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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?" "On, 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 ild!" 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;

Koow 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, Altuqueh so freely given, 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 ald 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.

may come into possession of truth; one the ple truth, which is the same yesterday, to-day way of acquisition or knowledge, and the other | and forever, only that our relation to it is eterthe way or realization, or wisdom. Truth cannot be made or unmade by us, and can only edge and wisdom are so forcibly set forth in possess us, or we may become possessed by it | Scripture language that we cannot resist the | from them. The man who thinks is the man as we have been by error. Every honest search- passages, "If ye have bitter envying and strife er for truth has his choice between these two ways. While they may both lead to the same | eth not from above, but is earthly, sensual." 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 | tiality and without hypocrisy." this temple of nature come trom? what is it, and what is its purpose? Answers to some such questions are desired by both, but they some of it may be proven false. While it no most important factor in the problem of widely differ when you notice to whom they doubt contains errors, sayings attributed to growth. We are coming to see, too, what an address these questions.

Those in the way of knowledge direct their questions to the temple of nature, while those | been done by the false interpretations given to in the way of wisdom, recognizing that this those writings, with which we need not contemple must have a Builder, it is to him that | cern ourselves. After receiving the simple they look for their answers. The material scientist denies that there is a builder; at least by truth, make an intelligent application of its mation on the subject. To cite but one inhis searching only among the material of the | principles, and thereby gain a righteous or 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 | the way of wisdom, but succeeding generations both inexhaustible and indestructible. That | lost sight of it, and since then there has been | body; and now they are teaching us just what matter has no rest from motion, and that all we know about motion is its manifold modes | creed that all wisdom had been revealed, a | physical ailments. Of course the popular 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 | for the few chosen as the "foolish of this world" from a source higher than that of the material | could only partake of the living bread in the scientist, yet his opinion concerning the fruits silence. Now, the way of wisdom is again deof science, or of those who walk in the way of | clared open, and while the lion may still be knowledge is anything but encouraging. Only | roaring, he is chained. If we really knew that 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 dog-| see that the sun of our material solar system | and, to step from the physical to the mental, so happily been removed.

him: neither can he know them, because they to be true.

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 re-

main 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 given him." We consider this a permanent offer, good for to-day, and not one that was cancelled ages ago, as our orthodox brethren 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 There seem to be two ways by which we of nature than it would to receive the simnally changing. The concomitants of knowlin your hearts glory not; this wisdom descend-"But the wisdom that is from above is first pure then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without par-

This standard is not any too low for those who have discarded the whole of Scripture because is becoming more and more recognized as a Jesus that he never could have spoken, we influence it has over material things as well as however believe that the greatest harm has truth in humility we can then, by the lights of right unfolding of all our capacities much bet ter than by the darkness of error.

In ages past it seems that man did walk in very little else besides confusion. Having de record of which was in their possession, that | mind does not accept so detailed a manifestafurther signs, prophecies and works were of no longer any use, proves seekers were driven to thinketh so is he." the necessity of digging a way for themselves. For centuries darkness almost reigneu supreme. God was no respecter of persons, it seems almost | tient's mental condition as well as his physical. impossible that any of us could ever believe for he realizes something of how intimately our conduct deny that it was possible for us to do likewise.

By walking in the way of wisdom, we do not or at any time in the past, to have had imme-lexiste, especially on the material plane, does diate communion with the deific centre of so in accordance with this law of vibration.

matic religion. We must not forget how much is not the centre of the universe. Such a small is thought. of the wild territory of ignorance has been system that has been weighed in the balance brought under fruitful cultivation by science, of finite mind must be displaced in our minds, and thus the cause of much superstition has by an infinite system. Our sun not only has its centre around which it moves, but how While we have only kind sympathy for our many more such mediatorial centres there are brother in the way of knowledge, who indeed before we reach the centre of all centres we "labors and is heavy laden," we must ask the do not pretend to know. We consider the sun scientists, in the language of the ancient wri- of our system the furthest removed from the ter, "Where is the wise? Where is the scribe? Great Centre, and instead of being the source Where is the disputer of this world? Hath of all light it is only a medium receiving its not God made foolish the wisdom of this world? material in a state not appreciable to our The natural man receiveth not the things of senses, which it propagates to our gross planet. the spirit of God, for they are foolishness unto Were it not for this "medium," that only appeared in the "fourth day" as the "greater are spiritually discerned." We think the expellight in the firmament," the light of the "first rience of humankind proves these statements day" could never have been of much service to us. One light, but many suns as mediums. We now turn to those who walk in the way One Spirit, but many "gifts of the Spirit." of wisdom. This is supposed to be a way of 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. "Manifold 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 liberally, and upbraideth not; and it shall be 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 intelliwould have us believe. The excuse that, if we gences constitute the controlling Wisdom, to knew the secret of existence we would usurp which we in our infancy are subject. Our sun the throne of Deity, is rather made to cover of righteousness, by whose light we may walk when we choose to become en 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 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-

over things of the mind. Mind reading and telepathy have revealed marvelous facts to us, but it is through the drage teachings of the spirit intelligences that we have received our most valuable inforstance 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 mental conditions are responsible for certain tion and explanation of the law of "As a man

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 one who will endeavor to prescribe for his pasensitiveness one responds to the call of the

"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 vibra tions, 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 thoughtwaves 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 avari ciousness, of cruelty, of tyranny, of selfishness, spirit, there shall be stand as he is, as his 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 thinkers, and the really modern doctor is the 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 that "Enoch walked with God," and then by they are connected, and with what exquisite of the temptation of Jesus by Satan and the in the fifth floor of the building, all escaping, victory of Jesus; and the vile, misshapen spirit other. And the reason of it is that both body | bodies we have thus far made for ourselves and mind are subject to that most potent and | may be transformed into those of rarest beaumean that it is possible for any one in this age, universal law of vibration. Everything that ty if we but desire it, and shape and govern our thoughts and lives accordingly.

It is for us, then to choose. The awful pow-Is an object hot or cold? It is purely a matter | er and responsibility is given to each one of us, All who are no longer blinded by the narrow of vibration. Darkness and daylight, color, and must be exercised by each one for him-Orthodox scheme of salvation are beginning to sound, electricity, are all dependent upon it; self. I cannot create nor mold your spirit with a dark lantern.

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 wa may bring good and helpful thoughts 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 lifethe 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!!! Awfulli 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 Even. ing 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," holdit 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 prophesings 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 of immorality? On that day when, freed from | he proposed to withdraw me from the street as his fleshly body, he enters the fair domain of a reporter, and make me his assistant. Here was the "chair." The second week he came to thoughts and life have made him. No chance | my desk, saying all editorial services would be there to cover up his shortcomings-they are | 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," compositors 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 however. How are these explicit forecastings of events

to be explained, especially the words addressed to me by the carpenter who desired my ser-vices? 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 gantleman seems to be exploring the psychic field

THE SLANDERER.

Ropublished by special request.

I dreamed I stood outside of hell's Dark walls, and ories 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, Curses and imprecations dire, Terms of contempt and vengeful tre 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, woe betide, If e'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? Tell whence he came, and what his name?"

Written for the Banner of Light. Organization,

SIMEON CARTER.

He grinned a smile of ghastly mirth,

And said, "A Standerer, from Earth."

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 criticise 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 Amer-ica 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 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 Profess-or recall any such evidence of popularity or apprehension on the part of the clergy thirty

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 liberalminded 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 Goliah 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 clergy-men, or so completely put them to flight that

nothing further was heard from them? Any system of ethics or religion that is thoroughly endorsed and accepted by such scholars and scientists as Prof. C. F. Varley, Gerald Massey, Prof. A. R. Wallace, Prof. William Crookes, Camille Frammarion, 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 Caristians 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 l'rofessor's estimate correct when he charges that "the spiritualistic movement is less popular and more despised and less in-

fluential 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 caunot 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 one 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 "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, a 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 them-selves 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 sub

ject has been deferred from time to time. It is fair to presume that an agreement will be

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 apiritual work. If our kind her relatives in the East. The journey home | prejudice to have complete sway; they want 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 formu late 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

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 majorily. This is true of both local and national organizations.

There has never been a time since the Na tional 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, inharmony, anarchy or discord to disturb the most sensitive.

Why this complaint of the lack of real organ-

ization, of inharmony, and the prophesy "that it the present year reveals another failure, there will be a still larger number than here-tofore 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 assist-

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 ac-

cepts as genuine.

If the Professor expects to formulate an or ganization 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 five months, but five 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 sup port, the next annual convention, to be held in October, will be enabled to make such prac ticable amendments to its constitution and by aws that a "new organization" will not b

deemed necessary.

This brings me back to my original proposi-tion, 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 inharmony, 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 or-ganizations 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 n 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 telegfapher 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 cele-brated 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 was 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, who 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

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 these announcements said: "I know what this is. It's some of your cussed Spiritualism."

The next day Dr. Mansfield reaffirmed that his sister was dead, and declared that he was going to insert a potice of her death in the

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 ex-

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 fol low 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 then explained the mysterious 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

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 ad-

"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 rela-tion 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, restring 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. Mansheld returned with 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 masteriul, 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 Estring. 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 Cæsars, coin 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 fatherin-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 two 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 intellgience 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

Dr. Mansfield was proud to tell of his per sonal 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 experi ence 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; he was well versed in materia medica, and was at ill 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, Felton, Eustice, Pierce, Walker and Hosford of Harvard College, and other learned and scientific men, who, as the doctor sister living in California, who, after having would say, wanted to investigate, and desired been there about eight years, decided to visit to learn the truth, yet always allowed their make us thankful.—Boston Hygienina.

ed, he would assirm, the fact, yet when it was presented they were not fully prepared to accord it recognition, yet they all declared themselves bailled, and were forced to admit that beyond him, and influencing him, was an inde-scribable 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

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 Montington 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 ewhat 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 man could not fall upon you.

In all conditions of life, whether it be in art or science or religion, this thought so perme ates the whole essence of it that it seems time indeed that the spirit should come back with some word of encouragement to discouraged

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 fellowmen, 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, come 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 unfertile 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 back 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 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

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 your-self, 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 up 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 offen-sively personal in his procedures to gain atten tion 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 "I have practiced law for more than half a century," he replied, "and I have generally observed that the greatest scoundrel was first to offer to turn State's evidence.

