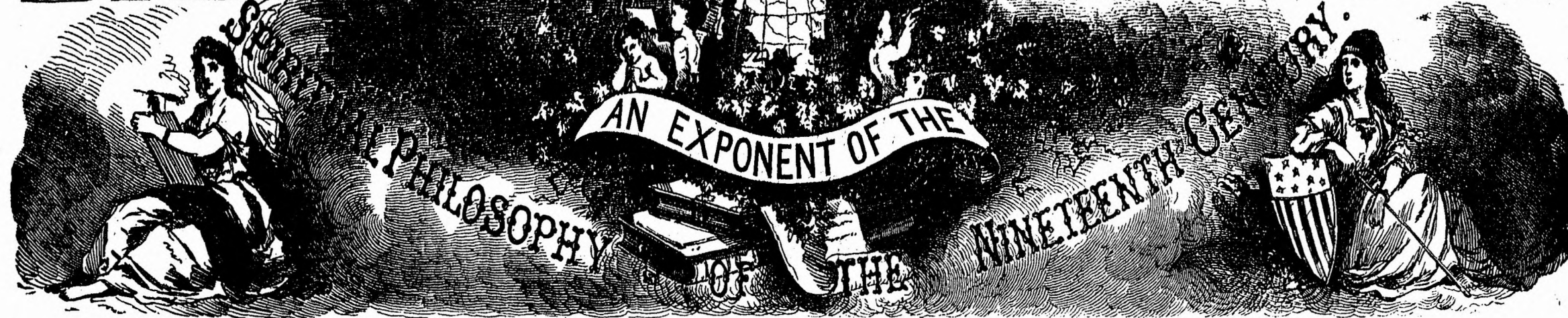


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## THE SAINT AND THE SINNER.

Two travelers were rowed across  
Death's river side by side;  
One held a prayer-book in his hand,  
And his face wore a look of pride,  
While he posed as saint; the other near by  
Had neither prayer-book, title nor creed,  
Humble and poor, yet all through life  
He had done many a kindly deed.

The saint looked down, as they traveled on,  
In scorn on his sinful brother,  
And wondered what excuse he'd make  
For the presence of the other.

'T was shocking he felt, this close contact,  
It made his small soul shiver;  
Saints should have a different boat  
To row across death's river.

When they reached the gate St. Peter said,  
As he glanced from one to the other,  
"You desire both to pass through this gate,  
And enter as brother with brother?"

"Oa, no!" said the saint, with a scornful glance,  
"Long before I would have been here,  
But was obliged to take the very same route  
With this contemptible sinner."

"Indeed!" said St. Peter, "quite too bad, I am sure;  
So then, this is not your brother."  
And the saint felt his heart swell with pride,  
And proceeded to pass the other.

"H old!" said St. Peter, in a cold, stern voice,  
"I have a picture to place before you  
Of the life of a man who lived only for self;  
Know you what, then, doth await you—"

"Of a man who entered the church and prayed  
For the poor and the unfortunate one,  
And turned the widow and child from his door,  
And never a kind deed had he done.

Yes, turned them mercilessly out on the street.  
To the river the wanderers went,  
And the heart of that man was as hard as flint,  
For they owed him one month's rent.

"Did you visit the morgue next day, O saint,  
To see the mother and child  
Who were sent to death by a cruel hand  
When despair had driven them wild?

Ah, well! they are here; we gathered them home  
To dwell in peace evermore,  
And they came the very same route that you came;  
Would you like to meet them once more?"

"Prayer without charity is of no avail,  
Although so freely given,  
And pedigree or gold will not provide  
A pass through the gates of heaven;  
As you closed your door to a sister, weak,  
Because she committed sin,  
The pearly gates are closed to you,  
And you cannot enter in."

Then St. Peter turned to the sinner near,  
And said with a kind, sweet smile:  
"You have done many a charitable deed,  
And your soul is free from guile;  
You have opened your doors to the weary and weak,  
Your prayers were few, but true;  
You have given aid to those in need,  
And there's welcome here for you."

And the saint went back the way that he came,  
A weaker but wiser man,  
And vowed he would never close his door  
Against any of his clan;  
He learned that creed would not admit,  
Or prayer, though freely given,  
Or pedigree or gold provide  
A pass through the gates of heaven.

CARRIE E. EMERY.

## Knowledge and Wisdom.

BY R. E. FICHTHORNE.

There seem to be two ways by which we may come into possession of truth; one the way of acquisition or knowledge, and the other the way of realization, or wisdom. Truth cannot be made or unmade by us, and can only possess us, or we may become possessed by it as we have been by error. Every honest searcher for truth has his choice between these two ways. While they may both lead to the same goal, unless we choose to halt, these two ways begin at opposite poles. What is the difference? The seeker in either way wants to find a solution to the problem of life. Where has this temple of nature come from? what is it, and what is its purpose? Answers to some such questions are desired by both, but they widely differ when you notice to whom they address these questions.

Those in the way of knowledge direct their questions to the temple of nature, while those in the way of wisdom, recognizing that this temple must have a Builder, it is to him that they look for their answers. The material scientist denies that there is a builder; at least by his searching only among the material of the building he virtually ignores him.

By means of his telescope and microscope he studies the infinitely great and infinitely small, and announces that the stuff he calls matter is both inexhaustible and indestructible. That matter has no rest from motion, and that all we know about motion is its manifold modes of manifestation. He has come to the brink of what he chooses to call the "unknowable," without giving us intelligent answer to the question regarding the origin and end of this ocean of existence. Ingersoll, who has no use for revelations of wisdom purporting to come from a source higher than that of the material scientist, yet his opinion concerning the fruits of science, or of those who walk in the way of knowledge is anything but encouraging. Only very recently he delivered himself in this key: "The smallest seed that, wrapped in soil, has dreams of April rain and days of June, withholds its secret from the wisest men. The wisdom of the world cannot explain one blade of grass, the faintest motion of the smallest leaf." Is it any wonder that Ingersoll should advocate suicide?

Although these honest seekers in the way of knowledge have not found the key that unlocks nature to learn its secret, they deserve great credit for their laborious work, especial-

ly when we remember the opposition of dogmatic religion. We must not forget how much of the wild territory of ignorance has been brought under fruitful cultivation by science, and thus the cause of much superstition has happily been removed.

While we have only kind sympathy for our brother in the way of knowledge, who indeed "labors and is heavily laden," we must ask the scientists, in the language of the ancient writer, "Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." We think the experience of humankind proves these statements to be true.

We now turn to those who walk in the way of wisdom. This is supposed to be a way of pleasantness and peace. We have stated that the seekers in this way ask these questions of the builder instead of the building. In beholding the temple of nature what harm can there be in admitting that there must be a builder? If mankind in its infancy was unable to rise to a higher concept of this Builder than that of a mighty big man with a local habitation, and as millions still persist in holding to this anthropomorphic conception, it only shows that they refuse to grow, and is no excuse for us if we can get along without the "milk for babes."

Would it be too bold of us to no longer remain satisfied with merely viewing the temple from without, but to enter it and learn the secret of the building directly from the builder? There is no reason why we should not be welcome and why the builder should not want us to know his will or plan or purpose concerning all that is revealed by the incomparable temple of the universe. "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him." We consider this a permanent offer, good for to-day, and not one that was cancelled ages ago, as our orthodox brethren would have us believe. The excuse that, if we knew the secret of existence we would usurp the throne of Deity, is rather made to cover our ignorance. We take this present existence, which concerns us now the most, as only the cover of the book of eternal life. We do not know all of life when we know its A, B, C, and, until we do know the alphabet, we are not prepared to take the second step. Infinite Wisdom has brought us thus far, and keeps us here, because it is possible for us to know the principles of nature whereby we may gain dominion over it. To rule means to work the works of God. Not merely to tear down the temple, as we have been doing thus far, but also to rebuild it, is doing the will of God. Whether in or out of the present body, there would be no justice in promoting us permanently to a higher plane as long as we do not understand the lower. It cannot be possible that we are to search in the dark for the laws of nature as a means to develop our mental and moral faculties. You might as well let your child guess at the names of objects instead of sending it to be taught by one who knows.

It takes much more capacity to understand the moving panorama of the misconceptions of nature than it would to receive the simple truth, which is the same yesterday, to-day and forever, only that our relation to it is eternally changing. The concomitants of knowledge and wisdom are so forcibly set forth in Scripture language that we cannot resist the passages, "If ye have bitter envying and strife in your hearts glory not; this wisdom descendeth not from above, but is earthly, sensual." "But the wisdom that is from above is first pure then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy."

This standard is not any too low for those who have discarded the whole of Scripture because some of it may be proven false. While it no doubt contains errors, sayings attributed to Jesus that he never could have spoken, we however believe that the greatest harm has been done by the false interpretations given to those writings, with which we need not concern ourselves. After receiving the simple truth in humility we can then, by the lights of truth, make an intelligent application of its principles, and thereby gain a righteous or right unfolding of all our capacities much better than by the darkness of error.

In ages past it seems that man did walk in the way of wisdom, but succeeding generations lost sight of it, and since then there has been very little else besides confusion. Having decreed that all wisdom had been revealed, a record of which was in their possession, that further signs, prophecies and works were of no longer any use, proves seekers were driven to the necessity of digging a way for themselves. For centuries darkness almost reigned supreme, for the few chosen as the "foolish of this world" could only partake of the living bread in the silence. Now, the way of wisdom is again declared open, and while the lion may still be roaring, he is chained. If we really knew that God was no respecter of persons, it seems almost impossible that any of us could ever believe that "Enoch walked with God," and then by our conduct deny that it was possible for us to do likewise.

By walking in the way of wisdom, we do not mean that it is possible for any one in this age, or at any time in the past, to have had immediate communion with the deific centre of wisdom.

All who are no longer blinded by the narrow Orthodox scheme of salvation are beginning to

see that the sun of our material solar system is not the centre of the universe. Such a small system that has been weighed in the balance of finite mind must be displaced in our minds by an infinite system. Our sun not only has its centre around which it moves, but how many more such mediatorial centres there are before we reach the centre of all centres we do not pretend to know. We consider the sun of our system the furthest removed from the Great Centre, and instead of being the source of all light it is only a medium receiving its material in a state not appreciable to our senses, which it propagates to our gross planet. Were it not for this "medium," that only appeared in the "fourth day" as the "greater light in the firmament," the light of the "first day" could never have been of much service to us. One light, but many suns as mediums. One Spirit, but many "gifts of the Spirit." Apparently our system is only a little wheel within a larger wheel. Perhaps after all Ezekiel, with his vision of "a wheel in the middle of a wheel," had a foundation in the very constitution of the universe.

All these visible centres and their complement of planets are only the archetypes of corresponding invisible centres of wisdom. The centre of wisdom, which has formed our visible system, and which acts and interacts upon and without, as a positive acts upon and controls a negative, is no more the immediate expression of Deific Wisdom than is that of the visible sun the immediate source of all light in the universe. "Manifest are thy works." In wisdom hast thou made them all." So we take the visible "works" as a demonstration of the invisible "maker," mediate Deific Wisdom. By this centre of wisdom that rules our little planet we mean the Deific representatives called "Elohim," those mighty angels to whom was entrusted the work of launching or precipitating our solar system. These mighty gods have served their apprenticeship upon some other planet, just as we are doing here. To this original nucleus millions have been added, and the sum total of all these intelligences constitute the controlling Wisdom, to which we in our infancy are subject. Our sun of righteousness, by whose light we may walk when we choose to become in rapport with it.

## The Power of Thought.

BY JEROME H. FORT.

If there be one thing more than another which Spiritualism has taught us, or is striving to teach us, it is (next to the facts of Spirit Communion and the Immortality of the Soul), the power of thought, especially in its effect upon man himself—the absolute truth of the old saying, which is in reality a law, "As a man thinketh, so is he."

Thought is the connecting link between man and God. Thought is the ladder by which we can climb to the highest elevations of spirit or descend to the lowest depths of the animal. By and through it we can glorify and exalt ourselves to the plane of the angel or debase ourselves below the level of the brutes, for, as in all God's creation, none can ascend higher than man, so it is equally true that none can descend lower into degradation and sin.

The churches have long recognized the power of thought, and for ages have done all in their power to keep the common man from thinking; for they well knew that, as soon as man began to think, their power, their wealth and their prestige would be most speedily taken from them. The man who thinks is the man who grows, provided he turns his thoughts to those things by which growth is possible. But the priests did not want man to grow, for they realized that, as soon as he once commenced to grow, he would soon outgrow them and their foolish and pernicious ideas and doctrines. But in these days, thought—the power and the privilege to think for one's self—is becoming more and more recognized as a most important factor in the problem of growth. We are coming to see, too, what an influence it has over material things as well as over things of the mind.

Mind reading and telepathy have revealed marvelous facts to us, but it is through the direct teachings of the spirit intelligences that we have received our most valuable information on the subject. To cite but one instance of this, they told us years ago, long before the doctors thought of it, that an unhappy mind makes an unhealthy body; that cheerfulness and pure and good thoughts are absolutely necessary to the maintenance of a sound body; and now they are teaching us just what mental conditions are responsible for certain physical ailments. Of course the popular mind does not accept so detailed a manifestation and explanation of the law of "As a man thinketh so is he."

The physicians are only beginning to grasp the idea that cheerfulness and mental rest go a great ways toward restoring normal physical conditions in a diseased body, but the ideas are gaining ground among the more advanced thinkers, and the really modern doctor is the one who will endeavor to prescribe for his patient's mental condition as well as his physical, for he realizes something of how intimately they are connected, and with what exquisite sensitiveness one responds to the call of the other. And the reason of it is that both body and mind are subject to that most potent and universal law of vibration. Everything that exists, especially on the material plane, does so in accordance with this law of vibration. Is an object hot or cold? It is purely a matter of vibration. Darkness and daylight, color, sound, electricity, are all dependent upon it,

and, to step from the physical to the mental, so is thought.

"Thoughts are things," some have said. It is both true and untrue. Thoughts are not things in the sense that a block of wood and a piece of iron are things. Thoughts are vibrations, but the vibrations may produce things, just as the vibrations of the air produce a sound wave, or of the ether a light wave, both of which, striking upon proper organs in our bodies, convey to our brains, and so to our intelligences, sensations of light and sound. These, however, it may be said, come from without, while thoughts emanate from within. Generally speaking, yes; but the effect is nevertheless the same. If you look upon a beautiful picture, or listen to a masterpiece of one of the great musicians, you are uplifted by the consequent vibrations operating upon you; but if you retire into your room, where neither sight nor sound from the outside world can reach you, and set your mind at work, and produce such thought vibrations as will ennoble and elevate, the same final effect will be produced; and, of course, exactly opposite results will be attained if outward sensations or inward thoughts of an evil nature are produced.

