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NO. 3.

THE BEING BEAUTIFUL.

BY DEVOTION.

There reigns a Wisdom-Presence on this earth. Who sanctifies the true aspiring soul With benediction-music from its birth, Tuning the Part to the Harmonious Whole. And he, who doth resign His will to the Divine. Knows, and is known, and like a star doth shine.

O'ershadowing all a Soul-of-Good there is. Conscious and glad, immaculately fair; Faith. Hope and Love-the Trinity of Bilss-Betoken that great Presence everywhere. O truth, divinely clear, That makest life most dear,

Teach us to know Our Father dwelleth HERE! The Infinite weaves and guides each life-design, Without beginning and without an end Like a true circle, and his hands divine The golden threads of love therewith doth blend; And, when Faith rules our days,

Our prayers will turn to praise, And we shall bless the Hand that moulds our ways

No human mind can solve the " Whence am I." Nor tell the ultimate " Whither" of the soul: These states of being, traced by the Eternal Eye, Are shrined in blinding glory in Life's goal. Our lives, in God's own sight, Have shadows more than light And need more patience, faith, and love of right.

An Easter-angel's kiss opes every flower, Spreading thanksgiving rapture through the years Endowing the frailest, tinlest buds with power As holy and as infinite as the spheres. Within the faith-strong breast, Where patience dwells at rest,

The voice of sure soul-knowledge soundeth best! There is a message in the rustling trees, In the wild winds, and in the silent night. In the grand thunder of the breaking seas. In the slow bursting of the sweet dawn-light.

Bear all without complain, And thou wilt hear the message clear and plain!

O thou, who wouldst attain,

At night, when star seems speaking unto star With voices far excelling human speech. No more the Lord of Life is throned afar, For he is Love, and Love is part of each. Dawn, noon, or midnight calm, We feel his sheltering arm Thrown round us with a peace of heavenly charm.

We cry, "Our Father," and he answereth: "My son! My daughter! Lo. My hand leads ye; My Love doth flood the jewelled gates of death: Dwell with the Christ, for he doth dwell with Met Then the soul heavenward flies. With victory-lighted eyes,

Through spheres and spheres to its own Paradise! Sydney, New South Wales, 1900.

From Atom to Angel.

RY PAUL F. DE GOURNAY.

Whence and what am 1? Whither bound? These perplexing questions continue to haunt the mind of man; no satisfactory answer has been given, although as many theories are to be found as there are races, nations, or even tribes in this mysterious world of ours.

However grand, sublime, absurd or ridiculous these attempts to reach the truth concerning man's origin and destiny, a spiritual trend runs through them all which cannot be due to chance, but shows rather that the "god idea' and the notion of something imperishable in man, under whatever clime and whatever stage of development we find him. And everywhere we find the god, however differently conceived, a creator, and man his creature.

From all this mass of legends and dissimilar myths, the fact, uncontrovertible I believe, may be deduced that the first appearance of man on the earth was not confined to a single spot, but happened in divers regions, wherever and whenever the conditions were favorable. The question is, how did he get there? I incline to the germ theory of Lucretius, while I repudiate his atomic system, revamped and made still more objectionable by modern philosophers. What is the germ theory?

It was observed that every plant grows from a seed, an outer hard substance inclosing and protecting the tender germ from which the plant will evolve when the seed finds in the soil the required conditions of heat and moisture. At the proper time the germ, quickened, bursts its shell and pierces the surface of the soil, in search of light, which is life's elixir. Now, the same process is observable in the the others had attained their full growth, why ante-natal conditions of every living thing: the spawn of the fish, the egg of the bird, the this earth, so pulsing with life forces? Is it fortus of the animal, of man himself, present | because he was the most perfect of Nature's the same phenomena as the seed; a life germ | works? Or was it not because, though inferior imbedded in a plastic substance, enclosed in a protecting covering adapted to the surround | strength to some of the types already proings amid which it will submit to incubation | duced, there was something in him, some conor gestation.

fish spawn, the spawn into a bird's egg, the bird germ, through a mysterious selection, producing a quadruped of some kind, then a biped—a human being. We can see no reason for these manifold transformations. We observe transformations in nature, but they are mysterious and beautiful means to achieve reproduction with strict integrity. Take the butterfly, for example, the emblem of Psyche -the soul: the graceful insect lays its eggs and dies. The life-germ in these tiny eggs manifests itself in the shape of an ugly caterpillar; the crawling thing eats and grows to a certain size, when it shuts itself up in a selfmade tomb, from which it will evolve in due time a butterfly, similar in all respects to its

through a tedious process of successive transformations? If we may trace in some human countenances hereditary marks of the unfeeling jelly-fish, we know of darling specimens of the female sex who might claim butterfly ancestry-forgetting the caterpillar episode.

But to return to our germ theory. Unless we imagine the Infinite Creative Intelligence as dropping every variety of seed into the soil and importing innumerable animals to people the earth after the farming operations were successfully accomplished, we must believe that everything having life came from the bosom of the earth, under the only form visible, that of a seed, cell or egg containing in embryo the plant, bird or animal; said embryo not man? It is not only the Bible tells us of reigns. " Mother" Earth.

While the anthropomorphic god and the legendary pair who forficited his confidence and entailed untold misery on their unborn posterity are no longer acceptable to the modern mind, we should not reject all of that mosaic account of creation, but seek the esoteric sense of some of its brief sentences. We must remember that Moses had studied Egyptian science, was doubtless an initiate to the secret or sacred doctrine; his teaching must be worded so as to be acceptable to the Hebrew mind, uncultivated at that time. Moreover, tradidition transferring revelation does not tend to make it clearer. What says Genesis?

"And God said, Let the earth bring forth grass," etc., etc. "Let the waters bring forth the moving creatures that hath life," etc. "Let the earth bring forth the living creatures each after its kind," etc., etc. Here we have a command that something be done, and the inference is this command was addressed to some intelligent agent. St. Augustine, commenting on this passage of Genesis, says: "God created them by conferring on the material world the power to evolve them under suitable condi tions." The method adopted by the "material world "-Nature, or the spirit of the planetto evolve the wonderful and innumerable variety of "living things," the learned bishop of Hippone does not claim to know, so the germ have left undone: I have acquired knowledge. or egg theory is as good as any and more plausi ble than many.

The story of the creation proceeds: "At last, all the work of creation being done and found good, God said: 'Let us make man in our image, after our likeness, and let him have dominion over...all the earth. I Ignorance and vanity combined to give a literal or exoteric interpretation to this remarkable passage. What is the esoteric truth concealed therein? God being spirit, physical man could not be made in his likeness. (Considering the variety of types in the human race, some of the replicas of the original image, if we admitted the literal reading, would be mere caricatures; the thick lipped Hottentot or the almond-eyed Chinaman would scarcely impress us as a like-

ness of Deity.) But the intelligent workman who was carrying out the designs of the Infinite Intelligence had finished his task; not in six days or six years—it took many centuries to transform the fiery revolving ball into a verdure-clad globe, to conquer and train the tumultuous cosmic which survives the body, are innate, instinctive | elements which entered into the composition | and early companions, have remained stationof the planet. Then the very production of ary, that his dominion is assured. He has masthe "living things" presented difficulties. | tered the strongest and most dangerous of those Everything had been undertaken on a gigantic scale, uncouth shapes predominated, showing | infinitesimally small; the eye that tames the the unskilled hand of the tyro. But progress is the law, and the work of creation progressed; useless or hideous types were destroyed, more perfect ones substituted, harmony established.

> At last the work was done; the Infinite Intelligence examined it and "found it good." Then the purpose of creation was made manifest; man, like all the rest, was formed of the dust of the earth. "God breathed into his man. nostrils the breath of life; and man became a living soul." Here is the key to the story. As the rays of the sun transmit light and heat without diminishing the sun's splendor, yet carry life wherever they reach, so God's breath lasting life, without reducing his power, his greatness; without diminishing him.

Why was this biped, this weakest and most defenceless of animals, crawling into life when was MAN given control and supremacy over in beauty of appearance and in physical dition invisible to the eye, specially adapted to Because of this evident similarity, we will | the spiritual functions he was to perform? not admit that the plant germ evoluted into a Nature had at its command only the universal fluid with which to animate matter, the "soul stuff" which would enable every "living thing," according to its kind, to perform life's another, until this single life principle evolves | functions, be that life a day or a century. Such a soul did Nature give man; God added to it an atom of divinity, a spark of the eternal light, and man became a "living soul." The distinction is awe-inspiring; everything has a soul, man only is a soul. His physical organism is subject to the laws of nature, it will disintegrate like all others; as a soul he will control those laws, he will survive this disin- from the thraldom of error and wrong, of ushtegration, he will continue to rule, to have ering it into the new life where truth and love dominion over the earth.

As man did not make his first appearance on earth as a fully developed being, neither did he become at once a fully developed soul. The

sect family ignored in this making up a man | tutes the mighty oak, so the divine spark, the | of the temple of knowledge and wisdom, and | Primeval Father and the Immortal Virgin. germ of immortality breathed into man, con- pointing to the way illumined by hope's rosy tains in embryo all the faculties the soul will | flame. develop in order to attain to the rank of an efficient agent of the Infinite Will. As the animal soul or vital principle permeates the physical form we know as man, so the soul, taking upon itself a fluidic form or spiritual body modeled after the physical, which it also envelops and permeates, constitutes the spirit, in which capacity it will enter upon its work of unfoldment. Its possibilities, viewed from the human standpoint, are unlimited. The earth is the school, the experimental field in which these latent possibilities must be worked out, ere the spirit, having graduated, so to speak, is received as one of God's workmen, and begins being endowed with the power of development | its duties in that great workshop and laboraand reproduction. If all other animals, why | tory, the universe, where ceaseless activity

Short is one poor earth life for the task which is before the new-born spirit. He may or may not accomplish this task successfully; if he fails he will repeat the experiment; try again and again if needs be, until he wins his diplome, until he is a free spirit and visits the earth only as a benefactor. It is not our purpose to discuss here the doctrine of reincarnation, but when we pass impartial judgment upon self and realize our imperfections, our evil tendencies and weakness in resisting them, when we consider the Godlike possibilities of the soul it is our task to unfold, when we measure the distance which separates us from angelhood-the end to be attained-we must be vain indeed (if not discouraged) to think we can attain that end in one short

earth life. Say a man lives the "three-score-and-ten years" allotted bim on an average; deduct the years of irresponsible infancy; count the years given to unbridled passions; reckon the reigns of selfishness, of avarice, of envy, of anger and hatred, successively or collectively consuming so much of his allotted time; at what periodadmitting that he has made his best efforts to unfold-will he be able to say: " I have conquered vanity, selfishness, greed; I have conquered self: I practice justice, charity, love, in their fullest meaning; there is nothing I I know myself, I know the laws of nature and of man; I know to what forces I must submit, which I must resist, which I can control; I am

To take up our last life's task where we left it off, as we take up yesterday's unfinished work after a night's rest, is not retrogression, but a step toward completion.

There is much to teach humility in the questions which suggested this article; but there is much also to incite noble emulation and stimulate a just pride.

Man must feel his littleness and unimporof the twelve hundred millions of inhabitants of this world; he is but a speck on the surface of this earth, a mere atom in the immensity of the universe; in the study of nature's laws, he has scarcely passed the a. b. c. and knows still less about himself, yet his progress since the days of his cosmic infancy has been immense. He has discovered, invented, perfected so much, while the animals, his predecessors former companions, but failed to conquer the ferocious lion may be blinded by an insignificant gnat. There is always something to remind him that he is not omnipotent. He has | Unity, and in the alternating spaces between made everything contribute to his comfort and I the myriad leaves of the autumn wind are the pleasure, he has harnessed electricity, annulled outlines of pentangular flowers; outlines time and distance; but he has not been able to close the grave where he must lie in Mother the froth and flow of the ocean and in the Earth's embrace. So with the human being, refuse of highway and byway, keeping His

But the spirit, the true ego? How invincible ever before us. its power if it realizes the grandeur of its destiny! All these conquests will turn to its ad- or mummy, it is like the door of eternal lifevancement, they are not the end but the means; like the curtain of Isis. life's ways are spiritualized, the conquest of whole universe is open to the angel. The ures of the mind, the conquests of the soul be- come from the fire of the celestial! long to eternity; the knowledge acquired is divine atom which made us a soul, has expanded as we labored and endeavored, as we suf fered and loved.

with ineffable bliss.

heart pulsing with love for their fellowmen, turn the hardest duties and saddest experiences of life into means of liberating the soul reign supreme, where everlasting peace is found in ceaseless activity, where it will know mortal, and views, and thinks, and hears, and knows all things; both things that now are, and that are to be herewith loving pity, whispering words of comfort, it wild Aristoteles. with loving pity, whispering words of comfort, beautiful parent.

How does Psyche come under the law of every content of the material. As the germ in evolution? And, by the way, why is the in
the document of the colors and endeavors, inspiritual as in the material. As the germ in the evolution? And, by the way, why is the in
the document of the colors and endeavors, inspiritual as in the material. As the germ in the evolution? And, by the way, why is the inthe accorn contains in embryo all that consti
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the developed soul. The with royling plty, whispering words of control of the colors and endeavors, inspiritual as in the material. As the germ in oble deeds, holding ajar, invitingly, the doors

the document of the colors and endeavors, inspiritual as in the material. As the germ in oble deeds, holding ajar, invitingly, the doors

The Allegories of the Gods. Soliloquy of Theorius, a Priest of Athéne.

· PART I .- THE CREED.

Before primitive substance there was the Divine Mind. This Supreme Intelligence we call Zeus. Of Him there is no sculptured image. In the Unity of His laws are dualities, trinities and powers innumerable. In the Orphic Hymns we sing of Him as a Trinity in Unity: Life, Wisdom, and Light, but one Power. The past, present and future are ensphered by the Holy Light which directs our oracles and illumines the soul.

The terrestrial universe may be said to own the ruling power of a Trinity-Hephaistos, Apollon and Eros: Hephaistos, the Father; Apollo, the Son, and Eros, the Spirit. And this Trinity is a Unity. Apollo, as our tutelary Deity, is the son of Hephaistos; yet, as primevally known to Zeus, he is co-existent with Hephaistos. Eros as before the heavens is coequal with Hephaistos. Hephaistos, the Father, is also made manifest through Apollo, the Son: whilst even then Eros, the Spirit, is truly called generator. Apollo may be seen as Hephaistos, and Hephaistos as Eros.

Here are three Gods, in senses co-equal and co existent-partaking of one substance; three rulers as one ruler; three creators as one creator. And here the nobility of language unites with the essence of truth. Hephaistos is seen through the force of fire; Apollo in light, and Eros in the Great Spirit of attraction between oreated things. Light is by "that what we call heat"* begotten: Magnetism from the force of Heat and the principle of Light proceedeth; whilst Light, Heat and Magnetism are but varied modes of motion of an essence which invades all things: nay, of which, philosophy teaches, all things are formed, all life partakes, and all motion is produced. But above all is Zeus, whom we best worship and nearest approach in reverential silence.

PART II.—PHILOSOPHY AND REVELATION. The essence which we call ether, as the subtle and primitive form of the elements, may be called "Spiritual Substance," producing and governing all things in subordination to The Supreme Intelligence. † The Science of Egypt investigated this essence or principle, personifying it as Neith, a name we reverse, reading it as from the Omega to the Alpha-as men may reverse the name of Zeus and attach it to some new channel of thought. This subtle principle will enlighten, evade and mystify all generations, for the power of Zeus manifests through it.

In our schools a Trinity is sometimes understood as Hephaistos, Apollo and Zeus. Here tance, when he thinks of himself as a unit, as one Zeus is The Thunderer; the electric force obeys him. But in our temples we understand by Zeus the Unity of Supreme Mind, willing into existence the universe and impressing His personality upon His work through the characteristics of what we call Eternal Law. Design everywhere speaks of Him. He is the theme of the universal harmony in what may seem the wilderness of worlds. His laws have compensations; and penalties that cannot be evaded.

He gives special revelations through analogies and combinations of circumstances, and writes His supreme ordinances even in the whirls and mazes of solar worlds, the same as in the labyrinthine flight of the grains of the dust storm. In the snow-crystals is variety in which speak of harmonic ratio also even in Supreme Intelligence and over-ruling power

Instead of the coffin lid opening to a corpse

We know of many mysteries and revelations evolves living souls, souls endowed with ever- self is paramount, the one great object is never closed from the eyes of the "vulgar." made lost eight of; if the earth is man's domain, the vulgar through ignorance. Our oaths of invio lable secrecy have locked knowledge from the treasures of the earth, the power, the glory, are | multitudes, and who is there to explain and but for a time, oblivion awaits them as the expound lest one come from Zeus among men world revolves through cycle after cycle and | like Hermes among the stars, appearing from generations succeed generations; but the treas- | the eclipsing darkness, as lightning which hath

Initiation into our "mysteries" is the knowlbut an introduction to higher knowledge, the edge of Holy laws, which men for government wisdom won through hard experience is but and self-glorification have obscured by Cabalas. the germ of the unrevealed wisdom. The The true initiate never in this life reaches the highest degree, although he may read in the history of the atomic particle the destiny of worlds. But some who accuse us of hiding The task is done, the spirit, purified, radiant | Truth with our cloaks care not to search for with the soul-light within, shakes off the dust her themselves! The years of unselfish devoof the last incarnation, it ascends, a brilliant tion they will not give. Athene, who springs meteor, leaving a luminous trail in the glorified | from the head of Zeus (His Wisdom, according heavens. Home! Home, to one of the Father's to the allegories of the schools) speaks not to many mansions, home to new duties rewarded | them. The word cometh out of His mouth, and they hear it not. We can only translate to The course is run. From atom to angel! A | them by symbols. The wise see beyond symglorious course, open to all who with humble bols, as through the lenses on the neck of the statue of The Isles | are descried the far-off coasts, so through the analogy of things are seen the immortal regions beyond!

PART III.-THE IMMORTAL VIRGIN.

We sing in our Orphic Hymns of Zeus as the

As the Immortal Virgin he is Athene whose Immortality is in his own Supreme Intelligence. She becomes manifest through ether. the material analogy of Wisdom and creative power. She is then the "master builder," the builder of the Universe, who layeth the foundations of the heavens and the earth in silence. She gives perpetual fire which consumes not the altar upon which it is produced, nor the tree in whose branches it burns. "Her House cannot be moved," as they fable: it is everywhere. Suns, moons and flaming meteors give it light. Out of their tracery of light and shade and rythmical motion, their threads of silver, gold, ebony and rain-bow hues is her robe woven. She is the celestial Arachne-and revolving star-and-world-systems are her spindles and shafts. Revolving axes, from atoms to suns, with their attractions and aversions (where Eros and Anteros are one) are her strength and her terrors. These are in her grasp. Rightly is her temple said to be hewn out of one stone, as symbolized of old!

She is mystically connected with Hephaistos. A child Erichthonius, the serpent legged, is born in wool. There are good serpents. His steeds run over the ears of corn and walk on the waves of the sea. The wool is symbolical of the light. He is the power of Apollo; the spirit of Hermes, that with magnetic, serpentine movement glides from star to star: forward from immensity; backward to infinity. Wrapped in wool and hidden, he is the "caveborn Hermes," the messenger of the Caduceus, in the darkness between the worlds.

