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THE ANGEL OF THE SOUL.
BY BELLE DUSH.

"Without faith ye can do nothing."
When storms are bursting o'er my head,
And winds blow wild and chill,
A voice within me sweetly sings,
"It is the Father's will."
When darkness gathers o'er my way,
And fears my bosom fill,
I hear a voice that calmly says,
"His hand will guide thee still."
When, one by one, kind friends depart,
Or fade the flowers of love,
There's something charms my grief away,
And lifts my thoughts above.
And Hope, the skylark of the soul,
Alone still soars and sings,
And, upward glancing through the clouds,
I see her shining wings.
When others pass me coldly by,
Or shun my humble door,
A voice within me sweetly says,
"The Prince of Peace was poor."
When grieving o'er the ills of life,
The world's neglect or scorn,
It says, "O heart, be brave and strong;
Night comes, and then the Morn."
When Wrong puts on a haughty mien,
And triumphs o'er the Right,
It meekly says, "In God's own time
The Truth will find the light."
When fortune frowns, and grief and care
Their shadows round me throw,
It sings, "Thy shade and sunshine both
That make our spirits grow."
When envious foes, defiant grown,
Unkindly seek my fall,
It calmly sings, "There's One above
Who knows and loves us all."
And then to pitying tones it tells
How all have erred who live;
And when I hate it chiding sings,
"Tis better to forgive."
Thus every trial, every fear
Or grief that haunts my breast,
By some consoling voice is met
And quickly soothed to rest.
I never knew an hour so dark,
So desolate and drear,
As not to have one pleasant thought
Thus whispered in my ear.
My outward life is one of toil;
Yet often, all day long,
My heart in Nature's anthem joins,
And worships God in song.
Oh! may I ever hear that voice,
And feel its high control;
For well I know 'tis Faith that sings—
The Angel of the Soul!"
Seminary, Belvidere, N. J.

Mysterious Trances

AND
Visions of the Spirit-World.

Special Report of Lecture Delivered Inspira-
tionally

BY W. J. COLVILLE,

In the Spiritual Temple, Exeter and Newbury
Streets, Boston, Sunday Evening, June 25, 1899.

While the general topic of entrancement is by no means new to any who have been interesting themselves in spiritual investigation during the past half century, from time to time there arise certain eminently peculiar instances which excite newspaper criticism of a seemingly favorable character, and which are consequently brought prominently to the notice of many thousands of general readers who are not reached by the distinctly spiritualistic or any denominational press.

Foremost among such instances at present stands the strange case of Mrs. Lorelle Damon Boiesner, a young woman residing in Chelsea with her husband and mother, who has recently experienced a trance of seventy hours duration, broken occasionally by brief returns of a few minutes each to normal objective consciousness. The Boston Globe in its Sunday issues dated June 18 and 25 has published strange and thrilling accounts of this remarkable lady's undoubted mediumistic experiences which are exciting unusual attention on account of the very singular communication she has made over her own signature in which she relates spiritual experiences of an amazing character, which partly agree and partly disagree with the numerous accounts of visions of the spirit spheres which are constantly coming through the lips of entranced and inspired sensitives.

At the outset of any consideration of the real value and actual purport of Mrs. Boiesner's experiences, it is necessary to call attention to a fact well known to experienced investigators, that messages are frequently very highly colored by the media through which they pass. It is, therefore, quite in keeping with straightforward and friendly review of spiritual experiences to declare that wise students of unusual phenomena are not accustomed to accept or reject *in toto* the descriptions given by sensitives who may be, and often are, thoroughly sincere, and in the full possession of normal mentality.

The Psychical Research Society has very recently published a good deal of matter of great interest pertaining to the mediumship of Mrs. Piper of Arlington Heights, through whose lips and hands many striking evidences of individual spirit intelligence have been afforded, and while in her case, according to the testimony of many very well known and highly respected investigators, including Prof. Lloyd

of Columbia University, the generally accepted spiritualistic doctrine has been unmistakably confirmed, the copyright account of Mrs. Boiesner's interviews with "angels" seems to endorse a different conclusion. In the case of Mrs. Piper "Dr. Phinuit," "Geo. Pelham," and other individual spirits have fully corroborated the statement that human individuals departed from fleshly bodies can and do communicate directly with their friends on earth; though "Imperator," who also influences Mrs. Piper, is supposed by some who have often had sittings with her, to be an intelligence far superior to ordinary humanity. It has always been our own contention that the spirits of departed humanity recently liberated from earthly bodies do not constitute by any means the entire population of the spiritual universe though there are millions of instances on record where such have manifested their presence in unmistakable ways.

It has been reported that Mrs. Boiesner read Marie Corelli's wonderful story, "A Romance of Two Worlds," about two years ago; but it is claimed that that wonderful book made little impression on her mind. It appears to us that all seers and sensitives who have very strong religious or other bias are extremely apt not to *falsify*, but to decidedly *color* the visions they behold, tincturing them with their own preconceptions. This consideration serves to clear away a good deal of mystery by relieving the subject of the unpleasant suspicion of imposture, and at the same time affording a rational clue to the many palpable inconsistencies which appear in descriptions of spiritual experiences of an ambitious sort.

For ourselves we wholly reject the stuporous claim that Mrs. Boiesner is the only individual in the modern world who has been privileged to behold the centre of the universe and stand in the presence of the Almighty, precisely as we discount the claims made for Mrs. Eddy of Christian Science fame, that she only has been commissioned to reveal the truth of spiritual healing in the present century.

There is a great deal of subconscious egotism in many seemingly humble-minded people, which crops out in fantastic ways as soon as they are lifted into a state of psychic exaltation and granted visions of the mystical beyond, and specially is this the case with those who have been accustomed to attach great mystery to the unseen world.

It has often been brought forward as a proof of the complete genuineness of alleged spiritual messages that, in many instances, they have taught doctrines entirely foreign to the previous beliefs of the persons through whom the messages were transmitted, and this is indeed one of the strongest arguments in favor of the reality of spirit communion; but it must not be forgotten that, in the great majority of such cases, automatic writing, or some physical phase of phenomena, has been the channel through which communication has flowed, or, as in the well-known instance of many child mediums, messages have been given through their entranced lips treating of scientific, philosophic and theologic matters concerning which they had formulated no opinion whatsoever.

In the case of the writing mediumship of Rev. Stanton Moses (M. A. Oxon) this liberal-minded clergyman of the English Church was caused to write answers to his own questions on theologic matters, and he seems to have engaged in dialogue with the communicating intelligence whom Col. Olcott and other Theosophists believe to have been one of the Ilm-alayan Brothers, or at least some adept or master who was capable of conveying information in a manner closely resembling that employed by the spirit "Julia," whose letters written through the hand of William Stead afford a most interesting and instructive subject for thought and inquiry.

The case of Mrs. Boiesner is chiefly remarkable because of her physical blindness and by reason of the long duration of her involuntary trance, which her physician, Dr. Geo. C. Hall of Chelsea, pronounces quite different from catalepsy or other known form of aggravated nervous distemper. Dr. Hall is evidently a fair-minded man, who lets facts speak for themselves, instead of striving to fit them into grooves of preconceived fancy; but no physician, however honorable and experienced, can be expected—unless an accomplished student of Occultism—to fully understand the nature and significance of such a strange phenomenon as the one we are now reviewing.

Certain features of Mrs. Boiesner's story should be kept in mind as we proceed to substantially rehearse it. First, all that she has written down subsequent to awakening from the trance must be regarded as the impression left upon her rather than as a necessarily accurate transcription of what she actually beheld, and in the second place, it is well to remember that inferences from observation should not be confounded, when evidence is being discussed, with the actual observations themselves, and again, observation belongs to the observer, and not by any means can it be maintained that all honest observers are thoroughly accurate in their conclusions.

Removing the justly debatable points in the narrative, we think the case reduces itself within the following general outlines: Mrs. Boiesner was in a trance for seventy hours, with only two or three very brief interruptions of ordinary waking consciousness, and during that period of entrancement she had at least a remarkable vision, which she believes to have been more than a vision, and that on returning to her normal state of bodily activity, she brought with her certain mind recollections of what she had either seen or done while entranced, the substance of which she

was induced to write out for publication. Every Bible student is familiar with the palpable difference between visions which are symbolically true and actual experiences which are literally true, and it is surely not unfair to compare, in a friendly spirit, the most recent accounts of trances with records contained in ancient and venerated scrolls.

In the tenth chapter of the Acts of the Apostles we are told of Peter's entrancement and vision while at Joppa. The facts of entrancement and of clairvoyance are certainly brought out in that narrative with unmistakable lucidity; but though a literal introduction to Cornelius and the verification of the precise geographical features of the vision go to show that the writer intended to prove the actual reality of Peter's experiences while in the entranced condition, the accompanying sight of the vessel let down from heaven containing all manner of living creatures was given a wholly figurative interpretation. So far as Peter's work was revealed to him, his clairvoyance was *literally* correct; but in the case of the allegorical picture of the vessel and its contents, he was being instructed by a tableau. Ezekiel's vision of dry bones in a valley (*vide* Ezek. xxxvii) is a parallel instance where a prophet beheld a vision the interpretation of which had reference to the Children of Israel as a people, and in no sense whatever to literal bones and their material resurrection.

The foregoing remarks are not intended to convey the impression that *all* visions are purely figurative, but quite the contrary, our intention being to show that in olden times writers recorded visions in which two distinct elements, the literal and the figurative, significantly coexisted, and it is even so today.

It strikes many a reader as bordering on the absurd, and certainly on the foolishly presumptuous, to say that a soul temporarily liberated from the physical body has passed through seven colored circles of light, the first of which—violet and the seventh red, and has reached through that rainbow-hued pathway, the very centre of the universe, the residence of the Almighty; at the same time the musical and chromatic scale or rainbow ladder of attainment, up which all souls must pass from terrestrial darkness to celestial light, has been pointed out by the seers and mystics of all lands and ages, and is as familiar to students of Scandinavian Edas as to those who have only read with interest the allusion to the rainbow as God's emblem in the Hebrew Pentateuch.

From the earliest days of the career of Modern Spiritualism to the present hour much has been said at intervals concerning the seven spheres which encircle this planet as belts or zones, the first of which is in the earth's actual atmosphere and forms the halting place of those who though disincarnate are in no way removed from the affections and thoughts of this external world. The second, third, fourth, fifth, sixth and seventh circles are each one brighter than its predecessor till with the seventh we have gained the true Paradise Nirvana or abode of bliss which constitutes the Heaven of souls who have completed their pilgrimage in connection with this planet and are not yet called upon to start forth on other spiritual journeys in connection with more advanced worlds and planetary systems. Were the impression conveyed by Mrs. Boiesner that the seventh circles through which she really or seemingly passed were only the seven spheres starting to this single planet; and that the glorious spiritual entity she beheld was the guardian angel of this one orb there would be nothing unduly romantic in her deductions, but when she presumes to limit the universe and to make this tutular guardian the Supreme Being we are not ready to endorse her inference though we do not discount her vision.

We have always been inspired and impelled to bear testimony to the great fundamental truths of cosmology involved in the Kabalistic doctrine of *Sephiroth* and the Gnostic views of *Deiurges*. No man hath seen the ETERNAL ONE at any time but angelic beings, planetary guardians, those bright, glorious world-builders, directors and sustainers whom some Theosophists, adopting a Sanskrit term, have styled *Phyan Chokas*, have been seen and communicated with by highly developed *lucides* and specially endowed sensitives. Those two wonderful books, "Art Magic" and "Ghost Land," which for more than twenty years past have been highly prized by thousands of students of Spiritualism and Occultism the wide world over, contain an immense fund of graphic information relative to spiritual cosmogony and various orders of intelligences in the universe calculated to throw much needed light on many points which are still obscure and present large difficulties to the tyro in the mysteries.

Mrs. Boiesner declares that two angels escorted her on her celestial excursion, her own guardian spirit, and the guardian of her husband, and that in their winged presence she was enabled to behold many amazing sights, and to learn many truths of vital import to humanity. As the wings have troubled a good many readers, who seem to object to the thought of these bird-like appendages to the human form, we desire to call attention to two important side-lights long since thrown on this interesting subject: 1st, Wherever angels as messengers to earth are described in the Bible, it is declared that they have appeared in purely unmistakable human form, they being most generally described as young men in glistening white raiment. 2d, It is a well-known teaching among advanced Occultists, confirmed thoroughly by multitudinous spiritual visions; that the aural radiations from highly advanced

spirits are of such form and nature that they give the appearance of wings of vari-colored light. As the seven rays of color known as the seven prismatic hues—red, orange, yellow, green, blue, indigo and violet, are only fractional representations of the perfect unitary ray of white light of which the trinal expression red, blue and yellow, is adequate for general symbolic usage, it is always stated that the aura of advanced spiritual beings is white, but the whiteness is comparable to that of the diamond, which flashes forth opalescent streams of many-colored radiance, rather than to the simple whiteness of the pearl, which stands for childlike innocence, while the diamond suggests the full-orbed attainment of the master soul.

It is very interesting to note the reverse order in which the seven colors were seen by Mrs. Boiesner in her vision; this reversal is highly significant of the occult doctrine "the last shall be first, and the first last." Everything on earth is seen reflected as in a stream or mirror, and therefore reversed as to its order. From the spiritual standpoint the seven colors can read red, orange, yellow, green, blue, indigo, violet, in a descending instead of in an ascending scale, but green is always the fourth, occupying the middle place, with three above and three below it. Green is the balance of the scale, and is consequently the foundation tint of all vegetation which has found expression above the surface of the ground.

But interesting though a description of diverse-colored spheres may be, there are yet other questions raised by Mrs. Boiesner's narrative which involve far graver and more complicated issues, and among these one of the most important is the statement bearing directly upon the means of communion between spirits in the spheres and their friends on earth. Messenger spirits, as this seeress declares there certainly are, and these serve as means of intercourse between entities in widely differing states of consciousness. They also serve as carriers of tidings from spirits who have not yet mastered the means of direct communication with those they specially desire to reach. The only inference we reject is the baseless supposition that these spiritual ministers are of a different race from humanity. The old theologic prejudice against natural Spiritualism has cropped out in this reiteration of a very antique dogma, a doctrine by the way, which has no true warrant either in the Bible, in the findings of reason, or in actual verifiable modern experience.

Coupled with this reiteration of an ecclesiastical convert, comes the clear, rational statement that relatives and friends are seen and conversed with in the spirit world, and that those who have been some years, though not ages, in spirit-life, are externally as well as spiritually recognizable, and that they continue in the habit of certain lingual and manneristic peculiarities common to them when on earth. As to the exact mode of communication, Mrs. Boiesner does not attempt to explain it fully, but she does say it was convincing and conclusive in the extreme. Spiritual language does not need to be externalized in order to be understood when there is rapport between a mental speaker and a mental listener, and because people on earth are already awaking to this reality evidences of thought-transference, or mental telepathy, are multiplying everywhere.

Though the divinity of Christ and other exclusively Christian doctrines are supported by Mrs. Boiesner's testimonies, much as they are in the various writings of Marie Corelli, the repulsive, cruel and reasonless dogmas of corrupted Christian theology are not taught; they are, indeed, so far denounced or disavowed that the *Globe's* heading for Mrs. Boiesner's narration is "NO HELL BEYOND." Universalists may endorse much of the doctrine promulgated in the article we are now reviewing, but the harsher denominationalists, old school Presbyterians, for example, have nothing to rejoice over in this new revelation, which finds no place for a vengeful Deity or a cruel, useless, unending hell. No matter what diversity of opinion and apparent contradiction in statement there may be on other subjects, all spiritual revelations agree as to the non-eternal duration and the strictly interior character of spiritual punishment, for in the common, earthly meaning of the term, there is no such word as punish in the heavenly lexicon.

We are forcibly reminded at this point in Mrs. Boiesner's story of the testimony borne by the singularly-held and wondrously-entranced maiden described by Marie Corelli in that charming romance of hers, "The Soul of Lilith," who wanders among the spheres and reports what she beholds through the strangely-preserved body, the preservation of which was a secret known only to the marvelous magician, El Rami Zaranos. When Lilith was directed to find hell, she invariably replied: "I can find none."

Very recently a discussion concerning heresy has somewhat agitated some Swedenborgians, who have criticised adversely the teachings of one of their visionary preachers, who, it is said, has denied the everlasting continuance of those infernal states which Swedenborg himself declared were unending. Swedenborg, the philosopher and scientist, as well as Dante, the poet, have often been quoted as upholding and enforcing the doctrine of endless evil, though from a close study of the writings of both these singularly gifted men many profound psychologists have drawn a very different conclusion.