Nothing can make us richer that does not

On Eternity's Edge.

BY CHARLES II. 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 be-

stowed 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 borderland 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 experi-

"Not so," the angel answered. "In this instance the privilege of deciding is granted

thee; but before committing thyself irrevoca-bly to either course I will give thee an insight to thy future, as it will be shouldst thou re-main on earth." So saying the angel waved his sword. The

blood-red flame reached far out into the block-ness 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 1 am now. He is passing his youthful days in solitude, amid many. Sickly and thoughtful, timid and selfcontained, 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 sympa-thetic 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 unsatisfied 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, e'en 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 mental "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 oward 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 silentroom 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

Children's Spiritualism.

Letter to Spirit Sunbeam and Her Reply.

PARKMAN, MAINE. 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 we children can read the good let ters. 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 beside, the angels told us that THE BANNER would be a pure stream of good flowing into our new home.

oto our new nome.

Good bye, with love.

ETHEL RUBY COY.

Main P.S. Our address will be Webber, Maine,

Dear Ethel Ruby Coy: I almost 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

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 bet ter 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 n't 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

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 lit-

What I mean by this is that when you wish for some especial 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, hew you can work in some nice way to get it for yourself.

But first of all, before you wish for rings, picnics, parties and carriages, just ask your self 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 tell 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 thirgs; 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 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 was 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 beau titul. 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, so she looks pretty. Now I will tell you that your spirit and spiritfriends 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 off 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 it would look cheerful and bright as they go by. Now everybody wishes that all little girls and boys would put lights in their parlors, so they would shine out through their eyes and make cheery and bright the lives of those who are walking along by them. The light that comes is from your spirit. It cannot come 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

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

You may want to have a pretty mouth. Perhaps you were torn with it very large, but that doesn't make any difference. It can be yerr-beautiful just the same, because you can have such a sweet voice coming through it be-tween your lips that it makes everybody feel so good, and they think what a beautiful mouth it is to have such a stream flewing 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 round, good words, the mouth looks full and round, and people feel as if they were all looking at a rose. Roses, to be 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 heaviful hands. Brown hands 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 pail of huckleberries if they wanted to. 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 urt 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 look ing 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 some more. The spirits, instead of touching Mr. Barrett's brain and having him sand The Banner down to you he having him send THE BANNER down to you by the year, because you could not quite afford the year, because you sould not all the all 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 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

home of the suffering ones.

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some desire it; but the hour strikes for each. The spirit descends upon earth, and what then intervenes 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. De livered by sleep and dreams, by somnambulism especially, the soul escapes, to float in ethereal regions. Lethargies, catalepsis, sec ond 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 nure 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

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OMEGA, the up-to-date health magazine edited by Prof. Chas. A. Tyrrell and Dr. M helped your father, your mother, your brothers, or somebody, and your spirit feels that it. Holbrook, is presented this month in a new is giving out something, then your eyes grow dress. The ides 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 typifled by Aquarius, and the product by a female figure, which latter, from time immemorial, has been held to symbolize those physical at tributes. Among the many instructive articles in the June issue the paper "Controlled Parentage—The Individual," by Alice B. Stockham, M. D., is especially worthy careful consideration. Under the heading "Concentration and Creation" she advances the following thoughts: thoughts:

It is a discovery in spiritual science that the reiteration of a thought brings about a condition or manifestation of what the thought ex-

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

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 appro priation 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. It thus becomes a spiritual creation, a child of vigor. This is the time and occasion to make a prayer of faith—to demand fulfilment 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 fulfilment; 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.

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 knowl edge 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

As the engineer conserves the great force of

Niagara to supply mechanical power, so man.

and a harmonious unity with its activities.

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

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a combat with this great force of life, but a conscious, intelligent recognition of its power

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"Yes," says Sydney Smith, "he is a miracle of genius, because he is a miracle of labor; be cause, instead of trusting to the resources of his own single mind he has ransacked a thou sand 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, how ever munificent 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 urge 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 left 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.

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Special Notice. July 4.

Our readers will kindly take notice that Tuesday, July 4 is a legal holiday, on which occasion the office of the BANNER OF LIGHT will be closed throughout the day. They will also do well to remember that we go to press one day earlier than usual in honor of the glorious Fourth.

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

Golden Words.

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

Justin Cook.

This well known advocate of our sunny religion has gone out to his immortality from his earth-home in Baird, Tex., at the comparatively early age of fifty five years. Mr. Cook was and is a true Spiritualist, an honest man, and a good citizen. Well do we remember his genial nature, his broad sympathy and kindly hospitality when it was our privilege to be an inmate of his home for a short time three years ago. He has lived a noble, useful life, and has gone to his reward. Spiritualism in Texas has lost one of its most ardent supporters and courageous advocates. His family has our sincerest sympathy in this sad hour of parting.

Parchic Science.

The recent utterances of Prof. James H Hyelop, the eminent Professor of Louis in Columbia University, with regard to his psychi- dependent. He claims to have been an intical experiences with Mis. Piper as a medium, | mate friend of the Fox Bisters, and makes sevhave caused no little discussion throughout the eral curious statements concerning each of nation. The secular press has given much of them. He says that Leah (Mrs. Underhill) on a large scale in Portland, and has suddenly its space to the consideration of the Profes sor's opinions, and the comments thereon have been uniformly courteous and appreciative. A | derher control, as also was the mother." He tells | He will go to some other large city or town, few of the great metropolitan dailies have so of what "Maggie" said to him of the credulity of take another name, and proceed to rob the peo far forgotten their positions as educators of the | the "old Spiritualists," and that she expressed | ple who patronize him, without fear or favor. people, as to sneer at this courageous man who her surprise that her mother was a believer in 1 if people would read the Spiritualist papers, has so frankly told the public the exact truth | Spiritualism until the day of her death. He | they would be able to guard themselves against with regard to his investigations. Some few of his critics have gone so far as to suggest that of the toes and fingers of the two girls, Maggie no end of trouble. he should be dismissed from his position in the and Kate, and affirms that the former became great university to which he has given so much a Catholic prior to 1868. eclat through many years by means of his great ability as a teacher. But the broadest thinkers and most progressive journals are giving the facts presented by Prof. Hyslop the attention their importance demands. They have emphasized the fact that all subjects should be thoroughly investigated ere a final judgment is pronounced in the case.

Prof. Hyslop feels positive that he can demonstrate scientifically the survival of the soul of man over the change called death. Heretofore men of science have held aloof from this question, and have looked with profound pity upon such of their associates as have had the temerity to assert that the subject was worthy even a passing thought. The assumptions of materialism have been proclaimed as evidences of fact, or the middle ground of agnosticism assumed by those who did not feel absolutely certain of the truth of the claims of materialism. Prof. Tyndall asserted with great unction a quarter of a century ago that in matter were to be found all of the potencies and possibilities of life. This hypothesis was accepted by the scientific world, and everything pertaining to spiritual matters was looked upon with suspicion. As the years rolled on accounts of psychic phenomena multiplied, and many teachers of psychology felt constrained to investigate them. Among them was Prof. Hyslop, whose opinions are causing so much agitation among thinking people to-day. Public sentiment undoubtedly had some in-

fluence in regard to this matter, but the insist ent and persistent recurrence of psychical manifestations kept up a constant demand/for a logical explanation of the same. To laugh them away by known methods was also impossible; to ignore them was evidence of cowardice. It was, therefore, necessary to study them that their true cause might be ascertained. As investigation proceeded, so many psychic truths were discovered and made known that the masses were quite prepared to listen with respectful attention to Sir William Crookes when he reversed Tyndal's opinion by saying: "In Life I find all of the potencies and possibilities of matter." In affecting this change of sentiment, Spiritualism has had no little influence, while Spiritualists have rendered very little aid. True, they have worked in their way, but they have sneered at scienscientific methods of investigation and at reasonable test conditions in experimenting with mediums, until the lovers of truth have been obliged to look with suspicion upon many of the claims put forth by them.

Many Spiritualists have arrogantly assumed that Spiritualism had nothing to do with science, but was rather a divine revelation direct from the supernal spheres. Such ones say hence Prof. Hysiop's demonstrations are noth ing to us, for we knew the truth long ago." influenced the thought of the world? Why have not spiritualistic phenomena and lect-We trust that Spiritualists everywhere will ures had the same effect upon the minds of talk about them, as have the recent utterances of Prof. Hyslop? The reason is obvious: Spiritualists have not analyzed and classified their phenomena, nor have they made every provision against possible deception in their psy chical experiments. They have been prone to accept what was given them through the lips of their mediums, because it was labeled Spir itualism. Their very credulity made their testimony of little value as evidence of scientific fact. In this respect they have paid the only themselves to thank for it.

> The methods pursued by Profs. James, Hodg son, Hyslop and others have been those of the trained logician and skilled scientist. They have exhausted every possible hypothesis in seeking to explain psychic phenomena,' and have only accepted that of spirit intervention under the compulsory evidence of the truth of spirit return. The results of their labors show what can be accomplished through concentration of effort. They put to shame the haphazard methods, the wild guess-work and absurd assumptions of many who claim to be Spiritualists. More than this, they show the Spiritualists their unmistakable duty in regard to spirit communion. The world is hungry for evidence of another life. Spiritualism has that evidence in abundance if its followers will but give it to the world in all its purity and beauty. They must realize that the scientists are doing their work for them, hence they should cease to sneer at them, and either unite with them study of psychic phenomena. Then they will be able to force the world to recognize that

Hon. Richard P. Bland.

The transition of this eminent Missourian removes from earth-life one of the few conscientious servants of the people at the national capital. He may have been mistaken in some of his views, yet his political opponents unite in conceding that he was honest in his convictions, and sincerely devoted to what he believed to be right. Not one penny of hush money for political jobbery ever found its way man, and his departure is a great loss to the nation. Men of all parties will unite in paying many tributes of praise to his memory. He is said to have stated, at the time of the transition of Congressman Dingley, who was his warm, personal friend, "I shall follow him within a year." and so he has. Two of the most faithful friends of the people, and patriotic public servants have gone to their reward. May their successors be equally true and sincere in their devotion to their country.

will to all mankind; what better religion can and placed in his scrap book for future referbe found by mortal man?