To carry the original idea one step farther, some are more sensitive to thought-waves than others—depending entirely upon their physical and mental organization—and so can sense immediately upon entering a place the thought-waves existent there, and they are affected by them pleasantly or unpleasantly as such waves may be harmonious or inharmonious to them. But however sensitive you may be to the thought-waves of other persons—however poorly or well you may be able to take on their mental conditions, and are thus yourself psychic or mediumistic, each one is most acutely sensitive to the thought-waves emanating from his own brain, and his own physical body as well as his spirit is affected thereby. A most interesting little way of proving this is to set the mind strongly upon some mental attribute, as for instance, joy. Immediately your face will show it; its muscles take on a pleasant expression, and the result can be soon experienced throughout the body, and also the spirit. Moreover, if you try this experiment, you will find that you cannot express one thought on your face, and hold an entirely different one in your brain. It is absolutely impossible, you will find to hold, for instance, the thought of hate in the mind and the expression of love on the face at one and the same time. And as every thought thus in some way or other affects the gross, material body, so to an infinitely greater extent does it affect the refined and most sensitive spirit. As every wave of light helps make the day, as the vibration of every note struck helps make the musical symphony to which we so delightedly listen, so the vibration of every thought we think molds in some way, either for better or worse, for angel or demon, the man.

If this be true—and how easily it can be proved that it is—it must be that the man who thinks is the real man. "I think, therefore I am," said a philosopher of old. Nothing more true than this. He that thinks, is—lives; and he or that which does not think perishes, or is changed sooner or later into some other form of matter. The power of thought is the warrant the Infinite Spirit gave us of life and the promise that so glorious a thing cannot die, for it is of him, and he is eternal. But it may be asked, "What is it, then, that lives?" The body indeed dies and suffers change; is even continually dying and being reborn. True; but as there is a something which survives these constantly recurring deaths of the body, so there is this same something which survives the final dissolution, and it is "the man that thinks." It is the real man clothed in another body—the spiritual body, formed and shaped by his life and thoughts here. Exquisitely sensitive to thought vibrations, this spirit body bears upon it the impress of every thought the brain of its owner had conveyed to it. As he thought, so indeed it is. Not in theory, not in speculation, but in absolute, scientific fact. Has his life been one of avariciousness, of cruelty, of tyranny, of selfishness, of immorality? On that day when, freed from his fleshy body, he enters the fair domain of spirit, there shall he stand as he is, as his thoughts and life have made him. No chance there to cover up his shortcomings—they are only too evident; all that see him may know him.

And yet there is a higher law—and remember Spiritualists do not talk theory, do not talk from speculation, but from fact, from law. There is another law, which, briefly stated, is as follows: that the vibrations of good are stronger than and overcome the vibrations of evil. By this is what is meant by God's mercy, redemption from sin, the Savior and the like. Without such a corollary as this the first law would be mere cruelty; for, having once sinned, we should be ever after evil, and there would be no inducement for us to make any attempt to live good lives, for we should be quite as willing to be wholly bad as partially so; or, as the old saying has it, "to be killed for a sheep as a lamb." But the other law does exist, and is, if anything, even a greater one than the first. Evil may be overcome by good, as illustrated in the mythological story of the temptation of Jesus by Satan and the victory of Jesus; and the vile, misshapen spirit bodies we have thus far made for ourselves may be transformed into those of rarest beauty if we but desire it, and shape and govern our thoughts and lives accordingly.

It is for us, then to choose. The awful power and responsibility is given to each one of us, and must be exercised by each one for his self. I cannot create nor mold your spirit

body, and consequently your happiness, nor can you mine; nor can priest or church or medium or spirit do it for either of us, excepting in so far as we may bring good and helpful thoughts to the one to the other. We are born Adams; we have power given to us to become Christs—sons of God; but we must each tread the path from the one to the other—the Adam to the Christ—for him and herself; be his or her own redeemer; and as he thinketh and liveth, so shall he descend into the sepulchre, the darkness, as Jesus, or shall rise as Christ, to highest, holiest, happiest and most noble life—the real life, from everlasting to everlasting, full of joy and peace.

## Psychic Facts.

BY WILLIAM FOSTER, JR.

More than thirty years ago, being in Boston, I called on Father McLaren, as he was called, at 6 Dix Place. I had heard much regarding his psychic powers, and called out of curiosity, more than anything else, to see the man, to discover, if possible, wherein he differed from other men, or having peculiarities which might explain the phenomenal outcomes reported. I found a very pleasant man, modest appearing, in no wise outwardly differing from the ordinary. While having a pleasant chat, he gave a sudden start, looked intently at me, then said: "Brother, the clouds hang heavy over your path; cheer up, cheer up; go back to Providence with a stout heart, for shortly you will meet a man who will say, he has some writing for you to do. You will make an arrangement which will nicely bridge you over. Soon after you will have another situation, which will be more permanent, and will retain it as long as it will be proper for you to do so."

Here was a specific prophecy of two events which meant much to me, taking me out from under the "dark clouds," for I was "between hay and grass," having an income of less than three dollars, sometimes not more than two dollars, an insignificant sum for a family of five. The reader may imagine my straits and the large hope that the forecastings might come true.

I returned to Providence the next day, meeting a man, a carpenter, who said he had some writing for me to do, posting his books and making out his bills for Jan. 1. An arrangement was made, pay twenty five cents the hour. I was at the shop right speedily, pen in hand, ready for business. Though the days were short, I made full wages—fifteen dollars the week, by working Sundays!—Awful! Note the words of the carpenter when he met me, precisely those which were foretold the day before in Boston. I had my full wage a little more than a month, and about the 10th of February, when I expected to close the job within a week, I met the reporter of the *Evening Press*, who said the ensuing week he wished to leave town for a few days and would like to have me fill his place. I assented, went to the Press office, did the work for a week. As he did not return, I served a second week. Hearing nothing from him, though knowing he was in the city, I continued to fill the "sit," hold it under several changes of managers and proprietors, nearly twelve years and a half. These facts seem to verify the poet when he declares there is "a destiny which shapes our ends," also prove there are those who can unravel the warp and woof of that "destiny."

But the end is not yet. More prophecies are to come. Several years had elapsed, when at a séance with Mrs. Jennie Rudd, subsequently the medium at THE BANNER circle, one of her controls, the sweet Indian girl, Snowdrop (what jolly times we'll have when life's fitful fever is over) said: "Brave Foster, there is a chair for you, and it will not be long before you will sit in it." Several weeks passed, and at every séance I was told of the chair, and early in September there was the promise of more wampum in connection with it. Snowdrop was much elated, as was Nellie, a kindred spirit.

A mutation in the affairs of the office brought in a new manager. Soon after he assumed control, he came to my desk one morning, saying he proposed to withdraw me from the street as a reporter, and make me his assistant. Here was the "chair." The second week he came to my desk, saying all editorial services would be paid on his order, at the counting-room, as usual. He laid the order for my salary on the desk; taking it up, I found my salary raised from eighteen dollars per week to twenty-five dollars, receiving increased "wampum," as foretold.

Another prediction: In 1876 Mrs. Rudd, then residing in Boston, was visiting in Providence. I called on her. Snow Drop came, remarking, "Brave, in two months and a half you will get through and leave the chair." Thinking a moment, I found that time would be the 10th of May. The event happened. On the 10th of May I packed up my goods and chattels, went through the office, bade the "boys," composers and pressmen, good-bye, closing my journalistic career of nearly twenty years.

While connected with the Press, a fire occurred, which totally destroyed the establishment. Something more than a year previous this was predicted by a medium, who said she saw me in a terrible fire, but I would be unharmed. With thirty-two others, I was caught in the fifth floor of the building, all escaping, however.

How are these explicit forecastings of events to be explained, especially the words addressed to me by the carpenter who desired my services? How did Father McLaren in Boston, in utter ignorance of our circumstances and conditions in Providence, catch on to facts then future? Will Mr. Hudson's objective and subjective theories give the answer? The gentleman seems to be exploring the psychic field with a dark lantern.



## THE SLANDERER.

Republished by special request.

I dreamed I stood outside of hell's  
Dark walls, and cries and groans and yells  
Came from a distance deep within  
That dark abode of pain and sin.  
Louder and louder on the ear  
Those murmurs broke, and seemed more near  
To be advancing, like the roar  
Of some dark storm-cloud breaking o'er  
A mighty forest, old and still;  
And rushing on o'er vale and hill,  
Curies and imprecations dire,  
Terms of contempt and vengeful ire  
From myriad tongues I now could hear,  
Each moment seeming still more near.  
Toward where I stood the tumult drew,  
And hell's broad gates wide open flew.  
Out rushed a being sore in haste,  
By demons, imps and devils chased.  
"Drive him far off!" loud, Satan cried,  
"And you gate-keeper, won't you bid,  
If'er within these walls is seen  
Another being half as mean!"  
A fiend came near. I said: "Pray, tell,  
Is aught too mean, too vile for hell?"  
Who can that wretched being be  
That ye have forced so far to flee  
From this dark den of sin and shame?  
Till whence he came, and what his name?"  
He grinned a smile of ghastly mirth,  
And said, "A Slanderer, from Earth."

SINEON CARTER.

Written for the Banner of Light.

## Organization.

BY E. W. GOULD.

As long and as frequently as this subject has been discussed, and as generally as it has been adopted by Spiritualists in America for the last ten years, I must be allowed to express my surprise, in reading in THE BANNER OF LIGHT of the 27th of May, at a three-column article from the pen of that old and very able spiritual writer, Prof. J. S. Loveland, on the subject of "Elementary Principles of Organization."

I do not intend to criticize the Professor's definition or explanation of the word, or the meaning of organization, but I do insist that, as the word is used and understood in its application to the formation of Spiritual and other associations or societies, the Professor has introduced a very damaging criticism, especially just at this time. I feel that he is laboring under a grave mistake when he says: "Careful observers see and know that, in spite of all our boasting, the Spiritualistic movement is less popular and more despised and less influential than it was thirty years ago."

Of course I have not the statistics to prove how greatly the Professor is mistaken in his conclusions, but common observation must convince any careful observer that there are at least ten times as many Spiritualists in America to-day as there were thirty years ago, and probably a far greater proportion in Europe and other parts of the world. What evidence is there that it is less popular now than thirty years ago, in proportion to its numbers? The Professor may be right in regard to California. It is his own State; yet I doubt very much that his co-laborers there would agree with him as to the result of their labors.

The Professor must have forgotten that it has not been two years since a large majority of the orthodox clergy in this part of the country were so much exercised over the rapid spread of Spiritualism, and its influence upon the churches, that a National Anti-Spiritualist Association was seriously contemplated, and a Convention was actually held in Indiana to forward that movement, at which a number of delegates were present, and hundreds of clergy from all parts of the country were said to have sent letters of sympathy and regret that they could not attend in person. Does the Professor recall any such evidence of popularity or apprehension on the part of the clergy thirty years ago?

But the best of this story remains to be told. For the purpose of noting the proceedings of the Anti-Spiritualist Convention, and reporting upon the same, some curious and liberal-minded Spiritualists selected a wise and active worker, and suggested to him that he should attend this Convention, which he did. Following somewhat the line of David and Goliath, agreeable to the Bible record; although in this case there was no agreement as to what should result after the conflict. But our David, the Rev. Moses Hull, who had been selected to report the proceedings of the Convention, became involved in several controversies with members during the Convention, and subsequently, and so completely refuted all the charges brought against Spiritualism that nothing has been heard of the delegates nor of the Convention since. Does Prof. Loveland call to mind any parallel to this conflict thirty years ago, in which one man defeated a whole army of clergymen, or so completely put them to flight that nothing further was heard of them?

Any system of ethics or religion that is thoroughly understood and accepted by wise scholars and scientists as Prof. C. F. Varley, Gerald Massey, Prof. A. R. Wallace, Prof. William Crookes, Camille Flammarion, and thousands of others among the crowned heads and royal families of Europe, to say nothing of the many honored men and women in America, ought to satisfy the Professor that however exalted the characters of Spiritualists were thirty years ago, there are many to-day whose standing and influence make them the peers of any denomination of Christians or Spiritualists of any period. Whether the morals or teachings of Spiritualists have advanced or retrograded in the last thirty years is not the question. But is the Professor's estimate correct when he charges that "the spiritualistic movement is less popular and more despised and less influential than it was thirty years ago?"

Speaking of Organization the Professor says the question is narrowed down to this point: Has Spiritualism any principles? Organization always rests on principles, and is dominated by those principles. "The fact that Spiritualists have failed to organize, and have only succeeded in getting up some very loose associations that cannot or dare not affirm any principles, is proof of sad failure." Again he says: "There never can be harmonious action among people who are not upon principles. If the present national and local associations will devote the next five months to this needed work we may be able at the National meeting in October next to establish a real Organization." "There are hundreds waiting to see if a working body can be evolved out of the divergent and warring elements of the present inharmonious spiritual movement."

If the present year reveals another failure there will be a still larger number than heretofore who will give up in despair, and ally themselves with some other body of peoples, or take into serious consideration the question of a new, real organization, of the accordant persons now scattered over the country, unable to work in the midst of present disorder. They have long lamented over the deplorable condition of anarchy and strife, and hoped to see Spiritualists in profession proving themselves so in reality."

What the Professor claims in regard to principles is evidently correct. Several attempts have been made by the National Organization to adopt a set of principles; but, as a matter of course, there has been a diversity of opinions upon what should be embraced, and the subject has been deferred from time to time. It is fair to presume that an agreement will be reached at the Chicago meeting in October next, and the long deferred question settled. But the claim the Professor makes, that we have no organization, never had any, can never have any without a total regeneration of our people, as the Orthodox would say, until we are "born again," is too preposterous, too scientific perhaps, to be accepted by every day, common-sense Spiritualists, who have been for years formulating and laboring successfully in organizing local, State and na-

tional bodies for spiritual work. If our kind of organization does not agree with "the hundreds that are waiting to see if a working body can be evolved out of the divergent and warring elements of the present inharmonious spiritual movement," it is to be hoped they will come to the front, and "take into serious consideration the question of a new, real organization of the accordant persons now scattered over the country, unable to work in the midst of present disorder."

In my efforts for the last ten years to formulate organizations, both local and national, for the purpose of more systematically advancing the great Cause of Spiritualism and humanity, I have failed to meet any of the despairing multitude, who have so "long lamented over the deplorable condition of anarchy and strife."

I have seen plenty however who decline joining an organization because it involved some labor, some money, and some self-sacrifice, but promised no office, nor emoluments.

The discordant elements the Professor speaks of when found, if at all, are found in those that are discordant themselves, and are dissatisfied because their peculiar views are not endorsed by the majority. This is true of both local and national organizations.

There has never been a time since the National Association was organized when a respectable Spiritualist could not have become a member, and introduced any change in the Constitution or by laws he thought necessary, by conforming to the rules laid down for the government of all. There has never been any strife, in harmony, anarchy or discord to disturb the most sensitive.

Why this complaint of the lack of real organization, of inharmonious, and the prophesy "that the present year reveals another failure, there will be a still larger number than heretofore who will give up in despair." When has there been a failure? Who are these that are to give up in despair? What effort have they ever made to avoid despair, or to promote the advance of Spiritualism? When have they ever offered a helping hand to build up a local society, or visited the National Association to learn of its real objects, and render it assistance?

Those charges come with a bad grace from a Spiritualist! As I said at first, I think the Professor has made a very grave mistake in attempting to introduce a subject familiar to all with definitions and logical arguments to prove fallacious what the ordinary Spiritualist accepts as genuine.

