had seen some phantom. Soon after that her younger brother Fred, of thirteen years, exhibited remarkable evidences of mediumship in clairvoyancy, and in many other phases. With him as medium, we had many séances in the parlor where this furniture was used. At these séances Fred, and other clairvoyant mediums, who sometimes met with us, described the spirit of a Spaniard, who appeared to be attracted to this furniture. Through these mediums we learned that this spirit represented

the Spaniard who was formerly the owner of the furniture in a suburban town; and that he had become deranged, and had committed suicide while it was in his possession, and that he was so attached to it that he could not get away from it. What follows will be more readily understood by a brief explanation here:

This young boy medium—of thirteen years—was, normally, not unlike other sprightly boys of his age. Fred's personal spirit-guide claimed to be the spirit of an Indian brave, who, in the seventeenth century, was one of the cave-dwellers in Mexico. He said his spiritual mission was to be in constant attendance with his medium wherever he went. He seemed to take great interest in all of the medium's schemes and plans for amusement or business. At times he seemed unsophisticated and childlike—at other times capable of giving wise counsels; enjoyed hilarity and sport; was quick of comprehension, and evinced a great degree of subtle shrewdness and cunning. He gave his name as "Honchi." In communicating with us he first put Fred in an unconscious trance, and then talked to us through the medium's vocal organs, using good English language. For the time being, Fred's individuality was entirely in a state of abeyance—being possessed and controlled by his guide, "Honchi." With this explanatory interpolation, I resume the narrative.

At our séances in the back parlor, where the haunted furniture was in use, we had phenomenal manifestations, many of which had no relationship to the spirit of the unhappy Spaniard, such as independent playing on the piano and guitar, lifting and moving the piano and other furniture, etc. At different times the spirit of the Spaniard was described as appearing in different moods—sometimes pensive, or as if anxiously hunting for something lost—at other times, wild and distressed, as if pursued by some great danger.

At one of our private séances, at which members of our family only were present, Honchi entranced Fred and talked to us as follows: "I want to tell you something that I would have you tell to the medium when he wakes up, and then I want it kept secret among yourselves till we may hereafter agree about it." We having agreed, he went on: "I think I can tell you where you can find a diamond. I have seen something bright and shining in the sofa of that mysterious furniture. I can't tell surely whether it is a diamond or a piece of glass. I want you to open the upholstery for about a foot at the right-hand end of the sofa, and examine it." As we did not consider such communications always reliable, we did not then think it worth while to tear the sofa to pieces to hunt for Honchi's diamond. Some months passed by, and meantime at our sittings Honchi reminded us that we had not searched for the diamond.

One Sunday, Fred and his two sisters being alone in the house—perhaps inspired by Honchi—they got the tools and pulled out the tacks, and turned up the covering and lining for a foot on the end of the sofa, exposing the curled hair to view; and there, imbedded in the hair, they discovered a brilliant the size of a small bean—about one-third of an inch long and one-fourth inch wide—regularly out, but of ancient appearance, without setting, and it would scratch glass like a diamond.

At our next sitting we had a conference with Honchi about it. He told us we must not let it go out of our possession, even to have it examined or to be set, but must keep it safely as a talisman for Fred, as against evil or harm, and advised that it be sewed in a small chamol's bag, to be constantly kept about his person. Previous to this, the harmony of some of our séances seemed to be disturbed by some evil influences which Fred's spirit-guides could not fully overcome; and Honchi told us that these erratic influences were caused by the interference of the spirit of the Spaniard when in its periodical crazy spells, and that by placing the talisman at such times against the middle of the medium's forehead the disturbances would cease.

We afterwards discovered, by a close examination, a small cut or puncture through the cover and lining of the sofa, about in the place where the brilliant was found. Honchi said that there were other valuables in that furniture, placed there by the Spaniard while in his insane paroxysms; but as he did not particularly locate any other thing, we made no further search for the hidden treasure. At last accounts Honchi said the unhappy spirit of the Spaniard was not yet freed from attacks of insanity, but that his condition seemed to be improved since the finding of the diamond.

Washington, D. C., 1898.

#### A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

As my last left the question as to where the spirit-world is, incomplete, I will resume the same subject.