The Atheneum is the place of Wisdom as the Lyceum is the place of Light. There are shrines of the Virgin and Child, in the temples of humanity. Here genius delights in contact, artificially sometimes, with "The Wisdom of all the Ancient," those early master-builders of all sciences in stone and parable.

FINAL REFLECTIONS.

Art with her symbolism advances herself by idealizing the attributes of the Supreme Mind, but when she attempts to fix the limits to symbolism she crushes the creative faculties in man, and destroys her own foundations; and when she obscures the idea by the image she forgets her high mission to beautify and gladden, and becomes the agent of tyranny and darkness.

To describe the Infinite Mind we say, He resembles light and truth. Others have said, He makes symbols of Himself in Souls.

London, Eng., Aug. 27, 1900. K. Lewis.

Jesus the Man Not Perfect.

Speaking agnostically, "I am the way," said the Christ-inspired Jesus. "I came to bear witness to the truth," he added. He did not profess perfection. With the teachable humility that inheres in and uniformly accompanies the really truly great soul, he said, "Of myself I can do nothing." When hailed by an admirer as "Good Master," he replied, "Why callest thou me 'good'? None are good but one, and that is God." An apostle declared that "he learned obedience by the things he suffered." and was "made perfect through suffering." That is, he was made more perfect through his sufferings, temptations and trials, on his thorn-payed way to ultimate victory.

> "Men saw the thorns on Jesus' brow, But angels saw the roses."

True spiritual Christianity, so unlike Hindu transmigration, Hindu child marriage and the polygamic heathenism of the East, gives to home much of its sacredness, and to the peaceful, loving family much of its highest joy. The family is the soul's first altar. Here youth and age alike worship. Here the fires of love and trust perpetually burn. Here centre the heart's warmest and tenderest affections, and between that ancient home of the poet Homer, between the sunny homes set up under the benian influence of an enlightened Christianity, and that Paradisaic home beyond us, in eternity, stand in white array the long succession of happy earthly homes. Among such was the home of that scholar and statesman, President Garfield, and I may add, a great multitude of the noblest souls that ever trod the green earth of God.

The second coming of Christ is now. He has come as he promised in the clouds of heaven, his holy angels and ministering spirits with him. The coming was to be spiritual. Thus, also, the seers and savants of the elder ages have come, a very cloud of witnesses. Our loved ones have come, and are coming, bearing in their white hands sweet messages of peace and love from those higher spheres of ineffable brightness. Spiritualism is not only the religion of wisdom, but it is preëminently the religion of tenderness and charity. Spiritualism is the ripest, richest fruitage of the unfolded ages, being grounded in God and overshadowed by his ministering spirits. It is the only religion of peace—the eternal, unselfish religion of universal love, purity and beauty, and will abide forever.

"The longer I live and the more I see

Of the struggle of souls towards the heights above The stronger this truth comes home to me

That the universe rests on the shoulders of love. A love so limitless, deep and broad That men have re-named it, and called it God."

J. M. PREBLES.

He is not forever fretting as to his progress. or looking back to see how far he is getting on; rather he goes steadily and quietly on, and makes all the more progress because it is unconscious.-Jean Nicholas Grou.

THAT OLD CORNER HOUSE. BY THOMAT HANDING.

There's a little red house on the corner, Which has echoed my tootsteps for years, Bo dear to my heart, that we never shall part, For it witnessed my smiles and my tears.

There's a room in that house on the corner, (Made dear by a last recognition) When I sat by his side 'till the dear fellow died, With my soul bending low in contrition.

There's a voice in that house on the corner, Which speaks as in accents of old, And the loves of the past return at last, To meet in the family fold.

There's a friend in that house on the corner. Who has loved me from childhood 'till now, Mistakes and "what not" we forgave and forgot, And we'll love on while time will allow.

From our room in that house on the corner, Ascended our prayers to the skies, And the angels drew near to our sufferings here, And brought to us Heaven's replies.

There are memories throughng that corner Too sacred to mention to-night, But gentle and true as the Heavenly blue They will calmly unfold in the light.

Ah! despise not that house on the corner, Although old-fashioned, battered and poor, For it did what it could to confirm the good, Never turning the bad from the door.

'T is a poor little house on the corner, But we smile in the face of the scorner, For faith is still there and there's hope in the air Of that little old house on the corner. Sturgis, Michigan.

The Religion of Spiritualism.

BY IDA L. SPALDING.

Religion, as defined by Webster, is "to gather or collect again, to go through or over again in reading, in speech, or in thought, . . . to bind anew or back, to bind fast." "The recognition of God as an object of worship, love and obedience; right feelings of God as rightly apprehended; piety."

It is meet, then, that from time to time we review the past; that we fortify our position, bind fast our belief, and renew our faith by an hour devoted to retrospection, calling to mind the great and grand achievements of Spiritualism, and thus gain fresh courage and moral and spiritual strength to continue in the work of its dissemination. While, therefore, what I may have to offer you may not be new in any sense, only a repetition, in fact, of what has been stated many times more vividly and conclusively than I have the ability to present the subject, it is of as much value and as worthy your earnest consideration as if uttered for the first time. That which benefits mankind never dies; it survives, in one form or other, the changes of the ages; and Spiritualism is as old as humanity. Not only is the Bible a most complete record of its manifestations among the ancient Hebrews, but the legends, traditions and histories of all nations teem with accounts of spirit revelation, guidance and guardianship.

That Spiritualism is a religion is a fact disputed by the outside world and by very many in the rank and file of believers in its phenomena. By the latter it is regarded merely as a proof of the continuity of life, a demon stration of the great truth that if a man die he surely shall live in another state of existence. Having settled this question to their satisfaction, they are content to drop the subject there, assuming, apparently, that it has nothing farther to offer them, but that it has fulfilled its mission as far as they are concerned. However, to those who view it broadly, it has vastly more to present. It teaches man his duty to God, his neighbor, and himself.

In the uncertainty not only of life, but of terial welfare, it behooves us not to depend too much upon what this world can afford us for our happiness. The spirit has needs far greater than those of the body or the intellect, and the hunger of spirit is far keener than that of the material form. With bodily wants illy supplied there is satisfaction, contentment and even joy in life here for those who are so unfolded spiritually that a contemplation of the beau ties of spirit are a never ceasing source of pleasure and profit, whose spiritual perceptions are so developed that they never feel the loneliness of their isolated position though mortal friendships fail in the hour of adversity. that they never feel the sting of ostracism, though persecution and obloquy be their lot because of conscience's sake.

The value of a cultivated intellect is not to

be despised, and to those not spiritually unfolded to the extent of realizing the presence of the dear ones gone before, it presents to its possessor much, very much that makes life bearable. Its riches are those we can take with us, as well as the treasures of spirit, where moth and rust do not corrupt. The richly laden mind is a storehouse upon which we can draw for intellectual sustenance. But even intellectual pleasure palls upon us. Inthe hour or the heart's sad affliction, when the very earth seems crumbling beneath one's feet the intellect loses its power to console. We turn to a higher source for comfort and hope, and here alone the spirit can aid and cheer us. Though the intellect stagnate, and the body starve by force of material conditions, the soul may grow brighter and brighter, until the fleshly garment drops from the individual, revealing the spirit clothed in habiliments more

befitting its purity and beauty.

Modern Spiritualism came at a time of rank infidelity and atheism, the natural reaction from puritanical intolerance and the horrible ideas of endless torture and infant damnation. Like an angel of love and mercy to the fearing and despairing, with the light of knowledge to the doubting, that it has ever been through all the countless ages of the past, it came to set souls free from the darkness of ignorance and in the cumbersome mortal form, with its consuperstition which encompassed them. As in stant and pressing demands. Spiritualism rethe days immediately preceding the advent of veals to us so vividly the continuity of life that Jesus of Nazareth, the world had reached a | we no longer doubt, grieve without hope, and stage where a knowledge of the truth of im- give way to despair under the greatest afflicsalvation of the race from the debasing influ-

But how has it been received? How do many of those who have been most blessed by the teachings and ministrations of Spiritualism regard it? As something too sacred to be idly spoken of, or as something too puerile and emotional to be acknowledged? It is not well to wear one's heart upon one's sleeve, to be pecked at by the thoughtless and idle throng; neither is it just and right and noble to discard, as something to be ashamed of, that which has assuaged our sorrow and rescued us from the depths of despair. Are we ashamed to be classed with those who have the moral courage to proclaim their religion and live in accordance with its teachings? If so, then Spiritualism may well be ashamed of such converts and be the better off that we do not boldly declare the knowledge that we possess. But if there be cause for shame in the conduct of some Spiritualists, it is our duty to reform them, to bring them in contact with all the refining and uplifting influences at our command here and those which we can attract from the spirit land, for there is, alas! a large field for missionary work right among the consed adherents of our grand and noble Cause. First, however, we must raise the standard by our own blameless lives, high aspirations and constant endeavors to live en rapport with the highest spiritual intelligences that can ap-

The trend of religious thought is toward Spiritualism. It is knowledge that the world demands to day. With what desire that it may be true every one speaks of the proofs that Spiritualism offers the world, and shallow indeed is the individual who can treat the subject in a frivolous spirit. The difficulty in

my understanding than that of establishing communication between the deaf, dumb and fixed on the goal, his defeat is only temporary, blind child and her friends about her, something that was first successfully accomplished in the well known case of Laura Bridgman and since in several other nearly as generally its will, and becomes like the sturdy monarch in the well known case of Laura Bridgman and since in several other nearly as generally noted instances. Between the afflicted child means of which such a result could be hoped for—that of feeling. Between the great Be youd and a world ignorant of all spiritual states except such as had been revealed in the knowledge of spiritual things that we possess faint gleams of light that from time to time have been cast by aid of some inspired soul who has usually received the crown of martyrdom for his daring and heroism, was the unutterable y arning of mourning hearts for some knowledge, however slight, of the whereabouts and condition of the dear ones in the vast Unknown—the soul's intuition that begets

hope of a life after the death of the body. The harvest is indeed ripe. How many human souls are hungering and thirsting for righteousness unsatisfied by the teachings of the church! It is your duty to comfort and cheer the sflicted. Turn their attention in the direction of the spirit land; nicture their the direction of the spirit-land; picture their loved surrounded by dear ones gone before. Teach them that what you tell them is not to be seen alone by the eye of faith, but that you have knowledge whereof you speak. In gentle assurances lead them to the thought of spirit-communion, and comfort will soon come to the bereaved heart and a knowledge of spiritual things as deep and gratifying as your own.

In this connection physical demonstrations play just as important a part as does the alpha bet in the acquirement of an education. Those who, from apathy, or any other ignoble cause, are content with learning the first great lesson that Spiritualism presents in its illimitable series, and refuse to turn another leaf in the text book are unworthy to bear the name of Spiritualists. The physical demonstrations are just as necessary to the proper inculcation of the truths of Spiritualism to-day as they were fifty years ago. There are just as many skep ties to be convinced as then, just as many so constituted that naught but the hand placed in the wound of a martyred Christ can con-vince them of their savior's identity. The rap is as significant as on that ever memorable oc casion when it awakened the curiosity of a child who sagely but naively asked the ques-tion that set the world thinking and opened wide the gateway to that hitherto mysterious realm that the wise men of all ages had sought in vain to unlock. O winsome baby girl with merry prattle, where did you gain such wisdom! Verily, out of the mouths of babes have come the greatest and most important truths that have influenced the destiny of the human race and directed its wandering steps aright.

Spiritualism does not spur us on to the performance of good deeds by the fear of punishment, or coax us by the promise of reward here after. It teaches us to love goodness for its own sake. The path upward is often a very rugged one, a toilsome, weary journey over rough places; anon it winds along the very edge of dizzy precipices where a careless step would cause us to be dashed to atoms on the cruel

rocks far below. The path of idleness, selfish gratification, and even sin, is often very alluring, particularly at first, before we realize whither it leads. It is pleasant to lie in the cool shade and listen to the babbling of the sparkling streamlet be neath the mossy bank at our feet; to watch the sun's rays glinting through the leafv shel-ter o'er our heads; the song of the bird flitting from bough to bough, so near that we could almost touch him with our outstretched hand, delights our ear. The hot, dusty plain just yonder, over which the path of duty leads, is not at all to our liking; but while we linger the sun goes down, darkness falls upon the earth, heavy clouds obscure our guiding star, and we are left in the tast darkening recesses of the erstwhile pleasant woodland to listen to the terrifying noises of the night, to watch the beasts of prey steal forth, and to breathe in the deadly miasma of the unseen swamp. So the sins of omission often entan more consequences than the sins of commission, parconsequences than the sins of commission, parthe sins of omission often entail more serious ena produced by invisible friends and guardticularly those of a thoughtless character. We upon the children of men, revealing the exdo not speak of the deliberate, premeditated istence of certain spiritual laws, that, undersins that rank among those transgressions for | stood and obeyed, conduce to our spiritual welwhich our common sense tells us there is ade-quate punishment, with little hope of mercy ence to the physical laws lead to our betterhelpless victims of their hate, maliciousness or avarice, but there is regeneration for every human being.

"Religion will attend you . . . as a pleasant and useful companion in every proper place, and every temperate occupation of life," says Buckminster, the eminent Unitarian divine. This is especially true of the religion of Spiritualism. It is not too austere or too far removed from the plane of our every-day work and life to be our constant guest in our joys as well as our sorrows, in the hours devoted to our daily tasks as well as in the moments of medita tion and prayer. Its companionship dignifies the most menial labor and beautifies the humblest abode. It never seeks to abase the individual, but, all-inspiring, draws all men up to it. It points not to the noxious weeds of human culture, but rather to the fragrant flower that might bloom in its stead. In the religion of Spiritualism there is no gap, no broken link, no chasm of doubt and despair. The chain is never broken, death loses its sting and the grave its victory. The darkness of an impenetrable veil no longer divides the two worlds No great, terrifying mystery enshrouds the future life, for we live in the presence of our dearly loved ones constantly; day by day we are comforted by their blessed companionship, cheered by their encouraging words, and made happier and wiser by a recital of their own experiences; day by day new beauties of the life beyond are revealed to us, its grandeur becomes more and more impressive as we gain a faint apprehension of its purpose, hope fills our hearts to overflowing, contentment reigns, and we are more than willing to live out our allotted time here and faithfully perform our

appointed duties. Life is indeed worth the living, for Spiritualism makes of earth a heaven, resolving, as it does, the last doubt, and assuring the future. No longer the vacant chair saddens the eye, for we know that he who sat there in the material form returns to aid and comfort us. bringing to bear more powerful influences than he could ever have exerted in our behalf while mortality seemed absolutely necessary to the tion, for we are never without the comforter—salvation of the race from the debasing influ- we are never alone. Hope means more to the spiritualist than to any other, even as life attains a dignity in his eyes unseen and unapprehended by the world at large. The spirit world is the realization of our sweetest dreams, our most ambitious desires. No limitations check our enthusiasm, and the best, the highest and

holiest that we can aspire for is ours.

In our childhood the horizon defined the limits of the world. To day our mental and spiritual horizon marks the extent of our de velopment mentally and spiritually. To-morrow our view becomes enlarged, as other bounds circumscribe us, for we have advanced as far as we willed or were permitted by cir cumstances. We cannot stand still. Either we are better or worse, higher or lower in the scale of moral and spiritual unfoldment to day than we were yesterday, and the same will be true of to morrow and the long line of morrows in our immortal careers. "To experience re-ligion" is not the meaningless phrase we are wont to regard it when uttered by adherents

of the Christian religion. To experience religion is to gain that degree of spirituality where the individual is imbued with the desire to live uprightly. He feels within his soul the first faint stirrings of an unquenchable aspiration for better things than he has known. He longs for perfection so ar dently that he worships that which he conceives to be the embodiment of perfection, and denominates it God, or good. It does not necessarily follow that his disposition is at once changed, or that any marked improve ment is apparent in his outward life. It is but the beginning of the battle of self conquest, which he wages more or less successfully according to the strength of his newly awakened are indeed most presumptuous when we set desires, his earnestness and the floreness of ourselves the task, in self-estimated superi-

of the forest, fitted to withstand the on-

-I had almost said those of our own faith, such is the habit of thought and speech. Let us rise superior to the pettiness of exclusiveness and the absurd jealousies that mar so many otherwise flourishing societies. This Spiritualism teaches; this we profess to be-lieve; therefore, let us put our belief into practice. Harmony is the result of spiritual growth. Let us be tolerant and charitable, forgiving and self-forgetful, and full many a flower we may cull by the wayside whose fragrance and beauty shall refresh and gladden our hearts. In the interchange of thought we grow; in the interchange of frivolous ideas we deteriorate. In solitude we stagnate; in the companionship of the angels we rise to lofty planes of thought and aspiration; but if we do not mingle with our kind, dispensing the blessings we have received and receiving the blessings dispensed by our fellow creatures, we grow over-sensitive and unfit ourselves for the every-day duties on earth, where we are placed to perform our appointed mission.

We are often asked what proof we have that the teachings and revelations of Spiritualism as a whole are to be relied upon as the absolute truth? The very best corroborative evidence is the fact that we receive the same story as to conditions of life in the great beyond, varied in details according to individual experiences. from every spirit who communicates through every medium of whatever mental ability, from the child sensitive to the inspired scholar. It teaches that death does not end all, but is only the entrance to a higher state of being, where the possibilities of the soul are illimitable and inconceivably grand; that life is one eternal whole, an endless chain of progression; that there is an Overruling Intelligence, whose justice, mercy and love, displayed more completely to our comprehension as we advance in the acquirement of spiritual knowledge, wins our love, commands our admiration and adoration as could no god of selfish, human attri butes, easily provoked to wrath and as easily persuaded to indulgence by flattery and adulaion. More than any other religion it teache the Fatherhood of God and the brotherhood of man. Spiritualism more than any other ism is the cause of humanity. The so called unreliability of some mediums,

which is, rather, imperfect development, is not an evil unmixed with good. It not only calls for their tender guardianship, but it enforces independent thinking upon the part of the in-vestigator, the great desideratum. In fact, the use of the reasoning faculties is urged by the exponents of Spiritualism, and blind faith is as strongly deplored. But the exercise of the reasoning powers need not make the individual unduly skeptical. Having proven the spirits and the mediums, let us give them sufficient freedom of action, in which case we are sure to receive finer and apparently more marvelous manifestations than we have hitherto deemed possible, as has been proven in many instances among honest, earnest, sincere investigators. If we are requested to sit and wait unquestioningly a certain length of time in order that the spirits may have the opportunity to produce the best demonstrations the conditions will permit, let us not say or think that we are wasting our time if we receive not a single manifestation; and, above all, let us not blame the unseen workers, calling them will-o thewisns.

We cannot bind the spirits, we cannot command the manifestations, neither shall we be permitted to persecute our mediums who have been such martyrs to the Cause in the past and receive that for which we ask. The phenomians are bestowed as a rich and rare blessing

The moral courage, fidelity and confidence shown by our mediums are beyond all praise as they place themselves at the disposal of the spirit world before the public on the platform, in the materializing, physical manifestation or test séance. All honor to such heroism, such sublime faith in the face of the scorn, contumely and persecution that, if conditions prove unfavorable, so surely follow failure and very often thorn-crown success. The crying need of the hour is the proper support of the medial instruments of the spirit world. You, as earnest. conscientious workers in the great and noble Cause of Spiritualism, are under moral obligations to educate as well as provide means for the development of their rare and beneficent gifts, and not leave the work to earth-bound influences and haphazard conditions. Is not Spiritualism and all it stands for of sufficient value for you to make the greatest efforts of your lives in its behalf? Upon religion and morality rests the welfare of man-

Why, then, with this beautiful religion as your guiding star, are you not more in earnest to devote yourselves to the promulgation of its truths? Why are you not more eager to carry to other mourning hearts the tidings of great joy that turned your despair in the hour of bereavement to hope, dried your bitter tears, softened your grief? Why are you not more ready to work in the field where the harvest is so rich and ripe, but the harvesters, alas, so few? Why do you not take up your appointed task-ah, does not your conscience smite you in a systematic manner, as you would engage in any business undertaking, using your common sense, your keen, business abilities to bring the success you demand for your earnest efforts upon the material plane? Do you realize the results of such a course?