If the Professor expects to formulate an organization of Spiritualists that agree in all matters of doctrine, that are in perfect harmony in matters of faith and practice, it will require all the Spiritual papers in America, assisted by all the Spiritualists, not only for months, but for years, and then they will give up in despair.

If the Professor and the hundreds of those "who are waiting to see if anything can be evolved out of the divergent and warring elements of the present inharmonious spiritual movement," will unite with the National Spiritual Organization and give to it the benefit of their experience, influence and financial support, the next annual convention, to be held in October, will be enabled to make such practicable amendments to its constitution and by-laws that a "new organization" will not be deemed necessary.

This brings me back to my original proposition, viz.: That the only serious embarrassment now, or at any previous time since the National was organized, is the lack of money, and the same may be said of nine-tenths of the local societies in America to-day.

These charges of inharmonious, corruption, anarchy and discord that are urged as reasons for not uniting with others in forming organizations to advance the cause of Spiritualism, are simply pretences, gotten up to avoid putting their hands in the pocket to support the organizations or the societies. Times have been hard for several years, and Spiritualism is not the only denomination that has suffered therefrom; and it is from the want of money, not from disagreements, dissensions or discord that the Cause seems to have languished a little at some points for the last few months.

Washington, D. C., 1899.

## Into the Unseen.

Transition of "Spirit Postmaster" Dr. J. V. Mansfield.

The Spiritualists of this country and of Europe will learn with deep regret of the death at Ipswich, Saturday, June 3, of Dr. J. V. Mansfield, who was well known throughout the world among those who accept the philosophy of Spiritualism as the "spirit postmaster."

From the days of the infancy of that belief until within a very few years, Dr. Mansfield has been a central figure in the spiritualistic ranks. Southbridge, this State, was his native place, and there he lived with his father until he was nineteen years old. He completed his school education when twenty-three years old, and then entered the store of his brother Myrick in Southbridge, where he remained three years. Later he went to New York in the employ of A. T. Stewart, and in a comparatively short time was placed in charge of the shawl and silk department, and later became one of the buyers for the house.

Dr. Mansfield went from Stewart's to the house of J. A. Mittenberger, a dry goods concern, and in five years was the head man of the house. From there he went to Norwich, Conn., where he was for three years engaged in a large dry goods business when his store was burned.

Providence, R. I., next claimed Dr. Mansfield's attention, where he became connected with the house of Smith, Lougee & Mansfield, the latter being A. S. Mansfield, a brother of the doctor, who afterward became one of Boston's most wealthy citizens.

Later Dr. Mansfield became a member of the firm of Hibbard & Mansfield, doing business on State street, Boston. The firm was in existence three years, when the senior member died, and from that the doctor's fame as the "spirit postmaster" grew until it became world wide. The term postmaster, so long used in connection with his work, was really a misnomer. His claim was that the letters used were dictated to him through a muscular movement of the index finger of his right hand; that the same movements which are used by a telegrapher were used through him by the unseen power which he averred controlled him.

Dr. Mansfield claimed that from childhood, even before he could talk plain, he was able to distinguish forms, which to other members of the family circle of which he formed a part were not visible. As a child he would express himself as astonished that others could not see the visions he claimed to distinguish as well as he could, and not until he was about ten years old was he really satisfied that others could not see forms as they were presented, as he ever firmly affirmed, to his vision.

It was the boast of Dr. Mansfield that he was the first person to develop before the celebrated Fox sisters, whose name is synonymous with the dawn of Modern Spiritualism; there fore he was quite the first recognized medium in the world. Whether first or third, the fact remains that he gained a wider reputation as a medium than any person known to have had mediumistic powers.

Among those who consulted Dr. Mansfield were Cornelius Vanderbilt, but never about business. His investigations into Spiritualism were, he said, to be convinced, if he could be, that his mother had another existence. When Vanderbilt's will was contested, there was a hearing before Surrogate Calvin in New York. An effort was made to show that in making his will Vanderbilt had been influenced by alleged spirits. Dr. Mansfield was a witness at that interesting hearing, and was on the stand three and a half days.

Dr. Mansfield got his title when about fifty years old, having studied medicine and being graduated from a medical college, was surcharged with interesting stories relative to the phenomena with which he claimed to be associated. He used to narrate one of his earlier experiences to this effect. He had a sister living in California, who, after having been there about eight years, decided to visit

her relatives in the East. The journey home was to be undertaken by water, the date when she was to start being known to her friends at this end of the route.

About a week after her supposed departure the doctor declared that he had received a telegraphic communication from his "control" informing him that his sister was dead and buried. He informed his brother what had been imparted to him, and later declared that a letter of a similar nature had been received from his sister direct. The brother, when he had recovered from the shock caused by those announcements said: "I know what this is. It's some of your cursed Spiritualism."

The next day Dr. Mansfield reaffirmed that his sister was dead, and declared that he was going to insert a notice of her death in the newspapers. The brother stoutly protested against such a course, and informed the Doctor that if he did anything of the kind he would put him in an insane asylum, adding, "I've got the money to do it, and you know it."

Thereupon Dr. Mansfield said that if, upon the arrival of the next mail from California they did not receive word that what he said was true, he would never say another word about Spiritualism. With the mail came a letter, and its contents corroborated fully the statement of the "postmaster," who about all his life dwelt where he had communication with the seen and the unseen worlds, as he expressed it.

Another story was in regard to his brother Timothy, who died in California while the doctor was in St. Louis. The latter claimed that his brother communicated with him, and said if the doctor would go to the brother's old home, seven hundred miles from Boston, and get his violin, that he would tune it and play such music as man never played, and there give him further proof that in his belief he was right. His wife, whom he wooed and won when he was in business in Norwich, tried to dissuade the doctor from going, telling him there was reason in all things, and, besides, he could not afford to leave his business.

Dr. Mansfield replied that he had always found Spiritualism true, and that he would follow its guidance and advice, if necessary, to what was commonly known as death. At the home of the dead brother was yet another brother, who, the doctor always declared, had a far better right to the violin than he had. Soon after his arrival he suggested, one evening, a little music. His brother and a son both possessed violins, which they brought out and played upon. The doctor inquired if Timothy did not have a violin. Soon the nephew got it, brought it out and tried to play on it, reached the second bar and stopped. He could not seem to control the instrument, which surprised and alarmed him. Dr. Mansfield explained the circumstance upon the hypothesis that spirits were in control of the instrument. Then the inquiry was made as to the reason for his unexpected and unannounced visit in the middle of winter to the snow-bound region and asking so soon about that violin.

He replied that Timothy had instructed him to come, and told what other information had been imparted in relation to the violin. His brother, in alarm, called to his wife in an adjoining room:

"Julia, we've got a Spiritualist sensation! This is the Mansfield we have read about—my brother—who writes for dead people."

When the excitement had subsided the doctor, as a test of what he could do, wrote a letter from his father, which was in part in relation to matters of which he knew nothing, but with which the brother was familiar. The doctor stated his desire to take the violin to his home, which was then in Boston, resting it, and if Timothy would do as he felt sure he would, he wanted his brother to go there and hear it played, to which the brother answered that if he thought it could be played by invisible hands he would go five thousand miles and remain five years to hear it. Then he placed his hands on the doctor's shoulders, and in a very serious and imploring voice said:

"J. V.: Give it up; give it up. You will ruin yourself and the name of Mansfield."

Dr. Mansfield took the violin, and for several weeks, he claimed, it remained upon his piano, and never a sound came from it. Finally, it was proposed to have a circle, to which fourteen persons were invited. In course of time the violin was played upon, and such playing, those who were present averred they had never heard before. The renditions of the several selections were declared to be masterful, and were a revelation event to the warmest advocates of Spiritualism present.

Among those forming the circle was Alderman Haskell, who that evening became a convert to the new faith. At first he was in doubt, he wanted a greater test. He had the instrument placed where all could see it, for the room was quite light, and suggested that, as it was claimed the spirit controlled it and could play upon it, they certainly could break the E string. Almost immediately there was a loud snap and the string had parted. Dr. Mansfield took a piece of it, placed it in a small vial, had it hermetically sealed and carried it with him twice around the world.

The great Spiritualist, whose death makes a great gap in the ranks of that faith, was an intense lover of curiosities and relics. At one time he had a collection of twenty-five thousand articles or more which he had gathered from every quarter of the globe. He claimed to have the best private coin collection in existence. It included the entire family of Roman Caesar coins identified with the reign of Cleopatra and Moses, a widow's mite and pieces struck off at the time of Christ. He had a cane owned by Judge Joshua Ward, who condemned the Salem witches, a silver button which came from the coat of the Judge's father-in-law, a hat pin which belonged to William Penn, and the latch which guarded the door of the room in which Penn first slept when he came to this country. Dr. Mansfield possessed thousands of other articles equally valuable, and his collection was worth several independent fortunes; but he never had an article to sell, although to friends he gave generously from his magnificent collection.

Dr. Mansfield's register showed that he had written about seventy thousand letters through spirit control, all on paper five inches wide. After his reputation had become international letters would be received by him from all parts of the world, many of them sealed with such extraordinary care and so extensively as to make them quite bulky. It was Dr. Mansfield's proud boast that he never tampered in the remotest degree with any letter; that all of them were answered by the telegraphic code through the instrumentality of his index finger; that he had answered hundreds of letters brought to him from foreign shores by sea captains, letters written in languages about which he knew absolutely nothing; that he had written in fifteen languages, which have been printed, but which he could not speak or write when not being guided by the unseen, intangible intelligence which controlled him.

He abandoned his intention of becoming a doctor, because he learned by his limited experience in the profession that he began too late in life to get a foothold; then he returned to his mediumistic work with renewed interest and vigor.

Dr. Mansfield was proud to tell of his personal interviews with Pope Pius IV. from whom he received a piece from a tree in the garden at the Vatican for his collection, with Queen Victoria, Napoleon III., Francis Joseph of Austria, and the czar of Russia. For the two latter he wrote, as he did for many of the houses of nobility in European countries.

Dr. Mansfield had gained a wealth of experience in his extensive travels, which made him a very agreeable and highly entertaining conversationalist. He was a man of considerable experience in the business world as shown by his career in that sphere as here sketched; was well versed in *materia medica*, and was at all times a student. His varied experience in life, and his affirmed close communion with those of the other and unseen world, made him in truth a remarkable man.

He has been investigated by such men as Prof. Agassiz, Feltton, Eustice, Pierce, Walker and Hosford of Harvard College, and other learned and scientific men, who, as the doctor would say, wanted to investigate, and desired to learn the truth, yet always allowed their

prejudice to have complete sway; they wanted, he would affirm, the fact, yet when it was presented they were not fully prepared to accord it recognition, yet they all declared themselves baffled, and were forced to admit that beyond him, and influencing him, was an indescribable and mysterious "something." What it was they were not prepared to say, neither were they prepared to report that the peculiar force at work was that excited by departed spirits.

It was Dr. Mansfield's proud boast that no charges of fraud could ever truthfully be brought against him; that no one could claim that his work was not genuine, after the thousands of instances where he had answered sealed letters in the presence of those who submitted them, and who did not allow them to pass from their sight.

The death of Dr. James V. Mansfield removes as noted a medium as his day and generation ever knew, according to the declaration of those familiar with his peculiar powers, and the results he attained.—Boston Globe.

## Do Not Be Discouraged.

Address given through

MRS. MINNIE M. SOULE,

At 200 Huntington Avenue, Boston.

If I should say to you that of all the joys that are mine in the new life, the brighter life, the other life that you so fondly look forward to, if I should say to you that the sweetest moment of all was this moment when I come back with some word to you of what this life is to me—not in the acquiring of it, not in the living in it, not in understanding the beauty of it, but when I have so absorbed it that I can come back with it to you, and can give you something of the thought of it, and lift you into the beauty and the peace of it.

I presume you have all stood in places in earth life, and perhaps at this hour you stand there, where, looking out over the condition of life, you are so discouraged it seems almost there is no place for you, and if there be a place it seems you have not the strength or the courage to fill it, and you almost wish you could turn your back on all conditions, and hide away from yourself somewhere, anywhere where the sight of life could not fall upon you. In all conditions of life, whether it be in art or science or religion, this thought so permeates the whole essence of it that it seems time indeed that the spirit should come back with some word of encouragement to discouraged mortals.

I have so often thought in the line of medicine, where men have gone on year after year perfecting and experimenting, and understanding the human organism, and then have tried to give out so fully, so freely to their fellow-men, how discouraging the result! Because their fellowmen could not receive, because there was such a condition of doubt, such an atmosphere that repelled every thought of helpfulness that might be given them, that back into the heart of the one who was trying to give, came great waves of distress, of discouragement.

I have often thought, too, of those who, striving to give of their best in a religious way, standing week after week before the people, giving them the best that they have, the sweetest offering that they could lay upon love's altar, given to those who were looking to them for light, how discouraged they must have been to see how few seeds found fruition, how often they fell on unfruitful ground! How often the heart received not, because it did not care to receive; the world was not ready for it, and so there it lay, and the influence of it swept back again into their hearts, filling them full of distress and discouragement. And so I look upon the field of Spiritualism, and for so many years spirits have been coming back with the best that they could offer to mankind, the sweetest and choicest of blessings, the message of life, the message of love, the message of understanding, which is the sweetest of all; and how often it has been thrown back upon them until it seems that they, too, logically ought to be as discouraged as human beings are; and yet I have never seen any spirit who came back with a discouraged attitude.

Out over all the discouragements of mankind, over all their sins, over all their misunderstandings, over all the wrong that might be hid under the name of Spiritualism, stands always this great faith in mankind, this courage to overcome evil with good. Is this not then a something to you that you can understand something of the fullness and the beauty of it, the wealth of it, the bigness of it, that should come into your lives and lighten and bless them?

I do understand that through the ranks of Spiritualism are going up cries of anguish for what seems wrong and what seems wicked—God masked in the holy name of spirit return. But what says the spirit of this? What can we do about it? Comes the cry from discouraged man; and back from spirit-life comes this reply, sweetly, honestly: by loving thought to overcome it. What does it matter to you and me who is false if we are true? What does it matter to you and me how much goes under this name that is false if we stand with earnestness, with sincerity and truth? And when down over your cheeks come the tears of discouragement, and when into your heart comes the thought that you cannot go in, you cannot be classed among those who are so sinful and wicked, you cannot consent to become a Spiritualist by name because so many of them are immoral, why, there is so much need of you if you are moral, if you have something good to give us! If you have a morality that dare not stand the taint, the contamination, that is not the morality for Spiritualism. But there should come over you such a strength, such a fervor, such a simple earnestness, that every man will know that if every other Spiritualist in the world has "disgraced his cloth," has become something he ought not, you at least are sincere, are honest and true.

It is time that some note from the spirit came out with powerful tones, that the voice of an angel was heard in your midst, to bid you take courage and go forward. Stop talking about the badness of it, the immorality of it; but by your very atmosphere generate good wherever you go. Send out loving, encouraging thoughts to redeem those who are going astray. What else is your mission? Are you in the world simply to look beautiful, to acquire for yourself, or are you here for growth, for spiritual unfoldment, and for an understanding of truth? If this is so, and your souls are looking for growth and spiritual understanding of truth, then nothing can come to you so long as you close your hearts and ears to the truth as it is revealed to you, because some other man sails under this same banner of truth and is false to his flag.

