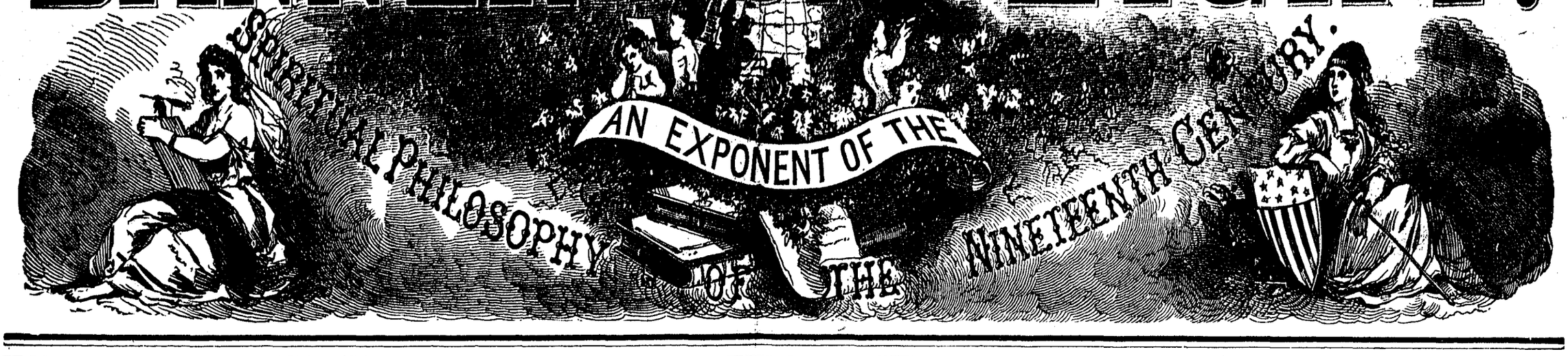
BANNER OF LIGHT.



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AN EXPERIENCE.

BY MARGARET E. SANGSTER.

One came and told me suddenly,
"Your friend is dead! Last year she went!"
But many years my friend has spent
In life's wide wastes, apart from me.

And lately I had felt her near,
And walked as if by soft winds fanned,
Had felt the touching of her hand,
Had known she held me close and dear.

And swift I learned that being dead
Meant rather being free to live,
And free to seek me, free to give,
And so my heart was comforted.
—*From one of the June Magazines.*

Spiritism versus The Bible.

Is Spiritualism Founded on Scientific Facts?

Which Proves and Demonstrates Most Clearly a Future Life?---Chas. L. Snyder and Rev. D. W. Montgomery Will Debate the Question in the Near Future.

The following is a copy of the correspondence between Rev. D. W. Montgomery and Chas. L. Snyder relative to the former's recent lecture on "Spiritism." The correspondence is self-explanatory.

VIENNA, VA., *June* 18, 1899.

My Dear Montgomery: I trust you will pardon me for referring to your lecture this afternoon on the subject of "Spiritism," which, while it may have expressed your best and highest thought, did not to my mind seem to have very fully covered the field under discussion. The very large amount of time devoted to describing what you claimed to have good reason to believe was an entirely fraudulent séance might have been better employed, it seems to me, in fully explaining just how the great mass of ADMITTEDLY GENUINE phenomena takes place. I failed to note any connection between fake mediums and genuine psychic phenomena. But since you did not choose to enter very largely into the field of explanation of genuine psychic phenomena, but gave a rather spectacular and somewhat jocular exhibition of something which you did not consider psychic phenomena at all, it seems to me that much has still been left unsaid on this same great question. The subject, to my mind, demands a more complete elucidation than was afforded by the alleged fake séance so theatrically rendered, and the brief allusions to Prof. Hudson's books. I was therefore constrained to say what I said to you on leaving the church, viz., that you had rendered it necessary for me to reply to some of your statements.

You will, I believe, grant that thus far I have treated you with perfect candor and fairness in all my conversation and communications concerning the subject of religion. I do not propose to deviate from that practice now. You have, however, as the result of your lecture, made me, in a sense, a laughing stock for the community by lightly ridiculing the semblance at least of some of the things which I am supposed to believe. The only course then left for me to pursue is either to keep silent and thus tacitly admit that I am a foolish and ignorant victim of fake mediums and performers of legerdemain, or to publicly make reply to your lecture and thus endeavor to reëstablish my reputation for general intelligence and common sense. I have chosen to pursue the latter course; and while my leisure for such a task is very limited as compared with yours, and my training for public speaking rather indifferent, I shall venture at some time in the near future to express some views at variance with those expressed to-day on the subject of "Spiritism."

In this connection permit me to invite you to join me in a public joint discussion of this question, either in your church or in the hall at Vienna. If you care to accept this invitation I will accord you equal time and privileges with myself on any date to be fixed by you in the near future. You will thus have a full opportunity to correct any erroneous, false, or misleading statements I may happen to make. In any event such an arrangement would present a better opportunity for the community in general to approach more nearly to the truth in this matter than can be presented by one of us alone.

I observed that your discourse was delivered from notes. If not too much trouble I would like a brief of them, or an opportunity to look over the notes themselves.

Trusting that I may have an early reply from you, I am, Very sincerely yours,

CHAS. L. SNYDER.

Copy of letter withheld from publication in the Virginia School Bulletin.

HERNDON, VA., *June* 22, 1899.

Dear Mr. Snyder: Your letter was duly received and has been thoughtfully considered. You misjudge me in thinking that I have more time than you to prepare for lectures or debates. I have my legitimate work which should occupy all my time. What I have done on the side has meant extra hours and dollars at a time when as never before in my life I have been burdened with anxiety. However, this is neither here nor there. I am now working on the last talk of the series, so of course cannot give time and effort to another talk on Spiritism till we are through with what we have on hand. Possibly some one else will challenge me before I am through.

Inasmuch as we are in the midst of the summer heat it would not be an opportune time for devoting an evening to a debate, and I would therefore suggest that the time be placed in the early fall about the time the public school opens, and that the debate be given in the hall as a "Public School Benefit." If you feel that this postpones your vindication too far in the future you will have time for a partial clearance in the open parliament possibly one week after my last talk.

I have no objection to your seeing my notes which are a hasty outline on which I shall write more at length, especially along scientific lines if we enter into a debate. It is impossible to treat such a subject thoroughly in one talk, and the people are not prepared for anything scientific unless they have first given some thought to the subject.

I hope to see you at an early date and return your material as well as give you my notes.

Sincerely, D. W. MONTGOMERY.

VIENNA, VA., *June* 24, 1899.

My Dear Montgomery: Replying to your letter of the 22d inst., accepting my invitation to a joint discussion on "Spiritism," as you term it, or Spiritualism, as I prefer to call it, I regret that you do not feel inclined to discuss the question at an earlier date. I thank you, however, for accepting the invitation.

In order that there may be no misunderstanding as to the ground to be covered in the discussion, permit me to suggest that the question be:

Resolved, That the Bible is superior to Modern Spiritualism as a proof and demonstration of a future life, and that the claims of the latter to a scientific basis are absolutely without foundation.

Of this question I would, of course, take the negative. If, however, you prefer, the question may be stated conversely, as:

Resolved, That Spiritualism is founded on scientific facts, and is superior to the Bible as a proof and demonstration of a future life.

Of this question I would, of course, take the affirmative.

If you are willing, I would prefer to devote two evenings or sessions to the debate, thus permitting a more complete presentation of the subject in all its bearings than would be possible in one evening.

I thank you for the suggestion that I may be afforded an opportunity for a partial vindication in your "open parliament." Permit me to ask for fifteen minutes time on that occasion.

The courtesy of an opportunity to see your notes is fully appreciated. I am,

Very sincerely yours,

CHAS. L. SNYDER.

This rejoinder was delivered in the Presbyterian Church at Vienna, Va., on July 9, 1899, in the presence of the pastor and congregation.

A Brief Rejoinder to a Lecture on "Spiritism," Delivered by Rev. D. W. Montgomery, on June 18, 1899.

BY CHAS. L. SNYDER.

Ladies and Gentlemen: It is harder for the human mind to reason without prejudice on the subject of religion than any other. Our birth, our early training, our education and our surroundings tend to fix for us certain conceptions that are difficult to change. Yet truth is many-sided, and can be seen in its simplicity and perfection only by those who have cast prejudice aside and are willing to hear and judge. My esteemed friend, the pastor of this church, toward whom I entertain feelings of kindliest regard and warm personal friendship, deemed it wise as a teacher of the people to deliver a lecture on the subject of "Spiritism" in this place three weeks ago. I give him full credit for the highest motives and for unquestioned integrity in his search for truth. However, I entertain views much at variance with those expressed by him on this subject, and I trust my motives may not be questioned if I frankly state some of these views.

As directly in line with this thought, let me quote a text from the eighteenth chapter of Proverbs, which reads: "He that is first in his own cause seemeth just, but his neighbor cometh and searcheth him."

My friend presented the subject of "Spiritism" as it appeared to him, and has courteously accorded me the opportunity to say a few words in reply.

Honest Spiritualists may be mistaken and deluded; they may in some cases be the victims of fraud and legerdemain; but as a rule they are very much in earnest, and have the courage to face the truth. The interpretation of psychic phenomena is the most profound question that has ever been presented to the mind of man, and demands calm, deliberate unprejudiced consideration. It cannot be lightly and theatrically disposed of on the ground of fraud or legerdemain, nor laughed or denounced out of existence. The world has really only just commenced to study this great subject, and even the wisest have much yet to learn respecting it.

The lecturer frankly admitted that the phenomena or wonderful occurrences of Spiritism are genuine—that is, that they cannot be explained on the ground of fraud or trickery; but he denied that they are produced by the spirits of the dead. He stated, however, that he did not mean to say, and had no desire to prove, that there is not a spiritual world about us, and further said that he believed in progress after death. The statement was made, however, that "Spiritism" and Christianity were completely at variance, and had nothing in common, and the imputation followed that "Spiritism" was vile and degrading in its tendencies, and led to all manner of vice and crime. This of course implied a lack of virtue on the part of adherents of "Spiritism," and led to the inference that they were morally degraded and vicious. If this is true, it is a serious charge; but I most emphatically deny the imputation, and challenge the proof.... I assert and can prove that the percentage of convicted criminals is as great among the Christian clergy themselves as among the avowed adherents of Spiritualism.

While I freely grant that all Spiritualists are not stained glass angels, and that some of us have our weaknesses and shortcomings like other men and women, I have never heard of an avowed Spiritualist's being hanged or imprisoned for a grave crime. Have you? In communities where they are found are they among the ignorant, lazy, dishonest, and vicious elements? Just think about it a minute. Did you ever know a Spiritualist who could not read or write? Did you ever have one in your county almshouse or jail? Remember I am speaking of avowed advocates of the phenomena and philosophy of Spiritualism. Did you ever know of a Spiritualist who kept a saloon or other institution for the debauchery of the people? Who are the persons who constitute your most illiterate population, who rob your hen roosts, break into your corn cribs, who steal your tools, who drink your whiskey, who commit your graver robberies, murders, and unmentionable crimes, who fill your almshouses and jails, and swing from your hangman's nooses? Are they advocates of, or believers in Spiritualism? I leave it to you to state what most of them believe. Do condemned murderers frequently consult mediums for consolation? And where do most of them think they are going as the drop falls and swings them into eternity? Verily, by their fruits ye shall know them.

It is charged that Spiritism is directly opposed to the teachings of Christianity and the Bible, and therefore necessarily very bad. I freely grant that it does not endorse the cruelties and absurdities of the Old Testament with its barbaric conception of an angry, jealous, vengeful God, and its praise of dishonest, licentious and cruel barbarians as his chosen people. It does not endorse the morality, or rather the immorality of Moses, Jacob, David, or Solomon as worthy of imitation. It does not teach the soul harrowing doctrine of eternal torture for the majority of mankind, and that the *loving* heavenly Father is an eternal jailer and executioner. It repudiates the doctrine of a fiendish devil whom God permits to tempt and eternally ruin his creatures. It considers that there is no evidence to prove the miraculous conception and wonderful birth of Jesus or that his crucifixion is a complete justification and atonement for the sins of the whole world. Spiritualism does, however, teach as exalted morality and as noble virtue as Christianity, unaccompanied by any of the cruelties and persecutions that have characterized the latter. It has never propagated its doctrines with the sword and the fagot. It has never used those cunning instruments of pain which were devised to spread the doctrines of "peace and good will," and incidentally to stamp out heresy. It has never attempted to persecute its opponents, and has never stood as the bulwark of oppression and tyranny, nor tried to block the progress of the world to higher truth. From its inception as a distinct religious movement it has stood for what is highest and best in all religions, the Fatherhood of God and the Brotherhood of Man. Its adherents have been, and still are foremost in those reforms which seek to elevate the race. It at once saw the iniquity of chattel slavery, and through no less distinguished champions than William Lloyd Garrison, Henry C. Wright, and other brilliant and gifted workers, really initiated the anti-slavery movement. It has always recognized woman as man's equal, and is the first religious movement in the world in which women were at once admitted equally with men as speakers and teachers. The socialistic movement in England and America was inaugurated by one of the greatest men of the age, Robert Owen, an avowed Spiritualist. The theory of evolution, now almost universally accepted, and by far the most profound and far-reaching of the century, was simultaneously announced by Charles Darwin, an infidel, so called, and Alfred Russel Wallace, the most distinguished scientist in the world to-day, and an avowed Spiritualist and Socialist. Among the noblest champions of the people to-day will be found believers in Spiritualism who are ever seeking the reign of truth and justice on earth. Spiritualism not only numbers many of the world's greatest reformers in its ranks, but many distinguished in the walks of science, literature, and statesmanship are its adherents. Among these may be named:

Sir William Crookes, recently elevated to the presidency of the British Association of Sciences.

Prof. Richard Hodgson, of Cambridge University, England, and special representative of the English Society for Psychical Research in the United States.

Prof. James H. Hyslop, professor of logic in Columbia University.

Rev. Minot J. Savage, president of the American Society for Psychical Research.

Prof. F. W. H. Myers, secretary of the London Society for Psychical Research.

Prof. Cromwell F. Varley, the great electrician.

Prof. Plumierian, professor of astronomy, Cambridge, England.

Prof. Scheibner, professor of mathematics, University of Leipsic.

Victor Hugo, the world's greatest novelist.

W. M. Thackeray, novelist.

Prof. J. R. Buchanan, the great anthropologist and founder of the Eclectic School of Medicine.

Prof. William Denton, the famous geologist and experimenter in psychometry.

Hundreds of others equally distinguished might be named, did time permit. One would hardly imagine that there were so many distinguished dupes and victims of fraudulent mediums, nor that persons of the character mentioned could be so easily fooled and deluded. None of these people, however, have taken Spiritualism on faith, but all of them have critically investigated it for themselves. In fact, a majority of them undertook its investigation for the express purpose of disproving it.

I wish now to briefly answer certain statements made by the lecturer with respect to the early history and the character of the phenomena of Spiritualism.

He stated that the Fox sisters characterized the phenomena which occurred through them as fraudulent, and quoted the recent article in the *Independent*, by Mr. W. B. Phillips, to prove their trickery. In reply, permit me to say that Leah Fox Underhill, the eldest sister, and Kate, the youngest, never for a moment faltered in their belief in Spiritualism. Mrs. Underhill wrote "The Missing Link in Modern Spiritualism," and never hesitated to defend her belief on all occasions. Margaretta Fox Kane, the second sister, was in 1889 bribed by the Roman Catholic Church to denounce Spiritualism and to state that the manifestations were fraudulent. In November of the same year she, however, solemnly retracted all that she had said derogatory of it, and stated that her belief in the philosophy and phenomena of Spiritualism was unshaken. She died on March 8, 1893, without changing her views. I have a personal letter from Mr. Titus Merritt, who was with her the night of her death, and who has attended to the burial of all the Fox sisters, and he states that Mrs. Kane died fully believing in Spiritualism, and that the spirit-rappings were heard shortly before she died. If Mr. Phillips knew that the manifestations were fraudulent, as he states, why, as an honest man, has he not brought it to the attention of the world before? How much dependence can be placed in his statements now, when he admits connivance at fraud at that time? I wonder how much he was paid for the story?

The lecturer stated that it was just as easy to get messages from the living as from the dead, and from fictitious as from real persons. Speaking from the result of sixteen years personal experience in the investigation of psychic phenomena, I am constrained, in great measure, to discredit this statement, as I have never yet received a psychic message from a living or fictitious person.

I am willing to admit that many wonderful psychic phenomena may be accounted for on the hypothesis of telepathy or mind reading, and possibly on the theory of a subjective mind, but together with such distinguished company as Sir William Crookes, Prof. Hyslop, Prof. James of Harvard University, Dr. Savage and other profound students of the question, I am not willing to grant that these hypotheses begin to account for all psychic phenomena. Mr. T. J. Hudson, so highly praised and unreservedly endorsed by the lecturer as an authority on psychic phenomena, but who does not enjoy the distinction of being connected with any institution of learning or claim to have made any special, personal investigations along these lines himself, says: that while he does not believe that disembodied spirits communicate with the living, he knows of no reason why they cannot. He further says: "Spiritism has also served a noble purpose in that it has stayed the wave of materialism which swept like a cyclone over the civilized world upon the announcement of the doctrine of organic evolution." And also, "Spiritism in its aggregate effect upon the human family, I have no hesitation in saying, on the whole has been beneficent."

Mr. Hudson, referring to the psychic phenomena described in the Bible, and of early Christianity says: "It is almost superfluous to observe that these manifestations were identical with the so-called spirit-manifestations of the present day." He states that Moses and the prophets of the Old Testament were completely deluded in their belief that they received messages from Jehovah or his spirits. That in fact they were simply talking with their own subjective minds, and merely imagined that the communications were from God. He further adds the opinion that while Jesus was a religious genius, his miracles and wonderful works were all performed in accordance with psychic laws not known. That he did not and could not prove that he was the only begotten son of God. Satan and all the train of devils are relegated by him to the realm of the imagination and the subjective mind, and the literal fires of hell are completely extinguished. He denies the orthodox doctrine of the atonement and the divinity of Jesus, and leaves only his own hypothesis of immortality in its place. This hypothesis is simply that those who believe in immortality from any cause will be immortal, while those who do not so believe, will not inherit eternal life, but die in spirit as well as in body. He contends that sin against the Holy Ghost is simply denying a future life. It seems to me that Mr. Hudson's views on board the Christian ship are about as dangerous as a whitehead torpedo on a Spanish warship, that is, they are not likely to injure the enemy, but are quite liable to blow up the ship itself. I can scarcely see how the pastor of an orthodox Christian church can consistently endorse Mr. Hudson's hypothesis of psychic phenomena any more than he can Thomas Paine's Age of Reason, as it quite as completely demolishes the whole theological structure, and does quite as severe damage to the dogmas of the church as it does to Spiritualism. The lecturer is heartily welcome to all the Christian comfort he can derive from adopting and advocating the theories of Mr. Hudson.

In closing, I wish to say that I am highly gratified in three important particulars with respect to the pastor of this church.

In the first place he is the only clergyman I have ever known who has ever delivered a sermon or lecture on "Spiritism" with the Devil *left out*. Heretofore His Satanic Majesty has been held responsible for all the strange and wonderful manifestations of Spiritualism, but now the old fellow is relieved of the entire burden and it is placed on the convenient hypothesis of mind reading and the double mind. This marks most encouraging progress, and at this rate the poor old devil will soon be out of a job, and will have to join the great army of the unemployed.

In the second place he has done something very unusual for the clergy to do in fairly presenting the great issues of the single tax and socialism in this series of lectures and urging their earnest and thoughtful consideration. He thus shows that he believes in progress in this world as well as in the world to come. With this feature of his work I am in most hearty sympathy, and extend to him the hand of fellowship.

The third is that he has most courteously accorded me the privilege of addressing you on this occasion in vindication of my views. And I now wish to express my most sincere thanks for this courtesy and your attention.

Mind No Drawback.

After all, it is not the least of a drawback in a man given to writing books on the human mind that he should himself keep on tap a choice cask of the very article he is discoursing about—namely, mind—and constantly draw from it sparkling and invigorating draughts, to serve as samples to his readers, and refresh their lips when getting dry. Who, that—in punishment of sins committed in some prenatal state—has painfully sat out his due tale of teachers' conventions, and listened on hot July days to long and dreary discourses on an abstract entity, entitled mind, and supposed to subsist in all children not congenital idiots, but has many a time gone away thanking God from the bottom of his heart that he did not recognize a trace in himself of any such forlorn attribute, any more than in the speaker, and certainly never meant to cultivate it farther, even if he did?

Like what a refreshing sea breeze in the dog-days must a man come in, who, after the manner of Prof. William James of Harvard, goes round through the "rural deestricks," visiting perspiring teachers in the summer solstice, with such salt and iodine whiffs of his own as are displayed in a book he has just printed, called "Talks to Teachers on Psychology"! "Almost thou persuadest me to be a teacher! Yes, and to sit out hot midsummer conventions," exclaims the reader. "Mind, then, is, after all, not such a dismal thing to have more or less of one's self and to try to promote in children, if this sparkling beverage with so fine a bouquet to it is a fair specimen!"

How deftly to throw a tempting fly and get an intellectual rise, is there anything that will atone for the lack of this quality in a teacher of teachers, whose prime vocation it is to be past master in the art of tickling the sluggish and sulking trout? Hold up before a child a luscious bunch of grapes, a green gage plum, a rare ripe peach, and forthwith his mouth waters, his eager hand grasps and he crushes out on the seat of sensation in tongue and roof of the mouth the delicious flavor of the fruit. Just the same story is it with tempting the intellectual palate to a fine appreciation, say, of an essay of Charles Lamb, a speech of Burke or Webster, a poem of Tennyson. Your droll fellow cannot make you laugh over a merry jest; your hard-hearted subject make you cry over a pathetic incident. Send around, however, among the teachers of our children to address them a man of the high-wrought vitality of Professor James, a man whose analysis is so keen, whose power of illustration so wide ranging, whose logic so sure-footed, whose appreciation of humor, pathos, beauty, character so warm and hospitable—and it cannot but be that he will dangle such appetizing bunches of educational grapes and branches of pedagogic cherries before their mind's eye as to make—so the Hibernian would say—their mouths water intellectually after such savory fruits of culture. For such a man is continually opening up new horizons, quickening a varied range of sensibilities, rendering precise vague and fluctuating theories, while at the same time serving as a living illustration of what mind signifies and how very nice it must be to have mind, and of what a blessed thing it would be if only every hearer could catch it of him by infection as easily as he or she could diphtheria or small-pox—if, God forbid, he should chance to have either.