A whole world freed from the bonds of error and superstition. Knowledge, illuminating the understanding of man, would dispel doubt and fear as the sun's rays dissipate the mists of the morning. Man, taught the use of his reasoning faculties and the utter fallacy of a belief in salvation from the consequences of sin, would rise in the dignity of his manhood and assert his independence of all mortal selfdelegated authority on all lines of religious thought. He would realize that he who violates the laws of his being, physical, moral or spiritual, must suffer the legitimate results, and if he would escape the pangs of remorse he must cease to sin altogether. In the development of his spiritual faculties he would become cognizant of new fields of study and research where the energies of heart, mind and spirit could find ample employment with munificent rewards. The love of his fellow-man would grow apace and ennoble his nature, and in the endeavor to promote the welfare of his kind he would discover a source of happiness hitherto undreamed of.

Proselytism is a legitimate and beneficent work if pursued in the proper spirit and also in the proper manner. You do not possess all truth, even though it has been vouchsafed to you in a greater degree than to your neighbor. Therefore, preserve ever a spirit of true bumility. Do not point to your neighbor's cherished idols and pronounce them naught but clay. Invite him, rather, to view your own treasures, and, in a contemplation of their genuineness and beauty, he will forget to wor-ship at the old shrine for a time, and when he does pause and turn by habit to his false gods again, be assured the truth will appeal to his anderstanding with a convincing force no condemnatory or contemptuous words of yours could have conveyed.

Condemnation begets resentment; antagonism begets antagonism. The simple truth, simply unfolded, ever evokes a response in the heart, mind and spirit of an individual ap-proached with conciliatory kindness. And what else have we a right to offer our fellowman but kindness and consideration? Surely naught if our hearts are filled with brotherly love and it is our object to benefit him. We establishing a line of communication between the conflict. He does not constantly advance. ority, of telling another that he is altogether this and the spirit-world seems no greater to Very often a point is gained one day only to mistaken in his ideas and that we are alto-

gether in the right. The truth, simply presented, will appeal as truth to every unprejudiced thinker, and by the truth must all things

stand or fall. And what, think you, would be the results of this quiet, unobtrusive, but most effective method of proselyting? again I ask. Not merely a heaven on earth, but the two worlds so perfectly blended that the dividing line, while discernible, would be practically oblit erated. Then indeed would the children of earth sing a new song of joy and gladness, of praise and thanksgiving to the Giver of every good and perfect gift for the inestimable boon of life with all its sorrow and happiness, its temptations and victories its struggles and achievements, its responsibilities and never ending progression.

Mortal eye has not seen, mortal ear has not heard, mortal understanding has not con-ceived of the beauty and grandeur of the soul's advancement through the immensity of eter-nity, scaling heights of celestial power and glory, attaining unto vast plains of knowledge and wisdom, seeking mountain fastnesses solitude and close and holy communion with the Most High, but never, in its onward course, forgetting the little day on earth of small be ginnings, fraught, nevertheless, with mighty and everlasting consequences. Therefore, O Spiritualists, be ye up and doing while yet it is day, for the night cometh on apace when no man worketh, but must, in the gloaming, contemplate his earthly career with pleasure or with pain, with satisfaction or the bitterest

regret and the keenest remorse.
56 Columbus Ave., Somerville, Mass.

Sympathetic Vibration.

BY H. H. BROWN.

Facts are rapidly accumulating that testify to the power of the mental practitioner. The questions are: What is the power? And how duestions are: What is the power? And how is it done? Since thought is now known to be a mode of motion swifter and more potent does his work grandly and does it with his soul is it done? Since thought is now known to be than either light or electricity, it can readily be admitted that thought does it. This is easily understood when the power of one's own thought upon his body is recognized.

link in the solution of the problem. All claims to the mysterious or the supernatural, and all to the mysterious or the supernatural, and all claims to a monopoly or a patent-right, fall away before the present understanding.

All the various schools, whether called "Christian Science," "Home of Truth," "Divine Science," "Mental Science," "Metaphysicians," "Ontologists," etc., effect their cures by the same power, and telepathy, or what is also known as "Mind-Reading," is a potent and ever-present factor. The "Mind Reader" goes to the thing he is mentally told to by the operator, just as the needle is drawn to the magnet, by its slower vibrations. He acts as

Thought transference supplies the needed

magnet by its slower vibrations. He acts as the operator suggests, because he has become willing to do so. If, therefore, the operator thought "pain," the patient would feel pain. If he had a pain and the operator thought relief," the pain would go. This is what the mental healer of whatever kind does, though he may rise to that realm of being where thought is not yet formulated—the realm of

This is the principle known in physics as "Sympathetic Vibration." Experiments illustrating this may easily be tried. Press down the C key of the piano, and then strike the C in any other octave, and the string of the first C will give tone, as may be discovered by let ting up the key. Thus, a violin will, if lying in the room, vibrate with the piano. Since all nature is one, and all force is one, this principle of sympathetic vibration will explain the phenomena of mental healing, telepathy, inspiration and all occult phenomena. Thoughts are received by all minds in the same key, or, what is the same thing, are in sympathy with

A thought thus received has the same power in the mind receiving as it would have had come into it by the ordinary channels. And as thoughts control life, and can make one sick,

they can also make one well.

Mental healing requires, on the part of the practitioner, a warm and generous nature and a concentrative mental power. His thought should in its influence be like the powder in the cannon behind the projectile, and not like by word or deed.

All this realization with the projectile and not like by word or deed.

that flashed in the pan. As a people, we are becoming more sensitive every generation, consequently are susceptible now to the finer forces, as our fathers were

The faith curist, the mental scientist and the magnetic healer would not have found a field one hundred years ago. Now the field is ready, and they come in response to that sensitiveness which has outgrown not only calomel, but the high potencies of the homeopathists.-Philo sophical Journal.

Presentiments.

BY MRS. F. A. PROSSER.

This is a theme upon which much has been written, and much more has been related than written. All history teems with vivid accounts of many seeming strange occurrences, and scarcely ever does one of earth's inhabitants wing its way" to the brighter spheres with-

The philosophy concerning these happenings should be much more widely understood and their true import analyzed, that mankind might the better understand the workings of the immortal minds of men. Time and again have mortals striven to give just and reason able solution concerning these happenings on a material basis, being loth to acknowledge that the souls of mankind could or did trouble themselves to take cognizance of the happenings of those left behind.

Oh friends, why will ye thus be blinded? Do you think your God a God of love and justice? If so, why ascribe to him so many unjust laws? Build for yourself an ideal, whose attri butes of wisdom and justice shall outrival your highest ideals, and pray to grow in knowledge concerning the power of the universe; with loving consecration of self to duties required of you, throw open the windows of your soul and let in the light of understanding concerning spiritual things. Thus shall you grow in wisdom and gather knowledge concerning the mission of the angel friends who strive to give you warning of the departure of your friends and loved ones from the physical tene ment.

In many cases, these presentiments are given as a warning to take care, to avert a coming calamity, and thus lengthen the duration of the earthly pilgrimage of the one in peril. Could you understand the philosophy of these things, much more could be given and much done to guide earth's children away from the

paths of danger. If a few rules could be suggested and applied according to the best judgment of the ones for whom they were made, perhaps they might prove the initial step to greater understanding of vexatious problems and prove beneficial to mankind. We do not wish you to infer that there is anything bad about coming over here; but we do find it best, and in conformity to nature's laws, to fill the complete span of physical life before entering here. Now, you who have failed to keep your little ones with you to perfection of manhood and woman-hood, do not despair or faint, fearing their fate, for they are most tenderly cared for and developed by similar stages of unfoldment to those of earth-life, and are finally perfected, even as those who have passed through the experiences of the material plane. Yet I charge you, keep the little ones with you when

I will give you more accurate instruction concerning these things at a later date in a book called "Soul-Life in the Realms of Light."

126 No. First street, Olean, N. Y.

For Over Fifty Years MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind coilc, and is the best remedy for Diarrhosa. Twenty-five cents bottle

Our Greatest Need.

A workman that needeth not to be ashamed.-II

That we are not satisfied with what we have done with our time and our faculties goes without saying. If the exact truth about ourselves were to be known, and all our hidden weaknesses thrown on canvas, we should call on the darkness to cover us. We have accomplished neither what we are capable of doing, nor what we fully intended and expected to do when we

stood on the threshold of life.
Our young dream was to fill the air with the music of heroic deeds, to add a new victory to the cause of righteousness and another defeat to insolent wrong. But somehow our years vibrate with the tolling knell of fallure; the brilliant vision has vanished, and in its stead the shadow of disappointment has fallen on our souls. We had an ideal, and strove for its attainment; but the cares and struggles, the ambitions and temptations in the garden have choked the flowers whose buds were promising but which never blossomed.

It is worth while to ask why we have hoped for so much and done so little. Wherein lies the secret of our unhappiness concerning ourselves, and how is it that as master workmen, intrusted with a difficult but glorious task, we dare not ask God to look at our day's toil lest we encounter a frown instead of an approval? And what is our greatest need that in our few remaining years we may do something that will give us a rightful claim to the companionship of the redeemed?

Of course, I could sum the matter up by the declaration that the religion of Christ will supply us with all we want, but I should deal in what is vague and indefinite. I must be allowed, therefore to speak in detail.

We ought to recognize the fact that all work is honorable, that a man is a high priest of God in whatever sphere he labors. No one is as well as his hands is making the world better by living in it. It is nobler to lay bricks according to the plumb line than to rule a kingdom badly. The distinction between one man and another is not to be found in social registron or the environment of wealth and position or the environment of wealth and power, but in the qualities of the heart. The humblest creature that ever lived, whose horizon is bounded by poverty and obscurity, has a wider prospect for the future if the soul is consecrated than crowned selfishness, though all nankind may look upon it with envy. The artisan, the merchant, the one with slender means, the other with means beyond the reach of arithmetic, are equally servants of the Most High, and there is more eloquence in their daily deeds than ever poured from the lips of the orator. To feel that the work you are now doing is God's work, and must be done with fervor and fidelity, is to stand facing the throne of the Eternal and to wear the robe of authority.

Then, again, we ought to keep in view a high standard of honesty. The soul must not forget either its origin or its destiny. The incarnate breath of the Almighty must live a noble life. To live grandly is the result of thinking grandly. With no "other shore" where you will sometime come to anchor, you may drift in careless indifference, unheeding both compass and stars; but with heaven not far off, and all the dear ones whom you have lost filling your soul with their pleading love, you are under an obligation which enriches you and makes the petty temptations of the present time impotent. To forget that you are a King's son renders you weak, but to keep it in mind makes you strong.

I am sure, also, that charity of judgment is an element of success, and the want of it is a source of weakness. An ungenerous criticism is a crime. To think only good of others, to firmly refuse to listen when they are vocally vivisected, is to stand on a high moral level, and a kind word of admonition where only blame is expected may help to reconstruct a tallen life. Faultfinding, for the love of it, is a disease which may easily prove fatal to your own spiritual health. The helping hand is the hand of Christ, and no one can tell how far-reaching its influence will be. When you give,

All this is religion, and there is no religion which does not make these demands. To be a priest of God in your every-day work, to perform your task with honor, like one who has been assigned to it by the Father who watches over us all, and to judge no man otherwise than you would yourself be judged—this is to follow in the footsteps of him who went through sorrow to heaven and left the golden gate ajar that we might meet him after the sleep of death.—George H. Hepworth in N. Y. Herald.

Immortal in the Flesh.

Your leader in Light, for Aug. 18, on Helen Wilmans' idea of physical immortality was very good reading. It does not do to take these extremists too seriously. The undesirability of an indefinitely prolonged life here is well set forth in a little work by the Rev. N. D. Hillis, on "Immortality." He asks: "What would be the result if great men lived on for centuries?" and answers his own question by out one or more of these presentiments being showing that very probably in two hundred years a Newton would make a complete map of the heavens, squeeze all the truths from the stars, and leave to young astronomers only a worn and beaten track; in two or three hundred years a Scott or a Dickens would fill the libraries of the world; Edison, if he could go on for a few hundred years, would be likely to concentrate most of the discoveries in his hands, and the accumulations of wealth would make society the vassal to a few families.

The young need the atmosphere of opportunity and the stimulus of the unknown. But, oversnadowed by these enormous aggregations of wisdom, and wealth, and power, young men would shrivel, and pine, and perish. Under such conditions, the new ideas of youth could only be introduced by an earthquake shock or revolution. If, on the other hand, the reins of power and government fell into the hands of a Nero or a Napoleon for several hundred years, freedom would perish, personal liberties would be strangled, and free institutions would be impossible. Death was ordained "to wrest the incubus from the breast of dving nations. and is God's chief boon to humanity-both to those who march on and those who follow. We complain now of the weight of precedent and tradition, of conventionality, vested interests, and heredity; of the "dead hand of the past" which oppresses us; but what should we do if it were the living hand of the past that held us in its grip?—An Interested Reader in London

What a Liheral Education Is. That man has had a liberal education who

has been so trained in youth that his body is the ready servant of his will, and does with ease and pleasure all the work that, as a mechanism, it is capable of; whose intellect is a clear, cold, logic-engine, with all its parts of equal strength, and in smooth working order, ready, like a steam engine, to be turned to any kind of work, and spin the gossamers as well as forge the anchors of the brain; whose mind is stored with the great and fundamental truths of nature and the laws of her operations: who, no stunted ascetic, is full of life and fire, but whose passions are trained to come to heel by a vigorous will, the servant of s tender conscience; who has learned to love all beauty, whether of nature or of art, to hate all vileness, and to respect others as himself.-Huxley.

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Children's Spiritualism.

THE MONSTER "PRACTISING,"

Wherever I may go, Whatever I may do. That dreadful monster" Practising." Looms up before my view. And in a voice I must obey He calls me from my pleasant play. Each day, at half-past three, When I come home from school, In sternest voice he summons me Straight to the plano-stool; There while my chords and scales I try. I count the moments passing by.

If I am out of sorts And crossly strike a key, With discord most unbearable He then does punish me. He'll worry me with all his might Until my exercise goes right. They tell me that in time More beautiful he'll grow: There'll be a smile upon that face That now does scare me so; His ugliness will fiee, and I Will grow to love him-by and by.

And so perhaps, if I Am good and persevere, And do my lessons right and try Not to offend his ear. Old "Practising" will grow to me As pleasant as they say he'll be.

-Margaret Frances Mauro (aged twelve) in St Nicholas.

The "Home" Love.

My dear BANNER children, will you let "Uncle John" tell you a story which will help you to know the meaning of that love of home, both in yourselves, your playfellows, and, in fact, in all the animals you meet in the big world outside of home.

This great instinct is necessary to each and all, in some measure, for home is the place where social love can be enjoyed, and the good things of life stored and shared with | "We never let any one come in who is not those you love and with your "pets," where you can best learn to develop and use the mind and enjoy your social loves.

Such instincts as this are always found in the lower animals; even the fish have their favorite winter quarters and feeding grounds, also their summer spawning and breeding grounds in the shallow waters of the rivers. They are social as schoolfellows and keep together in shoals or schools, and they return to the same places year by year.

Many birds in the wild state, such as geese, ducks, martins, robins and others, whose songs are so welcome to boys and girls who love out-door life, return, season after season, the back, and down in front the wee spiral to build their nests in the same places; they are sometimes caught, and little metal tags have been placed about their necks so as to know them when they return the next year. Thus they show their love of their season's home. The robins of Vermont are said to winter in South Jersey, and the Delaware robins in Virginia; the wild birds of Virginia | Marjorie had heard this in shells before many going to Carolina, Georgia and Alabama. Wild geese, ducks and pigeons build in communities and thus show their social and fraternal instincts. Birds never "flock" alone! How A. Proctor sings so sweetly in "A Doubting but seeing Rob coming with his crabshe turne Heart":

"Where are the swallows fled? Frozen and dead. Perchance upon some bleak and stormy shore. O doubting heart!

Far over purple seas, They wait in sunny ease The balmy southern breeze To bring them to their northern homes once more.

Why must the flowers die? Prisoned they lie In the cold tomb, heedless of tears or rain.

O doubting heart! They only sleep below The soft white ermine snow. While winter winds shall blow.

To breathe and smile upon you soon again."

The cat, of whom you often hear, is a good illustration of the love of home. The cat loves home places more than persons, and if left to free choice will stay alone in an old home and let the family leave. While a dog, on the other hand, loves persons better than the home, and will desert home to follow his master.

This love of home inspires poets with some of that we know. Witness, "Home, Sweet Home," "Woodman, Spare that Tree," "The Old Arm-Chair," "The Old Oaken Bucket," "Down on the Farm." etc.

Note how strong is this feeling in the Irish people who, are almost heart-broken, in some instances, at leaving the "dear old sod," and yet the real sods of Ireland are often mere lumps of sour soil "without a ha'poth of warmth in their hearts though you stick them in the middle of the fire."

These home-loving sons of Erin will sometimes bring away as a treasure

" A handful of earth

From the land of my birth, From the grave where my poor mother lies."

Children who live the first eight or ten years of life in the home of their birth, or inherit this faculty in large measure, are apt to be homesick or sad if away from home. They also have a strong desire to locate young; to have their "own" room, their "own" gardenpatch, etc. They leave the old home with reluctance and return with much pleasure. The present growing custom of an "old home week" is a tribute to this organic instinct in New England folks.

It has inspired many poets at all times, and is well expressed by one of the English poets, Goldsmith, who sings:

"The shuddering tenant of the frigid zone Boldly proclaims that happiest spot his own, Extols the treasures of his stormy seas. And his long nights of revelry and ease. The naked negro, panting at the line, Boasts of his golden sands and palmy wine; Basks in the glare or stems the tepid wave, And thanks his gods for all the good they gave. Such is the patriot's boast, where'er we roam-The first best country ever is at home."

Now. dear children-little Sunbeams-you may verify these facts and find other instances among wasps or bees and other forms of life. Wherever you may be, you can learn lessons of the great home, or inhabiting instinct, that suffuses all creation, and help one another to learn these lessons from the great book of Nature, ever open to your bright eyes. With love to you all, I am your "Uncle John."

Oh, Life! thy days of pain and tears, Whose pulsing sobs of sorrow Sweep out in waves through wailing tears,
Each touch the bright to-morrow. —Neo.

The Concert in the Shell.

It was nearly sunset. Marjorie and Rob were out on the sand. Robbie had been building a fort, and now he was going up the shore to catch crabs. Marjorie was finding shells. Just now Marjorie was bending her head to look into a big pink-lined shell that lay deep in the sand.

"Robbie, I wish we could see quite inside," said she. "I wouldn't wonder if a fairy lived in there."

"Ho, a fairy!" said Rob, with a laugh. "I'll crack it right open and see.