Dante, writing in Italy in the thirteenth century, did not so much attempt to enforce particular views of theology as to awaken moral feeling in his contemporaries by casting

ethical truths in the molds of accepted symbolism, while Swedenborg first and last enforces the doctrine of the supremacy of dominant affection, and makes the doctrine of WILL the very antithesis of the Calvinistic doctrine of particular predestination, also of the Lutheran doctrine (in which Swedenborg was brought up) of justification through belief in vicarious atonement.

We suppose the very positive statement of Mrs. Boiesner that the spirits of the so-called departed never return to communicate with friends remaining on earth will be dismissed by all experienced Spiritualists with the counter assertion that they are in possession of a vast array of evidences to prove an affirmative where a single visionary states a negative. We cannot avoid the conviction that personal opinion has colored Mrs. Boiesner's view and memory of what she saw and heard in her trance about as fully as it has led Prof. T. J. Hudson in his otherwise valuable and instructive books, "The Law of Psychic Phenomena" and "A Scientific Demonstration of the Future Life" to affirm the facts of telepathy, hypnotism, mental healing, etc., etc., and yet deny in a most illogical manner that there is any communication between the "subjective mind" of one on earth and of one in spirit-life, when, according to his own theory, this "subjective mind" is the seat of the telepathic faculty and does give evidence of its ability to communicate, though not very frequently, prior to physical dissolution, which involves, according to Hudson's theory, dropping the "objective mind" as well as the material body.

Prof. Dawbarn and other writers in the *Banner of Light* and various other publications are keeping the question of memory in spirit-life in a high state of ferment; and while we are always desirous of looking fairly on all sides of a great problem, we cannot agree with those who are seeking to make negative assertions appear as of equal value with positive demonstrative affirmations.

The beautiful vision of the Christ accorded Mrs. Boiesner does not of necessity prove that she saw the glorious Master, who, nearly nineteen hundred years ago, walked and taught in Palestine, because there is no exact way of proving the identity of the radiant presence she beheld with the historic Jesus from whose actual career the New Testament story has been compiled. Let investigators take what view they may of the personality beheld, we are not afraid to venture the assertion that multiplying evidences of spiritual vision will continue to render more and more explicit the ancient doctrine that all planets have a sphere of guardian spirits, and that there is a central or presidential angel, who is in a particular sense *par excellence* the Angel of the Earth.

The eminent astronomer, Camille Flammarion, in his magnificent astronomical romances, has expanded the circles described in Mrs. Boiesner's vision into universes, each of which is lighted with a Centaur Sun, and no two suns beheld by the traveling soul in its voyage of exploration from universe to universe in color or radiance are precisely similar. One star does indeed differ from another star in glory, and the measureless Infinitive holds within its vast embrace more than even the scientific imagination of Flammarion can depict. Mrs. Boiesner's narrative, though highly interesting, is narrow and highly colored by the lenses of her particular mental observation.

In perfect frankness, though without the least desire to cast a slur upon the narration, we do not hesitate to say that it is a painfully circumscribed account of a truly marvelous experience in which auto suggestion has certainly played an important, though unacknowledged part. There is much in the story to make the average reader ponder and reflect upon the mysteries of the great beyond, and many important moral lessons are conveyed throughout the history, which may, therefore, be welcomed as a valuable *morceau* to add to the rapidly-accumulating testimonies to living seership.

Were the Boston *Globe's* less accessible newspaper than it is we should feel tempted to quote extensively from Mrs. Boiesner's words, but presuming that the original declaration has been read by multitudes, and that simple comment is all that is required of us, we will end this imperfect commentary with the following summary of our own conclusions, feeling sure that many pens will be kept busy inventing ingenious explanations far more intricate and erudite than any we attempt:

1st. Let the vision be regarded as a vision, and not accepted off hand as a certain record of actual transportation through space of the entranced sensitive, and very many difficulties are reduced greatly, if not entirely dissipated. 2d. Let us bear in mind that inferences and deductions have to be considered in addition to the narration pure and simple, and let us not forget that only the impression left upon the seeress's mind could be by her committed to writing. 3d. Let it be remembered that Mrs. Boiesner has theological views of her own, to which she clings with considerable tenacity, and in consequence of her entertaining certain well defined opinions concerning limitations in spirit-life she could hardly be expected to take in a thoroughly universal view of the spiritual situation. Good has doubtless been accomplished by the publication of her extraordinary recital, but as Mrs. Boiesner is by no means the only living prophetess, and her trance may be long duplicated by some one else's equally remarkable, it clearly behooves the unpassioned scientific and philosophic inquirer to forego hasty judgments, and abstaining from rash acceptance or rejection of most
(Continued on fifth page.)

Written for the Banner of Light. NATURE'S TEACHINGS.

BY H. N. MERRIAM.

Oft in the heart of many a tiny flower,
More fair than human pen can ever trace,
We see the lines which hold for earth all power,
And read the thought which fills all time and space.

What need have we to reach afar or wide,
To find the truth which rests forever near;
The Book of Books is ever at our side,
'Tis only self that any heart need fear.

If we could only learn to read aright
The hymns of Nature, penned by hand divine,
The soul illumined by its inner light
Would see such lessons wrought in every line.

That self forgotten in the good of all,
Humanity would rise to heights unknown,
And we should find each day some special call
To make these heavenly blessings all our own.

The World Beyond.

Mrs. Piper's Powers Prove Immortality of the Soul, Say Learned Professors.

Prof. James H. Hyslop, of Columbia University, asserts that, through the remarkable powers possessed by Mrs. Leonora A. Piper, of Arlington Heights, he will be able to prove scientifically and incontrovertibly the immortality of the soul.

Prof. Richard Hodgson, of Cambridge, agrees with Prof. Hyslop, and says Mrs. Piper is the most remarkable woman that has been born for centuries. He says the revelations to be made soon will form the basis of a new universal religion.

The experiments made with Mrs. Piper prove conclusively, according to the scientists who witnessed them, that there is another life beyond this, and they assert that through her genuine messages have been received from persons who have passed beyond the realm of death.

Mrs. Piper has now been giving these remarkable séances for several years. Her sittings have been controlled by and under the direction of the Society for Psychical Research, and every possible precaution has been taken to prevent any suggestion of fraud in the experiments. The result is that many noted scientists and public men who came to see her became convinced that her powers were real and her messages from the other world were genuine.

The remarkable statements regarding Spiritualism and communication with the spirit-world recently made by the Rev. Minot J. Savage are said to be due to his experience with Mrs. Piper. He has had, it is said, messages from dead relatives which could not possibly have come except through supernatural means.

Among others who have expressed their astonishment at the powers of Mrs. Piper are Prof. Lodge, of Cambridge, Eng.; Prof. Charles Eliot Norton, of Cambridge, Prof. Newbold, of the University of Pennsylvania, and Prof. James, of Harvard.

Spirit of Dr. Phinuit.

Mrs. Piper, in her séances for several years past, has been "controlled" by several distinct spirits of departed ones. One of the principal ones in the early part of her career as a medium was Dr. Phinuit. He described himself as a French physician, who was born in Marseilles in 1785, and died at the age of 70. He was principally an intermediary through whom messages were communicated to Mrs. Piper from other spirits.

Of late years one of the principal controlling spirits has been "George Pelham." His real name is George Pelham, and he died in 1892. He was a New York man, a member of the Society for Psychical Research, a lawyer, and a writer of ability and distinction. He was thirty-two years old when he died. He was a friend of Prof. Hodgson, and before he died he often had long discussions with him regarding the hereafter, in which he denied the immortality of the soul. He vowed that if he should die, and should find himself "alive," he would "make things lively" in the effort to reveal the fact to Prof. Hodgson.

Truly enough, shortly after he died Prof. Hodgson, in experimenting with Mrs. Piper, found his former friend Pelham trying to communicate with him. Several messages were received, and after that Pelham became the principal controlling spirit of Mrs. Piper's séances.

The records of the Society for Psychical Research, whose headquarters are at 5 Boylston Place, contain reports of nine séances, in most of which Pelham was the controlling spirit. The records show that the most exhaustive tests were used to prove the accuracy of Pelham's communications. He told his former friend, George Howard, scores of things which they two alone knew of. He convinced Prof. Hodgson in the same way. He even told in minute detail of certain things his father and mother did after his death, and sent word to his mother that he was beside her all the way on a certain journey she took to New York.

The Rev. Minot J. Savage's Experience.

The New York Journal quotes the Rev. Minot J. Savage as follows regarding his experience with Mrs. Piper:

"My first sitting with Mrs. Piper was a surprising one. She was then living on Pineckey street, in Boston.

"Immediately on becoming entranced her control, Dr. Phinuit, said there were many spirit-friends present. Among them, he said, was an old man, whom he described, but only in a general way. Then he said: 'He is your father, and he calls you Judson.'

"Attention was also called to the fact that he had a peculiar bare spot on his head, and Mrs. Piper put her hand on the corresponding place on her own head.

"Now for the facts that give these two apparently simple points whatever significance they possess. My father had died during the preceding summer, aged ninety years and six months. He had never lived in Boston, and Mrs. Piper, I am quite sure, had never seen him, nor been in any way interested in him. He was not at all bald, but when quite young had been burned so that there was a bare spot on the right side of the top of his head, perhaps an inch wide and three inches long, running from the forehead back toward the crown. This was covered by combing his hair over it. This was the spot that Mrs. Piper indicated.

"Now as to the name by which he addressed me. I was given the middle name Judson at the request of a half-sister, my father's daughter, who died soon after I was born. Out of tenderness for her memory father always used, when I was a boy, to call me Judson, though all the rest of the family called me by my first name, Minot. In his later life father also got to calling me by my first name.

"No one, therefore, had called me by my second name for many years. I was, therefore, naturally struck and surprised by suddenly hearing one who claimed to be my father giving me once more my old childhood name. During this same sitting Mrs. Piper's control also said:

"Here is somebody who says his name is John. He was your brother. No, not your brother, your half-brother. Then pressing her hand on the base of her brain, she moaned as she lay down and fro. Then she continued: 'He said it was so hard to die away off there all alone. How he did want to see mother.'

"She then went on to explain that he died from a fall, striking the back of his head. Her whole account of this was realistic in the extreme. My half brother, John, the son of my mother—for both father and mother had been twice married—died several years previous to this sitting. While building a mill in Michigan he fell striking the back of his head on a piece of timber. He was far from friends, and was a most tender lover of his mother.

"I had other sittings with Mrs. Piper. Most of the things told were, however, too personal to be made public. Nearly all are made inexplicable on any ordinary theory."

Prof. Hyslop's Statement.

The Journal quotes the following from Prof. Hyslop, professor of logic and mental sciences at Columbia University:

"In one year I hope to be able to demonstrate to the world by incontrovertible proof there is another life beyond this. At present I must contend that there is not one iota of rational evidence of immortality outside the sphere and method of psychical research.

"And when I speak of immortality I mean personal survival—that is, the continuance of consciousness beyond the life of the body. I believe I am in possession of incontrovertible facts which demonstrate immortality.

"I have witnessed some genuine supernatural phenomena, not explainable by either fraud, illusion or suggestion, and whose significance will have to be reckoned with by all men of science. I am not now prepared to present my evidence, but within a year I hope to have completed my experiments and investigations, and to then be able to prove satisfactorily what has never been demonstrated—the immortality of the soul."

Professor Hodgson's Experience.

Prof. Hodgson, who is the American representative of the English Society for Psychical Research, is quoted as saying:

"The world is on the eve of great developments. Within two years—perhaps before—through the instrumentality of the most remarkable woman that has been born for centuries, I will bring before the people of the entire world a new interpretation of the laws of humanity of that first great universal religion, which neither dogma nor denomination of to-day can withstand.

"It will be a new dispensation, a new belief. Suffering humanity, tortured for centuries with doubts, wavering first this way and then that, will need no explanation. The new, and yet ever old, truths need only the rehearsing—they compel belief. When Prof. Hyslop declared that he had talked with the spirits of those long dead he told a simple, bare-faced fact.

"For a period ranging over twelve years I have had communication with the spirits of those long dead through the mediumship of Mrs. Piper. When I began, and indeed for the first few years, I was a confirmed disbeliever in Mrs. Piper's powers. It was my business to uncover fraud and trickery, and I had had plenty of experience with Mme. Blavatsky and with the crowd that gathered around her when she was alive.

"To be frank, I first went to Mrs. Piper's house with Prof. James for the purpose of unmasking her. That was twelve years ago. To-day I am prepared to say that I am a believer in the possibility of messages being received from what people are pleased to call the spirit land. I went to that house a materialist, who did not believe in an existence after death. To-day I simply say I believe. It has been proven to me beyond the possibility of doubt.

"Her earlier communicators—Phinuit, Pelham and the rest—have practically passed out of her circle of influence, and their places have been taken by two individuals in particular, who now direct the communications received from her. The first, who now controls her voice, is known to us as 'Imperator'; the second, who now controls her writing, is known to us as 'Victor.'

"From the former I have received numberless communications, chiefly relating to the conditions existing between man and the infinite. They are of such tremendous import that they thrill me with their infinite possibilities.

"First of all, I wish you to understand that 'Imperator' is not the spirit of a mortal, but an infinitely higher being. I have this on his own and Pelham's authority.

"I have questioned him concerning the creator. He replied that there was no such thing as an individual or personal God—that he was infinite without personality or presence; that his love and charity were all-embracing, always present; men, the earth, the universe were he and part of him. I questioned him further concerning the Christ. He replied that the chosen one was not literally the son of God, but a missionary from the God (he used that name for the creator); the divinity of the Christ appeared to be repugnant to him.

"Another matter about which I questioned him was on the subject of reincarnation, for which I will confess I had always had a lingering fondness. 'Imperator' flatly denied this. He said there was no such thing as an 'individuality' under different personalities living down through the ages, but that the average man worked out his own future in one lifetime; that sin and crime were on earth worked out their own punishment after death in intense mental suffering, wherein the ego was forced to start once again at the beginning and work up.

"The idea of a personal hell, or place of torment, was sneered at. Charity—a wonderful, loving, all-enduring, long-suffering charity—was the chief qualification of the deity. And prayer—earnest old-fashioned prayer—was as efficacious now as ever in the history of religion. But I will publish my revelations along these lines later, and their publication will cause another cataclysm of religious thought."

No Hell in the Next World.

Professor Hyslop also refers to the effect on religion of the revelations, which are expected to be made as the result of Mrs. Piper's communications. There will be no choice, he believes, between scientific Spiritualism and Roman Catholicism, he says, "in the new world most either fall back upon the tradition and authority of the church or surrender to the jurisdiction of science. In accepting the latter it has no alternative between agnosticism and spiritualism in respect to the problem of immortality."

Both Professor Hyslop and Professor Hodgson agree, from the impressions they have from the spirits through Mrs. Piper, that there is no hell in the next world, though at the same time there is a bitter punishment in the remorse for wicked actions, which becomes very acute in the next life. Professor Hyslop tells the story of one spirit who clamored through Mrs. Piper to be placed in communication with a mortal whom he had wronged in life, and pleaded piteously for his forgiveness. He stated that the consciousness of forgiveness would help him in his upward striving in the next world.

For progress is the law of the next life, as told in Mrs. Piper's communications. Spirits develop along the lines for which they fitted themselves here. Only they start on a higher plane. Many things obscure to them here become evident there.

A curious fact told by Prof. Hyslop is noteworthy. It was that disembodied spirits strenuously and insistently complained of the grief manifested over their departure by the friends and relatives they had left behind them in the flesh. They said that tears and mourning interfered with their progress in the spirit-world.

Prof. James' Views.

Prof. James of Harvard says of Mrs. Piper: "We have repeatedly heard from Mrs. Piper in trance things of which we were not at the moment aware. On my mother-in-law's second visit to the medium she was told that one of her daughters was suffering from a severe pain in the back that day. This altogether unusual occurrence, unknown to the sitter, proved to be true.

"My wife and brother received from Mrs. Piper the announcement of my aunt's death in New York before we had received the telegram breaking the news to us.

"The most convincing things said about my own immediate household were either very intimate or very trivial. Unfortunately, the former things are private and personal. She told me of my killing a gray and white cat with ether, and described how it had run around and around before dying. She told how my New York aunt had written a letter to my wife, warning her against all mediums, and then went off on a most amusing criticism full of traits of the excellent woman's character.