"The Origin of Spiritualism."

Upon the above subject William B. Phillips writes at length in a recent number of The In-" was a shrowd, ounning, determined woman."

...." Her two little sisters were completely unland other valuables belonging to other people. repeats the story of the snapping of the joints

He further states that she told him that she went back to Spiritualism in order that she that he is a medium. Some so-called Spiritualmight get a living, and that she added with istic papers open their columns to the defence disgust, referring to Spiritualists, "The old of conscienceless men and women who pose as fools, they will have it." He refers briefly to mediums, and presume to condemn those who Maggie's marriage with Dr. Kane, and that of ask for honest mediumship and genuine mani-Kate to Mr. Jenoken, and asserts that Dr. Kane | festations. Witness recent public statements insisted in 1853 that Maggie must give up Spiritualism, if she married him. He further alleges that Kate abandoned Spiritualism as soon as she married Mr. Jencken, and that Leah did the same thing when she became the wife of Mr. Underhill. He quotes from letters that he claims to have received from the younger sisters to prove his statements. He says that he knew them to be frauds, but that he had promised them he would not betray them so long as they lived. As the three sisters are now in spirit life he feels justified in telling the world the story of their duplicity (?)

If all of his statements are as reliable and truthful (?) as the one relating to Mrs. Underhill, the public may rest assured that he has given the world a tissue of falsehoods from first to last. Mrs. Underhill was a Spiritualist to the end of her days, and never hesitated to defend her religion on all occasions. Her work, "The Missing Link in Modern Spiritualism," gives a truthful account of the manifestations and the connection of her family with them. She neither controlled her mother nor her sisters, nor was she the shrewd, cunning woman Phillips makes her out to be. All who knew her speak of her in the highest terms, as a woman of refined tastes and fine spiritual nature. His aspersions upon her, therefore, fall to the ground as unworthy of the thought them out of court was impossible; to explain | ful consideration of any self-respecting man or woman.

> His news (?) with regard to Maggie Fox-Kane's religion prior to 1868 will lead all Spiritualists to reflect seriously upon his truthfulness. It is known that a few years since, under the pressure of poverty, she yielded to the temptation of a glittering bribe held out by the myrmidons of the Catholic Church, and became a member of the same. This was far from being in 1868; it was a full score of years later, and then only under the influence of Jesuitical powers, seeking to discredit Spiritualism in all forms, outside of the Catholic Church. Phillips did not have the honesty nor the manliness to tell his readers that Maggie Fox-Kane repudiated her recanta tion of Spiritualism prior to her transition, and sought by all means in her power to undo the wrong she had done, nor did he add that she passed away strong in her faith in Spirit-

His assertion that he knew their manifestations to be wholly fraudulent, and that Maggie and Kate had both frequently expressed to people from the contagion that might arise the soul of man survives the change of death, and their contempt for Spiritualists, will strike law expressly stipulates that the bodies of all he intelligent reader as grotesquely absurd. If he knew them to be frauds, if he were an | diphtheria, small pox, etc., shall be disposed of Perhaps they did, but how much have they honest, truthful man, he would have exposed by this method. A similar law in every State them thoroughly, and never would have prom- in the Union would be a boon to every citizen ised to conceal their duplicity. He did not do of the United States. We hope that it may it, but waited until the three women he maligns had gone up to their immortalities ere he made his manily and truthful (?) attack upon them! What a doughty warrior is this man who wars upon women, who cannot defend themselves from his shafts, from their home in spirit life! The opponents of Spiritualism are welcome to all the glory they may derive from such work as his, and can applaud the assailant of the dead as heartily as they please. The world in the end will accept the truth in all its purity; hence the falsehoods of this man, who writes of the arisen women as an old-time penalty of their own neglect of duty, and have | friend, will react upon himself, and harm no one save their author.

The Nile.

Egypt's famous river is to be utilized to reclaim a large section of country now under the control of the desert. An immense dam is to be constructed that will force back the waters of the river into a great reservoir covering many thousands of acres. In the time of high water this reservoir will be completely filled, from which, in the dry seasons, the planters can draw their water supplies by means of irrigating ditches. By this system it is hoped to recover several thousand souare miles of arid land. In an exceptionally dry season the desert always extends its territory, and not less than three wet years are required to recover the loss. The reservoir and irri gating ditches will obviate all this trouble, besides giving the people of Egypt an opportunity to develop thousands of miles of country now utterly useless.

The Next National Convention.

The Seventh Annual Convention of the Spiritualists of America will be held in Chicago Oct. 17, 18, 19, 20. Indications already point to a very large attendance from all sec tions of the country, especially from the Middle West. New England should be as well represented at Chicago as she has been for the past five years at Washington. Extremely low rates are promised, provided a goodly number signify their intention of attending the Convention. The National Convention has become an important feature in spiritualistic work, hence all Spiritualists are more or less affected by its results. Such being the case, into his pockets. He was an honest, upright they should plan to attend the annual gathering in Chicago by thousands, thereby affording themselves pleasure and instruction, as well as proving to the world that the followers of Spiritualism are many in numbers and have the courage of their convictions.

Thanks Received.

States Industrial Commission thanks the BAN-NER OF LIGHT for the several articles which

Belmont alian Front.

This man, who fireced the people of Pawtucket, it. I., under the name of Frost, a pretended slate-writing medium, has been operating under the name of Belmont in Portland, Me. He has repeated his nefarious practices disappeared, taking with him money, jewelry such men as he is, and thereby save themselves

It is sad to think that there are Spiritualists, both speakers and laymen, who defend such practices as this man engages in, on the ground concerning the Jackmans, Elsie Reynolds, Belmont Frost, and many others. One thing is clear, so long as Spiritualists condone fraud and apologize for criminal actions, just so long will the public be the legitimate prey of men and women of the Belmont and Damrell type. When will the Spiritualists demand and maintain honest mediumship and pure Spiritualism?

Men of Medicine.

The Massachusetts Medical Society held its annual meeting last week in Boston, and closed its proceedings with an elaborate banquet, at which Gov. Wolcott and other dignitaries were the guests of honor. At one of its sessions the question of malpractice was discussed at length, especially the death-bed statements of those whose lives had been cut short through the blunders of the attending physicians. The learned men of medicine seemed to feel that the vast majority of such statements should be discredited, as a dying person's mind was incapable of forming a correct opinion, and he could not, therefore, be expected to tell the truth. Of course they wanted all genuine cases of malpractice prosecuted—it would be policy for them to say so-but they wished to suppress all the evidence of malpractice by ruling out the testimonies of the victims of their egregious blundering or oriminal carelessness. To rule out the statements of the dying in such cases would practically relieve the doctors of all responsibility in the treatthe doctors of all responsibility in the treat-ment of their patients, and the people would for a race with the Majestic of the White Star have little or no protection from medical ex-line, he did not attempt it. We have p'enty to have little or no protection from medical experimentalism and stupidity.

Compulsory Cremation.

The English people have begun to realize the inestimable value of cremation as a sanitary measure, as well as a cheaper method of dis posing of the bodies of their dead. A bill has been introduced into Parliament compelling the residents of the largest cities and towns to incinerate the remains of their arisen friends. It is quite popular, and little or no opposition has as yet developed to its immediate passage. It will be of immense advantage to the poorer classes, upon whom ordinary funeral expenses fall with great severity. As a health measure, it is also to be commended most heartily. It will prove the best preventative against all infectious diseases, and will serve to protect the persons whose transitions are caused by soon be brought about.

very clearly revealed by railroad travel. The man or woman who takes the seat just in front of you, and opens wide the window that you may get the full benefit of the dust, smoke and cinders from the engine, is a mystery no longer. Your only thought is that it is very mysterious that such a person has so long kept out of bades. It soon becomes a mystery to you how you are able to keep your temper, and this perplexing problem becomes a regular fever when a new arrival tries to push you into a position where you will get the full benefit of the open window of the "mysterious" stranger in front. When you arise and politely give him the seat in question, his look of painful and shocked surprise half repays you for your agony, and makes you good natured number was good the little for the full space of one hour. Even then you can't help wishing the window was closed.

The mysteries of human nature become

In several sections of the West, the wheat crop has been utterly destroyed by an army of white flies. Other crops also are partial failures, leaving the farmer very few resources to fall back upon. In the New England and Middle States the prolonged drought has ruined the hay crop, and seriously injured others. Had it not been for these calamities the American people might have been cursed by "over-production," hence the loss of their only means of support is really a blessing in disguise: If the crops will continue short, and if the Filipinos will only fight long enough, this nation will, of course, enjoy a season of unex ampled prosperity.

1977 One of the strangest things in connection with spiritualistic meetings is the great liberality of the people when the regulation collection is taken. With an audience of five hundred people, the magnificent sum of five or six dollars is occasionally collected, and the people saw rows of ham and sides of bacon, spring feel that they have done their full duty in the chickens, reed birds, snipe, and fish of all kinds matter. Do such Spiritualists judge the value of the quality of their religion by the quantity of cash they contribute to its support?

195 Humanity springs quickly forward at the call of the soft, sweet voice of Love, and finds a larger, nobler life when Love and Duty act as one in presenting the real aims of existence. Spiritualism is the religion of Love and Duty, hence should be eagerly sought by all who wish to live and do the right.

The people of Eastern Maine who tarred and feathered an obnoxious religious revivalist, are in deep trouble. Several of them have A Member of Congress and one of the United | been arrested, and all are likely to be punished for their misdemeanors. The man may have been a nuisance-probably was, as all revivalhave recently appeared in its columns relating lists usually are—yet free speech is too sacred a Kindness to all living creatures; good- to "Trusts." He says he has had them cut out | right to be trampled upon with impunity in any State. We sympathize with the afflicted people, but we cannot condone law-breaking.