No class of people is more sorely tempted to fall into mechanical ways—and they would be the first to admit it of themselves—than teachers. Year in and year out turning the crank of the educational barrel-organ, with its limited repertoire of arithmetic, grammatic and geographic tunes, no wonder their eyes grow insensible at last to the original charm of these scholastic melodies till they long for some variations on the regulation text, at least in the shape of voluntary trills and cadenzas. Very

(*Continued on fifth page.*)

GOD IN NATURE.

BY F. F. HARDING.

Oh! thoughtless man, in whom is power
To think and act in many a way,
You little dream in childhood's hour
The dawning light of brighter day.

You seek without for right divine,
Enshrined in some far-off abode;
You kill and vanquish yours and mine
To please some tutelary god.

But God is not what all men think:
A finite self, like ancient kings,
But love and life bound in one link,
And through infinite nature rings.

The all in all of every orb,
Of every flower, of every deed;
The consciousness of every word,
The conscience bud of every need.

Then why look to the silent past
To hear the voice of truth and light?
Let Nature teach us first and last
Her beauty, love and wisdom bright.

Then think, ye mortals strong and brave;
Think deep and clear, and truth will win,
For from the cradle to the grave
Man's right divine lies here within.

Oh! take this song, kind angels bright,
To your immortal shrine and shore,
Where all religions will unite
In one sublime forevermore.

The Unsettled Question.

BY ALEXANDER WILDER.

[Concluded.]

It is difficult and I think impossible to distinguish the origin of Christianity from Mithraism, Essenism and Jewish Nazarism. Paul distinctly sets it forth as a gospel of his own, and pronounces his anathema or excommunication upon whomever preached any other. "God," he declares, "God separated me from my mother's womb and called me." Again he affirms peremptorily: "The gospel which was preached by me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." He adds to this that when he had received this revelation, unvailing or initiation, he conferred with no human being, not even going to the Judean apostles for instruction, but went directly into Arabia. The Essenian communities had existed there, Pliny informs us, "*per sæculorum millias*" for a vast period. Why go thither except it was to superior spiritual authorities?

In all the accounts of John the Baptist he is described as being "in the wilderness," or desert of Peræa or Arabia beyond the river Jordan. Jesus is represented as testifying of him, both as "in the wilderness" and as a prophet and superior to a prophet. "Now," he adds, "the reign or kingdom of the heavens is preached." This certainly has a strong Mithraic appearance, for Mithras was both "God of truth," and "the Lord in the sky." My friend, Mr. C. Staniland Wake, to whom I am indebted for suggestions on such subjects, expresses the opinion in one of his books that the Essenes were not a purely Jewish sect, and that certain of "their peculiarities which distinguish them from the other Jews were derived from the followers of Zarathustra," (Zoroaster). This opinion is plausible, and probably correct. Like the Mithra worshipers they reverenced the sun in the morning; and we are told that they possessed sacred scriptures of their own, made the art of prophecy a study, and had an Episcopal government, and the institution of monachism. John the Baptist is represented as a monk, and Jesus, though apparently fond of female society, praises celibacy and the making of one's self a eunuch for the sake of the kingdom of heaven.

The narrative of the gospels abounds with allusions which an intelligent person, capable of "reading between the lines," can readily perceive to relate to arcane matters. After the conquest of Mithradates and the Pirate Empire by Pompey, the Mithraic secret worship was introduced into the Roman world, and permeated it clear into Britain and Germany. Its "caves" or grotto-sanctuaries were at Rome, Alexandria, and later at Constantinople. In a very great degree it superseded the other worships.

The initiatory rites were calculated to test the courage, endurance and moral quality of this candidate. He began by a baptism; he then underwent a series of "tortures" or "temptations" for forty days; he was surrounded by the terrific host of Mithras, symbolically termed bulls, lions, sphinxes, vultures and predatory birds; and finally, having "overcome," he was placed on a throne, and partook of the holy repast of bread and water, served by ministrants of the Sacred Rite.

We may compare this abridged account with what may be considered as the initiation of Jesus, as it is vaguely described in hidden phrase in the *Gospel according to Mark:* "Jesus," it is written, "came from the Nazareth of Galilee and was baptized of John in the Jordan.... And immediately the spirit driveth him into the wilderness; and he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him."

The term Nazarim or Nazoreans appears to have been a designation of the Esseneans. Jesus is sometimes styled a Nazorean, and Paul is represented as having been accused of being a *protostates*, head chief or "ring-leader of the sect of Nazoreans."

The Esseneans are also described as having a community of goods. When Jesus selected the twelve apostles, it is mentioned significantly that "they went into a house," or household. Afterward at Jerusalem all things were in common, no one calling anything his own.

Again, the distinctive title of "brothers" was used as in the Essenean fraternities. "Be not ye called 'Rabbi,' says Jesus; for one is your master, and you are Brothers." Paul also mentions Jesus as having been seen after the resurrection "by above five hundred Brothers at once."

The various gospels and epistles present examples and expressions which are made intelligible by this hypothesis better than by any other. Even the formula known as the "Lord's Prayer" harmonizes with it. First is an invocation to the Father in the heavens, and a glorification of his name. Then follows the pious desire for the extending of the divine reign and the conforming of all things to the divine will. Next comes the prayer: "Give us this day our superessential or heavenly bread, and forgive to us our debts or wanderings astray, as we also forgive our debtors." Afterward is the petition of the aspirant: "Let us not fall in trial or probation, but deliver us from evil." (The late George Lunt of Massachusetts, a ripe scholar, gave such a rendering.) This prayer would suit exactly the condition of a neophyte of the cave as well as of one who is undergoing the true initiation of experience.

It is well to note other coincidences. Mithras was called the Son of Ahuramazda, the everliving God, and also the Mediator. Porphyry described him as born in a cave or *petra*, as tradition represents Jesus as born in a cave at Bethlehem. In a paragraph interpolated into the *Gospel according to St. Matthew* is an analagous expression: "Upon this *petra* I will build my church." The temples of Mithras were *petras* or grottoes excavated out of the rock; and Palestine abounds with rocks. Mark Twain, in his work "Innocents Abroad," has exhibited the matter, and I quote some of his statements.

"They [the Latin monks in Galilee] have got the 'Grotto' of the Annunciation here; and just as convenient to it as one's throat is to his mouth, they have also the Virgin's kitchen, and even her sitting room where she and Joseph watched the infant Saviour play with Hebrew boys eighteen hundred years ago. All under one roof, and all clean, spacious, comfortable 'grottoes.' It seems curious that personages intimately connected with the Holy Family always lived in grottoes—in Nazareth, in Bethlehem, in imperial Ephesus—and yet nobody else in their day and generation thought of doing anything of the kind....

"When the Virgin fled from Herod's wrath, she hid in a grotto in Bethlehem, and the same is there to this day. The slaughter of the innocents in Bethlehem was done in a grotto; the Saviour was born in a grotto—both are shown to pilgrims yet. It is exceedingly strange that these tremendous events all happened in grottoes—and exceedingly fortunate likewise, because the strongest houses must crumble to pieces in time, but a grotto in the living rock will last forever."

"In the huge church of the Nativity in Bethlehem, built 1500 years ago by the inveterate St. Helena, they took us below ground into a grotto cut in the living rock. This was the 'manger' where Christ was born."

"I was glad to get away and glad when we had walked through the grottoes where Eusebius wrote, 'and Jerome fasted, and Joseph prepared for the flight into Egypt,' and the dozen other distinguished grottoes, and knew we were done. The church of the Nativity is almost as well packed with exceedingly holy places as the Holy Sepulchre itself. They even have in it a grotto wherein twenty thousand children were slaughtered by Herod when he was seeking the life of the infant Saviour."

It is hard to note such a profusion of sacred places, so like the sanctuaries of the Mithraic worship, without coming to the conclusion, either that we have a plagiarism or an outgrowth.

Whoever will examine the letters in the *Apocalypse* to the "Angels of the Seven Churches of Asia," will find in them several innuendoes evidently referring to Paul and his followers, and promises of reward to "him that overcometh," that are purely Mithraic. Of the latter we may note the tree of life plainly the Haoma; the crown of life "Christ is Mithras"; the white stone inscribed with an occult name; power over the nations the white robe, the naming with the name of God, and the enthroning.

Mithras was honored as the "God of Truth" who punished liars with leprosy as the lying servant of the prophet Elisha was punished. The Sun's day was his day, and the 25th of December his birthday, and the caves and dark halls or naves with their "dim, religious light," his sanctuaries. A baptism and Holy Supper were among the observances. So conspicuous were these analogies that the assertion was made that the Devil had imitated Jesus Christ, and afterward Mithra-worship was put under law as magic and witchcraft.

Chrysostom acknowledged that the Birthday of the Invincible One had been "lately fixed" at Rome as the Birthday of Christ; and Pope Leo the Great protested that this Festival was "reverenced not so much on account of the birth of Christ as on the event of the Rising of the New Year." Augustin of Hippo declared that Christianity did not begin with events, such as we find set down in the Gospels, but existed from the early ages. He also made this remarkable statement: "I know that the priests of the One in the Capitius Peleatus.—*Mithras*] used at one time to say: 'Our capped divinity is himself Christian.'"

Constantine the Great also equivocated in this way. His copper coinage bore the legend: "To the Invincible Sun my Comrade," and he was an initiated Soldier of Mithras. Indeed, the declaration of Hadrian might have been reiterated: "There is one God for them all; him do the Christians, him do the Jews, him do all the Gentiles worship."

In fact, Monotheism, the belief in the One God supreme above all, had become a characteristic in the principal religions of the world. The Persian Empire had returned to its Zoroastrian faith; in Egypt, as Hadrian described, Serapis had become in the eyes of the people, the Sole Divinity, of which the minor gods were but personified attributes. Indeed, the head of this God probably supplied the first idea for the conventional portraits of Christ. The philosophers of Alexandria had given new direction to the beliefs of the intelligent in the Roman world. There was a universal upheaval in process in the centuries immediately preceding the present era, and in the centuries succeeding, of which Monotheism was the outcome in the Roman world. The Hanyfs of Arabia and Mohammed afterward established it among the Arabians.

It is, therefore, not so easy to prove as to assert that Christianity had primitive doctrines of Jewish rather than of Pagan origin. The Jews were not so essentially distinct from other peoples for a period long enough to enable the evolution of a new faith widely apart from other religions. The Messiahship of Jesus can count for little more as an historic affair than the messiahship of the Hasmowean priest-kings, or of Judas of Galilee, or the later hero, Bar Khokhba, all of whom were duly acknowledged. The Hebrew records themselves declare unequivocally that the fathers of the Israelites had served the gods worshipped beyond the river Euphrates; that the earlier Israelites in Palestine had intermarried freely with the other peoples of that country and participated in their worship; that the kings of Israel and Judah permitted and generally took part in the rites of the Baals and Venus-Astarté; that a similar state of things was prevalent during the Persian ascendency, taxing the iconoclastic energy of Ezra and Nehemiah; that under the Syro-Macedonian kings the High Priest adopted the worship of the Tyrian Melkarth and introduced the Bacchic orgies and processions, the priests and people alike taking part in the frantic observances, and permitting religious prostitution in the temple itself. Even when the Makkabean family revolted in behalf of Monotheism and the Mosaic institutes of Ezra, the several members were able for a long time to carry on a guerilla warfare. They did not have the sympathy of the great body of the Jewish people, and they encountered the steady opposition of the sacerdotal party. It was truly "like people like priest." "The prophet and the priest were profane, and the temple was a place of exhibition of their wickedness."

From such a soil monotheism did not spring. The Persians of the Kingdom, of Anzar, Darius and Xerxes, had been zealous iconoclasts, and not till the Jews came under their dominion do we find any cessation in right earnest, of their passion for "strange gods." Even then it appears to have been a contest of the few against the many.

In regard to the astral characteristics of Christianity and Judaism, as of the other theologisms, they are apparent enough to every one whose eyes are not closed. The seven days of the week named after the seven planets, the twelve sons of Jacob, and twelve apostles of Jesus, each the genius of a zodiacal sign, the four "beasts" or cherubs, corresponding to the four quarters of the year, are unequivocal evidences. Then with these we may adduce innumerable references and mentions of an astrologic nature. These are the Lord having his tabernacle in the sun, riding on a cherub or winged bull, making the clouds his chariot, having the winds as his angels or messengers, and the lightnings for his servants, descending from the sky in a cloud, roaring from the mountains, and thundering from on high.

It is not conclusive to appeal to the method of investigation truly scientific, or to affirm that no genuine scholar pays any attention to such argument. Such a course is often the method of the Roman Catholic priest, who assumes that his orthodoxy is infallible, and refuses therefore to listen to anything that may possibly conflict with it.

It may be necessary, however, for the sake of justice and historic verity to exonorate the writers in the New Testament from the imputation of putting forth the irrational dogmas that have been ascribed to them. The Christ of Paul, like the Sokrates of Plato, was rather an ideal personage than a man among other men. The Messiahship on which so much discussion has been expended, was probably an afterthought. No apostle, not even Paul who founded Christianity, left any record inculcating the monstrous doctrine of a vicarious atonement. Even the Jewish system did not describe the slaying of animals as of that character. The sacrifices were related to the notion of propitiation, like the offerings of flour; and the consecrated repast was eaten by priests and worshipers. [I. Samuel ii:16 and ix:12, 22-24, Malachi i:7;] the fat and sacred parts being burned as the Deity's part. Baptism and the Holy Supper were Mithraic observances, long before the present era; the resurrectional judgment were Zoroastrian rather than Jewish corrupts. Jesus "came not to judge." Satan had no place in early Judiasms.

All devils seem to have been dethroned gods. Such was the Set or Typhon of the Egyptians, once a beloved divinity; such was Baal Zebul of Palestine, an oracle God. But Angra Mainyu, or Ahriman the "evil spirit" of the *Avestos* probably furnished the Jews with their prince of darkness; for they only knew him after their contact with the Persians. The Satan of the book of *Chronicles* was described as doing what another book says that the Lord did because he was angry. Even the "Son of God" so designated in the book of *Job* is not as black as Mephistopheles in *Faust*. The Devil, as he is called, is substantially the creature of Christian imagination. Faith, as set forth in the writings of Paul, is intrinsically different from the modern notions of it; it was not Judaistic, but an energy of soul thoroughly permeated with charity. Regeneration was a doctrine adopted from the mysteries and philosophemes of the Grecian period. The millennium was a concept of the Hebrurian priests, and ancient Persians. The Trinity was a perversion of the later Platonic dogma, while its congeneric doctrine, the apotheosis of Mary was from Egypt, together with the cross and other paraphernalia.

Indeed, the whole thing illustrates the saying of Bret Harte: "These fellows see in my stories a heap of things I never put there—to the best of my knowledge and belief." There has been collected a "heap" of distinctive features of Christianity which were not put in the Bible, but were massed in a muddle in the brains of "Fathers" and their spirited progeny. I might also allude to another "heap" accumulated in Mr. Coleman's last paragraph.

I have not dwelt on the contradictions of statement in the Gospels, because I regard those compilations as being largely of the nature of parable rather than of historic verity. The astral features which have been insisted and cavilled upon, are probably in a great degree of a similar character. I interpret the Mithraic legends and other mythologic tales more or less upon the same principle. They are not idle vagaries or artful devices to mislead the worshipers, but outgrowths of the human soul, and what men have reverently accepted for ages. I do not superciliously call them "common or unclean." I see no wrong, no disrespect, in including the Christian faith along with them. In a certain sense all religions are holy.

Paul affirmed the story of Abraham with his wives and sons to be allegoric, and I do the same with the accounts of Jesus. The Gospels seem to be made up of paragraphs more or less independent of each other, like the *Dhama pada* of the Buddhists, each having a purpose and moral of its own. Their framework, as far as there is any, is somewhat on the basis of the drama of the Mystic Rites. Paul, also, while mentioning incidents as apparently historic, adhered tenaciously to their symbolic import. Thus he affirmed that he had been himself crucified along with Christ, as also had they who were "of Christ." They all participated likewise in the resurrection, as he explained in the exhortation: "Reckon ye yourselves to be dead to sin but alive to God." Many early Christians did not believe that Jesus was literally crucified.

Iamblichus the philosopher has cautioned us that "he who pours water into a muddy well does but disturb the mud." I may be incurring such a liability. It can be of little utility to be thrashing over anew this old straw of a seedless orthodoxy, and wiser to leave to undertakers and "funeral directors" the work of burying the dead. I am in doubt as to the actual physical existence of the Jesus of the gospels, but I neither perceive nor apperceive any vital importance involved in the matter. I am in quest of the kernels of truth, and am willing to let others contend over the husks and shells. I do not care to seek for the living among the dead. If any triumph of fact or reasoning can be had over me in this matter, I do not grudge it. My sole interest is in the true and the good; but these are beyond the methods of common science.

"If," says the *Eliminator*,* "if we seek for Jesus at Nazareth in Galilee, we shall not find a footprint. If, however, we look for him in the testimonies of the Nazirins and Essenes, as the personification of philosophic thought, thus representing in concept the emanation of God and the evolution of man as a spiritual being, we shall see him as he is.... Enough for us that there is truth, and that we have the intellect to perceive it—that there is right, and we have the will to obey it. In every noble idea, every worthy desire, we have a mediator with God." And this, I humbly believe, this and an interior, spiritual communion with the Highest, finding that Highest to be the nearest, is the gist of the matter.

* Dr. R. B. Westbrook: Philadelphia, 1892.

Dedicatory Services at Fort Worth, Tex.

[Concluded from last week.]

Response to Dedication Address of Mrs. J. B. H. Jackson, by Mrs. Cora L. V. Richmond.

Mr. President, Sister and Brother Co Workers, and Beloved Friends:

From wandering up and down in many lands, ministering the Gospel of Spiritualism for many years, it becomes a sweet and blessed privilege to stand at this little altar to-day, dedicating the external form of a sacred Soul of Truth, unto that soul. Ours is the blessed privilege to bring to you the soul of the Temple, the spirit of the freedom that you dedicate.

If you had lived in ancient Egypt and had come out unto the temple of Isis, the maidens would have preceded you, bringing flowers and singing songs of gladness, and in the temple you would have found that there was a secret door leading through an archway mysterious and strange; and over that doorway the most beautiful archway of flowers was placed, and those were carved that they might never perish. Many were admitted through that archway that none knew save those who entered, and that archway was the gateway or archway of sorrow. Isis, the great mother, when her children came to her through the secret gateway of sorrow, received them as the tenderest and most precious of her children, and while the maidens would go in rejoicing in their innocence, light and life, those who sorrowed were taken closer to her heart. So in the temple of the soul. Those who have been through earthly sorrow, (as the children come with young lives bringing garlands and songs and rejoicing,) the great Mother Father, Love, finds for them an archway and a gateway into the inmost presence.

If you had come unto Athens, the beautiful city of classical Greece, and should pass with us to the Parthenon, dedicated unto the gods over which Minerva, the sacred daughter of Jove presided, among all the deities there would have been those representing every human virtue and every human failing, but Minerva endowed with great wisdom, found time to turn unto those who were in sorrow, and from her temple went out the blessing unto those who mourn. If you had come unto the groves of Plato you would find that Nature had reared there a temple of which our brother has spoken here, so beautifully in his tribute to Nature. But voiceless and blind and dead and unresponsive is material nature without the soul of man. It is the soul that imparts the tint of beauty unto the sunset sky by its appreciation. It is the soul that enables the artist to capture and place upon canvas the image of that which he sees in Nature. It is the soul that places in the alembic of the chemist that which shall go forth from the crucible to aid man in his mechanical and artistic labors, and it is the soul that has chained the lightning and captured the force of the steam to do the bidding of man. You may call it mind if you will, but there is no mind without the Ego that is behind.

It is our privilege to announce to you that this temple represents not only the nature which our brother so beautifully portrayed, but the soul which comes to meet Nature in the living temple of humanity. We have as good a right to postulate the soul as the scientist has the atom. He does not show you the individual atom; only its results. We may not show to the gross senses the living soul, but the results are manifest wherever thought is found, wherever action carries thought into execution, wherever man, midst scenes of Nature conforms to her work and goes beyond her material expression into the realm of mind and spirit.

You are brought face to face with this problem of soul-life the moment you encounter what is called death. In the human birth and human growth and human affection you may be satisfied with the nature around you, or with the adaptation that you can make to that nature by the attributes of mind that seem to be in keeping with material life, but the moment death appears, the loving, palpable, material form of your loved one lying at your feet, you are powerless to resist it. The eye has no longer any brightness; the cheek does not glow with health giving color. The lips do not respond to your words of love, the heartbeats are not there. Where is that life? Then this nature around you is dumb and without sympathy. She takes the body back unto her bosom, seemingly relentlessly, and you are left alone with a great aching void in your heart and a great unutterable longing to know why and whence the loved one has flown. There is no other answer in the universe to this question than that which has ever come from the realm of spirits. There is no other answer than that which has ever come from the manifestation to mortal life of spirit presence, and to-day, in all the realm of so called human science, in all the realm of material philosophy, in all the realm of theology, based upon faith alone, there is no answer. The soul must manifest its presence and power from the realm of spirit through Spiritualism alone. It is the spirit presence, the manifest power, that which declares that the thing you have witnessed, that robbed you of the presence of your loved one is not real, but only a change of form, and that that life that thought and loved and manifested, and was yours, is yours forever. We do not say that this is new. It is as old as mankind; as ancient as the universe.