"She was strong on the events in our nursery, and gave striking advice during our first visit to her about the way to deal with certain 'tantrums' of our second child, 'little Billy boy,' as she called him, reproducing his nursery name. She told how the crib creaked at night, how a certain rocking-chair creaked mysteriously when my wife had heard footsteps on the staircase, etc. Insignificant as these things sound when read, the accumulation of a large number of them has an irresistible effect."

Mrs. Piper Interviewed.

The New York World had the following interview with Mrs. Piper, prefacing it with the following description of the woman:

Leonora Piper is a gentlewoman. Her tastes are sensitive and refined. Her environment is all that is dainty.

Mrs. Piper is tall and of fine physique. She is forty-eight years old. She impresses one as the embodiment of grace and strength. Her bearing is erect and graceful. Her step is firm. Mrs. Piper's head and face are strong and characteristic. Her head is well poised and characterized by masses of light brown hair. Her forehead is high and wide, her nose and chin strong. Her mouth is pretty and small, and her eyes are large and grayish blue, and have a trick of attracting one's gaze and holding it.

"I am very glad to see you," she said to the reporter, "but there is nothing of interest about me. I have been simply the mouthpiece through which these communications have been sent and received. Personally I know nothing whatever of the conversations that take place during the sittings until I read them in the reports of the professors, and then the material is just as new to me and just as astonishing as to any outside party.

"They tell me I do not even speak in my own tone of voice; that I use different phrases and expressions than ordinarily, and my articulation is not natural; that I often speak in broken English and even use phrases of other languages which are utterly foreign to me. These details, you see, tend to prove that it is not I who speak, but some one else who speaks through me, my own mind at the time being a perfect blank."

"I am usually controlled by one spirit or 'control' during a trance. Sometimes, however, the control does not seem strong or steady, and several different ones will speak during the trance. Sometimes they all try to speak together, which creates havoc.

"I go into a trance nearly every day; in the morning, invariably. It may be from habit, but it seems to me it would be quite impossible to think of it in the afternoon or evening. I never come down stairs in the morning. I remain in my room and my breakfast is served there. I keep perfectly quiet and no one bothers me.

"I like to keep my mind in a perfectly calm and passive state. Only the children come to bid me good bye before going to school. Yes, I have two; they are girls.

"Do you want to hear about the first time I ever went into a trance? It was fourteen years ago, just after my elder girl was born. I was in very poor health, and had gone to the city to consult a medium doctor. While I was sitting by a window I had a vision. I thought I saw myself perfectly well, and being lifted upward and upward till I walked through an atmosphere of feathery, silvery clouds.

Her First Messages.

"I didn't tell anybody about it because I felt that it was rather foolish. The next afternoon, while sitting in the same place, I began to feel drowsy, and later lost consciousness. Then I began to talk, not in my own voice, but with the voices of people who were dead, and I gave messages to everyone in the room.

"Prof. James came to see me and took an immediate interest. The trances, for such they were, came on each day whenever I would concentrate my mind. Of course, I did not then secure for them such messages as I can now. They were at first broken, and sometimes not at all connected. But the trances became deeper, after awhile and the messages more positive.

"No, it has in no way affected my health. I am better physically now than I have ever been before. Occasionally, however, it takes me a little while to become quite myself again and return to a normal state of mind after the trance."

"Then you think they of the other world know what is going on in this, and can read our minds and hear us talk?"

"That certainly is my understanding," replied Mrs. Piper, "because I have heard them express satisfaction over the fact that the messages were continued in the following sitting where they were left off at the last, which certainly must show an understanding of just what point the recipient of the message had arrived at."

Of late many of Mrs. Piper's messages have been communicated in writing. The investigators have also found it much more effective to talk, as it were, to the hand which does the writing, and thus she gives the impression of being simply a sort of telephone connecting the people in this world with those of the next.

A Peculiar Society in New York.

For "Scientific (?) Psychic Investigation," Re Mr. Robinson, Etc.

BY FRED P. EVANS.

I have before me a prospectus of the "Psychic Study Club" of New York city, "the purpose of which is to investigate, under the strictest scientific precaution... all the alleged extra-normal faculties of the soul, which are evidenced in the phenomena said to be known as Mesmerism, Hypnotism, Spiritism, etc., etc. For the inspection and study of so-called psychics, or mediums, etc."

I have also before me a statement, or account, of a recent meeting held by the Society, at the Hotel Majestic, in New York city, in which I find that Mr. Robinson (a late assistant of some noted prestidigitator) was engaged to give an exposure (?) of slate writing. This meeting was one of the first public ones held by the society. From other sources, I have learned that the society has as yet made no attempt to investigate the spiritualistic phenomena; but its first effort was to try to demonstrate, as evidence, by their initial performance—in engaging Mr. Robinson, the self-confessed trickster, or prestidigitator, to show, or expose (?) spirit writing, etc.

Now, 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 and Spiritual phenomena; and before it actually—as a society—sees any of these phenomena, it calls in, or engages, some one who openly states that he has no occult nor Spiritual power, but is merely a sleight of hand performer—one ostensibly an enemy of occult subjects, to expose (?) the manifestations that they have not yet witnessed.

It is this scientific investigation, preserve me from it! It is said that it was the custom of the notorious Justice Jeffries, in the infamous "bloody assizes," to condemn the prisoner before hearing his or her defence. I hardly care to compare the methods of the New York Psychic clubs with those of Justice Jeffries; but, like the "coone," "they all look alike to me."

A few days after the Society had given their first exposure (?) of Spiritual manifestation, several Spiritualists and investigators called upon me, expressing their disgust at the action of the Society. They said that they had been led to join the Psychic Club under the idea that experiments with those claiming to have psychic, or occult, powers were to be the feature of the Club; instead of wasting time witnessing a few imitations of cheap tricks, etc. They claim that the dues of the Club are \$5.00 for ordinary membership, \$10.00 for life members, and \$30.00 for charter members and founders of certain sections of the library, which will be named after them.

The trouble with these so-called psychic clubs is, that they are generally willing to pay

sleight-of-hand performers to expose (?), and afterwards beg mediums to give their services free to demonstrate to a prejudiced crowd their powers. I have failed to see any good accruing from such bodies. The men in power in most of these societies have their favorites and their pet schemes, and order the fowl, so to speak, that the members shall eat. It becomes a silly fad with most members instead of a serious and important investigation for a knowledge of a future life. Indeed, the writer has often been besieged by well-dressed women and men, who thought that because they belonged to some psychical research club or society, they were entitled to *free séances*, or experiments; not thinking nor caring how the medium could pay his or her honest debts for food, clothes, rooms, advertising, etc.

Of course Mr. Robinson must have felt honored at the society's engaging him to "expose" spirit manifestations, for it evidently showed their appreciation of his tricks, and I suppose that after he got through with his performance there was not enough left of Spiritualism to hang your hat on. So it really saved this Psychical Club from wasting a lot of time on mediums or psychics. But Mr. Robinson is now evidently getting a "swelled head." I notice in most of his articles that the spiritual press has so very generously published that to use his own words, he wants to "brush the cobwebs from the brains" of all those who do not believe that he, Robinson, can duplicate all spiritual phenomena. It seems to me that all that Mr. Robinson wishes is enough free advertising to enable him to sell his book. I can imagine the satisfied smile on his face when he reads the controversies in the spiritual press; and, as he stands on the corner with a bundle of spiritual journals in which three and four columns of space have been given to his letters denouncing phenomena, he whistles to himself that beautiful refrain, "He (the spiritual press) certainly was good to me!" Probably his diplomacy in stating that his father was a Spiritualist helped him to gain a foothold in the spiritual press, but it is a well-known fact Mr. Robinson does not believe in any part of Spiritualism. A Spiritualist's article is generally ignored by anti-spiritualistic papers of all kinds; why should the spiritualistic press open its arms to receive all the mud that is thrown at it, and admit every antagonistic article against spiritual phenomena that has been presented to it for the last nine months?

I will only refer to the great Exposer (?) once more, and then shall leave him "forever." He criticizes the "Questor Vitæ" article in the BANNER OF LIGHT of the issue of April 15, and agrees with him to a certain extent, inasmuch as the article was carelessly written, and did not go carefully into the facts as they actually took place. I complained to "Questor Vitæ" about this, and he admitted that he should have been more careful in describing the table, the cleaning of the slates, and the examination of the same, with the added fact that he suggested that his father's initial be written upon the slates, which was done, and the message thus written over it under his own hand.

However, we need not depend on the "Questor Vitæ" article exclusively, but can refer to many persons known throughout the world who have followed all of the suggestions of Mr. R., brought their own slates, and held them until writing appeared thereon. We will just recite one of many: The late Hon. J. J. Owen arranged a séance for the benefit of Prof. Alfred Russell Wallace, his brother, John Wallace, and Dr. D. Wooster, M. A. This séance took place in a small, well-lighted room at ten o'clock one bright, sunny morning. Prof. Wallace's brother John was a stubborn, hard-headed skeptic, and brought with him a pair of cloth-bound, hinged slates, 12x8½ in size, and on top of the table, in the presence of these four clever and educated gentlemen, we succeeded in obtaining messages for all present, between these closed slates, with the hands of the gentlemen named holding the slates. More than five hundred words were written on these slates, with the names of the departed relatives of the sitters signed to the messages. Prof. Wallace and all present signed their endorsement to this fact. A recent case is quoted in the issue of *Light of Truth* of June 3. It will be found that Dr. D. Skinner and Mr. Bradford (whose addresses were given to the editor) cleaned and examined the slates used, and that Dr. Skinner wrote his own name in full across the slates to be used.

And again, on July 17, Mr. Bradford writes his own statement, in which he avers that he himself carefully examined, then glued a piece of paper across the slate—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 séance, that the slate was filled with messages in answer to questions previously submitted. Also states that the paper previously pasted or glued on the slate was found written over with lead pencil, and the names of many of his friends signed thereon.

This recital is not for the benefit of Mr. Robinson; but for the benefit of Spiritualists and investigators. The tangible psychical phenomena that these people are trying to knock down are the foundation of Spiritualism, and the proof of immortality. Take them away, and you have not so much evidence left as the orthodox, whose only argument is—"The Bible says so."

105 West 42d street, New York City, June, 1899.

Another Effort at Enlightenment.

BY MOSES HULL.

It seems that my good Christian friends have not yet entirely given me up. Not long since a young Baptist minister, a kind of sub pastor of a church not a block away from my residence—a man whose courage was to be admired about as much as one would admire the courage of the cow of the gentleman persuasion who undertook to butt the railroad train off the track—visited me in the interest of my soul. He was very friendly, but very ignorant. He went away scratching his head, as though new ideas, or something else, were crawling around there.

Following our conversation was a copy of the *Signs of the Times*, with an article marked for my benefit. This article it was perhaps supposed would be "the last straw," which would break the spiritualistic "camel's back."

The article bears the title, "The Whole Bible." It seems almost impossible that in these days of enlightenment so much ignorance could be crowded into so short an article. The first paragraph says:

"No one can live a Christian life without following a perfect pattern. Christ is the perfect pattern, and his will is revealed in the Word of God. The Bible itself bears witness on this point as follows, 'All Scripture is given by inspiration of God,' etc., 2 Tim. 3: 16. In verse fifteen of the same chapter it is said, 'And from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.'"

With regard to the "perfect pattern" I have little to say. I apprehend that if Jesus was here he would reprove this writer as he did the young man who called him "good master." He said, "Why callest thou me good? there is none good but one, that is God." I would like to ask the question here, was Jesus only fishing for another compliment, or was he really not good? If he was not good, he was not a "perfect pattern." And surely he was not.

Jesus "once upon a time" looked upon an audience of his hearers in anger because they could not answer a question he asked them. (See Mark 3: 5.) Now I do not pretend to be a "perfect pattern," but I never yet got *worthily* because people could not answer my questions. That is what Jesus did. "He looked upon them with wrath," would be a literal translation of the text. Indeed the words *here rendered anger*, in Matt. 3: 7, Luke 9: 7, Rom. 13: 4, and in many other places rendered *wrath*.

The writer follows the old assumption that the Bible is the word of God. Well, I have a theory to suggest, that the one who will show me the *truth* in the Bible, where the Bible pretends to be the word of God. That is a claim

made for and not by the Bible. The term "word of God," "word of the Lord," "his word," "my word," and "thy word," and all similar expressions in the Bible; refer to mediocrity, and to nothing else. I have carefully looked it up in nearly two hundred places, and I thoroughly know the grounds of my affirmation.

This writer quotes, "All scriptures are given by inspiration of God," etc. Has he not discovered that the word *is* in Italian letters—that these italics are used by the translators to indicate that there is nothing in the Greek to warrant its use? The word "scripture" here comes from the word *graphe*, and signifies writing. Does he suppose all writings were given by inspiration of God? If that is so, we have a much larger Bible than the one composed of sixty-six books by the Protestants, or even than the eighty-four used by the Catholics.

What Paul really said was, "All Divinely inspired writing is also profitable." The "Emphatic Diaglott," thus renders it. The Revised Version says: "Every scripture inspired of God is also profitable."

Not only do all Bibles, except our version, Catholic and Protestant, agree with this rendering, but all scholars worthy of note tell us that is the way it should read.

This writer urges that the scriptures to which Paul refers, are those Timothy studied in his childhood. Be it so; Timothy's father was a Greek, and his mother a Jewess. Who knows but that his father had as much influence over him as his mother? If so, perhaps he instructed him in a knowledge of those Grecian scriptures which Paul loved to quote and endorse. See Acts xvii: 28.

If he referred to the Old Testament, which Paul and Timothy read, he referred to the Septuagint Version, which Jesus and the Apostles used, and from which they quoted, and which contained eighteen more books than we have in our Bible.

I wonder if all of those were "profitable?" If so, the church has assumed a fearful responsibility in voting them out of the Bible, as uninspired.

Again, this writer says: "Christ Himself declares, 'Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me.'" John v: 39.

All scholars will agree with me when I say, Jesus never said any such thing. The fault is again with the translation. The revised version reads: "Ye search the scriptures because ye think that in them ye have eternal life." The Emphatic Diaglott reads: "Ye search the scriptures because ye think they will obtain *eternal* life."

Why that word, "ye" or "you," should have been left out of our translation when it is plainly in the Greek, I have never found anybody who could tell unless the translators wished to construe one of Jesus' reproofs into a command to do just what he was reproving them for doing.

Now, to show that I am neither insane nor alone in all this, I will quote from a Congregational minister, whose orthodoxy has never been questioned.

On pages 26 and 27 of his "Who Wrote the Bible," Rev. Washington Gladden says:

"But did Jesus say, 'Search the Scriptures, for in them ye think ye have eternal life, and they are they that testify of me?' Well, if he had said that, it would not prove that the Scriptures they searched were erroneous. The injunction would have all the force to-day that it ever had. One may very profitably study documents which are far from infallible. This was not, however, what our Lord said. If you will look into your Revised Version, you will see that his words, addressed to the Jews, are not a command but an assertion: 'Ye search the Scriptures, for in them ye think ye have eternal life.' If you searched them carefully you would find some testimony there concerning me. It is not an injunction to search the Scriptures; it is simply the statement of a fact that the Jews to whom he was speaking did search the Scriptures, and searched them as many in our time do, to very little purpose."

But does not Paul say, in his letter to Timothy, that "All Scripture is given by inspiration of God?" No, Paul does not say that. Look again at your Revised Version (2 Tim. iii: 16). "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness." Every writing inspired of God is profitable reading. That is the whole statement."

As the article from which I have made these extracts was sent to me to convert me, I would like to quote and reply to every line of it: but time is too precious, and space in THE BANNER can be used to better purpose.

I thank my Christian friends for their efforts on my behalf, but I would advise them to expend their labors on Sunday-school children. If they would catch me they must use different bait.

Those who wish thorough instruction on the points hinted at in this paper should carefully read series three and four of my Bible Lessons.

In Re Railroad Travel.

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

Children's Spiritualism.

A THOUGHT.

For a beautiful thought that crossed my mind,
Oh! I am glad as child may be;
For in it the laughing song of brook I find;
And in it a sweet, fair flower I see.

—WILLIAM BRUNTON.

Indian Names.

My Dear Little Friends: A great many people think it is a very strange thing to have Indians named "Sunbeam," "Bumblebee," "Blackstick," and all such funny things, so I thought you would like to hear about names. I do not think that Indian names are any funnier than names of white people, but they seem strange because they are used alone. While we say "John," "Sunbeam," "Bumblebee," you say "John Sunbeam," "John Bumblebee," "John Blackstick." You have become accustomed to the names "Mary," "John," "Jack," and your popular names come at the end.