The flercest and orushet battles in which mortals can engage are fought in the arena of the mind, when each combatant is alone with himself. No one, save himself and the guardian angels, can know the agony of those fearful struggles. The bitter cry for help, the tear of regret, the torturing question as to what is right, and the earnest desire to avoid every form of wrong, enter into this contest when a soul is struggling to find the light, the truth and the way. Such mortals will find the higher truths of Spiritualism a great help in their endeavor to determine the

The Western cities and towns that were recently visited by such destructive storms wish the people of the East to understand that the cause of their trouble was a tornado, not a cyclone. Be that as it may, the fact remains that the survivors of the awful tragedy at New Richmond, Wis., are in need of food and clothing. Surely a generous and sympathetic nation will respond promptly to such a worthy cause. The loss of life and property was very large. Out of their abundance the people will surely supply the immediate needs of the sufferers.

A niece of Gov. Bradley of Kentucky recently won a verdict for five thousand dollars in the courts of Evansville, Indiana, for breach of promise. She wanted five times that amount, but will no doubt find even a paltry five thousand quite a soothing balm for her wounded affections.

Life on the Ocean Blue.

BY M. E. CADWALLADER.

Again we are sailing the ocean under most propitious circumstances. Our party of four embarked, May 31, on the steamship New York, in lieu of the Paris, on which our passage had been engaged, but which, as your readers know, went on the rocks near Falmouth. We are having an ideal trip; not a single case of mal de-mer amongsthe passengers. Our stanch ship ploughs steadily through the waves with as little concern as a canal boat drawn by mules and with scarcely a perceptible motion. At every meal the dining-room is filled with hungry passengers, whose appetites are sharpened by the sea air. The hours flit quickly by, all the while bringing health and renewed strength.

Our good Captain Roberts is guarding well entertain us on an ocean voyage, but if one desires quiet it can easily be secured. My long and severe illness makes the quiet of my steamer chair very acceptable, especially so since my arch enemy, rheumatism, attacked me when two days out. To-day I am much better.

What a wonderful thing it is to inspect one of these mammoth ships, with her cargo of human freight, all for the time cut off from home and friends, the while living in anticipation of how they will spend their time in the older country. For the time being we are members of one family, with Capt. Roberts as the head of the house.

How dependent we are upon the Captain and his competent assistants! They hold our lives almost in the hollow of their hands. We sit calm and serene while our ship rides the ocean waves, yet the tooting of the fog-horns tells us that the lookout is kept with careful vigilance. What an interesting study the passengers of

an ocean steamship is, from the saloon to the steerage! Members from all walks of life can from the supernal spheres. Such ones say and Kate had both frequently expressed to people from the contagion that might arise be found among them. The Quaker City alone even now, "we have known for fifty years that him their disbelief in Spiritualism in general, from the opening of graves. This proposed sent forty-five passengers. Through arrangements made by the American line, a special train was put on for their accommo were notified that only those bound for the steamer would be allowed upon the train. To lessen our anxiety lest the train should arrive late we were informed that the steamer would await its arrival. At 7 A.M. we left Philadelphia, arriving at New York at 9.08 A.M., and sailed promptly at 10 o'clock. Many beautiful floral pieces decorated the dining-room for days-the loving tributes of affection from friends.

Sunday morning the usual service of the Episcopal Church was held. This was well attended. To-night, however, is to be the gala night. The occasion is the entertainment for the benefit of the seamen's charities. There is much talent on board, and the entertainment will include all sorts of attractions, from the grand opera singer to the latest minstrel songs, as well as a cake walk by two professional "pickaninnies," aged about three and four years old, who are going with their manager to fill an engagement in England. It is bound to be a success, for every one seems willing to render all the aid possible to that

June 7.-The concert is over. Three hundred and sixty dollars were collected by the sale of programs, a departure from the usual way of taking up a collection. It was a great success, and, strange to say, though every number was good the little "pickaninnies" were unanimously accorded the honor of bear-ing off the palm. The little tots were too small to be seen properly in the middle aisle, so the passengers insisted on having them dance on the long dining room tables. The cake walk was the suggestion of the well-known minstrel, Mr. G. H. Primrose, who led the dance. Mr. Primrose accompanied by his wife, entertained the audience delightfully with his comic songs, while his cousin, Miss Railly, furnished the music for the cake walk. They were all heartly congratulated at the close.

Very few of the passengers on such a steam er as this give a thought to the culinary department, except when the welcome notes of the bugle call them to the dining-room. Through the kindness of the chief steward, Mr. James Farrell, our party was given per mission to visit the storerooms of the vessel. Accompanied by an experienced guide we descended a number of feet below the water line. Awaiting us were the butchers and others employed there, who had been given instructions to open all the storerooms so we could make a thorough inspection. How many pounds of beef? I asked, as we gazed around in astonishment. "About twenty-two thousand pounds were stored here when we left New York," replied the butcher. Huge sides of beef, mutton, veal, and in fact everything in the way of meats were there. In one room we are in abundance, which are kept at a temperature of twenty-seven degrees. hang in huge bunches from the ceiling. Turkeys, ducks, pigeons, in fact every delicacy of the season is to be found stored away in this floating market house. Thousands of pounds of butter and hundreds of dozens of eggs are included.

The grocery store is also worthy of note. If you should go into the largest store in America, I doubt if your wants could be supplied more quickly than on board the New York. Byerything from rolled oats to the finest of tea and coffee are to be found, and as well everything in the line of dry groceries. The vegetable and fruit room is kept very cold. In this room is found fruit of every description as well as green vegetables. One pleasant incident of our visit to this department was the discovery of boxes of beautiful flowers, which we were assured were for our adornment at the dinner-table the last evening on board.

One could go on indefinitely describing the many things seen on our tour of inspection; but when the many people to be catered for are taken into consideration, it will easily be seen that the office of chief steward is no sineoure. With menus to prepare for the four different

meals for ealgon, second cabin and steerage, he does not find much idle time, as he is responsible for the entire management of his department. As the traveling public is some times very hard to suit, the steward may con alder 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 tes and coffee. The oustom house officers only allow enough ten and coffee to be taken from the coffers for immediate use, then the store-house 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 Parts 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 inter-

est in her misfortune.

10 P.M. We have just been informed that the ship will not reach the dock until 11 P. M., con sequently 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 hospita ble 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

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' As sociation. 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 Spiritual ismin 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 occasion ally send a letter concerning the movement here, which I trust will prove interesting to your readers. For the time

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. 13 h Illinois Volunteer Infantry, remaining in active service until 1863, when he received his discharge. A little later he en gaged 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

ments 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 all races and classes, and both sexes. to bless, in practical ways, the unfortunate and suffering among his fellow men whom he hood by educating parents in the laws and often published his poetical productions that tual devotion and helpfulness. 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

ready to lend a helping hand to all improve

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 69th annual meeting at this noted resort, July 6-10. For this occasion greatlyreduced rates are offered by both railroad and steam-ship 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 Amer-

beautiful and interesting stretch of seacoast in America. Numerous side trips, also at low rates, have been arranged—by bont to Northeast and Suthwest 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

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 o. 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 Spiritual 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 oldfashioned 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 15. 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. U., 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 Chiongo during the coming sessions in Ostober. No. 1. Presented by Harrison D. Barrett,

President of the N. S. A.

(President Barrett.) "I respectfully recommend the following for your opneideration: spiritualism stands for (a) a universal principle of life: (b) Truth, the revelator of that life and the g leaner 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) Sym pathy, the principle that unifies the race on earth; (2) Love, the lever by which men are litted 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 tellowship, 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. That it is peopled by men, women and

children who previously were inhabitants of 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

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 Spiritualism to dogmatize or state theories, out 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.

We recognize Nature as one infinite whole, and her phenomena as the expression of life, energy and intelligence imminent 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 a'd 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 opportu-nities for the unfoldment and exercise of the intellectual and moral faculties inherent in every human being.
We indorse the objects expressed in all noble

reforms, as illustrated in the following: 1. In the efforts to secure equal justice for

came in contact with. He was a poet. THE duties of life and love, by which the home may BANNER OF LIGHT and other papers have become the centre of purity, fidelity and mu-3. By treating all sin and crime as a disease,

and establishing schools and asylums for their proper treatment and permanent cure. 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 sci ence of life, the philosophy of existence and the religion of humanity.

2. Life.—Life is universal and eternal. Or-

ganic life manifests itself as intellect, sensi-bilities and will. The unity of life involves that common sympathy among men which creates the desire for communion with our fellows, and enables decarnate spirits to communicate with those in the flesh.

3. MISSION.—The mission of Spiritualism in the world is, primarily, to establish a 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 consonance 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 re-forms looking to the betterment of the social conditions of humanity, including the elevation of woman.

A Gentle Purgative



such as the faultless Tarrant's Effervescent Seltzer Aperient, is a whole medicine chest in itself. Its mineral and fruit salts cleanse the entire system and promptly relieve and cure all troubles arising from stomach disorders. Pamphlets on application.

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

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

5. Chration.-There are two fundamental elements in nature which are immortal and indestructible. They are called "matter" and 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 an i theories, in regard to methods, are of secondary importance. 7. CONTINUITY OF LIFE.-Human experi-

ence 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 into another sphere of existence. This change, or transition, is called death, and the condition in 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 vaciant 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

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

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 fire-

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. Hanvey 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 sam week, must reach this office by Monday's mail.]

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

In addition to stated work in Boston, W. J. Colville is holding very successful meetings in Lynn, at Kossuth Hall, 176 Chestnut street, which is permanently rented by Mrs. J. A. Root, 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 1 900. Mrs. J. W. Kenyon has a few open dates she would ike to fill. Address her at Onset, Mass.

J. C. F. Grumbine 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 Psychical Sciences at Daytona, Fla., one of the serenest and prettlest 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.

to 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 8 P. M. Many physicians are attending and making things lively by their searching questions on "Sugestive 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.

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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, state ing 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.