In the Soul of things, where the Infinite abides forever, there this is found; but since man breathed the breath of human life and knew what it is to weep concerning death, this light has existed and has struggled up through the darkness, ignorance and bigotry, and placed itself again and again upon the altar of human life. Into this ninteenth century this beautiful spirit that was with Isis, this wonderful power that was impersonated in Minerva, this glory that blossomed in the far North under the symbolism of Friga, the goddess of life, who held in keeping the souls before they came into earthly existence—into the nineteenth century has burst this love and light. Your visible temple is the result of that soul of life; your knowledge of spiritual truth is the awakening of that soul of life, and the manifesting presence of your friends by the fireside and the hearthstone, through the lips of little children like those who stand before you now, and grown women and men, who were taken in their childhood to declare the words of life and truth, these voices have found you. They are the voices of life from behind the veil. They are the wonderful, blessed tokens that life is imperishable and forms the divine consequences of that postulate that we declare to be just as distinct and provable and demonstrable as the postulate of the atom or the proposition of the mathematician. We do not demonstrate spiritual truth in the same way. We do not agree with our friend the chairman fully, that we apply the same methods to spiritual truth because every part of human existence is satisfied, because there is a physical demonstration, an intellectual demonstration and an intuitive perception, and Spiritualism is the complete representation of the truth of immortality.

We are here, therefore, dear friends, not only to congratulate you and rejoice with you and to bring with us some of the ancient spirit of thought, of consecrated human lives unto the blessed works of human devotion, but to declare that this spirit that is ever and anon manifested unto human life reveals itself unto minds like Socrates and Plato, declaring itself on sacred heights and mountains of philosophy, is living in your midst. Oh! beautiful, invisible light of the temple. If the soul of you shall speak as fully and truly as it has up to the present time, this culminating hour, if your soul move the soul of your workers and the souls of those who have made it possible that this work should be fulfilled, and the soul of the one chosen to be the inspired instrument of your work, then the souls that have prepared the way for these that meet and mingle at the shrine and altar to-day shall abide with you.

Women and Men of this Temple: We greet you from that shrine and altar, from that glorious testimony of soul and life.

Temple Workers, women who might have attended the ministrations of Minerva by your zeal and your fidelity, will you at this hour rise in your places? (The Temple Workers arose.) As you by your efforts and consecrated abilities and hearts have followed your teacher in this work, so re-consecrate at this hour your lives unto that blessed truth that is here declared. Unto this temple work until not only every vestige of material shadow shall be parted from it, but your lives shall go on and on in the blessed work throughout your days. We have read a response in your hearts and thank you.

Men who have helped with sturdy hands and strong brain power this work to forward, will you rise? (The men arose.) We know there are more, but they are too modest to appear. Still, we greet you in the name of that philosophy that is equal to the philosophy taught by Plato; in the name of that truth that has no greater or more living tribute than your lives, renew at this altar your loving pledge as revealed in these walls and in this work of minds and hands, and the blessing of humanity will respond to you.

Noble worker, (addressing Mr. Wray), we give you our hand. Having made it possible for this work to be carried forward, having by brain and heart and hand consecrated your life unto this truth of Spiritualism, may this be but the smallest portion of that living temple of light which is your love of truth.

Noble worker, (Mrs. Wilson), working in this place when there was no voice to respond and none to aid in the planting, how this fruition brings to your heart the gladness of that time when first you knew that the powers of death were rent assunder and there was spirit-life. As the women came unto the sacred shrines of old, so do they come this day to testify unto you, the "mother in Israel" here of the light and value of your teaching, and friends have been inspired to this work, and it has been made possible by your soul. These hands, accustomed to human duties, were not strong enough for this; this little form, though filled with a voice that can charm the world with its music, could not have done this, but that soul of yours, coming from the immortal realm, endowed with its light and consecrated again and again by thy love unto the true cause of the temple.

Beloved sister, (Mrs. Jackson) whose young life was designed to be the instrument of ministration unto the world, we greet you in this temple; the fruition and crown of thy work are here, and thy work for many days in the past; but not alone this building, not alone these walls, not alone this picture, but these loving hearts that render you their homage. Obey the voice of the teaching that leads thee unto the realm of spirit, and in this attitude of consecration of this hour how blessed it is that bending from the heavenly heights the departed renew unto you their loving allegiance, and bid you remember that no earthly temple can enshrine the sacred light of that truth that is thus declared, but that human hearts must bear the precious seed, and they must be the living temple. Beloved workers, (addressing visiting workers upon the platform) from your work in different parts of the State, may it continue, and from this hour may there go forth greater strength and added power in your lives to bear the glad tiding unto all the people, and to re-consecrate your efforts to this light of the ages.

We thank you, friends; the baptism and the blessing will be made all complete by that which is to follow, but we beg you to remember that the soul is greater than all; than all visible temples, than all suns and worlds, for the soul is Life like unto the Eternal.

Address by Mrs. Wilson.

Mr Chairman, Sisters and Brothers and Co-Workers:

I have been selected by you as one of the oldest workers in the spiritual field in Texas to give you the last word of greeting. You know in building States, in erecting cities, in clearing fields, there must always be a pioneer who blazes the trees and digs out the stumps, preparatory for the seeds that must be sown that will bring a rich harvest. It was allotted to me in Fort Worth to blaze the trees of prejudice, and to make strong effort to uproot the stumps of bigotry, that this grandest of all truths might be planted, and the tree grow so broad and its branches spread over such an area that every son and daughter of humanity might find shelter beneath its restful shade. The scientific principles demonstrated in spiritual philosophy, while it was advancing alone along its physical lines, left the soul hungry, and when a mother looks upon the face of a child whose eyelids have been kissed to sleep by death, science is forgotten, and the soul cries out, "Where is the creature I love?" and Spiritualism, with its beautiful and blessed story, speaks across the river and says, "I live; I am the same entity, the same living spirit you knew on the earth plane. I reach back and baptize you with the magnetic currents of strength from our home across the river." No soul is lost. The beautiful message came to us. The gates were only ajar. They are thrown wide open. Nineteen years ago this temple would have been an impossibility, but being asked many years ago, "What good do you hope to realize from the impractical truths you are attempting to give humanity?" there arose in my human heart that inspiration of hope that somebody would plant the seed, and the fruitage be so rich and life-giving that all humanity could partake, be strong and live; and amid all those difficulties I read of our magnificent worker and what she was doing for humanity. I learned of the little girl, who, in her babyhood voiced the beauties of this grand philosophy, and my hopes were renewed and my heart quickened at the thought that some sower would come into what then seemed a barren field.

The beauties of Spiritualism, its good to humanity, have never yet been realized. It is only fully realized in the hearts of those who sorrow. The children of life, who play in the sunshine, who lave their hands with the limpid waters of life, do not realize its beauty. It is when the shadows begin to gather, it is when the heart cries out for sympathy that the breadth and beauty of this philosophy is fully recognized by humanity. I have been asked in the years that I have talked for humanity, "What religion has Spiritualism to bring?" It lays no track upon which the car of human progress can run. It meets the demands of the hour and whatever the aspiration of the human soul may be, there is poured into the great reservoir of mind and soul the truths divine.

Spiritualism is boundless in its wealth and beauty. It is an inexhaustible fountain flowing unto us from that heavenly home, the heritage of every human being, and when the grave closes over those we have loved, we Spiritualists come not with tears and sable garments, but we raise our voices and say, "Move onward, dear spirit, and when you have begun thus to have an experience on the other side, bring back to us some strength, a message that will make us strong to combat the ignorance and strength of the human life." Standing before this concourse of people, my heart chants Deo Laudamus and sings a jubilate, and as the years go by and these children, brought up in our lyceum, shall stand in our places to voice these truths to humanity, it will have been done with less difficulty than your speaker had to work against when she came to Texas in 1880.

I have more reason to be proud to-day than most of you. There are faces before me to-day of those who helped me. There is dear Mrs. Hurlburt, who stood at my shoulder, and the kind, benevolent face of Mrs. Sawyer, who has ever been my fellow-laborer in this great work for humanity. I can remember, my friends, in walking down the streets of your city, that my neighbors pulled aside their curtains and said, "She does not look like a crazy woman, does she? It is such a pity that such a woman has lost her mind." [Laughter.] Ah, my friends, they little knew how much I considered them the crazy people, and I, the rational, thinking woman, who from knowledge could point upward to that heavenly place to which every human being is destined. And, my friends, when I have climbed to the place where the sunlight kisses the mountain-tops and look back over this earth, I may bow my head humbly with the thought, "I sowed that seed against prejudice, ignorance and superstition."

Spiritual Investigators' Society.

To the Editor of the Banner of Light:

The Board of Directors of the Spiritual Investigators' Society of Los Angeles offer for publication their articles of organization, believing they contain suggestions useful to other Spiritualist societies.

The officers of the Investigators' Society desire to correspond with those of other Spiritualist organizations who are willing to assist in an effort to banish fraud from the Spiritualist platform, (and so far as possible, from the circle-room) by the exchange of information concerning persons *proved* guilty of fraudulent practices. You will therefore confer a favor by publishing this letter as an introduction to to the articles of organization.

A. M. BUCK, *President,*
737 S. Spring Street.
W. N. SLOCUM, *Secretary,*
211 W. Ann Street,
Los Angeles Cal.

Any person of good moral character who approves the objects of this society may become a member by signing the membership roll.

The objects of this association are: the mental, moral and spiritual development of its members, the study of psychical phenomena, and the dissemination of the facts and philosophy of Spiritualism. These objects are to be attained by holding private meetings for development, and public meetings for the exposure of fraud, and instruction in spiritual philosophy.

The presence of fraud and the tacit consent of Spiritualist societies to the practice of fraud on their platforms have made this organization a necessity. Pretenders, who have no spiritual gifts whatever, and mediums who habitually practice fraud in connection with their mediumship, are admitted to the platforms of such societies, and are there allowed privileges which make the perpetration of fraud easy. In the name of pure Spiritualism, *we* protest against the employment of proved frauds on the Spiritualist platform, and the presentation of pretenders and tricksters as representatives of Spiritualism.

We recognize spirit phenomena as the basis of our knowledge of spirit existence, and the private circle as the best means to secure genuine manifestations. We are opposed to public dark circles, and hold that no phenomena should be permitted on the public platform except under test conditions; that all *public* acts of mediums should be open to public inspection.

As the teachings of Spiritualism are in direct opposition to the dogmas of the Christian religion, we condemn the use of church terms and Christian ceremonies in Spiritualist meetings.

A rational conception of natural law being a necessity, prerequisite for the comprehension of the phenomena and philosophy of Spiritualism, illiterate Christian exhorters should not be invited to the Spiritual rostrum, where their absurd conceptions of nature and their general ignorance are so wofully out of place.

We condemn the "ordination" by Spiritualist societies of weak-minded and illiterate persons, and also the "ordination" of any one for no higher qualification than *physical* mediumship.

The officers of this society shall be: President, Vice-President, Secretary, Assistant-Secretary and Treasurer, who shall be elected by ballot, and hold office until resignation, or removal by a majority vote of members present at any regular business meeting.

The officers shall act jointly as a Board of Directors, having full control of the affairs of the Association. Three members shall constitute a quorum.

A social and business meeting of the members of the Association shall be held on the second and fourth Wednesday of each month, the *place* to be announced at the preceding public meeting. Ten members shall constitute a quorum.

All expenses of the society shall be paid by receipts from subscriptions, free-will offerings and the proceeds of entertainments. No charge shall be made for admission to public meetings unless there is an exhibition or lecture which the society is required to pay for.

These regulations may be amended at any business meeting of the Association at which a quorum is present, provided such amendment has been proposed and read at a previous business meeting of the Association.

Children's Spiritualism.

THE LEGEND OF THE INDIAN PIPE.

The July *St. Nicholas* contains the following poem from the pen of a girl only fourteen years of age:

When the white-faced European
Drove the red man from his lands—
Drove him from the broad Atlantic
To the far Pacific sands—
The Great Spirit, looking downward,
Grieved to see his children sad;
Told them they might leave behind them
One small thing of all they had.
Then they quarreled, all; and one said:
"Let us leave a thing of war,—
Tomahawk,—that they, by fighting,
May at last exist no more."
And another said: "Nay, let us
Leave behind an arrow-head,
That its point may draw their life-blood
Till these people are all dead."
"But, my brothers," cried a third one,
"Tomahawk and arrow bring
Death so sudden, swift and painless
That it loses all its sting;
Rather let us leave the snake-skin
That I belt about my waist,
That a subtle, silent poison
May destroy them, not with haste.
Then there came great Asseboyné,
He, the greatest chief of all,
From his hut beside Niagara,
Where the thunder-waters fall.
"Brothers!" cried the aged sachem,
"Will ye now, about to go,
Leave but war and hate behind you?
Will ye treat the white men so?
Let us answer the Great Spirit,
Asking not for strife and war,
But that he shed peace and plenty
On this land forevermore.
Now, ye thunder-waters, listen!
And thou, rolling river, hear!
And, ye rocks and trees, remember!
Hearken, brothers, now, and fear!
Though the red man leave his wigwam,
Passing toward the setting sun,
Though he take with him his blanket
And his tomahawk and gun,
Let him leave behind his peace-pipe
By the ashes of his home,
Leaving it alight and burning,
O'er the land he used to roam."
The Great Spirit heard the answer,
And it pleased him there above;
For he said: "Between the red man
And the white man now is love."

MARGARET DOANE GARDINER.

How to Give Presents.

BY SUNBEAM.

My Dear Little Friends: I am glad that I can come and write to you. You see it is my little gift to you. I cannot make you presents, for I have nothing to give from the spirit-life except good words, kind thoughts and loving influences. Often when I love persons very much, I tell them I will find a little spirit like myself, to come to their homes to be their guide, as I am to my medie, and help them to bear whatever comes to them of joy or sorrow, of gain or loss, and to make them feel that I have brought something almost like myself.

That makes me think that I was going to tell you about giving things to your friends. When we love people, we always feel as if we would like to give them something. It is a token of our affection for them. We like to give them something as near like ourselves as we can, not simply to make them think of us as individuals when it is given, but because it is a part of us and is like us.

There are special days that are set apart by people in earth-life to give presents, like birthdays, Christmas, New Years, Easter; but in spirit-life we do not recognize any of these special days, and give only when we really wish to do so. And, too, we give very different presents from what you people do. There is a pretty custom of giving little messages written out in our own writing, often decorated as we can decorate them—sometimes with a bunch of grasses, a little fruit, or anything that seems to us the most proper thing to give.

I think the habit of giving things to people because you want to pay them back for what they gave to you, or giving them something because it is the day that everybody must give, is a very bad habit. It sometimes becomes a great burden to one to have to, at a stated time, take out just so much money to buy a present and carry it to his friend. Anything that becomes a burden ceases to be a gift of love. Only when we can do it freely and lovingly, and without any thought of how much it cost us, can it ever be a true gift. When it is anything else, it is a bargain, because we make a bargain with ourselves that we will somehow or other take that much out of what is ours and give it to others, hoping that when our birthdays come we will get something just as good, and perhaps a little bit better.

I know an old lady who lives in spirit-life. I suppose you think of people in the spirit-life as being young, fresh and happy, but they are not. When this old lady came over, (she never had had any children, and she seemed, oh! so very lonely), she did not know very much about the law of spirit, and she had never loved anybody very much, but had been rather selfish, and kept to herself in her own home, never going out, and never giving anything to anybody like a smile or a loving thought. When she came over to the spirit she had a little home all by herself, just the same as she had had in earth-life, and she did not choose to go out much. There did not seem to be very much for her to do, only just to sit and think over all the past life.

One of the kind spirits—one of those who are teaching the children what to do—saw her in her home. She passed the house very often, and saw her sitting there all alone, with no smiles, no happiness about her. She hadn't even flowers or pets. She didn't care for dogs because they made a noise barking. She didn't like cats because it was too much bother to take care of them, and she didn't care for flowers because she could not do anything with them. They only looked pretty, and she did not care much about that. Her own people, who had been with her in earth life a great many years before, had gone on into a new life and higher conditions where she could not reach them, until she put aside some of her selfishness

So this kind spirit told us in school how she saw her sitting there, and said she wished there was something that we might do to please her. One little girl said she would like to give her something; she would like to have her know that somebody loved her. The teacher said:

"You do not love her; you do not know her. Then why do you want to give her something?"

But the little girl said: "Yes, I do love her, because I am so sorry for her."

"Well, how do you know that is love?"

"Because I feel sorry, and I just want to tell her about it and tell her how happy I am, and try to make her happy too; and that is really love."

Then this little girl gathered some flowers, and carried them to the old lady. She knocked softly, exactly as she would if it had been her home in earth life, and the old lady came to the door and looked at her, but never said a word. The little girl just laid the flowers down on the step, and said:

"Here are some flowers I brought you, because I thought you could plant them and you would love to see them grow."

The old lady never paid any attention, and the little girl walked away; but turned around and threw a kiss to her, and called back:

"When the flowers grow I will come and tell you what their names are."

The old lady just let them stay there the longest while, and the next morning when the nice spirit came by she saw them lying there. She rapped on the door, as the little girl had done, and said:

"My dear friend, there are some flowers on your step. I think they must have been there some time, for they seem quite dry."

The old lady looked at her so surprised, but after a while she came out and picked them up, and she saw little roots on them, so she put them down in some soil and they began to grow. They grow very much faster over in the spirit world than they do on the earth. It was just like transplanting, you know.

One day the little girl who gave the flowers went to see her again and began talking to her. Somehow the old lady had to talk, too, because the little girl asked her questions, and she had to answer; so they became real good friends. Now that old lady visits the schools, and sometimes she sees her own people, but she does not care to go away yet, because she is striving to be good enough to sometime have a little child to take care of for herself over in the spirit.

So when you feel as though you only like people who are young and bright and nice, and only want to give presents to those who seem to appreciate them, you are not really giving them for love. It is not always where you are going to have appreciation, for that in a way is like having your gift returned by another gift; but it is just giving things that will help people, that seem to do people good, and that will draw them out of themselves, and make them better. In that way you have done some good with your gifts, and you have drawn out the love and sweetness that was in them.

The Sunday Club is going to have its party at my medie's home, Saturday the 8th day of August, from three to seven in the afternoon, and I will tell you more about it next week. My dearest love to all of the children.

SUNBEAM, through her medium,
MINNIE M. SOULE.
79 Prospect St., Somerville, Mass.

Literary Department.

CUBES AND SPHERES IN HUMAN LIFE, by F. A. Wiggin.—There is a diversity of gifts employed for the advancement of the cause of Truth, each one necessary in its own sphere, each worker contributing the proof, instruction or upliftment, without which the onward trend of spiritual progress would lack support. But it is quite an unusual event for a psychic, gifted as a test medium of a unique type, to be found in the paths of literature. Or, it might be supposed, if such a one should feel some message of truth burning within him for expression, that such work would naturally take the form of psychic revealment, of a dissertation on psychic laws, or explanation of psychic phenomena which, by experience, he is so well qualified to unfold. But for a test medium of Mr. Wiggin's excellence and prominence to present to the world a book containing no mention of Spiritualism (as the word is commonly interpreted), or of communion between spirits and mortals, of which he is such a valuable exponent, is a pregnant fact in itself. What is its purport? It implies that this clear teacher and writer yearns over a world groping blindly, that he has aspirations for a lofty ideal to which he would lift his brothers and sisters above the plane of phenomena which, however wide their range, can serve only as a stepping stone to higher heights. It shows a longing for conditions of higher growth among Spiritualists, for their broader self-culture and soul-unfoldment; and with this sincere and earnest desire at heart, the book in question has sought to quicken incentive toward stronger thinking and higher living by plain, practical suggestions.

The law of progression is unfolded as the key to growth, the cheery reminder emphasized that progress can not be evaded if harmony with divine law is attained, not idly won, but gained through earnest, well-directed effort on every plane, in the thought realm, in unselfish devotion to others' needs, by altruistic service in every field. "Inherent power" is shown to be a universal possession, innately involved to be grandly evolved, by which "life's expression" will become, through "individual effort," through "wisdom and purpose," "desire and work," one of beautiful, divine "receptivity" and grandest "service."

The book has but one fault, a rare one with authors generally; there is not enough of it. It is a more suggestive than exhaustive treatise. No subject presented is worn threadbare by circumlocution, by wordy argument or illustration. The writer pays the reader the compliment of being presumably able himself to carry on the theme under discussion, both in realization and adaptation. Or, possibly, (may we hope) Mr. Wiggin reserves his force, the ripeness of his thought for a later message, which all fortunate possessors of the present volume will heartily welcome. S. C.

EVERY WHERE.—Samanthy Allen is again in evidence, and in her own inimitable way describes her visit to New York to see "that wonderful Electrical Display." Does she, too, have fancies regarding the loved and lost? It would seem so from the following:

"And the X rays, Josiah, that marvel of nater, to think what they have done and can do, and to think that they have been right here by the side of us ever sence creation, and we not knowin' anything about it. Nater a-hangin' her thick curtain between us and them, until just by axident it seemed that curtain got jogged a little, and lo! that astoundin' marvel wuz brought to light. Who knows what other big secrets lays clost to us onbeknown to us, hid by that mysterious curtain? Who knows what we will see when that curtain gits another hitch upwards? Mebby faces loved and lost will smile out at us from behind the veil. Mebby our thoughts crystalized in some strange way into form will smile or frown at us; old forgotten words and dreams and hopes and loves and aspirations will be revealed to us agin, to our joy or our pain. And every scene of our life kep' in that big Shadow Gallery in such a strange way that a great calamity like drowndin' jest taps the Universe, and they all appear to us agin in a panorama. I tell you I had great emotions as I looked at 'em, Josiah Allen. As I stood there in the dark and my flesh fell away, and I see right through myself, I thought of the Day of Judgment."

Every Where Pub. Co., Brooklyn, N. Y.

ST NICHOLAS.—Ella Rodman Church tells a very "Strange Story of a Goose," in the July number—a story that recalls the legend of the Roman Capitol and the cackling geese that saved it from surprise: This goose made its first appearance near Quebec over fifty years ago, when some British troops had been sent out to put down a rebellion of the colonists. A certain farm in the neighborhood, suspected of being a resort for the insurgents, was surrounded by sentries placed at some distance apart; and one day the sentry whose post was near the gate of the farm heard a singular noise. A fine, plump goose soon appeared on a run, making directly for the spot where the soldier stood, and close behind in pursuit came a hungry fox.