I do not know just why Indians have the names they do. There is an old story told that the end of the tent is lifted up by the "Medicine Man," and that the first thing he sees is the name he gives the baby; but I do not believe that is true, because many times after Indian children grow older, names are given them that seem to fit them. A child who was gloomy or sullen would be called "Shadowmouth." One who was slow and could not get along very fast, would be called "Snail," or "Tortoise," while one quick, bright, pretty or cheery would be called after a flower, or a bird, or something of that kind.

White people usually name their children after those whom they have loved, whom they have known in times past, or whom they know at the time the children are born, and through affection or desire to please those they love, they give their names to the children. So it seems to me that instead of having names that fit them, they often have names that mean that the one who named them had some special love or care for that name. Instead of thinking you do not like your name, I believe it is better to think what it meant to the one for whom you are named, and then try to make your lives just as pure and sweet as you can. By so doing you will be happy yourselves, and make all others happy.

I have heard a great many people say, "I do not like that name, because I once knew a person who had it; he was very hateful and disagreeable, and I have never cared for the name since." I have often thought when I heard that, how much nicer it would be if the one who had it had been so sweet and loving that no matter what the name sounded like the very recollection of it would always bring peace and happiness to the one who heard it.

Very often in spirit the little children who are brought over have new names given them. A great many babies come over who never had names in earth-life, and their teachers in spirit-land give them the names that suit them best. A pale, frail little earth-child, when it comes over, is often called a "Little Lily," and a rosy, bright-eyed little boy might be called "Apple Blossom." Flowers seem to be favorite names for spirits to give little children who come over here without names. The mothers, who sometimes have flowers shown to them by spirits, if they but knew it, are really being shown the names of their children in spirit-life.

Don't you think it will be fun to look at all the names you see printed, and see how many of them are much funnier than are the Indian names that you hear of the spirits who come back; and don't you think it would be fun to see if you have not some names that you can give to your friends that will be special names for them? If some one whom you know is very sweet and lovely, and looks like a soft white rose, why not call that person your "White Rose"? I do. There is one man I know who has the sweetest and the purest heart; he always makes me think of a great white heart, so I call him my "White Hearted Brave." Then I have another one who is always trying to help people, and has a golden word to drop down into their lives, as though he knew exactly what they needed, and gave them the purest and best he had right out of the depths of his kind, loving heart. I call him my "Gold Hearted Brave." Then I know a woman who is so lady-like and so nice, I never think of her as anything but "My Lady Squaw," because she never gets out of temper, she never seems to get in a hurry, but is always smooth and nice, just like a real lady ought to be.

So if you name people something that are like you, you begin to see the best there is in them. First you might think you wanted to call them "Bad Temper," "Sour Face," or "Ugly Thing." But you feel ashamed to give them names like that, that are going to stick to them all ways; besides, you would not want to call them such names right to their faces. You only want to call them the bad names when they are away. So instead of doing it, just try hard to see what there is about them that is real nice. Bye-and-bye you will find some little thing they are like. Perhaps they have good courage or are faithful to a friend when he needs help, or perhaps they are like sunshine when there is a rainy day. Then instead of some hateful name, you will call them "Faithful" or "Strong" or "Sunshine." In that way you help them to be better, because the very thought you have about them helps them to be like the name. If you call them "Sour Face" or "Ugly Temper," it would help to make them like the name; but if you call them "Sunshine" or "Faithful," they will want to be so, and the constant good thought you give them makes you think they are just like what you call them, and of course that makes them want to be.

I once knew a little girl whom they called "Tangle Hair," because she never combed her hair. She waited for her mother or grandmother or somebody else to do it. When she came over here, she still had all that tangled hair, and the children called her by that name. She was not ashamed because her hair was tangled, but she was cross because they called her that name. By-and-by when she found she really was in the spirit-world, she said she thought people in spirit would not have any hair to comb, that they would have everything just as they wanted it, but her teacher told her that the thing she had neglected to do in her earth life was the thing she would first have to learn to do in the spirit-life, and that she never could get very far ahead or make many friends till she learned to take care of her own hair, because she was big enough and knew enough to do so. Do you know that after a while she began to brush it a little bit just on the top, and had snarls all underneath. It looked pretty on top, but it hurt when she tried to pull it out. After a while she got so she could comb it clear through, and it looked so pretty that, instead of "Tangle Hair," we called her "Golden Locks," for it looked as though the sun was shining on her hair all the time. She felt better after her hair was combed, and then she taught other little girls how to comb their hair, and after she had once learned the lesson she never had to go back again.

I believe I shall think of you all by some special name. Tell Rupert Davis that I miss him; that, although I never spoke to him, I know him, and I send him my love. And to all the other little children I send my love. So do many little brothers and sisters and friends who gather around me every time I come to send a letter to THE BANNER.

Sunbeam, through her medium,

MRS. MINNIE M. SOULE.

79 Prospect Street, Somerville, Mass.

A Little Spiritualist.

Dimple—Oh, mamma! guess what we had to eat at the party. It was the spirit of ice-cream. Mamma—What was it like, dear?
Dimple—Why, it was just as if the ice-cream had died and gone to heaven, and its spirit had come back. They called it an ice.

Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

Literary Department.

THE COMING AGE FOR JULY opens the second volume of this vigorous and able Boston review. The frontispiece is an admirable full-page portrait of the Rev. Heber Newton, and the eminent Episcopalian divine contributes a conversation of exceptional interest on "The Progress of the Past Fifty Years." The second conversation is by Viola Allen on "Glory Quail and 'The Christian.'" It is preceded by an extended critical review of Hall Caine's play of "The Christian," written by Mr. B. O. Flower. The Original Essays are bright, strong and thoughtful. Prof. Omer Abbot, Ph. D., of Lahainaluna Seminary, Hawaii, writes most delightfully on "The Mental Characteristics and Peculiarities of the Native Hawaiian." Mr. Charles Malloy, President of the Emerson Society of Boston, continues his masterly interpretations of the poems of Ralph Waldo Emerson. Dr. John Thomas Codman, the scholarly author, contributes a delightful reminiscence paper on "The Brook Farm Association"; but perhaps no contribution in this issue will be more enjoyed by the general reader than E. P. Powell's essay on "Harriet Martineau in America." Mr. Powell is always interesting, instructive and suggestive, and this paper is unquestionably one of the best things from his pen. Prof. Jean du Buy, Ph. D., discusses "The Mystical Teachings of Jesus" in a deeply reverent spirit. Henry Wood writes on "The Unfulfilled Ideal of Unitarianism." Rev. W. G. Todd appears in one of the most masterly philosophical papers of recent months, entitled "A Theory of Immortality." It is a discussion that thinking men and women everywhere should carefully read. Dr. B. Sherwood Dunn, an eminent Boston physician who has spent many years in Paris, contributes a paper of special interest, entitled "The Sociological Aspects of the Dreyfus Case." In the famous "Why I Am" series of contributions by leading clergymen, the Rev. Dr. W. C. Clark, D.D., writes on "Why I Am a Congregationalist." Dr. R. E. Bisbee appears in a critical study of Laurence Gronlund's "The New Economy." Clara Kathleen Rogers, well-known in England and America as the author of "The Philosophy of Singing," appears in a remarkable story entitled "Dreaming True; a Dream of Science." This bit of work is quite unique in literature, and will, undoubtedly, occasion much comment. The departments of Authentic Dreams and Visions, Health Through Rational Living, The Passing Day, Editorials and Books of the Day, are unusually rich in thoughtful and timely matter. The Coming Age has taken a front rank among the able reviews of present-day thought. It is optimistic and constructive in character, and aims to educate and stimulate the moral as well as intellectual side of life. The department devoted to Health Through Rational Living is a feature of real value, and very essential to those who appreciate the fact that the body, brain and soul each require consideration.

The Coming Age Co., Boston, Mass.

REVIEW. By Caroline T. Pillsbury in Boston Ideas.

"Satan's Hoof and the Two Witches" is a curiously constructed tale, but one without impregnated with truth to a degree that gives us some original and virile statements. Its author, Eugenie R. Eliscu, is a gifted Roumanian doctor, now practicing medicine in New York. Her story is printed just as it comes from her pen, and is characterized by a piquancy of idiom that vouches for its spontaneity of utterance. One's first impression is that it is an eager piece of melodrama before us; the events recorded read like imagined situations—not like actual occurrences. But as we go on, and become accustomed to the peculiar quality of the story's atmosphere, we regard stated events as merely means to an end, and give attention to the theory to whose consideration Dr. Eliscu invites us.

The story itself is composed of certain incidents, striking enough in themselves, but not powerfully handled were they the end and aim of the author's writing—but the ideas presented through their medium contain matter highly worthy of thought. Over it all hangs a cloud of picturesque imagery, nevertheless, through which the truth gleams brightly with ever-increasing uncton. The curious experiences of the hero of the tale lead us sufficiently into the author's confidence to rapidly develop an interest which was at first not promised.

If Dr. Eliscu applies her theories to her practice of medicine she should be able to accomplish within herself and others at least some few results quite impossible to other practitioners.

The instruction in life-principles to which the book is devoted is given by a so-called witch to her pupil, and the following quotation conveys an idea of the author's genuine individuality as well as of the keen truthfulness of her mode of expression:

"My friend, do not worry over the destiny and fate of mankind; though it is in them, and yet they do not fulfill their mission, still they shall be lifted higher and higher. The mighty current of universal evolution will carry them along. . . . 'That is not death!' But we call it so," she replied. "Then I would call it, 'said the pupil, 'a breaking up of a life-partnership. To me it appears a housing of an aggregated mass of little living bodies of atoms that made a compact to traverse the world as a compound unit, and when what we call Death follows, it is in reality a dismembering of a band of life."

As an illustration of the omnipresence of life, no matter how unconscious may seem its form, our story contains many points of profound significance. It is earnestly written, and its title will attract the attention to a more serious consideration of life-principles that are seeking self-solution in the conscious visible everywhere. The book is effectively bound in a keen scarlet cover, printed sharply in black.

Boston: Banner of Light Publishing Co.

THE THEOSOPHIST.—"Thoughts, like the pollen of flowers, leave one brain and fasten to another."

In his new book, entitled "The Drones must Die," Mr. Max Nordau gives the following as his opinion of one of his characters regarding the properties of "ether," that subtle force which is believed to convey the vibrations set up by wireless telegraphy from one point to another:

He held that thoughts are vibrations of ether exactly like warmth, electricity, and light. Their sum in the Universe is unvarying, like that of all other forces. They are diffuse, space-like rays of light or electric currents. Millions and billions of various vibrations strike incessantly upon the human brain, constituting the innumerable thoughts that have been thought in all the stars, in all the depths of space, now, or in zones of inconceivable remoteness. If a brain be prepared for a vibration of a certain duration and wave length, an equal vibration is aroused within it, and the thought which this vibration represents, becomes conscious. In the ascending portion of the circular course, which we call development, the brain becomes capable of ever shorter and more rapid vibrations; in the descending portion it becomes coarser and more sluggish. Every invention, every discovery, every enlargement of the bounds of knowledge is due to the attainment by some brain of that degree of vibratory capacity, which enables it to receive the corresponding vibration of thought flashed upon it from space, and to convert it into consciousness. Hence it follows that no thought originates in the brain that thinks it; for every thought has been thought before, and will be thought again and again to all eternity; every brain acts like a relay in an electric system; it receives an impulse from eternity, and transmits it to eternity after its passage. The whole ocean of possible thoughts surges round us; we are only conscious of those to which our brains are sensitive. The difference in wisdom and intelligence in the vibratory capacity of the different layers of the brain. Character, temperament and talent, are the expression of wave lengths and periods of vibration. Every individual is a rhythm; attraction and repulsion between individuals are caused by the harmonious or dissonance of their rhythms, their reinforcing or disturbing effect upon each other.

many or dissonance of their rhythms, their reinforcing or disturbing effect upon each other.

A Brahmin gentleman, well known in Madras, writes to the editor of the *Madras Mail* as follows: "There is a class of Brahmins who usually offer animal sacrifices in the belief that their scriptures require them. Such sacrifices have of late become very numerous. In offering cows they are killed by a slow process of excruciating torture, which is, or should be, revolting to human nature. No religion worth the name would or should prescribe such a torture. The Anti Vivisection Societies and those for the prevention of cruelties to animals would discharge their duties if they would send out agents to the scenes of this cruel torture, satisfy themselves upon the correctness of this aforesaid statement, and then move for the prevention of such cruelties. At Kumbakonam such a sacrifice is being performed now, and a Brahmin agent would be able to be present at the scene and furnish a correct report of what takes place there."

It would seem that any religious sect that had become so degraded was past all hope of resurrection; yet it appears that, in some such sects, outrages can be committed with impunity upon animals or human beings, provided the ceremony is only labelled religious!

The Theosophist, Office, Adyar, Madras, India.

CUBES AND SPHERES.—Have you read Mr. Wiggins' book called "Cubes and Spheres"? If you haven't, it is a pleasure yet in store for you. It is an attractively-bound book; the paper and print are both excellent, and above all the subject-matter is worth your attention.

"Cubes and Spheres"—a unique title, yet appropriate. To express it crudely, all are cubes until smoothed and rounded into perfect spheres by development; in the author's words: "Nature takes the native ore of life's possibilities, and smelts and casts and draws and bakes and hammers and fashions and tempers as her wisdom directs; and who shall question, in view of results, the beauty of her finished work? The beauty inherent in the archetypal pattern must eventually gain a perfect expression."

Chapter I.—Attunement—is a prose poem, a rare picture, a symphony; three in one, children of Love, whose mission is to reveal its omnipotence. Note this: "How lavish of harmony is Nature in her every expression. God sits at His grand organ, whose bellows are filled and operant with the inspiration of His love. He presses the deep base notes of his vast keyboard anon and the thunders peal and crash, bearing a message of purification to the world. The tinkling raindrops descend as His fingers weave the plaintive-toned melody of a minor key, and as He strikes the shrill treble of the upper keys, the curtain of Night is furled, the baton of Dawn is raised to summon a vast feathered orchestra to activity."

What unspeakable pleasure for the harmony-loving soul to break from sleep's enfolding embrace long before she willingly relinquishes her hold, to thus catch the first note, divinely sweet, babbling forth from the throat of some little bird-friend, followed by another and another, until the music, which the wealth of cities can never buy, swells into loftiest strains, cars of richest cadence blending in sweetest rhythmic chorus into a grand forest symphony."

Here is another comforting thought: "Nature leads, drives and propels, until all life is brought into companionship with one of the most divine friends to be found on the highway of life—Aspiration. We journey along in the slow-moving, jostling, jarring cart of circumstances, until the station of Aspiration is reached, when we board her train, and Love supplying the motive power, we glide along over a straight, ascending road, to the terminus of Realization."

Each chapter is complete in itself, and after one becomes familiar with the subject matter, he will turn to the chapter that suits the needs of the hour. If inspiration is lacking to work with a will, read the thoughts on "Desire and Work." If troubled over gray hairs and wrinkles, peruse the chapter on "Thought," and memorize the words: "It is not desirable for an elderly face to be without wrinkles. Note the grand countenances of Gladstone, of Longfellow or of Wendell Phillips, so deeply furrowed, not with the lines of worry and care, but chiselled by the noble thought which had been there. Be not ashamed of wrinkles unless of the wrong kind. Strong thought leaves an indelible impress, in loving characters, of the thinker's character. All minds are architects of character, and thought activity is daily constructing a character for the indwelling of the spirit."

There are many, many people in the world who seem to be wholly ignorant of the grand possibilities within themselves. They are constantly comparing themselves with others, and to their own disadvantage. Those who are so allotted should read and reread the e-ray entitled "Self Assertion." "The true self, with its importance asserted, will be led into the rightful province of activity, the realm of spirit, the only reality, the supreme power"—is one of the mottoes to be found therein. Another is—"The assertion of truthfulness is but an expression of the God within," and "Each soul, independent of his environments, is the equal of any other soul."

How to unfold, to find the true self of which the poet says:

"Thou dost not dream what forces lie in thee,
And unthoughted as the grandest sea."

The quiet hour is necessary. In the chapter headed "Perception and Reflection" we find "Reflection leads to the goal of contentment, not to a satisfaction necessarily with present attainments, but to a course onward of an inherent ability to make real the idealities of life. By use of this faculty, interior potentialities are realized. Repose, which is the key to spiritual power, the greatest need to day of the race or the individual, can only be gained through self-poise, and persistent habits of calm, introspective reflection."