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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 Trac-tion Company understand that the organization of Spiritualists, of which kobert Hayden is President, is legally the same as that to whom the original lease of Lakewood Grove from W.D. Hayden was made, of Lakewood Grove from W. D. Hayden was made, and recognize it as legally binding upon all the par-ties interested. The Association as now constituted has all the rights and privileges specified in said lease, and the Somerset Traction Company guarantee rights and privileges to said Association intact, and cordially invite all members and their freinds 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

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

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. H. Willis may be addressed at Glenora, Yates Co., N. Y.

The Mississippi Valley Spiritualists' Association The Jesus Christ Ques-

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

E. L. KILBY, Sec'y, Ottumwa, Iowa, for a 36-page illustrated pamphlet containing program of entire mee ing, Railroad and River rates, and other in-formation 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. Pepper of Providence; Mrs. Jennie Hagan Jackson and Mrs. Mary A. Wilson of Fort Worth, and Mr. H. D. Barbett of Boston. The maeting will commence July 18 and close July 30.

New Songs.

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

O, Tell Me Not,"

QUARTET, FOR MIXED VOICES. Words and Music of both pieces by Mr. Ryder.

of both pieces by Mr. Byder.

Being stray sheets from SPIRITUAL SONGS, a collection now being compiled for the use of Spiritua Meetings and the Home Circle. These Songs speak well for what is to follow. The nusic is pleasing, with good melody, and harmony of high order, and yet easy of execution, so that societies will find it very singable. 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 weeks of societies, for the words of the song are most pleasing, and at the same time contain suggestions of the prescuce 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' Dire 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 gill letters, and worthy of a place on any table

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

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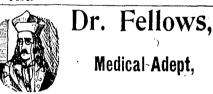
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SPIRIT

Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages pulsabled 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 deterine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

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

SPIRIT-MESSAGES

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

Report of Séance held June 9, 1899.

Spirit Invocation. O, how blessed is the privilege of communing with the loved ones gone before! O, how clorious 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, thou great spirit of but my daughter is very much interested, and 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

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 | "old things have passed away and behold all with me this morning too numerous to name, things are new," and "it is well with my soul." and join in sending forth their loving thought | I have found so much on the spirit side that I and their healing influence to all who may never dreamed of that I am anxious to inform need their assistance. To Aunt Mary say that | the mortal of what I have found and whom I her lameness will be better, for we are trying | have found; but the conditions do not allow 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

Samuel Patterson.

My name is Samuel Patterson. I will be recognized East and West, although I passed from the body in the South. 1 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 spiritlife, 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 Botlon.

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 earthlife 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 the way between the earth-life and the heaveally life. And I wish to be remembered to all. membered in Maine in several places, and also would help their morals.

in New York State, as I have friends in both

Abigail Davidson.

DAINEDE

Oh, how beautiful everything looks! We do not see all in earth-life as we do after we have were addicted to lying and drunkenness. He left it. It seems to me this morning that I taught them a pure morality, and a much never saw nature more beautiful than now. higherstandard of ethics now prevails in those We are often not appreciative until after we are gone, and I fear that we sometimes do not labored. 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 diums, and of the mediums' controls. My to say if time and space would permit, but can father was remarkably charitable in his judgonly say that while in the body I did not un- ment, as well as humble. While in earth life derstand spirit-workings and spirit-control, although my daughter is very much interested; she is also a medium, and it is for her sentiments emanated. 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 in manner, in spirit, in breadth and in menta carry on the work she is now starting. I ually. 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 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. 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 wornout body, and is clothed with a new body, which has given new thoughts and conditions. We can now better understand the words 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 be fore 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 In-

Messages to be Published.

June 16.—Hattle Riches Furnham; Henry Dickison; 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 trans-

mission 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 earthlife 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 Druse or Free-Thinker. Let each one be himthat he regrets having been a missionary, that | self pure and devout, and then a spiritual 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 not do for the present. I merely wish to open 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 vir-My name is Sarah Botlon. My home was tue of the women in Burmah; and to say that Charlestown, Mass., although I shall be re- he could not teach the heathen a religion which always lie on the table in your reception-

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 parts of Burmah where missionaries have

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the personal opinions of the sitters, of the mehe could have taught love, charity and humility, by example, to the minds from whom these Communications have, however, come from

him, through Mrs. Lillie, that are in matter clearness, so evidently from him, that I have wish to help her both physically and spirit- 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 name is Reuben Davidson. My own name is 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

> "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 berating 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 ligion 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

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 published dealing with theological problems is jungles and mountains, while they themselves antipodal to Buddhism was yet so characteristic of the Burmese that before my father as "M. A. Oxon," was for many years favorleft this country for India, he said he was will, ably known to the reading public as editor of ing to go to any place but Burmah. But a cu- London Light. We should advise our present pose" had become more intolerable than the rious succession of events forced him to go to questioner to study that book, as it deals loghat 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 Oungpenla, 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 torcage. This was granted, his devoted wife had 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 accept salvation through the blood of as it is now being outgrown in our own land. or proofs of the spiritual resurrection. 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 ob- claim. ject 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 hu mane, less bigoted, and free from the immoral doctrine of a vicarious atonement. The Mo- may change. At the time of the transfigurahammedans are free from drunkenness. When | tion on Horeb the real spiritual body may have 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 civiliza-

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. vibration will pass to the other souls whom he meets in the contact of daily life.

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

The latest BANNER OF LIGHT should

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

Ques.—(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

Ans.—Though we are entirely averse to un-These communications have been colored by necessary 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 disoussion among Spiritualists. Before such questions as those herewith pro-

pounded can be rationally dealt with it is highly necessary to dall 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, un divided 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 from the infernos of fancy to stimulate dysdo 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 individ-Japan, is one of the grandest systems of re- ual 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 "Spirit Teachings," a volume made up of usurped the land. We know that cruelty so communications received by and through an English clergyman, Rev. Stainton Moses, who, ically, and we think well nigh conclusively, with the reasons for and against accepting a dropped into the jungles of India? We canso-called orthodox view of the Trinity and the Divinity of Christ.

As to a bodily resurrection from the grave, bodies, for they may be either. "I believe in the resurrection of the body" does not neces. sarily mean belief in the resuscitation of flesh. tured to death, he begged to be placed in his We cannot commit all Spiritualists to the endorsement of our special teaching, but we do it cleaned out, and in the cage of the poor believe in the transmutation of substance, and brute he suffered less than when chained to 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 them, the main point with him was to have to his disciples after his crucifixion was not subject to physical identification save in the Jesus. Now he wants to civilize them, and instance where he is said to have fully materiwould use Christianity as a stepping stone to alized to Thomas, the honest skeptic, who recivilization in cases where it could be used in quired phenomenal evidence of a physical charthat way. But from his present standpoint acter, while the other apostles and the holy Christianity would be outgrown in time, just women were capable of receiving more interi-

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

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 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 reclothed 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 deserve to have any weight or influence with posterity. who has shown himself superior to the particular and predominant error of his own times.— Cotton.

Passed to Spirit-Life.

From Hope, Me., Tuesday. June 6, suddenly, Mrs. OCTA-VIA W. TAYLOR, aged 64 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 stage. She leaves a husband and daughter, and a record of Lipautiful life of kind and generous deeds. Her M. B. Metcaif, was a true medium for nearly 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 poetry admitted under in above heading.)

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 desires 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

Rudyard Kipling.

BY BERTHA J. PRENCH.

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?

exultingly take possession of new lands and

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 peptic 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 "purproverbial "old maid with a mission." Is it any wonder that we were delighted not concur in the enthusiastic statement of the writer who declares that "Kipling discovered India for us." The Max Muellers and bodies are not necessarily spiritual or physical | 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 natures 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 vices and virtues 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

He is a satirist. He wields the stinging lash with the "sureintent" 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 shange 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 a likeness of a frivolous woman-unconscious as is a roseleaf 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 ele-

ments 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

sounds of civilization, but so faithfully does he | account for a simple, natural thing in a simple, materialize their ways, instincts and passions, that it almost seems as if Mr. Kipling, like "Mogli," must have been "brought up" with the "gray pack." Future generations will read to their little ones about Mogli, Bagheera, Kaa, the Bandar-log and poor old, fat, sleepy Baloo-and the pleasure of the parents will not be entirely vicarious. It is in the depicting of the rough and stirring scenes of life that Mr. Kipling excels. His works are a wholesome diversion and a re-vitalizing current. But are they immortal? It is a pleasing pastime with a few critics to bestow upon the names of certain authors the gift of immortality as freely as they would offer a bouquet of field daisies: to select their favorite poets as the poets of the twentieth century. But who knows? By the light of reason, analogy and intuition we can see a short way-the rest is speculation. We can form but a shadowy idea of the tastes, intellectual capacities and conditions that shall reign after centuries of evolution. We do not know whether another Shelley or Shakspeare shall appear, or if another Ossian or Homer shall sing anew their majestic anthems, or whether classic odes shall be as plentiful as the leaves of June-faultiess and beautiful as the ode of Keats to the sculptured Grecian Urn.

It is probable that with intermissions of diversions, the mass of readers will cling to the problematic, that writers will carry the light of genius into the outer darkness which rims the intellectual world. It is probable that while each of the fleeting centuries honors its contemporary authors (academies for the living, and Westminster Abbeys for the dead) it is certain that after a few more centuries of accumulation there must necessarily be a vast "Potter's Field" for much of their literature.

There is a wonderful spiritual realm which the ken of Kipling has never reached. Among the poets Shelley and Tennyson have carried us the nearest to the great sun of spiritual thought. Tennyson achieved more, for he lived longest, and his cool temperament kept his powers in leash. Shelley possessed the greater possibilities, but he died just as maturity was touching to perfect beauty, and disciplined expression his mighty genius. We dream that another Shelley may come to extend the erial trail he left, and that in the ranks of novelists some Honore de Balzac shall take up the interrupted interpretation of the great comedy of human life; shall draw more aside the curtain of the occult. It may be that another George Eliot will carry the philosophy of living; the keen analysis of the complex elements which form human nature, and its environing conditions, from whose reflex actions human destinies are unfolded, into a wider and more spiritualized zone of thought. In books like these will be found a deeper satisfaction, a more lofty inspiration, than may be found in the productions of Rudyard Ripling, acute and unique though they are.