After becoming a Spiritualist, I noticed that many spoke of the spirit-world as being a counterpart of this. Did they mean, as their language implied, that it is another world than this, by the side of it, and certainly not it? This statement did not satisfy, and it was some time before my immortal teachers enabled me to see the actual state of the case.

The spirit-world is not another world from this—it is an expansion of this. It is around the planet, and extends very far, and yet not far enough to impinge on those of Venus and Mars, in accordance with astronomical principles that we will proceed to explain.

When a new system, the solar system for instance, is to be formed, a great whirl is brought into action in some large, unoccupied space in the cosmic ether. This action makes the inner portion of the whirl denser than the outer portion. Later, a subordinate whirl is set in motion, and its denser portion forms the beginning of the outermost planet of the system. The others come into separate form in order, some of them having subordinate lesser whirls, which produce their moons, and the sun itself always becoming smaller, with the individualization of each new planet. Our sun will be smaller yet when the next planet is made, but its orbit will, of course, not extend beyond the present sun, nor will it strike the earth according to the astronomical scale that some of the newspapers inflicted upon us last winter.

As to the comets, they came from a force generated by some erratic agent; and some struck so wildly that certain comets darted off into space and can never get home again, while others have their orbits, and return with great regularity.

Newton's laws of gravitation, as "that its force decreases as the square of the distance increases," are mathematically correct. But, instead of its being gravity that draws, it is

the force of the whirl that drives. We shall continue to use his figures, and reverse his genius, but the time will come when the theory of gravitation will be superseded by the fact of the vortex force.

From what precedes, we see that the spirit-world of our planet, though immense to our conception, is yet limited by the whirl that individualized the earth. While it extends beyond the lesser whirl that formed our moon, yet it never touches those of Venus or Mars. It is not a counterpart of our earth, it is around our earth; and, as a whole, it goes ever around the sun, driven by the force of the whirl which created it, not out of nothing, but out of the fine matter that pervades the universe.

Its denser, central portions make the rocks and oceans, hills and dales, and the physical portions of all animal and vegetable expressions of life. It becomes less dense, more ethereal, as one goes from the planet itself, and not an inch further can we go from the planet than we are spiritually prepared to go.

We are in the spirit-world now, but in its lowest sphere. Here we commence our individual career, and unless we become spiritual while in the body, we shall have to stay here after we get out of the body, and toil and work, struggle and strive, in order to become fit to ascend to more ethereal regions.

Nine years ago in Minneapolis the occupants of a carriage, utter strangers to me, drove to the sidewalk, where they saw me walking, and said: "Miss Judson, there seem to be two kinds of Spiritualists. Will you tell us what is the difference between them?" I had never before given the subject a thought, but instantly a power seized me, and I said: "Yes, there are two kinds of Spiritualists. One kind wants to drag the angel-world down to earthly conditions; the other kind wants to raise mankind up to spiritual conditions, and the latter is the kind I want to be." "Thank you," said the persons in the carriage, and drove on.

I have declared this, explained it, dwelt on it, in my lectures and in my writings. I have declared them fearlessly, though I knew them to be unwelcome to some.

But the higher spirits have worked through many channels, a brighter day is dawning, and the new century will see Spiritualism doing all portions of its appointed work. This work is first to turn Materialists into Spiritualists by the phenomena; and second, to lead every Spiritualist who is worthy of the name to make individual, private soul-communication with his own balm and strength of his hours of seclusion, and the unfolding of the innate powers of his own soul the aim of all his efforts.

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

#### Where are We Going, and How Did We Start?

BY A. C. DOANE.

If a captain were about to explore some undiscovered country, he would watch his compass to see what course he was taking, and keep a strict account of the voyage, so he could give true information to those wishing to take the same voyage; but it seems as though the most of the voyagers on the sea of Spiritualism take a strange pilot for their guide, and no compass to steer by. Many have been lost in the fog of their own ignorance, by depending on a strange pilot, and still they keep asking for untold pilotes to take charge of their life-boat, not knowing where they are going. When will the human family grow wise and happy, if it discards the inner pilot of moral and spiritual light, which is nature's only compass to guide its bark over life's boisterous sea?