But let us so earnestly go forward with truth as it is revealed to us—it may not be my truth, it may not be your truth—but wherever there is a truth that you can understand, that you can sanction, do not, because some one has sullied it, because some one has soiled it and defamed it, do not turn your back upon it and do not grow discouraged about it. The world moves on the arms of encouragement; the world moves and grows as love is given out to it; and surely we want to move with the world and help to move the world by the love of encouragement that flows out of our lives.

Rev. Jedidiah Burchard was a "flaming revivalist" of the former years of the nineteenth century. He was prone to be offensively personal in his procedures to gain attention and excite alarm. One evening he was preaching in a church in New York when Aaron Burr came quietly in and walked toward a vacant seat beside the middle aisle. "There comes the aged sinner," cried Burchard, "against whom I shall bear witness before the bar of Almighty God." Col. Burr turned on his heel. "I have practiced law for more than half a century," he replied, "and I have generally observed that the greatest scandal was first to offer to turn State's evidence."

Nothing can make us richer than does not make us thankful.—Boston Hygienina.

## On Eternity's Edge.

BY CHARLES H. WHITE.

A child was born.

An event so commonplace caused only a minor local ripple to ruffle the surface of the waters of life.

A segment of the Divine Mind had been bestowed upon the little one, but physical immaturity served as a wall around it to hide its quality from the world.

The sublimity of this mental endowment may not have called forth general appreciation had its value been exposed to public gaze, for all are not gifted alike. He whose vision is weak is apt to view details through a veil of indistinctness.

A season passed, and the infant hovered on the borderline where the mundane and the spiritual claim equal rights. The portals of the gate of death loomed before him. There an angel stood on guard, holding in his right hand a flaming sword.

"Am I to pass through?" asked the child. "Once on the other side there is no alternative but to press onward," the angel replied; "thou canst not then retrace thy steps. Dost wish to make the journey?"

The child hesitated. "What lies beyond?" said he.

"A higher, grander career than any thou canst conceive; a deeper satisfaction than mortals have ever known." Thus spake the angel. "You tempt me," quoth the child, "but this earth, upon which I have during but a brief period existed, is so beautiful I would see more of it. Must I forego that coveted experience?"

"Not so," the angel answered. "In this instance the privilege of deciding is granted thee; but before committing thyself irrevocably to either course I will give thee an insight to thy future, as it will be shouldst thou remain on earth."

So saying the angel waved his sword. The blood-red flame reached far out into the blackness of the night, then, retreating, left behind it a space seemingly burned out of the gloom, over the mirror-like surface of which moved the figures of a dream.

"The child started, and pressed his little hand against his eyes as though to shut out the unexpected vision. Removing the obstruction in a moment he gazed with evident fascination upon the scene.

"What see'st thou?" the angel demanded. Said the child: "I see a boy whom I know to be myself, yet older than I am now. He is passing his youthful days in solitude, amid many. Sickly and thoughtful, timid and self-contained, he receives neither the friendship nor the appreciation of those about him. His deeds, dictated by noble impulses, are misconstrued; his ways, not being similar to the ways of his associates, are subjects of ridicule and targets for disgust; the few thoughts to which he gives verbal expression awaken no sympathetic echo in others' minds. Upon one so highly strung and sensitive as he, all this can have but one effect. It makes him miserable, so that he derives no consolation from companionship. Drawing more and more within himself, and taking advantage of every opportunity to be alone, he passes the days of his boyhood in a manner that cannot fit him for the battle of life in which he will soon be engaged. His worldly prospects are far from bright; yet he has within him that which would win success, could his mental attributes with those of others be harmoniously blended."

"A doleful picture, truly!" the angel exclaimed. "Continue." Again the child spoke: "The boy has become a man, and the fateful promise of the past is being fully redeemed. Forced by circumstances to follow pursuits that are distasteful to him and for which he is poorly fitted, and to associate mostly with persons who are incapable of realizing the horrible incongruity of the arrangement, his life is one long series of failures, disappointments and humiliations, while, accompanying all, and part and parcel thereof, is the agony of unattained ambition. Hope (which is said to 'spring eternal in the human breast'), spurs him onward and feeds his courage; while a natural love for the glory of conflict, even though it be in the face of almost certain defeat, contributes a sensation of pleasure that serves as a 'silver lining' to the cloud which is always above his head. Thus he fights his way through life, unappreciated, misunderstood and disliked; denied the encouragement which his nature craves; refused the sympathy that he so earnestly desires; constantly struggling toward the goal, yet never reaching it! Finally Death beckons him away from the field of battle, and he is obliged to leave behind him an unfinished life. He passes into the Great Beyond, arrayed in mortal 'sackcloth and ashes,' his one source of consolation springing from the fact that he fought against overwhelming odds until the last breath had left his body."

The child ceased speaking, and sank down as though overcome by the emotion which possessed him.

The angel turned the point of his sword toward the region beyond the gate: "Thou hast seen what must be thy future life on earth, shouldst thou remain," said he. "Thou canst avoid it all by accepting the alternative. Which wilt thou do?" And the child replied: "I will remain on earth. It is my destiny, and 't would be the act of a coward to evade it! When I have waged my fruitless warfare, perhaps the seeming defeat may be regarded as one form of victory; for surely he is less worthy who makes no attempt than he who tries and fails."

"Thou hast decided wisely!" cried the angel. "God will be with thee in the conflict. The man who fights under the banner of Truth can suffer no real defeat!"

## The Silent Room.

PLACE IN AN UP-TO-DATE HOUSE WHERE RESTFUL SECLUSION MAY BE FOUND.

The silent room is one of the new features of an up-to-date establishment. Its presence is not so much an indication of added luxury as it is that some place has at last been set aside in answer to a long-felt need of the nervous American woman. It is to afford a retreat to those who lead busy lives when they find themselves almost overcome by the rush of things about them. Then they seek its seclusion, and for perhaps fifteen or twenty minutes every day go into a stillness that cannot but prove both mentally and physically refreshing. In fact, the idea of going into a silent room is to throw off the things about us that are unreal, and to let those things within us that are real find expression.

Although fashionable women have been the first to appreciate the desirability of, and introduce the silent room into their homes, it can be safely prophesied that they will soon be found in all houses where the family income and space make them possible.

The first requisite of the new apartment is that it be situated at the top, or in some part of the house where it will be free from all noise. Unless the room is naturally a dark one, it should be heavily curtained, as much light is distracting to continuous thought, and it is not desirable to have the decorations conspicuous. Green, uncovered by any conventional design, or some equally restful color, is a good choice for the side walls.

Few pieces of furniture seem best to suit a silent room, and they are generally in accordance with the taste of the individual by whom it is to be used. A comfortable chair and a footstool, a couch, perhaps a table and a few books are enough to dispel any sensation of loneliness, and, if simple in character, they will not attract the eye or attention. When one has any distinct talent it is well to have it suggested; a piano would appeal strongly to a musician, and a desk to one that is literary. Again, several have been heard to say that they had the room absolutely dark, and sat in it for a certain length of time every day, with a slate and pencil on their laps. If of no other value, the habit of concentration which is formed is good and strengthens the mind.—Washington Times.



## Children's Spiritualism.

## Letter to Spirit Sunbeam and Her Reply.

Dear Sunbeam: I have read your pure, sweet letters in THE BANNER, and I love you, and want to join your Sunday Club; so please put my name down. I shall try to do all the good I can, and want you to help me. I like to hear all the good things you are doing, so hope you will write often. Mamma is going to take THE BANNER, so our children can read the good letters. I saved sixty cents, and gave it to help pay for THE BANNER. I was glad to do so, because I love all who write such nice lessons for us; and besides, the angels told us that THE BANNER would be a pure stream of good flowing into our new home.

Good bye, with love.

ETHEL RUBY COY.

P. S. Our address will be Webster, Maine, now.

Dear Ethel Ruby Coy: I must want to call you Ruby, because the ruby is such a bright, pretty stone that I like it for the name of a child. After this I think I will call you my Ruby, and I know you will make in the home where you live a ruby, precious, fair and good. I am so glad you have the new home, and that in the moving from the old conditions you are to have THE BANNER, with all the good things that the spirits can say to you about spirit life. We have talked so much about how nice it is to write letters from the spirits to the children that of course you know it is a pleasure to me to come to you, and I know it is a pleasure for you to have me. But besides writing letters there is always something that we can do, and that is to live up to everything that the spirit tells us.

Sometimes you wish you could come where there are more children, and where the big city is; but oh! if you could know how much more like the real true spirit life your home is than some of the big cities, you would feel more like staying right where you are. Sometimes when you go out and look at the big hills, beautiful sky, and great trees with their waving branches, and think how fresh and sweet the air is, and how good everything seems, then you have an idea of what it is over in the spirit life. And, do you know, I like to visit you better than I like to go to some of the homes where we have to go on Sundays with the children who are brought back to their mothers.

I do not suppose you would ever know how nice it is to have THE BANNER if you had not helped to pay for it yourself. Some people think if the fairies could only drop nice things down into their laps they would enjoy them ever so much more than if they had to work for them. And so they have a way, especially children, of asking the spirits to play fairies to them, to make them smarter than the rest of people, or to show them how to get the most money, or tell them how to make the prettiest dresses, or show them where to find the brightest places in life.

Now I tell you that the best fairy in the world is your own sweet little spirit. There may be other fairies, and they may be able to help each other, but the one fairy that does the most good for your life is the fairy that acts and moves through you, and does, through your little body, good things to other fairies who are trying also to do good things through their little bodies.

What I mean by this is that when you wish for some special thing, like a long ride or a party, or a new gold ring, and think oh! if only some spirit would come and drop it into your life—why, there is a better way than that. Just see what this little fairy or spirit that is your own can teach you best; and if it is a ring you want, instead of asking to have it dropped into your lap, just ask yourself how you can earn it, how you can work in some nice way to get it for yourself.

But first of all, before you wish for rings, ponies, parties and carriages, just ask yourself if that is the thing you want most of all; because fairies, like everybody else, cannot give everything. They can only give a few things. Did you ever read fairy stories where they talk about giving three wishes to little girls and boys, who did not know what they wanted most? They would think of ever so many things, but the fairies said they could not have them all. So it is with you. You cannot have everything you see and think you want, or everything that everybody else has; but you can have a few things; and in the Golden Half Hour that I told you about, ask yourself what you want the most, and be sure that is the thing you will want all your life, not for just a little while.

What I would do if I were a little girl like you, and were sitting alone by myself, and wishing for something especially nice. I would wonder if the ring were the thing I wanted more than all the rest. Then I would say, why do I want the ring? and if I found that I wanted it because other girls had it, or because it looked as though I was rich, or because I wanted to show off with it, then I would know right away that was not the thing I wanted all my life; for if I did, by and by some other girl would have a prettier ring than I did, and I would wish for another one, and if my wish was gone, I could not get another one. But if I wanted the ring because I thought it would be beautiful and because it seemed that it would make me very happy just to think of what beautiful things man could make, and how I had helped somebody who had made it by buying it from him; if those were the reasons I wanted it, then I would ask my spirit to ask some other spirit to teach me how to earn it, and I am sure I would prize it as long as I lived.

Of course there are many things that the fairies or the spirits can help you gain or acquire besides rings and watches and pretty dresses. Every little girl wants to look beautiful. She may think about her dress, and how nice it looks, but after a while, as she grows older, she wonders if her eyes are bright and pretty, and if her hair looks nice, and if her cheeks and lips are red as the roses and prettier. Now I will tell you that your spirit and spirit friends can help you to be beautiful easier than anything else in the world.

First, if you want bright eyes, and you want them to shine so that everybody will think they are beautiful, there is only one way to have them, and that is to have the brightness shine out through the eyes because of the joy of doing good. Some great man said one time that the eyes were the windows of the soul; that is, the little places where your spirit looks out into the world. Windows are used for two purposes: First to look out of, and then to look into a house; and while you look out into the world through your eyes, other people are looking into you and into your home through your eyes, too.

In a dark house at night, when there is no light shining, nobody knows where the windows are; but by-and-by the lights come, and however dark it is outside there shines the brightness, so those who are walking in the dark can see it and know how and where to go, and are made happy by it. Sometimes when people are in the country and in places like where you live, are out on the road at night, they just wish that people would put lights in their parlors, so they would shine out through their eyes and make everybody bright the lives of those who are walking along by them. The light that comes in from the outside, any more than the light that lights the house can come from the lantern of the man who is going by. It must be lighted inside, or it will not show at all. So you get all the brightness and the sweetness and the light from inside, which means from the life in which your spirit truly lives, or the spirit life. The spirit itself is not brightened by all the joys outside, but by gathering into itself the joy of being, the joy of giving out its light. So when you have helped your father, your mother, your brothers, or somebody, and your spirit feels that it is giving out something, then your eyes grow

bright and pretty, and everybody thinks what beautiful eyes Ruby has.

You may want to have a pretty mouth. Perhaps you were born with it very large, but that doesn't make any difference. It can be very beautiful just the same, because you can have such a sweet voice coming forth it between your lips that it makes everybody feel so good, and they think what a beautiful mouth it is to have such a stream flowing through it. The words that come through the lips shape the mouth. If they are naughty, cross words, the lips get thin and cross-looking, and nobody likes to look at the mouth; but if they are full of good words, the mouth looks full and round, and people feel as if they were all looking at a rose. Roses, too, if beautiful, do not have to be either large or small, or any particular size or color, but they are beautiful because of what comes from them.

You might wish to have lovely hands, too, and think if you had no work to do they could be white and nice like a little lady's. But white hands are not beautiful hands. Brown hands, if they are clean and strong and willing, are more beautiful than any little white hands that look as though they could not do a thing. I like hands that look as though they could lift a pair of huckleberries if they wanted to. I like hands that look as though they could brush the baby's hair, could rub the mother's head when it aches, and those are the real beautiful hands. Hands show just what they are. If they are small and white, and never have done a thing, they look like lazy little hands that are not good for much. When the Great Spirit put hands on people he did not put them there just to look pretty, but to do something; and so, instead of thinking how nice they are, let us think what we can do with them, and ask the fairies to show us how to use them. But, of course, they must always be clean, because when they are dirty it looks as though you did not care enough about them to even keep them washed.

And your feet—no matter how big they are so long as they are willing to run errands of love and mercy; so long as they do not act tired when there is something to do for some one they love. Then they are beautiful feet; but if they have such little bits of shoes on that they hurt when you walk; you cannot run up and down stairs, but want to sit still and think about them all the time. If all little girls knew how much freer the spirit is by having big, comfortable shoes on good sensible looking feet, they never would wish they had little bits of bronze boots. Then the fairies, instead of giving you little bits of feet, and instead of your wishing that they could make you small enough to go through a keyhole, will make you strong and well, with feet and hands that you can use for good.