A Remonstrance and a Fact.

BY MRS. FANNY LEE SMITH.

The good old BANNER has been dealing out some pretty strong mental pabulum of late. To those of us who have n't got beyond "baken" in spiritual understanding, these learned | the unknown, the material with the immaterial. Size of theories are, to say the least, rather perplexing and confusing. We feel like crying out against them, much as King Alphonso of Castile did of the cycle and epicycle teachings of Ptolemy in regard to our solar system. If spirit communion with our own dear loved ones is so very difficult, as some would have us believe, that the probability is we are generally, if not always deceived, then I cannot see the good of it at all.

Such writers as Mr. Dawbarn tend to discourage the average honest Spiritualist, and an outside investigator certainly. Is it wise to tack on to Spiritualism the heavy loads of speculation that do not rightly belong to it more than to the world generally? Before a fire is well started too much fuel should not be piled on, especially of the unseasoned kind. Fraudulent practices among mediums cannot be too strongly condemned. Mediumship, to me, is too sacred to be trifled with, or brought down to the low plane of mercantile competition. If you will bear with me, Mr. Editor, I will

state a fact in my experience that happened sixty-five or more years ago. In those days in New England farmhouses the business of paring, cutting and stringing apples was carried on largely in the autumn evenings. One of the older boys usually pared the apples on a machine; others would do the cutting and coring, and the younger the stringing. A sister next older and myself did the latter. We used long needles made for the purpose and strong twine, and the apples were then hung on frames to

Our large family, except an older sister, was thus engaged around a wide-open fireplace, common to all kitchens in that day, when sud denly my sister, who was sewing in a front room, where also was an open fire, gave a fearful scream and rushed out among us in great terror, taking up a dish and commencing to cut apples.

No persuasion at the time could draw from her the reason for this abrupt and excited movement; and I well remember, though so young, that for a long time afterward she would not go into an unused room, down cellar, or step outside the door after dark, unless some one was with her. My sister next older and myself were mostly pressed into this service. I very well remember how she would cling to us as though very much afraid of something, as she was; and she afterward told me

what, in the early days of Spiritualism.

She had learned to make men's garments of a dear aunt who had passed away with consumption; and she came to her while standing at the table, pressing with the heavy goose used in this kind of work, and, laying her hand upon her shoulder, said, calling her

"Don't do this work; it is too hard for you. I killed myself doing it, and it will kill you if

you follow it.' My sister was not in good health at the time, nor ever after, although she lived well up to the allotted threescore and ten years; but she

never followed sewing to any extent. She told me that when she felt the hand upon her shoulder she supposed it was one of her young sisters who had tiptoed in to frighten her-as that is one of the common fool things

children do. She turned to look, and saw Aunt -, and was nearly frightened to death. In those days many believed in ghosts, and nothing was more common than for elderly peodren, and the nervous, sensitive ones suffered

ple to sit of an evening telling ghost stories without any regard to the presence of the chiluntold horrors fearing they might see one in the dark. In this case, and at this time there was no fear nor expectation of the kind. The room was well lighted, the family near, and the touch was supposed to come from one of her roguish sisters.

Would Mr. Dawbarn explain this? No, I will not ask bim! I am nauseated with vibrations, subconscious mind, unconscious cerebration, telepathy, and the many far fetched theories to

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natural way. For one, I would do away with the public se-

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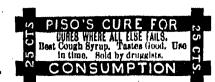
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SOSTON, SATURDAY, JUNE 24, 1800.

Spiritualist Societies.

We desire this list to be as accurate as essible. Will secretaries or conductors please totily us of any errors or omissions. Notices for this column should reach this office by 12 o'clock neon, of the Saturday preceding the date of

BOSTON AND VICINITY.

Assembly Hull (Legion of Honor Building), 200 Hunt-ington Avenue.—The Gospel of Spirit Return Society, Min-nic M. Soule, Pastor. Discourse and Evidences 7% P. M. ev

Bible Spiritualist Meetings, Odd Endies' Ball, 466 Tremont Street.—Mrs. Guiterrez, President. Services Sundays at 10% A. M., 23% and 7 r. M., and Wednesdays at 3% r. M.

Boston Psychic Conference, 18 Huntington Av.
L. L. Whitlock, President., Sundays, 2½ P.M.

Home Rostrum. 21 Solvy street. Charlestown. Sunday
circle it A.M.; speaking and tests 7½ P.M.; Tuesdays and
Thursdays, 8 P.M.; Fridays, 3. Mrs. M. E. Gillhand, Con-

Echo Hall-1 Johnson Avenue, Charlestown Dist.—Sun-Cay and Wednesday evenings. Mrs. E. J. Peak, Chairman. First Spiritualist Chu ch, 7230 Washington St. —M. Adeline Wilkinson, Pastor. Sundays, 11 A.M.; and 8 P.M. Thursday, 3 P.M.

Harmony Hall, 724 Washington Street.—103, A.M., 23, and 75, P.M. Tuesday and Thursday afternoons at 24. N. P. Smith, Chairman. Hollis Hall, 780 Washington St.—Services Sun days, 10% A.M., 2% and 7% P. M. George B. Cutter, Chair-

Spiritual Fraternity - At First Spiritual Temple

Exector and Newbury streets, Sundays at 10% and 7% r.m. the continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary.

From the platform, A. H. Sherman Secretary.

Spiritual Temple, Exeter and Newbury streets,—Public services Sundays at 10½ A. M. and 7½ P. M. Tuerdays and Fridays, 8 P. M. Lecturer, W. J. Coiville. All seat free. Voluntary offerings.

The Copley Mystic Circle meets Sundays at 7½ P. M., Room 6, Huntington Avenue; The Metaphysical School Mondays, 3 P. M.; Fridays at 11 A. M., class for advanced thinkers on the Inner mysteries and Occult forces of life. Take elevator. Dr. F. J. Miller, President.

The Veteran Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 514 Tre mont street, at 7½ P. M. All are invited. Christopher C. Shaw, Preside it; Mrs. J. S. Soper, Clerk, 67 Huron Road, North Cambridge. Plummer Hall, Hyde Park, corner of Hyde Park avenue and Rever street. Sandays, 10½ A.M., 2½ and 7½ P.M. Mrs. F. E. Bird, President.

Winchester, Mass.—Circles Wednesday evenings at 8, 29 Prince Avenue, on the of electric cars from Arlington to Stoneham. Investigators welcomed. Mrs. M. C. Borden. West Groton, Mass., Liberal Association —Services every Sunday at 2 o'clock in Wildwood Hall. Mary L. French, local speaker.

CAMBRIDGE.

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

The Cambridge Industrial Society of Spiritualists holds meetings the second and fourth Wednesdays in each month, in Cambridge Lower Hall. 631 Massachusetts Av., Mrs. Soner, President; Mrs. Zwahlen, Clerk, 16 Wright street, Cambridge.

MALDEN.

Malden Progressive Spiritualists' Society, Ma sonic Building, 76 Pleasant street. Meetings every Sunday at 7 P. M. Wednesday, 8 P. M. Win M. Barber, Prest ent; Mrs. Rebecca Morton, Sec'y; H. H. Warner, Cor. Sec'y, A cordial w-leome is extended to co-workers in the cause of progressive Spiritualism.

BROOKLYN.

Church of the Fraternity of Divine Communion (incorporated).—Rev. Ira Moore Com lis, pastor and psychic, holds spiritual services on the Christ principle, Redtord Avenue and Madison street, Sanday evenings, beginning at M. P.M. An excellent program of vocal and instrumental music is always rendered by the best talent, after which psychic communications are given.

The Advance Spiritumi Conference meets every Baturday evening in Single Tax Hall, 1101 Bedford Avenue, Good speakers and mediums always in attendance. Seaterse. All welcome. Mr. G. Deleree, Preside t; Mrs. Alice Ashley, Secretary.

Meeting of Associate Spiritual Missionaries every Sunday, at 3 P. M., at Evolutionist office, 1999 Beaford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Sargent, Conductor.

Spiritual Conference, Jackson Hall, 515 Ful-ton Street.—Saturdays, 8 P. M., music by Prof. Chus. Ooleman, Herbert L. Whitney, Conductor. BANNER OF LIGHT slways on sale.

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People's Mission, Coulmbin Hall, 1810 Fulton Btreet.—Sundays at 8 P. M. Mrs. M. C. McGibeny, me-dium, Herbert L. Whitney, Chairman.

Jackson Hall, 515 Fulton Street.—Sundays at P. M.; Wednesdays at 8 P. M. Mrs. L. A. Olmstead, Conduc-

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

CHICAGO.

First Spiritual Church, South Side, 77 Thirty-First Street.—Sundays, 2% and 7% P. M. Georgia Gia-iys Cooley, Pastor.

dys Cooley, Pastor.

Englewood Spiritual Church, 528 West 63d street, Bundays, 2½ and 7½. Lyceum 1 P. M. Lora Holton, pastor.

The Spiritualists' and Mediums' Home Soc ety hold free public services every Sunday, 10¼ A. M., at 3310½ Rhodes Avenue, Chicago, Ill. Dr. C. T. H. Benton, Cond. ctor, assisted by other good mediums and speakers; a'so a benefit séance every Wednesday, 8 P. M. Take Cottage Grove car to 33d street, then one block west.

CINCINNATI.

Society of Spiritual Unity, Washington Park Hall 1222 Race St., Sundays, 7/2 P.M. M. St. Omer-Briggs, pastor NEWARK, N J.

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

NEW YORK CITY.

International Conservatory of Music, 744 Lexington Avenue, one door above 58th street.—The Spiritual and Ethical Society hoises meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

Obrustian Spiritual Union meets in Lyric Hall, Sixth Avonue, near 42d street, Sundays, 3 P. M. Dr. Harlow Da-vis, medium for April.

The Fonkers Spiritualist Society holds its meetings every Friday at 8 P. M.; Sundays 3½ P. M., and Children's Lyceun at 2½ P. M.

SYRACUSE, N.Y.