The sentry's first impulse was to shoot the thievish animal and rescue the goose; but since the noise of the report would have brought out the guard on a false alarm, he was obliged to deny himself this satisfaction

The fox was gaining on his intended prey, when the goose, in a frantic attempt to reach the sentry-box, ran his head and neck between the soldier's legs just as the pursuer was on the point of seizing it. Fortunately, the guard could use his bayonet without making a disturbance, and he did this to such good advantage that the pursuit was soon ended.

The rescued goose, evidently animated by the liveliest gratitude, rubbed its head against its deliverer's legs, and performed various other joyful and kitten-like antics. Then, deliberately taking up its residence at the garrison post, it walked up and down with the sentry while he was on duty, and thus accompanied each successive sentry who appeared to patrol that beat.

About two months later the goose actually saved the life of its particular friend in a very remarkable way. The soldier was again on duty at the same place; and on a moonlight night, when the moon was frequently obscured by passing clouds, the enemy had formed a plan to surprise and kill him. His feathered devotee was beside him, as usual, while he paced his lonely beat, challenging at every sound, and then "standing at ease" before his sentry box. The goose always stood at ease, too, and it made a very comical picture.

But some undesirable spectators—at least, of the soldier's movements—were stealing cautiously toward the place, under cover of the frequent clouds and a line of stunted pine-trees. Nearer and nearer to the post they crawled, till one of them, with uplifted knife, was about to spring on the unsuspecting man.

Then it was that the watchful goose covered itself with glory by rising unexpectedly from the ground and flapping its wings in the faces of the would-be assassins. They rushed blindly forward; but the sentry succeeded in shooting one of the party and bayoneting another, while the goose continued to worry and confuse the remainder until they fled wildly for their lives.

The brave bird was at once adopted by the regiment, under the name of "Jacob," and decorated with a gold collar on which his name was engraved, in appreciation of his services. Ever after, during his life of twelve years, he did sentry duty at home and abroad; for he was taken to England at the close of the war in Canada, and greatly lamented there when he died. His epitaph reads, "Died on Duty"; and no human sentinel could have been more faithful than poor old Jacob.

As it may occur to some readers who have not made a study of the interesting and almost human ways of many animals to doubt the truth of so remarkable a story, they are referred to the gold collar, with Jacob's name and exploit engraved on it, which may still be seen at the headquarters of the Horse Guards in London.

The Century Co., Union Square, New York.

THE CENTURY.—Noah Brooks, writing of "Bret Harte in California," tells this anecdote of the printing of one of the novelist's most famous stories:

Perhaps I may be pardoned for a brief reference to an odd complication that arose while "The Luck of Roaring Camp" was being put in type in the printing-office where the "Overland Monthly" was prepared for publication. A young lady who served as proof-reader in the establishment had been somewhat shocked by the scant morals of the mother of Luck, and when she came to the scene where Kentuck, after reverently fondling the infant, said, "He wrastled with my finger, the d—d little cuss," the indignant proof-reader was ready to throw up her engagement rather than go any further with a story so wicked and immoral. There was consternation throughout the establishment, and the head of the concern went to the office of the publisher with the virginal proof reader's protest. Unluckily, Mr. Roman was absent from the city. Harte, when notified of the obstacle raised in the way of "The Luck of Roaring Camp," manfully insisted that the story must be printed as he wrote it, or not at all. Mr. Roman's locum-tenens, in despair, brought the objectionable manuscript around to my office and asked my advice. When I had read the sentence that had caused all this turmoil, having first listened to the tale of the much-bothered temporary publishers, I surprised him by a burst of laughter. It seemed to me incredible that such a tempest in a teacup could have been raised by Harte's bit of character-sketching. But, recovering my gravity, I advised that the whole question should be left until Mr. Roman's return. I was sure he would never consent to any "editing" of Harte's story. This was agreed to, and when the publisher came back, a few days later, the embargo was removed. "The Luck of Roaring Camp" was printed as it was written, and printing office and vestal proof-reader survived the shock.

The Century Co., Union Sq., New York.

SUGGESTIVE THERAPEUTICS.—It is interesting to note the opinions extant that are being given to the public concerning hypnotism. In the July issue Sydney Flower deals with the method of the stage hypnotist. He makes the assertions: "Hypnosis is due to a deep impression made upon the mind of another; sleep has nothing to do with the induction of hypnosis; sleep may or may not follow, may or may not precede, hypnosis; may or may not precede active somnambulism."

Mr. Flower uses the word Psychotism to express a condition in which sleep is absent; it indicates that mental condition in which the reasoning faculties are arrested in their action; that mental condition in which the reasoning and critical consciousness is subordinate to the imaginative, emotional, perceptive and imitative consciousness. He calls attention to the fact that "psychotism plays a large part in the daily life of every human being because the reason, judgment, will, are being continually tampered with and thrust into the background, and hence we fall frequently during the day into conditions of psychosis. We use very little reason in our conduct, very little in our speech, very little in our thought. We live in our sympathies; we learn by our receptiveness; we absorb; we are led, driven, governed by our inclinations and emotions. Long ago I said that reason is a good brake; but the driving power of the machine is in the emotions. We live in our sympathies.

"In that word sympathy is the essence of psychotism and hypnotism. We can even institute a parallel between the condition of love and the condition of psychosis. Where love is there is no critical consciousness; there is simply in cold terms, the desire to be led to be appreciated, to be beloved in turn. This feeling or emotion which we call love when it exists between two persons of opposite sex, (and sympathy when it exists in milder form between persons of the same sex), is not necessarily sexual, but may become sexual if conditions are such that passion may play its part in cementing the bond between parties interested. True love is absolutely generous. It gives all; asks nothing. It is submission. In love there is no assertion of the will. In psychosis and hypnosis there is no assertion of the will. Sympathy is the fountain-head whence these conditions flow. From sympathy comes psychosis; from sympathy comes love. Perhaps the streams mingle, they frequently do, and love and psychosis go hand in hand. This emotional quality in our natures is truly a spiritual craving without which life for the majority of women, and a good percentage of men, would be insupportable. It is the idealism of existence. To be led, to be guided, to be advised, to be appreciated, is natural to every human being."

Relative to the performance of hypnotism Mr. Flower says:

"There are only two ways in which hypnosis or psychosis can be induced, namely: 1, Insinuation, suasion. 2, Command.

"The first method is gentle, alluring, gracious; the second is abrupt, awe-inspiring. The first has sympathy for its main stay; the second, fear. The first is common and general; the second rare, but none the less true."

The rest of the above essay may be obtained from the Psychic Publishing Co., Chicago.

THE CHICAGO VEGETARIAN.—In the July number a brief history is given of a Maori Prince who is a vegetarian. He is a descendant of a long line of cannibal chiefs and a native Maori King of New Zealand. His name, Maui Wi Pomare, has been Anglicized William Pitt Pomare. Mr. Pomare is described as a well-educated, well-dressed, pleasant spoken gentleman with fine features, a clear olive complexion, wavy black hair and mustache, and has the broad shoulders and physique of an athlete.

"'Were my ancestors cannibals?' said Mr. Pomari, laughingly. 'Oh, well, when Grandpa Pomari captured and enslaved the natives of Te Wakura, or Kaingaroa Islands, he may occasionally have eaten a few of them. I presume it was both a religious rite and a hungry right. But do not be afraid, I can assure you that I am a vegetarian.'

"Mr. Pomare exhibits some of the war clubs used by the warriors of his people. They are made of whalebone and are highly polished. 'With clubs such as these,' he said, 'probably a number of missionaries have been killed by my ancestors, for they were cannibals. In my native country some humorous stories are told of the cannibalism of the ancient New Zealanders.'

"'It is said that once a chief captured a missionary who was anything but a toothsome morsel, as he was old and thin, and looked as though his flesh would be tough. The missionary told the chief that he would not make a good dinner, and pulled up his trousers and cut out a slice off the calf of his leg and offered it to the chief. The chief tasted it, said he didn't like it, and passed it to a sub chief. The sub tasted it, made a wry face, and passed it on. The next man who took a bite of it spat it out. The missionary was released, and after he had gone it was discovered that he wore a cork leg.'"

McVicker's Bldg., Chicago.

THE SPHINX is the mystic title of the new astrological magazine, edited by Catharine H. Thompson. The attention is arrested by the striking cover in red and black, adorned with massive Egyptian pillars, surmounted by a geometric border, in semblance of the lotus flower, which form the framework of the inscrutable sphinx whose stony features seem to possess hypnotic power, for as we gaze, the busy world of to-day disappears, and we are lured away, away into the mythic ages agone. Is it in the nineteenth century that the sphinx is to be imbued with life and reveal the secrets of the Orient?

No voice answers, but such men as Gabriel, Sepharial, Kymry, Heinrich, Dätth, Alan Leo, Asmothiel, Hermes, Hazelrigg, Ceres and Astor, have contributed a portion of their gleanings from the storehouse of Nature for the benefit of the readers of the *Sphinx*. They have written about "Astrology of To-day," "The Uses of Astrology," "Causerie by the Celt," "Why Socialism cannot Eventuate," "Prophetic Hieroglyphics," etc. It is also announced that a series of lessons will shortly appear in the magazine, in which the science of Astrology will be taught.

A magazine devoted to so interesting and essential a science cannot fail to receive a warm welcome from students. There are many students. Almost every one of average intelligence is now endeavoring to penetrate the mysteries of life, and he will seek every source where he believes a truth is to be found, whether in cave or on mountain, hidden in rocks or in the ever-moving, ever-changing, changeless, invisible something that is everywhere. Therefore we wish the *Sphinx* as long and prosperous a life as its historic namesake, and trust it will become quite as well known to fame.

It may be obtained from the Sphinx Pub. Co., Boston.

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Banner of Light.

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Golden Words.

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

A Dream.

A sleeper lay in quiet repose upon his bed! Suddenly he became conscious that he was surrounded by the blackest of midnight darkness. He felt that a deep, dark, ghastly chasm yawned before him, and a single step would cause him to plunge headlong into the awful abyss. Deep groans burst from his tortured breast, and huge drops of perspiration stood thick upon his fevered brow. He struggled to gain a place of safety, but invisible, mocking demons held him fast, and he felt that he was doomed to die an awful death. He closed his eyes in utter despair, and resigned himself to his impending fate.

He stood for some moments, expecting to plunge downward to be dashed to pieces upon the rocks, when he became aware of a gradual change in the conditions around him. His fever was slowly abating, while his mind was seemingly becoming more tranquilized. The look of agony receded from his face, and a feeling of peaceful content stole over his entire form. Wonderingly he opened his eyes to find the whole scene changed. No chasm yawned at his feet—no midnight blackness filled the air. Soft, fleecy clouds made resplendent the sky, while purling brooks, laughing fountains, smiling meadows, and beautiful gardens made the face of nature glorious. On all sides, he beheld signs of beauty, and effulgent splendor.

He was filled with joy unspeakable, and wondered if he had died and gone to heaven. As this thought came to him, the most entrancing music swept in upon his ear, brought by those messengers of the Muses, the sweet-toned Winds. He listened, half-intoxicated by the wondrous melody, to the pæans of joy and the sublime oratorios that burst spontaneously forth from the throats of two hundred thousand people. He felt himself transported into the realms of eternal bliss, under the enchanting spell of this heavenly music. What had caused all this joy? Why was he so content? Was he dreaming, or was he under some magician's mighty spell? He leaped to his feet, pinched himself, and gazed in wonder around him.

He knew all now: all of the joyous music, the peaceful content, the glories of nature, were fully explained. This man was a Spiritualist editor; he had been asleep and—strange to relate—during his sleep two hundred thousand Spiritualists had come out and subscribed for his paper! Their action, so miraculous in itself, so potent in its influence, had swept away the midnight clouds, filled the yawning chasm of doubt, stilled the fever of care, and soothed the tortured brain, and had brought in the songs of joy, the sweet music of the rippling rills, and revealed the transcendent glories of Nature in all her matchless beauty.

All of this sublime harmony and matchless beauty were due to the fact that each Spiritualist had at last done his duty to his religion. All of this peace was traceable to the happiness of mind felt by each man and woman over the fact that a good deed had at last been wrought by them in the name of Spiritualism. The change from darkness to light, from sorrow to joy, from pain to pleasure, can be easily made, O Spiritualists, if ye really wish it made! How? By subscribing for the BANNER OF LIGHT.

Science and Adventism.

The *Advent Review and Sabbath Herald,* in a labored article of nearly three long columns of valuable space, attempts to ridicule the scientific experiments of Prof. Hyslop with regard to demonstrating the fact of the survival of the soul in a conscious state beyond the grave. The article in question was evidently written by a person who knows nothing whatever of the principles of Spiritualism, nor of the motives and methods of Prof. Hyslop. The author was biased by the narrow prejudice of religious bigotry, due to his ignorance of the subject he presumes to discuss. Homer said: "He who talks the most knows the least"; this is especially true of nearly all of the would-be critiques of Spiritualism. They talk the most against it who know the least about it.

The *Herald* repeats the old threadbare stories about "lying spirits," "immorality," "atheism," etc., as related to the teachings of Spiritualism, and the practices of Spiritualists. No enlightened writer of to-day sneers at psychical science, or doubts the revelations of clairvoyance. If our Advent critique doubts clairvoyance, then he reflects upon the leadership of his especial oracle, or seeress, through whose visions the faithful are taught concerning the great questions of religion. It is said that her clairvoyant revelations have been so marked as to keep many of the "chosen" from committing grievous sins against society and the ordinary rules of decency. If it takes clairvoyant visions on the part of an Adventist seeress to keep some of the ministers of that faith from immorality, then the *Herald* has little cause to sneer at spiritual visions, and no excuse for throwing stones.

If the *Herald* writer had told the truth, no rational mind would have found fault. If he had been posted concerning this subject, he would have realized that Prof. Hyslop's demonstrations were such as required careful study, and no guess-work, on his part. He should have investigated in the same painstaking manner, when he would have found himself, as did Prof. Hyslop, face to face with proved facts that contravened all of his religious theories. The *Herald* writer would also have learned through these psychic phenomena of the presence of a Great First Cause, The Over Soul, Infinite Life or Spirit, in the Universe. He would also have learned that every human being is held to a strict account for his every act by Spiritualism—that the law of consequences is fixed and determined, and makes forgiveness for sin an absolute impossibility, save as each individual works his way out of the slough of Error into the realm of Truth through his own efforts.

But, knowing nothing of the real teachings, the esoteric meaning of Spiritualism, he proceeds to pronounce it atheistic and immoral. He also shows his contempt for scientific fact, since he can sneer at positive revelations of spiritual truth. He ignores the higher criticism of the Bible, and attempts to argue from it as an infallible revelation from God. He obeys one command of his Bible literally: "He that is ignorant, let him be ignorant still," and dares to hope that others will follow this ridiculous advice.

The Adventists are well posted with regard to the Bible; they are sound on the question of Sunday legislation, and are in the right so far as their attitude on the question of God in the Constitution is concerned. They have the best of it decidedly on the Seventh-Day question, and should be permitted to worship on Saturday if they so elect. They are, on the whole, good citizens, lovers of liberty and believers in the rights of man. They are not more vicious nor more virtuous than are their spiritualistic brethren, but they are very narrow, bigoted and prejudiced when it comes to the puerile speculations of their theology.

A New College.

A new institution of learning, inspired by the genius of such men as Rev. B. Fay Mills, is to be established in the city of Boston in the near future. It will be devoted to the free and untrammelled investigation of social and political science, the collection of facts concerning the labor question, the study of Socialism and its effects in all countries on the globe, and a publication bureau for the dissemination of the information gathered along these several lines. Mr. Edwin D. Mead, editor of the *New England Magazine,* was offered the presidency of the new college, but declined on account of the large amount of work already on hand. Prof. Thomas E. Will, late President of the Kansas Agricultural College, has been selected for the important post in question.

This institution has come at a most opportune time for the people of America. Throughout the nation an almost insane desire to stifle free speech exists, as will be seen when it is known that during the past year more than twenty college professors of social and political science have been ejected from their positions because of their views on the labor question, protection, free trade, free silver, and religion. Five men have been dropped from the faculty of the Kansas Agricultural College because they were Populists, and their places were needed to gratify the insatiate appetites of the hungry spoilsmen. Profs. John R. Commons, E. W. Bemis, and Frank Parsons, all of them eminent educators, will be numbered among the instructors in this up-to date college. The school is the outcome of the well directed efforts of those who took part in the reform conference of last year at Buffalo, and starts out with fifteen thousand dollars in sight for expenses.

This school is needed, and we take pleasure in calling the attention of our readers to it. Such a progressive institution should have been due to the inspirations of Spiritualism, and would have been ere this an accomplished fact, had *Spiritualists* been true to the trust committed to their care fifty-two years ago. Spiritualism stands for broad culture, progressive ideals, the largest liberty of thought, speech and action, commensurate with the rights of others, hence embraces every reform that concerns the welfare of humanity. Having failed to make proper use of their golden opportunities, the Spiritualists must now stand one side to see others do the work they should have done, and reap a glorious reward for well doing.

A New Trust.

An improbable story has found its way into the columns of the *New York Herald* with regard to a trust of a most interesting character. It is none other than a *mediumistic* trust, through which prices of sittings are to be advanced, "scab" mediums spotted and ejected, and a genuine censorship of the spiritualistic movement established. The prime movers in this alleged trust are supposed to have sufficient influence to control all of the summer camp-meetings, and to gain the ascendancy at the National Convention in Chicago. They are also desirous of adopting certain statements of belief and principles of action that will serve to explain the direct contradictions that are often found in so-called spirit messages.

The *Herald* divides the Spiritualists into five classes: Capitalists, mediums, workers, "pluggers," and "innocent" dupes. All of these are described at length, their vices emphasized, and their virtues, if mentioned at all, regretted. Much that is said with regard to duplicity, credulity, and kindred ills, is too true, and is keenly regretted by every honest Spiritualist. But the story of the trust is a pure fabrication, gotten up for the sake of having a new sensation with which to astonish the people, regardless of fact, or of the feelings of the many respectable people involved.

So far as we know, and we are in constant touch with our movement throughout the land, no such project has even been hinted at, let alone carried into effect. It is true that there has been some talk of organizing a Mediums' Protective Association on the part of some few interested parties, who hope thereby to induce the railroads to grant them half-rate permits, that they may travel over the country at less expense. It has also been suggested that an anti-fraud plank should be inserted in the platform of this protective association, in order that its members might be relieved of the necessity of submitting to reasonable test conditions in their séances. Out of these quasi-suggestions, it is possible that the story of the "trust" has grown, but it is far more likely that it was manufactured by some cunning(?) reporter for the sake of the money there was in it. Had the *Herald* been in search of truth, it would not have overlooked the fact that among those who were most anxious to organize the Mediums' Protective Association were many who needed "protection" in order that their fraud might not be known to their trusting victims.

Don't Take the Spiritualist Papers!

If you do, you will learn that Frost, alias Belmont, has been operating in Holyoke, Mass., ever since his hasty departure from Portland, Maine, with several thousand dollars belonging to other people. You will also learn that he worked the same schemes in Holyoke that he did in Pawtucket, R. I., and Portland, Maine, and furthermore, that he took away with him a large sum of money that he had obtained from his victims under false pretenses. This man uses such names as suit his purpose in the various cities he visits, and swindles his patrons outrageously under the plea of mediumship. He is Frost then Belmont: Belmont and then Frost. If some one of his victims would but send us his picture, we would publish a cut of this rogue, so that the readers of THE BANNER would recognize him when they saw him, and be on their guard against him.

He swindled the people of Holyoke without the slightest compunction of conscience, and no doubt laughed at the misery of his victims. He was a "medium"(?) hence he could do no wrong; he talked with departed spirits, hence he had a right to rob unsuspecting people of their money, and give them bogus messages from their arisen friends. No doubt the *poor fellow* is being persecuted, hence had to steal thousands of dollars as a salve to his lacerated conscience. Poor Belmont! He is such a perfect embodiment of "undeveloped good" that he can't help swindling honest people *ad libitum!* He is such a *wonderful* medium that he can't avoid lying, and is actually obliged to practise the most abominable fraud upon the people. Is it not *awfully* wicked to expose the "undeveloped good" in such a godlike(?) man as Belmont? He is a medium and should not be insulted by even being suspected of wrong-doing, though he steals thousands of dollars. He is *so* virtuous that he would make his mark as a defender of persecuted mediums, such as Jackman, Darrell, Wallace, Rogers *et als.* Send us Belmont's photograph, and we will present his features to the world, for the good of all the people.

☞ It cost the United States Government four thousand five hundred dollars to defray the funeral expenses of the late Congressman Dingley. Cigars, liquors and "refreshments" were among the items of expense. Surely the Congressional Committee respected (?) Mr. Dingley greatly, considering the fact that he was a teetotaler and an earnest opponent of the liquor traffic.

Press Censorship.

It is alleged that a few persons, clothed with temporary authority, have decided that the American people are not qualified to understand certain items of news, hence have ruled that the particular items must be suppressed. A large and representative body of people recently assembled at Cincinnati, O., for the purpose of discussing the war in the Philippines; but all fair and impartial criticisms of the action of our Government were, under some authority, carefully excluded from the columns of the secular press.

The suppression of news items in the despatches from Manila and Cuba is well known, especially with respect to those that would reveal the actual facts to the American people. It is even being urged by certain officials, and their personal organs, that the Government has the right to withhold any news it pleases from the people. Such Journals as the *New York Sun* would undoubtedly silence every person who utters a word of protest against the Government's Philippine folly. It has come to this pass in the United States—that the free press and the right of free speech must be abandoned at the command of would-be dictators. It is the direct outcome of the policy of Imperialism, and should be earnestly opposed by every lover of liberty in this country.

Mrs. R. S. Lillie.