"Ob, no, you mustn't!" Marjorie hastily dropped down on the sand and spread her little skirt over the big shell. With another laugh Rob ran on.

Marjorie picked up the great shell and laid her cheek against it.

"You dear, pretty shell, I won't let any one crack you!" she whispered.

As she whispered she heard a soft voice. "Come in, Marjorie!"

She opened her brown eyes wide, for right around the curve in the shell she saw the edge of a pink skirt and a glimmer of yellow hair. Then a pair of laughing blue eyes peeped out, a small hand beckoned, and the same sweet voice called again:

"Come; around this way. I'll help you. It's a bit slippery, but hold my hand, and you won't fall."

"There is a fairy in there, I do believe," thought Marjorie.

It was difficult to get safely around that curve. Marjorie's feet slipped two or three times. But by keeping fast hold of the small, friendly hand she stood at last inside of a wide and beautiful room. Walls, ceiling, floor-all were shining with rainbow colors. Lights, bright but softly shaded, hung here and there. fountains of sea green water rose and fell, and the air was fresh as if a gentle breeze was blow-

"We are getting ready for our mid-summer concert," said the fairy, for it was a fairy. very good and gentle. Now, that boy Rob; he wanted to smash our house!" And the little creature shivered.

"Oh!" said Marjorie, "I think Rob was only in fun. He's a very nice boy. He's my brother."

"Hush!" said the fairy. "The music is to begin."

And now Marjorie saw crowds of other little people with happy, shining faces, some with sea-weeds twisted in their hair, and others with strings of pearls about their necks and arms. At one end of the room the singers were standing in rows, the big king shell fairies at shell babies. The oyster shell fairy, a great plump fellow dressed in gray, stood up beating time for the others, but never singing a word himself.

Now came the music, sometimes like the rushing wind on stormy waters, and again like the soft lapping of the little wavelets on the shore. a time, but never dreamed that a fairy concert was going on within them.

When the concert was over, Marjorie's little friend led her out again and helped her safely could they? But when the cold winter comes past the difficult curve. On the edge she they fly away to a sunnier clime. As Adelaide | paused to throw a good-bye kiss to Marjorie, and hurried back.

The sun had just dropped into the water, and Marjorie held the shell close to her ear to try to catch just one more strain of the music. She heard inside, as if far, far away, these words sung softly but very clearly:

'On midsummer day, With the sun's last ray. Throng the fairies one and all. And that child who can hear Fairy voices once a year Shall come to our concert hall. So listen, listen well, For the voice in the shell, That you may not miss the call." -Grace Wickman Curran, in Little Folks.

What Shall We Do with the Children?

Having attended the camp meetings and Spiritualist and secular meetings for a number of years, I have been struck with the exceedingly marked apathy regarding the children. Few, if any, are taught their parents' beliefs, the most lasting and popular poems and songs | and are given to understand the reasons thereof, and the majority of the younger generation of to-day are growing up in the densest ignorance of the reasons and motives which actuate their parents in withholding their support and presence at the churches.

In many cases these same children are com pelled to attend Sunday-school, where they are taught doctrines which are totally at variance with the ideas of the parents.

How can any ism (or non ism) expect to thrive if this plan is followed by it advocates? Of course, there are the excuses, "We have no place for the children to go, and as we do n't want them running wild on the streets, we send them to Sunday school."

We answer, "Why don't you make a place of your own for them to go, so they will not have to run loose on the streets? Those same Sunday schools that you send them to were once made up of a few, very few, attendants. Start a Sunday school of your own and you will keep them in the same way and their minds will not be filled with ideas that you do not wish

there. Another says: "All of their playmates go to these schools and I wish they would not go, but they want to." True, but if you had that school of your own, you would soon have a set of playmates whose ideas would be more in harmony with your own, and the result would be that their minds would not be filled with ideas they will have to suffer to free themselves of in the future.

Spiritualists, especially, let me make an earnest plea, one that will reach down into the depths of your being, for the children who are growing up around you. You suffered from the criticisms of your supposed friends and in your own being when you learned that the ancient fables were not the revelations of Deity; you have struggled for years to shake off the old superstitions that you learned when a child; then, realizing this fact, do something for the children. Do not let them grow up absorbing the old ideas that have become obso lete, but open channels where they can be taught the glories of nature, the wonderful works done in her laboratory, the language of the stars, the mighty forces stored in her bosom. Contrast this with the punative attempts at realization of Deity as taught by orthodoxy and aid its onward growth. Reader. will vou help? A FRIEND OF THE CHILDREN.

The human soul is a plant of matchless unity, whose branches, when the hour is come, all

So I say to you, if you would reap the purest pleasures of youth, manhood and old age, go to the birds and through them be brought within the ennobling influences of nature.-F. M. Chapman.

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What Has Spiritualism Done?

BY ALONZO DANFORTH.

Sweeps in between intelligence and bigotry, enlightenment and dogma, the church and materialism with testimony from the only realm that can declare anything about man's immortality-the life, the light, the power of the spirit-world.

What form of belief does it meet in its pro-

Materialism - which the creeds have been unable to reason with—with the only evidence that the world contains of man's continuous

What is Spiritualism? The new inspiration of the hour, it is the open door of spiritual communion, it gives the ving testimony of our arisenones.

What does it declare?
That God is a God of love, that it comes not to destroy the spirit of Christ's teachings, but to set aside all that cramps in the creeds and orms of the Christian church. What does it proclaim?

A more perfect truth, that angels and ministering spirits have not left the earth—that we are not permitted by any thin film of creed, atonement, or death bed repentance to enter into a state of spirit life higher than our life here has prepared us for. What is our salvation?

A pure life and good actions-over moral infirmities like diseases, that must be cured by the great healing power of knowledge, wisdom What is a law of Spiritualism?

That it is one of evolution and development, and extends into the domain of the future, and applies to spirit as well as matter. What does theology teach? That when a man dies his fate is forever de-

cided—he becomes either an angel or devil. What does Spiritualism say? That death does not change the man, but

that he remains himself, simply passing into another state of existence, where his chances for learning and advancing are enlarged and extended. what practical utility is Spiritualism

It settles beyond controversy the fact of the continued conscious existence of man as an individual.

What has doubt been in past ages? The tyrant of unrest, unhappiness and the

parent of despair, but with the fall of this tyrant falls an unnumbered host of crude and wild speculations concerning God and his visible and invisible creation. What does Spiritualism give to mankind?

Rest-from the ceaseless turmoil of ages and the heart of the race-peace from the storms of doubt which have kept it tossed as upon a tempestuous sea. What does the philosophy of Spiritualism

disclose? A Spiritual universe broader and vaster than this material universe which we behold and of which we form a part.

Is matter and spirit under law? Yes. There are no breaks in the orderly movements and processes of any part of creation emanating from the divine creating wis

dom. What is Prayer? Upon our part it is sublime when it adjusts the soul and the life of the one who offers it in

harmony with nature, but-it is a waste of words when it seeks a selfish end irrespective of fixed laws. What feature in Spiritualism discloses the

usefulness of Spiritual Philosophy? It came to Earth with its humble manifestations of intelligence and force at a time when earth's students and thinkers were comparing the works of nature and the proclaimed nature of God, when life in all its manifold manifestations of joy and sorrow, pleasure and pain, smiles and tears, shame and agony, succeeded by sickness, pain, death, and the tearing asunder of the holiest and best of earthly ties,

were being tested in the balance of infinite mercy and love. How have we embraced the eternal fact of spirit-communion?

1. A messenger comes with a message from the world of spirits, one we knew in mortal life with his identity still upon him. The teachers, the philosophers, the students of earth and of the heavenly spheres

have returned with their additional knowledge and have found mediums of communication with mortals. 3. They have given the facts of spirit-life,

also a knowledge of that which has been blind and hidden to mortal observation or reasoning

4. They show us a universe of Law, they teach us of the adjustments of both time and eternity. 5. In accordance with law the two worlds of

conscious being meet, mingle and fraternize. 6. The Spiritual Philosophy is one of the advanced steps in the orderly process of Evolution, and he is wise who investigates and receives for himself a knowledge of the com fort and love found in these sacred communings of soul with soul which prove existence beyond the grave.

7. It offers a true inspiration to a cleanly moral life here and the building of a true and harmonious character, mentally, morally, and physically—for character is an abiding guest of the Eternities.

8. One who builds his life on those higher planes, from teachings which flow into the soul from the eternal shores builds it safely. 9. That when the earth recedes and the

clamor of material life is over, one mounts the

air with wings of spirit-life, and his soul is in communion with the advanced immortal be-What then is it to be spiritual? To shed the leaden feet of materiality and rise to the other spheres of life-to take hold

on the eternal verities of that existence where

the glory of an unselfish purity, envelopes like

an endless sea the souls of the departed and immortal-these are the real crowning of our harmonious spiritual philosophy of life. POEMS OF PROGRESS. By MISS LIZZIE DOTEM, author of "Poems from the Inner Life." In this book will be found many of the beautiful Inspirational Poems given by Miss Doten since the publication of her first volume of poems. Illustrated with a fine steel engraving of the talented authoress.

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philosophy of life on which the phenomena rest is impressively exponenced.

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Banner of Pight.

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Spirit Power the Great Motor.

In common with other inspired teachers, and in unison with intuitive and profound thinkers who read and understand "the signs of the times," we have for many years maintained that spirit power is the primum mobile, the motive force of the great mental agitation and moral quickening which characterizes the present age. Undoubtedly the same has been true of all great epochs of human advancement in past ages. While it is true that mankind are inherently progressive, and therefore would very slowly outgrow ideas and institutions that are but partial embodiments of truth, justice and liberty, that does not ac count for cataclysmic upheavals and sudden revolutionary movements that have rocked the world from centre to circumference and overthrown long-established institutions and the powers that created them. Man alone, dominated by his lower propensities more than by spiritual aspirations, and surrounded by natural and social conditions more stimulating to selfish individualism than to philanthropic and humanitarian enterprises, would not spontaneously have made the sudden great strides which history records. Indeed it is questionable if any great moral impulse has ever originated in uninspired minds. Aspiration is a sequence of inspiration. Quickening by a higher power seems to be as essential to the awakening of latent spiritual faculties in man as sunlight and warmth are to the germination and growth of the vegetable kingdom.

This being a scientific and philosophical fact of human nature, it furnishes a key to the seeming miraculous movements that have attended various so-called Spiritual Dispensa-

In harmony with this thought is a recent utterance of Annie Besant, who said: "Glancing at the past, trying to learn the lescoming to man, when a new stage of evolution great Elder Brothers of the race, from those Mighty Ones who are the spiritual guardians of humanity, from those who offer in their own most sacred persons the perfect ideal of man become divine, where strength and tenderness, one perfect form and life,-from them, from guides humanity forward." Exactly so; the only mistake is in locating these "Guardians of humanity" in bodies of flesh and blood hid all our larger towns and cities. away in the crypts of earthly mountains, in

stead of "on the heights" in Spirit Spheres! The present Great Spiritual Dispensation, first manifest through Modern Spiritualism. has furnished the key to all "spiritual mysteries," all so-called "miracles," "special prov producing all varieties of phenomena recorded the magic of ancient times and all the psychic in "folk-lore," and in both "eacred" and "pro- gifts of modern adepts! fane" history, have revealed their personality, their locality, and some of the natural laws by esties of truth and subtle impostures of the tional and general reform.

ing the first true Spiritual Science this world | ises like the following, which are modest comhas ever had. It is the first clear "Revela- pared with many of them: tion" of the nature of occult powers, and the modus operandi of applying natural laws to produce all psychic phenomena. Its philos will marry, tells who is true and who is false, ophy has relegated anthropomorphic gods and wicked demons to the shades of olden myths, and it teaches that decarnate human spirits were, and are, together with the occult powers of their mediums in the flesh, the only factors in the production of all so-called "supernatural" facts. It proves this by their production of all phases of them to-day, and it challenges all claims for any other cause or agency. None whatever has been yet produced nor proved. The assumption by Theosophists of the existence and marvel-working of Mahatmas is without foundation in any provable facts. Such personages are no more real than Kris Kringle! If any semblance of them has been seen, doubtless they were "materialized spirits" from the spirit world, not from the hiding-places of this. Such far-fetched theories are not worthy a moment's consideration in comparison with the demonstrations of Spiritualiem.

Theosophy, and "Christian Science," (both bastard children of Spiritualism!) are both indebted to the same spirit power that produces its phenomena for all the virtues and occult efficiency they may possess and exercise. The great noise they have made to "astonish the natives." has been with "stolen thunder!" We demand proof that their oracles, prophets, healers, or adepts possess, or make use of, any different power! Spirit power, through modern mediums, has shown all the magical capabilities, and far mere genuine spiritual gifts than both of these boastful opponents possess, we reiterate with emphasia!

We care but little for names, but we do believe in rendering credit and honor to whom. or to what, it legitimately belongs. The Dispensation of to-day is to all mankind who will receive its divine ministrations. It belongs to no sect, class or oult exclusively. The "gifts" it develops and the truth it teaches broadcast, cannot be monopolized. They are "for the healing of the nations," and all noble souls rejoice in their universality. We welcome Theosophiste, "Christian Scientists," and all other ists, to the same bounteous spiritual feast we had partaken of for a quarter of a century before their cults were born in human brains, but ask them to put on less airs of superiority, and be a little more grateful to the true source of their "gifts" and blessings. In the present day "outpouring of spirit upon all flash," many possess and use its powers without being aware of their true source. Persons who have been religiously educated, and have accepted the idea of a personal God, are prone to attribute all special as well as universal power directly to him, forgetting the intermediate agency of 'Ministering Spirits," who have ever been the mediators of "spiritual gifts," whatever their original source. The founder of Theosophy was a spirit-medium, and all her "supernormal" power which she latterly attributed to magic arts, and to "Mahatmas," was identical with that of all other mediums, and she knew it, and formerly acknowledged its true source! The same may be said of the founder of

"Christian Science," and those of her followers who heal by any other power than mental "suggestion" and their own personal magnetism (unconsciously used perhaps); they are also mediums for invisible entrits whather they know it or not. We say this both on general principles and from a personal acquaintance with several score of the most successful healers of this school.

Why should any one be ashamed to acknowledge that "angels and ministering spirits" have deigned to endow them with their power to benefit and bless humanity? Did not one of old, quite as good and respectable as they say: "Concerning spiritual gifts, brethren, I would not have you ignorant"? And did he not enjoin upon all to "covet" and "seek after" these manifestations of mediumship. many of which he enumerated that are identical with those now in vogue? Most assuredly he did, and so do we, for we would have all come to the knowledge of this great truth and its beneficent power. Heavenly messengers are reaching down helpful, beckoning hands to all who walk this "vale of tears," and let none in ignorance scorn the proffered blessings, but open widely the portals of their souls, and "LET THE GOOD ANGELS COME IN"!

The Banner Justified.

Well-meaning but short-eighted friends have not infrequently blamed the Banner of Light charlatans and "camp followers" who have dient. long injested our ranks and disgraced the holy name of Spiritualism. They are actuated by the fear that so much talk about fraud but puts a weapon in the hands of the enemies of Spiritualism, who assume that there is but little else than fraud and hallucination in professed mediumship. Nevertheless, governed more by principle than policy, THE BANNER has kept right on, fearlessly smiting the graceless rascals wherever found, who have "stolen the livery of heaven to serve" their evil and selfish purposes in. Results thus far bave amply justified THE BANNER'S course.

One of the principal elements of success for the peripatetic counterfeiters of our phenomena and the pretenders to possession of spiritual gifts which they but imitate, is the ignorance of the public concerning them and their 'ways that are dark" and their tricks that sometimes "deceive the very elect." Here sons of history that lie behind us, we see every- applies the saying: "Forewarned is forewhere in history that when a new growth is armed." There is no safety in ignorance. The ostrich does not secure safety by hiding its is approaching and man stands on the threshold | head. Thorough exposure of impostors and of a forward movement, that then from the their modus operandi enables the readers of all our wide-awake spiritual papers to guard against the deceptions of wily pretenders.

So oft-repeated and thorough has been the exposure of bogus materializers and imitators of other physical phenomena, that discreet where wisdom and compassion are wedded in Spiritualists are now seldom "taken in" by had felt and experienced the psychic power of these modern sorcerers, but unfortunately so spirits, and were thereby prepared to underthem alone (?) comes ever the impulse that | little is known of occult laws and psychic | stand and appreciate the meaning of spirit phepowers of the higher order, that pretenders to nomena. Hence we do not fully concur with magical gifts in this line copiously abound in

To an intelligent, well-posted Spiritualist, or

These advertisements are usually utter travwhich all such phenomena have been produced. I most nefarious sort. They entice the ignorant!

"At a glauce, without asking a question, she tells what your natural talents are and how to employ them, locates absent friends and buried treasures, removes evil influences, unites the separated, brings about speedy and happy marlages and guides you to success in all under takings, locates and successfully treats all chronic, long-standing diseases. No matter what troubles you may have with yourself and others, this wonderfully gifted medium can help you.''

It is high time that such "rot" as this was frowned upon by every decent medium, and that every one who will disgrace the science of clairvovance by such pretensions, should be boycotted" and denounced as utterly unworthy to be called a Spiritualist, which, indeed, he or she is not. Let Spiritualists everywhere expose all "humbugs" and pretenders, and these will soon find "the way of the transgressor is hard."

This much we had written when there came to hand The Daily Mirror and American of Manchester, N. H., of Aug. 27, announcing that the Chief of Police of that city has issued an edict that all "clairvoyants," "card-readers," "astrologers," "trance practioners," "hand-healers," in short, all mediums as well as fortunetellers, must cease their work or be imprisoned for six months, as the law directs. The command to "shut shop" included all the local mediums, among whose names we see that of E. W. Emerson-our Edgar, we suppose.

The reporter states that "there are some mediums in Manchester who have been here for years and never a word of complaint has come about them. The complaint comes not about the persons named on the list of local practitioners, but about others; but the law hews close to the line and the clips have fallen among them and they have been scarred. Unfortunately for them the good legislators of New Hampshire have not been able to see that the future is like an open book to mediums. They have only seen that whenever there has been a complaint somebody has been buncoed by outside talent. They have discerned that the open book is fiction and romance, not gothic prose. Therefore the cold, unswerving law. Men like Leosaidow and others have queered the game for those who would really be honest, and who probably are honest in their intention. Therefore, the law is there and it must be obeyed."

"We told you so!" All these troubles and persecutions have come upon honest mediums because, as the reporter puts it, "Somebody has been buncoed by outside talent."

Spiritualists must reap the tares they have allowed to grow with the wheat. Their duty now is to go before Legislators and enlighten them concerning "Spiritual gifts"-show them the difference between genuine mediumship, and scorcery and fortune telling, and see that laws are passed that shall discriminate.