First Society of Rosicencians (exponent of universal Religion) meets Sundays at 10% A.M. in Hlawa ha Hall, 239 West Onondaga street. J. C. F. Grumbine, lecturer.

Notice to Local Societies.

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

Local Briefs.

BOSTON.

On Sunday, June 18, W. J. Colville gave two interesting and forcible addresses to large con gregations in the Temple, Exeter and Newbury streets. The morning topic was "True Spiritual Liberty"; the the ne in the evening was "Lessons from the Dreyfus Case." During both discourses the lecturer spake strongly on behalf of unrestricted human liberty as clearly distinguished from lawlessness or license. The case of Dreyfus was noted as one of those remarkable historic instances in which a single individual seems heaven appointed to suffer temporary martyrdom to dethrone some hoary injustice and secure the emancipation of a multitude oppressed. Militarism in France has been that country's curse, and through the wronged and exiled Jew the eyes of the French republic are being opened to the abominable corruptions of the idol the peoule have so long slavibly adored. The impromptu poem on "Hail Truth, Divine, Victorious," made a decided impression on the many strangers present. Mr. Colville answers questions in the Temple on Tuesday at 8 P.M. Friday, June 23, the lecture will be on "The latest sensational people appariences on which the daily press psychic experiences on which the daily press is commenting." On Sunday next, June 25, 10:30 A.M., "Fulfilling Destiny and Mastering Fate:" 7:30 P.M., "A Scientific and Spiritual Interpretation of Trances and Visions." Every-

slating through the day, Messra. Balley, Proctor, Johnson, Woods, McKenna and Abbott. Mesdames Sears, Emmons, Fish, Humo, Illi, In the evening Mr. Humphrey recited several of Walter Foss's poems. Moeting closed by Mrs. Wilkinson.

Odd Ladies Hall, 446 Tremont street, Couductor, Mrs. A. P. Guiterrez, assisted by Mrs. Lowis. Services Sunday, June 18 remarks and messages by Messrs. Thompson, Hall, Pye, Lamb, Graham, Haynes, Marten, Whitimore, Cohen, Nelke, Huot, Hersey, Mesdames Gutter rfz. Lowis. Meeting Wednesday afternoon,

Commercial Hall. Mrs. Nutter, Conductor. Spiritual services June 18. Those taking part during the day: Mosdames Stewart, Nutter, Wheeler, Ratzel, Irwin, Miss Ratzel: Messrs. Tuttle, Turner, Nelke, Hilling, Abbott, Jack-

Hollis Hall, 789 Washington street.-Sunday, June 18, Geo. B. Cutter. Chairman. Circle at 11 A. M., conducted by Mesers, Fox and Tracy. Afternoon, memorial service for Bro. Eben Cobb. Opening eulogy, Mrs. C. Fannie Allen, followed by Capt. Winslow, Mr. Arnaud, Dr. Greenwood, Mr. Hardy, Mrs. Dr. Wild, Mrs. Smith and Mrs. Cutter. Excellent singing by the large audience. Evening, Geo. B. Cutter, followed by L. W. Baxter, Fred H. Watson, of New York, Mrs. Cunningnam, Mrs. Collier, Mrs. Cobb, Mrs. Woodward. Duet, Mrs. Mary F. Lovering and L. W. Baxter.

There will be a Spiritual meeting under the auspices of the Veteran Spiritualists Union, at the Waverley II me, on Sunday, June 25, at 2:30 P.M. All mediums and speakers are cordially invited to take part. Let this be a grand mass meeting. All are invited. Mrs. J. S. SOPER, Clerk.

At the annual meeting of the Boston Spirit ual Lyceum, held in Berkeley Hall Tuesday, June 13 the following officers were elected: President, A. P. Blinn; Vice-President, Elmer President, A. P. Bilini; Vice-Fresident, Elmer B. Packard; Sec'y, A. C. Armstrong; Treas-urer, Mrs. Ireland; Financial Sec'y, E. W. Hatch; Conductor, J. B. Hatch, Jr.; Assistant Conductor, J. R. Root; Guardian, Carrie L. Hatch; Assistant Guardian, Mrs. Alice Root; Clark Clerk, A. C. Armstrong; Guard, Elmer B. Packard; Assistant Guards, Dr. Root, Miss Eloise Hartman, E. W. Hatch; Leaders, Mrs. Waterhouse, Mrs. Sheldon, A. P. Blinn, Mrs. Ada L. Pratt, John R. Snow, Mrs. Davis, E. W. Lytch, Miss Fleige Hartman, Mrs. Haynes Hatch, Miss Eloise Hartman, Mrs. Havnes, Mrs. Frost; Substitute Leaders, Mrs. E. C. Armstrong, Mrs. Ireland, Dr. Dean Clark.

The Cambridge Industrial Society of Spiritualists held its first outing this season Wednes day, June 7, at the Reservoir, Brookline. Last Wednesday they took a car ride to Waverley Home. Will hold an outing there Wednesday, June 28. Visit the Home, and contribute what you can. Mrs. J. S. Soper, Pres. C. I. S. S.

Massachusetts.

Camp Progress, Mowerland Park, H. S. Gardiner. Sec'v.—Sunday, June 18, conference at 1:30 P.M. Remarks, Edward Warren, James Smith, Mr. Dodge, Mrs. Sarah Staples, Willis Estes; messages, Walter A Rollins. 2 o'clock meeting: singing, quartet; invocation, L. D. Milliken, President; singing, Miss Bailey, Mrs. Hall; remarks, Dr. Willis; singing, quartet; remarks, Mrs. Webber; musical selection, Mrs. Merrill; song, Lydia Stephens; remarks and messages, Mrs. Demerest of Pittsburg, Pa., and James Kelty; selection. Mrs. Doane; remarks and messages, Annie E. Cunningham; song. Charles E. Legrand; remarks, H H. Warner; song, quartet; recitation, May E. Edgecomb; selection, Amanda Bailey; remarks, Mrs. Hoyt. Next Sunday Mowerland Park Quartet will sing some fine selections.

The Arthur Hodges Spiritual Society, Lynn, T. H. B. James, Sec'y, held services June 18. Music by Mrs. J. B. Hayes. Others taking part during the cay were Mesdames Bird, Holden, Noyes, Ott, Demorest, L. D. Butler. Next Sunday the same and other talent will be pres-

First Spiritualist Society, Lowell.-John Banks, Sec'y.—Sunday, June 18, Mrs. Pettingill lectured. Good sized audiences. Subjects: "God Culture," "Death." Sunday, June 25, Dr. Fuller will lecture, followed by Mrs. Jones

The First Spiritualist Society, Fitchburg, Dr. C. L. Fox, President, met on Sunday evening, June 18, at the residence of Dr. Fox, 74 Day street. Mrs. Joseph Kate and Mrs. C. M. King, of this city, gave interesting addresses, followed by many fully recognized messages.

East Braintree.-A successful meeting was held Sunday, June 18, at Heywood's Grove, Quincy Avenue. Mrs. Nettie Hott Harding will speak Sunday, June 25, at 2 30 P. M. Take Weymouth electrics from Quincy.

New York.

J. C. F. Grumbine lectures before the First Society of Rosicrucians in Syracuse, Sunday mornings, and before the First Society of Spiritualists at 8 o'clock Sunday evenings. Before will continue his ministrations here until July 23, when the work will close for the summer. He wishes to announce through THE BANNER that he will hold special classes for unfoldment, and under the auspices of the College of Psychical Sciences at Onset, beginning Tuesday, Aug. 1, 2, 3, 4 and 5; and at Cassadaga Aug. 14, 15, 16, 17, 18, 19, at 9 A. M. and 7 P. M. Class tickets can be procured on the ground.

The Church of the Fraternity of Divine Com munion, Anna M. Tuttle, Cor. Sec'y, writes held an especially fine service Sunday evening June 18, at Aurora Grata Cathedral. Prof. White-aw rendered two beautiful violin solos,

We are happy to report for the Spiritual and Ethical Society, New York, that at our closing meetings of Sunday last we were able to pay all debts, and recain a small balance in treas-uly. The Ladies' Aid, which has proved so valuable an adjunct of the society, also carries its fund over to aid the fall work. After the acdress of Sunday night Mrs. Brigham gave a name to an infant child of one of our members—a beautiful and impressive caremony. Our meetings re commence Oct. 1. B. V. Cushman President man, President.

Other States.

Dr. Houghton, in his lecture at Kenwood Hall, Forty-Third and Cottage Grove Avenue, Chicago, June 11, said: There is a grand wave of intellectual and spiritual enlightenment surging over humanity. The bars and bolts of materialism and the fetters of ignorance and priestcraft are falling before the onslaught of reason. The soul of truth in things erroneous is becoming more apparent, and the multitude of isms is falling before one grand philosophy, which, shorn of its phenomena, its Sanskrit, its twaddle, paint and verbiage, stands out as at times from the higher self, therefore it behooves us to keep our bodies pure and untram-melled by lust and alcoholic drinks, that they may be temples of the holy ghost, (the higher selt), and which may then develop senses commensurate with the needs of the holy resident. I have not lost faith in humanity, rather have I found it. When I found my own soul I found my God. When I see my spirit I see a reflection or shadow of my soul. When humanity real izes its smallness and largeness in the scale of evolution, it will be able to comprehend its citizenship of the universe. H. F. Coates followed with spirit messages, demonstrating to the audience that the gift of seeing is with us at the present day. Dr. Houghton and Mr. Coates will conduct the meetings at the above hall through the summer, where all are wel come. KATIE SMITH, Sec'y. 2114 Ind. Avenue, Chicago, Ill.

The First Spiritual Church of the South

ure at both meetings. The following Sunday, July 2, Mrs. Jennie Hagan-Jackson, whose reputation as one of the leading speakers in our ranks is well known, will be the lucturer. Mrs Jackson will be as litted by Mrs. Wilson (cost modium), of Fort Worth, Tex is, who also tands ligh in the estimation of all Spiritualists as an able expounder of spirit return.

Orient Hall, Portland, Me., Mrs. M. A. Brackett, Sec'y.—Sunday, June 18. Mrs. Ridion and Mrs. DeLewis served the society in an acceptable manner.