The many friends of this well-known worker for the "good Cause," were much pleased to peruse her excellent account of the Taylor-Watson nuptials in a recent issue of THE BANNER. Mrs. Lillie has taken up her permanent abode in San Francisco, where she has officiated as the settled pastor of the Progressive Spiritualist Society of that city for the past thirteen months. She has attracted goodly numbers of people from Sunday to Sunday, all of whom have seemed to be deeply interested in her work. On the occasion of her removal to her present residence, 301 Polk street, the many friends of herself and husband gave them an old-fashioned "house-warming." From private letters, as well as from the columns of our esteemed contemporary, *The R. P. Journal,* we learn that the affair was a very pleasant one, and a signal success in every respect.

Mrs. Lillie has the satisfaction of knowing that for the past year, she has ministered unto the largest number of Spiritualists assembled in any one society in San Francisco. This proves that her earnestness and sincerity have made a lasting impress upon the minds of people who believe in honesty and well-doing for right's sweet sake, every day of their lives. We regret to learn that Mr. Lillie's health has not been good for some weeks, and we know we express the sentiments of hundreds of people when we wish him a speedy restoration to his old-time strength. The many friends of both Mr. and Mrs. Lillie are pleased to hear from them and of their good work in the far off city of The Golden Gate.

Camille Flammarion.

The secular press has recently published a so-called letter from Camille Flammarion, in the course of which the eminent astronomer is reported to have renounced Spiritualism. We have sought to verify the statement, but have not yet been able to do so. Prof. Flammarion, so far as we can learn, has only renounced *all unscientific* methods of investigating psychic phenomena. He is not content with the assumption that inference is evidence, and frankly states that he regrets having accepted the inferential statements of excarnate spirits as substantial evidences of scientific fact.

In other words, he now sees the necessity of determining the *source* of all communications from the other side of life as well as that of sifting the testimony given therefrom. He has not renounced Spiritualism, but has simply taken a stand in favor of a more careful study of the subject. He simply takes a position by the side of Sir William Crookes, Prof. J. H. Hyslop, Prof. William James, Dr. Paul Gibier, Prof. Oliver Lodge, and others who are seeking for the *substance* of spiritual truth, rather than for its shadowy counterfeit. Prof. Flammarion frankly admits his erroneous conclusions, and announces that he means to be scientifically accurate hereafter. His position will worry only the young robin Spiritualists who always feel grieved whenever anyone presumes to examine his food before he swallows it. All *progressive* Spiritualists will applaud his courage and sustain him in his endeavors to find the truth.

The Filipinos.

F. Blumentritte, in *Appleton's Popular Science Monthly,* affirms that, after many years' intimate acquaintance with the Filipinos, he finds them nearly on a par with the white races in civilization, and equally as competent to govern themselves. He thinks it little short of barbarism to attempt to subjugate, and thereby virtually enslave them. These sentiments are entertained by the vast majority of the intelligent people of America, and should be iterated and reiterated until our political masters at Washington give heed to the wishes of the people. The *Hartford Times* refers to Mr. Blumentritte as one who is well qualified to speak upon this important question. It would be well for the republic if his words could be impressed upon the mind of every American citizen, and thereby become an inspiration to that citizen to defend the principles of liberty and justice on all occasions.

J. J. Morse.

As we go to press, we learn that this gifted representative of the spiritualistic movement in England has been reëlected President of the British National Federation of Spiritualists by an overwhelming vote, at the recent National Convention at Blackpool. This is a high compliment to the fidelity of Mr. Morse as an official, and a well-merited tribute to his ability as a worker for Spiritualism. We congratulate Mr. Morse upon this additional mark of esteem that he has received from the Spiritualists of England, and the National Federation upon having secured such a capable, conscientious and thoroughly devoted Spiritualist for its Chief Executive.

Onset Camp.

J. B. Hatch, Jr., will officiate as THE BANNER'S correspondent and special representative at this progressive camp during the present season. His many friends among the readers of THE BANNER will be pleased to hear from him each week, and to know that he can be found or accounted for at the Headquarters Book Store.

James R. Stone.

It is with feelings of profound sorrow, a keen sense of personal loss, that we are co upon to chronicle the transition to the li the spirit, of James R. Stone, of Waverly Y. He was a man well known among Spiritualists of the Empire State, and was r highly esteemed by all who knew him. Sp ualism to him, was not only a fact—it was religion—and he sought to live that religio his every word and deed. He was intere in it for many years, and was a most gene supporter of the Cause in his home city, in State and Nation. His purse was open t worthy charities, and he never failed to resp to every call made upon him in behalf of honest medium, or some work designed to vance the interests of his religion in the w at large.

For many years, he has been a regular vis at Cassadaga Camp, where his familiar fig will be sadly missed by the many people knew him. His broad mind repudiated all justice, and scorned to pose as a self-appoin judge of humanity. He had charity for erring, and was ever ready to lend a help hand to those who were struggling to reg their lost footing morally and socially. He one of the Trustees of the New York State sociation of Spiritualists for the past two ye and also one of the State Agents of the tional Spiritualists' Association for seve terms. His life on earth is over, but he left a rich legacy of good deeds to his fell men. He loved truth and sought to find it all things; he loved the right for right's sa and ever sought to make his Spiritualism st forth as the embodiment of Truth and Rig He has made the world better for his hav lived in it, hence he will be remembered as who truly loved and served his fellowm We have known him well for many years, we take leave of our old friend in sadness n yet conscious of the fact that we soon sh meet him in that happier land beyond the v of tears, where sorrow never comes, and pa ing is no more. Our sincere sympathy go out to the members of his household in t their hour of sadness.

Psychic Classes.

Visitors at Onset will do well to remem that "Psychic Classes" will be conducted that progressive camp, under the joint instru tion of Miss Susie C. Clark and W. J. Colvil during a portion of the present season. S regular program for dates, and then plan to tend these very instructive classes.

Lake Pleasant Camp.

Mr. J. Milton Young, the well-known edit of *The Wildwood Messenger,* will act as spec correspondent for the BANNER OF LIG during the present season. Mr. Young is old friend of the patrons of THE BANNE who will be very glad to hear from him agai

Important.

The great demand for THE BANNER of Ju 1, containing Rev. Minot J. Savage's sermo has exhausted our edition. We can supply t sermon in pamphlet form, however, at fi cents a copy.

☞ That veteran worker and stanch frie of true Spiritualism, Joseph T. Dodge, Ma son, Wisconsin, writes that the article entitl "The World Beyond" in THE BANNER of Ju 8, has given him a great deal of satisfactio He feels that it opens a new era in religio Mr. Dodge is a thinker, as well as a close o server of men and events. His opinions a never hastily formed, and he has a good a sufficient reason for his every conclusion. H judgment, therefore, is of great value to s students of the sunny religion of Spiritualis

☞ Mrs. H. E. Lepper, one of the most reli ble mediums of the Northwest, and a stanc supporter of organization, will spend the sea son at Mt. Pleasant Camp, Clinton, Iow Mrs. Lepper's work for the past thirty-fi years, is a splendid monument to the cause Truth, hence her mediumship has been a si nal blessing to thousands of people. Th frauds and charlatans tremble whenever the come into her presence. Would that ever community had a dozen workers equally tru and fearless as is she!

☞ The Christian Endeavorers, twenty-fiv thousand strong, have recently been in sessio in Detroit, Mich. They had a good time, lis ened to several popular "divines," and co tributed liberally to the support of thei movement. No doubt these people are sin cerely devoted to their religion, for they prov it by the financial support they give it, an the sacrifices they make in its behalf. Whe Spiritualists are one-tenth as generous, an one one-hundredth as devoted, their gathe ings will far outnumber the Endeavorers an all other partialistic organizations. Devotio to principle always tells, and our Spiritualist will have to learn that fact sooner or later.

☞ The address of Judge Wray at the ded cation of the Spiritual Temple at Ft. Worth Texas, has been most favorably received b the readers of THE BANNER. It was a ver able presentation of the truths of Spiritual ism, and will bear frequent reading even b Spiritualists. It was published in full in ou last number.

☞ Don't fail to read the concluding chap ter of Dr. Wilder's able paper upon "The Un settled Question" on our second page, als the eloquent and thoughtful words of Mrs Cora L. V. Richmond and Mrs. Mary Arnold Wilson, embodied in their respective addresses at the dedication of the Temple in Ft. Worth

☞ The address by Charles L. Snyder, o our first page, should be read by every Spiritu alist who believes in the gospel of fair play It was delivered in the pulpit of a Presbyte rian church, in reply to the pastor, who sat b the side of Mr. Snyder throughout his address.

☞ If the press is to be muzzled with re gard to secular news, how long will it be before the religious press will be compelled to echo the sentiments of those who chance to be the rulers of the nation? Spiritualists, would you like to have all religious journals toadying to a Methodist or a Catholic Dictator?

☞ If Spiritualists were only one half as de voted to Spiritualism, as they were to the churches to which they formerly belonged, they would soon make their religion the most potent factor for good among men that is ex tant in the thought-world to day.

☞ Col. Charles H. Hooper, junior member of the well-known firm of Hooper, Lewis & Co., of Boston, Mass., passed to spirit life, Sunday, June 25.

(Continued from first page.)

naturally they get to hate mind, and to regard it as the fatal mistake of civilization that it ever discovered such a dreary entity and invented clockwork machinery for keeping it running. Then comes along Prof. James in his breezy, out-of-doors way, and, presto! all is changed. Mind becomes as resonant as a violin, as stimulating as a trumpet. Fertile suggestions are thrown out, interesting problems are started, children become living, responsive organisms, old humdrum ways are broken up. Sympathizing with and understanding the teacher, such a man appears on the scene to save the teacher, and, through the teacher, the child.

Dip into these addresses anywhere, and some kind of a refreshing breeze blows in the face to dispel the sense of lassitude and inspirit to new educational action. For example, the overstrain of duty, the overstrain of ambition, how sensibly, and yet with how light and happy a touch, does he deal with these sore evils under the sun. Even the most ascetic teacher will smile an illuminated smile, and feel all the better for smiling. To this happy end will the lecturer bring in the latest Hindu arrival in polytheistic Cambridge, and make him comment on how things strike him over here in America. "I do not see," says one of these oriental gentlemen, "how it is possible for you to live as you do, without a single minute in your day deliberately given to tranquillity and meditation. It is an invariable part of our life to retire for at least half an hour daily into silence, to relax our muscles, govern our breathing, and meditate on eternal things. Every Hindu child is trained to this from a very early age." To this very pertinently subjoins Prof. James: "How many American children ever hear it said, by parents or teacher, that they should moderate their piercing voices? Not one in a thousand, not one in five thousand!" What a fresh field for educational effort is thus opened up at a stroke! Yes, how many among the millions of the land who sing every Sunday,

"Religion never was designed
To make our pleasures less,"

ever entertain any such devoutly comforting view of the divine design in the creation of the human voice? No! The final cause of ears was laceration.

It is the many sided, the all-round view of the aim and end of education that makes these addresses so very instructive as well as delightful. Head, heart, common sense, logic, imagination, all are appealed to. Very properly, even mighty Darwin is not spared, but is held up as an awful warning of what some of our teachers may bring their pupils to, if they don't keep a sharp lookout. "Up to the age of thirty or beyond it," says that distinguished man, "poetry of many kinds gave me great pleasure; and even as a schoolboy I took intense delight in Shakspeare. But now for many years I cannot endure to read a line of poetry. I have tried lately to read Shakspeare, and found it so intolerably dull that it nauseated me. I have also lost my taste for pictures and music. My mind seems to have become a kind of machine for grinding general laws out of large collections of facts."

Now, Darwin had, of course, certain compensations in the ultimate outcome of his life that are denied to the average schoolboy. Like the hero who has had both arms and both legs blown off in battle, he could at least congratulate himself that he had parted with his æsthetic members on the ramparts or in the trenches of science. Still, does not this seem an ironically high price to pay even for the pleasure of contributing so left-handed an illustration to his own pet doctrine of the "survival of the fittest"?—*Boston Herald.*

Why?

To the Editor of the Banner of Light:

I feel greatly chagrined that our Cause is not better sustained, and often wonder, *Why* is it so?

The fallacy of old theology having been proven, the average Spiritualist considers his work as finished; while, as a matter of fact, what he has learned is simply an open door to a realm of knowledge inconceivable.

I have always had great faith in the LYCEUM. It creates a *personal identity* with the Cause, for old as well as young, and THE BANNER should be its weekly organ reporting practical work. However, the spiritual movement is onward, and reforms are silently working their way to the surface.

With best wishes for your health and success, I remain as ever, yours sincerely,

H. J. HORN.

Saratoga Springs, N. Y.

A Spiritualist Installation.

Inauguration of the First National Society of Spiritualism of Paterson, N. J.

Sunday, July 9, witnessed a ceremony very appropriate and impressive. It was the inauguration of a new society in Paterson, N. J., under the National Spiritualists' Association by State organizer, Bro. Henry C. Dorn of Newark, assisted by Bro. T. B. Oates, Vice President of the Newark society.

This society starts out with thirty-six charter members, with money in treasury, with singing-books paid for, and in fact in an unusually auspicious manner. There were four speakers beside Mr. Dorn, viz., Dr. Henry Gomez of Brooklyn, President of the new Liberty Park Long Island Camp Association, D. H. Faust of Newark, Mrs. H. Dean Chapman of New York, and I. R. Sandford of Brooklyn. Their remarks were all congratulatory, and suggestive of things to do and what to avoid but the installation was the specially interesting feature, and in it Bro. Dorn proved himself a past-master. After the addresses, the officers of the society were called to the platform; they were Mr. W. E. Lewis, one of the veteran Spiritualists of Paterson, President; Mrs. C. Modeman, Vice President; Mrs. Esther Kane, Secretary; Mrs Maggie Jones, Treasurer. To each, Bro. Dorn gave the right hand of fellowship, and impressive instructions as to the duties of the offices they were to fill, and counselled the members to stand by the officers, and uphold them in all their efforts for the good of society.

71 Hamilton Ave. MRS. E. KANE, *Sec'y.*

What They Say.

Extracts from some of the letters recently received by us:

Mrs. L. P. Woods, Springfield, Mass., writes: "I was among the first to subscribe for THE BANNER, having had the first number printed in 1857, and have become attached to it as a cherished friend, ever sending it to those who would appreciate it after reading it myself. I would be happy to assist you in increasing the circulation, but my health is so bad that I cannot get around to do so. I send you a list of ten names, however, with money to pay for a three months' subscription for each, and hope they will continue at the end of that time."

N. R. Winslow, Randolph, Me., writes: "I enclose money to pay for THE BANNER for three months to the four persons named below, and hope all will become permanent subscribers to the ever-welcome BANNER."

Dr. F. S. Bigelow, Skowhegan, Me., in sending a list of sixteen trial subscribers, writes: "Am glad to do all I can to help the Cause. I agree with you and Colville about Mrs. Boisner's trance. I remember my first vision took wings and feathers of the angels I had pictured. I saw no Jesus, but Lincoln and others greeted and welcomed me, and what they said twenty-five years ago has proven true."

Mrs. J. P. Marshall, New York City, in sending four trial subscribers, writes: "Wish I could add more, but send these names myself so as to have them see the welcome paper, and perhaps they will continue as regular readers."

Moses Marvin, of Patchogue, L. I., writes: "I live in a priest-ridden, orthodox place, and am about the only avowed Spiritualist. A leading man in the M. E. Church stopped me one day, and said: 'Look here, Mose, you have no business to be allowed to run at large; the ideas you promulgate are a curse to humanity; you ought to be put in close confinement.' I write this to show what the outlook is for new subscribers."

Elizabeth F. Kurth, Brooklyn, N. Y., writes: "I have repeatedly spoken to our members about THE BANNER, and shall be only too glad to render you all the assistance I can at all times, considering it my duty to do so. I send eight names, and the money to pay for three months' trial subscription for each, hoping that they will continue as subscribers after the term expires."

J. H. White, Port Huron, Mich., writes: "Am sorry to say that I am too old to be hustling around for new subscribers, but I have sent you ten dollars and had the paper sent to others. Except for the first six months I have taken THE BANNER from the first, over forty years now."

Mrs. D. W. Smith, Lawrence, Mass., writes: "I asked a lady if she would like to subscribe; she said she took so many papers she did not get time to read them. She calls herself a Spiritualist, but I do not call her a very good one; there are many like her, however, who believe in the phenomena but do not care to do anything to help the Cause. Proper organization will do much towards correcting this condition."

Mrs. Isabella M. Frost, Little Boors Head, N. H., writes: "I shall buy Miss Judson's book, 'Bridge Between Two Worlds,' on the strength of that article in last week's paper by Marion Moorefield. It is a great help to one when a person, who has read and been benefited by such works, tells others of it, and I sincerely thank her for doing so."

J. R. Bailey, Woonsocket, R. I., in sending a list of eight subscribers, writes: "I shall always be very much pleased to do anything possible to sustain our beloved BANNER, and shall always be proud to see her floating gracefully at the mast head of our noble Cause."

Jay Chaapel, Palmetto, Fla., writes: "Your brief editorial, 'Spiritual Excresences,' in July 1st number, was so true, logical, magnificent! But I presume some of the 'Saints' who ever have 'Jesus, Luke or Washington' at hand, squirm and groan and criticise without logic or reason."

S. A. Lunt, Hamburg, Iowa, writes: "Would be glad to get subscribers for THE BANNER, but this is a church-ridden place, and I do not know of but five or six people here who will read the paper; I send my BANNER to them because they do not feel able to take it themselves. I send five dollars, two to renew my own subscription and three to be used to send the paper to any people you may know who are not able to pay for it."

Ashbel G. Smith, Painesville, O., in sending a list of twenty subscribers writes: "It is one of my greatest pleasures to disseminate in any way the Gospel of Life. Round dollars are the 'ball-bearings,' self-lubricating journals upon which the car of progress moves, and I can only wish more were at hand to give a further impetus to the spread of the grand central science of all sciences—the Science of Life."

Forest Home Camp.

This new enterprise, inaugurated last winter by Mrs. Mabee, has natural advantages and attractions equal to any camp in the State of Michigan. The initial meeting Sunday, July 9, was opened by an address of welcome by Mrs. L. A. Mabee, followed by two masterly lectures by Dr. Andrew B. Spinney, of Reed City, Mich. His first effort was grand, and the second was a climax of intellectual brilliancy and inspiring oratory. His appeals to the higher nature lift his audiences above the sordid, self-seeking plane, and leave a benediction in every earnest soul. He dwelt upon *the importance of rising* above temporal things, petty ambitions, personal prejudices, and working for the world with a high spiritual devotion and self forgetfulness.

In the afternoon he analyzed the scientific aspect of Spiritualism and evidence of immortality. For years he repelled the claims of Spiritualism, insisting that there was no evidence of conscious life after physical dissolution. He was a medium, could go into a trance, describe distant scenes, and report conversations between persons many miles away; but he thought no medium or clairvoyant could reveal anything not known to some one present. But he finally met a case which shook his theory into pie. When it was established that a medium or clairvoyant could see and hear, and obtain knowledge without the use of the physical senses, or any mental sympathy of persons in the flesh, he had a scientific basis for immortality. He cited Mollie Fancher as a representative of this spiritual power, which is recognized by the highest medical and scientific authorities. Of course her clairvoyant feats have been duplicated thousands of times by mediums, but they are not yet endorsed by orthodox science! But the possibility established, and the legitimate fruits of this knowledge must reach all in due time.

The Doctor's splendid efforts made a profound impression upon his hearers, and in these parts the people have very little idea of what Spiritualism is, and his subjects and way of treating them were well adapted to the public need. Miss Cora Fuller rendered vocal solos to the delight of the people, and President Benton inspired a home feeling with all that left nothing to be desired—except more in the same line. Next Sunday, July 16, Mrs. Cooley of Chicago is expected to adorn the platform and bless the people. I remain to the 23d,

LYMAN C. HOWE.

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Always Specify

the gentle-acting and faultless Tarrant's **Effervescent** Seltzer Aperient. There is no remedy so good, so reliable, so appetizing, or so effective for *constipation, sick headache,* or that "out of sorts" feeling arising from a *disordered stomach.*

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At druggists, 50c. and $1.00. TARRANT & CO., Chemists, New York.

May 27 13w

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"Foods for the Sick and How to Prepare Them"; a wonderful volume, indispensable to every home; of inestimable value to the sick--a veritable housekeeper's guide.

"WOMAN"; a book which every mother should have; a rare medical work of the highest class and the purest thoughts. This is a most

REMARKABLE OFFER.

Write at once. DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.

July 8.

Sets a Good Example.

If half our subscribers would follow the example set by John Wiley, of Jerseyville, Ill., the writer of the following letter, there would be a revival in our Cause within a year such as never before was witnessed. Try it and see.

"In view of the offer of extension of my subscription to your excellent paper of one year, I herewith enclose to you the names of twelve parties to whom you may send THE BANNER for three months. I have not solicited the parties, but have selected three because of their well known belief in Spiritualism, and nine because of their pronounced liberal views. I feel confident that most of them will continue as regular subscribers. I am not myself a Spiritualist, but am a believer largely in its teachings. I hope in the near future to have it indisputably demonstrated as a fact, but I don't *know.* The distribution of your paper containing the recent discourses of M. J. Savage and others will, I hope, renew interest in the subject of spirit communications and lead more rapidly to the desirable result of enfranchisement from the most stupendous humbug of the age."

Lake Pleaasnt.

The Fourth was duly observed with the largest attendance for years. Early in the morning a very pleasing service was a serenade by the Stratton operatic orchestra, with the Scalper band combined. At sunrise all the bells in town were rung. At 9 o'clock A. M., the parade of antiques and horribles, composed of several floats and a large company on foot. When it had accomplished its march the farewell address to the Horribles was made by J. Milton Young of Haverhill. The address was received with much applause. The field and athletic sports were interesting. The potato race was won by P. Chamberlain, the sack race by W. Bristoe of Orange, the 50 yard dash by Fred Spooner of Millers Falls, and the boat race by Mr. Pfefferle. The pie-eating contest was won by Ben Tilden.

After a concert by the band and music at grand stand, a poem was read by Mrs. H. B. Lochlan of Greenwich, and George W. Davenport of Greenfield made the address of the day. There was dancing at pavilion during the afternoon, a serenade by bands, complimentary to Landlord and Mrs. Harvey, at 7 o'clock, and later in the evening a good display of fireworks.