Let level-headed, dispassionate, scientific Spiritualists present this matter in a clear light before the law makers wherever such indiscriminating statutes exist, and show that they do not wish to tolerate, nor protect impostors of any class, and we opine the present laws will be so amended as to allow all worthy mediums to pursue their high calling unmo-

J. S. Loveland's Undertaking.

the preparation of a series of articles under conditions for higher and better forms of and What Are the Duties It Imposes?" The first installment of this series, which appears gestions, and lays out the broad work in concur with our earnest co-laborer and teacher as to the great necessity of a Scientific definition of Spiritualism, and we know of no one in all our ranks more competent to give it than himself. We are sure that all the members of the National Spiritualists' Association will welcome his able criticisms, and will profit by them if they do not coincide with all of his propositions and conclusions. We are quite sure none of them wish to "crib, cabin and confine" Spiritualism with creedal limitations. The Declaration of Principles adopted last year was not intended as a finality, but as a temporary experiment, subject to any modification or amendment which the "consensus of the comfor its persistent and vigorous exposure of the | petent" might afterward deem well and expe-

Therefore we bid Bro. L - good speed in his effort to improve upon that imperfect declaration, or synthesis of our philosophy. If he can account for all the adaptation of means to ends, the evident design seen in universal nature, and show some other origin for all finite intelligence than the existence in the universe of Infinite Intelligence, we opine that all rational Spiritualists will weigh his facts and arguments, and, if found irrefragable, adopt his concepts.

We have no disposition to claim for Spiritualism as a movement or as a cult more than legitimately belongs to it, and we fully recognize the grand preparatory work of modern physical scientists, and also of the various liberal religious sects, nevertheless we still think that these were all factors of the Great Spiritual Dispensation of the Nineteenth Century, of which Modern Spiritualism is the culmination.

The great Free-thinkers, Abolitionists and Liberal Religionists, who were John the Baptists preparing the way for the "New Thought" of Spiritualism, were, we believe on good evidence, inspired to do their pioneer work by decarnate spirits quite as much as many now recognized as mediums. They were, many of them, among the first to accept the facts and truths of Spiritualism, because they Bro. Loveland's criticism thus stated: "The Spiritualist movement shared the benefit of these stupendous changes, and was an instrua genuine occultist of any school of psychic ment in stimulating still more the newly science, it is absolutely disgusting to open the awakened thoughts, though not the primary advertising pages of most of our great dailies, or sole cause of it." We agree, in part, with there to find, not infrequently, a whole column | his assertion that "Spiritualists, as a body, of audacious falsehoods setting forth the im- have done nothing-have taken no active stand idences," "occult powers," "supermatural agen- possible gifts of "the greatest clairvoyant on in reference to great social and world movecies," et cetera. The Powers at work to day earth," who claims powers transcending all ments." But the N. S. A. purposes, as soon as it has the membership and the financial endowment to give it working power, to take an active and aggressive part in social, educa-

We partly agree with Bro. L - that "the

Modern Spiritualism has evolved and is evolv | and curious masses by their extravagant prom- | mere acceptance of spirit-phenomena dose not | Sub-Conscious Mind and Telepathy. rectify all old habits of faith; does not at once lead us from the old habit of opinion-forming to the scientific search for positive knowledge. Hence Spiritualism has come to be very largely a mass of disjointed, contradictory opinions, instead of a careful statement of scientifically demonstrated truths." But when he finishes this proposition as follows, we think him rather unfair and unjust. He says: "Even the N.S. A. at its last meeting gave science as square a slap in the face as Christianity did at the adoption of the Nicene Creed. Like the Christian Church, it proclaimed its belief in an unknowable, undemonstrable, imaginary, incomprehensible idealism... ignorance could go no further!"

We have not time nor space to discuss this extravagant declaration now, but it is wholly unjust to compare the "Principles" of the N. S. A. with the Nicene Creed. The N. S. A. affirmed no personal God but Infinite Intelligence manifest in Nature, and we opine that Science is coming to accept this proposition. If intelligence is manifested by every atom, as some scientists affirm, its aggregate would be Infinite, certainly.

Science, to be worthy of its name, must account for the Universal Constructive Power that acts mathematically in the formation of every organism, and must trace all finite intelligence to its fountain head, and until it does this it deserves "a slap in the face" every time it utters its atheistic dogmas! We be lieve in applying the "scientific method" to all of our facts and phenomena, and in the construction of our "creed," if you so term it, and, using its inductive method, we deduce Infinite Intelligence from its local manifestation in all of Nature's works. Can the knowledge and wisdom of our most erudite philosopher go further? If so, we will try to follow as far as our mental limitations allow.

Let what will come of it, we say to Bro. L-Go ahead and finish your glorious mission! We are not bigots and are open to suggestion, though not to dictation.

Transition.

"Old things shall pass away, and all things shall become new," was a prophecy based not only upon spiritual foresight, but upon the great law of Evolution inherent in all nature. Perpetual change is the divine order of being. Grow or rot, is Nature's edict to every living thing. Motion is perpetual and universal, and constant change is the result. Nothing is permanent. "The everlasting rocks" is but a figure of speech. "Time wears the stone," 'The mountains themselves decay with years,' are counter statements that chemical and geological science verify. All aspects of nature are phenomenal, mere panoramic appearances ephemeral in duration. All we see around us are "dissolving views" of transient materialization. Geological epochs are but limited periods in Time's eternal round of planetary change. Their lines of demarkation are as arbitrary as those of latitude and longitude. Worlds come and go, each having its individual history of successive events, all telling the one story of ceaseless transition.

Inertia, once called "a property of matter," is now known to be a misnomer. Eternal energy pulses through every "mass," and every atom perpetually vibrates with inherent force, moving molecules to a change of relations.

Life and death mark the order of universal We are more than glad to see in the Progres- | creation, through which all forms of being are | may be but "the calm before the storm, sive Thinker of Sept. 8, that "our elder brother," evolved from preceding organisms. Without philosophers in our ranks, has undertaken as progress and improvement. Old things must the crowning work of his ever-practical life, pass away, both to furnish material and the the title, "What Does Spiritualism Include, being. Man is a product of Nature and subject to her laws. All of his institutions-social, civil and religious—are also regulated by in the above-named issue of our able contem- her statutes. They, too, have their day. Imporary, is replete with important facts and sug- provement comes by change. Men grow, but, as their institutions do not, revolutions and templation and already begun. We fully con- reforms destroy the old to make way for the new. Every institution that has outlived its purpose and usefulness is an anachronism, "a cumberer of the ground," and human progress demands its demolition. Every true, courageous soul must aquiesce in Nature's universal edict, and say:

"Let revolutions come. Who fears? What can't stand had best be gone."

The Mayer Fund.

those whose "sin of omission" imperils the future success and usefulness of the N.S.A.. and we earnestly entreat them to come to the of duty. "Better late than never" is an old saying that may solace the consciences of those who have postponed till the eleventh hour the generous deed they have intended to perform. But all laggards must at once bear in mind that "delays are dangerous," and, as they say in the prayer meeting, "Now is the accepted time," and probably the last time, to secure the munificent donation of one whom all ought to emulate to the extent of their ability.

The N. S. A. must have a local habitation as well as a name, as a focus of power and a center of attraction, and that desideratum is almost reached, only lacking a few hundred dollars to secure it, and an endowment that will furnish the sine qua non for its future mission of great usefulness. Shall this eminently worthy and necessary institution now fail, and furnish another "object lesson" of the impracticality, short sightedness, not to say penuriousness of professed Spiritualists? Who will come to the front and show what Spiritualism has done for them to make them unselfish, noble, just and generous? Brethren, we still have faith in your practical good sense and your philanthropic purpose, and again appeal to all who have neglected one of the best opportunities they have ever had to show these qualities, to WAIT NO LONGER, but send in at once enough funds to enable the N.S.A. to carry out its great mission of good to the success, honor and glory of our Cause!

Fred P. Evans writes under date Sept. 4 that he is going to visit his California ranch for needed rest, but will return to his office, 103 West Forty second street, New York, about six weeks hence. His bookstore will remain office in The Banner building, and is ready open in the meantime. Due notice of his re- to resume her psychic work. We cordially turn will be given.

Make your own matches. Spirit-made matches too often prove to be Lucifer matches which kindle domestic hells whose fires can be quenched only by separating the (m)embers!

When seeking the advice of spirits, it is well to bear in mind that there are no infallible spirits, nor always reliable mediums, and the safer way is to believe ever so much too 'little rather than ever so little too much.

It is rather amusing to an old-time Spiritualist to see with what self-conceit recent opponents and skeptics exploit long-exploded theories as new explanations of spirit phenomena and their causes.

Practically that is what T. J. Hudson and his confrères are now doing in their profuse essays upon "Telepathy," "Subliminal Consciousness." etc.

Substantially the same theories were produced in the early days of our movement by Dr. John Bovee Dodds, Dr. Hammond, Prof. Mahan, and others. The early defenders of our Cause, like S. B. Brittan, A. E. Newton, Dr. Hallock, Judge Edmonds et al., were perfectly familiar with all these theories, and every time they were broached as explanations of the cause and source of the phenomena, they came to the front and showed their inadequacy and fallacy. Prof. Brittan, in his important work entitled "Man and His Relations," treated exhaustively on all known occult mental and spiritual powers, and he could give these late-day upstarts many points upon subjective phenomena, mental telegraphy, clairvoyance, and all "spiritual gifts." Intelligent Spiritualists wore out all these theories before they accepted the only competent and satisfactory one-the Spiritual hypothesis, or, more correctly, the Science that alone rationally accounts for them. Scientific Spiritists discount all phenomena that these theories fully cover, and base their knowledge of spirits only on such as can be attributed to no other cause, and they have facts by the thousand of the latter sort or they never would have been Spiritualists.

Labor Day.

Though Labor Day was hot enough to soften the horny hand of toil," and melt the hard heart of a plutocrat, it did not deter the stalwart Sons of Labor from marshaling in large numbers to do honor to their several vocations. The day was celebrated with all its customary observance, and both brain and brawn received due tributes of honor. The dignity of labor was evinced in the proud bearing and firm step of the marching columns of men who represent the manhood of American citizenship. This holiday of recent birth is in accordance with the genius of our country and seems to have taken a permanent place among her democratic institutions. It is a needed gala-day in the busy lives of the producers of most of the necessities and luxuries of civilized life. Long may it be observed to remind the "drones" in the hive on whom they depend, and to whom they are indebted for sustenance and the sweets of life.

The Maine Central Railroad has granted half-rates on all its branches to the Maine State Spiritualist Convention in Bangor, Oct. 6, 7. The steamer M. & M. has done the same from all points between Rockland and Bangor. Tickets on both the railroad and steamer will be on sale Friday, Oct. 5, and will be good for return trip until the following Tuesday. This generous concession will enable all persons along these great routes to go, and we shall look for the grandest rally ever seen in State Convention.

At present there are "signs of promise" in the Orient, that the tempest in the Chinese tea-pot may soon subside, but the existing lull whose coming can be delayed, but not averted. who is one of the profoundest thinkers and these perpetual changes there could be no The "Christian" Powers are bent upon the "conversion" of the "Heathen Chinee," and evidently of his country also. And though their present attitude seems to be that of praying for peace, we suspect their true spirit, if uttered aloud, would be expressed thusly: "Let us prey-for a piece!"

The foster "Mother of Christian Science," it is said, received a great ovation at the recent Labor Day parade at Concord, N. H., but her modesty was so great that she requested that too much noise be not made for her glorification! Wonder if she wasn't a little afraid the shouting might reach the ears of Dr. Quimby, and cause him to "materialize" and demand "Honor to whom honor is due"? If not, indeed her humility is equaled only by the idolatry of her devotees!

We call attention to the article in another column on "Spiritism" in Korea. Its Only about a month of probation remains for appalling statements are a much needed "object lesson," showing that "a little knowledge (of spirits, 'white, black or gray,') is a dangerous thing!" Spiritual science, philosophy and rescue, and handsomely atone for their neglect | its rational religion, are indispensable as safeguards against such gross superstition and materialism.

" Drink deep, or taste not the spiritual spring! "

It is no wonder that there are persons who scoff at the concept of Infinite Intelligence, any more than it is that some are "color blind," or have myopia. It takes a good deal of finite intelligence, combined with a high development of spiritual intuition, to enable one to recognize the great fact, and not all are thus gifted. They are to be pitied, not blamed.

Dean Clarke, who has occupied the Editorial chair during the preparation of the present issue, takes the responsibility for the sentiments, and for whatever faults or failings may be found in the Elitorial columns, and will accept gracefully whatever cuff; and kicks they

William Denton used to say, "Spirits are but men and women with their jackets off." Hence communications from them should be held no more authoritative and sacred than the teachings of mortals. Both should be tested by reason and common sense, and accepted or rejected accordingly.

By private note from Bro. G. H. Brooks we learn that, after his fatiguing labors at Lily Dale, he has returned to his home for recuperation preparatory for his fall campaign. All letters should be addressed to him at 114 President street, Wheaton, Ill.

With pleasure we would inform her patrons that Mrs. Thaxter has returned to her commend her to all who seek light from spirit-

The Campbell Bros., slate-writers and spirit-artists, will spend the coming winter in New York City and Brooklyn. They first go to the seashore for a three weeks' rest after their busy and successful season at Lily Dale.

See advertisement of Prof. R. E. Dutton of McCook, Neb., in another column of this

Glenwood Ranges cooking Easy.

The Glenwood Agent has them.

Are You Going to Cleveland?

If so, why not join the New England Party, which will leave Boston Sunday, Oct. 14, arriving in Cleveland Oct. 15, at 11:45 A. M., only one night in the sleeper. The fare, including sleeper and meals en route, will be \$27.50. Those desiring board at the Forest City Hotel, headquarters of the N. S. A., can obtain it by paying \$12.50 extra. For full particulars, write J. B. HATCH, JR., 74 Sydney street, Boston, Mass. This will be the sixth personally conducted tour, and a good time is expected.

J. S. HATCH, JR.

Thoughts Heal.

In a private note to the Editor, Lyman C. Howe offers some suggestions so partinent and luminous, that we take the liberty to give them the "wings" of THE BANNER as his thoughts "are things" we delight to send forth "with healing on their wings."-ED.

He writes: "I note a writer in the Progressive Thinker makes a text of your notice of Bro. Bach's illness, and my suggestion that we send him on the psychic ether thought waves of healing, etc. But the writer, while making a very interesting auticle making a very interesting auticle making a very healing. a very interesting article, makes a queer hash of my suggestion and all that pertains there-to. I have never maintained, or implied, that "thoughts are things" and fly with wings, and like birds "go forth and roost in a physical organization miles away." On the contrary I have frequently criticised the assumption that "thoughts are things." They do not need to be "things" to do all the good (or bad) works assigned to them by the most sanguine devotee of "mental healing, faith-cure, or thought-transference." transference."

Light is not a "thing," but after traveling ninety millions of miles through abysemal space, it is able to execute a marvelous amount of work of great variety, among them killing bacteria and healing the sick. Yet light, as interpreted by science, is but motion of ether, but it translates the sombre hues of bleak and barren fields into the beautiful shades of green, and evokes the blushes of millions of flowers from the shaded silence and cold, dark sod. Are thought waves translated through the psychic ether, less vital, lest potential in executing changes in the psychic atmosphere of a living body, whose chemistry is so closely allied to the thought sphere, than are luminous waves

with wings or thoughts that need no wings, thoughts that "fly like birds and roost in a physical organism miles away," or thoughts that flash along the ether sea, inspiring it with the mind-motions laden with moral sympathy and spiritual energy evoked by love and hope ful cheer, or whether thoughts never travel, never thrill the ether with their own motions and emotions, never bless or curse beyond the solid shadow of the physical audits' mechanical impress, the cheering fact looms up from the darkness that Bro. W. H. Bach is convalescent, and that his gain was coincident with the blending of strong purpose and hopeful love that his friends endeavored to send to him by a concentration of interest, directed by sweet good will and healthful moral sympathy

It may be coincidence and good doctors and gentle nursing of a loving wife. At all events he is up and out, but not yet well. Who can be well in such a meteorological roast as this season has given us?

Yours for the Cause, LYMAN C. Howe.

Sunday Meetings at V. S. U. Home, Waverley, Mass.

The Sunday meetings held at Waverley under the auspices of the Veteran Spiritualist Union the past summer, have been a grand success in every way, and will continue until the weather is too cold for comfort. The only change will be, later on, a little earlier opening as the days grow shorter. It is a beautiful ride in the electrics, and many have taken advantage of the opportunity to rest and enjoy nature and a spiritual meeting at the same time. All are welcome. Come and continue in the good work of helping to obtain a home

for the poor and needy in Spiritualism.

A continuation of the Bazaar will be held at the Home Thursday, Sept. 20, all day and evening. It will take the form of a basket picnic tea, coffee and ice cream will be served for a small price. The articles left over from the Bazaar (and I hope many more will be added to them) will be for sale. We have several beautiful and valuable quilts and a sewing machine (kindly donated by Mrs. J. W. Wheeler of Orange) on which many shares are yet to be sold; a wedding cake, which must interest some of our young people (and some not so young), also many other articles of interest and value. All are cordially invited to take part. The object must appeal to all Spiritualists. is not for the few, but for all. Join the Vet eran Union and help in this good work. If mistakes have been made, come and help rec-

The Home must be opened, and a few cannot do it. I feel that I have had to do more than my share. I am glad always to help, but I cannot labor as during the past two years. We need more workers in every way. I think it would be a good idea for societies all over the country, who can do so, to give the proceeds of one meeting at least (more if they can), for the benefit of the Home; it would be a great help and would be a blessing to both Society and Home. I hope these lines will be read by those who can assist, and that the thought may strike them just right, for it is more blessed to give than to receive, and it is for a most

worthy cause.

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A Dog was coursing in a forest when he met a Wolf. After friendly salutations the two began to compare their respective conditions. 'It is always prosperous with me," said the Dog; "while you are famished with hunger, I am daintily fed; I have an elegant kennel, and everybody caresses me. Come along and enjoy this good fortune. The Wolf assented, and they set out together; suddenly, however, the Wolf noticed the collar upon his companion's neck. "What," he asked, "what does this mean?" The Dog replied: "I am chained up at home, so that I may not attack people. But come along! Why do you stop?" "I cannot go with you," said the Wolf. "The prosperity of which you boast so eloquently is not so sweet as the freedom which I possess, notwithstanding privations."-A. W.

The Great Positive Mind, as a Cause, develops Nature as an Effect, to produce the human Spirit as an ultimate. -A. J. Davis.

There is no more terrible ordeal of courage than passive waiting.—A. W.

Each person is a world in and of himself —and no one can get away from himself. Our deeds follow us as do our shadows. Our lives are what we make them. The engine carries its own fire and smoke. We condemn the its own fire and smoke. We condemn the world, sneer at it, laugh at it, praise it, curse it—and forget the meanwhile that it is ourselves we are sneering at and cursing.

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

-Peebles.

Two of Li Hung Chang's grandnephews are in the United States, and with respect to the Boxer movement in China they say that in one of its phases it is "the battle of the poor, who have nothing and are starving, against the rich, whose property they wish to take from them."
It will not be very long before that sort of a
movement will be rife in the United States.

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

Dr. E. E. Conant and wife, Sister Clara Field Coin the physical ether propagated over ninety millions of miles away?

Whether sick (?) thoughts or well thoughts, strong thoughts or weak thoughts, thoughts are now located at 1064 Washington St., Boston, where they will be liappy to greet their old friends. Sister Conant is a veteran worker in our Cause, respected and loved by all who know her truly. We are glad to welcome her and the Doctor to the scenes of their former labors. B. F. Austin is free to serve any State Association or Society in need of a speaker or lecturer during September, October, November. 81 O'Hara Ave. Toronto, Canada.

Willard J. Hull is at home after the long hot season of camp work, having served six different camps distributed over Ohio, New York and Michigan. He is now free to answer calls for the fall and winter of

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SPIRIT

Message Bepartment.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits secking to reach their friends on earth. The messages are reported stenographically by a special representative of the BANNER OF LIGHT, and are given in the presence of other members of THE BANNER staff.