That is why I say you will be happier for having earned some money for THE BANNER. The fairies have helped you to do it, and they will help you to earn more. The spirits, instead of touching Mr. Barrett's brain and having him send THE BANNER down to you by the year, because you could not quite afford to pay for it without working, just gave you the thought that it would be a "stream of good flowing into your home," and you had the desire to work and help pay for it. Then they showed you what to do and helped you to do it. So after all the spirits are the very best fairies that little girls and boys can have, and instead of giving them everything they wish for they know that it is very much better to know what they are wishing for, and then earn it through their own power and their own spirits' understanding.

I love you very much, and I shall call you my Ruby in the Sunday Club. Every Sunday, at half past two, you can send me a big ruby-colored thought, that will be bright in the hearts of the suffering ones.

With much love to THE BANNER children, I am your loving friend, Sunbeam, through her medium.

MRS. MINNIE M. SOULE.

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## Literary Department.

IN "UNE ECHAPPE SUR L' INFINI," it is the boast of M. Ed. Grimard to rise from the highest summits of the intellectual world into the regions of the invisible "where marvels are no longer miracles." He tells us that spiritual phenomena are regulated by laws as simple as those which govern natural phenomena; laws of unity, of concordance, of similitude. Laws similar to those of attraction regulate rewards and punishments; by laws of affinity disincarnated souls are led to places assigned by merits or demerits. We existed in the past as we shall exist in the future. Pythagoras taught the doctrine of the ascensional life of the soul in the history of Psyche. Continuity of existence individualized by reincarnation forms a complete circle, and returns to be reunited with the source from which it sprang and of which it has always formed a necessary part. Infinite legions of disincarnated souls are always floating in space; each knows more or less to what stage of development it has attained; some hesitate to go on; some desire it; but the hour strikes for each.

The spirit descends upon earth, and waits the intervals between its ethereal nature and the gross matter of its new body. This intermediary is the fluid, or ethereal body, this is the model upon which the concrete matter organizes itself. The complete union is effected at the moment of birth. Acquisitions made in the past constitute what we call character; our understanding is not that tablet erased which modern philosophers have imagined; witness the astonishing history of youthful criminals; witness Pascal, who at three years of age recognized Euclid's theory of conic sections, or Mozart composing an opera at twelve! Why cannot each of us have two separate existences, since we awake each morning from a condition as strange as death? Like magnetic subjects, like somnambulists, we have, as it were, two distinct and separate lives, each of which has its rational continuity, and which centre around the same living principle like strands of a different color around an invisible thread. This invisible thread is the fluid body by which the soul is enveloped. Around us come and go the future fellow-citizens of our life beyond the tomb. Each good thought which springs up in our mind, as if involuntarily, sometimes contradictory to our own, is suggested by invisible dear ones. They communicate with us in a thousand ways. Delivered by sleep and dreams, by somnambulism especially, the soul escapes, to float in ethereal regions. Lethargies, cataplexes, second sight, ecstasies, are so many connected phenomena, differing only in intensity. What happens after death? The esoteric doctrine alone attempts the enigma evaded by all others. The sensations which precede death accord with the moral condition of the individual; the escaping spirit passes into a state of uncertainty of indefinite duration, which seems to be much the same as the idea of purgatory. The materiality of the ethereal body is determined by the moral value of the soul, the pure soul mounting naturally toward the regions of light, and the impure delaying in inferior regions. The conscience becomes its own judge, and the correlation which links together all successive existences clearly appears. A gradual regeneration operates in the new-born spirit, and it becomes endowed with a magnetic intuition by which it recognizes those who have gone before, and it embraces with a glance the prodigious vortex of worlds. Here is the world in which we finish our education, among the glorified spirits, living rays of the God of Gods, whose splendor pales the suns.

Bringing many instances of phenomena and innumerable quotations to his support, M. Grimard has aimed to unfold the esoteric doctrine, in philosophy, morality, social and individual life: the double idea of evolution and evolution embracing all in a grand pantheism. Published in French by Leymarie, 42 Rue Saint Jacques, Paris, France.

OMEGA, the up-to-date health magazine edited by Prof. Chas. A. Tyrell and Dr. M. L. Holbrook, is presented this month in a new dress. The idea intended to be conveyed is

the birth of Health and Beauty by the combined action of the two great creative natural forces, Solar Heat and Water, the latter typified by Aquarius, and the product by a female figure, which latter, from time immemorial, has been held to symbolize those physical attributes. Among the many instructive articles in the June issue the paper "Controlled Parentage—The Individual," by Alice B. Stockham, M. D., is especially worthy of careful consideration. Under the heading "Concentration and Creation" she advances the following thoughts:

It is a discovery in spiritual science that the retention of a thought brings about a condition or manifestation of what the thought expresses.

In concentration or meditation for development and power, we hold closely to some thought of universal life and principle, some aspiration that widens our vision and attunes the soul with infinite harmonies.

To make these meditations effective, as the spiritual vision is opened we must demand that the creative powers of our souls are put in operation. The mind must be fixed on and expect spiritual attainment.

This potent affirmation plants the seeds of power. Conditions are thus made for achievement; the way opened for accomplishment; the results of sexual energy are diverted into channels of usefulness through spiritual law.

Many have taught the conservation or appropriation of the sexual powers, but only recently has it been known that this conservation and appropriation is far more effective if it occurs at the time one experiences the creative impulse. This is the time and occasion to make a prayer of faith—to demand fulfillment of the soul's aspirations.

There is no limit to the application of the principle. Are you a teacher, you demand to create conditions for success; a writer or speaker, that your words shall glow with the fire of truth; in commercial life, that your transactions shall progress to fulfillment; while through this spiritual alchemy of the creative powers the problems of the philanthropist are solved; the sculptor's marble glows with life; the painter's canvas reflects love and intelligence.

Thus concentration and creation by souls who have high aspirations, give a positive and impregnating force to all the mental activities. As the engineer conserves the great force of Niagara to supply mechanical power, so man, through knowledge of himself and his relations to the world, conserves the greatest of all his forces to life's uses.

Finally, to make controlled parenthood of value to the child; to the mother and to the individual, one must have training in the knowledge of spiritual law, must at least have a glimpse of his relation to universal principle. Through this knowledge all things present meanings which enable him to appropriate wisely all activities and energies. It is no more a combat with this great force of life, but a conscious, intelligent recognition of its power and a harmonious unity with its activities.

"Think on these things," for they may be called "the fruits of the spirit."

Omega Publishing Co., 1362 Broadway, New York. \$1.00 a year.

THE TALENT FOR WORK.—It is customary to explain the highest results of human effort—the achievements that immortalize men—by attributing them to a subtle, mysterious power which no one has been able to define, except "genius." It is thought to vulgarize a great work to ascribe it to anything but direct inspiration from Heaven. Men are led into this error by contemplating the magnitude of a work—as, for example, Newton's "Principia," or Milton's "Paradise Lost," or a great invention—in its finished state, without considering the slow, gradual, creeping progress by which these things have been brought to their perfection. Unable to trace the weary steps by which the philosopher, poet or inventor has passed, in spite of many defeats and discouragements, from one mountain peak of thought to another, "thinking while others slept, reading while others rioted," till he has attained to his present lofty elevation, they cry out that he is "a miracle of genius!"

"Yes," says Sydney Smith, "he is a miracle of genius, because he is a miracle of labor; because, instead of trusting to the resources of his own single mind he has ransacked a thousand minds, because he makes use of the accumulated wisdom of ages, and takes as his point of departure the very last line and boundary to which science has advanced; because it has ever been the object of his life to assist every intellectual gift of Nature, however magnificent and however splendid, with every resource that art could suggest and every attention that diligence could bestow."

It is true that men have different degrees of aptitude for a particular pursuit; but it is equally true that all truly great men have become such by intense and persistent toil. Their superiority is not so much a superiority of natural endowment as a force of will and a faculty of toil, which have all their natural endowments into the very highest and most efficient activity—slowly and painfully did Milton elaborate verse after verse of his sublime epic; and Newton labored on record the assurance that he did not discover the law of gravitation by the aid of heaven-born inspiration, but by dint of a homely virtue within the reach of all men—the habit of patient thought.—William Matthews, LL.D., in Saturday Evening Post.

THE HUMANE ALLIANCE has published a series of articles on the horse that every driver and horse-owner should read. The cruel sport of pigeon shooting is presented in its true light in the June number, and our common and despised animals, such as the snake and the toad, and our common birds, like the crow, are shown to be of great value, rendering valuable service to mankind. "Teach a child to know animals, and it will love them and will become a champion of their rights. No child can pick up THE Humane Alliance without at once being lost in its pleasing stories of animal life. No family that has a pet from among the brute or bird creation can fail to be newly interested in all concerning their kind. Such a publication is a monthly visitor whose influence is always for good. From being entertained, the child is led on to intelligent study."

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OUR DUMB ANIMALS.—Whose fault is it when young men drive horses to death and commit other outrages on dumb animals? and are brought into court, and tried and convicted, whose fault is it?

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Have their parents been in the habit of betting their money on steple chases, or compelling their horses to risk legs and necks in chasing foxes or noise seed bags over stone walls, fences and ditches?

Do their fathers go out shooting deer, rabbits, squirrels, or (like that New York clergyman) little robins and bluebirds, simply for the fun of killing them?

Have they ever given a dollar to aid the work of our humane societies, or read or caused their children to read any of our humane publications?

Have they ever done or said one thing to educate their children to treat animals humanely? If not, whose fault is it when their sons go to cock fights and dog fights and pigeon shoots, and drive horses to death, and are brought into our courts and tried and convicted as criminals? GEO. T. ANGELL.

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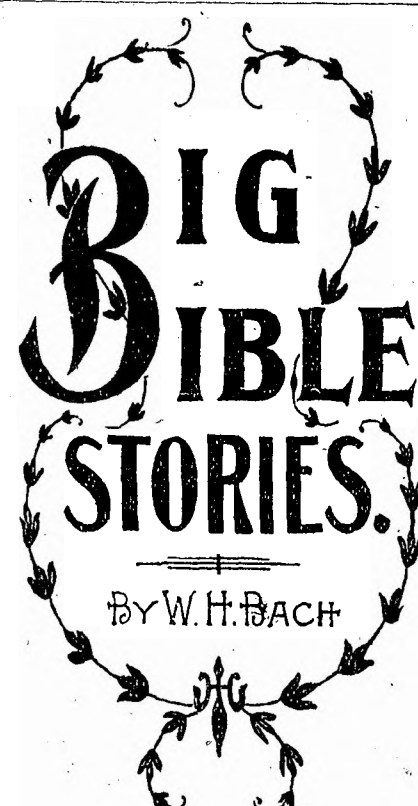
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The contents of this volume consist of a series of communications received by the compiler from several spirits through the medium of Mrs. E. C. Duguid, a woman of chief director being Ben Hanan, formerly a general in the Persian army, of whom a portrait is given from a picture by spirit artist Wella Anderson; a portrait of Mrs. Duguid also being given. The book is highly instructive and of the most valuable nature, dealing chiefly with the importance of a harmonious and well-regulated maternity; and in that particular is eminently deserving of the studious reading and thoughtful consideration of all who desire the well-being of not only the present but all future generations.

Cloth, 2mo, pp. 200. Price 50 cents.







men's saloon, second cabin and stateroom, he does not find much idle time, as he is responsible for the entire management of his department. As the traveling public is sometimes very hard to suit, the steward may consider himself lucky when he feels that the passengers appreciate his labors. One thing impressed me forcibly. It was the care exercised on both sides the Atlantic to guard the tea and coffee. The custom house officers only allow enough tea and coffee to be taken from the coffers for immediate use, then the storehouse for these articles is closed, a seal placed upon the doors, which is not allowed to be broken until the vessel is far out to sea. This ceremony takes place both in England and America.

2 P.M., June 7.—We have just sighted the wrecked steamship Paris. We were at lunch when the word was passed around that the Paris could be seen. Almost instantly every passenger left the table and rushed to the deck, where we could see quite plainly the magnificent but stranded ship, which from our deck looked as if it rested on the land. What a wonderful thing it was that there was no loss of life in connection with the accident! Having crossed the water two years ago upon this vessel, we felt more than a passing interest in her misfortune.

10 P.M.—We have just been informed that the ship will not reach the dock until 11 P.M., consequently will not land until Thursday morning. Mr. and Mrs. Cutter, the former the son of the late Abbie E. Cutter of Wicket's Island, together with father and I, will go immediately to London. Soon I hope to meet the hospitable Mr. and Mrs. J. J. Morse and Miss Florence who made my stay in London last summer so delightful. We will stay with them while in London.

My plans are not matured for any work here as yet, as I had to decline to accept any engagements until after the Blackpool Conference of the National Federation of Spiritualists, July 1 and 2, where I am going as a fraternal delegate from our own National Spiritualists' Association. We expect to take things very quietly until that time. Last year, having been elected by the vote of those present at the Golden Jubilee held in Rochester, N. Y., under the auspices of the N. S. A., to attend the International Congress at London, I also was invited to attend the English National Convention at Keithley, the birthplace of Spiritualism in England. Going this year as a fraternal delegate from the N. S. A. will give me much pleasure, as it will be a reunion of those I met last year, and I anticipate a most profitable, as well as a delightful time.

I shall occasionally send a letter concerning the movement here, which I trust will prove interesting to your readers. For the time adieu.

On Board S. S. New York, June 6, 1899.

### Passing of E. D. Shaw.

A Patriot, Philanthropist, Poet and Spiritualist.

With the passing away of Mr. Egbert D. Shaw, of Shaw, Lee Co., Ill., whose transition occurred at his home in the early morning of May 21, the spiritual world has gained a patriot, philanthropist, poet, and an earnest seeker after truth. He was born in Bradford Township, Aug. 6, 1841, was the son of Mr. and Mrs. Sherman Shaw, who were among the earliest settlers of that township. A fine student, an exemplary young man, and an earnest thinker, he early gave signs of intellect and vigor of thought, that attended him through all his mortal career. At the breaking out of the Rebellion in '61, E. D. Shaw was among the first to offer his services to his country, enlisting in Co. A, 13th Illinois Volunteer Infantry, remaining in active service until 1863, when he received his discharge. A little later he engaged with his father in the stock business, in which he pursued a successful career. Mr. Shaw was one of the most prominent founders of the town of Shaw, he gave the Burlington Company the site for the station, and was ever ready to lend a helping hand to all improvements in the place, never sparing time, money or strength in this respect.

This gentleman was a true philanthropist, always ready to advance needed reforms, and to bless, in practical ways, the unfortunate and suffering among his fellow men whom he came in contact with. He was a poet. THE BANNER OF LIGHT and other papers have often published his poetical productions that have given comfort and pleasure to many appreciative souls. As a Spiritualist, Mr. Shaw was outspoken in his convictions, and never sought to hide his light under a bushel. In contemplation of his approaching change, through years of invalidism, he felt and said that he could do more effective work in the spirit-world, for humanity, than he could in a suffering body.

The deceased leaves a devoted wife and three young sons, besides many loving relatives and friends, but he has not departed from them, he has only gone a step before to brighten the way for them which they too will have to tread. Peace to his spirit, and to his sorrowing family, and may the angels of love and blessing attend them all.

MARY T. LONGLEY.

Washington, D. C.

