VOL. 85.

Banner of Light Publishing Co., 9 Bosworth St., Boston, Mass.

BOSTON, SATURDAY, JUNE 3, 1899.

\$2.00 Per Annum, Postage Free.

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NO. 14.

LIGHT AT LAST.

The tree that bears the battling wind On mountain side or open plain, And in resistance strength doth find, Is like the strong expanding mind That from adversity brings gain!

The gold that is the child of fire-Whereby it left behind its dross. Can picture well the rich desire-That may the heart in pain inspire-And compensate for seeming loss!

A wisdom rules this world of ours, It is not wise for us to miss; Beneath the snow are seeds of flowers, And they come forth in sunny hours, To show how waiting's crowned with bliss! WILLIAM BRUNTON.

The Origin of Christianity.

BY WM. EMMETTE COLEMAN.

In THE BANNER of April 22 is published a critique by Dr. Alexander Wilder of that excellent work, "The Christ Question Settled," by Dr. J. M. Peebles. Dr. Wilder is essentially a mystic: his point of view is largely that of mysticism and esotericism, rather than that of the matter of fact archeologist and historian. The introduction of elements of mysticism and esotericism in the consideration of historical and archæological problems tends inevitably to befog and cloud the true solution of the issues involved. The critical, analytical, scientific method and that of the mystic and esotericist are antipodal. The only true or safe method in all matters is that of the strictly scientific. The vagaries of occultism, mysticism, esotericism, et hoc genus omne, should always be rigorously excluded from investigations looking to the determination of the exact facts of history. If we wish to find out the real truth, the speculations and pretensions of the mystics of any and every school must be discarded totally.

It seems to me that the introduction in Dr. Wilder's essay of so much matter on the variant subjects of solar mythology, astrozodiacal worship, the Mithraic culte, the Essenes, and Persian religion, Chrestos and Christos, the Talmudic execution of Jesus, etc., etc., must produce intellectual confusion in the minds of his lers. After reading through the Doctor's article one finds it difficult to tell just what he does believe about Jesus and primitive Christianity. This article is written by me as an attempt to aid in dispelling, it may be, some of the intellectual confusion and uncertainty, on the matters treated, that may have been engendered by Dr. Wilder's review of Dr. Peeble's book.

CHRESTOS VERSUS CHRISTOS.

The facts of history compel me to dissent most decidedly from the conclusion of Dr. Wilder that the original designation of Jesus was not Christos, the Christ, but Chrestos, and that Chrestians (Chrestiani), not Christians, was the original name of the followers of Jesus. This far fetched theory has been advocated by various freethinkers of the radically iconoclastic type, including Edwin Johnson in his first work, Antiqua Mater; but of course in his later works, where Christianity is a fabrication of the monks of the Middle Ages, this bizarre Chrestos theory necessarily was dropped. There is not a particle of evidence that Jesus was called Chrestos before he was Christos; but overwhelming proof exists to the contrary.

The oldest writings in the world on Christianity are in the New Testament; and, of these, Paul's genuine epistles are the oldest part. The whole theology of Paul, and indeed of all the New Testament writers, as well as of all the Apostles and early Christians, is based on the doctrine that Jesus of Nazareth was the Christ, the Messiah. From the beginning to the end, the New Testament is saturated with the doctrine that Jesus was the Christ. What was Jesus executed for? For claiming to be the Christ. What is meant by the term Christ? Let us see.

Messiah is an Anglicized form of the Greek word Messias. Messias is the Greek form of the Hebrew Mashiakh. Ha Mashiakh means in Hebrew the Anointed. The Greek form, Messias, is found in but two passages in the New Testament-John i: 41; iv: 25. The early Christians, speaking and writing Greek, generally used Christos instead of Messias, in designating their Lord and Master by his official title. Christos in Greek signifies the Anointed, being the Greek equivalent of the Hebrew Mashiakh. It is unknown who first called Jesus in Greek Christos rather than Messias. Probably Paul, the first expounder of the Messiahship of Jesus to the Gentile world, may have introduced the term Christos among them. In Paul's epistles, the oldest Christian writings in the world, Jesus is inva riably called Christos. Christos becomes Christus in Latin and Christ in English.

In the Old Testament the term Mashiakh is applied to the Israelitish kings, and is usually translated in our authorized English versions by the word "anointed." Saul, the first king, is the first one designated as the Messiah-Mashiakh neged, the anointed chief. In after years even Cyrus, the great Persian king, who released the Jews from captivity, was styled by the second or Deutero-Isaiah as the Lord's Messiah (Isaiah xlv: 1). After the overthrow of the northern kingdom of Israel, or Samaria, at the hands of the Assyrian hosts, there arose in the Hehrew mind the concention of a nersonal descendant of David, their great king, who should be raised up by Yahweh (Jehovah) of Jesus being an impersonation of the to restore the ancient glories of David's time sun, instancing as evidence that worse and reunite the now disrupted kingdom. This than worthless book, "The Keys of the

world, and was to inaugurate an era of perpet- Only one of these is found in the New Testaual peace and happiness in all the earth. | ment-the time of the crucifixion of Jesus-Sometimes the conception of a personal Mes. while the rest do not pertain to primitive siah became weakened, the idea being para- | Christianity, but were the work of the Church mount that the whole nation collectively, purified and redeemed, the chosen race, would fill the rôle of the expected Messiah, the Anointed of Yahweh. In the troublous times of Herod the hope of a personal Messiah revived, and when Jesus of Nazareth appeared in Galilee the Messianic hope was ripe among the people. The advent of the Messiah was in popular parlance called the coming of the "kingdom of heaven"—the term kingdom of heaven or kingdom of God being synonymous with the reign of the Messiah over Israel.

John the Baptist and other zealots in the first century began to preach the speedy coming of the kingdom of heaven. Jesus was attracted to John, and was baptized as one of his disciples; and after John's imprisonment he took up the work of John, repeating John's command: "Repent, for the kingdom of heaven is at hand." It does not appear that at the beginning of Jesus' ministry he had any thought that he himself was the coming Messiah; but toward the latter part of his ministrations the idea dawned upon him that he of all living Hebrews was the better fitted for the Messiahship, in which opinion he was con firmed by his enthusiastic followers, headed by the impulsive Peter (Matthew xvi: 13, 16); and from that time forth he proclaimed himself the Messiah, thereby speedily losing his life. The Messiah was to be the King of the Jews; he was to deliver Israel from foreign oppression and bondage; to revive the glories of the ancient monarchy; to set up a heavenly kingdom on earth at Jerusalem, in which kingdom all righteous Israelites of former generations, by being resurrected or raised from the dead, should dwell forever. When Jesus was hailed as King of the Jews by the multitude, at the time of his triumphal entry into Jerusalem, he brought himself into conflict with the Roman authorities; and in a few days thereafter he was executed for insurrection or sedition. The Messiahship had both a political and a theological signification; the Messiah was to be a heavenly ruler on earth, the vicegerent of God, to reign in Jerusalem, primarly over the Jews, and eventually over all

nations as King and Lord. Had Jesus not been proclaimed as the Messiah, or Christ, by his followers, he would not have been executed, and Christianity would never have been born. Because he was claimed as the Christ, or the King of the Jews, he was given a crown of thorns and a purple robe put on him and mock worship bestowed upon him, and he was greeted with, "Hail! King of the Jews!" He was called King of the Jewsin the inscription on his cross when he was crucified. This is positive proof that Jesus was called Christ, and that his followers were accordingly called Christians before Chrestos and Chrestians were applied to them. I fail to understand how any one, in the face of these facts, can believe that Jesus was not called the Mes siah, or Christ, during his lifetime, but was first called Chrestos, and at some subsequent time this was changed to Christos, or Christ.

The word chrestos is a common Greek word, meaning useful, kind, good, from the root, chrao, whose radical meaning was "to furnish what is needful." As a common adjective, the word crestos is found a number of times in the New Testament, and it is variantly translated good, kind, gracious, easy. When Jesus (Matthew xi., 30) says "My yoke is easy," the word | did, competent and scholarly manner. In 'easy" is in Greek chrestos. In I. Corinthians, xv., 33, when Paulsays, "Evil communications corrupt good manners," the word good is chrestos in Greek.

Dr. Wilder, like others before him, gives an alleged translation of a passage in I. Peter, ii., 3-Hoti Chrestos ho kurios. The Lord is Chrestos. This is an incorrect translation. Dr. Wilder gives a part of the sentence only, omitting the rest of it. The whole passage reads thus: Eiper (or Ei revised text) egeusasthe hoti chrestos ho kurios; and the correct translation is this: If ye have tasted that the Lord is gracious (or good). Chrestos here is not a proper name, but a common adjective, meaning good, or gracious. The reading, "The Lord is Chrestos," would not make sense if attached to the rest of the sentence of which it is a part: so the advocates of the Chrestos perversion of fact split in two the sentence, and give an incorrect translation of the part they use, and prudentially say not a word about the rest of the sentence which they lop off from it. Is this fair or just?

Chrestos being so common a word in Greek. it happened that in later times in the Church its resemblance to the more unusual word, Christos, led in a small degree to some confusion in the use of the terms. As Jesus was deemed superlatively good, it was natural that he should be called chrestos, good, or the Good One; and in the popular mind the word Christian was, in a slight degree, confounded with Chrestian. This is the plain, simple truth, and it is remarkable that any one can-based on the few instances in which Chrestos and Chrestiani are known to have been applied to Jesus and his followers, as against the universal use of the terms Christ and Christians from the days of Jesus-think that Jesus was originally called Chrestos and not Christos.

SOLAR MYTHOLOGY.

Dr. Wilder exploits the oft exploded theory his sway the Jewish people were to be supreme the Church's ecclesiastical ritual, etc., and | ecclesiastical Christianity is very far removed | Ex.

over all nations, the ruler and judge of the | solar mythology, are named by Dr. Wilder. | from the teachings of Jesus and the Apostles. hierarchy at a later date. Granting these parallels to be exact, which, in fact, they are not, they do not touch the question of the origin of Christianity. They are merely Pagan accretions tacked on to Christianity after it became, to some extent. Paganized in the Roman Church. If Christianity in its origin was an offshoot from tolar mythology, these solar myths should surely be in the New Testament; but they are not there.

CHRISTMAS.

For example, take the celebration of Jesus' birthday on the 25th of December, the day of the birth of Mithras and other solar deities. The New Testament says nothing of the day of Jesus' birth, nor was any particular day celebrated as his natal day in the early church. At a later date, many different days were celebrated by different churches as Christ's birthday. The earliest reference to Jesus' birthday being celebrated on any day by any one is in Clement of Alexandria, about A. D. 200 (Stromata, book I, chapter 21), in which he intimates that it is not known on what day Jesus was born, and speaks of certain Christians saying that he was born on May 20, and April 21 or 22, respectively. At Jerusalem and in the East, including Alexandria, it was long the custom to celebrate the Epiphany and the birth of Jesus on the same day, January 6. In the West, particularly at Rome, the two were separated, and the Nativity assigned to December 25. The East continued to celebrate the two together on January 6 for some time; but, from the time of Chrysostom, in the fourth century, the East began gradually to conform to the Western practice and to celebrate the Nativity on December 25. These facts show that in the New Testament and in primitive Christianity the birth of Jesus had no connection whatever with the birth of the sun-god, and that the life of Jesus in the New Testament and as believed in by the original Ch ians was not a personification of the sau, an

had naught to do with solar mythogy. THE CRUCIFIXION.

The crucifixion of Jesus, alleged as parallel with the crossification (!!) of the sun on the ecliptic, is an undoubted historical event, which took place at the time of the Passover of the Jews. This was a movable feast, being celebrated on the first full moon in the spring. Its astronomical feature had no connection with solar mythology among the Jews of Jesus' day, to whom sun-worship was a vile abomina tion. Though the death of Jesus took place during a feast regulated by astronomy, sunworship had no more to do with the date or time of Jesus' death than it had with the death of George Washington or of Abraham Lincoln. The rest of the parallels of Christian observances with those of sun-worship, so far as they really exist, formed no part of Jewish or primitive Christianity, Pauline or Petrine; but they are some of the excrescences attached to Christianity by the Roman hierarchy in later times.

THE MITHRAIC CULTE. To derive Christianity from the worship of the Greco-Persian Mithras is preposterous, and is scouted by every competent scholar. In Prof. Hatch's Hibbert Lectures on "The Influence of Greek philosophy on early Christianity," the subject of the influence of the Mithraic Culte on Christianity is treated in a cansome minor matters Mithraism may have affected Christianity; but nothing whatever in essentials is derived by the younger faith from the older one. A deal of foolish matter has been published about the Mithraic origin of Christianity, to which no genuine scholar

pays any attention. THE ESSENES.

Many persons have alleged that Jesus was an Essene, and that the first Christians were Essenes; but this also all competent scholars reject. Some of the teachings of Jesus agree with those of the Essenes, but other teachings and practices of his were in direct contravention of Essenian tenets. Jesus seems to have been an eclectic, taking some things from the Essenes, some from the Pharisees, and much from the Rabbinical or Talmudic teachers of the time. He is more Pharisaic and Talmudic than Essenian.

JESUS' EXECUTION ON THE PASSOVER.

Dr. Wilder says that, it not being a Jewish custom to execute criminals in Passover time, the accounts in the Bible of Jesus' execution at that time are rendered uncertain. But in his next sentence Dr. Wilder quotes from the Talmud that Jesus was executed "on the Sabbath of the Passover festival" by the Jews. All Jewish scholars accept as true the execution of Jesus at the Passover, and as we have seen the Talmud expressly so states. The leaders of the Jews may not have taken so active a part in compassing the death of Jesus as is stated in the Gospels; but that he was executed at that time is beyond reasonable question.

CHRISTIANITY AND PAGANISM.

Dr. Wilder quotes Renan that the whole paraphernalia of Christian ceremonial was so much baggage brought from the Pagan camp. Renan is poor authority; Imagination and uncritical judgment are conspicuous in his writings, in contrast to the sober, scientific criticism and analysis of the German and Dutch rationalists like Strauss, Baur and Kuenen. Much of the ceremonial of ecclesiastical Chris-

The primitive doctrines of Christianity are of Jewish origin, not Pagan.

Christianity was in its incipience a purely Jewish development. The central principle of Christianity is the Messiahship of Jesus, and this was an exclusively Jewish conception originally. The doctrines taught by Jesus were essentially, not to say exclusively, Jewish; and they are all found in contemporary and previous Jewish literature. The twelve apostles and their converts, the original primitive Christians, were strict Jews, observers of the Mosaic law, and differed in no respect from other Jews, except in their acceptance of Jesus as the Messiah and their belief in his speedy reappearance on earth to establish his Messianic kingdom. After the new cultus had been disseminated in Gentile lands, with its Pauline modifications, it gradually attracted to itself Pagan accretions, culminating with the large absorption of heathen elements under the Roman Catholic hierarchy. But it is the accretions, the modifications of Christianity, which are Pagan- not its fundamental bases, which are purely Jewish.

The strict monotheism of Christianity was not derived from Paganism, but from Judaism. The communion service had its origin in an incident at Jesus' last supper in Jerusalem. Baptism was Jewish in origin. Preaching and sermonizing, a distinctively Christian practice, sprang from the synagogue services of Judea. Christian prayer is descended, in a direct line, from the use of prayer by Jesus and his contemporaries. The doctrine of the vicarious atonement had its origin in the sacrificial system of the Jews. Paul, a Jew. laid the foundations of this dogma, basing it on the Jewish animal sacrifices; and the Pseudo-Pauls in the spurious Pauline epistles, with later leaders in the Church, expanded the nascent Pauline dogma, until it assumed its modern proportions. The doctrine of the existence and action of the Holy Ghost was Jewish in its origin. The millenium was a Jewish-Christian dogma, sing found at length in the Book of Revelati 2 an intensely partizan work of an

se is Jewish Christian. The speedy end of the world, the resurrection, the judgement day, the reward of the righteous in heaven, and the punishment of the wicked in hell, were all derived by Christianity from Juda ism, as also the dogma of the existence of a personal devil. Justification by faith is also of Jewish origin, Paul having been its most earnest promulgator. The terms "salvation." "redemption," "regeneration," "Son of God," "Son of Man," "kingdom of heaven," "Father in heaven," etc , were household words in Talmudic Judaism in the first century. The Deity of Christ, though never inculcated by Paul, yet had its roots in Paul's undue exaltation of Jesus to a pinnacle of glory but little inferior to God himself; while the pseudo-Pauline epistles come very near to, if they do not really reach, the ascription of absolute Divinity to Jesus. The Trinity, as essentially non-Jewish as it is, was merely the natural fill rescence of Jewish Christian seedlings. The Father, the Son, and the Holy Ghost were all recognized in early Jewish Christianitythe Son as a man chosen of the Father as the Messiah, and the Holy Ghost as an influence from the Father. By a natural process of theologic evolution, in due time, these three became hypostatized into the triune personality

of the Nicene Creed. It is thus seen that nearly all the distinctive teatures of Christianity are Jewish in their origin. The Messiahship of Jesus, the ethics and theology of Jesus, the unity of God, vicarious atonement, baptism, the Lord's supper, the resurrection, the judgment day, heaven, hell, Satan, prayer and preaching, faith, regeneration, salvation, the Holy Ghost, the millenium - these, the very essential bases of Christianity-all had their origin in Judaism, while even the Deity of Christ and the Trinity, non-Jewish as they are, had their roots in firstcentury Judaism.

The truths in Dr. Peebles' work concerning the historical existence of Jesus are not affected in the least by the remarks of Dr. Wilder about the Pagan influences affecting the development of Christianity. The truths, the facts, in Dr. Peebles' book will stand for all time; they can never be overthrown; while the fancies and dreams of those who deny that and the twelve zodiacal signs, that Christianity was derived from Buddhism or from Mithraism ology, and that Apollonius of Tyana was Jesus, and all kindred vagaries, are all doomed to perish everlastingly-being one and all lamentintellect when not dominated by the only true method of investigation, that of the strictly scientific.

San Francisco, Calif.

It may be called both Memorial and Decand the spot where their remains were deposited, decorated with flowers. Memorial and decoration are most fitting terms. The aroma, life of the flower never dies, the casing of the flower withers, enters into other combinations; the life lives and forms in the world immortal. Life mortal and life immortal are no farther apart than infancy and maturity or manhood | now in a critical condition, as to health. The body; remember the spirit that lives still in a deliverer was called the Messiah; and under Creeds." Various alleged parallels between | tianity was of Pagan origin, as we know; but | will help those here, it will help those there.

ECHOES FROM ENGLAND.

NUMBER SIXTY-ONE.

Specially contributed to the BANNER OF LIGHT by its European Correspondent. J. J. MORSE.

Once again your far-away correspondent craves the privilege of a chat with his friends on the other side of "the pond," and at the same time to assure them that they are not forgotten, though he has not recently sent his customary letter to the pages of the good old BANNER, whose weekly visit to his home brings iff of the strenuous life of the Great Reo to him week by week. pu

v e in Great Britain during the past , has not presented much that is ordinarily noticeable, yet at the steady progress is being made on all ne meetings have been well attended. and . .ew tendency has made an unmistakable

appearance. It is to rename our societies as Spiritual Churches! Whether the tendency will ultimately become sufficiently pronounced to become a permanent method it is too early to say. Whether it really indicates that we are at last realizing that we are settling down towards becoming a religious body is a moot point. Whether it all indicates benefit or the reverse to our work remains to be seen. But, side by side with the above mentioned appearances, there is the fact that we are acquiring property in many places, and that we have at last formulated a National Deed Poll, whereby we hope to evolve order out of chaos. In forming a judgment on all these matters, one must bear in mind the character and habits of thought common to the English disposition. Taking this into consideration, I am inclined to think we shall gain in position, influence and real power, as we organize as a religious body, while certain necessary reforms that. as a body, we stand in need of, will be greatly furthered, among them being a recognition of the fact that Inspiration is not incompatible with Education; that liberality of thought is no warrant for illogical rant; that public service requires personal character to adorn the servant; that mediumistic sensitiveness does. not excuse moral insensitiveness; also, that Spiritualists must live up to all they demand from those who serve them, or dox, whom they do not always gently condemn, will still find cause to criticise us, for, if we are to have a religious Spiritualism, we must have the life that will accord therewith-more particularly, too, from those who most loudly plead for honesty and goodness from others.

However, a truce to preaching just at present. So now for a rough outline of more or less recent events hereabouts. In my last I mentioned that the remaining incident of our Jubilee Celebrations was to be the Grand Scottish Bazaar at Glasgow. Well the same was a most unqualified success. It held three days. was largely attended, and successively opened by Rev. J. Page Hopps, Mrs. Ernest Stevens. wife of the Manager of one of Glasgows' largest theatres, and the writer. The attendances were excellent, and the financial result exceeded \$1,500, which, relatively, was a much more satisfactory financial gain than the English bazaar proved. The writer exhibited his now famous Stereopticon Lecture, embracing views of the American Jubilee, which elicited long continued cheers. On the Sunday he was privileged to be the lecturer of the day, and large audiences greeted him on each occasion.