The truths to be found in Mr. Wiggins' book cannot fail to bring pleasure to all who read them, as he says, "When did ever the faintest hint of a pleasant truth reach a soul so disappointed, even though its coming seemed long delayed?"

However, you need not delay longer, for "Cubes and Spheres" can be purchased of Banner of Light Publishing Co. for \$1.00.

LADIES' HOME JOURNAL.—With its infinite variety of excellencies, the July Ladies' Home Journal appeals to every taste and touches upon every interest. It opens with "The Most Famous Little Town in America," which pictures many interesting spots in historic and literary Concord. There is a delightful view of social life in the Colonial days in "When Washington was Married," which brings to light many new, interesting facts. A series of almost incredible narratives in "The Moonlight King" tells of the follies and eccentricities of Ludwig II. of Bavaria. The gifts to our Government from foreign Powers are described in "Presents that Have Come to Uncle Sam." Ian MacLaren discusses the pulpit and the pew in an article on "How to Make the Most of Your Minister," and Katharine Schuch writes of the "College Bred Woman in Her Home."

The fiction of the July Journal includes a continuation of Anthony Hope's serial, "Captain Dieppe," the conclusion of "A College Courtship," the second of "Ol' Peckham's Opinions," and a humorous portrayal of the "Valor of Brulley," by John Kendrick Banges. Entertaining in "The Country," How to be Pretty Though Plain, "What it Means to be a Dress-maker," "Birthday Parties," "A Boy's Club-House on the Water," are some of the seasonable, practical features. Mrs. S. T. Kinsale writes on "Hasty Eating and Hasty Meals" and "Cooking Over All Sorts of Fuel," and Maria Pailow describes and pictures new and effective hair-braving devices for the day. "The Gossip of a New York Girl" details the very latest fancies in feminine attire, and "Pretty Suits for Misses and Frocks" are described. Two pages are devoted to "Floral Porches and Vine-Clad Colonnades."

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A CASE OF Partial Dematerialization

OF THE Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF,

Scientist, Philosopher, and Literateur, Ex Prime Minister of Russia.

Translated from the French by TRAOI

GOULD, LL. B., Counsellor at Law, Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the painstaking study he has given to the phenomena and philosophy of Spiritualism, warrant the statement that this, his latest work, is an epoch-making book. He gives, in plain terms, the results of his personal investigations under the most absolute test conditions possible, proving conclusively the verity of psychic manifestations. Count Aksakof never goes into print unless he has something to say. In the present instance he has found much of moment to say; he has said it well, and his translator has given him English and a library of friends an opportunity to enjoy the distinguished statesman-scholar's richest and ripest thought.

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Chap. II. Account of a Séance given by Madame d'Esperance at Helsinki, Finland, Dec. 11, 1898, at which the phenomenon of the Partial Dematerialization of the Body of the Medium was demonstrated to Sight and Touch.

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B. Letter from Mons. Aksakof to Mlle. Hjelt.

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

Golden Words.

One of the worst enemies of Spiritualism is the dishonest practitioner, the fake medium, or the people who cover him up through any 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.*

It is a well known fact that Christianity has altogether failed to become an educational power in the Orient. The average Christian there is morally far below the average Mohammedan. Every one who really comes in touch with the people learns to respect the Turk, to despise the Greek, to treat with hatred and contempt the Armenian. The Greek is a shop-keeper and a boaster, but on the whole harmless. The Armenian is a rascal through and through. The Levantine is the Creole of the Orient; he has a slight varnish of civilization. Loyal and conscientious is the Turk. ... The Turk pays nine-tenths of the taxes, do all the hard work, and yet defend the empire.—*Literary Digest.*

Miners marry at an earlier age than any other class of society. Following them in due order come artisans, laborers, clerks, shopkeepers and farmers. The independent classes show the smallest percentage of any.—*Boston Investigator.*

Solence does not erect altars, but it serves altars.—*Ex.*

Mrs. Damon-Boisner's Trance.

Through the columns of the Boston Globe, the reading public has been informed of the, in many respects, remarkable trance of the psychic whose name heads this article. Mrs. Boisner is not a Spiritualist, but claims to be a special instrument in the hands of an Almighty God to reveal certain spiritual truths to the world. She has been blind from birth, yet has had extraordinarily accurate clairvoyant powers from her earliest childhood. Through her clairvoyance, she has given a large number of what the Spiritualists would call sittings, but termed by her "life readings," during the past few years. In many instances she evinced psychical powers of a high order of merit, and gave unmistakable proof of the presence of the spirit-friends of her patrons. But she has ever disavowed any belief in or recognition of the assistance of arisen spirits in the work she has thus far performed. Her claim has been that God revealed the truth to her, and that she was simply an instrument in his hands. She gave general satisfaction to her patrons, whom she charged two dollars each for the readings given by her.

It is not necessary to speak at length of her recent trance that has caused so much talk throughout the nation. For three days she was almost totally oblivious of everything that transpired on earth, during which period she claims to have been journeying through what she terms the "seven spheres" of the spirit world. Upon her return to consciousness she proceeded to describe, even to the minutest detail, what she saw, heard and felt while on this celestial journey. The story reads remarkably well—so well that the reader may be pardoned for wondering if the said story had not been especially prepared for this particular occasion. She saw the different colors representing the several spheres, and was permitted to look upon the faces of many of her departed friends, but was not allowed to visit with them to any extent whatever. She affirmed that the arisen spirits were the happy possessors of wings, with which they could fly from point to point with the greatest of ease. These spirits told her that they themselves could not return to their dear ones on earth, but could, on special occasions, send a message through some angel selected for the purpose.

She was told that the throne of God was in the seventh sphere. This she did not see, but she was permitted to gaze upon the face of Jesus of Nazareth and other semi-mythical personages, whose spiritual homes she affirmed were within the sphere above mentioned. Probably they were "close to" or "just by" the alabaster seat of the Infinite with whom they may be supposed to be on very intimate terms. In reasoning upon what she saw and heard, we are struck with the fact that she has merely re-described the visions of the writer of the Apocalypse, and other books of the Bible as well as those of Swedenborg, and other gifted seers. She has added nothing to what these parties have stated, save possibly with regard to spirit-return, and the little matter of wings. She has re-stated these old-time stories so well as to make them of more than ordinary interest to all students of occult science, and, in this respect, has done a great deal of good. Like the recent utterances of Minot J. Savage, Prof. Hyslop, and Dr. Paul Gibier, she has called the attention of the people in a very pronounced way, to psychic subjects, and will induce them to study the same for themselves.

As for the question of the trance itself, many explanations are offered by those who have considered it. Some declare that the trance and its attendant visions were self-induced by Mrs. Boisner, through constant dwelling upon psychic subjects, and that the whole story was carefully and elaborately planned beforehand. Others affirm that it was a very clever advertising ruse, designed by the lady and her friends for the purpose of securing a large increase of patronage. Others still, and by far the largest class, believe the trance and its attendant phenomena were really genuine, hence declare their belief in the thorough honesty of the lady. If the trance was genuine, what explanation can be given for the wings she gives the angels? Why was she told that spirits could not return to earth? Why was she confirmed in her belief that she was God's special messenger on earth, and led to repudiate the intervention of spirits in earthly affairs? Why was she led to believe that she had looked upon the face of Jesus Christ? Those who assert that she is honest must meet and answer such questions as the above.

Setting aside the first two claims as to the cause and purpose of the trance (although much can be found to support the argument in favor of the same) as unworthy of credence, the questions related to the third proposition at once demand attention. We can only suggest the probable replies to these queries, and leave the reader to draw his own conclusions. Mrs. Boisner is an orthodox church woman, hence would gravitate in spirit to the orthodox church triumphant, in higher spheres. She would there see with orthodox eyes and hear with orthodox ears. Many members of the orthodox church in spirit-life still hold to the old idea of earth-life, that angels and spirits have wings, hence she saw wings upon the shoulders of her spiritual associates. The orthodox church on earth does not believe in spirit-return; neither does its counterpart in spirit-life; hence Mrs. Boisner was told by her spirit-guardians that spirits do not return to communicate with their friends.

The orthodox peoples believe that God selects special agents to reveal spiritual truth to the world, hence Mrs. Boisner received the assurance that she craved most, that she, too, was a special favorite with the Most High. For much the same reason was she led to believe that she had looked upon the face of Jesus, and that the visions mentioned in the Bible were realities in spirit. Suggestion, coupled with her strongly preconceived ideas concerning the subjects at issue, gives the true cause of her visions. Her trance merely proves that she is a medium, while the results of that trance show that she is a medium only for creed-bound or orthodox spirits. If it be urged that suggestion and preconceived ideas might account for ALL phenomena that occur in the presence of all mediums, then we say not so! Other mediums, by the hundreds, have given striking communications that were diametrically opposed to their most cherished beliefs, while the genuineness of any and all phenomena depends upon the evidence presented to substantiate it. In other words, the maxim, "Try the spirits," should be heeded by all investigators. When phenomena are properly tested, the preconceptions of orthodoxy and the dominant ideas of all sects will be overturned, and the demonstrations of Truth presented to the world in all their sublime beauty and purity.

The Declaration of Independence.

It is more than strange to note the fact that many of our leading statesmen and influential clergymen are openly repudiating the principles set forth in that immortal document known in American history as the Declaration of Independence. Rev. Lyman Abbott editor of *The Outlook*, is one of these, and he states his views in very clear terms. He says, among other things of like character: "A great deal of current discussion assumes that the Declaration of Independence is a declaration in favor of self-government, and that consistency requires that a republic initiated by such a statement of principles should recognize the right of self-government in all peoples. This supposed truism is applied to the solution of various political problems, and is supposed to necessitate woman suffrage, negro suffrage, Cuban suffrage, Filipino suffrage. Why it does not require childhood suffrage in the family is not clearly stated."

Such words are unworthy of such a great leader and teacher as Dr. Abbott. Childhood suffrage indeed! The very dependency of childhood is sufficient argument for withholding the ballot from minors, yet thousands of boys and girls of ten years of age are far better qualified to make intelligent use of it than are the thousands of ignorant foreigners and negroes who look upon it as a mere source of revenue. As with children, so with nations; as they grow into the wisdom of maturity they become qualified to govern their actions as they deem best for their happiness and profit. When nations are thus impelled their citizens become capable of self-government, which is the highest and best form of government known to man.

Dr. Abbott again sneers at the Declaration: "Governments exist for the benefit of the governed: this is very different from affirming that they must always be administered by the governed." Who shall administer the government? The privileged few, or the masses upon whom the burdens fall most heavily? If the governed are to have no voice in their government, then monarchy, aristocracy, despotism and plutocracy may step in and demand the right to rule under some special law, recognizing their "divine" right to do so from Almighty God. Dr. Abbott's position and that of his coadjutors savors more of that of the Tories of 1776 than it does of the patriots of those stirring times. Toryism of 1776 and Imperialism of 1899 are based upon the same principle, and both stand opposed to the rights of the people as to government, life, happiness and spiritual unfoldment.

Sunday Laws.

Henry Bunch of Alvin, Tex., a workingman, was recently put into jail to work out a fine of twenty-eight dollars imposed upon him for doing a little necessary work about his home on Sunday. His wife was an invalid, hence he tried to assist her by doing the family washing, and other chores about the house. He also did a little pressing work in his garden, to all of which the pious Christians, who were attending church near by, objected. He was arrested, tried by jury, fined, and jailed as above stated. His sick wife was left absolutely penniless, because of this very humane and Christian like prosecution. She and her babe were given shelter by her parents in Bastrop.

This episode is an illustration of what Christians would do if they had the power. If such persecutions were in keeping with the spirit of the teachings of the founder of Christianity, people would know what to expect in all similar cases. But these Sunday Christians profess to be followers of Jesus, whose religion was Peace and Love, yet practice the most abominable cruelties. Sunday legislation with regard to religion is tyranny, and should be abolished. One holiday, or day of rest, in every seven is well enough, but no law made by man can ever make any one day holier than another nor endow it with supernatural attributes. Barbarians could do no worse to an enemy than these Texas Christians did to an honest workman, who was doing his best to care for his little family and his home. How do you like this object lesson, Spiritualists of America? Would you like to have laws of like character upon the statute books of all States in the Union? If so, then continue to be indifferent to the needed reforms of the day; take no interest in legislation, and allow the politicians to have their own way. Then you will have all the Sunday laws you need.

X-Ray Eyesight.

The secular press is devoting no little space to the remarkable experiments in clairvoyance, under hypnotic suggestion, made through the instrumentality of the twelve-year-old son of Dr. F. W. Brett of So. Braintree, Mass. When hypnotized by his father he can see the interior of the human form more clearly than can the scientist, who uses the X Rays of Röntgen. While in the state of hypnosis, he goes far beyond his father's knowledge of anatomy, and is able to give absolutely correct diagnoses of the diseases with which his father's patients are afflicted. Such remarkable and truly valuable powers naturally excite a great deal of attention, and the friends of the boy feel that they are on the verge of many important discoveries.

The X-Ray is merely material clairvoyance, and enables the scientist to see with his natural eye that which psychics easily perceived by means of clairvoyance. Seers, or clairvoyants, have existed in all ages, and have revealed many startling facts through their supernatural, yet wholly natural powers, to an unthinking world. The records of visions and clairvoyant diagnoses hitherto have been imperfectly kept, hence many important truths are now lost to the world. In the case of the Brett boy, this danger will be obviated, for an accurate record will be kept of every experiment made through his organism. Had the Spiritualists done this with their clairvoyants, revelations of equal, if not of greater moment, would have been given to the world. In fact, many of the marvels of clairvoyance have been recorded, but not in a systematic manner, hence the so-called scientists have not studied the subject as they otherwise would have been compelled to do.

Hypnotism opened a new field of study, and will lead the scientific world to the acceptance of the facts of clairvoyance. It has been said, indeed, that clairvoyance is as clearly established as H₂O in chemistry, yet many materialists have hitherto ignored the revelations given through its instrumentality. Through such object lessons as are to be found in Dr. Brett's son, their prejudice and skepticism will be broken down, and they will be forced to take advanced steps toward the city of Wisdom. This boy is simply a fine hypnotic subject, and a very excellent clairvoyant. He is merely repeating what many spiritualistic mediums have given over and over again for fifty years, with this important difference—they failed to systematize their efforts, and did not reduce their discoveries to practice, while the Brett boy will be used as an aid to scientific research in psychical matters, as well as in respect to the diseases to which mankind is heir. It will be a means to the desired end of knowledge, as thousands of seers have been before him, with this advantage: he can profit by their example.

"Proof of Immortality."

Under the above caption, the *New York Herald* publishes an interview with that eminent scientist, Dr. Paul Gibier, whose recent work, "Psychism," is now attracting so much attention among the thinking people of America. We gladly give space to the interview in question, and our readers cannot but profit by its perusal. Dr. Gibier speaks with no uncertain sound to the readers of the *Herald*. When asked if he believes that spirits can communicate with mortals, he promptly replied that he does not—that he knows they can and do so. His frank admission of his views, accepted solely through demonstration, is evidence of his devotion to truth, as well as of his desire to be of service to his fellow-men. In "Psychism," Dr. Gibier has spoken at length upon sundry psychological questions from a scientific standpoint, and has given the world thoughts of great value. He has tested every inch of ground over which he has traveled, and gives positive proof of the soundness of his every premise. Such a work is greatly needed by all progressive people, and should occupy a prominent place in every library. Spiritualists in particular should possess themselves of this work. It is for sale at this office. Price, \$1.50 per volume.

The Free-Thinker in Court.

In the State of Alabama, a Free-thinker, an ex-church member, and an ex-Confederate soldier, recently had occasion to prosecute a negro for the purpose of recovering some property of which the latter had deprived him. As the plaintiff was a well-known advocate of Free Thought, the negro's lawyer sought to invalidate his oath solely on that account, and succeeded in so doing. The negro won the case, and the white man lost his standing in court, as well as his property, because of his conscientious convictions upon the subject of religion. The defendant's lawyer was impeached for the violation of his oath as a Judge four years ago, and was removed from the bench on that account. He won the case in question through his ability to secure the discrediting of the oath of a Free-religionist! What a mockery is this! Religious prejudice biased the judge and jury so that a Christian negro and his Christian lawyer (impeached for a high crime) won a verdict against an honest man, not upon the merits of the case, but because of the fact that the aforesaid honest man was a Free-Thinker! This man tells of his wrongs in a recent issue of the *Truth-Seeker* at some length, hoping thereby to interest the friends of free-thought in his appeal to a higher court.