These Circles are not public.

To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these columns. This is not so much for the benefit of the management of the BANNER OF LIGHT AS It is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the BAN-MER OF LIGHT, hence we ask each of you to become a missionary for your particular locality.

Report of Séance held Aug. 9, 1900, S. E. 53. MESSAGES.

The following messages are given through one of Mrs. Soule's guides, Sunbeam.

Arthur Wheeler.

I see a boy about fourteen years old. He is tall and broad; his hair is light, his eyes are blue, and his hair is in little rings all over his head. He has such a pretty little way, as though he was full of joy and life and love. He does not make much noise, but he smiles and smiles as prettily as can be. He has books all around him, as though he wanted to read every single thing that he came across. His name is Arthur Wheeler, and he comes from Harrisburg, Penn. He says: "Here I am, and I have a good time. I just made up my mind when I found that I could not do what I wanted to that I might as well do what I could, and so I went with the people who are here with me, and stopped my fussing to get back to my father and mother. I have found many things that are pleasing and that I have been able to do, so that I would not come back to stay if I could. I only come to give this message because I am anxious to make myself known. I want to get to my sister. Her name is Ida Wheeler, and while she would not quite understand how I could come, she would be more than anxious to find out if I really did; and my grandmother says that that is about all the spirits can do in this kind of a message-to inspire enough curiosity on the part of the ones they come to to have them go and search and get better evidence of the presence of those they love. Is not that a pretty good sermon for a boy of my age?"

Matilda Harris.

There is now a woman quite old, I should think seventy. She has blue eyes and gray hair, is quite short and rather affable: "My name is Matilda Harris. Most of my people are with me, but we all thought we would see if it were possible to come back, so I am making this effort for that purpose. I lived in Long Island City, Long Island, N. Y., and I was very much interested in church work, and believed, of course, that one could not get into the kingdom of heaven unless he had passed through a church door. It was a great surprise to me to see all my neighbors and friends in familiar garb and with familiar manners standing about addressing me, seeming to have the same liberty that I did. And while it may seem strange to you-you know so much of this philosophy of spirit-return-it is a fact that I felt I was only half-way on my journey, that I must soon come to the place where my Lord was, and it was with no little feeling of unhappiness that I discovered I was living, and could not come into the glory I had anticipated. I believe it is very wicked to allow this farce to go on, because I have suffered from it; and you who have never placed all your hopes on any special event, cannot understand what it is to a soul to step out into the future life and find a lifetime of ideas overthrown by practical reality. It is not a question whether it is a better belief or not, or whether it is better for the people or not, but whether it is true. And it is true that I stand here to-day and desire to speak to all those who were associated with me in my life. I tell them that I still live, and still find opportunities for work, for service and for growth."

Thomas Sinclair.

After that woman, comes rather a strangelooking man. He is very old-fashioned in the first place. He is tall, has dark gray side whiskers and heavy mustache. His hair is a little long, and that is gray, too, cut squarely round the bottom of his head. He has a very important air, as though whatever he said had some weight with people. His name is Thomas Sinclair, and he came from Wilmington, Vt. He says: "I was one of those strict men who believed that everything must be done according to law, or else it was no good. I think I held the reins pretty tightly over my boys, so I feel like coming back and telling them that I made some mistakes. My boys-one of them was named George, the other Henry-as soon as they had the liberty that comes from age, just cut loose from the old man and did as they pleased. I felt kind of sore over it, but since I have seen things from the spirit, I am glad that they did as they did, and sorry that I could not have seen earlier the error of my method. Give me a lift, however, and let me help them to come to an understanding of their father's interest in them, and I shall be forever grateful. I was not much of a traveler when I was here, so that this little journey has seemed quite an effort for me to take. But just the same I am glad to come, and I thank you for the help you have given me."

James Byrnes.

Here is a spirit from Georgetown, Mass. It is a woman about forty years old. She is very nervous. She has blue eyes, brown hair, a slight, delicate frame, and says: "Please help me all you can because of my anxiety. I have a husband and children left. My husband's shadows of the reality.—Diary. name is James Byrnes and my name is Lizzie. Ever since I came over here I have had such an intense desire to speak, because I know how hard it is for James without me. He has had reign of that region would make the sick man so much to do and he has had to be a mother | well.—Hufeland.

and father combined until he has been almost beside himself at times. Tell him I appreciate all that he has done. And my mother tells him to be of good cheer, for brightness will come to him bye-and-bye. He will not have so much to do, and better times are coming. Dear, dear

Isalah Atkinson.

The next spirit who comes to me is a very old gentleman, with a long, white beard; he has soft, blue eyes, and thin, white hair, which looks like silk it is so shiny. He comes along with such a kind, sweet way, and stands right beside me; when he does so I see that there are tears in his eyes. He says: "Little one, I cry because I am so glad at last to gather force enough to send a message to my loved ones. 1 knew more or less about this, but I did not realize that it took so much strength and spiritual energy to overcome conditions and speak out as we often would like to; and now I come acknowledging my weakness, and desire so much to get out of my own weak condition, where I may breathe a blessing on the dear ones left. My name is Isaiah Atkinson, and I have children and a sister who are still in the body. I have one named Sarah Atkinson, who lives in Portsmouth, N. H., and to her I would go when I leave you, to comfort her as best I can, for from her I have come here, and have seen such a desire on her part to connect with the other life and to get strength that she may stay a while longer. Her days are not long in earth life, and while she would like to stay for many reasons, the new life will be such a joy to her that I am sure she will not regret that she has taken the step across the way. There are those who love her who will be comforted by this message from me, because they will know that she goes into loving arms where the sweetness of the new life will be showered upon her. Tell them not to mourn; tell them to do as they think best about anything that she wishes to have done, and that I will be satisfied and so will she when she comes to see it in the light of the spirit.'

Phœbe Hall.

After that one comes a woman who is quite tall and rather thin. Her eyes are blue and her hair is brown with a little gray mixed with it. She has a strong face, and looks like a woman who if she undertook to do anything would just push it to the end, regardless of how much it cost her, or what the price might be to those nearest her. She speaks so plainly and distinctly, and says: "My first desire is to say that I have never severed my connection with those who are in the body. I have lived along with them, taken up their burdens, lived in the joy of their joy, and feel to day as much one of the family as I did when I was here. My name is Phobe Hall, and I come from Thomaston, Me. By many people there I shall be well remembered, because there was nothing done that amounted to anything which I was not anxious to do a part of, and to day I have the same interest and the same unflinching will to go forward with any movement that has growth in it. Say to Susie I wish she would not grieve so much; better days are coming to her. It is not any use to sit down and feel badly because the sun does not shine every day. It is better to do something else that does not need sunshine when it rains, and you will find many things to take up your mind and attention until the sun comes out for you once more."

Josephine Cumstock.

Here comes a woman I think between thirty and forty years old. She is about medium height, has very dark eyes, dark hair and very sweet face. Her name is Josephine Cumstock, and she laughs so sweetly and prettily when I speak her name and has such a childish little way of clapping her hands together, as though she was so glad that she had really at last given it. She says: "Oh, dear! I was so frightened when I came here, and I saw so many who were anxious to speak; I was afraid that I would not say my name correctly and that I would have to try again. I came from Greenville, R. I.; I lived there quite a while. All my life was not passed there, but it was the last place I lived. I feel like calling it my home. I have friends all around. Our family was much scattered, but I find little difficulty in getting to them all, and it does me so much good to be able to look in upon first one, and then another; even though they don't know, I give them a little bit from the spirit that somehow brightens up their lives. And so I come with joy to-day, and I want to send this message to Herbert, with the last name like mine."

Freeman Worthington.

Now I see a man, and there is a woman with him. They are right close together. The man is quite tall and old; he has a short gray beard and dark eyes. His name is Freeman Worthington, and the woman's name is Lucy. She is quite a little shorter than he, and plump; she clings to him as though this was entirely new to them. Their desire is to go to their children -they went away nearly together into the spirit life. He is the one who speaks and says: "Oh, how often I have tried to express myself through mediums and through channels that were apparently open for the transmission of thought from the spirit, and how often I have been surprised to see the result of my efforts. It seemed like turning clear water into a muddy river, and the clearness of the water became so lost in the muddiness of the river that no one could ever tell that anything clean had ever been poured into it. I do not mean by this that there was an unclean medium, or influence or spirit; but that the spiritual expression is so much clearer and cleaner than the expression of earth-life that sometimes the purity of it is lost, and one cannot trace from where it came or from whence its source; yet it is there making a part of the expression that is given out in the world. And so while I may have been surprised, I felt that I had no desire to be discouraged, because I had made the effort send this word to Warren and to tell him that we are happy; that we are waiting until all that we used to be. We lived in Wheeling,

When we are unhurried and wise, we perceive that only great and worthy things have any permanent and absolute existence—that

There is a region of man that is never sick, and cannot be made slok; and to call out the

Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND THURTY NINE.

To the Editor of the Banner of Light: It seems to be the end and aim of some Spiritualists to take away every ground of hope that we shall retain our personal identity after going through the change called death. Some of the more transcendental of these make it a consummation to be devoutly wished for that when this body perishes, our present soul is merged into the over-soul, and all memory being dissolved we shall continue to live, not as conscious individuals, but swallowed up in the mighty whole. This is the view taken by the author of "The Story of an African Farm."

This little novel is one of the most melancholy I ever read. All the persons in it long and wish for something which they never attain, or if they do reach what they at first desired, it turns to ashes in the mouth. The two most interesting characters die in their youth. Both of them have been denied the granting of every earthly hope. One knows that she is dying, and dislikes the thought. She is utterly alone, except for her little dog who is lying on her feet, and shivers as his mistress grows chill in death. The lady props a little mirror against the pillow, and looks into her own eyes, realizing that she is to part from them, and thinking that soon she will know no more. The author's comment is, "Had she ceased from being? Who shall tell us?" When I read that, I felt like saying, Well, if you don't care to go to every-day Spiritualists, why in the world don't you go to the Society for Psychical Research?"

The other character, after a most painful, disappointed life, dies all alone while he is sitting out of doors in the sunshine. He did not know death was near, nor would be have feared it if he had. He was happy, and rested | close to the heart of nature. He loved the little plants, and the small animals and insects that all will sooner or later find an ineffable sweetness in the same.

Some Spirtualists hold views similar to these, but for my part, what drew me first to Spiritualism was the thought that it proved the conscious, living personality of our departed friends, and the natural inference that we should retain the same, though denuded of the body of flesh. If Spiritualism could not give me this evidence, it would be no more to me than the thousand and one theories that float through human mentality on this mundane sphere. That the thousands of persons whom I have known and loved on earth are living consciously in the freer, purer beyond, and that I shall join them bye and bye and recall with them some of the things we used to do "in the lower earth, in the years long still," and that we shall ever retain enough of the past to prove our identity, is ineffably sweet

I lately wrote to a beloved brother on his birthday something like this, Though it might seem strange to some that he with frosted hair and crowned with honor could possibly be the little boy who was taken from his mother's arms at the age of six, yet memory had strung all these years on her golden thread, and proved to him that he was indeed one and the same. Pursuing the thought I reminded him that bye-and bye he would rejoin that angel mother who has dwelt in the home of the soul for just: nfty-five years, and be her own little boy

I have never thought, however, that we shall be and live there just the same as here. "There is a natural body, and there is a spiritual body." Nor do I now think that it is possible for us to have a proper conception of life in that state. We can no more conceive of it | and hurled about by the incoming waves. while here, than can the unborn babe comprehend the life of us who breathe the vital air. But, as the breathing baby is the same individual as the little unborn one, so are our arisen friends the very same personalities that they used to be on the earth plane. And oh! how they love us!

"Fair as the morning, bright as the day. Dear ones in glory, looking this way."

I am here reminded of what a lady said to me when I was spending the summer at Lake Brady, in 1894. She is a very brilliant woman, and one of our most eloquent speakers.

Late one evening, we were walking arm in arm on the campus, and she told me that she was not of the race of earth, but was from the planet Mars, had been incarnated on this earth several times before, and that high spirits on her native planet had sent her here in order to instruct the people of earth. She told me that the doctrine of re-incarnation is true, and that I must accept it. Somehow while she was talking thus to me, I had just the same mental attitude as when, many years before, persons used to say to me, "You must be born again," "You must lay your sins on Jesus," "There is only one way of salvation." In other words, I listened politely, presumed that the speaker was sincere, but could not understand how she could possibly think such statements were true.

After most of the campers had gone, I saw more of this lady in a private way, and she told me a great deal about my own previous incarnations. At one time I chanced to speak of my great interest in Scotch people, said I loved the Scotch accent and dialect, admired their poets, and especially Burns, and loved to think of Bonny Doon and the heather. This lady took this to be the positive prove that I had once been incarnated in Scotland. I said I had a similar feeling, though less intense, regarding the French; that I had a deep admiration for Victor Hugo, loved to repeat French hymns and to talk in that language. In this she found proof that France had been the scene of one of my previous incarnations.

But I said that I also had an extraordinary and no effort is ever lost. I want so much to | interest in the Chinese, that I thought Confucius was one of the greatest and most useful of men, that I knew a number of his wise sayings. shall be gathered together, the happy family and used to teach them to my pupils. Of course to her mind it was proved that I was once a dweller in China, but she said that was very long ago, and probably near the time of Confucius, whom I perhaps know when there.

That I remembered nothing whatever of these various pre-existences weighed not a petty fears and petty pleasures are but the feather in her mind. My interest in these nationalities and in many more she took to be in line with certain theories which she had

Most persons live in one country alone, and do not go about much. I was born of American pakents, under the English flag, and under Its protection in a half civilized country. My parents had dear English friends who did them great kindnesses. My earliest lover was an Englishman. My kindest nurse was a Karen woman, and I was very fond of Mah Boke, a Burmese, and have felt her faithful attendance since I became a Spiritualist. Some Chinese in Burmah were very polite to my parents, and I have always remembered their round hats, pointed at the center, and their dainty little cups of tea. Later I learned to love the Scotch accent of Captain Hamlin, who petted us children, and carried us all from Calcutta to the Isle of France in his good ship. On that Island, I was petted by some French women, who taught me French words, laughed at my accent, and were so bright and sweet that I could not help loving them. And at St. Helena, another Scotchman, Mr. Burtram, was most kind to my father and all of us, when my precious mother left us, and we had to lay her form in the lone ocean isle.

"Mournfully, tenderly, gaze on that brow, Beautiful is it in quietude now.

One look and then settle the loved to her rest, The ocean beneath her, the turf on her breast."

So, Mr. Editor, there is personal ground for my deep and abiding interest in some nations, distant in space, while a long course in teaching history has made some others seem like personal friends. Soul-kinship makes Socrates and Zoraster, John and Savonarola seem near and dear. The fetters of flesh and nationality and even of race drop away, as of but little consequence, though it must be that those whom we have personally known on earth, and loved for their worth, will be our nearest and our dearest for many ages to come.

No doubt there is yet another reason for personal interest in remote lands. Both my parents had sympathies that were world-wide, and their progress in spirit has no doubt deepnear. The author's thought is that by death | ened this feeling. The Jews have always inhe is swallowed up into universal nature; and | terested me greatly. This is because my father used to talk about them and pray for them a great deal-not because I was a Jew or a Jewess in some previous incarnation. And as my parents influence me much from their side of life, they no doubt touch the springs that make the whole world kin.

With regard to my kindly feeling for England, I received a number of unpleasant letters from Spiritualists, after I wrote in her favor, and pointed out the narrowness of the Boers and their upholding of slavery. In "The Story of an African Farm," alluded to above, the author, who has lived among them and knows their characteristics, makes an amusing statement. The Boer-woman who rules the farm did not allow the Kaffir servants to be present at the Sunday service, on the ground that they were descended from apes, and needed no salvation. On the same ground, they have held them as slaves, and treated them with a cruelty that no right-minded person would show to a dumb animal. They had Scriptural warrant for it, too: "Cursed be Canaan." See Gen. ix. 25 and Gen. x. 6.

Yours for humanity and for spirituality.

ABBY A. JUDSON.

Arlington, N. J., Aug. 31, 1906. Purpose in Life.

BY FRANK OSBORN LYNCH.

I used often, when a boy, to stand on the again, while she teaches him how to live the shore after a storm and watch the sea pour into new kind of existence in the spirit world. It a great basin among the rocks. It often brought is such considerations as these, Mr. Editor, in with it great quantities of driftwood, pieces that make Spiritualism inexpressibly dear to of wrecked and sunken vessels, or planks and rigging washed from some ship at sea.

> When the sea had filled the basin it seethed and foamed and worked itself into a greatfury, and the driftwood was tossed up and down, hurled this way and that, left on the rocks by the receding waters only to be picked up again

> Eventually it would be carried out to sea again and lost in the waste of waters or washed up beyond the rocks to be buried by the shift

> I have often thought how much like this seatossed driftwood many a human life is. All purpose (if there ever was one) is gone. The will has become feeble through disuse, so that it is powerless to call energy into being. That light of vision which belongs to the free, uplifted soul of man is lacking, and only brute sight remains. The mind is become dull and thick, faculties are blunted, and passion rules the life because it is not held in check by the dominating power of some high purpose. All individuality, all force and personality, all independent self-assertive free existence are

> The man becomes as all other men, is merged into the mass and can be known from others only by a name or label. It is the denial of manhood.

Such a life must of necessity become listless and indifferent, for to-morrow is to be the same was at the beginning. He passes away, and no one asks who or what he was, more than he asks what bits of wood were lifted for a moment on the crest of the sea and then drawn back into its great bosom.

We should ever have some intense, unquenchable purpose in our lives, not content with merely existing, but should strive to be moving day by day into vaster fields and higher realms, growing into larger stature, realizing an ideal. It is only by such living that we can realize that fullness of life which is intended for us to realize, which makes strong and brave and true characters, and bring the peace and satisfaction which men who are content to live a drifting, purposeless life can never realize. Peace Dale, R. I.

Passed to Spirit-Life,

From Philadelphia, Pa., Aug. 31, after a short illness, MR. JAMES SHUMWAY, aged 87 years. JAMES SHUMWAY, aged SI years.

The funeral took place on Sept. 4. Mr. Samuel Wheeler, Vice-President of the Philadelphia Spiritualist Society, rdelivered a beautiful discourse over the remains. Mr. Shumway had been a devoted Spiritualist and an earnest worker in the Cause for over forty years. His wife, who was also a Spiritualist, passed away about two years ago. Mr. Shumway was a man highly respected by all who knew him, and he always had a kind and sympathetic word for every one. Quite a number of his old friends were present at the funeral services.

JULIA R. LOCKE. JULIA R. LOCKE. ent at the funeral services.

From her home in Sturgis, Mich., at 2 o'clock on the morning of Sunday, Sept. 2, MRS. HELEN C. FRANCIS. morning of Sunday, Sept. 2; Mas. Helen C. Francis.

Mrs. Francis had been a Spiritualist almost from the time of the Rochester knockings. She had been a member of the Harmonial Society of Sturgis Mich., almost from its formation to the hour of her death. She was a niece of Millard Fillmore, once President of the United States, and inherited a large portion of her nucles wealth at his death a few years ago. She leaves a family of daughters. Her husbaud and her father have both passed away within the last few years.

T. H.

theories.

I should explain my interest in various nationalities and ages in a very different way.

(Obituary Notices not over twenty lines in length are published graduitously. 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 the above heading.