### YOUR VACATION.

It is time you decided where to spend it. Would you not like to spend it at far-famed Bar Harbor? You will not have a better opportunity than is afforded this year by the American Institute of Instruction, the oldest educational association in this country, which holds its 60th annual meeting at this noted resort, July 6-10. For this occasion greatly-reduced rates are offered by both railroad and steamship companies, with privileges of making the journey partly by rail and partly by water. On the return trip stop-over privileges will be granted at or east of Newport Junction, Me. Return tickets are good until July 31.

An opportunity is here given of seeing the most beautiful and interesting stretch of seacoast in America. Numerous side trips at low rates have been arranged—by boat to Northeast and Southwest Harbors, Millbridge, Jonesport and Machiasport; by rail to Bangor, Eastport, St. John, Mt. Kineo and other places of interest.

The hotels have agreed to give special rates, while for those whose means are limited, or who wish the quiet and comfort of private homes, there is ample opportunity at a merely nominal price.

The meetings of the Institute are held morning and evening, leaving the afternoon free for sight-seeing. The list of speakers includes Gov. Powers of Maine, Pres. Eliot of Harvard, Prof. Tyler of Amherst, Hon. Horace G. Wadlin, Chief of the Bureau of Statistics of Labor, Bishop Lawrence of Massachusetts, and many others.

Music at all the sessions will be furnished by the famous Temple Quartet of Boston. Any person who wishes may share in this delightful summer outing. How it may be done is told in a 20-page bulletin, giving full particulars, which may be had by sending your address on a postal card to the Secretary, Edwin H. Whitehill, Bridgewater, Mass.

The Annual Picnic of the Boston Spiritualist Lyceum will be held Saturday June 24, at Hayward Grove, East Braintree. Special car leaves Neponset Bridge at 9:45 A.M. Tickets, 25 cents, to be had at the car. This is an old-fashioned basket picnic. You are invited to be present.

J. B. HATCH, JR., Con.

### Verona Park.

F. W. Smith writes: The hotel at Verona Park Camp will be opened to the public July 16. It will be managed by Peter Abbott, and his daughter, Mrs. Hall, who will take especial pains to make the guests comfortable.

### Declaration of Principles.

The following four "Declaration of Principles" were read at the National Spiritualists' Association Convention at Washington, D. C., Oct. 1, 1898. Societies are requested to read and compare them, and to submit their choice from them at the N. S. A. Convention in Chicago during the coming sessions in October.

No. 1. Presented by Harrison D. Barrett, (President Barrett.) "I respectfully recommend the following for your consideration: Spiritualism stands for (a) a universal principle of life; (b) Truth, the revelation of that life and the greater of wisdom; (c) Immortality, the divine inheritance of the race; (d) Eternal progression, the sublime destiny of man; (e) Spirit return, a demonstrated fact in nature; (f) Sympathy, the principle that unifies the race on earth; (g) Love, the lever by which men are lifted out of sin and ignorance and higher and holier conditions brought in among men.

"This is the declaration" once made in an important legal case years ago, in this city. It stood the test then, and I see no reason why it should not do so again."

No. 2. Presented by the Committee on Resolutions, E. W. Bond, Chairman.

We, as Spiritualists, do not believe in a creed to be used as a test of fellowship, but the following is a declaration of principles most commonly accepted by us.

1. That there is an objective spirit-world of varying grades enveloping the earth, which is as tangible and real to those living in that world as the earth is to us.

2. That it is peopled by men, women and children who previously were inhabitants of this world.

3. That there are laws in nature, which, when understood, enable those people to hold communion with those still in the flesh.

4. That so-called death marks no change whatever upon individual character, but that one enters the spirit-world in the spirit body as absolutely the same person in all respects that he was here.

5. That the full and most important consequences of earth-life are not and cannot be experienced on earth, hence, without knowledge revealed from the future world one knows not, and cannot know fully how he ought to live, nor the truths he ought to teach while here.

6. That in the spirit-world the way is open for each one to advance in the scale of life in proportion as he discovers and obeys the laws of soul growth.

7. Spirits uniformly testify that their future condition would have been greatly improved had they investigated and understood before leaving earth the fact and principles of spirit return.

8. That on the question of who, what or where God is, Spiritualism gives us no final, absolute proof and demonstrated knowledge, but leaves it for each one to determine by the light of his own understanding. It is no part of Spiritualism to dogmatize or state theories, but simply to state demonstrated facts.

No. 3. As adopted at the Golden Jubilee:

1. We acknowledge an unlimited intelligence in the universe, of which we are all partakers.

2. The highest expression of this unlimited intelligence we recognize in the reason and intuitions of the human soul.

3. We recognize Nature as an infinite whole, and her phenomena as the expression of life, energy and intelligence inherent in the constitution of things.

4. Spiritual phenomena throughout the ages have demonstrated that man is a spirit, and the change called death is one of the evolutionary steps in his progressive development.

5. We maintain the truth of spirit communion, and seek to aid in all possible ways its practical demonstration.

6. Intercourse between the living and so-called dead is the natural sequence of human relations on earth. It proves that death does not change the nature of man, but reveals to him new aspects of life, and further opportunities for the unfoldment and exercise of the intellectual and moral faculties inherent in every human being.

We endorse the objects expressed in all noble reforms, as illustrated in the following:

1. In the efforts to secure equal justice for all races and classes, and both sexes.

2. To protect innocent and helpless childhood by educating parents in the laws and duties of life and love, by which the home may become the centre of purity, fidelity and mutual devotion and helpfulness.

3. By treating all sin and crime as a disease, and establishing schools and asylums for their proper treatment and permanent cure.

4. By encouraging temperance in all things, and relying on moral and social education as the remedy for all forms of abuses.

5. By cooperation and fraternization as the remedy for political and industrial evils.

6. By recognition of the brotherhood of man, and loving toleration of all differences of faith and practice in religion.

7. By teaching and cultivating reverence for truth, and a sacred regard for the interests, rights and well being of every child of nature.

8. By persistent, orderly efforts to improve ourselves, and especially by cultivating a closer relation with the spiritual universe, and obtaining practical knowledge of the higher life by unfolding our own spiritual natures, and seeking the helpful cooperation of the spiritual world.

9. By inspiring all men with faith in themselves, and confidence in the eternal order of Nature as a perpetual incentive to courageous effort and success in well-doing.

No. 4. Declaration of Principles as Adopted by the State Association of California, September, 1898.

WHEREAS, Spiritualists believe in liberty, and will not be bound by dogmatic creeds which enslave the mind and destroy the spiritual nature;

Therefore, We present to the world, instead, a simple Statement of Principles, which are susceptible of differentiation and growth, until they satisfy the minds of all reasonable thinkers. This statement is a consensus of opinion and an expression of the collective mind of the Spiritualists of America; and the purpose of its adoption and publication is to serve as a basis for organization and propaganda, and for information to investigators and Spiritualists, and is subject to revision and change by the people—or their representatives—assembled in an orderly manner for that purpose.

1. DEFINITION.—Spiritualism is a scientific, philosophical religion, and embraces the science of life, the philosophy of existence and the religion of humanity.

2. LIFE.—Life is universal and eternal. Organic life manifests itself as intellect, sensibilities and will. The unity of life involves that common sympathy among men which creates the desire for communion with our fellows, and enables incarnate spirits to communicate with those in the flesh.

3. MISSION.—The mission of Spiritualism in the world is, primarily, to establish rational religion in the minds of men, founded upon the operation of Nature's laws; to wage an educational warfare upon ignorance, superstition and all forms of supernaturalism; and, in consequence, with Universal Brotherhood, to establish the solidarity of the human race through the dissemination of a knowledge of man's relation to his fellow-men—to this end, being in active sympathy with all genuine reformers looking to the betterment of the social conditions of humanity, including the elevation of woman.

4. DUTY.—Alexander Pope, the poet, gave expression to the most comprehensive definition of duty and man's relation thereto, in these words:

"All are but parts of one stupendous whole,  
Whose body nature is, and God the soul."

5. CREATION.—There are two fundamental elements in nature which are immortal and indestructible. They are called "matter" and "spirit." The various phenomena of the universe are differentiations of these primary elements. Change, adaptation and evolution are the three great factors in the progressive economy of nature.

6. PROGRESSION.—The watchword of Spiritualism is "Eternal Progression." This is a progressive universe; this is a progressive world; and man is a progressive being. Speculations, opinions and theories, in regard to methods, are of secondary importance.

7. CONTINUITY OF LIFE.—Human experience affirms, the operation of Nature's laws confirms, and intelligent communication from those who have passed through the change called death proves, that man has a continued, intelligent existence after the dissolution of the physical body.

8. MAN'S INDIVIDUALITY.—The paramount tendency of evolutionary development is to the individualization of the human spirit as an immortal entity, and this individuality being attained, the soul must assume the responsibilities of eternal existence, and by taking advantage of opportunities will be enabled to rise to heights of great mental and spiritual unfoldment.

9. DEATH.—The physical body is the house in which man lives while passing through the experience of earth-life. When this is no longer habitable, he passes, or transitions, to another sphere of existence. This change, or transition, is called death, and the condition which man finds himself after this change is called the spirit-world.

10. SPIRIT WORLD.—The spirit world is a natural state of existence, originated and sustained by natural law, including many varied conditions or spheres corresponding to the various intellectual, moral and spiritual planes of its inhabitants. At physical death each human soul passes into a condition in correspondence with its degree of unfoldment, ethical and spiritual; and, under the law of eternal progression, through continued aspiration and effort, it is destined to outgrow its imperfections, and ever increase in goodness, knowledge, wisdom and happiness as the endless ages roll.

11. MEDIUMS.—The agents through whom the spirit world communicates are called mediums, and may be classified as follows: Inspirational speakers and writers; test mediums, or those through whom direct personal messages come; mediums who heal the sick through spirit aid; physical mediums for the production of objective phenomena; and various other classes of mediums through whom are produced many other manifestations on the physical and mental planes.

12. ETHICS; OR, THE SCIENCE OF RIGHT-LIVING.—Man shall live right and do right because it is right, without hope of reward or fear of punishment. Temperance should be observed in all things, including speech and conduct.

13. ORGANIZATION.—Spiritual societies should be formed upon a spiritual basis. Character and usefulness should be the qualifications for membership, and financial considerations should be secondary.

### Lake Pleasant, Mass.

Although the convocation of the Camp-Meeting Association does not commence until July 30, arrangements have been concluded that will make practically a two-months' season at Lake Pleasant this year. "The Stratton Opratic Orchestra" has been engaged to give daily concerts and to furnish music for dances to be held every afternoon and evening in July as well as in August. During the week commencing July 3, in addition to the open-air concerts and dancing, Prof. J. C. Belmont, the celebrated aeronaut, has been engaged to give balloon ascensions every afternoon and evening, with a display of fireworks each evening, and make a parachute drop of five thousand feet.

The Fitchburg Railroad will run special excursions to this place on the Fourth of July from Keene and way stations, Fitchburg, Worcester and North Adams, and will have the late train going west stop to take passengers who desire to remain on the grounds to witness the balloon ascension, the grand display of fireworks kindly donated by Mrs. Lambert of Boston, and for the dance.

The day's program consists of boat, sack and potato races, orchestra concerts, a pie-eating match between two well-known local characters, dancing, balloon ascensions and fireworks.

Mr. John Glickland of Boston has leased the boats and depot restaurant. The hotel is open, the boats are on the lake, the swings are up and in constant use, seventy-five cottages are open, and each train leaves new arrivals.

A meeting was held in the grove on last Sunday, about one hundred campers attending. The speakers were Mrs. Clara Field Conant, Frank B. Woodbury, Mrs. A. A. Jackson, Dr. C. H. Harding, Mrs. W. J. Dowd and the writer. Next Sunday morning a meeting is to be held, and Mr. J. Milton Young will deliver an address.

On Friday and Saturday large picnic parties visited the grounds and spent enjoyable days.

The recent arrivals are Misses Jennie E. Harvey and Floretta Sherwood, Mrs. and Miss Johnson, Mr. and Mrs. N. J. Dowd, F. B. Woodbury and wife and Mrs. Clark, Mrs. M. E. Martine, Mrs. H. M. Neal, Mr. and Mrs. A. Fales, Mr. and Mrs. Stratton, Dr. E. E. Conant and wife, Mrs. R. Robbins and Mr. A. G. Baxter.

All the cottages on the Highlands are let but two. The well-known violinist, Edmund Severn of Springfield, has taken a cottage and will have a summer school of music on the grounds. Mr. Severn's ability as a musician and teacher is well known, and he and his wife, who is an accomplished pianist, will prove welcome additions to the music lovers, of whom there are many here. Circulars can be had upon application.

ALBERT P. BLINN, Clerk.

### Movements of Platform Lecturers.

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

G. W. Bates and wife desire engagements for fall and winter months. Address them permanently, 1744 Natrons street, Philadelphia, Pa.

In addition to stated work in Boston, W. J. Colville is holding very successful meetings in Lynn, at Kosuth Hall, 116 Chestnut street, which is permanently reserved for him. He is a very successful mental healer. W. J. Colville speaks in that place on Sundays at 3 P.M., and on Wednesdays at 3 and 8 P.M.

The address of Mrs. Helen Temple Brigham during the summer months will be Elm Grove, Mass.

Mr. J. W. Kenyon lectured to large audiences in Manchester, N. H., June 18. Societies address him at Onset, Mass., for dates in 1899 and 1900.

Mrs. J. W. Kenyon has a few open dates she would like to fill. Address her at Onset, Mass.

J. C. F. Grumble will speak in Syracuse, N. Y., and hold college classes in September. In October he will be in Indianapolis, and in November and December in Chicago. In January and February he expects to open a winter session of the College of Spiritual Sciences at Daytona, Fla., one of the serene and prettiest spots in Florida.

Edgar W. Emerson will be at Compounce Lake, Conn., June 21; Manchester, N. H., June 25; Ocean Grove, Harwich, Conn., July 16.

Walter D. S. Hayward, platform test medium, can be addressed at No. 764 Macon street, Brooklyn, N. Y.

W. J. Colville's class in Spiritual Science is meeting at 242 Huntington Avenue, Boston (his present address), on Mondays, Thursdays and Saturdays, at 2:30 and 4 P. M. Many physicians are attending and making things lively by their searching questions on "Suggestive Therapeutics."

### Over-Exertion of Brain or Body.

Take Horsford's Acid Phosphate.

It is a wholesome tonic for body, brain and nerves. Wonderfully quick in its action.

# A REMARKABLE OFFER.

## For a Short Time Only.

To those writing us, giving us name, age, sex, and one leading symptom, in their own handwriting, we will send an absolutely correct and carefully prepared diagnosis of their case, stating their true physical condition; and

"FOODS FOR THE SICK, AND HOW TO PREPARE THEM;"—a valuable volume, giving proper diet, how foods should be cooked, also the proper care of invalids. This volume contains recipes for the hygienic preparation of foods for general consumption. It is, in fact, a Hygienic Cook Book. It contains a list of antidotes for common poisons. It is a guide to right living, a counselor in sickness or emergency—concise, yet plain and readily understood; and

"WOMAN;"—a medical brochure for ladies only. This volume has been highly commended by the leading reformers of the day. It is a valuable medical work, and should be in the possession of every woman. It will be sent FREE to ladies writing us under this special offer.