A few days prior to the above event another successful meeting of the same character was held at Blackpool, a popular seashore resort, and again a most satisfactory financial result accrued. This last-named town possesses a very handsome Spiritualist church, erected mainly through the devotion and exertions of Mr. Councillor Butterworth and his estimable wife. Mr. Butterworth is a builder, and to that fact the friends owe much, he not only do nated funds, but found labor and materials practically at cost, and at the Bazaar, which was held to raise funds to reduce the mortgage, his excellent wife handed the treasurer a check for \$250, as a further good will offering. The London Spiritualists' Alliance, with that

commendable desire to be abreast of the times, which is a distinguishing merit of that body, at one of its recent Conversaziones, engaged an expert to give a lecture upon, and a demonstra-Jesus and the Apostles ever lived, and of those | tion of, Signor Marconi's "wireless" telegrawho say they are impersonations of the sun | phy. The St. James Barqueting Hall was crowded to its full extent, and Mr. Lynd, the lecturer acquitted himself in such a manner as or Krishnaism or Essenism or Egyptian myth- | proved him a master of his topic in every detail. As a suggestive illustration of the possible explanation of the method of thoughttransference the lecture was most convincing. able examples of the aberration of the human | The audience was most enthusiastic, and when, in response to a suggestion from the writer, a message was sent from another part of the building, as dictated by the President, and read from the receiver by Mr. Lynd, the enthusiasm was tremendous. This body holds a series of fortnightly meetings throughout the oration Day-memory for the departed soldiers, autumn and winter season, and very helpful and interesting they prove. It still remains the premier Metropolitan Spiritualist organization.

American Spiritualists, and for the matter of that, Spiritualists all over the world, will regret to learn that our beloved sister and dauntless co-worker, Mrs. E. H. Britten, is and age. Decorate the spot of the decaying | indomitable spirit has outgrown the limits of the physical, and she is now patiently waiting more mature existence, just beyond. Strew the liberation from the body that is now of flowers in the pathway of living soldiers-it | but little service. For some time now our dear friend has been confined to her room,

(Continued on fifth page.)

The Purpose of Life:

Or the Phenomena and Philosophy of Modern Spiritualism Reviewed and Explained.

BY C. G. OYSTON.

CHAPTER X.

The Beauties and Consolations of Modern Spirit-

Oht if the Atheist's words were true, If those we seek to save Sink, and in sinking from our view Are lost beyond the grave. If life thus closed how dark and drear Would this bewildered earth appear, Scarce worth the dust it gave, A tract of black sepulchral gloom, One yawning ever-: pening temb. Blest be that strain of high belief, More heaven-like more sublime. Which says that souls who part in grief Part only for a time, ,That far beyond this speck of pain, Far o'er the gloomy waves' domain There spreads a brighter clime, Where cares, and toils, and troubles o'er, Friends meet, and meeting weep no more."

Recognizing the philosophical promise upon which the whole system of thought in this work is based, viz., that adverse conditions are necessary for the unfoldment of the latent possibilities of the human soul, or that the individualizing eternal principle must sense practically and directly every phase of life and feeling, spiritual blessings of incal-culable value must be conferred upon civilized humanity of the nineteenth century.

We are living in an age when intellectual and spiritual activity are marvelously pronounced, when the race is taking gigan ic strides along the highway of progress, greedily absorbing the delicious fruit of the tree of knowledge, and appropriating a surplus of mental wealth for future service in the Great Bevond.

Never before in the history of the world has man stood forth in his regal dignity, presuming to control the very elements, and make them subservient to his designs. To enjoy the privilege and favor of this application of intellectual wisdom, to draw the veil from the face of mysterious nature, to become conversant with her most hidden secrets, to harness her mightiest powers, and utilize them for the common good of mankind, to regulate the destruc tive forces, and make them humble vassals of human will are achievements which command the surprise and admiration of the wisest and best on earth. To be a participator in such mighty accomplishments ought to be a matter of profourd gratification to every progressive individ-ual, because during a few decades of experiences of this kind we are richly endowed with powers of thought and application of will to which our forefathers could not aspire. Centuries clapsed, weary, weary centuries, while man reposed in comparative inactivity, resting on his oars, as the tide bore him listlessly and helplessly on. Moons came and went, years rolled on, generation after generation passed away, but little progress characterized his exertions. "The chief good and market of his time was but to sleep and feed.

He shrunk in abject fear from the very conditions that to day we utilize to promote our onward march. Man has made the very electric fluid that was wont to paralyze his undeveloped progenitor with terror become one of the most potent factors to promote the happiness of civilized life. The roaring thunder which caused his very soul to tremble within him is now known to be the harmless vibration of atmospheric air. Climatic conditions have changed at the bidding of man, and to day he promises the possibility of fertilizing the desert by showers of rain which his intelli gence can command. By utilizing the mechanical powers at his disposal he can pierce the interstellar space, and reveal what has been a scaled book to the race for thousands of years. By his creative genius he can carve from the shapeless rock a representation of the most perfect human

form which the thought can conceive.

Man sighs, and nature's sweet face becomes pensive and sad. He raises a whirlwind of passion within his soul, and future when such spiritual teachers will endeavor to can him a happiness divine. However, marvelous though his progress may have been, intellectual greatness is not synonymous with spiritual goodness. In the mad rush for the glittering tinsel of earth, his insatiable greed and cruel indifference to the cry of the oppressed may have fossilized or frezen up the very fountains of his soul. Poor humanity, pleading with a pathos sufficient to move a heart of stone for a night's rest and shelter—pleading for a kindly word or a tear of sorrow, asking but for the privilege to lay its weary head upon the pillow until the palpitating heart should resume its normal tone-asking in its deplorable extremity for some practical evidence of professed friendship-asking but for that sweet sympathy which would have been so generously accorded to others in similar need-alas! in vain does that weary earthly pilgrim knock at the door for admission, that iron bound heart does not beat responsive to the call, and King Midas stands guard at the portals of the soul.

But this broadening and extension of the mental horizon has not been without a corresponding disastrous effect upon the world of orthodox religious thought. In the blazing light of material science many cherished superstitions hoary with age have been dissipated and dispersed. A mighty commotion has been instituted in the wide speculative field of orthodox creed and belief. Superstructures of thought, heretofore supposed to be hallowed by divine authority and approval, have been mercilessly assailed by icondelastic influences, and, despite their sacred associations, have been ruthlessly razed to the ground. The Bible, for many centuries regarded as a standard of authority from which there could be no right of appeal, has been revised and corrected by man, in order to harmonize with the advancement and wisdom of this progressive era. The mighty flood of intellectual light shed by science—the freedom granted to the most scathing criticism, coupled with such a concession of fallibility on the part of the churches, has broken the bonds of fear encircling the mind of man. The race is gradually bidding defiance to the chains of thought that have hitherto enthralled them, and the most ordinary thinker dares to smile in disdain upon the sacred

The profound reverence for religious ideas is gradually passing away, and the people become skertical in proportion to their mental freedom. Indifference takes the place of devout fervour. The layman resolves to merge his activities in material considerations. Determined to do the duty nearest at hand, he allows the future to take care of itself. The instinct of worship is but the child of aspira-tion. Man's spiritual susceptibilities can never become absolutely dead within him. He may treat the ideas of the popular faith with supreme contempt and derision, but the soul still yearns for the ideal, and the ideal alone can sat

"For I doubt not through the ages one increasing purpose runs, And the thoughts of men are widened with the process of the suns."

When the reaction shall have set in man will earnestly yearn for spiritual food. When the lull between the storms of intellectual commotion shall be instituted, when as in times past man shall relapse into a state of comparative inactivity, then will his leisure hour appeal for thoughts on spiritual things. Having discarded the irrational super-stitious ideas so popular to-day, he will turn to the philos-ophy of Modern Spiritualism, and his soul will be abundantly satisfied.

Having presented to the reader such a rational, comprehensive view of the purpose of human life on earth, as is exemplified in the foregoing pages, possibly the analytical and critical mind may deem it uncomplimentary to his intellect and judgment for the writer to enter into an elaborate disquisition on the fallacy of the position occupied by the Christian world. The profound philosophical significance is a significant world. nificance of the arguments introduced is so infinitely removed from the puerile conceptions entertained by the churches that it may seem superfluous to draw any com-parison at all, nevertheless, it may be well in passing to examine incidentally the faith which has sustained and consoled millions of people in the most trying periods of human experience on earth. The plan of salvation, according to the Christian formula, may be tersely and briefly de-scribed as follows. The Eternal, Infinite Creator and Gov ernor of the universe material and spiritual made man in his own image a perfect being, and placed him upon this physical earth, surrounded by conditions amply adaptable or his sustenance, but perceiving the loneliness of his condition, God Almighty came down from heaven, put man into a deep sleep, and extracted from him substance to make a counterpart personality in the form of woman. Certain arbitrary commands were given to man by the August Ruler of heaven, which if not obeyed would result in disaster to both of these his children. Curiosity having prompted them to break the law imposed, they were driven from their condition of peace and happiness out into the wilderness of the world to live and die under the ban and displeasure of the Most High. This God "without body, parts, or passions" became so angry that he cursed not only the ground, but every human being born subsequent to that time must be subject to his wrath and displeasure, and sinks his individuality before the crowned fully over the charge until the journey of life be past.

and may be eternally lost if restitution be not made through the merits of another. To appears the anger of this "un-changeable God," Jesus Christ, "the only begotten son of the Father," descended to earth, endured hardships, sor-rows, troubles, trials and temptations; and eventually offered himself a living storifice to atone for the sins of the world. By this divine act of self-stultification the Sou of God reconciled the Father to wayward, sinful, disobedient

An implicit belief in this intercession, and a childlike faiti in the clicacy from the atoning blood of Jesus redeems the individual of his past misdeeds, and becomes a glorious passport to mansions of bliss on high. The nature of this reward is a life similar to one Puritan Sabbath-an sternity devoted to psalm singing, and fulsome praise and flattery bestowed upon the Monarch seated on the throne of heaven. If a sinner be obdurate, and refuse or neglect to appeal to these arbiters of his eternal destiny, he is consigned to a place of "outer darkness, where the worm dieth not and the fire is not quenched," where physical tortures indescribably horrible will be eternally imposed without intermission—where devils and fiends will be his companions an lassociates, and where in response to his cries fo sympathy from those who loved him while on earth, he will be assured of their utter indifference to his fate, or that the torments he then endures have a corresponding effect in increasing the happiness of the blest in heaven. Subsequent to the time of Jesus the horrible conceptions

resulting from the highly-wrought imaginations of the ad vocates of eternal punishment are odious and repulsive in the highest degree. In Baxter's "Saint's Rest" we read: The everlasting flames of hell will not be thought too hot for the rebellious, and when they have there burned through millions of ages he will not repent him of the evil which is betallen them. Woe to the soul that is thus set up as a butt for the wrath of the Almighty to shoot at, and as a bush that must burn in the flames of his jealousy, and never be consumed." Again he says: "But the greatest aggravation of these torments will be their eternity. When a thousand million of ages are past they are as fresh o begin as the first day. If there were any hope of an end would ease the damned to foresee it; but for ever is an intolerable thought. They were never weary of sinning, nor will God be weary of punishing. They never heartily repented o' sin, nor will God repent of their suffering. They broke the laws of the eternal God, and therefore shall suffer eternal punishment." In the Rev. Ambrose's "Discourse on Doomsday" we read: "When the damned have drunken down whole drafts of brimstone one day they must do the amagnether day. The eye shall be to remarked. must do the same another day. The eye shall be tormented with the sight of devils, the ears with the hideous yellings and outcries of the damned in flames, the nostrils shall be smothered, as it were, with brimstone, the tongue, the hand, the toot, and every part shall fry in flames."

Jonathan Edwards in his sermon on "Sinners in the hand of an angry God" says: "The God that holds you over the pit of hell, much in the same way as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked; his wrath toward you burns like fire; he looks upon you as worthy of nothing else than

to be cast into the fire.' Coming down to our own time we find little advancement upon this barbaric idea. Dr. Talmage, who is one of the most popular preachers of the age, whose sermons, besides appearing in other religious organs are reported in the Christian Herald, which has a phenomenal circulation, de livered a sermon on the subject "Is there a Hell?" when between five and six thousand people were present during the delivery of the discourse, and thousands could not get inside the Tabernacle "(Brooklyn). That sermon was published in pamphlet form, and on the title page is a quotation from the late Rev. C. H. Spurgeon, a Baptist minister, who was equally as popular in England as Dr. Talmage is in America, the following is the quotation: "Dr. Tal mage's sermons lay hold of my inmost soul." In that sermon Dr. Talmage uses these words: "I will simply state to you that God fifty six times in the plainest, most unmistakable, stupendous and overwhelming way, declares that there is a hell. It is burning now. It has been burning a long while. It is becoming fiercer by the victims that are ever being dropped into it. Yea, I will go further and say that there is a possibility—ave, there is a probabil ty—that there are some in this house to-day who will spend eternity in the lost world."

Mr. Spurgeon says: "Thou wilt look up there on the throne of God, and it shall be written "For Ever!" When the damned jingle the irons of their torments, they shall say, "For Ever!" When they how, echo cries "For

It is very interesting to note the expression of these deas, because bye-and bye such barbarous conceptions will become absorbed and appropriated by the light of human progress. A time will doubtless arrive in the near

Islament, but there can be no appeal from the Oracle Divine. If they really regard the Bible as the infallible "Word of God," they dare not question its assumptions. Conservative Orthodox Theology is a finality. It recognizes no progress. The "Word of God" is "the same yesterday, to-day and forever."

To a mind constantly accustomed to philosophical meditation it seems almost incredible that millions of intelligent the same of the sam gent beings will tacitly admit and practically endorse the provisions of such an illogical system of faith or belief. The allegory entitled "The Fall of Man," may, for aught we know to the contrary, have symbolical reference to the change of the seasons. No one can with positive certainty say by whom it was written or to whom it was written The science of evolution has most unmistakably shown that the first man or men that people the earth could not

possibly have been so receptive to refined ideas as to classty the animal world, or to apply intelligence as a horti culturist. Human beings must have existed ages before this could be accomplished if the geological investigations of science are to be credited. How could man be created perfect, and then fall to a condition of imperfection? The dea of the Infinite Ruler of the universe becoming localized, and "walking in the garden in the cool of the day, so evidently preposterous that any exhaustive dissertation on such a theme would make too much demand upon the reader's patience and attention. Even according to this so called Divine record, our first parents were to "become as gods, knowing good and evil," if they partook of the forbidden fruit. And it was so. Instead of this being a fall, it was an earnest of intellectual advancement. They partook of the fruit of the tree of knowledge and emerged from childish ignorance to the acquisition of practical wisdom. The atonement for this transgression whereby man becomes at-one-mind with the Eternal Father is a conception of cruel injustice and an evidence of the mos abject cowardice. What court in this civilized land would sanction an appeal of one individual innocent of crime to be executed for the deed done by his fellow? Then if this idea of justice be outrageous to man, what must it be to

the Principle of Divine Justice himself?
The system of future rewards and punishments, as ex emplified in the teachings of orthodoxy, is utterly abhor-rent to the reflective mind. The constituent particles of the material body are so directly associated with earthly conditions that it is simply impossible to transfer these particles into a spiritual realm, and certainly that cast-off substance cannot be reappropriated by the same individual

when it has been dispersed throughout nature. The phenomena of the séance-room dispose precipitately of the necessity of a physical resurrection. Spiritual beings have in thousands of instances appropriated from the sitters and the atmosphere physical substance to clothe their spirit bodies in order to be identified. These elements of matter have been attached and dispersed according to the power of will and intelligence of the manifesting spirit, thus showing conclusively that spirit is ever superior to matter, and that intelligence can dissipate atoms apparently permanent in their present form and solidity. realm where human intelligence has more powerful expres sion tangibility is only a property of spirit. Matter must seek association with its kindred elements; spirit alone remains permanent and intact. This being a fact scientifically established, the old conception of physical torture in the everlasting flames of hell must be abolished in order that religious thought may dovetail with the requirements of later revelations. Fire is simply material atoms in mo-

When spiritual mediums have thrust their bare hands into the red hot fire, and held in the palm blazing coals until they have cooled off, the crowning glory of spiritual power is so apparent that only the most obtuse could seriously adhere to the old illogical formula. Eastern imagery and parabolical representations have been so much misun-derstood that allegories have been literally interpreted and figures of speech accepted as real evidence of existence. The Nazarene, desirous of instructing his followers by object lessons, directs attention to the valley of Hinnom which affords him a suitable illustration of the fires of remorse within the human soul. In this valley, just outside the walls of Jerusalem, fires were kept everlastingly burning to consume the refuse and offal of the city. The bodies of malefactors were here destroyed by the process of fire, and for sanitary purposes the fire was perpetually replenished. As the ancients were accustomed to instruct by parable, we can easily understand how this idea of a literal ire originated, and how it became appropriated as a car linal truth of the Christian religion. The heaven of the religious devotee is not a desirable place of residence. No individual in his inmost soul longs to inhabit eternally such a condition, although driven to an extremity by excess of terror, the superstitious soul prefers to compromise on this matter by accepting the least of two evils. To avoid the-

monarchs of earth, then what must it be to engage in such a debasing occupation throughout the mons of eternity. True manhood and God-like power become lost in a sycophantic ordeal of flattery, and a destruction of all that is great or good in human nature. The contrast existing between the consolations of the two systems of spiritual thought, viz, Orthodox Christianity and Modern Spiritual ism has been well expressed in the following terms, "which say you is the most powerful inducement to holiness and sincerity of life, to tell a man that he, he and none else must suffer for each sin, and that the cup of suffering must be drained to the bitter dregs, that he must how for pair even as he has afficted others, and that he must be purified by no mere magical metamorphosis, but by slow and pain-ful process of purification, till each ingrained stain be eaten out; that each sin must be atoned for, not by an external vicarious Saviour, but by himself; and that no rest no happiness is possible for him till this is done, and he grows a holier and a purer man, or to tell him that do what he will, though he risks much, still heaven is open to the greatest sinner, and that a cry, an act of faith on his death bed can make him instantly pure and good, and present him, after a distant judgment, sometime, somehow, in a heaven wherein naught enters that can defile, and where his eternal occupation will be that which he now deems the most monotonous and the most insipid?'

The materialism of the nineteenth century is the inevita-ble outcome of critical analysis and philosophical reflection on such an irrational exposition of the ultimate destiny of man. But in seeking relief from the superstitions of Orthodoxy, the materialist rushes to the other extreme of inconsistency. He ignores all spiritual aspiration and inspiration. He crucifies the emotional part of his being. He withdraws into the shell of his own personality with a disgust and a contempt for all that is emotional in man. He is like a traveller who desires to climb a lofty mountain. He has no purpose in view other than following the bent of his own inclination until he reaches the goal. He expects no reward or compensation for the trouble. He only wishes to show his fellows what may be done in that particular direction by perseverance and dogged determination. He therefore sets out on his journey. He becomes lacerated with briars and thorns. The blazing sun with pitiless persistency pours its fierce rays upon his devoted head. His tongue becomes purched and swollen with excessive thirst. He stumbles and falls repeatedly. Often in imminent danger of being hurled over the precipice thousands of feet below, he bravely toils onward and upward. Eventually with satisfaction and calm assurance he perceives that his journey is almost at an end. He summons his evaporating energies to make one grand effort to scale the mountain peak. His last struggle enables him to accomplish his purpose, but just as he steps on the summit and is about to gaze upon the vast expanse of beauty around him, a furious gust of wind assails him, his strength having become exhausted he totters and falls-with a wild cry he is dashed over the mighty precipice and is lost for-ever. This similitude furnishes the materialistic idea of the purpose of life. The only logical outcome of such a philosophy is a destruction of all that renders life on earth weet to the oppressed and hopeful to the poor. It ruth lessly takes the sweet flowers of Hope in its iron grasp, rudely tears them from the hand of the innocent child of earth, and consigns that appreciative student of nature to a dark and dismal dungeon. When the lover of the beautiful and the spiritual points him to the exquisite embellishments of light and shade, and angres by analogy possibiliments of light and shade, and augers by analogy possibili-ties of grander glories in the Great Beyond, he scowls and indicates that the cares of the earth are more truthfully symbolical of life, for there is no sunshine there.

The teachings of Spiritualism have had a mission divine. They have rescued man from a condi ion of deepest despair, and given the lie to the iconoclastic assertions of materialistic thought. Even the brightest and best minds in this school of thought have painted in dark and gloomy colors the incubus of despair which has reposed upon their saddened and weary souls. No consolation could their system of negation supply, and their honest thoughts found expression in honest words.

Hume, who was remarkable for close and consecutive reasoning, thus sums up his conclusions after taking an impartial view of his position: "I am astonished and affrighted at the forlorn solitude in which I am placed by my philosophy. When I look around me I see nothing but doubt, contradiction and distraction. When I look inwardly I see nothing but despair and ignorance. Where am I, and what? From what causes do I derive existence, and to what condition do I return? I am confounded with these questions, and begin to fancy myself in the most de-plorable condition imaginable, environed by the deepest darkness.