"The Nation's Shame."

The above title is given to a work comprising ten sonnets from the pen of that fearless reformer, William Lloyd Garrison. The son of the great Abolitionist has the courage of his convictions, and speaks with no uncertain sound upon the questions discussed in his poems. Especially fine are his sentences upon "The Church Recreant," while his words upon the subject "Treason" stand forth in letters of living light that all who run may read. It is most refreshing in these trying times, when plutocracy holds sway, and men look to Mammon for thoughts to think and sentiments to express, to find a man like Mr. Garrison, bold enough, great enough, and able enough to tell the truth in plain terms to the people of his native land. This work cannot fail to do good through its educational influence upon those who read it. America needs millions of men and women as courageously sincere as Mr. Garrison to tide her over the present crisis in national affairs.

A letter from Fred. C. Warner, South Milton, Mich., requests us to inform the deeply interested spiritualistic public that he is not a Spiritualist speaker, does not attend funerals, and wants his name removed from the list of platform workers that THE BANNER publishes from time to time in its columns. We gladly accede to our correspondent's request, and hereby correct the mistake made by Mr. Warner's own brother, who caused the name to be inserted in said list. His name will hereafter be omitted, and tranquility will once more come to his troubled soul.

Rev. John F. Carson of New York City, pastor of Central Presbyterian Church, declares that spirits live in the other world very much as they do on earth, and that departed friends can and do look down in sympathy and love upon their mortal friends. He declares that such teachings as the above are in harmony with the facts of our present life. Such doctrines savor strongly of heresy, because they are strictly true, hence Mr. Carson is in danger of being churched unless he makes his pulpit utterances less strongly spiritualistic.

Dr. L. Schlesinger is now in Chattanooga, Tenn., where he has been giving a series of very remarkable séances. A reporter of one of the daily papers published an extended account of some striking tests that he received through the Doctor's mediumship, in which he clearly intimates his firm belief in the spiritual origin of the messages. Dr. Schlesinger states that the spirits inform him he must erect a Spiritualist temple in Chattanooga, and that he intends to do so.

J. W. Storrs of Hartford, Ct., and Samuel Stodder of Brooklyn, N. Y., were welcome guests at the editorial sanctum last week. They report increase of interest in spiritual matters in their respective localities.

Frank N. Foster and J. E. Jackson, both of Brooklyn, N. Y., request us to announce that they are not interested in the proposed camp meeting at Port Jefferson, L. I., and have nothing whatever to do with its management.

Don't forget to purchase a copy of the report of the last National Convention to take with you on your summer vacation. It will only cost you twenty-five cents, and is worth ten times that sum.

Self-Inspection.

To the Editor of the Banner of Light:

"When an individual has properly measured his soul-possibilities, gauged his intellectual powers by the gauge of truth, he will know his limitations, and seek to adapt himself to the niche for which his talents fit him."

We quote the above from the excellent editorial "Self-Inspection," in your issue of May 20 and respectfully ask if Spiritualism teaches that a soul's possibilities can be measured, his intellectual power gauged, and his limitations actually determined?

Is it true, as you also infer, that a pansy is always a pansy, an elm always an elm? Man has learned that by cultivation and grafting nature will assist in fashioning new designs out of the old. May we not so cultivate, and graft upon our intellectual powers, for instance, that they will develop beyond what seemed to be the original design?

A poet may put a hod-carrier upon the back, and say, with an unconscious air of patronage, "That's right, my man! God adorns a faithful workman"; and throwing back his head, step lightly, gracefully away, thinking what a great thing it is to be a poet, and capable of seeing the beauty in even a hod-carrier. He may be totally unconscious, or not at all desirous of the wistful glance that follows him, but let him not be too sure that the hod-carrier is satisfied with his limitations. Perhaps he believes, as he showed, in doing well whatever his hands are compelled to do, but as for being forever content with that work—nature is too progressive to expect it.

Will you not again place your pen to paper, and let your inspiration flow (as we know it will) into the subject "Man's Possibilities"? Boston, May 26, 1899. A SUBSCRIBER.

The above kindly criticism from the pen of a valued friend, will serve, we hope, to bring out some very helpful thoughts upon the important question at issue. We hold that eternal progression is the destiny of all men, hence it is not possible to gauge the ultimate powers of any soul. In mortal life, however, men and women often (seemingly) waste their lives in vain attempts to win fame and wealth, by striving to fill positions for which they are not adapted. We do not believe that men should spend valuable time bemoaning fate because they were not born millionaires; nor do we feel that any one is justified in committing suicide because some one else is more popular among the masses than he is.

In mortal life, at least, a pansy always remains a pansy; yet it is capable of improvement through cultivation, and becomes more and more perfect under the skillful training of man. Man is man also in mortal life, hence he can never become a winged bird to cleave the air in lofty flight, save as he puts wings upon his fancies and lets them loose in space. By cultivation, he can improve his condition, brighten his mind, purify his soul, and grow into wisdom. This he can never do by repining over the past, nor by dreaming of great things that he means to do when he gets rich. He should study himself that he may know that which he can do best. A good farmer might make a fine poet, or a learned philosopher, but we find that those who make the most of their talents always serve their fellow-men and themselves best. They may improve upon their original attainments by broadening their experiences through systematic exercise of will-power.

Still, we hold it to be true that the thorough cultivation of natural talents always gives better results than can be gained from the use of artificial ones. A genius may be able to become a master-workman in all trades and the ablest man in all professions, but there is no record of such ever having been the case. It is better by far to be a faithful, aspiring, inspiring teacher, than it is to be the slave of mortals or spirits. The poet can rise even higher than his finest music by doing well the work he finds to do. His encouragement to the hod-carrier may lead the latter to climb higher by doing well his duty. Our contention is that men and women can never rise without making an effort to do so. If they try, and have the ability latent within them, they can and will succeed. It is, however, the acme of folly to spend valuable time in regretting that one is not the President of the United States, or a Queen, or a millionaire, or a medium, or an eloquent orator. It is better by far to be a good man or a good woman than it is to be either one or all of the above. When men strive to improve their own souls, and cease trying to "solve the unsolvable, prove the unprovable, and know the unknowable," they will progress twice as fast, and soon learn the true trend of their soul possibilities.

Unfair Inference.

Henry J. Becker, D.D., President of the Anti-Spiritualist Association, spoke at Union Hall Tuesday evening upon the "Vagaries of Spiritualism," etc. He directed his remarks and efforts mostly in explaining how certain slight or hand tricks are performed, making the error of inference that these tricks and illusions stand for Modern Spiritualism. All numbers should be exposed, and any one who practices deception should be held accountable for fraud, not either it fair to condemn a religious sect as a humbug because certain knaves have taken advantage of the credulity of the people and employed its name as a cloak for their deception, any more than that the rascality of a few church members who employed the livery of the church to better serve the devil, should occasion the condemnation and ridicule of the church.

The religious belief of Spiritualism is as sacred to them as the creed of any church is to its members; their belief in immortality is as firm as that of the staunchest Orthodox; their tenets of upright living and helpfulness of one another to make the ways of life here smoother, and the path to a better life beyond more certain, are unquestionable evidences of true religious faith.

Whatever line of thought or action we can follow that makes us better men and women, that binds our community closer together in harmony for mutual helpfulness, both materially and spiritually is good religion, and the more we have of it the better. Many of our best citizens are believers in Spiritualism as a religious faith, and resent the inference of association with fakirs, whom they condemn as sincerely as any one can.—*Surgis, Mich., Democrat.*

The above editorial in the secular paper named was called forth by Rev. Becker's very abusive words in a recent lecture in Sturgis. It is well worth reading and remembering as an instance of fair and impartial treatment of Spiritualism on the part of a secular paper.

Hope and joy are a small part of our heritage from the past. Every past inferior is supplanted by every present superior. The effort to-day seems to be to keep alive the inferior past. So-called reformers appear to be intent on keeping the old alive. The charms of the past seem to have clouded the way to the new and better. The past darker is brought to face the present brighter. Adaptation was a law of the fathers as much as it is of the sons. Agricultural implements of the past would be illy adapted to the present. The past means of travel could not be tolerated to-day. Let go of the dark past, and face upwards. Supplant every dark ancient with every living present.—*Marion Enterprise.*

(Continued from first page.)

questions, carefully weigh the many varying testimonies which now come pouring in upon the world through the many open gateways which afford entrance for knowledge concerning the spiritual state.

One by one the testimonies accumulate that we are the makers of our own future states, and that however much help and guidance we may receive from above, there is no vicarious sacrifice. Let Jesus be regarded as the redeemer of all men by those who find satisfaction in such a doctrine; the ethical teaching remains forever sure that no one can do our work as our substitute, and that a Savior, however noble and magnanimous, can only exert an influence and set an example, blaze the road for us to walk in and exert a spiritual, magnetic, attractive force, alluring us through love, and not through fear, to tread the heavenly path. The one Scripture text which forms the prelude to the anthem of salvation through the Christ is, "I being lifted up will draw all unto myself." Whether you accept the name of Christ or the name of Buddha, or refuse to employ any religious title for the great uplifting force which impels all spirits onward and attracts all from earth to heights celestial, the great idea embodied in the conception of a Divine Central Sphere is this—that the risen, ascended, glorified elder brethren of the human race constitute a mighty magnet of tremendous power, inviting, though not arbitrarily compelling, all in the former spheres to come up higher.

The sublimest truth of spiritual science and philosophy, and a fundamental tenet of universal religion, is that they who have risen are ever working to help the unrisen to arise. Multitudes there are who have not fallen who are yet to rise; myriads are all about us who know not as yet of divine beneficence, and have not tasted the sweets of human kindness. There is no wrath in Deity, no vengeance in the Most High. There are no pits of endless perdition for the finally impenitent, for none will prove such, nor is the haughty, exclusive doctrine of conditional immortality compatible with any adequate idea of the supreme reign and constant activity of Infinite Love and Wisdom.

Glimpses of the spiritual spheres compel optimistic and drive the pessimistic bats and owls back to their dungeons, from which the sunlight of revelations is carefully screened. Let every human being acknowledge the truth of immortal life and endless progress, and coupled with unswerving trust in the ultimate complete triumph of righteousness, let each remember that happiness is possible only in any world or state where virtue is loved and practiced. The day will not prove distant when war, crime and all attendant and resultant miseries will be extinct, as God's will is done on earth even as in the heavens.

Proof of Immortality.

Dr. Paul Gibier has made no little stir in the world by declaring that he has absolute proof of immortality. In explanation of his views he gives the following interview setting forth his reasons for his belief:

"Do you believe that the soul of the higher self of man survives the dissolution of the body?" he was asked.

"I do not believe, I know that the intellectual principle of man survives the death of the body."

"You have stated that we can have material proof of this; can you tell me in what way it may be had?"

"It can be had in several ways, namely, through hypnotism, hypno-magnetism, and psychic experiment, and, I need not add, that some of the best known scientists of the age have accepted as proof the evidence deduced from these same sources. One of the simplest yet one of the most powerful proofs that intelligence exists apart from matter may be found in the sort of an experiment where subjects under the influence of an operator become, at certain states, seers, and see objects and persons invisible to those in a normal state—things and persons which sometimes leave an impression upon a photographic plate. When in this state I have known a subject to converse with an invisible being, some one I had known in the body, a fact with which the subject was in no wise acquainted. The person on this occasion told me things, through the subject, which left me no chance to doubt—things which I did not know myself and which, for that reason, could not have come from my subconscious mind. The psychic appearance of the person seen was real to the subject and the conversation was in a language which I could not hear, but which sounded very real to the subject, who seemed astonished that I could not see the apparently solid body of the person with whom he was conversing.

"Following the person just referred to came a gentleman whom the subject said he could not speak with because the man was sobbing so violently. I had also known this person in life, and I could not believe that he had reason for such grief after death, and I began to doubt the powers of the subject until he suddenly pointed to a photograph which hung on the wall and said: 'That is the man.' Then the subject said, with a shudder: 'He is sorrow personified.' Later I learned, to my regret, that the gentleman in question, who, by the way, had been a very distinguished scientist, had really done in life that which would produce such a state of mind or soul as that described by the subject."

"Can you give the name of the person?"

"No, he was too well known a character."

"I have made many experiments in my own laboratory under test conditions which have proven to me and to my associates to a mathematical certainty that the conscience of man survives the death of the body, but I do not care to give the details of the experiments to the public just at this time. Then there are the experiments which come under the head of hypnoptic and hypno-magnetic, with which nearly every enlightened person is familiar. I have known of cases which have been committed through hypnotism, and I assure you that the person in whose mind the crime is

committed is much more to be pitied than the actual instrument or victim."

Here Dr. Gibier was asked to give an explanation—the why and wherefore of these phenomena—an explanation which might be readily comprehended by the person of average intelligence, and one which, owing to his position in the scientific world and profound method of thought, would be accepted as incontrovertible fact.

He referred to what he had already written in the following words:

"Casting aside the power of attraction which binds us to earth, and while leaving our planet, we will, with the mind's eye, make a cursory examination of its surface. First, we will take a portion of the substance of which it is formed and endeavor to discern its component parts. In a word, we will start from the atom, and with gigantic strides scale the immensity which leads to the macrocosm.

"Returning to our planetosphere, we will seek the epitome of the universe, or so-called macrocosm, and in studying its anatomy and physiology compare it with that of its model. While making our titanic excursion through the boundless realms of ether we shall pause for a moment and seek the third principle, the true being, which, with matter and energy, constitutes the animated universe. This principle in man, which is the proof of his independence and continuance outside of matter, will be the chief object of our work."

After dealing with the periodical cataclysm the Doctor takes up the study of the macrocosm, and shows that through philosophical analysis and the atomic theory "matter is something which we can touch and see, but that it is formed of parts that have materially no existence." In other words, matter loses, as it were, its materiality and is merged into energy.

After claiming that even if man were composed alone of matter and energy, "he is immortal and even eternal, for although matter and force may be transformed, they remain anatomically the same for all time." Dr. Gibier holds that neither matter nor energy has intelligence, and, since this is true, there must be a third element, and it must be co-existent with matter. To this element he gives the name of intelligence, or soul.

In this connection Dr. Gibier says: "Science, when it so decides, will be able to study the third constituent element of the macrocosm (which is found again in the microcosm). Just at present it studies the two other elements—matter and energy—which it will be able to understand far better than before."

He continued: "We have so far proven that just as is the macrocosm, so is man made up of the three fundamental parts—matter (the body), energy (the soul), intelligence (the spirit). Each one of these parts may be considered under several different aspects, which would make as many subdivisions, but we will defer entering into the details of a more complicated system of hyperphysics."

"When true death occurs, the spirit is the first to leave the body, leaving it in a more or less rapid way, according to the manner of death. At the same time, a certain part of the energy is dissipated, and, in a gradual way, re-enters the great common storehouse of universal energy. Another part of this force remains bound to the spirit, without which it would probably return to universal intelligence, just as the matter of the body, and a certain quantity of its energy return to the ambient matter and energy. But it is later that this force definitely leaves the body, providing it (the body) has not been destroyed by fire, or through any other destructive cause immediately after death."

"In other terms, intellectual secession occurs first, and the animic follows gradually, more or less rapidly, according to the manner of death and degree of temperament. It is, so to speak, the successive cellular death. Life the anima, leaves the cells one by one, and the being of the new life is only definitely constituted when the animic force which permeated the various cells and globules has left them to join once more the spirit toward which it tends, in virtue of a law analogous to the attractions which we observe, but whose nature at present is equally unknown to us."

The animic force, which Dr. Gibier, and many other scientists, say resembles electricity, or a white light, is the force through which spirits manifest themselves to those of us who still live in the matter. The person who is mediumistic, and through whom the disembodied entity sometimes returns to the earth-plane has usually more of this animic force than persons lacking the mediumistic quality. At seances where spirits are said to appear and materialize they are held to do so by absorbing or taking on, in addition to their own, the animic force of the medium, which has been exteriorized by the medium for that purpose.—*New York Herald.*

A Letter and a Rejoinder.

MR. BARRETT, EDITOR BANNER OF LIGHT, Boston, Mass.

My Dear Sir: For thirty four years I have been a scientific investigator of spiritual phenomena or occult science. For twenty-five years I have been its defender in the West. My writings have silenced all scurrilous attacks through the press of the northwest upon mediumism.