Timely Topics.

BY ALEXANDER WILDER, M. D.

The invasion of Uhina seems to show how 'Christian nations" fight when the adversaries are "benighted heathen." At Peking it is said to be a favorite pastime to shoot peaceful non-combatante, to butcher women, to toss children from one to another on bayonets, and to steal everything of value. It was so at Tien-Tsin, At Amoy an epidemic of suicide has failen on the population; whole families, hundreds of inoffensive people, hang themselves to escape the tender mercies of the Christian invaders, which most certainly are cruel. Meanwhile, it is found that many of the accounts of Chinese massacres of missionaries prove to be either fictitious or grossly exaggerated. In fact, the Chinese are a peaceable people, and have not been engaged for centuries in war, except when it was forced upon them. If, as General Sherman said, "War is hell," they who make war are simply diabolic. In war all moral law is set aside, all human compassion is made crime, all right is the power of the stronger. Nothing degrades a people like war; the sense of right and wrong is blunted, and even obliterated.

"If a man does not want to think," says Schoepenhauer, "the safest plan is to take up a book the first spare moment." The man who reads many books may know a great deal of what other men think, but nothing that he can call his own; for except as the result of thought men cannot know anything.

Every man is a dialectician, be he a scholar or a boor, in so far as he tries to use no words which he does not understand, and to sift his own thoughts and his expression of them, by that reason which is at once common to men and independent of them.-Kingsley.

It is told of Mr. Joseph H. Choate that he went into a bookshop in London and asked for a copy of Dante's Hell. The clerk replied: "I am very sorry, but we have not got 'Hell' by Mr. Dante. But we have got 'Twenty Years in South Africa' by Cecil Rhodes, if that will do as well." Mr. Choate says: "Feeling that that was practically the same thing, I took the book."

The Real Old Age.—"It is sad to think," says Charles Kingsley, "that the day may come to each of us when we shall have ceased to hope for discovery and for progress; when a thing will seem à priori false to us simply because it is new; and we shall be saying querulously to the Divine Light which lightens every man who comes into the world; 'Hitherto shalt thou come and no further. Thou hast taught men enough; yea, rather, thou hast exhausted thine own infinitude, and hast no more to teach them."

China bristles with contradictions. The Sick Man ought to be in decay, but he is not. His innate cheerfulness is scarcely disturbed by our repeated assertions that he ought to be dead, and he faces the future which we prophesy for him, without misgiving. On the whole, peace, order and a fair amount of prosperity prevail throughout the empire. The gains of labor are secure; taxation, even with the squeezes attending it, is rarely oppressive in the country, and in the towns it is extremely light. The phrase "ground down" does not apply to the Chinese peasant. There complete religious toleration, Guilds, trades-unions and other combinations carry out their systems unimpeded, and the Chinese genius for association is absolutely unfettered. The Chinese practically in actual life are one of the finest peoples on earth. They are free in all trades and industries, to make money and to keep it; to rise from the peasant's hut to place and dignity.—Mrs. Bishop.

Arsenie a Compound.-M. Fittica, a French chemist, makes the announcement in the Revue Génerale de Chimie of interest to scientists. Arsenic, he professes to have demonstrated, is not an element, but a compound of phosphorus probably with nitrogen and oxygen. It had been before known that white phosphorus under the action of gaseous ammonia changed into a black substance, considered as an allotropic form. This has since been shown to be nothing else than arsenic; and led to the supposition that it was present already in the phosphorus. But now M. Fittica claims to have effected the same result with red or amaphous phosphorus, and thus to have shown that arsenic is not an element, but probably a compound of nitrogen, protoxide and phosphorus,

This would place arsenic in the same category with ammonium. Doubtless, future experimentation will transfer other substances into the list of compounds that have been regarded as simple elements.

Statistics reveal a considerable reduction of the percentage of births in European countries during the last ten years. In England the fallas to-day, and the months are all alike in | ing-off is five per cent.; in Germany, three and promise. So he lives on blindly, grasping, one-half per cent.; in Austria, two per cent. achieving nothing; the end finds him where he in twenty five years; and generally about three per cent. Norway and Switzerland have the least decrease. Russia is an exception; there the birthrate is increasing.

> The latest fad in serum-theory has been exploited in France. The craw-fish in several rivers are said to be dying, and search is said to have been successfully made for the mischief-making microbe. Now a serum has been duly cultured. The plan is to inoculate the craw fish at nine months old and turn him loose. Then at four years he is caught again and a second dose injected. After this he becomes suitable for eating. Truly humbug is mighty, and in medical circles it is certain to prevail.

> A traveler in a Western State, passing a house, observed a lad balancing himself on tho gate, and asked him some questions. The boy thought it was his turn to make inquiries. "What's your name?" he asked. "Lord," was the reply. "Oh!" exclaimed he. "1 heard of you before. You are the fellow that Pop reads about in the Bible."

> Two colored citizens of pronounced religious views were engaged in a vehement discussion. Mr. Johnson was a Calvinist, and Mr. Ransom an Arminian. Mr. Johnson succeeded in arguing down his contestant by texts from the Scripture. "I don't care," declared the discomfited Ransom; "the fact is, the Bible is like the big fiddle in the meetin' house. You can play on it any tune you are a mind to."

> Most persons can prove to themselves what they wish to prove. The successful orator is always the man who imposes his frame of mind

Spiritism, not Spiritualism, in Korea.

Most people who learn anything about Korea are hopelessly perplexed, in view of the utter weakness of a nation which is physically and formance of a group of trained ponies, the tiniintellectually qualified to show itself superior est pony especially exciting the enthusiastic to both its neighbors. The Koreans are hand, admiration of the crowd. But for some reason to both its neighbors. The Koreans are handsomer than either the Japanese or Chinese, and there was a time when they were far ahead of both in civilization. Yet for several centuries the millions of this lovely mountain peninsula have been abjectly at the mercy of China and Japan alternately, and now they are certainly doomed to become subjects of Russia, though not before a terrible struggle has ensued be-tween the Czar and the Mikado for this great

Devil worship of the most abject order is the secret of Korean decadence. Such expert scholars as Dr. Landis of Chemulpo and the Rev. Herbert Jones, of the same Korean city, have devoted so much attention to this subject of the demonolatry of the hermit nation that they have been able by their researches to divulge the exact reason for what otherwise must have been inexplicable. Groveling su-perstition and fear of countless evil spirits, with the faint hope of propitiating a small minority of kindly demons, must be held accountable for the miserable degeneration of the people whom nature did not fail to qualify for a splendid destiny. Buddhism and Confucianism have both been overthrown by Shamanism, the keynote of which is always sorcery.

Korea is the home of the most complex and

all pervading witchcraft the world has ever seen. It is not cruel, like the fetichism of the Congo, but it is so servile and puerile that it has sapped the virility of a stalwart and attractive race. The Koreans are the most omniverous and voracious gluttons on earth. They simply live to eat. The typical Korean is eating nuts, fruit and confectionary all day long between his regular meals, imbibing also great quantities of wine at intervals; but he can commonly eat three pounds of meat at a meal, and he eats his portion of flesh all the more delightedly if it is black dog that hab-pens to be in season. What can be done to elevate such a people? The national fibre has

been destroyed by gross materialism.

Parents are counted particularly lucky if they happen to have a son born blind. He can become a "Pan Su," or blind sorcerer, and is sure to be able to gain a handsome livelihood for the whole family. The "Pan Su" wizards are supposed to be gifted with supernatural instead of natural vision. The helpers of the male stream are the formula correction. male Shamans are the female sorcerers or witches, who are everywhere in evidence. The function of these two classes of Shaman devotees is to propitiate the spirits which swarm in the air, at least three fourths of these demons being altogether malign. The "Pan Su" and the "Mutang" will not by any

means exercise their offices at a low figure. Their fees are most exorbitant, and it is computed that Shamanism costs the country not less than £500,000 annually! Nowhere can the poor Korean escape from the accursed burden

of this lifelong bondage to unseen foes.

According to the popular creed, the malign spirits fill every portion of space. The chimney is crowded with them; they live by thou sands in the kitchen; they have their mansions in the roof; they squat in every jar; they sit on every beam; they waylay the wretched citizen by thousands when he travels forth along the road; they dance around him in earth, air, and water. Arithmetic cannot compute their number, for they exist in thousands of billions. The "Mutang" or sorceress is the most important sort of woman among the Koreans. She is everywhere in as much request as blind the "Pan Su," and as she can move about freely, not being blind as he is, she leads a much more active life. Yet, strange to say, this all-important personage is socially an outcast. The Ko reans hold woman in lower esteem than any other civilized people, and the "Mutang" is relegated to the lowest place of all, although she is the mediator between natural and super-

Children are sold to devils by very many families. To sell a child to a spirit is reckoned by a Korean father to be the surest method of assuring its prosperity. The children thus con secrated still live with their parents, but they are considered to belong to the "Mutang." It is extraordinary that a system so unutterably ludicrous should prevail over an intelligent and keen-witted people. All classes are be-witched by it. It is said that the late queen, a beautiful and talented woman, was a profound believer in Shamanism, and resorted continually to the demon oracles. But they could not save her from her cruel fate. She was foully murdered by Japanese assassins. For that crime the Japanese will be bitterly hated by Korea for many a generation. The place where her remains were cremated has become one of the most venerated of spirit

Most of the spirit shrines in Korea are grotesque places, adorned with gaudy paintings of gigantic caricatures of humanity, like exaggerated Chinese generals. The inscription usually is, "I, the spirit, dwell in this place." The Koreans on coming to a shrine act as do the Russians when they catch sight of a holy icon, but they have a habit, in addition, of expectorating before passing on. To sick peo-ple are often given fragments of a feast offered at a shrine, with the confident hope that a cure will thus be effected. The effect is often fatal. For instance, many a typhoid patient is thus stuffed with pork! Yet the sad result seems to bring no revulsion of opinion. For in Korea the dark reign of superstition has eclipsed all the light of common sense.-London Morning

Menageries.

Speaking of menageries, comes a suggestive account of an incident which occurred recently at an exhibition in Newark, when a noted tamer of wild beasts, Madame Louise Maurelle, was attacked by an only partially tamed jaguar and severely wounded. Probably before this time the public has been informed as to the result of the injuries; in the present connection the chief interest lies in what the woman did to the animal, not what the animal did to her.

It seems that the jaguar had been in confine ment several months, although his "education" had been in progress only about two weeks. On this occasion the "education" consisted in driving him together with a pair of already trained leopards from their cage in the traveling wagon to the large, round cage in the exhibition tent, where, after giving him from time to time directions in a loud voice and belaboring him for a full half-hour with a whip made of braided thongs of undressed leather, she succeeded in making him lie down and rise up in obedience to a signal. But he was evi dently unwilling to obey, and when the time came to return to the other cage he suddenly turned and sprang upon his tormentor, burying his claws in her shoulder and his teeth in her side.

She continued her orders and her blows with the whip, and her colleagues, who forced their way into the cage armed with pitchforks, clubs, and revolvers, succeeded in driving out the enraged brute just as he was about to spring for a fatal bite at the woman's throat. She beat him with all her strength as long as he was in the cage, and when he disappeared she fainted away and was carried out of the arena.

What a fine lesson for the training of young what a little lesson for the training of young minds in the development of character—especially the character of the "merciful man" who "is merciful to his beast!"

Think of it! That poor jaguar, after mouths

of dreary imprisonment, which had not quenched his fiery spirit, exposed for half an hour to savage blows from a cruel whip, merely to make him lie down and rise up at another's command, and then beaten still more fiercely because he resented such treatment and took

his revenge when opportunity offered!
Probably the tortures witnessed by the spectators were feeble compared to what were afterwards inflicted for the breaking of the animal's will. The two tame leopards, we are informed, looked on calmly while their com-rade was being "educated," and took no part in the succeeding excitement. Very likely future visitors to that circus-menagerie will find the rebellious jaguar equally apathetic, in

case he lives through the atrocities included under the woman's system of taming wild beasts.

Not many years ago, at a circus in Munich, a favorite number of the program was the perhe falled on, one occasion to fulfil his part ac ceptably, and the performance was shortened in consequence. As the ponies passed out of the ring the clown who directed their move ments gave the little defaulter a sharp cut with his whip, and instantly a storm of hisses broke forth from the crowd of spectators, not at the pony, who was probably to receive later severe punishment from the same man, but at the clown himself for his cruelty to the pet animal who had never before disappointed the expectations of the public. This little inci-dent shows that the sympathies of the people in general are on the side of mercy and kindness, as regards the treatment of animals, and that, if they could be made to think about and realize the crueltles involved in the carrying about of a menagerie, the enterprise would soon die out for lack of their support.—Elizabeth E. Evans in the Truth-Seeker.

PAINT TALKS --- XXXII.

When a man persistently insists on one kind of material and virulently denounces every-thing else, it is wise for interested people to look behind the language for the motive. Manufacturers of heavy pigments which require very little oil to make them into paint, violently denounce as adulteration the addition of any other pigment, and especially of pigments that weigh less, bulk for bulk, and require more oil. Such additions, it is urged, are iraudulent, and are ruinous to morals and the pocket-book

Zinc white, in an ordinary white paint, for example, increases the bulk per pound anywhere from fifteen to fifty per cent. according to the proportion used, and increases the relative ratio of oil to pigment correspondingly. It is here not only the quantity of heavier pig-ment displaced by the zinc white, but also the increased proportion of oil that counts, and it counts entirely against the heavy pigment. Perhaps that fact may have something to do with the violence of the objection, which may not be entirely unnatural.

From the consumer's point of view, however, the question wears a different aspect. If of two paints equally good and costing the same price per pound, a pound of one measures a gill while a pound of the other gives him a full pint of paint, it is easy to see that the latter costs him really only half the price of the other.

Outside the fact that it adds to the beauty and durability of paints, this is the chief factor in the popularity of zinc white paints; they are usually somewhat cheaper per pound than other white or tinted paints; but on the basis of bulk, which is the only true measure of relative cost, they are at least fifty per cent. cheaper. STANTON DUDLEY.

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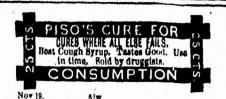
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CONTENTS.

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Banner of Fight.

BOSTON, SATURDAY, SEPTEMBER 15, 1900.

Etna.

The bright September sun glints through the leaves of the grand old forest trees at Camp Etna, Me., and the week of spiritual worship is fairly begun. On Monday morning, Mrs. Nettie H. Harding and Mrs. Ella Hewes gave us words of cheer and messages of comfort from beyond the veil, followed at 2 P. M. by J. S. Scarlett, whose able discourse on "The Coming Religion" brought the benediction of Honest Thought to the audience. The social meeting in the evening was led by the same speaker, whose theme of Tuesday morning was on the "Unfoldment of the Soul of Man." In the afternoon Bro. H. D. Barrett gave us a thrilling discourse on "The Better Way," leading us along the avenues of achievement in progressive thought to the higher life of the present

The social meeting in the evening was led by Mrs. Nettie H. Harding, followed by J. S. Scar-lett, Chas. A. Brown and others. The high wave of spiritual advancement was very evident at this meeting, which ran along the

shores of brotherly love.
On Wednesday Mrs. Ida P. Whitlock greeted us with words of cheer on the practical value of "The Facts in Nature" as applied to our lives. Mr. Scarlett followed with some very convincing platform tests which were well received. At 2 P. M., H. D. Barrett spoke upon "Our Duties as Spiritualists in the Home and in National Life." The social meeting at 7 P. M. was led by Ella M. Hewes upon "The Evolution of Man," tollowed by Chas. A. Brown, whose remarks on "The Evolution of Love" were succeeded by J. S. Scarlett upon "The Power of a Mother's Love." Then came Mrs. Whitlock who gathered up the tangled threads of life into the skein of true neefulness through of life into the skein of true usefulness through the discipline of Kindness and Intelligence.

Thursday, Sept. 6, a very interesting and impressive Memorial Service was conducted by H. D. Barrett, the beautiful and appropriate songs by the choir adding much to the sweet sadness of the hour as the tender memories of departed days were recalled by Bro. Barrett's earnest tributes of love. In the afternoon was held one of the most successful Annual Concerts ever given in the Pavillion. A long and brilliant program was faithfully carried out, and many complimentary remarks were heard regarding the talent employed; the best harmony of inspiration was afforded by the music of the Newbury Cornet Band, which assisted on this occasion. In the evening Mrs. Ida P. Whitlock spoke very eloquently on the "Cost of Truth," her poem beginning "Great Truths are dearly bought," being especially fine. She was followed by Mrs. Effie I. Webster of Lyng Mass whose work as a platform me of Lynn, Mass., whose work as a platform me dium is of high merit and honest worth.

On Friday came the annual business meeting, which resulted in but little change of officers and passed off harmoniously, being suc ceeded in the afternoon by the children's con-cert, which, under the kind and efficient mancert, which, under the kind and efficient management or Miss Nellie Chase, was very instructive and entertaining. In the evening, Bro. H. D. Barrett spoke again to a large and attentive audience on the necessity of organized effort, his theme being, "Each for All and All for Each." At the close of his thrilling address Bros. C. A. Brown and J. S. Scarlett were called upon. They responded with an interesting account of the Chicago Convention and the grand and heautiful work of the N. S. and the grand and beautiful work of the N. S Mrs. Whitlock followed with an appeal for funds to carry on the good work, and a collection was taken.

Saturday morning, Sept. 8, Mrs. Whitlock again took the rostrum and lectured on "Humanity's Search for the Infinite." She said: gence written in the face of man." J. S. Scar-lett lectured at 2 P.M. on "Modern Spiritualism as a Factor in the World's Progressive Thought." He took the ground that all improvement came through the application of active human thought, and his audience were with him. In the evening occurred the last social meeting of the session, led by Ella M. Hewes, and calling to the front much local talent, which made it very interesting. This meeting closed with a ten-minute talk by Charles A. Brown upon "The Power of Human Sympathy Applied to the Realm of Spirit.' Sunday morning opened fair and bright, and

nearly two thousand people came to Camp Etna to listen to the grand truths of Spiritual Philosophy. Mrs. Whitlock spoke in the forenoon, taking for her theme, "The Religion of Science": "Not through the book, but through the brain, come those vibrations that elevate humanity by scientific thought. Geology is a better bible than theology." At 2 P.M., H. D. Barrett spoke again, taking for his text a saying of Paul: "Eye hath not seen nor ear heard what God hath prepared for those who love him." It was an able argument: "The angels guide, but they do not carry us. Ancient and modern revelation are in harmony, or the universe is a lie. Drawing the contrast between the scenes of the Old Testament and our own time proves spirit return sacred, and Theology, not Spiritualism, is at fault."

This closed the public exercises at old Camp Etna, except the farewell meetings in the evening. Long may the flag of Truth and Harmony wave over our Camp! Chas. A. Brown.

Queen City Park.

Sept. 2 was the closing day at this favorite camp ground. We have been highly favored this season with fine weather. The six Sundays of our meetings have all been pleasant, with not a cloud in the sky, an omen of good in the future.

Saturday evening we had our last concert; a very excellent musical program was rendered, which, with readings and recitations, made a most enjoyable hour of recreation.