In Carlyle's "Life of Schiller" we find a faithful and eloquent exposition of the teachings of materialism, viz.:
"What went before, and what shall follow after me, I resale trembles responsive to his pain. He forms noble resolutions and becomes calm in demeanor, refined in his characteristics, and at peace with his fellow beings, and she beams upon him with a heavenly glory which imparts to have stood before them with their torches guessing auxiously what lies behind. On the curtain of futurity many see the forms of their own passions enlarged and set in mo-tion, and they shrink in terror at this picture of them-Bards, painters, sages, have painted this curtain with their dreams, more smiling or more dark, according as the sky above them was cheerful or gloomy, and these pictures deceive the eye when viewed from a distance. Many jugglers, too, make profit of this universal curiosity, and by their strange mummeries set the outstretched fancy in amazement. A deep silence reigns behind this curtain. No one once within can answer those he has left without. All you can hear is the hollow echo of your own voice, as you shouted into a chasm."

George Jacob Holyoke, the founder of Secularism, in describing the death of his little child, in his "Last Trial by Jury for Atheism," very beautifully voices this universal hope, despite his skeptical convictions on the beliefs, creeds and dogmas of Christendom. He says: "My dada's coming to see me," Madaline exclaimed on the night of her death, with that full, pure and thrilling tone which marked her while in health, "I know he will come to-night, mamma." And then remembering that that could not be, she said "Write to him, mamma; I know he will come to see me," and these were the last words she uttered. And all that remains is the remembrance of that cheerless, fireless room, and the midnight reverberation of that voice which I would give a new world to hear again. Yes, though I neither hope, for that would be presumption, nor expect it, seeing no foundation, I shall be pleased to find a lite after this. Not a life where those are punished who were unable to believe without evidence, or unwilling to act in spite of reason, for the prospect of annihilation would be pleasanter and more profitable to contemplate; not a life where an easy faith is regarded as easy virtue by some men, but a life where those we have loved and lost are restored to us again; where none sit but those whom human service and endur ance have qualified for that happy place. Madalene would be a Hebe. Yes, a future life bringing with it the admission to such companionship would be a noble joy to contemplate." Cowper, in his "Purgatory of Suicides," vividly pictures this vision of despair as follows:

"Farewell, grand Sun. How my weak heart revolts
At that appailing thought, that my last look
At thy great light must come. Oh! I could brook
The dungeon, though eterne. The priest's own hell,
Ay, or a thousand hells, in thought unshook,
Rather than nothingness. And yet the knell
I fear is near that sounds to consciousness farewell."

Amid the din and confusion in the mental revolution of the present century, while giants in intellect are questionng the authenticity of what has hitherto been held inviolate as a sacred charge too holy to be entrusted to the des-ecrating hand of man—while the contending armies in the arena of thought are promoting inquiry and skepticism among the masses of the people-while Science and Religion instead of embracing in purest accord become more and more estranged—while the very Pontifical chair is violently shaken by the earthquake shocks of thought, in the mighty upheaval in the realm of mind, the thinking soul gazes dispassionately upon the commotion around him, and when he impartially reviews the position, he feels like a mariner at sea without compass or rudder to direct his course, not knowing whither he is bound.

"Man on the dubious waves of error tost, His ship half foundered, and his compass lost, Sees far as human optics may command A sleeping fog, and fancies it dry land."

It is to Modern Spiritualism, the Mecca of the spiritual philosopher, that progressive thought must inevitably tend, for there is no other solution of the problems of existence so rational, so comprehensible, so much in unison with the prophecies of the soul of man. The whence and whither of human destiny finds ample explanation in her glorious revelations. The teachings of Orthodox Christianity can-not and do not satisfy the inquiries of the mind. Materialism is the alternative of death; repulsive, indeed, and particularly to those whose intuitions are keen and well developed, for seldom does woman with her spiritual mindedness and loving soul turn to this cold, cheerless, hopeless exponent of ideas for the satisfaction which the

emotions alone can bring. Spiritualism is indeed a comforter, whose presence is a daily inspiration. As an angel of peace she has dispersed the dark storm clouds of superstition and skepticism, and her g ory has illuminated a smiling earth. Under her kindly tuition, Death, which has hitherto been regarded as a King of Terrors, becomes a gentle messenger of good will, desirous of conducting the poor, wayworn pilgrim into a brighter and a better world. She sweetly assures us that the mother's love which shone with the benedictions of spiritual bliss into our inmost soul, like the glorious oib of day, has only become obscured for a time. That soul still sheds its radiance around in another land, though darkness may en one he will tacitly accept the only other alternative. He shroud the bereaved. Eventually day will dawn, and that feels that he must continue to exist, and he colors his destiny in the Christian heaven with the most gorgeous flow- ual joy will thus compensate for the sadness of hours gone

Under the divine guidance of our apiritual turor, cold, exacting intellect can no longer fossilize the heart, but the warm glow of lier precious sympathy blends the two factors of progress in sweetest accord. Life on earth becomes divested of its sadness and gloom. Adversity and sorrow are blessings in disguise. They are the educators of the spiritual boing which render it possible for higher attainments in other fields of spiritual emprise.

Eternal progression, with its indescribable delights, will stone for all that in dealth, suffered to court.

atone for all that is darkly suffered on earth. There is no soul so low but the latent flame of spiritual love can be

fauned into a glow.

In the contemplation of the magnitude of the material universe, with its worlds upon worlds, and systems of universe, with its worlds upon worlds, and systems of universe, with its worlds upon worlds. worlds, the mind of man may stand appalled. His heart may beat enthusiastic as he mentally strives to grasp and realize their purpose and destiny, but when he is assured that these vast worlds probably peopled with teeming millions are evolved to serve the progressive purpose of the human soul, and that independent of man they would have no existence, his mind expands, and he feels imbued with imperial power. In thought he enters the higher realms of the spiritual world, and there he beholds man, that being apparently so weak and feeble while on earth, invested with regal dignity and appalling possibilities. He autioi-pates the future of his own soul, and he sees with the eye of the spirit that man is a creator, a life-giver, a world-build-

or, and that his innate powers are infinite, God-like and THE END.

Mr. Dawbarn's "Common Sense vs. Spirit Revelations."

BY E. D. BABBITT, M D, LL D.

Common Sense has been called that which is most uncomnon, and my talented friend, Mr. Charles Dawbarn, has an exceedingly uncommon common sense in his article given in THE BANNER of May 6, with reference to "Common Sense vs. Spirit Revelations."

Prof. Tyndall and others demonstrated that to produce the effect of light particles of the air must be kindled into luminosity by the sun's rays. They pumped the air out of a certain reservoir and destroyed these particles, and then a light therein would not be able to dissipate the darkness, and would be seen only as a luminous point. Mr. Dawbarn, who is very fond of measuring everything by material and earthly standards, thinks it probable that celestial life must be full of dust in order to have the effect of light, and gives a fearful picture of what "common sense" shows must be there. "Without dust," he says, "there can be neither blue sky nor glorious sunshine in the spirit world. and therefore no flowers and green leaves for maidens to wear.... In the long column of beliefs added up by the Modern Spiritualist, there is not even a line about soap and dustpans and brooms. Not even a figure of speech to tell us what they do with their wet dust which we call

'mud,' nor about their necessarily soiled clothes, and therefore washing days, with occasional house-cleanings.'

Now I must try to relieve friend Dawbarn's mind in this matter, especially as I have noticed for years back that when he attempts to look at spiritual things some dust is apt to get in the way of his vision. In the first place, this atmospheric dust, as he calls it, is not necessary to the refined vision of the higher life. For our earthly vision these particles of the air, or luminelles, are struck by the luminous ethers from the sun and kindled into a white heat which lights up the world and is just adapted to our external eyes. But it has been proved repeatedly by Reichenbach's sensitives and others that objects placed in a receiver from which the air and its luminelles have been exhausted, emit a much more brilliant radiation and are seen much more clearly, so far as the interior vision is con-cerned. In the second place, when all spirits, high and low, declare that they have an atmosphere free from dust, and a sky much more beautiful than our own, it is not necessary to be forever doubting them and throwing into their faces our earthly theories. However imperfect some mediums may be in transmitting the teachings of the spirit, it would be absurd to say that all have been deceived in this matter. In the third place, I am constantly in-tormed, telegraphically, as it were, that the first spirit zone surrounds the earth at a distance of about fifty miles, which places it well above all the grosser elements of our atmosphere. The blue of our earthly sky comes from the moisture of the atmosphere. In celestial skies there is moisture, but never any rain, and the blue is more exquisite than any ever seen here.

But there is one more point in Mr. Dawbarn's essay I must notice, for I must not let him throw dust in anybody's eyes if I can help it. To quote from him, he says:

"Taking Miss Judson as a representative of the very high-

est mediumship, we find her taught by her controls that we all have two bodies in this life, each of these bodies claiming the same memory. This is addition from the spirit end, ignoring all recent discoveries of the vibration of matter, and the consequent storage of memory." In another place he says: "Vibration is lord and master both of God and

Now people are settling down more and more upon this subject of vibration, and seem to deem themselves learned when they attribute nearly everything to the rate or style of vibrations, but what on earth or what in heaven causes these vibrations? and how are we to get any exact por-trayal of character from them? There are vibrations of a buzz-saw, and vibrations of an excitable nervous system. but what has that to do with memory? Mr. Dawbarn seems to speak as though memory was a storage of vibrations, and t is no wonder that he thinks there may be a mixing up of things between this world and the next, as some vibrations might neutralize each other, just as is done by the waves of he sea. Speaking of a medium he says: "Her visitors have their old memories because she can help them to their old vibrations, and not because they walk around in spirit life with their memories pinned to their coat-tails." This

smart expression is supposed to explain the whole matter. Now let me try and see if I cannot give some clearer ideas of this subject, ideas that have been impressed upon me from both the earthly and the celestial side of life.

1st. Miss Judson is nearly right in claiming that "we all

have two bodies in this life, each of these bodies claiming the same memory." Prot. Valley, the eminent English electrician, and very many others, have been able to walk around in their psychic or spirit bodies, and look down upon their external bodies in another place. Nearly every one has heard of such cases. Does not that look like two bodies? And yet not quite. The human system in this world is rather a duality in unity. The psychic or spiritual body is too fine for the outward vision to perceive.

But the marvelous subtleties of thought and memory

and spiritual perception must belong to the psychic body, which is the one that passes on into spirit-life. But how does memory work? What is memory? The picture plate of the sensorium on which all thoughts and impressions are painted. From this earthly side of life, as shown by Sir William Crookes and others, thoughts can be collected as pictures, and their leading outlines engraved and printed. How reasonable, then, to suppose that layers of thought and sensation are thrown upon the sensorium as permanent forms. But how can we recall these forms in a way to constitute memory in after life or in another world? By means of light, just as is necessary when we wish to view an earthly painting. But how can light penetrate the brain and illuminate the sensorium? Ordinary light of course cannot do it, but psychic light is so fine as to penetrate nearly everything. It is one of the most evident of all things that these subtle agencies need very refined forces. While we dwell in these earthly bodies our coarser brain elements must impede to some extent these interior lights and forces that kindle the psychic system, and if we let our physical machinery get out of order, memory itself must be impeded and imperfect. In other words, we become forgetful. In the next life, after we have shaken off the coarser form, so that the psychic body can work with unimpeded freedom, the memory and all other mental forces are greatly more acute and active than here.

I have often seen proofs of this fact in connection with mediumship. I will mention one case in my experience. Mrs. Starts of New York, the favorite medium of Judge Edmonus, about twenty eight years ago, gave me such an overwhelming series of proofs of the reality of spirit-communion, through my brother, that I became a confirmed Spiritualist. About fourteen years later Mr. Sour (or Sauer) of Cincinnati was the medium through whom the same brother came and detailed his experience with me in connection with Mrs. Staat, stating every item which he gave me at that time, and mentioning three things which I had entirely forgotten, thus proving his accurate memory. I admit that less developed mediums could not have transmitted the ideas of the spirit with such perfection.

To close my remarks then, we may conclude that we possess two bodily forms, the psychic one being complete in intellect and spiritual faculties, including memory, and the earthly form, which, though possessing the outlines of all the faculties, must be illumined and overlapped by the spiritual body before its true power can be developed.

People would be shocked to hear a minister pray to God to send him a horse, but they hear with pious satisfaction the prayer for wisdom and knowledge, and yet God could give to man a horse all saddled and bridled just as easily as he could give to him knowledge. -Ex.

I have heard some of the first judges of whist say that it was not those who played best by the true laws of the game that would win most, but those who played best to the false play of others; and I am sure it is true of the great game of the world .- Greville.

Children's Spiritualism.

MORE ABOUT THE BIRDS.

BY J. MARION GALE.

I pipe my love in chi erful notes, Says little plump Bobwhite; Over field and lane it floats When the day is clear and bright,

I plead my love with plaintive call, Says pensive Whip-poor-will: When the twilight shadows fall, And all things else are still.

I chant my love in bugle tone, Says graceful snow-white Swan; I never leave my mate alone ' Till my well-spent life is gone.

I scream my love on mountain high, Says the Eagle, grand and free; On every Fourth of July The boys remember me.

From all the birds, we may learn A lesson, if we will: Like them, our happiness to earn, Our duty to fulfill,

Bessie.

Dear Children: Are you fond of ponies? think you must be, so I will tell you of one we used to have. Her name was Bessie, and I my brother or sisters. Once she lived on a Western prairie and did not belong to anybody. She ran around with other ponies, as free as a rabbit, and ate what she could find. But one day a man rode out on horseback and lassoed her.

Do you know how that is done? He took a long rope and made a loop in the end of it, called a slip-noose. Then he rode very fast after her, and when near enough threw the loop over her head and pulled it. The loop slipped closer and closer around the neck until it choked her; then she stopped, and he took her home where he taught her everything that it is proper for a pony to know.

Now Bessie, when young, could run very Although she was small and pretty as could be, none of the big horses could pass by her. She would run faster than they every time. Once we put her in a field so she could have some fresh green grass, but a large horse that was there thought she had no business in the place, so he went up to her with his head in the air and began to kick at her as if he imagined it would not be a hard matter to frighten away so small a pony. Well, you should have seen her. She would throw up both her little hind feet about three times while the and ran to the other side of the field as if he was afraid she would follow him. But Bessie went to eating grass again as if nothing had

She was very kind and gentle, especially to children, so I took care of her a great deal. I often rode on her back, too, but always without a saddle, and sometimes when she saw some nice grass that she wanted very much, she would kneel down and look around at me as much as to say: "Do get off for a few minutes and let me eat."

went to the barn, put the bridle on her, Suddenly I felt a jerky motion under me, and their hearts to their own. I nearly lost my balance. Bessie was warm, and the water was so cool that she moved further and further into it. It was very, very

swim; and swim she did, way across the stream.

Then, instead of getting out on the other side, she turned round and swam back, while I was clinging to her neck with my arms, the rest of dans or Christians to enter their churches, but me dragging along in the water. How limp and wet my fine linen dress was as

I led her up on the bridge and got on her back the Koran. When a Christian comes, they read again. I made her go home as fast as she could | the Bible. and scolded her all the way. What a fright it gave my mother when I went in with the dress the whole affair was fine fun. I will tell you more about her one of these days. DAISY DEAM.

Quackling and Duckling.

Quackling and Duckling were brothers, and they spent most of their time in the duck pond. There was a small—a very small—island in the centre of the pond. Sometimes they would following be true, "Eve" is still the stumleave the water for the island, and there they bling-block: would remain for a while to enjoy the full benefit of the sunshine.

"How delightful this is!" said Duckling one day. And so it certainly was. The sun was turning the pond into a sheet of liquid gold, and the trees were green and the skies were

"Delightful and beautiful!" repeated Duckling. But Quackling heaved a sigh. "Why do you sigh, brother Quackling?"

asked Duckling. "I'm wishing to be a swallow," said Quack-ling; "for then I could fly up into the air so far

away that no one would be able to follow me

"So far away that you could no longer see the beautiful green earth and this lovely sheet of water, with the sunlight gleaming on it?" asked Duckling. "No, no, brother Quackling; believe me, if you do not rejoice in all the blessings that now surround you, you would be discontented even if, like the swallow, you could soar up into the far blue sky.

Quackling was silent a little while, and then he said: "I think you are right, brother Duck ling; and I've made up my mind that, like you. I will enjoy all the blessings that surround

"Perhaps all things will be ours in time," said Duckling; "but now, if you are ready, dear brother, we will dive into the water." And so they did.—Lillian Foster Colby in Mind.

Viterary Department.

THE SATURDAY EVENING POST is publishing a series of papers on "The Choice of a Profession," by men who have achieved value entitled "The Profession of the Press, by Murat Halstead. Col. McClure and Murat Halstead are the seniors in active newspaper editorial work in the United States since the death of Charles A. Dana, Richard Smith and Joseph Medill. Those who are aspiring to The Profession of the Press can find no better guide than the words of counsel given by a man of such wide experience as Mr. Halstead, whose closing words are:

There is a tendency in the consideration of the press, as it develops progressively or otherwise, as in the estimation of the men who are important in their relations through official positions, or aspirations for them, to exaggerate the value and potency of that which was done in the times of which it is popular speech o say "there were giants in those days." The giants" usually live in some other time or place. However big they were, they knew their own troubles, and others found out their

limitations. Given the man capable of great things in the press to play the cables through the seas and the threads of copper and iron soross the con-tinents; heap his deak with the records of men and cities and nations, telling the story of the earth as it spins between light and darkness, and give him the typowriter and phonograph, and presses that fling a flying one hundred thousand papers in an hour, and he will not find them disabilities. The wires will serve him, and through the press his hand touches the broad field of the world with the living fires that light the ways along which we "double quick."

The influences, mechanical and corporate, about the press may commend the commonplace, tempt the tainted and control the weak but "a man's 2 man for a' that," as always, and integrity and intellect will subordinate money and machinery, however potent the one

or marvelous the other.

The higher journalistic education is, in my judgment, in journalism, just as truly as the practice of the law educates lawyers; as participating in public life educates public men to perform public duties. The education of the preacher is in the pulpit. The editor is taught to edit by editing. The soldier is taught war in war. The banker is educated in the bank. What we commonly call education is but the preparation for the improvement of opportunity. Great men-those who make "the pen mightier than the sword"—are, according to Bulwer, the author of the phrase, the "er tirely great"; and no school but that of experience graduates them. Greatness is a growth. Education is evolution. The great man rarely bounds into the arena with the suppleness of youth.

There are few endowments that overrule the trusty gain of hardship, and those rare ones are the sudden fruit of revolutionary eras that the chemistry of the air ripens with a flish Good blood, brain and bone are the material thought she was as much one of the family as needed for the beginning. There is a magic my brother or sisters. Once she lived on a that transforms and creates—educates. It is the gift of the continuance of hard work; the striking by flinty circumstance from the steel of the invincible will of sparks that are of the fires that purify, illuminate, transfigure and redeem.

In the same issue Robert Barr tells, in the account of his "Travels and Troubles in the Orient," some curious facts concerning the Druses:

Surrounding Baalbec, but principally to the west of it, the highlands are inhabited by a remarkable tribe called the Druses. The chances are that these people are relatives of ours; but be that as it may, the Druses have a strong liking for the English. Their origin is in doubt, though they them-

selves think that they came originally from China, which is rather remarkable, for usually the people of Syria are densely ignorant, especially so far as geography is concerned. In appearance they have little in common with the modern Chinese. The Druses are big, fairhaired, stalwart men, with a complexion much whiter than that of the Arab or the Turk, and they have an independent swing in their walk which differs much from the attitude of the average Eastern person.

It is thought by some students of antiquity that the Druses are really descended from the other one kicked once. I guess it must have English and the French. It is asserted that a astonished him, for in a few minutes he turned body of Crusaders became detached from the main Army, defended themselves as well as they could, but were finally driven to the mountains. There, being tired of a fruitless war, they settled down and took to themselves spouses from the hill tribes which they joined, somewhat after the manner of the shipwrecked sailors of the Spanish Armada on the coast of

A missionary who had spent many years among the Druses gave me some interesting particulars about their religion and habits. He says that they are the most difficult peo-One warm summer day I came home from a picuic, where I had worn a brand new linen dress. I thought Bessie must be thirsty, so I went to the barn, put the bridle on her, says, they will join with him in prayer and do jumped on her back, and rode down to the water. While she was drinking I let the bridle slip out of my hand, and looked up the conjoined to conform to whatever religion is road, soon forgetting all about where I was.

Thus they will worship quite complacently in a Mohammedan mosque or a Christian church. They never tray, as they look upon deep in the middle of the stream, so she had to prayer as an importinence toward the Alwhen a Mohammedan visits them they cease their own form of worship and begin reading

They do not practice polygamy, but treat women with a respect similar to that of civiclinging to me in wet folds. She acted as if I | lized nations, teaching them to read and write had been almost drowned. But Bessie thought | -something which every Druse woman is able to do-thus forming a striking contrast to their Moslem neighbors. They have seven commandments, the first and the greatest of which inculcates absolute truth; but that is only between Druse and Druse, for they may lie as much as they like to the outsider; it is not counted against them.
The Curtis Publishing Co., Philadelphia, Pa.