Now after all my labors in its defense I find the most scurrilous, cowardly persecution ever waged upon a medium had its origin among self-appointed spiritual leaders, and their acts are approved by the National Spiritualists' Association. I refer, of course, to the attack upon Mrs. Jackson.

I was in Chicago, and started the press against you during your visit there in February. I have back of me the press of the north west.

What I desire to say is that the N. S. A. can never while I live obtain a footing in the northwest until they undo the wrong they have perpetrated through their representatives in Chicago.

It is the N. S. A. cannot live without resorting to persecution, or fraud hunting, they had, or the Association rather, should die. "Let the dead bury the dead."

Let fraud die from its own corruption, as it surely will. Show me a fraud-hunter and I will show you a dishonest exotist. Looking

THE WORLD'S GREATEST SPECIALISTS.



IT IS no wonder that Drs. Peebles & Burroughs are having such wonderful success. The matchless Dr. Peebles stands without a rival in the field of healers. The results of their Psychic treatment is unapproached; their medical treatment mild and scientific. Their offer to the sick is generosity itself. If you are ill, write these gentlemen today.

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They give an absolutely correct medical diagnosis and two valuable books FREE to those sending name, age, sex, and one leading symptom, in their own handwriting.

THE BOOKS

"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.



through dishonest spectacles all things appear crooked and dishonest.

If Cora L. V. Richmond or any other platform speaker has not sufficient talent to command a hearing without trying to kill mediums, she and others should give up the platform and seek other fields of usefulness. You accept the verdict of the street rabble on questions requiring a knowledge of occult science or unseen forces. Why not employ a shoe-maker as proof reader on your BANNER OF LIGHT?

In conclusion, I will say that we are organizing our forces here and in Chicago, and we propose to defeat any effort of the National Spiritualists' Association to secure jurisdiction until it undo the wrong already perpetrated, and cease this tyrannical persecution of mediums. These platform speakers do not educate—like a bell, all mouth and no head.

Fraternally, E. D. TITUS.

The foregoing letter is given in full to our readers as representing the views of the Spiritualists in our ranks in contradistinction to the Spiritualists. Our correspondent is certainly fertile in imagination, and possessed of unbounded faith in himself and his powers of discernment. In fact, the sublimity of his egotism is very apparent, in view of the fact that until his letter came to hand, no Spiritualist worker of any prominence even knew of his existence. His influence must, therefore, be simply tremendous, and it is no wonder that the secular and spiritualistic press tremble at the very mention of his name.

The N. S. A. has a large and representative support throughout the great Northwest. It is in that section that it finds the greatest number of its true friends, hence it has nothing to fear from those who are wholly unknown in spiritualistic circles.

Our friend's strictures upon what he terms "fraud hunters" should be and are paraphrased thus by all honest Spiritualists, "Show us a fraud-defender, and we will show you a believer in crimes of the blackest dye, who fears his own occupation will be taken from him when his friends are once exposed."

The fact that the counterfeit mediums and their friends were organized is well known to all thinking people, but the public is indebted to our correspondent for his frank admission of that fact. Truth has ever opposed Error, hence the N. S. A., as the friend and defender of Truth, can afford to calmly meet the assaults of Error through the attacks of the doers of and believers in fraud and rascality, without one misgiving as to the outcome.

The N. S. A. and its friends will go steadily forward in support of honest mediums, pure Spiritualism, and genuine phenomena. In so doing, it will incur the enmity of every fraud, of every crook and all abettors of the same in the ranks of Spiritualism. The war which our brother declares against the N. S. A. and its friends clearly shows the real animus of the party he represents, hence will open the eyes of all true Spiritualists to the necessity of rallying their forces for the earnest defense of the religion given them by the angels only fifty years ago.

H. B. D.

Written for the Banner of Light.

WELCOME TO ONSET.

Season of 1899.

RY A. J. MANHAM.

We welcome you with hearts overflowing with gladness.

Kindred and friends, we greet with joyous song, And may each heart be free from pain and sadness, And join the theme of triumph over wrong.

Refrain.

Come, drink from the fountain of truth that's free to all;

Come slake your thirst at reason's fount today, Angelic hosts will cheer each true believer, And bless all our labors at Onset Bay.

"Come," said Paul, "let's reason, let's reason together;"

Let truth be our motto, 'twill make us free; The rock on which our souls shall build forever, It's God's loving message to you and me.

Refrain.

The heavenly choirs are singing with true devotion Of love, pure love, so beautiful and free, Exhaustless as a deep and shoreless ocean, We list the strains of sweetest melody.

Refrain.

Queen City Park.

The arrangements for the season at Queen City Park, Burlington, Vt., are now all completed, and the outlook for a successful season is very bright. The hotel is open for summer boarders, and the cottages are filling rapidly. Two lines of electric railroads are nearing completion, one will be open for travel on July 20. I shall conduct my usual three cheap excursions from Lake Pleasant, or Millar's Falls to Burlington and return, on July 29 and Aug. 13 and 29. Also I have now on sale a \$5.00 ticket, good from now until the last of September, which can be procured from me at Brandon, Vt., or from M. B. Smith, Millar's Falls, Mass., C. P. Forbes, Greenfield, Mass., or N. S. Henry, Lake Pleasant, Mass. This ticket is good on any day or train. Circulars, with particulars of dates and rates, can be had on application to me at Brandon, Vt.

E. A. SMITH.

President Queen City Park Camp Meeting.

Rose Leaf Balm.

A NEW and wonderfully healing lotion for all skin eruptions, Cold Sores, Chapped Hands and Face, Salt Rheum, Eczema, Hay Fever, Coryza and Sun Burn.

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

Half oz. Trial Size, 15 cts. Two " Size, 35 cts. Four oz., 80 cts., mailed free of charge Agents wanted in all States. Write for Particulars.

ROSE LEAF BALM CO., P. O. Box 3087, 9 Bowdoin St., Boston, Mass. Entered by E. J. Tor and Management of BANNER OF LIGHT. Feb. 25

DR. FELLOWS, Vincent, N. J., cured many of DEBILITY, WEAKNESSES and LOSSES by a new discovery—a medicine to be applied externally. You will feel improved the first day, benefit of every day will ensue. The BANNER OF LIGHT says: "Patients with most enthusiastically in praise of Dr. Fellows and his remedy." To know more of this great cure, send 10c. for a booklet, "PRIVATE COUNSELLOR," which explains all. Address as above and say BANNER when you write.

New Songs.

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

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

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

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

Maine Spiritualists' Directory.

COMPILED AND PUBLISHED BY FRED HALL.

The Directory is a Hand-Book of the movement in Maine. It tells where each Camp and Society is located, dates of meetings, names and addresses of officers and members, and other valuable information relating to the condition of the Associations, and the Cause at large; also the addresses of individuals who compose the different Societies. It is likely to be of great value to all in hand covers and gilt letters, and worthy of a place on any table. Price—One copy 25 cents; five copies \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

Cape Cod Camp-Meeting.

Ocean Grove, Harwich Port.

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

The Mississippi Valley Spiritualists' Association.

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

Write to E. L. KILBY, Sec'y, Ottumwa, Iowa,

for a 35-page illustrated pamphlet containing program of entire meet. Inc. National and River rates, and other information concerning the meeting. 4c. June 24.

Second Edition Revised, with Index.

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The Jesus Christ Question Settled.

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DR. J. M. PEEBLES,

Contains the ripest thoughts and

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authors, writers and debaters of this country

It is verily a Symposium by

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The Koran and Its Teachings.

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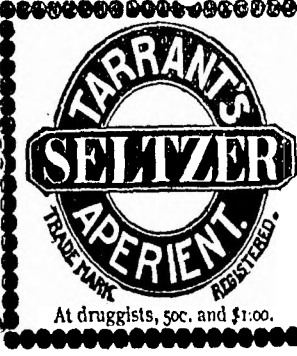
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beyond compare. Superior in all respects to any mineral water known. A refreshing drink that cures sick headache, constipation and disordered stomach in the most pleasant and effective way.

Pamphlets on application.

TARRANT & CO., CHEMISTS, NEW YORK.

May 21.

17W

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 good spirits—friends on this page, from time to time, will verify them by personally informing us of the fact.

Report of Séance held June 23, 1899.

Spirit Invocation.

Blessed is the privilege of communion which is given to both spirit and mortal. Blessed are we in being endowed with faculties to comprehend some of the inner workings of nature. May we seek to find the right path and walk therein, knowing that when the light is burning brightly, and the pathway well illuminated, others will follow. Oh, ye mortals of earth, take care that ye choose aright, that ye may not lead others astray! Be ye kind to others, as ye would have the Great Spirit kind to you. Stretch forth your hand to help those who are weaker than ye are. Thou great Parent of All, help each and every one to become strong and able to depend upon self rather than some ideal far away. Give strength to those who return this morning, that their messages of love may be clear and understood by those for whom they are intended. Direct us this morning in our undertakings, not only in this séance room, but in all places where the good of the Cause is sought. May love reign in the hearts of all, now and forever. Amen.

INDIVIDUAL MESSAGES.

Emma Warren.

Well, I will say in a word, it is good to be here. It is good to have the privilege of manifesting to those whom we leave behind sorrowing over our departure. I am so glad to be able to say to those loved ones in earth-life, All is well. My thoughts have become well established, and I rejoice that I had the knowledge, previous to leaving the physical body, that it was possible for spirits to mingle with the loved ones of earth. I wish to say to my sister, Fear not, for all will come out well. I thank you for your kindness in ministering to me before I passed out of the body. Also do I thank others for their kindness, even those who scattered flowers upon the physical form. All those things made the spirit rejoice.

I wish to be remembered in Michigan, where my physical body was left when the spirit went home to the loved ones above. I wish also to be remembered in New York, especially through the State, as I have friends in many places. I can find no language to tell of the joy of the reunion in spirit. When father and mother, and all the loved ones greeted me, I rejoiced in my heart, and said, After all it is true! And now we are all waiting and watching for the remaining loved ones of earth to finish their work there, and when they hear the voice say, Come, they will then realize the full beauty of Spiritualism. I cannot talk long this morning, as I feel somewhat foreign to this organism, but I will just say that Emma Warren is here, hopes to be recognized, and hopes these few feeble words will bring consolation to Carrie.

George L. Hall.

We see many things, while inhabitants of the physical body, that seem strange; but I presume nothing looks so strange to those who have never taken any interest in the return of spirit as evidence that the spirit can return and does return, and under proper conditions satisfactorily. It is astonishing to note how easily some men will fill a whole lifetime with whatever happens to be in their surroundings, never making any effort to change them. They sail along through life, unconscious of what their next-door neighbor is doing, even thinking it is none of their business. But it is noticeable that if any of those neighbors do anything that does not exactly coincide with their views, they are very apt to criticize. I know this message will be criticised, that many who see it will not believe it; but I feel like saying unto all, the day is not far distant when you too will see things from a very different standpoint.

My great desire this morning is to reach my family, those whom I loved and who love me, those for whom I felt responsible and in whom I was interested. I shall be remembered in Cincinnati, Wisconsin (?), where I carried on a large business of what the world calls soap-making. I think I am not entirely forgotten, for I have not been out of the body so very long. I have seen many changes, both in the work to which I gave my life, and also in my home conditions, and I have been desirous to return, that I might say to them: I know what you are doing. I know what the feelings have been; but I wish to give instructions to those to whom they will be beneficial and to others who may not have been what they ought to have been—loyal to their work. Many will remember me, but all that is necessary to say is that George L. Hall was here this morning. I wish to be remembered to all with the message: There is no death; what seems so is only transition.

Corrine Corseunt.

The following message is given through Mrs. Conant's guide, Sunflower: "This lady is so excited when she comes near that she is not allowed to take control. I should think she was French; she says she belongs in Montreal. She is quite young, I should say twenty two or twenty-three years old, and has a dark complexion. She returns because she wants to relieve the one who was the cause of her death. There is a gentleman in earth-life who is responsible for her passing out. He says that she is haunting him, and he cannot get peace. She was told that if she would come here and send a message he would find it, and she wishes him to know that she is not haunting him, and does not wish him any harm. She has tried to comfort him, because she knew he loved her, although she could not reciprocate. She also wishes her loved ones to know that she was as much to blame as he, for she had no business to talk to him as she did. There are many things that might be made known, but she thinks it is not best to do publicly as yet. 'This man shot her; she was in the hospital, for I see her sick there.' But she did not think he would do it. He was sorry afterwards, but he will not say so. She wants him to know that she forgives him, and that she will let God deal with him. To her own friends she says: 'It is all right; it may be sad and you miss me, but it will be better by and-by. He killed the body, but thank God, he could not kill the soul.' So give me the name of Corrine Corseunt."

seoul, and says she was in the Women's Hospital, Montreal, Canada. Do you know that when people go out of the mortal body that way they cannot control a medium at first, or it is not best that they should? She says this will do now, for if they want to hear more from her she will try to make herself known if they will give her the chance."

Mary Alice Bemis.

This message is also given through the guide: "Here is a little tot who says she wants to send a message to her mamma, who, lives in Providence, R. I. She looks to me as if she was four or five years old, and she went out with a bad throat, for she puts her hand there as if it had hurt her. She has a light complexion and beautiful light curly hair, and she looks now as if she were eight or ten. I judge by that she has been in spirit life some time. Her father's name is William; her mother's name is Alice, and her name is Mary Alice Bemis. She wants her papa and mamma to know that she is growing in spirit-world, and that she is going to school and getting to be quite a young lady. She wants them to know that she does come to see them, and that she knows how things have been. Her mother goes to mediums sometimes, but she does not understand much about what is called Spiritualism. She says she has a little brother, Frankie, in earth-life, who came from Heaven since she went there, and that she wanted to speak of it so they will know she has been about. Grandma Bemis is with her and so is Aunt Caroline and Mary Brown."

James Sutliff.

I should like to be identified here this morning, and come in contact with my family. As I passed out of the body somewhat suddenly, I was not able to straighten things as I desired, and I have not been able to communicate with them satisfactorily since, so thought this would be a good opportunity to set them thinking. I shall be remembered in many places in Massachusetts, but especially in Manchester, N. H., where the spirit left the body, and where I was employed many, many years. At the city farm I think I shall not be forgotten, as my labors carried me among the poor, the unfortunate and the suffering. We have grand experiences as we pass through earth-life, but we are very ignorant of the true causes and effects. We long for education, and strive to get it, but few of us get the proper education for the advancement of our spiritual life. I presume it is necessary for us to work out our physical environments, and that which belongs to the physical body, before we can really perceive the things of the spirit. For that reason when I found myself on the spirit side I was kind of lost. I hardly knew what to make of it. In fact it was hard for me to be convinced that I had left the physical form. Everything looked so natural, so much like that which I had just left; I found a counterpart of everything I had been familiar with, and so I could not comprehend that I had passed on to the higher spheres. The only things that thoroughly convinced me I was not of the earth was when I could not make my friends hear me speak. I could hear them talk, but they seemed deaf to my call. I think I shall also be remembered in England, my birthplace, and where I yet have many friends scattered. We used to think it was quite a journey from the Old World to the New, but to-day they think little of it. When we are familiar with the conditions that lead to sweet communion between the spirit and mortal, we will not look upon death as the gateway to a dark chasm, where all is dismal. I am anxious to come in contact with my wife, my son, my daughter, any one who feels interested so that I may feel that my work still goes on, and that I shall not only work to relieve the physical sufferings of the poor and unfortunate, but devote my time to the education of souls. James Sutliff.

Henry Adams.

My name is Henry Adams, and I shall be remembered most in Vermont, where I lived many years, although the last four or five years of my life were spent in New York. I wish to say to my old friends and acquaintances that I am glad to have this privilege of saying to all that I was not disappointed when I left the physical body. I met the companion of my earth-life, my Caroline; I met my mother, my father, and my brother George, as well as many of the old familiar faces. I well remember when the spirit tried to manifest through the raps, how we sought to recognize and understand. A few were convinced that they were independent of the physical power. Others have never yet been able to grasp it, and because they have not been able to, they are very apt to think those who do are weak in some way. But we remember being told in that book of books that the weak shall convince the strong. The children of men comfort the older persons. It is better to be weak in truth than strong in error and false tradition. We have been told it is better to stand on the threshold of the Lord's chamber than to dwell in the centre of temples where idolatry is practiced. I have returned, not to prove Spiritualism, not to give a test, but to show you that I have remembered my promise, that I will come again, and manifest unto all through a different channel. I have long lingered around this séance room, waiting and watching week after week for my turn, watching the expressions of those who have sent forth messages to their dear ones. Some seem happy and contented because they have accomplished their object; others do not seem to realize it, for they are in doubt and fear their earthly friends may not accept it. We must take many things into consideration. We saw the seed in the springtime, but we wait till autumn for the harvest. There is much I would like to say this morning, but time will not permit. God bless you in your work. May each of you be strong according to the work you have to perform. As you measure unto others so shall it be measured unto you. May each one who is interested in life's progress be helped and sustained by the Great Spirit.