It has cost us hundreds of dollars to publish these volumes. They are nicely illustrated, and are standard works.

A correct medical diagnosis and the two valuable volumes ABSOLUTELY FREE of all cost. This offer will hold good ONLY while the present editions last.

Address

**Drs. Peebles & Burroughs,**  
BATTLE CREEK, MICH.

June 3.

### Skowhegan, Me.

The following is a true copy of a resolution passed by the Directors of the Somerset Traction Company:

Resolved, That the Directors of the Somerset Traction Company understand that the organization of Spiritualists, of which Robert Hayden is President, is legally the same as that to whom the original lease of Lakewood Grove from W. D. Hayden was made, and recognize it as legally binding upon all the parties interested. The Association as now constituted has all the rights and privileges specified in said lease, and the Somerset Traction Company guarantees rights and privileges to said Association intact, and cordially invites all members and their friends to avail themselves thereof without let or hindrance.

Attest, J. O. SMITH, Clerk.

### 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 the price will be \$3.00 per year, or \$1.50 for six months.

J. J. Morse, 26 Osaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

Dr. F. L. B. Willis may be addressed at Glenora, Yates Co., N. Y. Jan. 7.

### The Mississippi Valley Spiritualists' Association

Will hold their Seventeenth Annual Camp-Meeting at MT. PLEASANT PARK, Clinton, Iowa, from JULY 30 to AUGUST 27, 1899.

Write to E. L. KILBY, Sec'y, Ottumwa, Iowa, for a 26-page illustrated pamphlet containing program of entire meeting, Rail Road and River rates, and other information concerning the meeting. 4w June 24.

### Cape Cod Camp-Meeting, Ocean Grove, Harwich Port.

THE Spiritualist of the Cape will assemble and enjoy their delightful location by the sea and listen to the following speakers: Rev. S. L. Beal of Brockton; Mr. Edgar W. Emerson of Manchester; Mrs. I. P. A. Whitlock; Mrs. May S. Keyes of Providence; Mrs. Jennie Hagan Jackson and Mrs. Mary A. Wilson of Fort Worth, and Mr. H. D. Barrett of Boston. The meeting will commence July 15 and close July 30. June 24.

### New Songs.

"Happy Days," SONG AND CHORUS, just issued by GEO. H. RYDER; also,

"O, Tell Me Not," QUARTET, FOR MIXED VOICES. Words and Music of both pieces by Mr. Ryder.

Being stray sheets from SPIRITUAL SONGS, a collection now being compiled for the use of Spiritual Meetings and the Home Circle. These songs speak well for what is to follow. The music is pleasing, good melody, and of high order, and yet easy of execution, so that societies will find it very valuable. Mr. Ryder was for some years the Organist of the Spiritual Temple, and will be remembered by many for his good work there. He evidently has a fine conception of the needs of societies, for the words of the song are most pleasing, and at the same time contain suggestions of the presence of our spirit friends and tokens of the continuity of life just on the other side.

Price—"Happy Days," 15 cts.; "O, Tell Me Not," 10 cts. For sale by BANNER OF LIGHT PUBLISHING CO.

### Maine Spiritualists' Directory.

COMPILED AND PUBLISHED BY FRED HALL.

The Directory is a Hand-Book of the movement in Maine. It tells where each Camp and Society is located, dates of meeting, name and address of officers and members and other valuable information relating to the condition of the Associations, and the cause at large; also the addresses of hundreds who compose the different Societies.

It is nicely gotten up, neatly bound in board covers and gilt letters, and worthy of a place on any table.

Prices.—One copy, 25 cents; five copies, \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

HENRY SCHARFFETTER, 300 So. Collington Ave., Baltimore, Md.

GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.

HEADQUARTERS for Spiritualists, Reformatory and Occult Literature; also subscriptions taken for BANNER OF LIGHT. Orders by mail promptly attended to. Catalogues free on application. Correspondence desired.

FLORIDA! For Home-seekers and Investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street, Roxbury, Mass. Jan. 4.

### FAT FOLKS.

TWO years ago I reduced my weight 47 lbs. by following the suggestions of departed friends; no gain; no starving—nothing to sell. Twelve stamp for particulars.

MRS. B. L. MOLESWORTH, 116 Clymer St., Brooklyn, N. Y. June 17. 4w

Seymour Van Brocklin, PSYCHIC HEALER. Ossession successfully treated; correspondence for absent treatments invited. 718 Hunt ington Avenue, Boston, Mass. 1w June 24.

PROF. ROYCEVILLE, MAGNETIC AND MASSAGE. Treats all diseases, also. Office, 247 Columbus Avenue, Suite 7, Boston. June 24. 1w

E. A. BLACKDEN, Healer, Psychometrist, E. Writting and Translating Medium. 203 West 22d street New York. 2w June 17.

R. I. P. A. N. S. Ten for five cents at druggists. They banish pain and prolong life. One gives relief. No matter what's the matter one will do you good! 5w Mar 18

### Rose Leaf Balm.

A NEW and wonderfully healing lotion for all skin eruptions.

Cold Sores, Chapped Hands and Face, Salt Rheum, Eczema, Hay Fever, Coryza and Sun Burn.

Gentlemen will find this a superior preparation to use after shaving.

Half oz. Trial Size, 15 cts. Two oz. Size, 35 cts. Four oz., 50 cts., mailed free of charge.

Agents wanted in all States. Write for Particulars.

ROSE LEAF BALM CO., P. O. Box 3087, 9 Bowdoin St., Boston, Mass.

Endorsed by Editor and Management of BANNER OF LIGHT, Feb. 25

### Dr. Fellows,

Medical Adept,

Cures men of Debility, Weaknesses and Losses, by an EXTERNAL APPLICATION, a never-failing remedy. His "PRIVATE COUNSELLOR," sent for 10 cents, telling about the complaints, swollen testicles, and its GREAT CURE. THE BANNER says: "Patients write most enthusiastically in praise of Dr. Fellows and his remedies." Address the Doctor at Vineland, N. J., and say you saw this in THE BANNER. May 29

Second Edition Revised, with Index.

### Jesus, Man, Medium, Martyr



# Message Department.

## SPECIAL NOTICE.

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

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

## SPRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF  
MRS. JENNIE K. D. CONANT.

Report of Séance held June 9, 1899.  
Spirit Invocation.

O, how blessed is the privilege of communing with the loved ones gone before! O, how glorious it is to feel that death is destroyed and the fear of the change has been taken from us, to realize that it is only a new birth, a brighter and happier condition. O, that great spirit of wisdom and knowledge, we thank thee for the blessings that are bestowed upon us. We seek thy presence to gain wisdom and power, to unfold our spirit and rise above all selfishness. We ask thee to assist us to so live and work for the angel-world that others will be led to see and receive the light of the soul. Help those who desire to manifest this morning. Direct us now and through eternity. Amen.

## INDIVIDUAL MESSAGES.

### George Spesten.

My name is George Spesten, and I can locate my home in Oakland, California; but years ago I was familiar right here in Boston. I have been out of the body many years, and note with joy the progress Spiritualism has made. I tried to investigate this phenomena and philosophy years and years ago, and I comprehended a little, although there was much beyond my comprehension. I could not account for some things, and I could for others; I find it the same to-day; many people feel there is something in it, but they cannot account for the mysterious workings thereof. And it is hard to explain; it is hard to be understood, for there are so many laws and conditions that surround the mortal and the circumstances of mortal life, that the spirit has to work in various ways and under various conditions to demonstrate that which it desires to. But the truth always predominates, even if it is covered by the rubbish of superstition and dogmatic ideas; it will spring forth, and will stand through all eternity. I feel pleased to be here this morning. I have not the language to convey how much I appreciate the opportunity, although I find it difficult to hold the medium. When in the body I could talk, and often felt that I had inspiration that helped me to express myself; but when I find I have to control some one else's vocal organs to express what I wish to say, I find my own brain and the medium's brain conflict; hence it is harder to send forth original thought.

I would like to say to my brother Abraham, and also to Frederick, that I am interested in the welfare of those who are still in earth-life, and I wish them to know also that I am conscious of what has taken place since my transition. The loved ones on the spirit-side are with me this morning too numerous to name, and join in sending forth their loving thoughts and their healing influence to all who may need their assistance. To Aunt Mary say that her lameness will be better, for we are trying to heal it by spirit power, whether she realizes it or not. This is my message this morning. Thank you very kindly. I will now bid you adieu.

### Samuel Patterson.

My name is Samuel Patterson. I will be recognized East and West, although I passed from the body in the South. I was called from earth-life suddenly, and left my financial affairs in an unsettled condition. I not only took charge of my own money and property, but had charge of other people's property. I alone understood how to settle affairs satisfactorily to all; hence, when I was snatched from the physical form and found myself in spirit-life, I was greatly perplexed and deeply grieved at my inability to rectify seeming mistakes and relieve the anxiety of those involved. Therefore am I here to state that there was no dishonesty, only carelessness; there was no intention to appropriate anything to my own use that was not covered by security; but I, like many others, was careless about keeping dates and receipts, as I believed I could remember. I can only say things will be all right when straightened out so they can be understood, and I will do my level best to assist those who have undertaken to settle my financial affairs.

I wish my wife and family to know that death has not separated us; it has brought us closer and closer together.

My home was in Baltimore, though I am known in other places. If any one desires to seek further advice from me, if I am given an opportunity I will do my best. Thank you for this privilege.

### Sarah Bolton.

Oh! how beautiful it is to be permitted to return to our loved ones in earth-life, even if they are not always conscious of it. It gives the spirit strength, and helps them to rise superior to the environments that hold the physical and spiritual together. Oh! God is good and kind to his children. He has prepared the way. He is the truth and the life. And oh! how sweet it is to know that our heavenly parent will guide us and direct us, and assist us in all our undertakings when we seek to do right. I realize that as we have to assist our earthly parents, so must we assist our heavenly one, and I wish to return this morning, and fulfill the demands that have been laid upon me, and assist those who are not able to assist themselves; those who are struggling in earth-life with the environments and conditions that are sad and unpleasant. Tell Mary, Annie, George, and all the loved ones of our household to fear nothing, for if you put your hand in the hand of the loved ones gone they will lead you aright. There is much of a personal nature that I would like to express, but it will not do for the present. I merely wish to open the way between the earth-life and the heavenly life. And I wish to be remembered to all. My name is Sarah Bolton. My home was in Charlestown, Mass., although I shall be remembered in Maine in several places, and also

in New York State, as I have friends in both places.

### Abigail Davidson.

Oh, how beautiful everything looks! We do notice all in earth-life as we do after we have left it. It seems to me this morning that I never saw nature more beautiful than now. We are often not appreciative until after we are gone, and I fear that we sometimes do not know how to appreciate those who have ministered to us for so long. Realizing my lack of appreciation, there is much that I would like to say if time and space would permit, but can only say that while in the body I did not understand spirit-workings and spirit-control, although my daughter is very much interested; she is also a medium, and it is for her benefit I return this morning, hoping she will be able to see my message and that it may give her comfort and consolation, and assist her to carry on the work she is now starting. I wish to help her both physically and spiritually. It is necessary for both to work in harmony while we are in the earth-life.

My husband is in spirit with me, and his name is Reuben Davidson. My own name is Abigail Davidson. I have a son in spirit and three sons and two daughters in the earth-life. The boys do not believe much in Spiritualism, but my daughter is very much interested, and I wish to say to her that mother has come to you many times and will come again. This must do, as I sense the old conditions of paralysis coming back that I felt before I passed from the body. I shall be remembered in Cambridge and other parts of Massachusetts, although my home was Providence.

### Elizabeth M. Gardner.

They say that birds of one feather will flock together, and as the last sister spoke I was pleased when I was told I could follow her. My home was in Providence, although the body passed away in Pawtucket, where I was living at the time. I have been out of the body quite a while, but I have been circling around the earth-life surroundings to help those whom I have left behind me. Perhaps I feel the responsibility more than is necessary, but I cannot help it. It was my nature to worry, and I do not seem to get over it. And I worry about the children so much, although I am satisfied with what was done. I feel that it was all for the best, yet I do wish that I was able to do more than I have done. But I want to say to my Brother John, Oh! if you would only heed your impressions, and give more attention to your own interior intuitions and feelings, I feel that things would be better for you. Mary Ann joins me in sending this message this morning, and I wish all my friends to know, both in Rhode Island and New York, that death has not robbed us of individuality, but has opened our eyes, so that we can see and understand each other better, and it has brought us closer together than ever before. I feel that this will be all that is necessary to-day. I will try and come again, provided opportunity is given me. My name is Elizabeth M. Gardner.

### Carrie Welch.

I would like to send a message this morning to my dear sister and mother, who are in earth-life, and say to them that Carrie's not dead, but liveth. She only laid aside the old worn-out body, and is clothed with a new body, which has given new thoughts and conditions. We can now better understand the words "old things have passed away and behold all things are new," and "it is well with my soul." I have found so much on the spirit side that I never dreamed of that I am anxious to inform the mortal of what I have found and whom I have found; but the conditions do not allow me to control the medium so very long, and my head seems to feel bad, and I forget part of the time what I wish to say, just as I did before I passed away. So, dear loved ones, if I have not informed you of all you can think of and what you feel I should say to you, just stop and think how weary I was, and how glad I was to be at rest; and that my head is not what you would term real clear now, and for that reason I must proceed cautiously till I learn the laws that govern control and how to throw off the conditions I take on. But I thought as this privilege was offered to me I would speak to you, merely because I want you to know that I am still active, and I am assisting you every opportunity that comes to me. My name is Carrie Welch. My home is Indianville, Indiana, and I have a son in Indiana.

June 16.—Hattie Riches Farnham; Henry Dickinson; Billings Pease; Ellen B. Bigelow; Henry Shaw; Alice Wellington.

## A Letter from Abby A. Judson.

NUMBER SEVENTY-FIVE.

To the Editor of the Banner of Light:

The best window-glass is that which is so clean, speckless and clear that it is no impediment to the vision of things beyond. It is a medium between him who sits in a room and the landscape outside. In like manner, the best spiritual medium is he in whom self and special opinions are so quiet for the time being that they form no impediment to the transmission of scenes and thoughts from the spiritual world beyond.

It is not because decarnate spirits have forgotten what took place in earth-life, and have equally forgotten what took place in spirit on re-entering the earth-plane, that we get incorrect communications. It is because the medium through whom or to whom they come has something in his own mental condition that blurs the picture. We can, of course, make allowance for the fact that those who have been long in spirit, or intensely engaged there, find new events covering up the memories of earth, while he who revisits the earth plane may enter its experiences so vividly that life in spirit may seem for the moment less clear. These natural facts may make the memories of earth-life and of spirit-life less vivid, but they could not, of course, have the result of making them contradictory.

I was led into this train of thinking by the inquiry so often made of me how my father now views his life-work on earth as a foreign missionary. Many have sent me communications signed with his name, often declaring that he regrets having been a missionary, that his time was wholly wasted, and that he better have devoted his energies to something else. In one writing he is represented as saying that he had better have blazed trees in the western wilds of America, and learned charity of the wild beasts. He is also made to praise the virtue of the women in Burmah; and to say that he could not teach the heathen a religion which would help their morals.