My friend Haggard is an Avarchist. When Mrs. Haggard and the children are in bed, he moves stealthily in the direction of my rooms. and when he lays aside his coat, the red flannel shirt of his order dazzles me. At such times it is hard to keep him from applying the torch to his ethics, and wallowing in the ashes of his bomb-destroyed principles of conduct.

He raves against the tyranny of capital, the defenselessness of labor, the greed and oppres sion everywhere in evidence. He would have all things common, as in the days of the Apostles. He would abolish with equal swiftness jails, fences and millionaires. Alack, poor Haggard! There be many like him.

The Socialists draw their adherents from the upper and lower classes; the great middle class, the class that holds the balance of power. is indifferent. Why? Because the women are not in sympathy with equality. A man with a grievance or ideal is open to anything new; but a woman is now and ever has been an imperialist. And the woman molds the thought of her sons. She desires that they shall excel-She desires to climb the social ladder. She desires that her gowns shall not be as the gowns of Mrs. Smith and Mrs. Jones. The principle of the Easter bonnet is not in harmony with the principle of Socialism. The Easter bonnet wins. Be wise, good people, and seek first to capture the woman. The man will follow in this generation-and the

Psychic Publishing Co., Times Herald Bldg.,

PHRENOLOGICAL JOURNAL. - Character Indicated by Vibration. The French are very ingenious investigators, and we have to thank them for many discoveries in science. This time a celebrated scientist, Dr. Baraduc success in their respective callings. In the of Paris, has recently taken several photoissue of May 20 there is a paper of educational graphs of vibrations which have emanated from human bodies. These photographs are said to show the varying conditions of the system. From the calm body the vibrations are represented as tranquil, those that emanate from the body in a state of cerebral or cardiac activity resemble the normal atmosphere of the sun. and those which emanated from a body in a state of excitement resemble the solar tempests as they have been photographed by astronomers, hence the theory advanced by him that man is a miniature sun, and is surrounded by an incandescent atmosphere. If Dr. Baraduc's theory concerning the vibrations of the body prove correct, will it not be easy to inter-pret the various emotions of the mind, such as that of sympathy, disgust, joy and sorrow? Dr. Baraduc bases his assumption that every hu-man being is a miniature sun, because he claims that each person is not only influenced in the same manner as the sun, but also influences others around him, as the sun influences the neighboring celestial bodies, and by means of his photographic reproductions of vibrations he hopes to tabulate the various emotional con-

reported by Dr. II. Baradue oun bookt sined by other scientists who are equally trustworthy, we have at once before us the greatest discovery, a discovery which is certainly more remarkable than that of the famous X-rays.' The cry of the age is for something new, but while these photographed vibrations give but one emotion at a time, Phrenology can interpret over forty emotions from one photograph. While we should be over ready to accept new discoveries, let us not discard the older and valuable ones.

Fowler & Wells Co., 27 East 21st street, New

Magazines Received.

The Beam, published by Alfred Brittain, Newark, N. Y.

The Suggester and Thinker, edited by Robert Shurin, M. D., Cleveland, O.

The Humane Alliance, edited by Edward C. Vick, New York City.

Faith and Hope Messenger, edited by W. J. Colville, Boston, Mass.

The Humanitarian, edited by Victoria Woodhull Martin, London, Eng.

The American Monthly Review of Reviews, edited by Albert Shaw, New York.

Will Carleton's Mayazine, Everywhere, New York City.

The American Kitchen Magazine. The Home Science Pub. Co., Boston, Mass.

Publications Received.

Annual Report of the Operations of the United States Life Saving Service for the fiscal year ending June 30, 1898.

Liberty. A chapter from "The Gospel for an Age of Doubt," by Henry Van Dyke, D. D. [Price, 10 cents,]

Uncle Sam in Business, by Daniel Bond. Charles H. Kerr & Co., Chicago. The Albert and Albert Astrological Almanac and Heliocentric Ephemeris for 1899. Atlantic

City, N. J. Appendix to Commentaries on Hebrew and Christian Mythology, by Judge Parish B. Ladd, LL. B., of the San Francisco Bar. Published by the Truth-Seeker Company, 28 Lafayette

Place, New York. In Hell, and the Way Out. Chas. H. Kerr

Obituary.

& Co., Chicago.

Mrs. Patience C. Hillman.

Again I have to chronicle the demise of another laborer in the field of reform. Mrs. Pa tience C. Hillman, after an earth journey of seventy years, on April 28 left her mortal tenement, which had become unfitted for furher occupancy. Her illness was short, but istressing, being limited to five days, four being spent in the Rhode Island Hospital.

Mrs. Hillman was never enveloped in the fogs of superstition, ever breathing the pure air of Free Thought. Theological dogmas and church creeds never trammeled her mind, rea son and common sense ever holding sway. She was instinctively a free thinker, taking

broad view of life, holding truth to be its grand regulator, the only thing which could conduce to happiness for the individual, and progress for the race. Hence she was out spoken in its advocacy, at all times ready to assert her opinions even at the risk of popularity, which she counted as nothing if she must smother honest convictions. Her cardinal idea was reform, the bettering of conditions that man and woman might each enjoy the equities essential to make life what it should be, a blessing, rather than a curse. It was her nature to do good, and many there be who will cordially greet and welcome her as they meet

in the sphere of the spirit.

Her religion was not of the steeple house kind, but through and through humanitarian. The community sustains a loss when such a one passes to the Beyond. True, her influence is not lost, but it becomes less obvious as it is mingled in the current of influences which come from the spirit-world. well ald the der ceased perform the duties of life, and I am sure her name is inscribed in that book of gold, where Ben Adhem, for his love of his fellow-men, leads all the rest.

At the request of friends, I made the address to close the funeral rites to the deserted body, and as I stood by the casket and looked upon the placid countenance, once radiant with intelligence, still expressive in its silence, recalling the sudden illness and attendant circumstances, my opposition to the popular allopathic and hospital practice was intensified.

I pledged myself anew to the cause of medi cal retorm. I am more deeply moved and nerved to antagonize the legislation designed to force people to submit to toxic drug medication, and the risks incident thereto, even death; if not that, impaired constitutions, a sunless life to which death would be a relief. It is high time to abrogate the monopolistic medical practice laws, and the so called Boards of Health, instituting a regime under which murder may be, and is frequently perpetrated. The medical Moloch now supreme must be shorn of his power, leaving the people free to choose their own physicians, whatever may be their mode of practice, with a free field for such practitioners as citizens may demand. Life is too sacred to be trifled with as at present.

Warwich, R. I. WILLIAM FOSTER, JR.

"An Open Letter."

My Dear Banner: I trust you will permit me a little space in your crowded columns to record the passing to spirit-life of Mrs. Dr. J. E. Peck of Binghamton, N. Y., on the 20th of April. I consider it a duty we owe her mem ory and the Cause she so faithfully represented for nearly half a century in this vicinity. It can be truly said she was one who had come up out of "great tribulation." She had endured the pangs of poverty, felt the venomous sting of slander, had listened to the voice of warning from the elect (?), had been labored with by the saints (?), had been ridiculed and denounced by the ignorant, but she was faithful to her own conscience and the light within. She did not parade her convictions upon the public with an offensiveness of spirit, but with

knowledge. It can be truly said of her that she fought the good fight and had kept the faith. She began her work as a public medium and healer when it took the courage to defend her posiion, that many of those of to-day have but little conception. At all times, circumstances and occasions she never faltered in her duty, nor grew faint in her faith. She felt she was ever in close touch with the spirit world, and had implicit confidence in their ability to sustain and guide her. She believed that every human soul had been touched by the annointed finger of God, and hence had a spark of divinity buried somewhere, that needed but a touch with the brand of spiritual truth to fan it into a flame that would ultimately consume all the

irmness and honesty and sincerity born of

It was for this reason she was ever ready to feed the hungry, clothe the naked, stretch out the warm hand of friendship to the wayward and fallen, whisper a kind word to the disconsolate heart, carry the light to those in spirit-ual darkness, and pluck the thorns from the pathway of the weary and footsore traveller. It grieved her when she felt her strength giving way and she had to turn those away who came to her for counsel and guidance.

She was quiet and unassuming, but her patrons were legion and from all walks of life, and she ministered to all with the same spirit, believing them members of a common family She was a woman of strong will and determination, but her sense of justice was of the keenest type, and, while she may have erred in judgment, she did what seemed to her the best. dition of the body. Great interest, it is said, is being taken in the subject in Paris, and one writer goes so far as to say that, "If the results her spirit or earthly friends. This enviable

rait was the secret of her auguess and populat ty, even among the most bigoted, and thus her influence was far reaching and proved to be the guiding star to many a drifting, helpless and lok soul and body. Just before her spirit passed out she railled and became quite consolous (she had corebral homorrhage), and said she wished they would take her; she could see the gates open and many beautiful things

To those of us left behind, we miss only her physical presence. Her noble trains of character, unseitish life, unswerving fidelity to what she believed to be true, cincere motives, houest intentions, kind and sympathetic heart, open hands and charitable disposition have left an influence which will ever remain a beacen light to our faltering steps, human frailties, uncharitable and slanderous tongues. May we all cherish her memory, imitate her virtues, and cover her failings with the broad mantle of "brotherly love" T. S. Turner, M. D.

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BOSTON, SATURDAY, JUNE 3, 1899.

ESSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class
Matter

PUBLICATION OFFICE AND BOOKSTORE No. 9 Bosworth Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS, THE NEW ENGLAND NEWS COMPANY 14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

Issued by BANNER OF LIGHT PUBLISHING COMPANY,

Harrison D. Barrett Editor-in-Chief.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

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Golden Words.

One of the worst enemies of Spiritualism is the dishonest practitioner, the fake medium, or the people who cover him up through any personal favor, or, as they mistakenly think, for the honor of the Cause, and to save it from disgrace. If there is any man on the face of this earth meaner, more utterly contemptible than any other man, it is he who will take money coined from the broken hearts, from the hopeless tears of those who long to know whether their dead are alive; and take it, not even for what they believe to be a genuine message from the other side, but simply for the sake of the money. When a person will do that I do not believe there is anything on the face of the wide earth too mean for him to do.-Minot J. Savage.

Memorial Day.

Once each year the people of America turn aside from their usual avocations to pay their tributes of tears and love, symbolized by the choice flowers they lay upon their graves, to the arisen heroes of the republic. The comrades in arms of those who have gone before relive the stirring events of the Civil War, as they keep step to the sound of the drum on their the orator of the day, as he depicts "in words that deeply burn" the events in which they bore so conspicuous and withal so honorable a part more than a generation ago. The horrors of the battlefield, the fatigue of the forced march, the brilliant, thrilling charge, the roar of the cannon, the rattle of musketry, and the awful agonies of the prison pen are brought into bold relief through the ceremonies of this evoked whose continued slumber would be a

blessing to all who are disturbed by them.

abolished among men.

to maintain it, certainly savors more of the age take steps to place all railroads under its conwish to convey the idea that we would leave Such a course as we suggest would give our are in keeping with the spirit of true religion. country the best and truest defenders she ever had. That man is the truest patriot who is most just and honest within himself. A citizenship of that kind will give the world a nation too just and noble to engage in bloodshed to settle a dispute, or for the acquisition of ter ritory. No nation should ever provoke attack, and no country should ever engage in war unless invaded by a conscienceless foe, or attacked through the injustice of the rulers of the opposing nations. If the lessons of Memorial ests of Peace, the exercises would necessarily be far different from what they now are. The emphasis would be laid upon the principles for which our arisen brothers stood, and not upon the glory of the battle-field; upon the necessity of being kind, just, generous and sincere, and not upon the attractiveness of showy uniforms, glittering epaulets, and gorgeous banners.

We believe in honoring the heroes of the nation; we believe in cherishing their memories, and in keeping alive the love of country that moved them to action. But is it just to them, just to their loved ones on earth, that the wounds made thirty-five years ago should be ruthlessly torn open, and the tragedies of those dark days of suffering reënacted? Should we invite their freed spirits into our homes on earth to kindle anew the fires of passion through which they made their way out of the tody? Is it kind in us to keep alive animosities that retard the progress of spirits in and out of the body? We answer emphatically no! No person has a keener appreciation of the value of their sacrifices than have we, yet we feel that we can honor them most, and express our love for them best in seeking to build up a civilization in which no man will be called upon to prove his love of country through the forfeit of his life. Scatter flowers over the folds of the low green tent beneath which they are sleeping, but let not anguish and hatred be stirred into life by the ceremony. Call their names in reverent tones if you will, but tell the people around you to cherish Liberty so tenderly that no one will be obliged to give up his life for Liberty's sake.

Civil War. It is time now to show the world tics of the American people. Ours is now a united country; there is no North, no South, but one nation, and one people. Let us profit by the lessons of the past, and face the future with the determination in our souls to make he favors the establishment of the whippingour nation an object lesson for all mankind through its policy of peace, its love of justice. its recognition of the rights of man. The past is secure; we can profit by its teachings, and so shape our future course as to avoid the pitfalls into which our ancestors stumbled. requires attention; so long as war is urged for its own sake, so long as the people can be blinded to the causes of their injuries, we may look for the maintenance of certain forms of slavery. Spiritualism urges educational, in dustrial and religious freedom for all, and as believers in Spiritualism, we feel that the exercises of every Memorial Day should be such as to give the American people a higher ideal in the name of Freedom in all respects.

A Humanitarian Suggestion.

One of the needed reforms of the day is the government ownership and control of all railroads. Such a policy would be very advantageous with respect to freight and passenger transportation, by reducing the expense of the same to the bare cost of the service. The railroad is a public servant that should be utilized in the interest of the people. If owned and operated by the government the enormous profits of the gigantic monopolies now controlling them, would be saved to the traveling public. The cost of the service, rolling stock, repairs, etc., would be no greater than it is today, hence the people would save the large gratuities that are now being poured into the coffers of the railroad barons of our country. The government could fix the rate per mile for freight and passenger traffic at a figure that best possible service.

But there are other considerations of far greater moment than the mere matter of saving dollars and cents. The loss of life, as well as the maining of able bodied men, is the most important feature of this question. Wherever other lands, the loss of life and limb is far less than it is in the United States. So appalling were the disasters among train men, that one an amendment granting full suffrage to women President of the United States saw fit to devote a large portion of one of his annual messages to Congress thereto, and urged that some action be taken to save the lives of these men. This message probably did some good, yet the evil is by no means wholly checked. The fact remains that one man out of every one hun way to the cemetery, or listen to the words of dred and ten men employed upon the railroad. meets a horrible death, while one out of every ten is grievously maimed. The percentage of railroad casualties among employees is greater than it was in many of the bloodiest battles of the Civil War.

The killing of a brakeman, a fireman or an engineer has become so common an occurrence as to receive only a two-line notice in an obscure column of the daily press, unless the same hap-Memorial occasion. The emotions of the old | pens to be occasioned by a collision, in which the and young are deeply stirred, and sentiments | railroad company suffers some monetary losses through the destruction of property. Until 'money becomes cheaper than men," the kill-

honored and remembered, but is it the highest | destruction of freight and passenger coaches and best kind of patriotism to keep alive the can command more attention at the hands of passions of war after thirty or forty years | the press or the people than the deaths of hushave vanished since its horrors were before bands and fathers, so long may we look for the world? The pageantry of Memorial Day the continuance of the present inhuman policy serves a double purpose-it not only pleases and barbarous indifference of the rallroad those of adult age who had a part in the con- magnates. If the Government operated the flicts of the past, but it also fills the minds of railroads, the most improved methods of coupchildren with a desire for martial prowess, ling cars and the finest safety devices to preand causes them to wish for an opportunity to vent men falling from the cars would be prove their love of country upon the field of adopted. Now the policy is to keep down exbattle. It may be said that this is patriotism; pense, regardless of life and limb. We feel no doubt it is in a limited sense; but true pa- that it is the duty of every Government to triotism lies, not in the direction of teaching protect the lives of its citizens-not the vocketour youth to kill their fellow men, but rather books of a favored few - and our religion in the direction of instilling into their minds teaches us that all railroad operatives have as the principles of Liberty, Justice, Equality much right to live, and live in sound, unand Fraternity that all difficulties may be set. maimed bodies, as have their employers. We tled by means of arbitration, and war forever therefore applaud the humanitarian suggestion of the New York Journal, that the Gov-To encourage the warlike spirit, and to seek ernment of the United States should at once of barbarism than of the age of civilization and trol, that they may be operated for the good of enlightenment. In speaking thus we do not all the people, and for the protection of all who are employed in the service. Spiritualism our nation defenceless in the time of danger. is humanitarianism, hence the above remarks

Kidnapping.

The disappearance of Baby Marion Clark in New York City, coupled with the fact that she was stolen, has aroused no little excitement in the metropolis of the nation. The grief of the parents must be terrible, and they have the the former is the leader, the latter the follower tenderest sympathy of millions of people in of that leader in blind obedience. We believe this, the cruelest of all afflictions that can come to mortals. It is passing strange that a child Day could be given wholly in the inter- of four years can be stolen in broad daylight. under the very eyes of the police and hundreds of enlightened citizens. It is also very strange that the police can find no clue to the missing child, and seem to be at a loss for theories as to the cause of her disappearance, or probable whereabouts. It may be that policemen chosen because of their ability and not because of their services to some political party, would be able to unravel the mystery. Let us hope that party fealty is not considered a greater merit than that of saving life, on the part of opportunity to do his best for humanity, the the defenders of the peace in any city.

One New York daily offers a reward of one thousand dollars for the discovery of the child, and the apprehension of the kidnappers. Another daily offers two thousand dollars for the return of Baby Marion, and no questions asked. Two citizens offer five hundred dollars each, and one citizen one hundred dollars, making a total of four thousand one hundred dollars reward for the return of the missing child. Surely the reward alone should be a stimulus to the guardians of the people to find the one whose disappearance has thrilled so many hearts with horror. Some comment has been made upon the offer of the daily to give two | tality, and spoke freely concerning man's conthousand dollars reward and ask no questions dition in spirit life. The sermon brought out if the child is returned. One journal thinks a vigorous editorial in the New York Sun, that this offer puts a premium upon crime, and abets those engaged in child stealing in their gether with Mr. Savage's reply thereto. This nefarious work. Surely the perpetrators of such an awful deed should not go unpunished, and it is to be hoped that they will be confined where they can do no more harm, as soon as letter is very suggestive. He says his "facts they are discovered. It is to be hoped also that are modern and can be investigated, while the lost child may be speedily found and placed those of the editor of The Sun are ancient, and in the arms of her distracted mother. It is a sad | cannot be." In other words, Mr. Savage bases It is time now to eradicate from our minds commentary upon our civilization to find that his references to the spirit-world, and man's the sectional feeling that was developed by the child-stealing can even be thought of, much occupation therein to the evidences furnished less actually carried into effect by any class of by Modern Spiritualism. Of course the purthat forgiving and forgetting are characteris- people. We hope that the mystery of Charley Ross is not to be repeated.

Wife-Beating.

The recent suggestion of Gov. Roosevelt that post for wife-beaters has been received with more than ordinary favor throughout the country. Imprisonment is no punishment at all for the brute who lays the hand of violence upon his wife. When she is obliged to testify against him, he nurses his wrath until the term of Slavery of all kinds, human and industrial, his imprisonment is over, and then proceeds to take his revenge. He realizes that, even if he cripples his victim, he will only receive an extended term in prison, hence does not spare the wretched woman whom the law calls his wife. This crime seems to be increasing, hence the methods of dealing with it now in vogue are far from being adequate. The whippingpost has been tried in one or two states, and the results thus far have satisfied the people that it is the best way of dealing with the crime in question. A

One public whipping is usually enough for even a brutal husband. Some few return for a second whipping, but not more than one or two out of a hundred ever care to face the third lashing. One good, smart whipping usually does the work; the brute is given a dose of his own medicine, and knows from experience just how a whipping really feels, while the publicity given the affair shames him into decent behavior. If sent to jail or prison, he is comcared for. His suffering wife and children are often left to shift for themselves during this period, hence are made to suffer more than he does for his brutal assault.

Woman's Suffrage.

The Colorado Legislature, by a vote of fortyfive to three in the Assembly, and thirty to would cover all cost, yet give the people the one in the Senate, adopted resolutions declaring that equal suffrage for women had had a most salutary effect in the Centennial State during the past five years. This affirmation clearly proves that the people of Colorado are almost unanimous in their support of the progressive move their State has made, as well as the railroads are owned by the government in the other fact that they mean to take no steps backward in regard to it. Oregon's Legislature Imperialists may have no rights that the Imshowed its progressive spirit also by adopting in the House, and twenty-five to one in the Senate. Such a heavy majority indicates clearly the sentiment of the people of the State, and there is little doubt of the result when this matter is submitted to the voters of Oregon for action. It is very encouraging to the friends of the cause of equal rights to note the records made by the two Legislatures above mentioned. Equal suffrage for men and women, based upon an educational qualification, will soon be the rule and not the exception in the United States. Its coming will have a most beneficent effect upon State and National politics.

And now it is said that some of the tooing Hebrew children with the sign of the of our nation's life should be appropriately nation will go on unchecked. So long as the lately appeared to point in that direction.