Lakewood, Hayden Lake, Me.—Robert Hayden, President.—June 3, 4 Dr. Fuller lectured. His addresses were intellectual and spiritual feasts. The meetings were a decided success.

Providence Spiritualist Association, David F. Buffinton, Secretary. June 18, Edwin S. Straight, assisted by others, conducted memorial services. The officers of the society extend their thanks to Mr. Straight for his assistance during the spring and summer. Societies desiring his services address East Providence, R. I., box 771.

Cape Cod.

The thirty-third annual camp meeting will be held at Ocean Grove, Harwichport, commencing July 16, and closing July 30, 1899. The following lecturers and mediums have been engaged:

July 16 Mr. Elgar W. Emerson, with tests; 19, Conference; 20, Conference, and Mrs. Ida P. A. Whitlook; 21, Conference, and Rev. S. L. Beale; 22, Mrs. Jennie Hagan-Jackson; 23, Mrs. Mary Arnold Wilson and Mrs. Jennie Hagan-Jackson; 25, Conference, and Mrs. Mary Arnold Wilson; 26, Conference, and Mrs. Jennie Hagan Jackson; 27, Conference, and Mis. Mary Arnold Wilson; 28, Conference, and Mrs. May S. Pepper with tests; 29, Harrison D. Barrett; 30, Mrs. May S. Pepper and Mr. H.

D. Barrett, followed with tests by Mrs. Papper. Accommodations for board and lodging can be had at the grove. Mr. Heibert M. Hulse will have charge of the victualing tent. Board per week, \$5 00; transient perday \$1 00; breakfast, 30 cents; dinner, 50 cents; supper, 25 cents; lodging, 50 cents, 35 cents and 25 cents per night. Mr. B. Taylor will carry passengers to and from Harwich depot and the grove. Fare, with trunk, 25 cents. Cottages to let on reasonable terms. For particulars apply to

Capt. E. H. Taylor.

The village of Harwich Port is within five minutes' walk of the grove, with its post office and barber's shop, dry goods and grocery stores, fruit saloon and apothecary shop, house furnishings, etc., where everything can be obtained that one could wish during a summer's sojourn by the sea.

The Sixteenth Annual Camp-Meeting

Of Vicksburg, Mich., will be held in Frazer's Grove, commencing Aug. 5 and closing Aug. 27, 1899. The camp-ground is a beautiful oak | Spiritualist Camp-Meetings for 1899 grove, situated one-half mile from Vicksburg, on the G. R. & I. Railroad, which crosses the C. & G. T. at the village. Carriages will run from the depot to the camp-ground day and evening for 10 cents; baggage carried for 15 cents. Tents, 10x12, \$1.50 per week or \$4.00 for the season; smaller tents, \$1.00 per week or \$2 50 for the season; for over Sunday, \$1.50; all with floors. Flooring for tents can be rented in the village. Tents and furnishings should be rented in advance. Bring your own pillows and blankets whether you hire tents or bring them. Springs must be ordered in advance. Furnished rooms, 50 cents per day, \$2 00 per week, or \$6.00 for the season. Longing, 25 No ground rent charged and tents put up free of charge. Season tickets, \$1 50; daily admission, 10 cents; any time less than two weeks, 10 cents a day. Meals at dining hall, 25 cents for any time less than a week; by the week. \$3.50. Lots 30x50 feet leased for build-

ing cottages at \$2 50 a year.
A splendid program has been prepared. Dr. M. E. Conger of Chicago, Ill., will conduct a class in practical medicine. W. J. Colville lectures and conducts classes. Oscar A. E iger ly, D. P. Dewey, Mrs. C. E. S. Twing, A. E. Tisdale, will lecture, and Mr. Edgerly, Mrs. Twing and Mrs. Marion Carpenter will give

spirit messages.

JEANNETTE FRAZER, Manager.

Vicksburg, Mich.

"Christian Science" versus Medical Science.

BY ST. ALBANS.

Knowledge is not happiness, and science But an exchange of ignorance, for that Which is another kind of ignorance.—Byron.

Because an occasional death is reported while the patient is under 'Christian Science" treatthe latter society is giving a special course of ment, the medicos, their allies and friends, esteachings on psychometry. Mr. Grumbine pscially certain would be popular newspapers. pecially certain would be popular newspapers, make haste to blazon their selfish instincts by publicly pandering to the multitude touching every subject that bears the taint of conventional usage, as against the higher claims of humane consideration, intelligent progress and practical wisdom, concerning matters of highest import to the individual and to the State.

There has been no end of newspaper condemnation, because forsooth, the late Harold Freceric insisted on selecting his attending physi cian-exercising his judgment as to who should administer to him in his last sickness.

After singing, gave a spiritual talk, and then went among the large audience giving a great many convincing messages. Harold Frederic, with his unusual gifts, chances without their aid. Were more like him there would be less mortality recorded. But when Harold Frederic's brother—or my

brother, for instance—after being treated by regular physicians, the best in the community, who, after consultation, pronounced him as good as dead-positively incurable; that nothing further could be done for him, etc.; and yet that same brother, a hard headed material ist, after being abandoned by medical experts, specialists, and the best exponents of medical science, calls in a so termed "Christian Scientist," and straightway recovers under the treatment of a non M. D -it goes to show that such educated medical "professors" are bloom ing ignoramuses and falsitiers. If such M. Ds were treated as it is said the

medicine men among the Piegan Indians arewhen the patient cies the doctor is put to-death—what a wholesome reduction of the community would take place! Washing on, D. C., June 10.

ARE YOU GOING ANYWRERE?

This question, as applied to the matter of summer vacation, is almost superfluous. Every body, of course. is going somewhere this summer, if it is but a few pure Spiritualism, pure Theosophy, pure Christian Science, and lastly pure Truth. Underlying all knowledge, all revealed religion and all philosophy is an enlightenment which comes great majority of prospective tourists are undergoing the mental tribulation of endeavoring to select from a multitude of untried places that which is probably the best suited to their taste and their leisure. Nearly all who read this will take their annual summer trip all who read this will take their annual summer trip somewhere within the vast vacation region reached by the Boston & Maine railroad system. To those among them who are included in the undecided class above referred to a pertinent suggestion is hereby given: Send 2 cents in stamps to the Passenger Department Boston & Maine Railroad, Boston, Mass., for the 1899 issue of "Summer Resorts and Tours," and having, from a perusal of this made a tentative decision as to which of the innumerable resorts therein decribed to go to, send another 2 cents in stamps for that particular illustrated book of the "Picturesque New England Series" devoted to the section wherein the selected resort lies, and the vacation is half begun.

half begun.

Summer Resorts and Tours! is an 80 page book in pocket f. rm containing a complete list of New England mor ntain, lake and seashore resorts reached by the Boston & Maine and its connections, together with a revised directory of hotels and boarding places; excursion routes and lates, steamer and stage connections time table of through trains, parlor and body welcome. Collections.

The First Spiritual Church of the South Side, Chicago, will hold meetings throughout the summer. Mrs. Cooley's last Sunday is street. Mrs. Adeline Wilkinson, pastor, held the usual service Sunday, June 18. Talent at the renowned Dr. J. M. Peebles, who will let the south street and lates, steamer and stage connections, time table of through trains, parlor and sleeping-car rates and arrangements, up-to-date maps and a variety of other information indispensable to the tourist. You cannot afford to travel without the usual service Sunday, June 18. Talent at the renowned Dr. J. M. Peebles, who will let the south street and lates, steamer and stage connections, time table of through trains, parlor and sleeping-car rates and arrangements, up-to-date maps and a variety of other information indispensable to the tourist. You cannot afford to travel without south south gencyclopedia in your pocket.

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We want an energetic representative at every spiritualistic camp-meeting in the country this summer. The work will be light and agreeable, and can be done by men or women. In addition to doing a noble work for the cause of Spiritualism, the right party should be able to earn from \$2 to \$6 a day, according to whether a portion or all of the time is given, and at the same time preparing for a perma nent, all-the year round position, if desired. In order to save time and unnecessary cor-

respondence, applicants should state age, previous experience, whether entire time can be devoted to the work, and name at least three references. Address at once, Banner of Light Publishing Co., Boston, Mass.

Jubilee Deficit.

The Gospel of Spirit Return Society of Boston, in responding to Mr. Walker's appeal for names and addresses for a Spiritualist directory, collected two cents for each signature. If all societies would take the same course we would soon have a valuable list of names, and each name would represent a mite toward making up the deficit.

Transition.

The earth-life of Mr. J. C. Harmon, aged eighty years, has been filled with usefulness. The last years were patiently spent awaiting the messenger, which finally liberated him on the thirteenth of June. Brother Harmon was a Spiritualist, residing on a farm near Howard City, Michigan. Funeral service was conducted by G. W. Kates.

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

held.

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

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

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

New Era, Oregen.-July 8 to 2'. Niantic, Conn.-June 26 to Sept. 9. Riverside Park, Grand Ledge, Mich .- July 21 to

Texas Camp Meeting .- Oct. 1 to 15. Briggs Park Camp, Grand Rapids, Mich .- July

Nebraska Camp. - July 14 to 25. Lake Brady, Ohio .- July 2 to Sept. 1. Island Lake Camp, Mich.-July 16 to Aug. 31. Maple Dell Park, O.-July 30 to Sept. 3 Vicksburg, Mich.-Aug. 5 to 28. Grand Ledge, Mich .- July 21 to Aug. 20. Lake Sunapee, N. H.-July 29 to Aug. 26. Camp Progress, Mas .. - June 4 to Sept. 24. Camp Monroe, III .- July 1 to Aug. 1.

Verona Park, Me. -Aug. 4 to 29. Temple Heights, Me.-Aug. 12 to 20. Etna, Me.—Aug. 25 to Sept. 3. Madison, Me.—Sept. 1 to Sept. 10. Cape Cod, Harwichport, Mass.-July 16 to 30. Mississippi Valley Spirituali. t Association, Clinton, Iowa.—July 29 to Aug. 27. F. lends of Human Progress, forty-fourth annual meeting, North Collins, N. Y.—sept. 1, 2, 6.

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