The following was the peroration of Mr. Young's address:

Friends, in my leave taking allow me to pass for a moment from the humorous to the sober, second thought. Personally, I thank you for your presence and attention and for having used your best exertions to render our Fourth an occasion which memory will ever hold dear—an occasion when we were all children once more, and one which will withstand the dross of time. Remember, that this day vouchsafes to one and all, to rich and poor alike, the blessings of a free Republic—that the schoolhouse is the key to success, to prosperity and improvement. A country where all are kings and where every mother sits the uncrowned queen of the kingdom of home—a country which yet shall own the earth.

To the ladies of the camp I extend my best wishes, my highest regards. To the boys before me—study long and deep the lesson of true manhood. To the young ladies of Lake Pleasant my sincere wish shall be—the truest and tenderest of lovers and the brightest and happiest of lives. Upon your youthful heads may the choicest of heaven's benizens fall unstinted. May roses of beauty and lilies of sweetness bloom ever in your pathway, and fill with fragrance all your coming years. To the fathers and mothers, those whose hair is white with the snow that never melts, and who are well along on the highway to sunset land, I can only say the peace of God which passeth all knowledge and all understanding, be yours as you journey to your eternal homes—and whether that home be in a windowless palace, beneath some singing pine, or in that land

"Where the roses ne'er shall wither,
Where no clouds of sorrow gather,"

my kindest thoughts shall follow.

And when Charon, the pale boatman, does come for you, enter your boat without fear and with a manly heart for on the other shore, on mossy banks, 'mid floral bowers, will be a great company who will greet you with those sweetest, dearest, best of words, "Good Morning."

J. M. Y.

Lyceum Work.

The Chesterfield, Ind., Camp Management has set apart the fourth Sunday of August as a red letter day for the Lyceum workers in that State. The exercises are to be conducted under the auspices of the Lyceum State Association, of which Mrs. L. E. Andrews of Indianapolis is secretary. Mrs. Mattie E. Hull has been invited to deliver the address, which will occur in the forenoon. In the afternoon the Lyceums will hold a grand union session and give an exhibition of Lyceum work. Among other interesting things presented by the Lyceums will be prize drills in the way of marching, etc.

Would it not be well to suggest that other camps follow the example of the Chesterfield Spiritualists? Possibly Indiana will carry off the laurels the present season respecting the Lyceum work. At all events, Chesterfield Camp will be given the credit of giving the Lyceum workers a grand recognition.

M. E. HULL, *Cor.*

☞ Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

The American Spiritual Magazine.

Will any one having a complete set of Rev. Samuel Watson's *American Spiritual Magazine* kindly inform us of the fact? A patron of THE BANNER desires to purchase the same.

Wanted,

A copy of "Periodicity," by Dr. J. R. Buchanan. Inquire at or write to this office, stating price.

Passed to Spirit-Life.

From Stillwater, N. Y., July 13, 1899, MRS. ANN H. SNOW, aged 73 years 1 month and 20 days.

Mrs. Snow had lately removed from Boston, where nearly her whole life had been spent, and where she was well-known in Spiritualistic circles. She was a firm believer in the Spiritual Philosophy, for a long time a regular attendant at the Ladies' Aid and similar meetings, was a woman of the highest character and most genial disposition, and will be greatly missed. O. M. P.

From St. Louis, Mo., July 5, MICHAEL GOETTLER, in his 69th year.

Mr. Goettler was one of the founders and for years Treasurer of the St. Louis Spiritual Association. In the transition of Bro. Goettler we lose the visible presence of one of the most devoted Spiritualists and one of the noblest and truest-hearted friends of humanity. His funeral was attended by a multitude of friends from every station in life. His body was cremated, in accordance with his oft-expressed desire. His wife and three grown children survive him. W. F. PECK.

From his home in Lynn, Mass., June 21, JOHN L. ROBINSON.

Mr. Robinson was a very prominent citizen, being the inventor of the famous Robinson System of Book-keeping, which is in use all over the country. He was a genial, whole-souled man, and will be deeply regretted by a large circle of friends. He was a member of the Lynn Spiritualists' Association from its organization, also of Post 5, G. A. R. and of the Oxford Club. He leaves a devoted wife, who, while she mourns the loss of his earthly companionship, is cheered by the blessed assurance that the parting is "only for a little while."

From East Cambridge, Mass., on Saturday, July 8, MRS. GANDY.

Mrs. Gandy was well-known in the Helping Hand Society and Ladies' Aid. The friends in both societies will miss her faithful presence. Her passing away was very sad, and she leaves a husband and six children to mourn her loss, as well as a host of friends.

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

SPECIAL NOTICES.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $2 50 per year, or $1 25 per six months, to any foreign country embraced in the *Universal Postal Union.* To countries outside of the Union the price will be $3 00 per year, or $1 50 for six months. eow

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

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

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July 1. 5w*

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Feb. 4. tf oam cet

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

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SPIRIT Message Department.

SPECIAL NOTICE.

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

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

Report of Séance held July 7, 1899.

Spirit Invocation.

Father Divine, we again prepare ourselves for communion between spirit and mortal. Standing, as it were, between the two spheres, we hold ourselves in readiness to be guided by thy hand. Truly we know that when we open our souls to receive the divine baptism of truth, it will be given unto us. And so we seek wisdom and knowledge, that we may sow the seeds of love in ground where they will take root and bring forth an abundant harvest. It has been said, "Blessed are the pure in heart, for they shall see God." But blessed indeed are they who seek knowledge and wisdom through which they may recognize the God in themselves, and realize the responsibility which that knowledge brings. Each and every one was placed upon this planet for a purpose. Then may we seek to comprehend more thoroughly the workings of thy law, the true meaning of spirit-communion. Help those who may manifest this morning. May their few words be clothed with power. Direct all who are interested in the welfare of humanity. In thy hands rests the destiny of humanity. We sow our small seeds, and await the harvest bye-and-bye. Amen.

INDIVIDUAL MESSAGES.

Georgiana Buchanan.

I am pleased to have this privilege of sending out a few words to those in earth-life who are still clothed with the flesh and bound by physical ties. I am anxious to demonstrate to others the true way and to make them feel there is no death, that the body is only thrown off like a cast-off garment, and that the spirit is free from sickness and all other environments of the flesh. I wish to come in contact, through your paper, with my sister, who is now a resident of Albany, N. Y. My own home was in Fall River. There are many with me who were not familiar with the laws of spirit-return previous to going out of the body. I knew very little about it myself, although I was somewhat interested, and many used to say to me that I was mediumistic. My sister is very much interested, and it is her request that I should try to manifest at this séance room, so others may see the message and thus glorify the work that the angels are doing. I would like to say much, but I find that the time is so limited and there are so many waiting anxiously to send their letters through your great post office that I must not linger too long. Mother, father and sister Lucinda join in sending the message to-day, saying to all whom it may concern, God bless each and every one of you. I am anxious to assist you, as far as possible. My name is Georgiana Buchanan; my home Fall River.

Henry George Campbell.

How do you do? This is a strange place. I suppose you let everybody come in that has a mind to, whether a tramp or not? There are a good many of us who are tramps through life, and many seek death as a relief. But it is not so much a relief, after all! I have been wondering for some time whether, if I put a little notice in your paper, some one would pay attention to it. It has often been said, and true it is, to, that after one is dead he is soon forgotten. One is remembered for a time by those who depended upon him; but sometimes I think we are weak while in the body, and think no one cares whether we live or die. That makes us much more unhappy than we would be if we could read each other's thoughts and hearts. If death has done nothing else for me than to quicken my own spirit so that I can see my own shortcomings and not the shortcomings of others, it has done a big work.

I do not suppose it is necessary to give any of my personal experiences, while I was in the physical body, because I am afraid enough of them are already known. But if I could only make them understand that the body, not the spirit, was destroyed, I should feel happier, and others would feel happier, too. I would like to come in contact with my wife and three children that I left unprotected with very little of this world's goods to sustain them. It is their condition that has called me back, to make inquiries as to how they are and what they may be doing. While I feel helpless in a good many ways, I think if I can only come in touch with them, I shall be able to assist them into other circumstances and conditions through the influence of those who are now on the spirit side. I do not think it is best to go into detail, for my wife is a strong medium, and also a Spiritualist. I was not, and was very much opposed to it, hence made her life somewhat miserable on account of my own ignorance. But now, as I look back over the past, I can see that so many times if I had followed her advice and been guided more by the spirits that controlled her, I should have been happier and perhaps left her in a better condition. She is not a public medium, but she ought to be, if she only had a little more confidence in herself. I have taken this way to prove to her that once I was blind but now I can see, and I wish to assist her in all things that I can. When my mind gets easier and clearer, as I come in contact with the material world, I will feel better. There is one thing I wish to say before I leave this medium, and that is, she is not to blame; no one was to blame but myself. My name is Henry George Campbell; my home Pittsfield, Pa.

Rachel M. Hutchison.

I am so glad of this privilege of communicating with our friends in earth life. I knew that the promise had been made that we should know and be known, and that we should be able to recognize one another when in the spirit spheres; but I did not realize fully and appreciate the fact that our spirit friends could come so closely in association with us, as I do now. I would like to reach my home and family. How blessed it is to have the privilege of entering the home and sensing the conditions, whether of shadow or sunshine! But it would be more blessed if it were possible to make them understand when we come and when we go. I have brought Hannah's little boy with me. He passed away since I left the body. Hannah is my daughter; the baby's name is Frankie. He is a darling child; I love him very much, and I shall take good care of him until the mother comes to spirit. She will see how beautiful it is that we can learn to love and to protect even in the silence of the spirit life. My husband is in spirit life with me. I have a son in earth life whom I am anxious about. He is in the West, and I know my daughter has been anxious about him because he does not correspond. She does not hear from him very often, and as there are only two of them in the earth sphere she sometimes feels as if he were dead to her, as if she will never see him again. I used to think that way, too; but God is always good, and when we can realize the good, and have patience, we will see that there is merit in all things. I cannot send much of a message this time, for that old cough has returned; I am taking on the conditions, as I passed away with hemorrhages of the lungs. I do not wish to leave any bad effect upon the medium, so will say good-bye. This is a letter from mother and father and all the loved ones on the spirit side.

You can put me down as Rachel M. Hutchison. My home Elmira, N. Y.

Jessie Jameson.

My name is Jessie Jameson, and I want to send out a letter to my grandma and my papa. Mamma is on the spirit side with me, and she would have spoken herself, but she thought grandma would rather hear from me; but we are together, so she will hear from us both. My father is interested in horses, and he is always around where they are. When he goes to the stable I sometimes go with him and try to make my presence known. I heard him say to grandma that he believed in his soul he saw me one night, and that is why I wanted to come to-day to tell him that he did see me and that I tried to make myself known, so that he would not feel so badly about mother's going and then my going, too. I was twelve years old when I passed out of the body, and I went out quickly. My Grandma Akin is a Spiritualist; that is what they call her; and she can sense our presence. Papa does n't understand much about it; but I am told by the spirit-friends who are older than I that he is very strongly mediumistic, and if he would only let himself become passive, we could make him see and hear us; then he would feel all right. Mother tells me to say "express business," and the people will know what I mean about papa's business. Mother tried to rap on the table for them. Grandma sometimes sits down to the table when there is nobody around her, and wants the spirits to rap for her and let her hear and feel that she is not forgotten. Grandpa, too, is in spirit-life, and so is little brother Willie. This is to give them comfort and consolation, and I hope it will. When I understand controlling better, I will come and control them, and they will then be truly convinced that we are only waiting for them till bye-and-bye, when they come to the spirit. Then we will all understand each other. You can put me down as Jessie Jameson, Hamilton, Md.

[The last two messages are given through Mrs. Conant's little guide, Sunflower.]

Mary Morgan.

Here is a young lady who passed away with brain trouble. She had trouble in her head caused by abscesses, and she suffered so much that she was ever so glad when she got out of the body. She wants me to tell the mortals that she was glad to be at rest in the spirit-world, and that after all her suffering, she sees they still worry and fret over and do not give her up. She wants her mother and sister to give her up so that she can progress in the spirit-world and get along better, because there was nothing they could have done that would have made it any different. She is better in the spirit-world. She says that they worry because the doctor wanted her to go through an operation and she would not do it, and now the mother thinks that if she had gone through the operation she would have recovered. She says, no, she would not have gotten well, and it would have been harder for them to bear, as she never would have survived the operation, and then they would have said if she had not had it done she would have lived. So they may as well know that she was to go anyway She gives me the name of Mary Morgan; her mother's name is Mary also. She lives in Brookfield, Canada, near Montreal.

Frank Scott.

Here is a little boy. He gives me the name of Frank Scott. He is a beautiful child, a little tot, does not look over three or four years old. He has a light complexion, with pretty curly hair, and is just as sweet as he can be. He took diphtheria and went out of the body quickly, and the mother has been all mixed up and feeling bad ever since he went away. He has been in the spirit-life some little time, for he is quite a big boy now. With him comes an older lady; he calls her Aunt Sarah, and she is taking care of him. There is also a little girl with him whom he calls Mabel. She does not seem to be a sister, but he calls her Aunt Annie's girl. I suppose that must be a cousin. He wants mamma to know that he has become acquainted with lots of people on the spirit side who knew her when they were in the earth-life, and he has seen some who have come over since he did. He wants them to know that he is getting advantages in spirit life that he could not have gotten in earth-life, so they want to feel that it is all right, and that he is better off than if he had lived in the mortal life any longer. He says mother sometimes thinks that her boy's life in the material world was very short, and she wonders why it was not more complete. "When you come to spirit this will be explained to you, but I cannot explain it now."

His home was in Halloway, Me.; his father's name is Capt. Frank Scott. I should think by the way the youngster talks and looks now that he had been over in our place a good while.

Messages to be Published.

July 14.—Sarah Armstrong; George Dillingham; Philip H. Bradley; Jack Hayden; Andrew Smith; Fred Cummings.

A Letter from Abby A. Judson.

NUMBER SEVENTY-NINE.

To the Editor of the Banner of Light:

A few months after I found out that Spiritualism was true, noticing the use of music in harmonizing mortals so as to facilitate the return of spirits, I used to visit a mediumistic friend who kept a music store in Minneapolis. One day my eyes fell on the smallest melodeon that I have ever seen, and an earnest longing seized me to possess it. I found it was second-hand, cost twenty-two dollars when it was new, and that I could have it for ten. I gladly bought it, and have kept it ever since. Finding that it needed cleaning, I worked on it alone till it was in perfect order, and no hands but my own have ever regulated it. This dear little melodeon was made by the Mason & Hamlin Organ Company, Style 109, Number 119264. It has only three octaves and two notes, has a swell, and the bellows are worked by the feet. It has a handle at each end, and is so small that when I was stronger I could easily carry it upstairs. The tone is fine, and the swell makes it give out an astonishing volume of sound for its size. Many have sought to purchase it of me, especially Sunday school men and holders of gospel meetings, because it can be carried anywhere in a buggy. But I want it while I remain on the mortal plane. Some years after it became mine, having disposed of my school, and having opened Spiritualist meetings in Minneapolis, I was about moving into three upstairs rooms next to what had been Judson Institute. There was a large closet in the parlor. I went into it, and my first thought was regret that there were no hooks. Instantly came a rush of magnetism, and the strong impression that I needed no hooks, and that my melodeon would stand in that closet. Subsequently I placed it there, and fitted the door with a heavy dark curtain that excluded all light.

Sitting in that closet and playing the melodeon, I gained the inspiration and the outline of the twelve lectures given in that city that were afterwards expanded for "Why She Became a Spiritualist," as well as all the other lectures given during the year and a half of public labors in Minneapolis. In that closet Birdie Sherman sat while developing as a materializing medium, while six of us sat in a semi-circle outside. By that closet did Maria Edgeworth come to Mrs. M'Kenzie and me, and give me one of the grandest "tests" I ever had. At that closet door did my beloved deceased pupil, the daughter of Ex Governor Pillsbury, come to me through that true-hearted and idolized medium, Mrs. C. D. Pruden. Such messages came through her lips that I was compelled to take my courage in both hands, and go and tell the ex-Governor, his wife, and the surviving daughter what "Sue" had said. When I had finished the touching recital, I looked at them, and the three were weeping. I shall be so glad to see Sue again in the sweet bye-and bye.

Well, when I left Minneapolis to make the missionary lecturing tour in Minnesota, Wisconsin, Illinois, Missouri and Kansas (all outlined for me by my father through Mrs. C. D. Pruden), the melodeon rested in its well-fitting, hinged and padlocked box.

Later, when I lived for nine months in Cincinnati, it came into active use again, especially when I was writing "The Bridge Between Two Worlds," at the house of that stanch and devoted Spiritualist, Mr. M. G. Youmans. And when I settled near my brother in Worcester, of course the melodeon was used again; and after he came to live with me, many of his frenzied moods were soothed, and his melancholy moods cheered by its sweet strains.

One day when he was able to be wheeled in my "upholstered chair" from room to room, we got him to the door of the sitting-room. When he saw the little instrument, and I asked if I should play to him, the tears came into his eyes. I asked him what I should play, and he said, "Please play "Aria alla." I had not played "Aria alla" to him for more than thirty-three years. I wanted to cry, too, but I played it to him. It is a sweet and sprightly Scotch air, called in Italian, "Aria alla Scozzese." In our ignorance of Italian, we used to call it "Aria alla." I often play it for him,

"Knowing that my remembrance, though unspoken,
Does reach him where he lives."

Now the melodeon stands in my little parlor here, and during my three blind months in 1897, it wiled away many a tedious hour. I had memorized some more difficult pieces many months before, fearing I could never see notes of music again as the world grew darker. During these three months, when I could do nothing but write a letter in my wired frame without seeing what I wrote, and play tunes from memory, a beautiful autoharp given me by a kind friend in Keene, N. H., was literally worn out, and lost its power to give out sweet sounds. But the melodeon holds its own to-day, and is just as good as when it came into my possession.

Some curious readers may enquire what tunes I play when I seek inspiration in writing. When playing for that purpose, I have never played but three, "Nearer, my God, to thee," "Sweet bye and bye," and "Beulah Land." I play each one through three times, and by the time I get through, I know just what I am going to write. Often the whole article stands in perfect clearness before my mental vision.

These tunes are very dear to me. Never can I become weary of them. We sing them at seances. I have heard a materialized spirit sing "Beulah Land," when I was holding her hand and my face was close to hers. Her face and head were completely shrouded in white veiling, in thick folds. No mortal woman could possibly have made clear sounds through such encumbering drapery. But that spirit's voice swelled as resonant and clear as if it could rise to the stars. It is, indeed, inexpressibly lovely to hear a spirit, *who has been there*, sing of

"That glory shore,
My home, my home forevermore."

I think that Harry Hall, of St. Paul, Minn., knows who this spirit was.

I am so old-fashioned that I like the old tunes best. A book is but poorly recommended to me by the claim, "Every tune in it is new." I like "Annie Laurie," and "Bounding Billows." And it is not only the simple tunes that I enjoy because they are old as well as good. Intricate music and that which we call classical, become richer and grander the oftener we hear them. It is so with the sonatas of Beethoven and Mozart, and with the oratorios of Handel and Haydn. I would walk till I dropped from fatigue to hear the "Messiah" well performed.

The two most exquisite musical treats in my whole life were in Boston in 1870, and in Cincinnati a few years later. The first occasion was the centennial of the birthday of Beethoven, and the week of celebration closed with the singing of Schiller's "Hymn of Joy," adapted to the Ninth (or Choral) Symphony, composed by the great king of all musicians. The hymn closes with the words,

"Why on bended knees, ye millions,
Feel ye your Creator near?
Search beyond that boundless sphere,
High above the star pavilions!"

As I heard that superb chorus sing these inspiring words, it seemed to me like a choir in heaven.

The Cincinnati occasion was in 1878, when the "Messiah" was very appropriately performed on Christmas night, under the leadership of Theodore Thomas, who guided an orchestra of five hundred pieces and a chorus of fifteen hundred voices.

This wonderful composition has for us the advantage of having been originally set to English words. There is therefore complete adaptation between the words and the music. This adaptation is strikingly manifested in the passage, "Wonderful, counsellor, the mighty God, the everlasting father, the prince of peace." This is repeated four times, in each case preceded by the same complicated and beautiful introduction, the great words of the passage itself being pronounced with absolute distinctness, in octaves, by the whole chorus. The effect was wonderful. When the Hallelujah Chorus was sung, the whole audience rose spontaneously to their feet, and remained standing till it was concluded. One might well quote from Paul, "Whether in the body, or out of the body, I cannot tell." As to the "Amen Chorus," which ends the oratorios, I can only say that it is worthy of what preceeds it.

The dear friend who took me to this concert, the Rev. Samuel W. Duncan, D. D., has now been in heaven for nearly a year. A sweet singer here, and a harmonious soul, he is well fitted to join in the music of the spirit sphere.

To revert to my valued little melodeon, I think I would feel sorry, though in heaven, to know that it had passed out of the hands of Spiritualists. I would prefer that it be owned by those who would prize it for its connection with the work which it has aided me to do in behalf of Spiritualism. So, if they deem it worth their while to accept it on that ground, I shall be glad to have it owned and preserved, after I have left my mortal form, by the National Spiritualists' Association. It could be easily packed in the same box in which it was conveyed from Minneapolis to Cincinnati, to Worcester, Mass., and to Arlington, N. J., to its honorable destination in Washington, D. C.

Yours for humanity and for spirituality,
ABBY A. JUDSON

Arlington, N. J., June 30, 1899.

No Value in Spiritualism.

BY DEAN CLARKE.

I quote the following lines from the *New York Journal* as a text:

"The only genuine spook-hunters, the Society of Psychical Research of Boston, have a member who thinks he really has discovered something which neither fraud, hallucination, suggestion nor telepathy will explain, leaving only true Spiritualism. Prof. Hyslop of Columbia University is the eminent member so convinced, and he gave in detail the experiments he had made in Cambridge recently. Col. Higginson, who is never absent from advanced meetings in Cambridge or Boston, dissented from the views of Prof. Hyslop, and said that forty years ago he investigated the phenomena of Spiritualism, and, although encountering quite as striking a series of incidents as those of Prof. Hyslop, gave up the whole subject because there was nothing of real value to be derived from it. This is a matter so evidently Bostonian that it is best to allow it the privilege of settling it by itself."