Hero Worship.

The world cannot afford to let go unrewarded the man who dares to do, instantly and in danger. Instinctively it rushes to honor the virile and thus insures itself of virility. When the democracy's volunteer comes home men give him their votes and women their love. And if there is any idolatry in modern peoples it is the worship bestowed upon the herolo dead. It is an indication of soundness in the body politic. In the day when the soldier is forgotten for the scholar, dreams will take the place of deeds.-Portland Oregonian.

We believe in giving honor to whom honor is due, but we cannot feel that the man who does great deeds upon the field of battle is the only here worthy of consideration. The man who dares to do extraordinary things in behalf of science is as truly brave as is the one who faces a cannon upon a battlefield. The former encounters the prejudices, the scorn, the ridicule, the contumely of his friends, deighbors and associates, while the latter merely faces the possibility of a release from the physical body. The man of science adds to the sum total of human knowledge through his experiments; the man of war writes his name upon the pages of his country's history as one who gave his life for what he deemed to be right.

The scholar thinks the thoughts that lead to the development of a nation; the soldier simply executes the thoughts of the scholars. The former is the creator, the latter the imitator: in rendering to every soldier his just meed of praise for his deeds of valor, but the time has come in humanity's upward march for the children of men to seek for the causative principle in all things, rather than to remain in silent admiration of external manifestations. The dreamers of dreams have been the fathers of nations, while the soldiers have too often been the destroyers of those nations, as well as instruments in their creation in part, under the leadership of those who dreamed the dream of liberty and independence for their fellowmen. When the scholarly scientist is given an occupation of the soldier will be gone forever. Hero-worship, in its reference to battlefields. is the worship of the spirit of hatred and of murder. The exaltation of the scientist will lead to universal peace. Let us give the soldiers the credit justly due them; but the religion of Spiritualism teaches that those who seek to remove war and bloodshed from off the earth are the true benefactors, and the real heroes of the earth.

An Interesting Discussion.

Rev. M. J. Savage, in his sermon on May 21, considered at length the question of Immorwhich we reproduce in full in this issue, todiscussion is of especial interest to all Spiritualists, and should be read by them with great care. The closing sentence of Mr. Savage's blind religious bigots, prejudiced editors, the ologians and captious critics would not be expected to relish such a straightforward endorsement of Spiritualism, hence they must needs protest in order that they may be considered as loyal defenders of their ancient and musty faith.

Medical Legislation.

We devoted a large portion of our space last week to the statesman-like message of Gov. Thomas of Colorado, in vetoing the Medical Bill recently passed by the Legislature of that State. A few more such set backs as the medical monopolists have received this year, and the people will be permitted to enjoy their liberty in peace. But it will not do to rest in idle bore. contentment in this matter. The medicos are marshalling their forces, and are preparing for a more determined struggle next year. The State Medical Council of Pennsylvania, and the same authorities in New York, have pronounced the practice of Osteopathy illegal, and purpose moving against its followers at once. The struggle in Massachusetts is not yet for gotten, and our readers should remember that eternal vigilance is the price of liberty. They should unite to defend their rights.

Prince Max of Saxony, who recently renounced the world as well as his right to the throne, that he might devote himself to a religious life as a priest, has aroused the enmity of many of his people by his bitter and relentless persecution of the Protestants. He is fortably sheltered, fairly well fed, and nicely trying to prevent the marriage of Catholics with Protestants, and is seeking by every possible means to convert all people to the Catholic faith. He tries to secure the employment of Catholic servants and physicians by Protestant families, and has made himself distrusted and disliked by all classes of people. The Protestants are angry, while the Catholics distrust him. Mediæval barbarism is not popular with them.

Censorship of the mails may seem a very trifling matter to many people, so long as it is applied to those who are opposed to them in their political and economical views. When it is applied to men and women who hold religious views at variance with those of their rulers, what will they do or think? The Antiperialists are bound to respect; will the Spiritualists have any rights that their enemies by the tremendous odds of forty-eight to six are bound to respect, when the use of the mails is denied to them because of their conscientious religious opinions? Free thought, free speech, free religion, and freedom of action commensurate with the rights of others, should be fearlessly defended by every lover of liberty.

The attempt to unite the Northern and Southern branches of the Presbyterian Church has failed, and the two bodies will continue the schism that has existed since the days of slavery. The veterans of the Union and Confederate armies are proclaiming that sectional issues are dead and buried-that all the animosities of the war are gone, yet the Christian churches continue their quarrels over Christian missionaries in foreign lands are tat- these very dead issues, cherish the animosities engendered by the civil war, and proclaim to cross, against their wills! Is torture a part of | the world the fact that they intend to carry on | the teachings of Christianity? It would seem the war between the States indefinitely. Is realms of life miss our poor world's sunshine? It is fitting that the preservers and defenders | ing and wounding of the strongest men of our | so in view of the many indications that have | there not a crying need for a better religion than the one they profess?

Where Is There Room for All the Dead?

BY W. A. CRAM.

What does this living and dying of worlds mean for the innumerable creatures that are born in them, and die off them? Does God or nature play cat and mouse with all the hosts of these short-lived beings, tossing them up into life a day, or few years, just to play with or torture them awhile, then carelessly or greedily devour them in death? Is that all this wonderful universe comes to? If so, creation appears to be only the vain scheme of some ugly creator with a miserable created. We look for something better.

Who can imagine the immeasurable time past since the first outermost planet of our solar system was born; while yet all within its orbit was a glowing sun, millions of times greater than our sun of to day, for in its nebulous bosom still slumbered all those planets later to be sent forth into world being?

Nature keeps not a single form of life forever. The soul of rock, tree or man is always putting off one form or appearance of life, and taking on another. Life and death are omnipresent in every event. We are discovering that death is just as natural and beneficent as birth. To live more one must die more. One world dies that the soul of it may put on a new and higher form of being. In this light we study the universe. If evolution be true, some of the first-born planets of our solar system whose field was away out far beyond the farthest visible to us, must have long since grown old and died. Fragments of these dead world bodies flowing in meteor streams that come from thence, are daily, may be, cast upon the shores of our little earth, or go by rushing into the sun for dead world cremation.

But if those were real worlds once teeming with creature life, what has become of that various life so long ago? If the meteoric dust that flashes burning in upon our earth was once a part of creature body, or stone or flower, of a living world, now dead, where is the soul that once lived in and through it? When the seen world dies, where is there a living unseen? When all the planets of our solar system have grown old and died, is there any higher, invisible room as home for all the countless hosts of beings they bore? or must they all, too, die, for want of light and room to

Sometimes the thought of the myriad hosts of creatures that must have lived and died in the past of our solar system, if other planets have lived, and live as our earth to-day, appals and staggers our imagination, and we cry out: There is n't room enough in all the universe to hold the souls of all creatures if so be they are immortal"; Nature must kill and devour the passing millions, that the coming may have. room to live. But considering that not onetrillionth part of the field of our solar system is occupied by the visible worlds in it, surely we need not worry concerning room to live in, even though all seen worlds perish.

Consider, in imagination, for a moment, the vast field of our solar system, where the outermost planet was gathered up and formed. The room out of which the nebulous elements and energies of this first planet were brought together and rounded into a world, was millions of millions times greater than that occupied by the created world. But all that solar realm, from which it had been gathered in, was still a living room of the universe, not empty, but only swept and purified of its grosser elements from which to fashion a planetary world.

This vast surrounding room was still filled with finer elements, higher energies of being, with purer light and diviner life sources. When this outer planet grows old and dies, what then? Why, it was but little more than a dust atom floating as in the room of some great temple of abounding life. Let the atomic world dissolve in death, the temple remains for home of all the life the world atom bore. When the planet world dies, the living, higher, ethereal and spiritual realm that enfolded it still remains to receive the ascending life it

The meteoric dust, that falls upon our garden or field from passing meteor streams that flow from solar fields far beyond Neptune, may be dust from gardens and fields of beings that once dwelt on those far-off planets, now long dead. As such they bear wondrous messages to us of lands and homes and beings beyond the telescope's reach. They tell us that the soul and nature live and work there as here. But what light and heat for beings in those outer solar realms? If the planet worlds have decayed and died in those distant fields, because the shrunken, cooling sun no more gave heat and light to live, what light and heat to support life there now? Is this light and heat we feel and know, whereby we live, all? Is it the highest and most abundant? Scientists assure us that we experience only

the lower, the grosser; that over the kind and degrees of heat and light we know are other kinds and degrees of atmospheric and ethereal heat and light for more perfect organs of sense flowing over and about us, pouring through us, flooding our world everywhere, whose energy and glory of life-giving we see not, feel not. It is of the upper, unseen worlds, sunshine and glorified atmosphere, that our rude senses apprehend not. What if our organs of sense could be for one hour tuned an octave higher? What wonderful new worlds of higher being would open to us of wealth and beauty we cannot even dream of now. Imagine the solar light and heat the fish experiences a hundred fathoms deep in the ocean-how dim and poor compared with ours! Imagine again, beings over us in more perfected ways of lifeliving in light as far above ours as we above that of the fish.

What if our sun grows cold, and all earth fade from us-is there not more abundant and purer light in the upper rooms of the universe? Will not all beneficent nature open to us the light of her upper rooms when the lower fail us? She does this for the ascending soul of the plant and worm; will she be kinder to them than to us? Those hosts that once peopled the first-born planets of our solar family, because their world and home of a million or billions of years ago is dead and scattered in dust, are their souls wandering desolate in night and chill? Why, the light of their cradle-world. now dead and gone for them, compared with the light of the infinite, ethereal realms infolding it, was but as the light of a starless night compared with the resplendent beams that flood the world in clearest mid-day. Shall we dwell in such poverty of thought and faith as to imagine beings born into the upper

As well imagine the risen butterfly miserable and forlorn in the light, and beauty, and

sweetness of its new world of sunshine and flowers, because its old earth mould cradle is left behind. In coming winter time we mark by the wayside the orumbling stalk and leaf of higher" cannot long be delayed. A monudead fern and flower. The soul of them having mental personality will then leave us, and transmuted a part of their summer bodies into ethereal matter rises in this unseen form into the invisible realm of ether, leaving the grosser elements of their outgrown bodies behind in death. But infinitely loving nature is as careful over the dead cast-off bodies of fern and flower as of the ashes of kings and holy martyrs. She dissolves them alike, scatters them in earth's bosom again, and there transmutes them into elements and energies to mould and weave into new born bodies of springing grasses and blossoming trees. As with these, so with worlds that are born and die. Of the countless hosts of creatures that the planetworld bears, each transmutes a part of its body of that world's matter into higher ethereal elements and spiritual form. This, each ascending being dying from that world bears with it, as new-born and growing body for the new world's life death opens to it in ethereal realms. Thus the mother planet gives a little of her body to each creature child she bears. This in part the child transmutes into the matter and form of the unseen and spiritual. So the finer body of matter and life of the world dies, and ascends in the growing bodies of her children, passing through death into the more ethereal and spiritual. After long ages of creature bearing and nourishing, the planet-world, worn and wasted by giving of her finer elements and energies to her children, fades and dies even as plant or flower.

Then kind nature gathers up her crumbling remains and bears them in meteor streams and cosmic dust-clouds to scatter on fields of living planets and sun, to be dissolved and moulded into new forms and life of growing worlds, just as nature garners up and transforms the dead leaves and stalks of plants to fashion into new spring time leaves and flowers. One after an other the planets must grow old and die; slowly they are transmuted and transformed into the higher spiritual and unseen. Bye and-bye, in far-off future time, our earth will be dead; even the last child-world of our sun may be even now putting on embryo form in its glowing bosom, will have grown old and died. Then the decrepit, exhausted sun will grow cold and enter into death that changes from glory to glory the material into the spiritual. This more and more as pears as nature's way-the soul's ascending spiral of form and life; ever more light and life; ever more peace and power of loveliness; ever more knowledge and harmony in infinite truth and beauty; for old things pass away as the soul makes anew and ascends. Let science tell us that the solar system is growing old; that the sun's light and heat will go out in darkness and chill; that the planets will wander frozen and dead in solar night; surely it is well, for a higher science reveals ever more clearly how all this is only for transformation and resurrection into worlds and light and life, ever more glorious and peaceful for the souls of each and all.

Written for the Banner of Light.

New Light on Spirit Communication.

An Attempt to Solve the Cause of Contradictions and Confusion in Spirit Messages.

As few readers of the Spiritualist press seem Dawbarn's new theory of spirit-communica tion, I will state it in another and simpler form, reduced to the basic idea, so that none may err in its interpretation.

Mr. Dawbarn assumes three states of consciousness: (1), the material world in which mortals dwell; (2), the sphere where the immortals have their abode; and (3), an intermediary sphere of consciousness where the two worlds meet.

The argument is this: The medium is unconscious to mortal surroundings when in the trance condition, but conscious in the intermediary state, while the communicating spirit is also conscious in the intermediary state, but unconscious to the spirit-sphere to which it belongs; in other words, both are communicating in an abnormal condition, though normal to the sphere in which they meet. Both take with them indistinct memories from their normal spheres, much as we take memories of the day into our dreams of the night.

Now comes the explanation of the mystery: These two instruments-one from the mortal and one from the spirit side-while in their ab normal, sensitive condition, are subject to the influence of thought-waves or will force exerted from either the spirit or mortal spheres, and what they receive in these thought-waves they are likely to believe to be their own thoughts or memories, whereas they emanate from many sources, both on the mortal and immortal planes of being, hence the confusion. When all interested thoughts on both the mortal and immortal side are harmonious and negative, then-and not till then-will we have perfect communication with the immortals. ERNEST S. GREEN.

New Era, Oregon, Camp-Meeting.

The meeting will be in session this season from July 8 to 24. The services of Prof. W. C. Bowman, the talented speaker from Los Angeles, has been secured as lecturer. He has the reputation of being a fine orator and will be most heartily welcomed by Oregon Spirit-

Mrs. S. Cowell, a good test medium and a sincere and earnest Spiritualist, will coöperate with Prof. Bowman in public labor for the advancement of the Cause. Mrs. Cowell comes to us a stranger, but is well recommended, and I have no doubt will win a secure place in the

estimation of many.

The camp hotel will be in good hands, and those who desire can find accommodation there. Tents may also be obtained on the ground if any wish to rent.

The managers are doing all they know how to make this a most successful meeting, and we solicit the assistance and support of all friends in the great Northwest. Lend a hand to help, and we will try and do you good.

Those desiring more specific information may address the Corresponding Secretary, Walter P. Williams, Salem, Ore., or Mr. E. W. Penman, Canby, Ore., the Secretary.

W. J. Colville in Boston.

On Sundays, June 11, 18, 25, and July 2, W J. Colville will conduct services and lecture in the Temple Exeter and Newbury streets, at 10:30 A. M. and 7:30 P. M., he will also answer questions on Tuesday, and lecture on Friday at 8 P. M., between those dates. Everybody welcome. Voluntary offerings.

(Continued from first page.) and latterly to her bed. While no immediate change is anticipated, the call to "come up there is no one amongst us whose shoulders

could wear her mantle. The Anniversary passed over rather quietly in this country. Nothing was done in London that calls for record, while in the Provinces there was the usual tea party and meeting in Manchester which was well attended, as it always is. While a new meeting, for the same purpose, was held in Leeds, which I learn was quite a deserved success.

In my previous letter I announced the impending publication of a new monthly journal, to be called The Torch, edited by Mr. G. H. Bibbings. The periodical duly appeared, and at once gained widespread notice, and a fair share of generous support. So much so that its publisher is out with an announcement that in June he intends to make it a weekly issue. The editor is an enterprising man, wide a wake; and possessed of considerable of that ability so needful for successful journalism in these days of competition.

We are within measurable distance of the ninth annual Conference of the British Spiritualists' Lyceum Union, which this year assembles in Nottingham, the mother town of Lyceum work in this island. A big program has been arranged, and a successful and helpful time is confidently anticipated. Your read ers shall have a report of the proceedings in due course. This portion of our work is in a healthy and flourishing condition, and it is doing an enormous amount of good. Mr. John Venables, a leading manufacturer of Walsall, is the Unions' President this year, and an admirable one he has proved.

In July our National Convention meets in Blackpool, over which the present writer has the honor to preside. It is expected by that time that our new Deed Poll will have received legal sanction, but whether it will be acted upon this year is not yet decided. Well, Mr. Editor, as space is always precious, I will not trespass any further this time, so Au Revoir, for the present.

Florence House. Osnaburgh Street, \ London, Eng., May 6, 1899

The Question of Immortality.

On Sunday, the Rev. Mr. Savage, a Unitarian minister of New York, gave his views of the possible conditions of life beyond death." They were that "we carry with us our personal consciousness and the memory of what we have been here and of the friends we have loved"; that "we shall find ourselves greeted by our friends who have gone before us"; that 'the people of the other life have bodies" that "the thinker takes with him his power to think, and that the ranges of thought there are so vast as to seem almost impossible."

Now, from what basis of fact does the Rev. Mr. Savage draw these conclusions? How does he know that there is any future life? What, Spiritualism have always been invited to bereason has he for his assumption that there is such a state of existence?

As a Unitarian he rejects all dogma and relies on reason; but what authority for a future life is there except dogma? Immortality does not reveal itself to the simple reason. It is unknown to human science and undiscover- laws, and most of the officers were changed, able and undemonstrable by it. Except in and the place of holding the next convention to have grasped the real essence of Charles | Scripture or tradition, made authoritative by | was changed from Washington to Chicago. religious dogma, we have no basis for anything more than a purely fanciful, poetic conception of a future life. No man, of himself, has ever been able to pry into the mystery of death. To the natural eye, when a man is dead that is the end of him. His dead body is buried away to go into noisome corruption. Only in dogmatic assertion, the assertion of the authority of a revelation from God, of a wholly supernatural communication, has anybody any ground for assuming, as the Rev. Mr. Savage assumes, that the dead come to life again in another state of existence; and Mr. Savage, as a Unitarian, rejects all dogma.

> Coming from him, then, his sermon of last Sunday on the conditions of life beyond the grave was only a string of fancies by a mind confessedly without any attainable knowledge of the subject and without any faith in the dogma which is the only authority men have or can have for looking forward confidently to a future life as existing at all .- N. Y. Sun. May 23.

The Rev. Mr. Savage Chops Logic.

To the Editor of the Sun-Sir: In your edition of yesterday was a not unkindly criticism of my position in certain sermons recently preached on immortality. I have no wish for controversy. But I would like to call the attention of your host of readers to the peculiar condition in which you are left by your own

What, then, is your contention? You assert that all belief in God, in Scripture, in immortality, has one basis, and one basis only. This is church dogma.

Grant it for the sake of argument, and where does my critic find himself? He accepts the church dogma either for a reason or without a reason. If he does it for some reason, then he thereby inevitably admits that reason is the final court of appeal. He is a rationalist; for reason is supposed to authorize and support his dogma. If he accepts his dogma for no reason, then there is no reason why he should accept it. There is no reason why he should not as well be a Mohammedan or an Atheist. When reason is ruled out of court then it is clear that there is no reason left for anything.

As to supposed facts on which to base belief, yours are very like mine; only mine are modern, and can be investigated, while yours are ancient, and cannot. M. J. SAVAGE,

Minister Church of the Messiah. New York, May 24.

Special Notice.

The annual meeting of the Boston Spiritual Temple will be held in Berkeley Hall Tuesday, June 6, at 8 o'clock. All members are requested to be present. The election of officers will take place at this meeting.

Per order. E. L. Allen, Pres.

J. B. HATCH, JR., Sec'y.

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Its Value to the Cause.

BY E. W. GOULD.

It is now nearly six years since the Convention that formulated the present organization was convened at Chloago, when some two hundred delegates from nearly every State in the union were assembled. Much enthusiasm was manifest and general harmony prevailed.

After a session of three days, wherein many important points were discussed and amicably settled apparently, the Convention adjourned to meet in Washington, D. C., twelve months from that date. From then to the present time the Conventions have assembled annually at the same place with about the same results, the number of delegates in attendance varying

a little each year.

The principal offices of the organization were continued without material change. The ex perience from year to year induced some changes, and the necessary amendments in the constitution and by laws were made from time to time. Everything seemed to work as satis-factorily as could be expected in a new organzation, involving so many interests and so large a number of individuals. Each year developed the necessity of greater facilities to advance the general interest, and to extend the usefulness of the organization. Applications for assistance came from every direction, asking for help to sustain feeble local societies. for missionaries to go into destitute fields of labor, for aid to indigent mediums, and the worthy poor. Every year developed the great necessity, the great importance of the Nation al Organization, and its value to the Cause of

The only embarrassment that was encountered was a lack of financial means. Agreeable to my recollection, four thousand dollars was about the aggregate sum that could be realized from all sources in any one year. And after paying all legitimate expenses of Secretary, rents, and contingents, there was but little left to contribute to the numerous demands upon the organization.

At an unpropitious time the organization, through its officers, conceived the idea of a great celebration on the Jubilee year, or the semi-centennial year of Modern Spiritualism. That proposition was well received by a large number of Spiritualists, and no protests were made, as it was believed the enterprise was not only a proper and a laudable one, but would be a profitable one to the National Spiritualists' Association. It was left to the Board of Trustees to conduct it as they thought best.