I have been a close observer of all the various spiritual manifestations for over forty years, and call them all grand guideboards on the highway to a higher plane of life; for all we can recognize through our five physical senses are spiritual manifestations, and if we are living up to the light of our own moral and spiritual faculties, we will receive lessons through our five animal senses, and analyze them by the use of our spiritual senses, thereby gaining true wisdom. We can form a universal brother and sisterhood on earth, and walk hand in hand with the angels up the golden stairs of life, that Nature's holy law has built out of her spiritual storehouse of dual forces, if we only heed the inner voice of deity that speaks through the unfolding of our own moral and spiritual faculties.

The Jubilee opens May 25. A large delegation, not less than ten thousand of the Spiritualists of New England, should attend that mammoth gathering. Tickets will be on sale at all railroad offices on May 21, and the low rates should be an incentive to all who are interested in this movement.

#### Passed to Spirit-Life.

From Worcester, Mass., May 2, MARY ABELAIDE, wife of Joseph A. Nourse, formerly of Shrewsbury, Mass., aged 66 years and 11 months.

Mrs. Nourse was a lady in whom were enshrined all noble and womanly traits. She had with her husband been a devoted Spiritualist for many years, and her great kindness and gifts. Some eleven years ago they left their pleasant Shrewsbury home and resided eight years in Palmis, California, from whence they went to Worcester to reside, contemplating a return in early May to Shrewsbury, but the removal was to "the house not made with hands."

On Thursday, May 5, a brief service was held at her daughter's home in Worcester, after which the body was conveyed to the home in Shrewsbury, which a wide land of loving friends had gathered and made ready for the sad homecoming of the bereaved husband and children, with their families. A large company of people was in attendance. Beautiful music and a profusion of floral tributes spiritualized the atmosphere, in which the writer was privileged to voice the consolation of Spiritualism, which had comforted her in sorrow's hour, and brings to her son and children the healing balm.

From Boston, May 6, 1898, DR. L. F. SNYDER, aged 51 years.

Mr. Snyder was born in Athens, Pa., and resided in the vicinity of that place until seven years ago, when he moved to Boston. He was a firm Spiritualist from his early years, and tried to live his religion day by day. His life was often full of discouragement, but through it all he held fast to the knowledge of Spiritualism as to the one safe anchor of his hope. A devoted wife, an inviolable son and an aged mother are left to mourn his seemingly untimely departure from earth. They have the comforting assurances of Spiritualism to sustain them in this great bereavement, as well as the sincere sympathy of their nearest friends.

The funeral services were held in the chapel of the City Hospital Sunday, May 8, Harrison D. Barrett officiating. Mr. Snyder was a good husband, a kind father and a devoted son. This was his tribute from his aged mother, and no higher praise can be bestowed upon a saint.

From his home on Hamilton street, Cambridge, Mass., on Sunday May 8, after two weeks of great suffering, MR. HENRY P. TRANK.

In the early days of the spiritual movement he was among the first to be convinced of the truth of the Spiritual Philosophy. He was a man of integrity and honest purposes, loved and respected by all who knew his great kindness of heart and love for suffering humanity. In his hours of weakness the sublime truth he had so long believed in upheld and comforted him, and he passed on to the grand and happier life without fear.

From Brooklyn, N. Y., April 24, MRS. H. P. HOLTON, widow of J. D. Holton, formerly of Vineland, N. J.

Deeply imbued with the principles of spiritual philosophy, she met her change without suffering and with perfect serenity. A lovely woman in her life, she grew in her later years more and more into sympathy with the spiritual, and believed without a shadow of doubt in the eternal progress of the soul.

Vineland, N. J. A. M. W.

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



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therefore he performs his work with vigor and the eloquence of earnestness. In his exposition of Spiritualism he shows himself more in love with Truth than with his own opinion. It is noble work he does in this thorough discussion. Taking place so long ago as it did, it is the new cream of the subject that rises to the surface, and is rich accordingly. His opponent was conceded to be the ablest man the Spiritual Phenomena had called into the field; he had the candor to acknowledge the facts. If he had not the

The reading of this written discussion, in which Dr. Brittan comes back to us in all the glory of his youthfulness and fresh powers, will be a welcome revelation to all who undertake it with a view to the confirmation of their beliefs in Spiritualism and excite a glow of grateful recollection in every appreciative mind.

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