Such communications could not have come from my father, because they contradict facts known to him in his earth-life. Virtue was scarcely known among the Burmese women, the men were savagely cruel, and the people were addicted to lying and drunkenness. He taught them a pure morality, and a much higher standard of ethics now prevails in those parts of Burmah where missionaries have labored.

These communications have been colored by the personal opinions of the sitters, of the mediums, and of the mediums' controls. My father was remarkably charitable in his judgment, as well as humble. While in earth-life he could have taught love, charity and humility, by example, to the minds from whom these sentiments emanated.

Communications have, however, come from him, through Mrs. Lillie, that are in matter, in manner, in spirit, in breadth and in mental clearness, so evidently from him, that I have, the same confidence in their genuineness that I have in the words he used to speak to me when I was his little daughter in Burmah. They are given in full on pages 206 to 208, and 214 and 215 of "The Bridge Between Two Worlds." While writing Mrs. Lillie saw him standing by my chair, and I wrote the words as she heard them spoken by him, though his voice seemed much farther away. I will quote the passage where he spoke of his work on the earthly plane:

"I was led, carrying out a part of the great plan of civilizing by Christianizing, and then by liberating from that, of leading to greater heights. Step by step the heights are gained. We are bricks in the great temple of eternal truth. What seems like error at one time was, when it was given, all of truth that mankind was at that time and age able to receive. And so the great law of continual unfoldment is going on."

These are golden words, broad in scope and truly benign—worthy of him when here and worthy of him in the expansion which his soul had attained by more than forty years in spirit-life.

We beg those who receive communications where Adoniram Judson is represented as bearing his work as a missionary, and extolling the Burmese as chaste, humane, truthful and honest, to compare the spirit evinced in the preceding extract with that of other communications.

We do not lose sight of the fact that Buddhism, as taught by its great founder, elucidated by a long line of teachers, and exemplified by noble priests and laymen in China and Japan, is one of the grandest systems of religion and practice that the world has seen. Its morality is as pure as that taught by Jesus, and its workings are superior to those produced by the immoral doctrine which Paul taught, but which Jesus did not teach—that one can profit by the righteousness of some one else.

But this kind of Buddhism is quite another thing from that manifested in Burmah, where my father labored. The Karens, who lived there from time immemorial, are humane and pure, and devout believers in one great Spirit. The Burmese are a cruel, tyrannical race, who came from the north, and tortured and murdered the Karens, whom they drove into the jungles and mountains, while they themselves usurped the land. We know that cruelly so antipodal to Buddhism was yet so characteristic of the Burmese that before my father left this country for India, he said he was willing to go to any place but Burmah. But a curious succession of events forced him to go to that very country, and he experienced Burmese cruelty when the blood poured from his bare feet into the burning sands as he was driven a prisoner to Oungpela, when the blood burst from his arms as the cords bound them on his back, and when he wore five pairs of iron fetters on his legs for many months when he was starving in the "death-prison" in Ava. After he had seen the poor lion tortured to death, he begged to be placed in his cage. This was granted, his devoted wife had it cleaned out, and in the cage of the poor brute he suffered less than when chained to the long pole with the other prisoners.

It seems to me that my father struck the keynote when he spoke of civilizing them. While on earth, while he sought to civilize them, the main point with him was to have them accept salvation through the blood of Jesus. Now he wants to civilize them, and would use Christianity as a stepping stone to civilization in cases where it could be used in that way. But from his present standpoint Christianity would be outgrown in time, just as it is now being outgrown in our own land. When we say Christianity we mean what the "Orthodox" Church teaches, and not what Jesus really taught.

The foreign missionary work should, we think, be looked at in this way. The main object should be the civilizing of other races. It stands to reason that we should be foolish to try to elevate people that are more advanced than ourselves, like the Japanese and the higher Hindoos, who are more tolerant, more humane, less bigoted, and free from the immoral doctrine of a vicarious atonement. The Mohammedans are free from drunkenness. When American missionaries were sent to Greece they could get no foothold with the higher classes, because they were not so refined and cultivated as they were.

The egregious assumption of Christians that they have the only true religion in the world, and that they ought to get other races to abandon their own in order to be saved, has led to a waste of time, energy and money that could have been better spent in civilizing those races, by making them more humane, moral and intelligent, the efforts being of course directed to those people who are inferior to us in those respects. Some persons prefer to work in a foreign country rather than in their own. Let them do so, then, but confine their labors to races who are less advanced than themselves, and to teaching that which bears on practical morality and the arts and manners of civilization.

As to religion, that is a matter between the human soul and Infinite Soul, and it is unwarrantable interference for one human being to meddle in those relations of another person, be he Christian, Mohammedan, Buddhist, Druse or Free-Thinker. Let each one be himself pure and devout, and then a spiritual vibration will pass to the other souls whom he meets in the contact of daily life.

Yours for humanity and for spiritual life,  
ABBY A. JUDSON  
Arlington, N. J., June 10, 1899.

The latest BANNER OF LIGHT should always lie on the table in your reception-room.

## Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF  
W. J. COLVILLE.

QUEST.—[By John Sanders, Philadelphia.] I would like to know how Spiritualism stands on these subjects: First, Is Jesus the eternal Son of God, as noted in the Trinity? Second, Did he arise bodily from the grave?

ANS.—Though we are entirely averse to unnecessary theological controversy, we are glad of the above questions because it seems desirable from time to time to issue a sort of manifesto as to what are and what are not essentials of Spiritualism. Let it be clearly understood, and that once for all, that no individual teacher, lecturer or writer, no matter whether inspired or uninspired, has any right whatever to attempt to finally settle theological controversies in such a manner as to make it appear that because of an individual deliverance on a question, said topic is no longer open to discussion among Spiritualists.

Before such questions as these herewith propounded can be rationally dealt with it is highly necessary to call attention to the fact that more than fifty years experience in Modern Spiritualism has led the oldest students of its philosophy to declare that on doctrinal points there is great divergence of opinion among communicating spirits, as well as between the people who receive and discuss the communications. There are a few general principles which could and should be adopted formally by organized Spiritualists, and given to the entire world as the declaration of the organized Spiritualists in council assembled, but in such a declaration of principles on which Spiritualists are all essentially agreed no reference could be made to those mooted problems in theology which divide modern Trinitarians from Unitarians, just as in by-gone times Arians, Athanasians, Socinians were continually at war with each other. There are mysteries in the universe which no one has been able to fully solve, therefore it is always fatal to peace to incorporate articles of belief to which only a few persons can give their conscientious, undivided assent.

All attempts to explain Deity to perfection must be futile, and to say glibly that one believes in "three persons and one God," is merely to utter a theological formula. What do you mean by three persons, when you use the word in connection with absolute Deity? Dean Stanley in his "History of the Jewish Church," practically defined the doctrine of the Trinity as God revealed to man through Nature, through Christ, and through individual spiritual experience. Jesus certainly does appeal to a large portion of mankind as incarnate divinity, as God articulate in man, and it is true that much liberal theology to-day is Christo-centric in phraseology and spirit. To give an individual expression of belief is always lawful, but though in the creeds of some churches you may find the Trinity defined, you could not possibly expect all Spiritualists to agree on any such definition.

Who are Spiritualists? Jews and Christians, orthodox believers and agnostics alike receive through their own or other's mediumship satisfactory evidence of communion with the spirit world. Among the very best books now published dealing with theological problems is "Spirit Teachings," a volume made up of communications received by and through an English clergymen, Rev. Stainton Moses, who, as "M. A. Oxon," was for many years favorably known to the reading public as editor of *London Light*. We should advise our present questioner to study that book, as it deals logically, and we think well nigh conclusively, with the reasons for and against accepting a so-called orthodox view of the Trinity and the Divinity of Christ.

As to a bodily resurrection from the grave, bodies are not necessarily spiritual or physical bodies, for they may be either. "I believe in the resurrection of the body" does not necessarily mean belief in the resuscitation of flesh. We cannot commit all Spiritualists to the endorsement of our special teaching, but we do believe in the transmutation of substance, and therefore do not deem it incredible that a transformed body arose from the tomb. We are prepared to consider this question scientifically but not dogmatically. The body in which the evangelists say that Jesus appeared to his disciples after his crucifixion was not subject to physical identification save in the instance where he is said to have fully materialized to Thomas, the honest skeptic, who required phenomenal evidence of a physical character, while the other apostles and the holy women were capable of receiving more interior proofs of the spiritual resurrection.

Though we believe in the bodily resurrection from the sepulchre of Joseph of Arimathea, we are prepared to grant all that those who deny the possibility of a literal fleshly resurrection claim.

We know that a physical body is continually changing, therefore it is absurd to claim a fleshly resuscitation of the identical material which composed a physical organism prior to physical dissolution. There is an interior body which abides, however much the outer frame may change. At the time of the transfiguration on Horeb the real spiritual body may have so shone through the external shape as to have glorified it, and when that shape was no longer needed its elements were dispersed, and the spiritual appeared re clothed with new habiliments. Jesus as a representative master gives evidence of what is possible to human nature. The triumphant hero rises victorious over all terrestrial limitations, and ascends to a higher degree than that of earthly existence. A great many Spiritualists confine themselves to the mere alphabet of spiritual philosophy, and therefore fail to grasp the higher esoteric teachings of spiritual science and philosophy. Resurrection signifies rising higher; it is an evolutionary term, and must be so considered to be comprehended.

With respect to the authority of great names, it should be remembered that he alone deserves to have any weight or influence with posterity, who has shown himself superior to the particular and predominant error of his own times.—*Colton.*

## Passed to Spirit-Life.

From Hoxton, Me., Tuesday, June 6, suddenly, Mrs. OCTAVIA W. TAYLOR, aged 84 years.

Mrs. Taylor was one of those lovely women who win the respect of all acquaintance. She has long been an inspirational writer of poetry and a genuine Spiritualist. In every age, she led a husband and daughter, and a record of beautiful life of kind and generous deeds. Her mother, Mrs. M. B. Metcalf, was a true medium for nearly fifty years.

F. W. SMITH.

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

## Rudyard Kipling.

BY HERTHA J. FENNELL.

The standard writings, even from Chaucer's time to the present era, would be sufficient to keep one busy for a lifetime. New contributions are constantly reinforcing the old. Time for reading being somewhat limited, it is almost a choice of two evils whether we shall read the old authors, and be out of tune with the times—ignorant of the books which "everybody" is talking about—or shall we ignore the classics and be quite liable to sacrifice our literary appetites to "a mess of pottage"? Owing to their great abundance, a large proportion of the new books are doomed "to lie in cold obstruction" ere they have attained the age at which—according to Emersonian philosophy—they are ripe enough to read. But occasionally there arises an author who kidnaps us, carries us to a new literary continent, and compels us to feel with him the rapture of discovery. Like bold Balboa, we exultingly take possession of new lands and seas.

After the first dazzle is over, it is interesting to question whether *novelty* is the keynote of this universal fascination, and to speculate whether it shall be permanent or as fleeting as the scarlet wings of sunset. Is it founded upon the enduring rock of genius, and through future ages "will it influence with growing sway the growing life of man"? or is it only a pretty shell which peculiar conditions have tossed upon the shifting sands of popular favor?

It is also interesting to analyze the qualities of a work which compels universal homage. Is the surpassing spell owing to that highest function of literature, the power to awaken the soul to its highest aspirations? Does it make clearer the complex problems of daily life? Does it widen our knowledge of human nature and inspire us with that sweet charity which influences us to be more kind in our relations to one another, thus rendering easier for all the intricate paths of life? Does it unfold some important scientific fact, or depict in passionate colors the terrible effects of vice, or does it make it clear to the understanding the necessity of banishing some existing evil? or is it a morbid, feverish production drawn from the infernos of fancy to stimulate dyspeptic appetites? Is it rhetorical dust whose diamond like brilliancy blinds the mind to all that is pure and natural?

What are the factors with which Rudyard Kipling has made himself the most renowned writer of the day? A few people would answer in all sincerity "his illness." It is true that his dangerous illness gave an acute tinge to his popularity and an increased interest in his works; but he has been steadily advancing toward the first rank from the time when, a mere lad, he performed hard, drudging work in the newspaper office at Lahore and spent stray moments in writing verses for the press. To tedious manual labor he gave that thoroughness, determination and exuberant vitality and personality which is so noticeable in his artistic productions.

Another condition suited to success was the fact that, the works of his ripening genius appeared at a time when we needed a change of literary climate, and he gave it to us. We had been kept at an emotional and intellectual strain by novelists trying to solve "problems." The social, religious, the labor problem, problems of marriage, divorce, and of sex had been thrust upon us, until the novel with a "purpose" had become more intolerable than the proverbial "old maid with a mission." Is it any wonder that we were delighted to be dropped into the jungles of India? We cannot concur in the enthusiastic statement of the writer who declares that "Kipling discovered India for us." The Max Muellers and Edwin Arnolds did that long ago. But Kipling has painted for us certain portions of India which no other artist has ever attempted to portray. There is no blur. Into each widely differentiated creation Rudyard Kipling breathes the breath of his own dominant personality. The intense vividness and vitality of his creations are important factors in their success. They are moving pictures. We know that they are *real*—vibrating with life and color. He never preaches. He takes his theme warm and glowing from the book of nature, and presents it in nude reality. He is the amanuensis of nature and of human nature. Like Burns, he discovers for us the humble and hidden, brings to light the beauty of the insignificant, the sublimity often dwelling in nature's crude and coarse, unsuspected by aristocratic philosophy. He makes it clear that all classes are the children of the same eternal principles, marked by kindred virtues and vices in differing degrees of development and modes of expression. He is a master at portraying a humorous situation. His wit never produces the painful sensation of being dragged to the surface by hard labor, but is as spontaneous as the sparkle of sunshine and dew.

He is a satirist. He wields the stinging lash with the "sure intent" of a Voltaire. He does not expose the foibles of the frivolous strata of society by prolix preaching, but photographs them so faithfully that they expose themselves. Like Mary Wilkins, he makes the pictures move before us immediately. We do not have to wait to see them sketched. This is an agreeable change from Miss Ward's mode of old-rumbling stage-coach-with-several-breakdowns before you-get-there, which leaves one too weary to enjoy the carefully prepared panorama.

Perhaps there is no better illustration of Mr. Kipling's power of portraiture in a few words than "The Vampire." It is not a "pretty poem," not a trace in it of the lofty beauty of "The Recessional," the stately sweep of the "Song of the English" or the frolicsome, half pensive tone of "Mandalay"; but as likeness of a frivolous woman—unconscious as a rose-leaf of those virtues which constitute the true aristocracy of a soul—it has never been equalled either in poem or prose. His poems will live long, for in them is a force and freshness like morning's breath from mountain tops, and the tonic of the salt sea wave. He is the poet of the soldier and the sailor; the laureate of current events. No other poet has sketched political epochs in language so powerful and picturesque. As a writer of long stories he has not excelled many of his contemporaries. "The Day's Work" contains the most polished of his prose productions, but the "Jungle Stories" are unique, and contain more of the elements of longevity.

The study of the animal creation, from which, through evolutionary processes, has blossomed the human family, must be of permanent interest. Mr. Kipling's animals are not "telephones," transmitting the artificial