Due to many adverse circumstances which it is not necessary to mention at this time, the result of the Jubilee was disappointing, and instead of realizing a handsome profit, there was considerable loss, which ought to be borne by the N. S. A., although the Manager, Mr. Frank Walker, assumed the liability himself. But it is believed that whenever the National Association is able to reimburse Mr. Walker it

will not hesitate to do so. This embarrassment to the N.S. A. seemed a convenient opportunity for those who never had a kind word for the organization, to open their batteries, and say a good many damaging things through the papers, and individually. Why this hostility it has always been difficult to see, or understand. Even good, sincere Spirtualists, some that took part in the Chicago Convention, have never affiliated, nor been seen at any Convention or Mass Meeting since. Yet all who feel any interest in the cause of come members, and have had access to the Constitution and by-laws by which they know any and all objectionable features can be amended or expunged by a two third vote, after due notice.

At the convention which followed, which was the fifth and last up to the present time, some radical changes were made in the by

What effect these changes will have upon the apparent indifference of many practical Spiritualists, it is impossible to tell.

In the various criticisms I have noticed in the last six years upon the practicability of the work undertaken by the N. S. A., I have never seen a valid argument to prove that Spiritualism could be successfully advanced and its principles promulgated without organ ization any more than any other religious or political body could be. Hence I conclude there are radical objections, either real or imaginary, in the management and purposes of the N. S. A., to which our spiritual friends take exception. If such be the case, the proposed change of base, the selection of a new Board of Officers, and an opportunity to make changes in the general policy of the organization, it is hoped, will result in putting new life into it and increasing the membership of an important institution, one that is vital, to the great cause of Spiritualism. There has been, too, a corresponding falling off in the general interest manifested in many local societies not all, I am happy to say.

A general revival of business interests throughout the country, after a prolonged stagnation, it is fair to presume will not be without beneficial influence upon all religious and benevolent enterprises for the advancement of the cause of humanity. It is probable this long depression in business has had much to do with the depression manifested in spiritual circles, as it is, from a financial stand-

point the greatest falling off is apparent. Perhaps the most important consideration that now confronts the Spiritualists of America is how best to raise the means to push forward the work in a legitimate and practical manner. That can only be accomplished through organization. The N.S.A. is in position, has all the machinery, the experience and the statistics necessary to inaugurate a system of finance and general policy that will result in final success, provided a competent Board of Managers be secured to take the responsibility for the next ensuing year. It has been suggested the Board should be composed of strictly business men and women. That two meetings of the Board between the annual conventions are quite sufficient for practical purposes. With a competent Secretary, residing at the home office, it matters but little where the annual conventions are held.

Out of the many thousands of competent Spiritualists in America to-day, may we not hope that a sufficient number will be found at Chicago at the next convention who will consent to devote the few days time and the neces sary expense to respond cheerfully to duty's call in the performance of this great work of humanity? Washington, D. C.

Memorial Services, Norwich, Conn.

The First Spiritual Union closed its regular course of Sunday lectures with services in the Spiritual Academy, Park street, Sunday, May 21. The afternoon was devoted to Memorial services. Dr. George A. Fuller of Worcester. Mass., was speaker for the occasion. The discourse dealt with the spiritual philosophy and its application to the change called death. He said in opening that Spiritualists, above all others, have reason to hold services in memory of those gone before, because they know their friends live and love them as of yore. ern Spiritualism has made the grandest achieve ment ever gained by any religion, that of vic-tory over death."

Those remembered specially in the service

were: Mrs. E. S. Burgess, Mrs. E. L. Comstock, Mr. Carl Jahn, Mrs. Almyra Talbot, Mrs. Lizzie Diffin, Mrs. Phobe Tuttle, Mrs. Sarah Pollard, Mr. James Peckham, Mr. John Schofield, Alice Bailey, Mr. William Hartley, Mrs. E. F. Kloppenburg, Mr. Guilford Parker, Mr. B. F. Parsons. Floral tributes for each were placed upon the platform by loving hands. Resting upon an easel was a fine picture of Joseph D. Stiles, the favorite medium, who had served the society so much in the past, one who holds an abiding place in the memory of all who knew the true value of his life work.

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Dr. Fuller voiced a grand tribute for this | Spiritualist Camp-Meetings for 1899. ascended worker, whom we could ever turn toward as a beacon light, leading the children of earth out to the spiritual world where their loved ones dwell. The services were impressive and uplifting; the singing was congregational. Miss Ruth Spalding presided at the piano with her usual grace and skilful touch. Subject of the evening address, "With How Little Wisdom." The speaker showed the The speaker showed the need of more wisdom in the promulgation of our Spiritual Philosophy. The discourse was full of splendid points. Dr. Fuller closed with fitting words our season's lecture course.

MRS. J. A. CHAPMAN, Sec'y.

The Helping-Hand Society.

This adjunct to the Berkeley Hall Spiritual Society has the honor of holding the closing meeting of the present season on Wednesday evening, May 31. An elaborate program has been arranged, the chief attraction being a splendid séance by that gifted medium and speaker, Mrs. Minnie M. Soule, the pastor of the Gospel of Spirit Return Society. As this meeting closes the present season, all Boston Spiritualists should make an effort to be present. A good time is in store for all. Gould Hall, 3 Boylston Place, is the place of meeting.

The Connecticut teacher who gave a refractory pupil red pepper as a punishment for some slight misdemeanor will no doubt be greatly relieved when she learns that her victim has passed the crisis and is now slowly recovering from the effects of her foolishness. His life hung in the balance for several days, while his suffering has been terrible throughout his illness. Is there not a greater need of civilizing many Americans than there is of the Filipinos? Red-pepper dosing, burning at the stake, hanging and electrocuting may be evidences of enlightened civilization, but we confess we cannot see it that way.

New York City's police are very much disturbed by the recent order of the Police Board directing them to attend to their business and enforce the laws. They do n't relish the idea of closing up the low groggeries, theatres and dance halls on Sunday, for they will thereby be deprived of a source of revenue as well as their chief pleasure as officers of the law. What a pity!

SPECIAL NOTICES.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union tha price will be \$3 00 per year, or \$1.50 for six

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R-I-P-A-N-S. Ten for five cents at druggists. They bauish pain and prolong life One gives rollef. No matter what 's the matter one will do you good! 52w Mar 18

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

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

Consudance Take Free Association, Lily Dale.

Cassadaga Lake Free Association, Lily Dale, N. Y.—Opens July 14; closes Aug. 27. Onset Bay, Moss.—July 2 to Aug. 27.

Lake Pleasant, Mass .- July 30 to Aug. 27. Queen City Park, Burlington, Vt .- July 30 to Aug.

New Era, Oregon.-July 8 to 2 Ninntie, Conn.-June 26 to Sept. 9.

Movements of Platform Lecturers. (Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

Dr. Geo. A. Fuller lectures at Hayden Lake, Madison, Me., June 3 and 4; at Lowell, Mass., the 11th and 25th, and at Greenfield, Mass., the 18th. For dates, etc., address Greenwich, Mass.

Edgar W. Emerson has the following engagements: Waterville, Me., May 31; Fairfield, Me., June 2; Com-ponner Lake, Conn., June 21; Winchester, N. H.,

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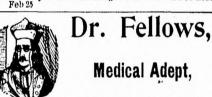
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A New and Valuable Book of Spiritual Songs.

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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 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. is much of Truth as they perceive—no more. It is our earnest wish that those on the mundance phere of life who recognize the published messages of their porti-friends on this page, from time to time, will verify them by personally informing us of the fact.

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GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

MRS. JENNIE K. D. CONANT.

Report of Séance held May 19, 1899. Spirit Invocation.

Oh! thou spirit of love, thou who hast taught us to comprehend that the disappointments of life broaden our spirit, and all things are for the best. Help us to be strong, that we may realize the good in all. Help those who are trying to break the chairs of circumstances, and destroy the da k, dogmatic curtain that hangs between the two worlds Help those who are feeble and discouraged to penetrate the dark surroundings, that the spirit may be able to come and touch their souls, lighten their burdens, and give comfort and consolation where darkness has prevailed. Direct us in all that is best for us. Help those who may manifest to send forth their thoughts and desires on the wings of love. Guide us this morning in all things, and we leave all

INDIVIDUAL MESSAGES.

George Burnham.

I have been permitted to come to send out a few words and thoughts to the loved ones of earth. I wish to reach my own most, and desire to come in close communion, for it is beautiful to think that we can realize each other, even if the mortal eye cannot see the

I wish also to reach my wife Isabelle, to encourage her and give her physical strength, that she may be able to perform the duties and cares that have been laid upon her shoulders forever, now wide open. We can come now on account of the three children; but the way will be opened, and others will be brought into her life who will assist her, and she will realize that she is not left alone—that the spirit is | not be able to make them conscious of your helping her. I would like to send a word of comfort to my mother, sister and brother, and say to them, I am glad of this privilege. Father joins with me in sending this message, and I us to come in, and we hear it all, yet we canwould like them to realize that the separating not make them understand. I have been inof the body is only the uniting of the spirit. formed that if I made an effort here it would My name is George Burnham, and my home help to establish a line of magnetic force so Wellesley, Vt.

Sarah Stuart.

spirits who manifest, for my home was right in the spirit form. Now the door has been here in Boston, and I am anxious just at this opened, and if they will respond to the call I time to send a few words of comfort, although will try and make myself known privately to my people are not what you might term Spirit- them. I will bid you a good day, and may God ualists, yet my husband is a very conscientious and the angels bless every effort you put forth. man, and he feels if there is anything given in Henry F. Wood, Denver, Col. the spirit of truthfulness he is willing to accept it, and say, "Well, there are many things in this world that we do not understand." I was taken out of the body, leaving him alone with the care of the four children. I am glad that he has been sustained and upheld in all things. I have returned this morning to say, "I am satisfied, and the changes he is about to make will work another condition into his life, will bring other influences, perhaps a little different from the ones of the past, but they look as though they were for the best. Be honest and sincere, for the spirit has not left you, only gone on before." I wish to say to my children. falter not, neither must you fear, for while things sometimes look uncertain in material sun will shine in the morning. Sarah Stuart, Boston, Mass.

Sarah Williamson.

all changes in life are beneficial, although we carnate spirit. cannot always see it at the time. I know you may say I have taken a long time to make mythat spirit friends are sought, and I observe now that you are about to enter into new conmany times as I have stood near you, "I wish I knew just what to do, just what I ought to do for the best." and it is for that reason I you a little more confidence in your decision by saying, "Go ahead, all things will terminate well, both physically, mentally and financial- | bration. ly." I don't want to go into personal matters, so this will do for this time.

Fred Patterson.

that is near and dear to me, as far as this country is concerned. I formerly belonged in not make the change that many believe, for the change is light and not darkness. We see account of their varied phenomena. ourselves as we look in the mirror of life, and | As mind is the expression of life, we may inyears, and have done my level best to help her | fest life, that very manifestation proves their and to give her physical strength. I see she is mind. The tiny rootlets will stretch and ing them of the pleasures in spirit life which quite interested in Spiritualism and has sought lengthen toward the distant reservoir of water. come to those who lived rightly here. out different instruments for comfort and The sunflewer will revolve from sunrise to Let us not try to make mole-hills into moundirection, and in that way I have been able to reach her to a certain extent; and yet I don't seeming adoration, to the glorious sun. When and beautiful, and try to twist it into some (viz., that proceeding from the one charmed) acts the fully tipe the anther will spring and cast the thing uncanny, wierd and unnatural. Let us that emanating from the one charmed) acts the fully tipe the anther will spring and cast the thing uncanny, wierd and unnatural.

perhaps help her to be sensitive to the impressions we place upon her.

Henry C. Cotton.

You can say Henry C. Cotton is here this morning, and his residence is New York City. My wife, Mary, is also in spirit with me, and we are here together reaching out to help those of our children whom we left struggling in the body. Some of our family are very sensitive to spirit control, and others are very much opposed to it; we have taken this opportunity to send forth our thoughts so all may see them and comprehend, both believer and disbeliever. There is nothing will stir the heart and soul so much as to get news from the leaves it faint and forlorn, to the beaver who absent ones, and I know, even those who have n't the moral courage to say they believe his dam with the unerring skill of a master such a thing exists, when they receive a message from some one they know, they feel it, even if they don't express it; and so here we are doing our work, accomplishing things to the best of our ability, and trying to assist others and ourselves by so doing. There are us in mute misery," so beautifully and touchmany things I could say that might convince them of our identity, but I am not going to do it: for when truth is sought it will be reaped in a harvest of knowledge. For that reason I have come this morning-merely to arouse an inquiring mind in the mortals. They will question how it was that father ever tried to control a medium, and send them this message, and I will answer, "Because I love truth"; and I wish all my friends and relatives and family to be prepared to meet us in the land beyond.

Henry F. Wood.

What a glorious privilege it is to be permitted to take control of another's physical organism and have others ready to take our thoughts so as to scatter them to the world at large. Oh, how little it is valued, how little are the friends of mortals known and appreciated, for what a work, what a glorious thing it is to have that great vault that was supposed in the past to be closed and closed and give out at will as our desires call us, and yet how hard it is to be drawn into the surroundings of those you have left behind and presence. How often have I heard Maria say, Why, it seems as though Henry stands right here with us." Apparently they are waiting for that I would be able after a while to have communication between myself and the loved ones of earth-life. So you see the blessed work not I am not so far from home as some of the only helps those in the mortal, but often those

> Messages to be Published. B. Stansell: Mary Eliza eth Brown; Charles Hill; Mrs. John Murray; Leslie Haigh

A Letter from Abby A. Judson.

NUMBER SEVENTY-TWO.

To the Editor of the Banner of Light:

In my youthful days I remember a joke that our college friends used to utter with glee, consisting of a series of questions and answers. and sensitive, and a cranium specially large in our conscious and unconscious receptivity They were: "What is mind?" "No matter." | the perceptive, the reasoning and the ideal re-'What is matter?" "Never mind." "What is the soul?" "It is quite immaterial."

But as many a true word is spoken in jest, life, you cannot always see the immediate and as the common sense of mankind may see had also extraordinary facilities for outward pheres until we have gained an unusual deblessing; remember, if it is cloudy to day the a truth unseen by a philosopher, some of whom expression. seem to "lead to bewilder, and dazzle to blind," so is it literally true that the soul is

immaterial. Spirit (and we think the term should be My name is Sarah Williamson and my home strictly limited to spirit-body) is material. To I have come to let them know the spirit can decarnate, and is as truly composed of atoms return and help them. I was interested in the as is the present "too, too solid flesh." The phenomena of Spiritualism before I passed soul is the life, the immaterial essence which away, but my husband was not, and he has expresses itself by forms more or less ethereal. wondered many times what kind of a reception The infinite soul is expressed by an infinite I had in the spirit, and whether I was disap- universe; finite souls are expressed by finite pointed in my investigations. I wish to say forms. While mortal, they express themselves Alice and all the dear loved ones on the spirit decarnate, they express themselves by the side, and I have been so anxious for you to psychical body alone, unless they temporarily members distinctly his pioneer work in the seek for yourself and comprehend things, for use the fleshly tenement or senses of an ir-1 field of electricity, and has added immensely

It is erroneous to speak of a sixth sense when the term is applied to spiritual things. self known, but it is only when it is necessary | The soul of man veiled in clay, senses the material world through five avenues, just as a man shut up in a tower with five narrow slits ditions and you have been questioning as to for windows sees the world without through what you had best do. I have heard you say those apertures. It could not properly be have taken this privilege this morning to give | velopment of the senses of the psychical body, can apprehend the objects in the spiritual vi-

Having spoken of soul and spirit, some may inquire, "What is mind?" Mind is apparent when the soul or life expresses itself through was in Paterson, N. J., where I have left all inner or psychical one. In either case, mind is the manifestation of the soul or real self.

Yorkshire, England; but it is those I left in less the statement that it is life, and is wholly mortal form on this side of the water that I immaterial, can be accepted as a definition. am more anxious to reach and make realize | The materialist declares that it does not exist that the clouds of darkness will not always because he has never sensed it with his physireign around them, and it is true that the mind | cal organs. No, he has never sensed it, and the has much to do with the body, and when the most progressed spirit has never seen a soul, mind is relieved the body becomes healthier. nor will he ever see one. All a finite being mate, and knows that it does so. That simple I have learned this much since I passed on to can possibly do is to sense the expression of fact covers the whole phenomena ground." the higher life, and I am glad that death does the self within through some sort of form. But The mortal child and the decarnate child who we may be reasonably sure that souls exist on

spirit truly returns. She thinks there is some. | pollen dust onto the stigms and fertilize the | take the universe as we find it, adapt ourselves of hers), it will give her more confidence and gain stability and the earth-nourishment that it needs. Richter says "The female Valisneria lies rolled up under the water, out of which it lifts its bud to bloom in the open air; the male then loosens itself from the too short stalk and swims to her with his dry blossom dust."

All these are manifestations of the mind in plant life. They show mind, the same in kind, though far less in degree, as truly as does the human agent.

In animal life, mind, or the manifestation of the imprisoned self is of a higher grade. It varies immensely, from the limpet chained while life lasts to its Promethean rock, glad when the advancing wave bathes it in nourishing moisture, and sad when the receding wave slabs his mortar firm and good while he builds workman. Some are happy, like the free lioness and her cubs in some remote African wilderness, where man with his cruel gun has not caged lion and two lionesses, "who look up at ingly described by Mrs. Marguerite C. Barrett, OF LIGHT which I received to day. These animals connected with theatrical performances were brought up in captivity, and do not suffer as poignantly as free born creatures who are torn from liberty, and immured in life long misery. To them, as well as to human sufferers, apply the words put by Dante into the mouth of Francesca de Rimini,

"No greater grief than to remember days Of joy, when misery is at hand."

It is said by those who know that many of these caged creatures who incessantly pace from end | directed toward the interior state of the indito end of their narrow confines, have become vidual, not to the external affliction. The first really insane. Their brute mind, tortured by signs of benefit following successful mental pain, and a prey to suspicion, has lost its balance. It is many years since I have visited a strength and general betterment of the vital menagerie or a circus. I cannot; it gives me system. Now, marks made with India ink or too much pain.

Rosa Bonheur's aged lion, who uttered cries of joy when he heard her voice on her return from a voyage around the world, and who died at last with his head upon her lap, is a touching proof of the effect of confidence and affecdie, for they will naturally gravitate thitherward, and suffer themselves for the woes they heve so mercilessly inflicted.

animals display the workings of mind, so human beings, whether incarnate or decarnate do the same, to a more or less complex degree. The soul is the agent, the form is the material | directed toward them. acted through, and the mind is the action in process of accomplishment. Why is one mind more marked in its achievements than another | dom that we see a published statement which one? We are helped to an answer by notic- clearly sets forth a rational theory of mental plants and of animals. The same mental ac- methods of therapeutic practice are still ignotion is not to be expected from a pre-historic | rant enough to skip the fundamental premise man, an uncultured savage, as from a person of Mental Science, which is by no means a living in an enlightened land, in this age of vague doctrine of the unreality of the visible the world, and with ancestral advantages. Also the fineness of the brain and the nervous | a decided declaration concerning thought as a system, the volume of the cranial cavity, and | building force and a destructive agent, also. the physical vigor make a difference. Shakes- Our thoughts are constantly producing effects peare, as presented by H. N. Hudson, inherit- in and upon our bodies, and not by any means ed Anglo-Saxon traits from his father, Norman are we prepared to say that our bodies are intraits and gentle breeding from his mother, fluenced exclusively by our own self-generated possessed a physique that was both generous g on. In his case, his finite soul, which was per se greater and more active than ordinary souls at the time of their individualization,

We are not of those who think all events, all acquirements, and all mental experiences are physical body. The finer part of all this is re- pursuing a pre-determined goal with full ascorded on the physical brain. Our mind, to is Philadelphia, Penn. My husband's name is be sure, it does not seem to be material to the use another term our mental achievements yet seems far ahead. Though work is neces-William and I have a son named William also. | fleshly sense, but it is such to those who are | and developed powers go with us. They, also | sary anxiety is always pernicious and nowhere our developed will-power, and our affectional nature, enlarged by living lovingly and mercifully, are a part of the equipment that we

shall carry to spirit life. They will be our possessions there, and they will also be a storehouse on which we can draw main in the flesh. It is because Franklin reto it by continued study and experiment in spirit-life, that he can come in contact with experimenters on the mortal plane, and augment what they have with what he has.

And as he and millions of other spirits come back to the mortal plane according to natural laws which prevail in the psychical as well as in the physical state of being, they come norcalled a sixth sense unless it were applied to mally and not abnormally. Norma means law, physical objects, like the other five. What as we all know. We oppose the notion that some have called a sixth sense is rather a de- mediumship, whether exerted by a mortal or a which are the only senses by which the soul an abnormal condition. We hold that it should be wholly natural, and therefore normal, that equal ease. This is not to be accounted for on the ground that some are not able to get themwith their powers are not yet sufficiently developed. The result is that the mortals do After all, we have not defined the soul, un- not get into natural rapport with the spiritworld, and that spirits who desire to commucate with mortals do not find persons in the flesh developed normally to the extent of being receptive to what they wish to give to us.