It seems strange that a man of Col. Higginson's mental acumen could make such an utterance as is above credited to him. I first knew him nearly thirty years ago, when a co-member with him of the Free Religious Association. From current report, from lectures he had given, and from private conversation with him, I understood him then to be a confirmed Spiritualist. But it seems he found "nothing of real value to be derived from it," and so "gave up the whole subject." Well, as I believe in St. Paul's injunction: "Let every man be fully persuaded in his own mind," I cannot question his "right of private judgment," nor his right to backslide; but I have a right to question the soundness of his judgment, if not the motive of his action.

If he indeed saw "quite as striking a series of incidents" as Prof. Hyslop has witnessed, and doubtless he did, he assuredly found "proof palpable of Immortality," as did Epes Sargent, and as has Prof. Hyslop, and as have thousands more of the literati and the scientists of all the world. If this were *all* there is of value in spirit phenomena, how can any man who reasons, and knows the need of "Light, more light," to settle the question of human destiny, discern "nothing of real value" in such demonstrations of continued existence?

Many thousands of anxious, troubled mortals have said they would give all their earthly possessions for conclusive proof that death does not "end all"! Quite likely Col. H. may personally have no real need of such proof, but how can such a philosopher and philanthropist see no value in it for the benefit of millions of his fellow-men who *do* require just such evidence that they shall continue to live after this "life's fitful dream is o'er"?

But the demonstration of continued life is not the only, nor the greatest, good of spirit phenomena, for its highest phases and uses are means of revelation, and of communication of most valuable thought from "ministering spirits," who are now "controlling" and inspiring millions of mankind. If Col. H. had his spiritual senses opened, he would discern the "great cloud of witnesses" who are aiding him and all other leaders in all the great reforms of the age, in which departed spirits are even more interested and active than mortals themselves.

Is it possible that he is so blind as to see no value in means that render spirit influence and helpfulness more certain and effectual? If he would use half an eye, it seems impossible that he could overlook the vast good that Modern Spiritualism has already accomplished in this world, to say nothing of the untold benefit it has been to millions of decarnated spirits, who have found means of reaching and teaching their friends on earth.

Every intelligent, thoughtful Spiritualist knows that an inventory of the benefits of Spiritualism would fill columns of the largest newspapers, and it seems superfluous to undertake to enumerate them, one by one, to remind as well posted, and usually clear-headed a man as Col. H., that "there are more things (of great value) in heaven and earth than he has dreamed of in his philosophy." What it is that thus stultifies his reason, and obscures his spiritual vision I know not. It may be that history is repeating itself in his case. We read that in a former dispensation of "spiritual gifts" and of divine truths, "It was hidden from the wise and prudent, and revealed unto babes." "Except ye become as little children (teachable), ye cannot enter into the kingdom," said one who ever rebuked the self-conceit of the worldly-wise, and commended *docility* as a *sine qua non* for discerning spiritual truth, and "of real value to be derived from it."

"When the mists have rolled away," Col. H. will doubtless say: "Whereas once I was blind, I now see." So be it.

A Vision.

BY MRS. M. KLEIN.

On the evening of July 14, 1893, a group of angels manifested themselves to me, and said: We will remain with you through the night as a guard, and will improve the opportunity by bringing many things before your vision. I knew them and felt that they would do so.

I retired, but, being very weary, fell asleep almost immediately, and, when I awoke, day was dawning. Then suddenly the promised vision came before me, taking the form of a great panorama. It was as if all creation were outlined on an immense map, a wonderful geometrical, geographical, geological, astronomical chart. The angel called it the map of the creation of this planet and people. It was ablaze with electric flashes on all the multitudinous lines by which, the angel explained, the induction of life in primordial substance, which caused strange quiverings, and atomic motion was started in every way; then the aggregations of atomic substances into forms, and so on. I realized while I was looking on and was having this beginning of a great evolutionary process explained to me, that the atoms contain spirit; it is the immutable law of the cosmos or the universe; but somehow the rules for proper assimilation and the crude and purified correspondences of substance and force are supremely drafted and every motion governed accordingly.

Thus is fixed the momentum of planets and solar systems, as well as of man. It is the inherent power by which individual as well as general evolution and desired progress is made possible.

I noticed that for a while these atomic motions and this force-play went on very evenly, but as the differentiations of molecular activity became more and more complex, and the creative expanse widened out, until it became immense, then for the first time my attention was called to the fact that man and woman had appeared upon the scene for their part in creation's program. They multiplied rapidly, and for a while moved on seemingly obedient to the natural play of forces; but presently there was a great intermingling of the thread-like fibres which are called force lines for the vibrations which are in constant exchange, and as the complexity of this inter-activity increased, I beheld these people were made to feel by the impress of this force-play, that there were opposite parts to render. Then they were caused to realize that they were trespassing upon others' rights by overstepping their own circuit as a part of the whole. As the nerve connections in man and nature, these trespasses were made prominent, they were magnified so that I could see the white and gray matter of the nerves, and how it is inducted from nature by the food man eats and from above by thought, prayer, and general mental activity, making respiration and thought-induction possible; for at every breath drawn I could see this mechanism move as a weaver's loom with a double nerve system, weaving the web of life. Somehow at the top brain, at the drawing of each breath, there is an escape of a mist or vapor and an induction at the same time. Thus the soul-substances are supplied and it is enabled to vitally inform man.

I am unable to give this as clearly and correctly as it was explained to me, but it is probably as clear as mortal language will permit.

The vision showed the effect caused by trespassing upon the rights of others in the limits affixed. There was a slight disturbance and quivering throughout the connected lines of the whole chart or map. It was also shown how at certain force centers the disturbance was rectified, and that provision for this had been made from the beginning, as also for all emergencies as foreseen by Divine Wisdom. Then the scene changed, and I beheld the magnetic ethereal seas that in wavelets flood all space. The angel bade me follow in spirit and observe well. We seemed to survey what he termed the four corners of the earth, and at these places, far down in the rocks in the subsoil—in nature's quarry, as he called it—the Divine Architect had provided, by proper assimilation and apportionment of forces, great granite basins, one at each of said corners of the earth. There the magnetic ethers are retained, and issue forth as the supplement and preserving element of electricity and magnetism, for it is the refined cosmic essence in nature's own chemical laboratory. On it, all is dependent, for ether holds all things in solution, but is not therefore superior or equal to electricities, for they are the spirit of things, the energy, the moving power, the life. Without ether, however, as the medium and preserving element of electricity, the senses could not be informed nor be active.

The ethereal seas have no periodical changes nor change of position, but are fixed in Nature's orderly arrangements. The radiations which issue forth in waves of all lengths and strengths were wonderful to behold and looked like a moving sea in space, forming the accompaniment to all electric inductions. On the chart were marked some special electric-force inductions into the mind realm of mortals, at certain marked times far apart; and at those times the magnetic ether accompaniments were so powerful, so radiant, so wonderful, that words cannot describe them. These the angel called the special dispensations of the word or wisdom from on high. By these all true progress is regulated, being the natural sequence of these operations. Yes; progress natural, mental and spiritual, is all so interlaced and interwoven that it must move on together. The present is one of those times of special force inductions or dispensations, and the mortal mind-realm is ablaze with light from above.

Van Wert, O.

☞ Did you ever hear of a man who had striven all his life faithfully and singly toward an object and in no measure obtained it? If a man constantly aspires, is he not elevated? Did ever a man try heroism, magnanimity, truth, sincerity, and find that there was no advantage in them—that it was a vain endeavor? —*H. D. Thoreau.*

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Mr. Robinson Replies.

In the BANNER OF LIGHT of the week ending July 8 I find an article from the pen of Mr. Fred P. Evans, and as the gist of the contents is in relation to me, I sincerely hope you will favor me with space for a reply—one that I hope will settle this controversy.

Mr. Evans makes a mistake when he says I was *engaged* by the Psychic Study Club of New York City to give an exposé of slate writing. He also remarks: "The trouble with these so-called psychic clubs is that they are generally willing to pay sleight-of-hand performers to expose (?) and afterward beg mediums to give their services free, to demonstrate to a prejudiced crowd their powers." Allow me to state that *I offered my services free of charge*, and unsolicited by any one in connection with the club, simply saying I would be pleased to give an exhibition of trick slate-writing. My offer was accepted. Mr. Evans, no doubt, has been approached to defend the true(?) slate writing. Mr. Evans also remarks: "It seems to me that all Mr. Robinson wishes is enough free advertising to enable him to sell his book." Far from it. My book was sold outright to the publishers. If there is any gain, it's all theirs. Talking about getting free advertising for books, I believe Mr. Evans is getting plenty of it in the Spiritualistic press for his own book.

He agrees with me in reference to my remarks about the carelessness of Quæstor Vitæ's article, and then offers new testimony. We will take the case of Mr. Bradford, in which Mr. Evans says Mr. Bradford carefully examined a slate, cleansed it both sides, and then glued a strip of paper across the slate, and wrote his signature across the paper in ink, held the slate on top of the table, with his own hands covering it—all in a brightly lighted room; and found on the completion of the seance, it was filled with messages in answer to questions previously submitted; also states that the piece of paper previously pasted or glued on the slate was found written over with lead pencil, and the names of many friends signed thereon. He also concludes by saying: This recital is *not* for the benefit of Mr. Robinson, but for the benefit of Spiritualists and investigators.

Now let us hear Mr. Bradford's account: "On June 15, while having a sitting with Mr. Evans, at his office in New York city, the spirit operators rapped their desire to make an experiment, and gave directions for preparing a slate for that purpose. Through Mr. Evans I was requested to tear off a strip of paper 7x2 inches, and paste it lengthwise on a clean slate. This I did, using Le Page's glue to attach the paper to the slate. I then wrote my name in the center of this slip of paper. The experiment was about to proceed, when the guides rapped that a gentleman in the outer office (who was to have the next seance, and upon whose time we were somewhat trespassing) was getting extremely impatient, and the vibrations set up by his mind, would seriously interfere with the writing. On this account we agreed to defer the experiment until next sitting, the following Saturday.

Accordingly, on June 17, at about the same time, I again sat with Mr. Evans. Before the writing was begun, the slate was examined and found to be perfectly clear—in the same condition as when the slip of paper was pasted on. After magnetizing the slate for a few moments by holding it between my fingers, *it was placed* upon the table, under my hands, for about ten minutes, a few crumbs of slate-pencil and a bit of lead from a lead-pencil having been placed under the slate. The slate was then turned up and found to have been written upon, as shown."

I will now give your readers a little insight into the above séance—not for Mr. Evans's benefit, but those Spiritualists for whom he so kindly gave his recital. It will be observed that this test *was not* at the suggestion of Mr. Bradford, but the spirit (?) operator, who in turn was influenced by Mr. Evans. After the slate was prepared, the spirit (?) declared the sitting could not be continued, so it was adjourned for two days. Why? Was it done for the purpose of having another slate with paper and signature duly prepared? Why did not Mr. Bradford take the slate along home with him, or, failing to do so, prepare another fresh one for his second sitting? Mr. Evans fails to tell us of the leaving of the slate, and two days elapsing between the two sittings. If a duplicate slate had been prepared, it could be worked in two ways: The answer could be written on it and on the paper; over this could be placed a false flap or piece of slate, thus concealing the writing; on this flap on the outside is also a duplicate piece of paper containing duplicate signature. Having this prepared slate either in his lap or in a clamp at his side of the table, the medium, if his investigator is too exact, will give him the first original slate for inspection, and then let him hold it a moment while magnetizing (?) it. The medium then takes it, and while placing the pieces of pencil on the table, exchanges the slates. He now possesses the prepared slate and flap. Showing this side once more clear of writing, he turns that side down, allowing false flap to drop out into his lap. The rest explains itself. The slate, upon being lifted, of course is found with the writing already placed there, but hidden from view by the false piece of slate.

The other method could be as follows: If he desired to answer questions just propounded, of which he has gained knowledge, he has the duplicate slate, minus the flap, resting in his lap; and while the investigator is cleaning the original slate, he can be writing answers on the duplicate, and then make exchange of slates, as before mentioned. I can hear the remark, "Oh, yes; but the slates never left my hand." I will ask at what time did they never leave the hand? Was it before or after the *medium* placed the slate on the table? Read again where Mr. Bradford states: "The slate was placed upon the table, under my fingers."

Mr. Evans in another part of his writing says: "If this society were merely a club organized for the purpose of amusement, there would certainly be no harm in calling upon a sleight-of-hand performer to while away the time. But this society claims to have formed itself for the *scientific investigation* of occult or spiritual phenomena, and before it actually sees any of these phenomena, it calls in or engages some one who openly states he has no occult or spiritual power, but is a sleight-of-hand performer—one ostensibly an enemy of occult subjects, to expose(?) the manifestations they have not witnessed."

In reply to the above, I would ask why Mr. Evans takes exception to the fact that the above society enlightened itself as to fraudulent methods, so as to better judge the true, *if* they exist? Is it not a sensible thing for them to do so, instead of remaining ignorant of such methods as are employed in trick slate-writing?

As regards Scientific Investigation I wish to say that magic is an art and a science, more so and deserves the name better than many of the *new* sciences. Magic is a combination of all sciences; it calls to its aid chemistry, electricity, hydraulics, accoustics, optics, etc., etc. There is not an art or a science that does not contribute its share towards the wonders of magic.

My concluding words are these: I will meet Mr. Evans, or any medium for slate-writing, here or in any land under the sun, for a test, either private or public, for one dollar or a thousand. If the test is private, Mr. Evans shall invite one editor of a Spiritualist paper, and I shall invite another Spiritualist editor. The tests shall be the same as mediums or Spiritualists claim have and can be done, viz., producing writing between two slates on the surface of either one, while held in the hand of the investigator; said slates being investigator's own, and never out of his possession.

If Mr. Evans can produce the above he can have my money; if he fails let him hand his over to a spiritualistic charity. If the test is public—the paid admissions as well as individual money—goes to Mr. Evans. If he loses—the money goes to any charity publicly voted on. I make the above money restrictions to convince the Spiritualists, that, win or loose, there is nothing in it for ME. In fact, should Mr. Evans win, *everything* goes to him. Shall we have this test?

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June 24.

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June 17. 6w*

Miss Annie J. Webster,

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Mar. 18. tf

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Trance, Business and Medical Medium.
HOURS from 8 A. M. to 1. Letters answered by mail $1.00. 184 Columbus Avenue. 2w* July 15.

Willard L. Lathrop,

SLATE-WRITING. Hours 10 to 3 daily. Developing and Test Circle Tues., at 2:30 P. M. 90 Berkeley street, suite 1.
July 22. 1w*

Mrs. Fannie A. Dodd,

233 Tremont street, corner of Eliot street, Boston.
July 22 1w*

B. W. Banks.

Magnetic, 121 Dartmouth street. Hours 4 to 6.
June 3. 11w*

MRS. A. FORESTER, Trance and Business Medium. Also Magnetic and Electric Treatment. 27 Union Park street, Suite 5, Boston. 10 to 5. 4w* July 8.

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FRED P. EVANS, the Slate-Writing Psychic, has taken a vacation until September. Due notice will be given of his return to New York. July 8.

PROFESSOR ST. LEON, Scientific Astrologer; thirty years' practice. 108 West 17th street, near Sixth Avenue, New York. Personal interviews, $1.00.
Nov. 21. †

MRS. M. C. MORRELL, Clairvoyant, Business Test and Prophetic Medium, 330 West 59th st., N. Y.
May 20.

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Banner of Light.

BOSTON, SATURDAY, JULY 22, 1899.

Spiritualist Societies.

☞ **We desire this list to be as accurate as possible. Will secretaries or conductors please notify us of any errors or omissions. Notices for this column should reach this office by 12 o'clock noon, of the Saturday preceding the date of publication.**

BOSTON AND VICINITY.

Assembly Hall (Legion of Honor Building), 200 Huntington Avenue.—The Gospel of Spirit Return Society, Minnie M. Soule, Pastor. Discourse and Evidences 7½ P. M. every Sunday.

Bible Spiritualist Meetings, Odd Ladies' Hall, 446 Tremont Street.—Mrs. Gutterrez, President. Services Sundays at 10½ A. M., 2½ and 7 P. M., and Wednesdays at 2½ P. M.

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

Home Rostrum, 21 Selby street, Charlestown. Sunday circle 11 A.M.; speaking and tests 7½ P.M.; Tuesdays and Thursdays, 8 P.M.; Fridays, 3. Mrs. M. E. Gilliland, Conductor.

Echo Hall—1 *Johnson Avenue, Charlestown Dist.*—Sunday and Wednesday evenings. Mrs. E. J. Peak, Chairman.

First Spiritualist Church, 730 Washington St.—M. Adeline Wilkinson, Pastor. Sundays, 11 A.M.; 3 and 8 P.M. Thursday, 3 P.M.

Harmony Hall, 724 Washington Street.—10¾ A.M., 2½ and 7½ P.M. Tuesday and Thursday afternoons at 2¾. N. P. Smith, Chairman.

Hollis Hall, 789 Washington St.—Services Sundays, 10½ A.M., 2½ and 7½ P.M. Mrs. T. C. Fox, Chairman.

Spiritual Fraternity—At First Spiritual Temple Exeter and Newbury streets, Sundays at 10½ and 7½ P.M. the continuity of life will be demonstrated through different phases of mediumship. Other meetings announced from the platform. A. H. Sherman Secretary.

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

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

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

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

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

West Groton, Mass., Liberal Association—Services every Sunday at 2 o'clock in Wildwood Hall. Mary L. French, local speaker.

CAMBRIDGE.

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

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

MALDEN.

Malden Progressive Spiritualists' Society, Masonic Building, 76 Pleasant street. Meetings every Sunday at 7 P.M. Wednesday, 8 P.M. Wm. M. Barber, President; Mrs. Rebecca Morton, Sec'y; George H. Ryder, Cor. Sec'y. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism.

BROOKLYN.

Church of the Fraternity of Divine Communion (incorporated).—Rev. Ira Moore Courlis, pastor and psychic, holds spiritual services on the Christ principle, Bedford Avenue and Madison street, Sunday evenings, beginning at 7½ P.M. An excellent program of vocal and instrumental music is always rendered by the best talent, after which psychic communications are given.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1101 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Mr. G. Deleree, President; Mrs. Alice Ashley, Secretary.

Meeting of Associate Spiritual Missionaries every Sunday, at 3 P.M., at Evolutionist office, 1099 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Sargent, Conductor.

Spiritual Conference, Jackson Hall, 515 Fulton Street.—Saturdays, 8 P.M., music by Prof. Chas. Coleman, Herbert L. Whitney, Conductor. BANNER OF LIGHT always on sale.

Fraternity Hall, 869 Bedford Avenue, every Sunday evening, 8 o'clock. No admission charged at the door. Collection taken. Good music, messages, physical demonstrations. Weekly meeting 308 Tompkins Avenue, Friday evening and Wednesday afternoon. Miss A. J. Chapin, medium.

People's Mission, Columbia Hall, 1810 Fulton Street.—Sundays at 8 P.M. Mrs. M. C. McGibeny, medium, Herbert L. Whitney, Chairman.

Jackson Hall, 515 Fulton Street.—Sundays at 3 P.M.; Wednesdays at 8 P.M. Mrs. L. A. Olmstead, Conductor.

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

CHICAGO.

First Spiritual Church, South Side, 77 Thirty-First Street.—Sundays, 2½ and 7½ P.M. Georgia Gladys Cooley, Pastor.

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

The Spiritualists' and Mediums' Home Society hold free public services every Sunday, 10¾ A.M., at 3310½ Rhodes Avenue, Chicago, Ill. Dr. C. T. H. Benton, Conductor, assisted by other good mediums and speakers; also a benefit séance every Wednesday, 8 P.M. Take Cottage Grove car to 33d street, then one block west.

CINCINNATI.

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

NEWARK, N. J.

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

NEW YORK CITY.

International Conservatory of Music, 744 Lexington Avenue, one door above 59th street.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

Christian Spiritual Union meets in Lyric Hall, Sixth Avenue, near 42d street, Sundays, 3 P.M. Dr. Harlow Davis, medium for April.

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

SYRACUSE, N. Y.

First Society of Rosicrucians (exponent of universal Religion) meets Sundays at 10½ A.M. in Hiawatha Hall, 239 West Onondaga street. J. C. F. Grumbine, lecturer.

Notice to Local Societies.

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

Local Briefs.

BOSTON.

Tuesday evening in Dwight Hall Mrs. M. Adeline Wilkinson held a reception to her many friends, this being the anniversary of her birth in earth-life. A fine program was presented; afterward dancing was indulged in until a late hour. Refreshments were served, and many letters were received from those who could not be present. Mrs. Wilkinson received many tokens of love from personal friends.

Tuesday evening, July 25, at 616 Washington street, Eagle Hall, the last Indian Council of the season will be held, and Mrs. Wilkinson invites all mediums with Indian controls to be present. *

Commercial Hall—Mrs. Nutter, Conductor.—Services Sunday, July 16, morning, afternoon and evening; remarks, Mesdames Brown, Nutter, Weston, Smith, (poem by Mrs. Taylor and Dodge), Mellan, Bird, Wheeler; Messrs. Nelke, Turner, Tuttle, Abbott, Amerige; poem by Mr. Bird. Next Sunday evening special talent is expected. *

Massachusetts.

Malden Progressive Spiritualist Society.—Meeting Sunday evening: Opening service of reading, prayer and singing by visiting friends. Remarks by President, Mr. Cowan and others. Messages by society's medium, Mrs. Fagan. A full attendance, notwithstanding the heat of summer.—R. *

Camp Progress, Mowerland Park, Upper Swampscott, July 16.—Day dull and stormy; only about five hundred present at meetings held at 11:30 A.M., 2 and 4 P.M. The following took part: remarks, Messrs. Baker, James Smith, L. D. Milliken, J. S. Scarlett, Dr. Furbush, Mesdames Kimball, Effie I. Webster, Hannah A. Baker, Abby N. Burnham; messages, Mrs. Demorest of Pittsburgh, Pa.; music, Miss Amanda Bailey, Mrs. Annie Hall, Charles Legrand, Mrs. Merrill, E. J. Holden, quartet. Sunday, July 23, Drs. Charles E. Legrand and Warren A. Chase will treat the sick free of charge at 11:30 A.M. and 1 P.M. *

Cambridge Industrial Society of Spiritualists held its third outing at Norumbega Park Wednesday, July 12. A very pleasant day was passed in visiting the different attractions of the Park. Will have an outing at Echo Bridge Wednesday, July 26. All wishing to go will meet at Harvard Square at 10 o'clock.