Sunday morning Mrs. Webber addressed us and gave descriptions of spirit friends after her lecture, which were well received. Mrs. Reynolds spoke in the afternoon to a large audience, giving many tests or delineations at the close of her address, which were all recognized. The usual farewell meeting was held in the evening, and it was most harmonious. Dr. Smith, who had been ill all day, the result of overwork during camp-time, rose from his bed to be present, and he must have felt gratified at the many expressions of kindly sympa thy extended toward him by the friends pres ent, who one and all assured him of their earnest wish to help and support him in the work to be done here, and their purpose to strengthen his hands in every possible way to keep the beacon-light burning on this beauti ful camp ground, where free speech and progressive thought, no matter under what creed or ism, are welcome to its platform. The occasion was certainly a pleasant winding-up of our sojourn at the Park this season, and the kind words spoken will be sweet to remember and carry with us to our several homes. In reviewing the work of the past summer, we feel there is very much to be thankful for, notwithstanding many discouragements and much hard work. We know we have made some progress, heard many beautiful truths and received much food for thought. Our speakers have served us well.

The hotel has been well patronized; the landlord has given excellent satisfaction, being most kind and attentive to his guests, and hope to retain him for another year. Let us rejoice over the good that may have been done and the seed that has been scattered, forgetting unkind words which may have been spoken or evil thoughts that have been enter-tained, for we do know that "ever will the right come uppermost, and ever will justice be

believe our beautiful Philosophy is

spreading—its glorious truth permeating every pulpit in the land—and better than all, the wheat is daily being separated from the chaff. The spirit world is alding us, the friends we so dearly love on the other side are near us to comfort and bless. Why should we fear that the work will not go on? May we not hope that we, too, in our feeble way, may "leave footprints on the sands of time," and that the sand sown here in wasknass may be raised in seed sown here in weakness may be raised in power? Our chidren's children may feel our influence for good. Let these thoughts give us comfort till we meet again in this most pleas-

Harmonial Society of Sturgis, Mich.

The annual meeting at Sturgis for the election of officers was held in the Free Church of that city, Sept. 3. The attendance was un usually small, it being Labor Day, and many excursion trains carried off a goodly number of our people to an adjacent city to attend a political meeting. We noticed at the meeting that the following-named persons were present, whom neither holiday nor politics could keep away; let us give honor to whom honor is due. These were Mrs. Lydia P. Wilson, Mrs. A. D. Howard, David A. Kribbs, Miss Ann Baker, Mrs. C. Cressler, Mrs. Hannah Buck, John and

Mrs. Rapp, Miss Agnes Cressler, Thomas Collar, Thomas and Minnie Harding.

The meeting was called to order by the President, Thomas Collar. The minutes of last year's meeting were read by the Secretary program. Thomas Harding who also read alough the tem, Thomas Harding, who also read aloud the names of all existing members of the Society. The number of names on the Secretary's book is one hundred and nine, but some have died or moved away or resigned; four have died during the past year, the remaining number being eighty-three, whose names were read. These figures, however, give but a faint idea of the extent or number composing the audiences which usually attend our spiritual meetings in the Free Church. The names of the four members who have passed on during the last year are Dr. A. D. Howard, G. Wilson Parker, Dr. Ira F. Packard and Helen C. Francis; all were residents of this city.

It was decided after some discussion that "as the representation at the meeting is so small, the present officers be permitted to re-tain their places during the coming year, and that we proceed to elect a Secretary and two members of the Executive Board to fill vacancies of those who had moved away." Accordingly a ballot was taken which resulted in the election of Thomas Harding for Secretary; he remonstrated, however, saying that his bear ing was quite imperfect, and as he was on that very month of September seventy seven years old, he thought they could easily fit d a better man for the office. David Kribbs expressed a different opinion and hoped the election would

be permitted to stand, and it was confirmed.
The vacancies on the executive committee
were filled by the election of Mrs. Barrows
and Mr. Kribbs.

Before closing, the President, Thomas Collar, returned thanks for the confidence which the Harmonial Society of Sturgis reposed in him, that being the fourth time it had intrusted him with the presidency. He considered that to be elected to serve a Spiritualist society in the capacity of president was the highest honor which could be conferred upon him, and more particularly so when that society is the possessor of the first spiritual meeting house which had ever been erected and which still holds its meetings in the venerable structure. He felt himself unworthy of so great an honor and again thanked the society for its confi-

The newly elected Secretary. Thomas Harding, spoke of some of the difficulties which the President had to encounter during the past year. "A President," he said, "can ac complish but little unless his hands are held up by a united fraternity." He hoped that the Harmonial Society of Sturgis would, during the year now entered upon, be more "harmonial". nious" than it had ever been before. He thought it a good exercise to read over the names of existing members in order that all our brothers and sisters should know each "The wisdom of the stars, the beauty of the sea, the golden glory of the sun-kissed hills, repeat it at every annual meeting, that every can never compare with the Infinite Intelligence written in the face of man." J. S. Scaradt to whom to look for a friend when one was needed and for sympathy in the hour of despondency. "In this small audience," he said, I can perceive three persons whom I did not know were members of this society (or even that they were Spiritualists at all) before this afternoon," and he hoped that in future we should all be better acquainted with each other. The meeting was then closed by the Presi-

dent. Sturgis, Mich.

Lake Brady, Ohio.

Sunday, Sept. 2, the nine weeks' session of meetings was brought to a close, and excursions came in from all the surrounding towns. All the local speakers and mediums took part in the exercises of the day. Mrs. Amanda Coffman of Grand Rapids, Mich., was the last speaker in the regular course, though D. A. Herrick, Chairman, practically closed the camp

with a farewell address.

Mr. and Mrs. E. W. Sprague, who have been with us during the season, have given forty-seven lectures and séances, besides holding a number of developing circles. Mrs. M. Mc-Caslin spoke several times in the regular course, also conducting a series of mothers' meetings for the ladies of the camp. D. A. Herrick gave a number of inspirational addresses and presided at all of the regular meet-

ings.
The Womans' Lake Brady Association, by means of a fair and other entertainments, increased the receipts of the season ninety-eight

The Lake Brady Dramatic Association, composed of professional entertainers here for the season, gave as their closing entertainment a new version of "My Friend from India," specially prepared by Mrs. McCaslin. It introduces the Fox Sisters, both in earth and spirit life, exalting Spiritualism above mere occult science. The weird incantations of India, with the picturesque costumes, were a striking feature. The play is said to be well adapted to Spiritualist societies. MRS. MCCASLIN.

Bill Nye on Appendicitis.

A case of appendicitis required an operation some weeks ago, and the surgeon never tried it before. When he had removed the inflamed appendix on account of some typographical errors that he had found in it, he began to put back the other organs, but after three or four days and an apparent healing of the wound, by first intention," he found an odd looking organ behind the lounge that had evidently been left out. The other doctors have worried him a good deal about it, and at the funeral of the patient tried to get the clergyman to make an allusion to it in the sermon. A doctor can-not be too careful in that way. I once knew a young surgeon to operate for appendicitis on a large, roomy man, and, had it not been for a timely autopsy, he would not have known to this day that a good twenty-five-cent cigar dropped out of the physician's pocket during the operation and was sewed up in the patient's annex. Had it not been for the post-mortem the cigar would have been a dead loss.—Medical Liberty News.

What would the Age of Chivalry be if the chronicles had recorded only the butchery, the brutality, the filthiness and coarseness of their contemporaries? The wearing of underclothing unwashed till it fell to pieces; the utter lack of soap; the eating with fingers; the drunken-ness and foul-mouthedness that drove women from the table at a certain point, and so inaugurated the custom now continued merely as an excuse for cigars.—Paul Leicester Ford.

It is common with persons of limited information to overvalue what they know, and un dervalue and condemn what they do not know.

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Local Briefs. BOSTON.

Commercial Hall, Mrs. H. T. Nutter, President Morning circle, Sept. 9, was a very in-teresting one; several good mediums present gave evidence of the continuity of life; singing, reading, and invocation by Miss Brehm. Mediums taking part throughout the day: Mesdames Gilliland, Howe, Nutter, Mosier, Chapman, Stackpole, Strong, Weston, Erwin, Messrs, McKenzie, Baker, Howe and Jackson; Dr. Schlesinger gave some very fine messages.

Appleton Hall, Paine Memorial Building, Appleton street .- Sunday, Sept. 9, the first meeting of the present season was attended by a small but very intelligent and interested audience. After the usual song service Mr. Bax ter spoke briefly on the subject of "Spirit-Control," and related some personal expe-riences. The guides of Mrs. Annie J. Banks gave independent messages with one or more names to all present, with four exceptions. All were fully recognized. Mrs. Lovering, pianist.

Odd Ladies' Hall, 446 Tremont street, Boston. The meetings of Sunday, Sept. 9, were conducted by D. H. Hall of Brighton, Mrs. Gutierrez being away for a short rest. There was a good attendance at the services. Mediums assisting, Messrs, Hersev, Pye, Thompson, Cohen, Taylor, Gilman, Whittemore, Dearborn; Mesdames Brown, Pye, Stackpole, Wheeler and others. Solos by Mrs. D. H. Hall. Good music.

Massachusetts. The Malden Progressive Spiritualist Society

will reopen its meetings Sunday, Sept. 9, 7:30 P. M., at its hall, 76 Pleasant street. Temple of Honor Hall, 591 Massachusetts

Avenue, Cambridgeport.—Sept. 9 meeting was well attended. Mediums assisting: Mr. C. H. Dearborn, Mrs. Pye, Mr. Johnson, Mr. Kenny, Mr. Graham. L. J. Akerman, while blindfolded, gave many messages, all correct; good music by Mrs. Pye. Mrs. Akerman, Conductor.

The Hopkinton Society closed its summer grove meetings with a largely attended meet ng at Claflin's Grove. Sunday, Sept. 2, when Mr. and Mrs. J. W. Kenyon, of Onset, occupied the platform, and, as usual, gave great satisfaction at both services. The Society begins its fall and winter work with a comfortable sum in the treasury, and holds its next meeting Sunday, the 16th, with Mr. and Mrs. Cheever, at North Milford, 2 P.M. All are welcome. L. D. Drawbridge, Sec'y.

Lowell.—Sunday, Sept. 2. was a banner day for the First Spiritualist Society. The large number present listened with great interest to the many speakers who occupied our platform. The meeting was opened with a poem and invocation by Mrs. Annie L. Jones of this city, followed by Mrs. Whitehead of Lawrence, who gave an interesting lecture upon "Love." Mr. A. E. Jordan, our Vice-President, gave some practical suggestions as to the course a true spiritualist should pursue, at the close of which Mrs. Hewes of Lawrence gave a number of spirit communications, Mr. Sprague, until recently President of the Britton Hall Society of Haverbill, followed with appropriate remarks, after which Mrs. Anna M. Coggeshall of this city gave many communications in her usual pleasing manner. The services were brought to a close by Mrs. Jones, who gave a short account of her experience with spiritpower. Sunday, Sept. 9, was the last Sunday at the grove. We held another basket picnic Saturday, Sept. 1. which was largely attended. BANNERS and Thinkers are for sale at all meetings. F. H. Coggeshall, Acting Pres.

Lynn Spiritualists' Association.-The annual meeting of the Lynn Spiritualists' Association was held Sept. 4 at Lower Cadet Hall, and the following were elected to serve as officers the onlowing were elected to serve as officers the ensuing year: President, Dr. Alex. Caird; Vice-President, Amanda Robinson; Secretary, Abbie A. Averill; Treasurer, E. P. Averill; Directors, E. F. Metzger, C. J. Butler and Effie I. Webster. Eight applications for membership were received. The regular meetings for the case, will open on Car 7 at Codet Hall the season will open on Oct. 7, at Cadet Hall, with Mrs. May S. Pepper speaker and medium A. A. Averill, Sec'y.

New York.

The Women's Progressive Union held a very harmonious meeting, Sunday, Sept. 9. Mr Altemus gave many very convincing messages All were readily recognized. Owing to the extreme hot weather many of our members and co-workers are still away from the city. The evening session was largely attended; beautiful flowers adorned the platform and the singing was very fine. Many new faces are seen at each gathering. Mr. Altemus is making many friends during his stay in Brooklyn. All are anxious to become acquainted with "Tim," his favorite control. We shall not get into our regular working order until October, when the Lyceum opens and our social unions begin. We are looking forward to a very successful season. Mrs. N. B. Reeves.

Other States.

Orient Hall, Portland, Me-The work for the summer has been quite satisfactory under the able ministrations of Mrs. M. B. Redlon, although the physical presence of Mrs. S. E. De Lewis was greatly missed. Mrs. M. A. Brackett, Sec'y.

Columbia Hall Society, Providence, R. I .-Sept. 9, we had for our speaker Mr. Van Brocklip, who delivered two very interesting lectures on "Destruction and Construction." Next Sunday we shall have W. Scott Stedman, of Somerville, Mass. D. F. Buffinton, Sec'y.



Camp Progress.

Sunday, Sept. 2, a large audience gathered to enjoy the services. At the morning meeting Mr. Arthur of Chelsea, Mr. Smith of Cliftondale, Mr. Snow of Malden, Mr. De Bos and Mr. Jackson of Boston took part in the exercises. In the afternoon, after a song by Mrs. Merrill, the President gave a fine invocation and remarks; Mr. Prootor and Dr. Huot of Boston, Mrs. Baker of Danvers, C. H. Webber of Boston, Mrs. Merrifield, Mr. M. Graham of Boston, Mrs. M. C. Chace of Lynn, made interesting remarks; Mrs. L. D. Butler of Lynn gave messages; Mrs. Merrill sang several solos, and the quartet rendered fine musical selections.

About twelve hundred people were present.

About twelve hundred people were present at the Labor Day picnic, and a general good time was enjoyed by old and young—swinging, potate and running races, and cake walk. Music for dancing was furnished by an ordiestra of four pieces. Friends were present from many outside towns.

Sunday, Sept. 9, about three thousand people were present at the meetings. At the morning service Messrs. Graham and Smith spoke; Mes dames Smith. Hare, Jameson, Mr. W. A. Estes, Mr. Arthur Brown, spoke and gave messages: Mrs. Cameron sang a solo; congregational sing ing, led by Miss Laura Metzer, who presided at the organ. In the afternoon, after a song, "Signal Bells," by C. H. Le Grand, the Presi-dent, L. D. Millikin, gave an invocation; Mrs. H. A. Baker, remarks; recitation, Marion Martin; remarks and messages, Mrs. Wilkinson; essay, "Is Capital Punishment Ever Justifiable?" Mr. Snow; "Duty of Spiritualists," W. A. Hale; reading, "Paupers in Blue," Mr. Jas. Smith; remarks, Mr. Denby; recitation, "Mary Ann," Marion Martin; remarks and messages, Mesdames Gilliland. Howe, L. D. Butler; remarks and poem, Mr. Charles Gorus; solos were rendered by Mrs. Cameron, Mrs. Merrill, Mr. Holden and C. H. Le Grand; Mrs. Merrill gave an organ solo, and Mr. Martin of the Excelsior Club of Boston gave a fine violin solo, winning applause. These meetings will be held the remaining Sundays of this month.

MRS. H. O. MERRILL. H. A. Baker, remarks; recitation, Marion Mar-

The Truth at Last.

Churchmen are not permitted to monopolize all the glory for literary "finds" in aid of their theology. The Hindus have just dug up a valuable work, said to be written in Sanscrit, the English title of which is "The Surging of the Ocean of Time." An English scholar has made a translation, from which we learn for the first time how it chanced a woman was made, and how she gained a footing among mer.

The narration commences with the information that the Hindu Vulcan, Twashtri, had exhausted all his material in making man, not an element remained. After profound meditation he took the roundness of the moon the gliding motion of the serpent, the clinging of the vine, the velvet of the flower, the lightness the leaf, the glance of the fawn, the gaiety of the sun's rays, the tears of the mist, the inconstancy of the wind, the timidity of the hare, the vanity of the peacock, the softness of the down on the breast of the swallow, the hardness of the diamond, the sweetness of honey, the cruelty of the tiger, the warmth of fire, the chill of ice, the chatter of the jay and the cooing of the turtle dove. Blending all these in one, he formed woman and gave her to man.

Only eight days passed when the recipient of Twashtri's bounty put in an appearance, and

"My Lord: The creature you gave me poisons my existence. She chatters without rest. She takes all my time. She laments for nothing, and is always ill."

Eight days later the man visited the god

gain, and addressed him: My Lord: My life is very solitary since I returned this creature. She danced and sung before me. Glancing at me from the corner of

her eye she played with me, and clung to me.' I washtri returned the woman to him. Three days after the man called again, and said:
"My Lord: I do not understand exactly how,

but I am sure the woman causes me more an-

Twashtri replied: "Go your way and do your best." To which the man: "I cannot live with her." Then Twashtri: "Neither can you live without her." Then the man, sorrowing: "Woe live without her." Then the man, sorrowing: "Woe live without her." is me! I can neither live with nor without her." This version of woman's creation may be re-lied on as authentic, for it has been "dug up" quite recently, and carries on its face the evidence of its genuineness.— Ex.

Spiritualist Camp-Meetings for 1900.

The reader will find subjoined a partial list of the localties and time of sessions where the convocations are to be

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 cooperating in efforts to increase its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause denands of all its public advocates.

Camp Progress, Mowerland Park, Upper swampscot .- June 3 to Sept. 30. Niantic, Conn.-June 25 to Sept. 8.

Los Angeles, Cal.-Sept. 2 to Sept. 20. Colorado Camp, South Boulder Canon .- July 1 to Marshalltown, In.-Sept. 2 to Sept. 16.

Etna, Me.-Aug. 31 to Sept. 9. Madison, Me.-Aug. 31 to Sept. 9. Summer Beach, O .- Aug. 26 to Sept. 9. Sycamore Grove, Los Angeles, Cal.—Sept. 2 to ept. 30.

Hope for the Blind.

W. O. Coffee, M. D., of Des Moines, Is., has discovered a new home treatment by which he cures cataracts, all diseases of the eye and blindness by the use of mild medicines and without the use of the knife. Thirteen thousand sufferers in all parts of the country were cured last year by his wonderful treat-ment. Read his announcement on page five of this

BROOKLYN, N.Y.

The Woman's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening at 3 and 8 o'clock; Lyceum Sundays at 2, at their h il. 423 Classon Ave., between Lexington Ave. and Quincy st. Elizabeth F. Kurth, President.

SCIENCE OF THE SOUL.

SCIENCE OF THE SOUL.

A Scientific Demonstration of the Existence of the Soul of Man as his Conscious Individuality independently of the Physical Organism, of the Continuity of Life, and the Actuality of spirit-Return. By Loren Albert Sherman.

The full title of this new addition to literature very fully states the objects of the able author. He has certainly made a "scientific demonstration" of the subject, and has done it in a manner which reflects credit upon him and his work, viewed in any relation the reader may regard it. It is held that the soul is individualized from the thought, the Spirit of God, which is the sole life of the universe, by the processes of physical birth, the physical body being only the mold in which the real man is cast. The author cites testimony to prove that the incarnate soul can project itself from the body, and can commune with other souls. The change from physical to spirit-life brings no change of the soul or its individual characteristics, as Mr. Sherman clearly defines.

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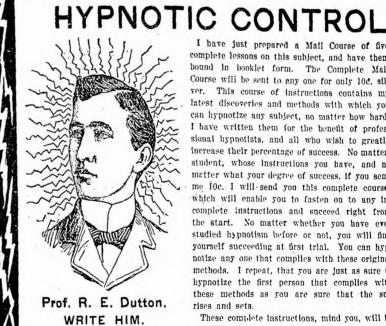
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