As Sar'gis says in the Progressive Thinker of May 20: "The child talks with its spirit-playplay together are in a normal condition.

They can communicate because their psychical bodies both vibrate harmoniously with the are more apt to understand others. I wish fer that everything that has life has mind. At natural forces of the universe. It is normal to Mary to know that I have, to a certain extent, a cursory glance it may seem to us human be- be a nice medium. It is normal to be accessible been conscious of the conditions she has been lings that the forms of life less complex than to spirit influence. It is normal for a spirit to obliged to pass through the last four or five ourselves do not possess mind. But if they mani come back to the earth, and encourage and strengthen the aspirations of mortals by tell-

thing in it. Now it seems to me if I can come ovary within. The giant cak will raise its to universaliaw, and trust the infinite intellihere and send out a few words through your stalwart branches toward the source of light gence from which those laws emanate. So paper (for she gets your paper through a friend and heat, and send its roots wide and deep to doing, our philosophy is applicable to dally

Yours for humanity and for apirituality, ABBY A. JUDSON Arlington, N. J., May 13, 1899.

Answers to Questions GIVEN THROUGH THE MEDIUMSHIP OF w. J. COLVILLE.

QUES .- [By Wm. R. Freas, Philadelphia.] I wish to learn of the views held by you concerning the in-troduction of foreign substances into the human body, as India ink. Do you think it possible to eradicate these ink marks with prolonged application, and with-out painful operations? or are they indelible? I have thought deeply upon this subject, and there is "some thing" within that tells me this can be accomplished but I cannot assume the attitude to perceive it clear y, and I know you are so kind as to give what infor nation you possess.

Ans.-In reply to this very interesting en quiry we desire simply to state that we are thoroughly convinced that every defect and blemish can be removed and eradicated from the human body by intense and persistent ap yet penetrated. Some are wretched, like the plication of erasive and eradicative thought, at the same time it is admitted by all mental and "suggestive" practitioners that it is less easy in most instances to remove tatoo marks, or in her article on Neil Burgess, in the BANNER | even moles and warts on the extreme outer surface of the body, than to eject deleterious substances from the interior of the structure. All mental, psychical or spiritual processes act in reverse order from material processes in this wise:

All material medication, and surgery in particular, deals directly with surface effects, which it seeks to remove by some direct means of dealing with those effects. The subtler processes employed by spiritual forces of all grades commence at the other end of the line, and are treatment are a sense of increased inward any external material are the very last things to be reached or affected by mental treatment, because such markings are external to the organism and amount to little more than some neculiarity of dress. The more vitally important a matter is, the more readily is it reached tion on the mind of a lower animal. How much by spiritual action; the less important a case is, better to be Rosa Bonheur than a Pasteur or a | the less readily does it usually respond to psy-Koch! As to the whole tribe of experimental | chic action. We are quite sure that if any marktorturers, who practice vivisection on insane ings on the person amounting to annoying dispersons, human babies, and helpless animals, I figurements are not dwelt upon or worried need not hope they will go to hell when they over, and you so live in thought that harmony prevails in your interior life, you will find the outward disturbances gradually fading out. We have known of many cases where ugly To return to our main subject, as plants and | marks, superfluous hair and a good many other petty annoyances have taken their departure in consequence of psychic equilibrium, though they never went when special treatments were

Despite all the ventilation in the newspapers which mental practice receives, it is very seling the manifestations in various grades of healing. Most people who criticise mental universe, as many people vainly suppose, but thoughts. We receive and absorb according to from the mental atmosphere around us, and just as our exterior persons can be soiled with dust flying in the air, so are our psychic personalities affected by floating mental atmos-

gree of sovereignty over our mental status. In the pursuit of any study or the demonstration of any science it is clearly necessary forgotten by the soul when passing out of the to take progressive forward steps, definitely surance of our ability to reach the goal which is the baneful effect of worry more fully revealed than in connection with mental treatments. It is certainly revolutionary to say that when you wish to overcome an unpleasant condition you must let that condition alone and devote your attention to your own when we return to the mortal plane, in order interior growth which will cause you to evolve to him-No. I found dear father, mother, by a physical and a psychical body. When to instruct and to improve those who still re- a force which will master the unpleasantness as fire melts ice, but such is a true statement and refers to many very important circumstances in connection with which ink stains and warts and all personal disfigurements fade into insignificance.

The great occult doctrine to be comprehended is this: Our bodies are constantly showing forth our inward states and continually absorbing elements from without which we have not yet learned to control. To be obliged to submit to marks on the person which are repugnant to your esthetic taste is a petty humiliation and a reminder that you are not yet completely the owner of your ordecarnate spirit, is engaged in by getting into ganism. To be disturbed on account of those blemishes is to irritate yourself and increase the malady, while to turn your energies to spirits on both sides of life should communi-self-development of a general character is to cate with each other. All cannot do it with prepare yourself to cast away all that you do all. The controlling intelligence is within the not wish to retain. Very probably your little enemies will depart from you gradually, and form. This form may be the one familiar in selves into an abnormal state. The difference you will be surprised some day to find they My name is Fred Patterson, and my home the present physical world, or it may be the is caused by the fact that the psychical bodies are gone, but they will have been slain or dissipated by the action of the electro magnetic radiation from your own highly vitalized per-

As the quaint old question of charms and their efficacy is being revived in present-day discussions, we will briefly append our own theory of their seeming efficacy.

In olden times, among the people at large the influence of suggestion was very poorly comprehended, but it was discovered that many wonderful cures were wrought by faith, therefore much was done by medicine men, as well as priests, to arouse faith, and to this very day nothing paves the way so easily as to set up an object or employ a formula more or less mysterious which serves to excite to fixity of thought or concentration of gaze. The so called charm has not in itself any determinable efficacy, but it often serves to induce the person upon whom it is tried to perform a necessary act of auto suggestion, with the result that a singular effect such as the disappearance of warts, etc., will follow. The rational explana-

upon foreign substances regarded by both par ties as unwelcome and intrusive to take their departure. The ordinary physiological changes taking place in the organism do not quickly remove exterior stains because the India ink, or other foreign element, remains extraneous, and does not really become a living part of the body it disfigures. It is necessary to be very highly vitalized, so much so as to emanate an unusually powerful electro-magnetic radiation, to successfully expel or finally remove obstructions within and disfigurements without the system. (

"Common Sense Versus Spirit Revelations."

A Reply to Mr. C. Dawbarn.

To the Editor of the Banner of Light:

Dear Sir: Permit me, by way of preliminary. to sincerely thank Mr. Dawbarn for his repeated efforts to arrest the spasmodic outbursts of illogical reasoning on the part of sentimental, unphilosophical Spiritualists. Such men as he are invaluable in the maintenance of perfect health in our movement. I am always pleased to read the trenchant criticisms from his pen. Long may he live to assist us in our work.

In dealing with his several objections and inquiries in your last issue. I must necessarily be brief, as I am already monopolizing your valuable space from week to week. I hope others will also be induced to enter into the controversy, as we cannot be more profitably employed than in searching for truth.

Mr. Dawbarn's first position may be concisely stated in the following proposition, viz.: as the phenomena of external nature cannot be displayed in a relatively harmonious way without the cooperation of what we term dust, necessarily dust must be an indispensable accessory to spirit manifestation in the other world. Now let us get down to fundamental principles, and philosophize accordingly. Dust is an aggregation of fine particles of matter. held in suspension by law. These particles in their essential primordial condition were ethereal spirit elements, which were subsequently solidified, materialized; or, in other words, rendered objective by and for the soul of man. They can, by the application of a certain element, become invisible once more, or restored to their primitive relationship; hence their objectivity is but a condition of manifestation. Our grosser world requires a denser medium for the expression of its operations, consequently, in order to diffuse the solar rays throughout the earth's surface, it is essential that the atmosphere should be charged with fine material atoms to furnish a medium for the materialization of that spirit substance called light.

Every material element has its counterpart spiritual; therefore dust must have its correspondential condition in spirit-life. In the higher world, away from the earth's atmosphere, that condition will be more ethereal and sublimated, and of course will thus furnish possibilities for more beautiful and sublime expression. In that world is a spiritual sun—a reservoir of intelligence.

As the light reflected therefrom interfuses the spiritual atmosphere it becomes charged with thought-essence from spiritual beings residing there. This thought takes form, the light interpenetrates and embraces the spiritual dust, if you please, and thus the spiritual realm assumes an appearance somewhat similar to the material wor'd.

Why should brooms, dust-pans, soap or baths be necessary to a spirit, who can by an act of volition determine what his surroundings shall be. If anything extraneous which may militate against his comfort or progress should attach itself to the spirit-body, he possesses the power to eliminate such from his organism by virtue of his internal possibilities.

Mr. Dawbarn's elaborate dissertation on love is so obviously reasonable that I hasten on to the objectionable part of his communication.

He positively asserts "that the changes of vibration will destroy memory in any life." In corroboration of this he cites an instance of a gentleman who because of a convulsive fit lost memory of seven year's earthly experience.

But why say that memory was "destroyed?" Evidently the violent effort of nature to assert her sway and authority placed an obstruction in the cells of the physical brain through which the incidents of life become cc-related and continuous. That experience, or memory, was not lost, but the perfect continuation of relationship was obstructed. When that spirit leaves the physical brain the continuous experience will be resumed and nothing will be

How can a medium "recall" for a spirit 'old vibrations, when the old memories reappear?" For a period of ten years I was in receipt of advanced intelligence from a spiritual being who lived on earth during the Middle Ages. He described in detail every incident of his passing away, and the circumstances that led up to that premature departure to spirit-life. The medium was profoundly ignorant of everything enumerated by the spirit, and could not of course supply him with "old vibrations."

It is quite refreshing to be told that a spirit builds up a "new personality" amid the mediums' vibrations. While influencing a medium the spirit does not oust the physical inhabitant, and become a "new personality" at thought sphere of the medium, but outside the body, impressing ideas according to the quality of receptivity of the instrument. The possibility of thought-impartation is determined by the condition of susceptibility and inner unfoldment of the medium, consequently profound thought expression will depend upon the tolerant quality and aspiration which may characterize the medium. A small-souled, gross, narrow-minded subject will never be a suitable vehicle for advanced ideas. Like medium, like spirit, in all the elements of spiritual inspiration. C. G. OYSTON. Seattle, Wash., May 12.

Copies of Banner for Circulation. We frequently have calls for copies of the

BANNER OF LIGHT for circulation, and in order to accommodate friends who may desire them, we will send to any one who will place them in the hands of appreciative readers a parcel of twenty-five or more back numbers which have accumulated-on receipt of ten cents to cover postage.

Passed to Spirit-Life.

From her home in Bergen, N. Y., on the morning of May Frances A. Doolittle, wife of W. Monroe Sage, aged

Written for the Banner of Light. LOVE'S FRUITION.

BY MILTON II. MARBLE.

I took a little, tiny seed, You might not dream contained a treasure, And placed it in an earthly bed, And, after many days of lelsure, I saw a little, tender plant

Spring gladly up from old earth's bosom. And knew that soon a precious bud Would come, and afterward a blossom.

Within a grave so dark and drear They placed the child, who came to bless me, And Life seemed void of golden cheer, My cherub might no more caress me! But, gazing far through misty clouds, Across a deep and mystic river, I saw the cherub glorafied Within the Angel-Land forever!

And thus I learned a lesson deep, That, passing through deep vales of sorrow, We should remember o'er the steep, Beyond the mount, a bright te-morrow Is ever beckoning to our hearts, With Golden Treasures for our vision; Within the Land where Angels stand To welcome us to Home Elysian!

Words from a Veteran.

To the Editor of the Banner of Light:

Table Rock, Neb.

It would seem that fewer verifications of messages from spirit-friends are noted in your columns than formerly, though I have not been a regular reader of your paper for at least a decade until the current year. To many these are among the most interesting items, and I can only account for such reticence in the fact that those receiving such welcome words are too much absorbed in their own personal rejoicings to bestow a little thought or a little labor for the benefit of a multitude of hungry souls who are always glad to couple and compare the experiences of others with their own in testimony of the wonderful and consolatory fact of spirit communion.

This much in general, and to show the interest that may be felt even by strangers in these messages from the "great beyond," I add an instance, though a little slow to submit it.

In June last I received a letter from a stranger in Pennsylvania, saying he obtained my name and address in rather a singular way, and wished to know if I was still an inhabitant of earth, and, if so, he had some pleasant news for me, to which I at once responded, begging him to accept thanks in advance for any favor he might confer. By return mail I received another letter from him enclosing also a halfcolumn message from my wife clipped from THE BANNER of May 16, and stating that his object in thus addressing me was to know if the message was genuine or that I so regarded it. I assured him in my reply that with the exception of one or two minor errors it was true and eminently characteristic, and that I knew of no reason why it should not be accepted for just what it purported to be—a greeting from the other life-and as the message says, "it seems like dropping a seed on good ground, for some one will see it and know that I am still interested in the welfare of humanity." And this we cannot doubt when we remember that for more than forty years she was a willing instrument in the hands of the invisible world, and gave freely of her strength and talents for the enlightenment and uplifting of humanity—not "with a great display, but in the sweet communion of the silent hour," to use the words of the message.

An analysis of the words at the words of the message.

An analysis written a complete or exhaustive treatise on Psychology, but simply has undertaken to present the same of the salient features of the compendious theme.

Reports of twenty-four distinct loctures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume.

As the author has received number ess inquiries from all parts of the world as to where and how these lectures or Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earn est questioners.

If I am correctly informed, this stranger friend is somewhat active in church work, but its teachings evidently do not satisfy—he is looking boyond; he seeks the more real and rational facts and substance of life, and nowhere can he be fully assured of the continuity of individual existence save in the knowledge that the two worlds are near neighbors and substance of life. that the two worlds are near neighbors, and to him who patiently "listens with soul-rest ear" will come the echoes from the loving, longing souls that have preceded us on the endless pilgrimage of life.

Pennsville, O. ASHBEL G. SMITH.

Memory Is Not Obliterated at Death.

BY J. MARION GALE.

As to Bro. Dawbarn's theory that all earth memories are obliterated at death by reason of a lost personality, in THE BANNER of Jan. 28, I have this to say; it is flatly contradicted by at least nineteen-twentieths of the very many spirit-communications which I have received during the past forty two years. My communicants from the unseen life have almost inva riably most minutely remembered even trivial details of their former lives. Details, too, which could not have been gathered from my mind, because they were not in my mind previous to the spirit-communication, but which careful research would generally verify.

My reading on this subject is that mine has been the common experience on this subject. and that if we accept his theory we have to ig nore the vast majority of facts the world over. I cannot do this, even for the sake of a theory of an acknowledged great thinker. I could fill six months of THE BANNER with positive proof of my position on this point. If "multiple personality" has no better foundation than that, it must go to the wall.

When Bro. Dawbarn advanced his theory of infinitesimally small souls, some time ago, he ignored the evidence of the statics of the soul just as he now does of the dynamics-taking testimony only from erratic cases or failures, instead of the healthy soul of a normal body. Evidently the soul is the life, and every nerve that conveys sensation to any part of the body does so through soul power and soul immanence. Therefore the soul must be as large as the body. That this continues to be the fact after death thousands of clairvoyants testify.

If Brother Charles will read Lilian Whiting's many beautiful references to Kate Field's loving remembrance, and still adheres to his statement that "the spirit can have no command of its old memories in its new personality," then I will pray for him-but not ora et

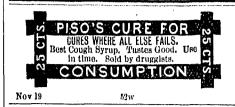
labora-for that would be a waste of energy. Why, bless your soul, Charles-and I fully believe it is the full regulation size-your theory, if proven true, would rub out nearly all the spiritual literature now extant and leave us stranded on the cold, merciless rocks of acci-

dental fate. A man may weave wild, weird fancies, until

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he seems to lose sight of common sense. I have noticed this and deployed it in some of the world's great thinkers. Auguste Compte was a notable example of this. Some other-French writers strike me the same way. Among our home thinkers I have not yet found one whom I consider superior on the status and action of the soul and spirit to the Poughkeepsie seer. I cannot but think that some of our very modern great thinkers would do well to review his magnificent soul library.



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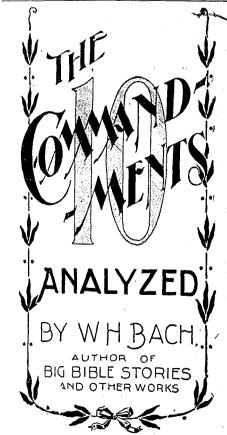
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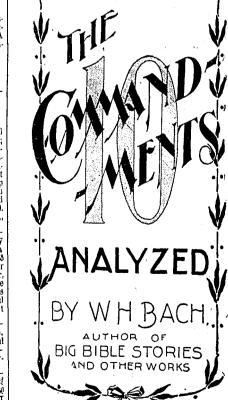
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We desire this list to be as accurate as Possible. Will secretaries or conductors please setify us of any errors or omissions. Notices for this column should reach this office by 13 o'clock neon, of the Saturday preceding the date of

BOSTON AND VICINITY.

Assembly Hall (Legion of Honor Building), 200 Huntington Avenue.—The Gospel of Spirit Return Society, Minnie M. Soule, Pastor. Discourse and Evidences 734 P. M. evidences 754 P. M. evidences 755 P. evidenc

Boston Spiritual Temple meets in Berkeley Hall, & Berkeley street. Every Sunday at 10% and 7% P. M. E. L. Allen, President: J. B. Hatch, Jr., Secretary, 74 Sidney st., Dorchester, Mass.

Batton Spiritual Lyceum meets in Berkeley Hall every Sanday at I o'clock. J. Browne datch, Conductor; A. Clarence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass. The Helping Hand Society meets every Wednesday in Gould Hall, 3 Boylston Place. Business meeting at 40 clock. Supper at 6 o'clock. Entertainment at 7½. Mrs. Carrie L. Hatch, President; Mrs. Grace Cobb Crawford, Secretary. Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.—Mrs. Guiterrez, President. Services Bundays at 10½ A.M., 2½ and 7 P.M., and Wednesdays at 2½ P.M.

Hoston Psychic Conference, 18 Huntington Av. L. L. Whitlock, President., Sundays, 2½ P.M. Ohildren's Progressive Lyceum—Spiritual Sunday Bohool—meets every Sunday morning in Red Men's Hall 14 Tremont street, at 10% A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Home Rostrum, 21 Solvy street, Charlestown. Sunday circle il A.M.; speaking and tests 7½ P.M.; Tuesdays and Thursdays, 8 P.M.; Fridays, 3. Mrs. M. E. Gilliland, Constitution

Echo Hall-1 Johnson Avenue, Charlestown Dut.-Sun-day and Wednesday evenings. Mrs. E. J. Peak, Chairman. First Spiritualist Chu ch, 730 Washington St.

-M. Adeline Wikinson, Pastor. Sundays, 11 A.M.; 3 and 8

P.M. Thursday, 3 P.M.

Harmony Hall, 724 Washington Street.—10%
1. M., 2% and 7% P. M. Tuesday and Thursday afternoons
22%. N. P. Smith, Chairman.

Hollis Hall, 780 Washington St.—Services Sundays, 10% A.M., 2% and 7% P.M. George B. Cutter, Chair-

BAN.

Spiritual Fraternity—At First Spiritual Temple Exeter and Newbury streets, Sundays at 10% and 7% P.M. the continuity of life will be demonstrated through different phases of mediumship. Other meetings amounced from the platform, A. H. Sherman Secretary.

The Copley Mystic Circle meets Sundays at 7% P.M., Room 6, Huntington Avenue; The Metaphysical School Mondays, 3 P.M.; Fridays at 11 A.M., class for advanced thinkers on the inner mysteries and Occult forces of life. Take elevator. Dr. F. J. Miller, President.

The First Spiritualist Ludies' Aid Society meets every Friday afternoon and evening. Supper served at 6 P.M.—at 241 Tremont street, near Ellot street. Mrs. Mattie E. A. Allbe, Fresident; Carrie L. Hatch, See'y, 74 Sydney street, Dorchester, Mass.

The Ladics' Lyceum Union meets every Wednesday afternoon and evening in Dwight Hall; 514 Tremont street. Supper at 64 P.M. Mrs Maggie J. Butler, President; Mrs. Sadle French, Secretary.

The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremout street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown President.

The Spiritual Science Church, Lower Audience Room, First Spiritual Temple, corner of Newbury and Exeter streets, Sundays at 7½ P.M. Preaching by Rev. T. R. Allen

The Veteran Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 514 Tremus street, at 7½ P. M. All are invited. Christopher C. Shaw, Preside it; Mrs. J. S. Soper, Clerk, 67 Huron Road, North Cambridge.

Plummer Hall, Hyde Park, corner of Hyde Park wenne and Rover street. Sundays, 10½ A.M., 2½ and 7½ P.M. Mrs. F. E. Bird, President.

Winchester, Mass.—Circles Wednesday evenings at 8, 29 Prince Avenue, on tine of electric cars from Arlington to Stoneham. Investigators welcomed. Mrs. M. C. Borden. CAMBRIDGE.