EMMA E. ZWAHLEN, *Clerk.*

At the Arthur Hodges' Spiritual Society services, at 36 Market street, Lynn, July 16, Mrs. J. B. Hayes rendered appropriate music; invocation, Mrs. B. W. Belcher; remarks, Mrs. Lizzie Butler, N. S. Noyes, L. F. Holden, B. W. Belcher and Mr. J. S. Scarlett; spirit messages and readings, Mesdames Butler, Grant, Belcher, Holden, and Miss Lillian Christman, of New Haven—all said to be correct. The officers of the Society were elected Wednesday evening, July 12. President, T. H. B. James; First Vice President, Mrs. Lizzie D. Butler; Second Vice President, David Sheppard; Secretary, Mrs. Jennie L. Atwood, 397 Essex street; Treasurer, Mrs. Mary Maine. *

Other States.

On Sunday, July 9, W. J. Colville spoke to two very large audiences in the Eirenion at Greenacre, Eliot, Me. The morning discourse was on "The Second coming of the Christ." The subject was treated so broadly that it gave pleasure to a very mixed assembly, including a Hindu visitor who had spoken the previous evening on the manners and religions of his own most interesting land. The evening lecture on "America in the Twentieth Century," completed the Peace Cycle of addresses at Greenacre for the present season. The lecturer did not hesitate to call things by their right names, but though modern evils were not styled virtues, the roseate tints of the vision of the future which came at the end of the sermon harmonized perfectly with the Peace Rainbow which adorns the wall behind the platform. The Greenacre meetings this season are very numerous and extremely instructive, as the utmost variety of thought is kindly and forcibly presented by thinkers of all persuasions, while in addition to the brilliant oratory and profitable conferences, music by very fine artists is constantly appealing alike to the artistic and spiritual elements in the natures of all who flock to the charming grounds, where the entrancing landscape furnishes an ideal background for the ever-flowing inspiration which glorifies the place.

Mr. Colville—having returned to Philadelphia, Friday, July 14 on which evening he opened a class for instruction in Spiritual Science, at his residence, 108 Queen street, Germantown—lectured to two excellent congregations in Casino Hall, 13th street and Girard avenue, on Sunday, July 16, under auspices of the Helping Hand Auxiliary of the First Association of Spiritualists. The morning discourse was on "Dreams, Visions and Prophecies." It proved extremely interesting. The subject will be continued Sunday next, July 23, at 10 30 A.M. The evening lecture was on "Practical Occultism," and contained much food for thought. The second in the series will be given Sunday next, July 23 at 7.45 P.M. Everybody welcome. Freewill offerings for expenses. Classes in Germantown meets Mondays, Wednesdays and Fridays, at 8 15 P.M

M. A. Brackett writes from Portland, Me.: "When we decided to continue our Sunday evening meetings through the summer, we did not anticipate making our expenses, but we are pleased to announce that we are doing even more. July 16 the hall was filled, and good work done by Mesdames DeLewis and Redlon.

Mrs. Parkburst, of 931 East Madison street, Baltimore, has opened a camp-meeting on the Hartford Road just outside the city, where she and her co workers are holding most interesting services every evening and Sundays at four and eight.

Mrs. M. J. Wentworth reports interest in the Cause at Bangor, Me., where she held a meeting the last Sunday in June. Mrs. Kane, a convert from the Methodist church, presided at the organ, assisted in the singing by Mrs. Smith, in whose parlors the audience was assembled. On July 2 Mrs. Wentworth held a meeting in Burnham, Me.

Onset Notes.

July 10, 2:30 P.M., Conference held in the grove. Mr. Maxham opened the meeting with singing, after which Dr. Fuller formally opened the first Conference of the season. Mr. Balcom gave some of his experiences in Spiritualism during the last twelve years; Mr. Maxham sang a beautiful selection; Mrs. Baker of Marshfield gave a recitation, music by John Pierpont; Mr. C. D. Fuller spoke under influence in regard to Spiritualism, and the resolves we should make this opening day; Mr. Homer Altemus requested congregational singing, after which he spoke briefly in regard to mediumship; he was followed by Mrs. Allbright, and afterward by Mrs. Yeaw; Dr. N. U. Lyon gave his testimony in a few choice words, saying if he had his life to live over he would be as earnest and loyal to the cause he espoused as he had been in the past, and would try to be more so; Mr. Maxham closed the meeting with singing.

July 11.—Music, Mr. A. J. Maxham; Mrs. Juliet Yeaw, the speaker of the afternoon, opened the meeting with reading and an invocation; after more music, she took for her subject, "Life: A monosyllable in expression, but broad enough in itself to cover all stages of existence." Death has played a conspicuous and important part in the material life, and we have been waiting for the King of Terrors to come for us, all unconscious of the fact that the key to unlock these mighty mysteries lay hidden within ourselves, waiting to be found and used. And so narrow has been the comprehension of the many, that death has been the end, seemingly, of eternal life. Life beyond is limitless; death is forever and ever vanished, it is everlasting life. We should therefore revise our vocabulary, and not use terms that are misleading; if we believe in eternal life, we should not use the word death. Once let the dignity of life enter into the soul, and all things will be revealed; underneath all grossness of man is the grand, divine, immortal soul, capable of rising to the highest realm, ever soaring onward and upward until the highest plane is reached. Life means continuous and everlasting progress; it means you are not to die and go to heaven, but you are living in heaven now; it is only the lifting of the veil that ushers you into the realms beyond.

To be living is divine; life is continuous; as you are so shall you be, and you will progress just as rapidly as you are capable of comprehending the realities of life. Mr. Homer Altemus gave some interesting and effective messages which were all recognized. Mr. Maxham closed the meeting with singing.

July 12. Singing, Mr. Maxham. Mrs. Kate R. Stiles, speaker of the afternoon, read a poem, "Progress," by Ella Wheeler Wilcox. Mrs. Stiles did not take any stated subject, but her particular theme was "Life." The age we live in is one of inquiry regarding life and its meaning. It gives rise to many strange ideas, each containing a modicum of truth. We have not solved the problem of life, nor will we ever be able to do so, but shall be forever unraveling this wonderful problem. Two things we really know; I know I live, and because I live I shall continue to live! This is about all we can affirm with any degree of positiveness. We know there are those who say they know reincarnation is true. We do not know. All truth is not yet evolved to our consciousness. Truth is unchangeable. We are changeable. We should be alive to the blessings of the hour. No doubt many thinkers in the world need to pause and analyze what we proclaim. We have had proof of the continuity of life. We do not believe because we have been convinced of spirit return that this is all, and that we should cease to be students. We must pull up, and cease driving stakes of limitation, but sail, with never an hindrance, on this unlimited sea of progress. We must find the depth of our own soul and our soul's possibilities, then we shall be able to embrace all truth. When we begin to think of our spirit friends not as a clod of clay, but as spiritual beings, we will receive the true message, and will understand Spiritualism in its scientific bearings. Mrs. Stiles gave communications from the spirit friends after her lecture, and Mr. A. J. Maxham closed the meeting with singing.

One of the pleasing and interesting features of the camp-meeting is the Conference, and Thursday morning the 13th, one was held in the grove. Some of the friends told of their experiences, which were very interesting and pointed a good moral.

In the afternoon, Mrs. C. Fannie Allyn was the speaker; Mr. Maxham sang a Campaign song that was enthusiastically received, after which Mrs. Allyn read a poem; she then took subjects from the audience for poems and lecture. Some of the subjects were "Spirit Return," "Immortality," "Arbitration," "Can Any Professed Christian Nation Consistently Urge War Against Another Nation?" Most of the thoughts of the friends present, and the questions may be based upon the word "Immortality." Immortality can be talked upon from two standpoints. We will take the stand of immortality of deeds and words: We have been told if we are good here, we will have a glorious time on the other side. That will take care of itself; but this side depends upon us, for everything we do or say mars or makes some one's life. Can a Christian nation consistently wage war? Well, Christianity does not have to be consistent. Christianity says the thief can go to heaven, not because he is *good*, Oh, no, but because he *believes*. Christianity means a belief, it does not mean good or bad. If we had Humanity and Justice at our head, we would not send men to the Philippines to be murdered, but we would say to the Filipinos, "Come on, we will teach you to govern yourselves." If we had taught humanity to our boys and girls, arbitration would be a settled question. Arbitration is a grand thought, but not a Christian thought—Thy will, oh God, not mine. Arbitration is the law of civilization. War is the law of Christianity. Arbitration is one of our stars. Mrs. Allyn enlarged upon the subject of immortality, and closed her lecture with a poem, "My Baby," and "Child Life in the Summer-Land." Mr. J. Homer Altemus sang a beautiful selection, after which he gave evidences of spirit return to the satisfaction of all.

Friday, July 14, Mr. A. P. Blinn of Boston was the speaker. He gave a recitation, "On the Tennessee," and delivered a lecture, "A Tale of the Creation." "The subject of evolution is always interesting. It teaches that the universe is one complete whole." He spoke very learnedly of the Creation, took up his topics step by step, and brought the theme to a climax in a masterly manner. Mr. Blinn is a young man, very earnest thinker, ready and willing to search for the truth, and willing to declare it.

Saturday the platform was under the direction of the Veterans' Union, the President, Mr. C. C. Shaw presiding.

Wednesday the steamer *Martha's Vineyard* came with an excursion, and through the courtesy of the captain the band from the boat gave a very fine concert in Bay View Grove, which was much enjoyed by the campers.

Mr. A. J. Maxham is an ideal singer; he takes special pains to get into harmony with the thought of the speaker; therein lies his success.

Mr. J. Homer Altemus is one of the finest trance mediums; he gives spirit-messages in a clear, decisive manner, and wins the respect of all; he is a great favorite, and, what is of more importance, his messages are all recognized.

About the time for the meeting to open Sunday morning an easterly storm came up and settled into a rainy day. The meetings were held in the Temple both morning and afternoon.

President Whittemore arrived in camp for the season on Wednesday. Secretary Howard arrived on Saturday. Dr. and Mrs. George Dutton are here for the season, also arriving Saturday.

A large life like portrait of the late President, Dr. H. B. Storer, has been secured by the Association and was placed upon an easel on the platform of the Temple. Its final resting-place will be the speakers' room at Headquarters.

Don't forget to call at the Headquarters Book Store and subscribe for the BANNER OF LIGHT before you leave Onset. A special inducement is offered.

Simeon Butterfield has the fever of improvement, and has had a curbing and concrete sidewalk placed around his homelike cottage. Others should fall in line.

Mr. George Hosmer, one of the oldest residents of Onset, is here for the season, in search of good health.

On Wednesday evening there was held in the Temple a benefit for the Fire Department, and a large audience was in attendance. Members of the Mozart Orchestra assisted in furnishing the music.

On Saturday evening a dance was held in the Temple, and was well attended. Furgerson's Orchestra furnished the music.

C. L. C. Hatch, leader of the Mozart Orchestra, was seen with his violin in the Furgerson Orchestra Saturday evening.

Everything is booming here at Onset, and you will miss it if you do not visit this well-known camp some time during the season.

Weather wet. HATCH.

Lake Brady, O.

Mr. Oscar A. Edgerly, of Lynn, Mass., and Miss Maggie Gaule, of Baltimore, Md., speaker and medium respectively, are now the attractions at Lake Brady. Mr. E. is a fine inspirational speaker. He is wholly entranced during his lectures, and speaks under various controls. Miss Gaule has recently returned from an extended tour through Europe, and we gladly welcome her back. Her bright face and sprightly ways enliven the camp, to say nothing of the convincing spirit messages she gives, from which we can but briefly quote.

Mr. George Day, speaker and medium, is now with us, also Mrs. Jones, of Cleveland, mental healer.

Dr. William Shepherd, of Pittsburg, whose fame as a magnetic healer has overcrowded him with work, is now enjoying a short rest here.

Memorial services were celebrated July 12. Many friends took part, and several mediums described spirit-friends present.

On Thursday a tally-ho party from here visited Mantua Camp to attend the last entertainment of Moses Hull's Spiritual College there, and report a splendid time.

The Lyceum continues to grow in numbers and interest. Through it the little ones are provided with amusement and instruction.

Mr. Day and Miss Gaule gave a séance at Akron, July 11.

Mr. Edgerly and Mr. Day, assisted by Bro. Herrick and others from our Camp, officiated at the funeral of Bro. C. L. Smith, of Cuyahoga Falls, whose sad death resulted from a street car accident recently.

We wish to mention in this connection that the request for this service was handed to the chairman during the Sunday service. Miss Gaule was giving messages, and, among others, she mentioned an open grave, and gave a message from one whose body was not buried. The name was not given, but the brother of the dead man received and recognized it.

MRS. M. MCCASLIN.

Copies of Banner for Circulation.

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

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May 13. 26teow

Spirit Control.

BY MAX MUCHLENBRUCH.

We are well aware that this article will call forth much discussion, as different people have different ideas. However, we should not let prejudice control us, but look fairly and squarely at this question.

Many times we have seen, read and heard the expressions of different Spiritualists, and especially mediums, who claimed that Jesus Christ, Moses, St. John, Paul and various other ancient persons controlled them. To me the claim is perfectly absurd. Let us take personality out of this question and reason upon it. The all comprehensive Power of Knowledge has endowed us with reasoning faculties; hence, why not use them?

Before we enter upon our subject, we wish to give an experience which occurred in this city (Oakland). Two years ago a medium was engaged by a Spiritualist Society. This society got out handbills on which was the following:

"Jesus Christ will control and speak through Mrs.—— this evening; also heal the afflicted."

You can imagine the hall was filled. Many people went, of course, out of pure curiosity to hear what Jesus had to say. Among those in the audience were three reverends and one college professor, who afterwards told me that they were mortified and disgusted. The greater portion of the audience were of the same opinion, and expressions were heard like this: "When Jesus was at the age of twelve, he was found in the temple, teaching the old and wise men, and now, two thousand years after his transition, and, as we would suppose, with all these centuries of experience in higher fields of knowledge, progression and purity, he comes back to speak through the instrumentality of said person, and instead of teaching wisely, murders English grammar." It was so painful to be a listener that many people left the hall before the lecture was finished.

Let us see about these ancient people coming back to place their pictures upon slates and control mediums. That it is the work of spirits, when under strict test conditions, there is no doubt; but sometimes it comes from the medium's own imagination. Some people are, I am sorry to say, so light brained that they are tickled out of their reason to have great names given to them. A medium was once controlled and gave the name of George Washington. Finally, being cornered, the spirit confessed he was not the spirit he claimed to be. He explained that if he gave the name of Mr. Jones or Mr. Smith he could not attract the attention that he could by giving the name of George Washington.

I call these cases, in some instances, obsession of the medium. If a spirit comes back and impersonates, he is a deceiver and cannot be trusted, no matter what name he may assume. To our knowledge there are scores of mediums and Spiritualists claiming, as their controls, Jesus, Moses, St. John, Aaron, and other Bible personages, but psychically we say they are all personations.

Now, dear reader, this may not please you, especially if you have a control who gives such a name, but let us investigate and reason together. Our philosophy teaches eternal progression, and, if this is true, such spirits whose names we have mentioned, who passed out thousands of years ago, and were living true, good lives then, no doubt have progressed far beyond this impure, insignificant planet of ours, and could not, if they wanted to, come back here; hence we affirm again, it is a personation and deception on the part of the spirit, or imagination on the part of the medium.

Dear Spiritualists and mediums, whoever you may be, if you have such a control, be not deluded; be honest with yourself, and let your reason guide you. If you are of a progressive mind you will see that you have been misled.

Let us go a little further. I have found in my investigations that there are some Spiritualists who teach that the very highest spirits have wings! Think of it, dear reader; eventually we have to grow wings, so that we can fly! How we are to grow them is not stated—whether by the use of goose-grease or some other application. What an erroneous and materialistic idea! It is not natural, never has been, nor will it ever be a law for anyone to grow wings. A spirit, not being a material, ponderable object, is not controlled by the law of gravity, and travels to any part of the universe with the speed of thought, which is the only motive power known in the spirit world.

It is high time, in this intellectual age, for us to throw off all bonds of superstition, delusion and the like, and let reason rule.

May the All-Eternal Wisdom and Knowledge lead us into brighter light. Give us "Light, more light."

Oakland, Cal.

Movements of Platform Lecturers.

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

All persons desiring W. J. Colville's services at any point during the present summer are requested to make immediate application.

G. W. Kates and wife will serve the following camps: Grand Ledge, Mich., July 23 to 28; Haslett Park, Mich., Aug. 12 to 16; Mantua, Ohio, Aug. 17 to 23.

C. T. H. Benton, lecturer and medium, will attend Haslett Park Camp and Vicksburg, Mich., but will be open for engagements the coming winter in the South.

Moses Hull will speak under the auspices of the Central Spiritual Union at Detroit on Monday evening, July 24.

Mrs. N. J. Willis of Cambridge will speak at Hayward's Grove, Quincy Avenue, East Braintree, at 2:30 P.M., Sunday, July 23.

Watertown, N. Y., Camp.

The camp-meeting conducted by the First Progressive Spiritual Society of Watertown, N. Y., and held at Glen Park, June 17 to 25, was a success in every particular. All expenses incurred for its management were nicely cleared with the gate receipts, while enough good cannot be said of the general impression left with the public. None but the most earnest and competent speakers and mediums took part in the services, with the result that their work is being felt all over Northern New York, the most favorable accounts of which reach us every day.

The attendance was always large, some days reaching seventeen hundred. Not a day passed that a number of orthodox ministers could not be seen in the audience, listening with the greatest attention to the subject being discussed on the platform.

Never since Spiritualism has been known in Northern New York has Christianity (as well as the secular press) made so many concessions in our favor. The demand for private work increased as time went by, and kept Mrs. Amanda Coffman, Mrs. E. W. Sprague and Mrs. Kayner busy all of the time.

Mr. and Mrs. E. W. Sprague, Mrs. Amanda L. Coffman, Mrs. Isa Wilson Kayner, Mrs. H. M. Baker, Mrs. Maggie Waite and Mrs. S. Augusta Armstrong held the platform at different times, and for the time being and ever since made Spiritualism an all-absorbing topic of conversation among all classes. Probably this camp-meeting was a novelty on account of its being the first ever held in that vicinity, but too much good has come of it for the novelty to ever wear off, and every means will be taken to organize a permanent camp.

F. N. FITCH, *Sec.*

Briggs Park Camp.

The Grand Rapids Spiritualists were discouraged the first week, because of almost incessant rain; but the second Sunday was a clear day, and about fifteen hundred people were in attendance to hear Mr. and Mrs. G. W. Kates. Mr. Kates spoke at the morning session upon "Needed and Accomplished Reforms," making many humorous comments upon past religious teachings and customs, also extensively treating his subject historically and philosophically.

Mrs. Kates gave a powerful address in the afternoon to a large audience. She also gave accurate and interesting spirit descriptions and psychometric readings.

An interesting event of the afternoon, was the presentation of a large and beautiful vase of flowers, mostly of American Beauties and other roses, to Mr. and Mrs. Kates, by the psychic class they have so ably instructed.

Mrs. Carpenter held an extra meeting at night, and a large number of the visitors during the day remained to hear her.

Extra meetings were held Tuesday and Wednesday, July 11 and 12, when Mr. and Mrs. Kates closed their engagement to be followed by Mrs. Sheets and Mrs. Kaynor. The camp continues until July 30.

Spiritualist Camp-Meetings for 1899

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

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

Cassadaga Lake Free Association, Lily Dale, N. Y.—Opens July 14; closes Aug. 27.

Onset Bay, Mass.—July 2 to Aug. 27.

Lake Pleasant, Mass.—July 30 to Aug. 27.

Queen City Park, Burlington, Vt.—July 30 to Sept. 3.

New Era, Oregon.—July 8 to 24.

Niantic, Conn.—June 26 to Sept. 9.

Riverside Park, Grand Ledge, Mich.—July 21 to Aug. 10.

Texas Camp Meeting.—Oct. 1 to 15.

Briggs Park Camp, Grand Rapids, Mich.—June 2 to 30.

Nebraska Camp.—July 14 to 25.

Lake Brady, Ohio.—July 2 to Sept. 1.

Island Lake Camp, Mich.—July 16 to Aug. 31.

Maple Dell Park, O.—July 30 to Sept. 3.

Vicksburg, Mich.—Aug. 5 to 28.

Lake Sunapee, N. H.—July 29 to Aug. 26.

Camp Progress, Mass.—June 4 to Sept. 24.

Camp Monroe, Ill.—July 1 to Aug. 1.

Verona Park, Me.—Aug. 4 to 29.

Temple Heights, Me.—Aug. 12 to 20.

Etna, Me.—Aug. 25 to Sept. 3.

Madison, Me.—Sept. 1 to Sept. 10.

Cape Cod, Harwichport, Mass.—July 16 to 30.

Mississippi Valley Spiritualist Association, Clinton, Iowa.—July 29 to Aug. 27.

Friends of Human Progress, forty-fourth annual meeting, North Collins, N. Y.—Sept. 1, 2, 3.

Ashley, Ohio.—Aug. 6 to 27.

Franklin, Neb.—July 21 to Aug. 6.

Chesterfield, Ind.—July 20 to Aug. 28.

Summerland Beach, O.—Aug. 7 to Sept. 3.

Delphos, Kan.—Aug. 11 to 28.

Forest Home, Mich.—July 8 to 29.

Catalpa Park, Liberal, Mo.—Aug. 19 to Sept. 3.

Island Park, Winfield, Kan.—Sept. 9 to 25.

Haslett Park, Mich.—Aug. 3 to Sept. 5.

Summerland Spiritualist Association.—Aug. 27.

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Apr. 1. tf