The Spirit of Truth Society, 527 Massachusetts Avenue, Cambridgeport, holds meetings Sundays at 2½ and 7½ P. M. 2nd Thursdays at 7½ P. M. Mrs. A. J. Bauks, President.

The Cambridge Industrial Society of Spiritu-alists holds meetings the second and fourth Wednesdays in each month, in Cambridge Lower Hall. 631 Massachu-setts Av. Mrs. . . Sover, President; Mrs. Zwahlen, Cierk, 16 Wright street, Cambridge. MALDEN.

Malden Progressive Spiritualists' Society, Ma sonic Building, 76 Pleasant street. Meetings every Sunday at Tr. M. Wednesday, 8 P. M. Wim M. Barber, Presi ent; Mrs. Rebecca Morton, Sec'y; H. H. Warner, Cor. Sec'y. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism

BROOKLYN.

The Woman's Progressive Union holds n settings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 6 o'clock; supper at 6%, at the hall, Walsh's Academy, 423 Olasson Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hail, 1101 Bedford Avenue, Good speakers and mediums always in attendance. Seate free. All welcome. Mr. G. Deleree, Preside. t; Mrs. Allce

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at the Aurora Grata Cathedral, Bedford Avenue and Madison street, every Sunday at 8 P. M. Mrs. L. J. Weiler, President. Ira M. Courils, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 3 P. M., at Evolutionist office, 1099 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Sargent, Conductor. Spiritual Conference, Jackson Hall, 515 Falton Street.—Saturdays, 8 P. M., music by Prof. Chas. Coleman, Herbert L. Whitney, Conductor. BANNER OF LIGHT always on sale.

Fraternity Hall, 869 Bedford Avenue, every y evening, 8 o'clock. No admission charged at the Collection taken. Good music, messages, physical estrations. Weekly meeting 308 Tompkins Avenue,

Friday evening and Wednesday afternoon. Miss A. J. Chain, medium.

People's Mission, Coulmbia Hall, 1810 Fulton

Lineare. Sundays at 8 P. M. Mrs. M. C. McGibeny, me-

Breet.—Sundays at 8 P. M. Mrs. M. C. McGibeny, me dium, Herbert L. Weitney, Chairman.

Jackson Hall, 515 Fulton Street.—Sundays at P. M. Wrs. L. A. Olmstead, Conduction of the conduction of th

630 Myrtle Avenue.—Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M.

CHICAGO.

The First Society of Rosicrucians meets every Sunday in Steinway Hall, (7th floor. Take Elevator.) Van Buren St., near Michigan Ave. at 10.46 A.M. White Rose Auxiliary, 12 M. Seats Irec. J. C. F. Grumbine, lecturer. First Spiritual Church, South Side, 77 Thirty-First Street.—Sundays, 2½ and 7½ P. M. Georgia Gla-dys Cooley, Pastor.

Englewood Spiritual Church, 528 West 63d street Sundays, 2½ and 7½. Lyceum 1 P. M. Lora Holton, pastor The Spiritualists' and Mediums' Home Society hold free public services every Sunday, 10% A. M., at 3310% Rhodes Avenue, Chicago, Ill. Dr. C. T. H. Benton, Coud. ctor, assisted by other good mediums and speakers; a'so a benefitséance every Wednesday, 8 P. M. Take Cottage Grove car to 33d street, then one block west.

CINCINNATI.

Society of Spiritual Unity, Washington Park Hall 1222 Race St., Sundays, 7½ P.M. M. St. Omer-Briggs, pastor NEWARK, N J.

The First Church of Spiritual Progression meets in the hall, corner of West Park and Broad streets at 8 P.M. Mrs.G. A. Dorn, President.

NEW YORK CITY.

International Conservatory of Music, 744 Lexing-ton Avenue, one door above 58th street.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker. Christian Spiritual Union meets in Lyric Hall, Sixth Avenue, near 42d street, Sundays, 3 P. M. Dr. Harlow Da-vis, medium for April.

First Society of Spiritualists meets at the "Tur-edo," 637 Madison Avenue, corner of Madison Avenue, and holds services at 3 P.M.

The Yorkers Spiritualist Society holds its meetings every Priday at 8 P. M.; Sundays 3½ P. M., and Children's Lyceun

SYRACUSE, N.Y.

First Society of Rosicrucians (exponent of universal Religion) meets bundays at 10½ A. M. and 7½ P. M. in Rooms 430-432, University Block. J. C. F. Grumbine, lecturer.

PHILADELPHIA.

The First Association of Spiritualists founded 1862) meets at 18th street and Girard Avenue. President, Capt. F. J. Keffer; Serretary, Frank H. Morrill Lyceum 2P. M. Services Sjand 7% P. M. Lecturer, W. J. Colville The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 8th and Spring Garden streets, every Sunday at 2% and 7%. Lyceum at 2%. Séance every Priday evening. President, Hon. Thomas M. Locke; Secretary, Chas. L. GeFrorer, 1325 8.115th street.

Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the pub-lishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

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Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to govern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies In Boston and vicinity, as well as in cities and town in other States, can be found above. Societies marked with a * have the BANNER OF LIGHT on sale.

Local Briefs. BOSTON.

At Berkeley Hall, Sunday, May 28, the Boston Spiritual Temple held its closing meeting of the season. During the day about one thousand people were present. A full report of the meeting will appear in next week's issue of this paper. Mr. F. A. Wiggin will open these meetings for next season the first Sunday in October.

J. B. HATCH, JR., Sec'y.

First Spiritualists' Church, M. Adeline Wilkinson, pastor, held its last services for the season on Sunday, May 28th. Messrs. Morris, Bailey, Graham, Abbott and Mesdames Reed, Bishop, Erikson, Akerman and Woods contributed to the exercises. Mrs. Abby Burnham made remarks. Services closed by Mrs. Wilkinson. A Memorial convice was held in Wilkinson. A Memorial service was held in the evening. Addresses by Messrs. DeBos, Graham and Bailey. Messages by Mrs. Julia Davis. Recitation by Mrs. Hines. Commencing with next Sunday, the meetings for the suppose will be held at Facle Hell 616 Wash. ummer will be held at Eagle Hall, 616 Washington street, which has been newly renovated.

Commercial Hall, Mrs. Nutter, Conductor, Sunday, May 28, morning circle was well attended. The following speakers and mediums took part in the Memorial services: Mesdames Carbee, Nutter, McKeana, Putman, Brennar, Wheeler, Bird, Messrs. Graham, Nelke, Turner, Abbott. Mr. Charles Abbott of Charlestown opened the evening meeting, followed by Mr. Martin. Song by Master and Miss Hesenius. Recitation by Mr. Bird.

The First Spiritualists' Ladies' Aid Society, 241 Tremont street, Mrs. Mattie E. A. Allbe, President, Mrs. Carrie L. Hatch, Sec'y. May 26 the regular meeting of the Society was held as usual. The services of the day took the form of a Memorial, and a report of the same will be in the next BANNER OF

The Helping Hand Society—Carrie L. Hatch, Pres., Grace Cobb-Crawford, Sec'y—will hold its Memorial exercises in Gould Hall, No. 3 Boylston place, Wednesday evening, May 31. Supper at 6 o'clock. Among others to take part will be H. D. Barrett, Mrs. Minnie M. Soule, Mrs. C. Fannie Allyn. This is the closing day. A large program will be given on this occasion. Everybody is invited.

Massachusetts.

Worcester, Mass, Mrs. D. M. Lowe, Sec'y, Mrs. A. J. Pettingill of Malden occupied our platform the last two Sundays of May. Her lectures were practical and her delineations good. This closes our meetings for the season. A strawberry festival will be held window the average of the Women's Auxiliary under the auspices of the Woman's Auxiliary, Friday evening, June 2. A large attendance is desired as this is the last meeting of the season.

Progressive Spiritualist Society, Lawrence—W. H. Barnes, Secretary.—On Sunday, May 28, we had with us Mr. J. S. Scarlett of Cambridgeport, who favored us with two excellent discourses, which were highly appreciated by large audiences. His visits to our society are looked forward to with pleasure. Excellent messages were given at the close of each lecture. Mrs. Effie I. Webster of Lynn will occupy our platform next Sunday.

New York.

The Church of the Fraternity of Divine Communion—Anna M. Tuttle, Sec'y—held services Sunday evening, May 28, at Aurora Grata Cathedral. The usual musical program was rendered. The usual musical program was rendered, and Ira Moore Courlis gave a Bible talk and some very convincing spirit messages. A Ladies' Aid Society has lately been formed among the women of the church, the object being to promote sociability, to visit the sick and to take charge of all entertainments, etc. Meetings are held every Wednesday afternoon, and the following officers have been elected: Mrs. Lucie Janet Weiler, President; Mrs. Etta Furze, Vice President; Mrs. Wm. Stodder, Miss Anna M. Tuttle.

The First Association of Spiritualists, New York City-M. J. Fitz Maurice, See'y-held its last meeting for the season Sunday afternoon, May 28, and was memorable for the number and explicitness of the spirit messages given through the mediumship of Ira Moore Courlis, who has filled our platform most acceptably during the past month. Mr. and Mrs. Edmund Severn, the accomplished musicians, rendered several violin solos exquisitely, and the vocal efforts of Mrs. Adele Stone were fully appreciated. This Association will reopen its meetings on the third Sunday in September, when its friends will have an opportunity of again hearing Mr. Courlis for two Sundays, after of her rich medial gifts to benefit corrowing humanity.

Other States.

W. J. Colville addressed two Peace Meet ings on Saturday, May 20, one at 3 P. M., at 1305 Arch street, Philadelphia, the other at Lukens and Elizabeth H. Webster's house, 3504 North 16th street, Tioga, at 8 P. M. Subject, "The Czar's Manifesto." The public were cordially invited. Both gatherings were under auspices of the Universal Peace Union, and were largely attended.

Lake Pleasant, Mass.

The summer programs for this popular camp are out and can be had upon application to the clerk. Any information regarding excursion rates, renting of rooms, tents or cottages, and rates at hotel and boarding houses, will be gladly mailed to those desiring it. Mr. F. A. Bickford has the baggage privilege and will be the authorized agent to transfer trunks and do teaming on the grounds this season. All the privileges are rented except the boats and depot restaurant and the barber shop. The grounds are very beautiful now, and

many of the cottagers have already arrived. The water plant has been put in order, and water is being pumped daily. Arrangements are being made for a big celebration here on the Fourth, consisting of band concerts, dancing, foot and boat races, fireworks, etc. On June 24 the Greenfield Street Railway

Co. has been tendered the use of the grounds and will put on attractions that will make it a red-letter day in the annals of Lake Pleasant, it being the third anniversary of the opening of that company's road. The excursion tickets from New York City

via Troy, on July 1, good for return trip till Sept. 15. The \$3.75 ticket from Boston is now

If any campers have cottages to rent for the season I can assist them, if they will send me the particulars, as there is a demand for cottages of three to five rooms.

We are pleased to announce that Mr. Young has received many calls for an early edition of the Wildwood Messenger, and has decided to issue his paper containing all the camp news early in June. He can be addressed at the Lake. Mr. Young is also the accredited agent ping. I do not believe—and I think I voice for the Associated Press, at d will also be the Lake Pleasant correspondent for the BANNER of Light. Mr. L. E. Henry will have The trand, and I doubt if Margaret would ever

motto, and it is well to put it into effect with our spiritual papers. Many of us will buy a BANNER or a Thinker, once in a while, when we want to get a particular lecture or some special information about a camp, and we act as though we were doing the editors favor in nurshading its paper. purchasing it, when we would have to pay much more for the information if we got it in

any other way.

There were several questions in our BANNERsome time since inner the heading "Why." An excellent question to think about would be "Why do not Spiritualists subscribe for the Spiritual papers?" I wonder if selfishness would be mentioned in an answer to the question. Many have written me that they had seen an article about the Lake in such a paper, and wanted further information, or that they had had heard of it. The layer it to be the duty of had heard of it. I believe it to be the duty of every medium or speaker, of every officer of a Spiritualist society, and of every Spiritualist to support our Spiritualistic Press, and until we do so, it will be of more benefit to the world at large, and ourselves in particular, to preach a little less about our duties "in the Sweet Bye-Bye," and think a great deal more about

our duty here, and do it.

Mr. S. E. Ripley will have charge of the grocery store, Mr. S. B. Harvey the hotel, Mr. Stratton will manage the dancing pavilion, and Mr. Hilliard will have the Electric Railway

Station on the Highlands. We request the lot owners to pay the three per cent. assessments, and water taxes upon arrival, and also to register at headquarters, near the dancing payilion. Mr. A. A. Frail, the Misses Gertrude and Louisa Sloane, Mr. A. Fales and wife, Mrs. A. E. Reed, Mr. George Cleveland, Mrs. Joe. Bowman, Mrs. Mary Lambert, Mrs. S. S. Brown, Mrs. Willard, and Mrs. J. A Steele are among the recent arrivals who have opened cottages.

ALBERT P. BLINN, Clerk.

British Spiritualists' Lyceum Union.

Ninth Annual Conference.

The Ninth Annual Conference of the British Spiritualists' Lyceum Union was held at Nottingham on Sunday last, May 14, the exercises being preceded by a party and concert in the Cobden Hall, on the Saturday afternoon and ese are the most merciless critics in all that evening, at which an excellent program of vo-concerns literary matters. cal and instrumental music, recitations, etc., was presented to a large audience.

The business portion of the proceedings was held in the above named hall in the morning and afternoon of the Sunday. The chair was occupied by the President of the Union, Mr. Jno. Verrabees of Walsall, supported by Mrs. Jessy Greenwood, Past President, of Sowerby Ridge. Thirt in Lagrange and the supported by Mrs. Bridge. Thirty-two Lyceums were represented by forty nine delegates. District visitors from the Teesside, Tynende, Leeds, Liverpool, Manchester and North East Lancashire Districts were also present.

The conference was enoughly due form with

The conference was opened in due form with congregational singing, and an invocation de-livered by Mr. H. Clark of Leicester.

The President then rose to bespeak the sympathies of those present for Mrs. M. J. Place, the well known and highly respected clairvoy ante, whose husband had recently and suddenly passed into spirit-life, and after moving a vote of condolence which Mr. S. S. Chiswell, Liverpool, feelingly seconded, the motion was unanimously passed, by a silent, rising vote.
Mr. J. J. Morse next proposed that a letter
of sympathy be sent to Mr. T. O. Todd, Sun-

derland, regretting the state of his health prevented him being present, and expressing a cordial hope for his speedy, complete recovery. This was seconded by Mr. Wm. Johnson, and unanimously carried.

The President's address, circulated in print-ed form, was adopted as read. It gave a con-cise account of the visits that gentleman had made to the various Lyceums during his term The Auditor's report was duly adopted. The

ber of Lyceums enrolled in the Union was 101, as compared with 89 last year. Non-federated Lyceums stood at 19, an increase of five over last year. It appeared that 86 Lyceums had furnished the official statistical returns, which showed 856 officers, and 4,386 members. The average for all Lyceums gave 1,196 officers, and 6,120 members, making a grand total of 7,316

concerned in the work. Various motions concerning the work of the Union were passed, committees appointed to see to sundry matters, such as the destruction of the dies used for the Jubilee Lyceum medal, the revision of the Constitution, and several matters of minor importance.

Mr. J. J. Morse presented his report as the conference representative at the Golden Jubilee celebration last May in Rochester, U. S. A., and of the presentation of the illuminated address and silver medal voted to Andrew Jack son Davis, which he, Mr. Morse, was appointed to present to the venerable founder of the Lyceum movement.

Mr. S. S. Chiswell presented a supplementary statement on the foregoing/ report, giving in moving terms an account of a visit he paid hearing Mr. Courlis for two Sundays, after to Mr. A. J. Davis, highly evlogizing that gen-which Miss Margaret Gaule is expected to give theman's character. Each report was unani-

mously adopted.

Mr. W. Johnson presented the official series of "Physical Exercises for Lyceums," just issued by the Union's Publishing Committee.

The election of officers for the ensuing year included Mrs. Naylor Middlebergueb, and Mrs.

included Mrs. Naylor, Middleborough, and Mr. A. Wilkinson, Nelson, to the Executive Committee; Mr. J. J. Bennett, Walsall, and Mr. Chiswell, Liverpool, as Auditors; Mr. Alfred Kitson, reflected, as Secretary; and on the motion of Mr. W. Harrison, Birnley, sec-onded by Mr. Wm. Hudson, Keighley, Mr. J. J. Morse of London, was unanimously elected

President of the Union for the ensuing year. It was by a large majority decided to accept the invitation from Newcastle on Tyne to hold the conference for 1900 in that city. The usual vote of thanks closed the formal business. The proceedings of the day were closed by a

public meeting in the large Mechanics' Hall, which was attended by about eight hundred people. The proceedings comprised vocal selections by the following professionals: The Misses Ada and Gladys Gates, Mr. Geo. Cooper, and Mr. John Raynor; an organ recital on the grand organ by Mr. Geo, Astill, and numerous selections by the Midland Railway Brass Band; addresses were given by Mr. Jno. onable, the President, and Messrs. S. S. Chiswell, H. Clark, Alfred Kitson, and J. J. Morse. A series of very successful clairvoyant descriptions were given by Mrs. M. J. Place of Leicester. The opening invocation was given by Mr. E. W. Wallis, and the closing benediction was pronounced by Mr. Wm. Johnson.

In Re the Fox Sisters.

Ed. S. Varney writes under date of May 5 One of the best features of the ever-interesting BANNER OF LIGHT is Mr. Colville's Question and Answer Department. But for once I have discovered something therein which to via N. Y., N. H. & H. R. R., will go on sale July 23, good for return trip till Sept. 2. Price, trust you will allow me a word or two of kindly structure an excursion rate from New York City rip. Troy, on July 1 good for return trip till sept. 2. The control of Steamers will oriticism. In rethe initial spiritualistic manifestations at Hydesville, and the later recannifestations at Hydesville, and the later recannifestations. oriticism. In re the initial spiritualistic manifestations at Hydesville, and the later recantation—under strong financial pressure—of one of the two younger Fox Sisters, Mr. Colville says: "It would not be wonderful if at times, when the genuine phenomena could not be produced, that the girls resorted to snapping their toe joints."

It seems to me, Mr. Editor, that it would be wonderful-too wonderful for belief. The man ifestations were of such a nature that they could not have been produced by mortal power, to say nothing of having been done by such an exceedingly clumsy method as toe joint snap-BANNER for sale at his news-stand near the have gone back on her womanhood, as she did bridge. "Noblesse oblige" is an excellent in her fake confession, had she not, in her



financial distress, been tempted, and most sorely so. I write thus in justice to their mem-ories, for they performed—and unfinchingly a brave work in those pioneer days, whose blessedness can never be fully estimated.

Lowell, Mass.

The Veteran Spiritualists' Union

held its annual business meeting Monday evening, May 15, 1899, and the following officers were elected: President, C. C. Shaw; First Vice-President, Albert P. Blinn; Second Vice-President, Mrs. Hattie C. Mason; Third Vice-President, Mrs. M. L. Sanger; Clerk, Mrs. J. S. Soper; Treasurer, Hebron Libbey; Historian, M. T. Dole; Auditor, J. H. Lewis; Director, Mrs. A. E. Barnes; Corresponding Secretary, Mrs. M. F. Lovering; Trustees, C. F. Bullock, James Coolidge, C. I. Pierce, W. Lowe, Mrs. M. M. Soule.

At business meeting held May 22, the Clerk was authorized to give all parmits to parties or

was authorized to give all permits to parties or societies wishing to hold picnics at the Home in Waverly. All wishing to hold picnics there will please address Mrs. J. S. Soter, Clerk V. S. U., 67 Upland Road, North Cambridge,

Japan's Poetess Laureate.

The "crowned poet" to the court of the Mikado is a woman. The post is equivalent to

In spite of these disadvantages the accomplished poetess contrives to hold her own successfully against all rivals, and the annual poem, which she has ready with commendable punctuality for the new year, is always eagerly looked forward to by all those subjects of the Mikado who make the smallest claim to culture, and is often far more eagerly discussed than a serious political crisis would be in another

"Selsko," for that is the poet laureate's name, is no longer a young woman, having reached the age of seventy three. She is, however, in spite of the fact of her being herself a little bit of a new woman, no friend to the new-fangled ideas and fashions, especially in all that concerns dress, which have recently been imported into Japan from Europe, and her own cos tume is decidedly old-fashioned, not to say antiquated, in cut. It invariably consists of three under-garments of white silk, over which is worn a dress of the same material, but violet in color, richly embroidered in a design of land-garment and flowers in various bright shoulds. scapes and flowers in various bright shades. - Lady's Pictorial.

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ful century, when the spirit of unrest pervades the mental atmosphere, all true monds turn from exter nals which can never yield satisfaction, and seek within, the pathway to the real and abiding.

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Part second of this interesting book opens with "Morna's Story," in five installments—an autoblographical narrative. This remarkable history has never before appeared in print. It treats of life, states of government, schools, art, language, training, locomotion, food and nutrition, in worlds beyond, etc.

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