Messages to be Published.

June 30.—Mary E. McPherson; George Jacoby; Frank Walburn; James Cameron; Alice Watson; Mrs. James E. Farrington.

A resident of Chicago dying, found himself in new but very familiar surroundings. "I never thought," he exclaimed in wonder, "I never thought that heaven was so like Chicago."

"This is not heaven," replied a voice at his side.

Men and women who do good have faith in what is good.

Most of the wrong that man does is done in the darkness of ignorance.

A Letter from Abby A. Judson.

NUMBER SEVENTY SEVEN.

To the Editor of the Banner of Light:

In a letter lately received from a valued correspondent in Florida, he remarks that no matter how many the interpreters of Theosophy, the interpretation is always the same; while the teachers of Spiritualism differ much from one another. My friend wishes it might be otherwise.

I have often noticed the same, and have partially accounted for it by the consideration that theosophy is one of the man-made systems, and so we find the same coherence among those who have adopted it that we do among the adherents of any special religious sect. Spiritualism, however, is as broad as Nature herself, and various minds perceive and announce those views of it which come within the scope of their own vision.

But in addition to this fact, we are sorry to note that some Spiritualists have adopted some of the tenets of narrower lines of thought, have sought to engrave them onto Spiritualism and have in this way bewildered many earnest investigators. The doctrine of reincarnation is one of these teachings, which are not in harmony with Spiritualism proper, and its advocacy by some has brought in its train the evil which always attends the introduction of what is erroneous.

Spiritualism, in the narrowest sense of the word, means the knowledge that decarnate souls can manifest their presence and their intelligence to us who are still in the flesh. If reincarnation were true, the souls that we deem decarnate may be incarnated again somewhere on the earth-plane. According to it, the child that we lost may be reincarnated in a neighbor's child. In such a case, if we and that neighbor met the child in spirit-life, it would be claimed by both. Some of the advocates of reincarnation seek to escape from this natural difficulty by constructing a theory that the successive reincarnations of the same soul may be separated by long periods of time.

This doctrine had its birth at a remote age of the world, when mankind were emerging from the materialism just enough to think that men might live again after the death of the body; but were still so materialistic as not to be able to conceive of their living at all, unless they were in some kind of a fleshy body.

We have seen that reincarnation plants itself fairly and squarely against the fact of communication between the incarnate and the decarnate, which is the main tenet of Spiritualism in its restricted sense—the sense given in the dictionary. But when we consider it in a broader sense, the doctrine of living over and over numberless times in a fleshy body, is totally inharmonious with this broader view.

Practical Spiritualism, in every day life seeks to develop the use of the spiritual body by the indwelling soul, to the extent of making it independent, when desired, of the fleshy one. As this development continues, we have telepathy, clairvoyance, clairaudience, clairsentience, and the power of impressing ourselves on persons the other side of the world. In the latter case, if the co-respondent be equally developed, we have distinct conversation. As all this has naught to do with the fleshy body, we fail to see the necessity of constantly and forever getting into another one, in order to develop the powers of the soul in its spiritual body.

Spiritualism, in its broader sense, involves one thing on which we all agree, and to which we all devotedly cling; that progression is our destiny, and becomes distinctly our aim with the increase of wisdom. It is our destiny, from the fact that each soul does not originate itself, but bears the relation of child to the Infinite Soul of the universe. This parentage being granted, the inference is that each individual soul rises towards its Source, and this is what we call progression. It is likely to continue forever, from the fact that the source towards which it gravitates is illimitable.

"So, a soul that's born of God
Pants to view his glorious face,
Upward tends to his abode,
To rest in his embrace."

That is the church way of looking at it. Spiritualism clears the mind of personality—of a face, of an embrace—as applied to the Infinite. But we mean the same in tendency and in result.

Now the progression of the individual soul is a thing that inheres in its origin, in its nature, which gives it its upward spring; it does not depend on its body, its form, its material expression, or whether physical or psychical. This being so, the progression of the soul does not require its being encumbered over and over again with the veil of flesh. In fact, so subjected, its progress would be impeded. When it takes expression as an individualized entity it enters a fleshy form, makes it start, sooner or later leaves the fleshy body behind, and obeys the behest of its almighty source, "Come up higher!" It does not again take up its residence in a form of clay, unless it does so temporarily in taking control of the physical organism of a mediumistic person, in order to manifest its present existence to mortals, or to give them instruction or information that may benefit them.

We have shown why in our view the doctrine of reincarnation does not harmonize with these conceptions of Spiritualism. The reasons noted are inherent and basic, but there are many more. Among these may be mentioned that it destroys memory, which is the only identifier of the soul; that it binds the aspiring soul to unnumbered forms of clay for countless ages, that it annuls the likelihood of our hearing from our departed friends, that it virtually annihilates them, for while they are presenting themselves as a new individuality on the earth plane they have lost all memory of the past, that it is repugnant to our love for those who once walked by our side, but have now faded from view, a repugnance derived from our consciousness that the theory is an unnatural one, and that it cannot be satisfactorily proved to minds unbiassed in its direction.

Reincarnation belongs to theosophy, which is a revival of old views pertaining to the remote past. It has no affinity with Spiritualism, being in fact contradictory to it. We think the attempt to incorporate it into Spiritualism is but idle folly. Some in our ranks (and they are personally of pure character) advocate it, alquidate it, enforce it. Their influence, their persistence, carry weight with those who conceive Spiritualism other than what it is in our conception. But the two will drift farther apart in time. Reincarnationists will incorporate themselves with Theosophists, where they properly belong, and the soul of the incarnated Spiritualist will rejoice in the fact

that when the fleshy body dies, he bids it farewell forever, and will speed on from one height to another, quite unperturbed by a fleshy tabernacle.

Reverting to our friend who is pained by the fact that views quite opposite to each other are held by different Spiritualists, I will mention an incident in my own experience:

The second year after I came into Spiritualism, still having charge of Judson Institute in Minneapolis, I had much conversation with a very intelligent woman, a dear personal friend. We were in daily contact, as she had charge of my preparatory department, and we often talked after the school session ended. She was a strong Congregationalist, an earnest worker in the church, and remains so to this day.

About that time I became acquainted with an article in the *North American Review*, by A. E. Newton, of Massachusetts, entitled "Why I Am a Spiritualist." I liked it much, and gave it to my friend to read. After reading it, she expressed her surprise that his views were so exactly like my own. She said she had many times heard me say the very same things before I had ever seen the article. She had thought the Spiritualists had all sorts of views, and fancied that mine were different from those of others. This incident displayed a solidarity, an integrity in spiritualistic views which shows that those who are really in it think alike on vital points. It is when doctrines are dragged in that do not properly belong to Spiritualism, like reincarnation, total loss of earth memory by a spirit, that one person consists of being many, instead of a unit, that Christianity as taught by the church is just one of the forms of Spiritualism, that disagreement arises. But on all the things that inhere and grow out of real Spiritualism, though our own mental idiosyncracies may lead us to see them at somewhat differing angles, we are in the main agreed, and can count ourselves as brothers and sisters.

I have often been urged by correspondents to write on reincarnation, but have avoided the subject. I sat down to-day with a very different theme in my mind, and have, without pause or hesitation written the above. In fact, I was distinctly conscious that an intelligence not my own was writing through me.

Yours for humanity and for spirituality,
ABBY A. JUDSON.

Arlington, N. J., June 24, 1899.

Last of the Moral Heroes.

BY WILLIAM FOSTER, JR.

The anti-slavery movement which opened in January, 1831, by William Lloyd Garrison, by the issuance of the *Liberator*, called into the field a band of moral heroes, men and women, whose ideal was freedom, a full and perfect recognition of the manhood of every human being in its entirety, an equality of human rights and a full opportunity to exercise and enjoy them. Such was the creed of Mr. Garrison, behind which was a moral courage and acumen which made him the champion of the slave, the black man who was chattelized because he had a dusky skin. When the *Liberator* appeared, its arraignment of man-stealing and man-degradation stirred the nation as would a thunder-burst under a clear sky, reverberating through the heavens from ocean to ocean. Slavery had benumbed the moral sense of the nation. Nine hundred and ninety-nine thousandths of the politicians, ministers, deacons and churchites were apologists and defenders of the "sum of all villainies."

Mr. Garrison was fiercely denounced from pulpit and platform, declared to be a fanatic at war with government and religion, for chattelism was guaranteed by the Constitution, also sustained by the oracles of God—the Bible; therefore he was a traitor and an infidel. In the face of such a public sentiment, Mr. Garrison, single-handed and alone, in the face of such opposition sounded the alarm bell. Church and State boiled with rage, yet Mr. Garrison remained true to his convictions, never slackened his utterances or toned down denunciations of the century-nursed plague.

At length here and there arose brave souls who ranged themselves by the side of Mr. Garrison, inspired by a love of liberty and human rights. They went before the people pleading for the slave and his immediate emancipation. The artillery of abuse was opened upon them; mobs met them on all sides; they labored at the peril of their lives, men and women, who were all moral heroes, meeting scorn and obloquy, poverty and privations. I was acquainted with most of them, and if space permitted would gladly enroll their names. Among them was Abel Tanner, recently deceased, at Mystic, Conn., at the age of ninety-three, his life having covered the period wherein emancipation occurred, though in a way which was deplorable, because the evil doers sought to maintain their hellish institution by force of arms.

Mr. Tanner, I believe, was the last of the moral heroes who so nobly, in the early days of the struggle for Freedom, plead its cause. It seems meet that a public tribute should be paid to his life and labors. Mr. Tanner was a native of Rhode Island, having been born on Prudence Island, Aug. 4, 1806. When a youth his father removed to Centerville, where, when of proper age, he became a mill hand, eventually a mule spinner. In a few years he "experienced religion," and soon after united with the Methodist Episcopal church of the village. He was then an eloquent speaker, his services being in frequent demand at class and conference meetings, and it was generally supposed he would become a minister of the Methodist faith. He had become an Abolitionist, and in his addresses before the brethren he occasionally touched upon the slavery question, which gave great displeasure to the church. A committee was appointed to remonstrate with him and caution him against repeating the offense. He was too independent to submit to church dictation, withdrew from the church, but never afterward allied himself with any other. He came to look upon humanity as of more account than any church, whatever its creed. Dogmatic theology he estimated at its true worth, having no faith in its reforming power.

With this frame of mind he became a public advocate of immediate abolition, traversing all parts of New England, meeting the usual concomitants, jeers, eggs and brickbats. He was so principled in the right that he had a supreme courage, equal to the facing of mobs and their dangers. He made one tour in company with Stephen S. Foster, and it was a stormy time. Stephen was fiery, and never feared to enter the lions' dens. He wore a swallow tailed coat, and, on one occasion, in a church, where Stephen shot out too much truth, he was seized and carried out of the church minus one coat-tail. The dilapidated coat Stephen continued to wear, and made it a text on many occasions when he rallied the church.

Mr. Tanner frequently toured the New England States with "fanatic" of like mold. He was highly esteemed by all for his integrity to principle, supreme courage and readiness in debate.

He was not wholly absorbed in abolition, but was a zealous advocate of temperance and peace. He was always an attendant on the annual meetings of the Universal Peace Union which for some years has met in Mystic. In 1897 and '98 he made the notable speeches of the sessions, most remarkable for one of his years. He was a reformer to the last; he has left a noble legacy, one not to be measured in money, a life devoted to the good of humanity. In every community where he has ever lived, his memory will outlive the generation contemporaneous with him, and be an inspiration for many years to come.

Let us not forget the moral heroes of whom we have written. They won battles, but there are battles to come, to be fought, to be won, also. Let the present ponder on the past, be up and ready for any fate, for development and progress must come through travail of soul.

"Our heroes to their graves have gone;
Their strife is past—their triumph won;
But sterner trials wait the race
Which rise in their honored place—
A moral warfare of the crime
And folly of an evil time."

In Re Dr. J. V. Mansfield.

BY THOMAS A. WHITE.

I read in the BANNER OF LIGHT of June 10 of the passing away of Dr. J. V. Mansfield. He was ripe in years, and must have been well-prepared for the higher life, for he labored many years to advance the cause of Spiritualism. He did a noble work in New York and Boston, and was one of the best writing mediums we ever had. When I was investigating Spiritualism, over twenty-five years ago, I had some wonderful experiences with Dr. Mansfield. The tests I received do not dovetail at all with our brother, Mr. Dawbarn's, theory of lost memory and vibration; on the contrary, it knocks a big hole in it.

Let me relate one experience I had with Dr. Mansfield. I must digress a little now to explain the circumstance pertaining to this matter.

When I lived in San Francisco I had a friend, Dr. H. M. Gray. He had a very large practice, and drove a pair of nice horses. Dr. Gray passed away in 1864 or 1865. He had no family or relatives in California. At the funeral his horses were draped in full mourning and hitched to the axletree of the hearse, and thus followed the doctor's body to Laurel Hill Cemetery.

In 1873 I was in New York, and called on Dr. Mansfield for the first time. I was looking for evidence of life after death. Dr. Mansfield said, "Sit down at this table, and address the one you wish to communicate with that is in spirit-life, then fold the paper, and let me know when you are ready." He then went into the next room. I wrote to my sister, who had been in spirit life four years. As soon as I had written my question I folded the paper, and called the Doctor, who came in, sat down, and put his hand on the paper I had written, and with his other hand he wrote my sister's reply. When she came to answer a second question, she wrote, saying, "You have a friend here who wishes to communicate with you, so I will give away for him." I consented. Then the Doctor's control wrote very rapidly, and in a different style, called me by name, and expressed very great joy for the opportunity to communicate with me, and said, "If I had lived as I should have lived I would be doing my work in earth-life now, and enjoying many rides after my dear horses that followed my body to Laurel Hill Cemetery."

Signed HENRY M. GRAY, M. D.
San Diego, Calif.

Spiritualism vs. Theosophy.

BY C. G. OYSTON.

Your correspondent, M. A. Warren, evidently thinks that there should be nothing in common between these two systems of thought; that one should be amply satisfied with the scientific demonstration of human immortality, and that because different minds look at truth from different aspects all philosophical speculation is illusive and misleading. But, seeing that modern Theosophy is the child of Spiritualism, there must be some points of resemblance. Madam Blavatsky was a professional physical medium before she instituted her new department. There is truth in Theosophy, or how could it appeal satisfactorily to certain philosophical minds? Spiritualism is, however, more logical and scientific in its philosophy. I was receiving a philosophy of life direct from the spirit world before Madam Blavatsky had formulated her system of thought. There was certainly no collusion, nor can it be said that the ratiocinations of the author of the "Purpose of Life" are biased or influenced by the speculations of Theosophy.

Surely M. A. Warren takes too narrow and contracted a view of Spiritualism proper if he rests contented with the physical evidences of a future life.

Seeing that we can communicate with the inhabitants of the realm of spirit why not ascertain from them the nature of their condition, and modes of intellectual manifestation?

"This Is God's Grass, You Need n't Keep Off."

The Annual Picnic of the Modern Woodmen of America, comprising part of four States, was held at Beloit, Wis., June 1. Some thirty thousand people came together there on that day. The city was beautifully decorated with flags, bunting, and suggestive devices, and among them, which made a lasting impression upon thousands, was one in the centre of the beautiful lawn at "Erlsloe," the home of the well known spiritual worker, Joel B. Dow, bearing these words:

"This is God's grass,
You needn't keep off."

The expressed sentiment of the world is, "keep off my grass." The sentiment embodied in this beautiful device, so conspicuously displayed, was so contrary to this, so heaven sent and refreshing at this time that, as the long procession of one hundred and a half camps, from so many cities and villages, filed past the grounds, cheer after cheer went up, and enthusiastic expressions of approval filled the air.

"God's grass," as a fresh revelation, seemed to lead an inspiration to the immense throng, and was the theme upon many lips during the day. The suggestion was a most happy one, and made an impression which Head Consul M. A. Norcott, the Lieutenant-Governor of Illinois, said would be remembered by thousands, and, by reason of it, there would be a little less business, and more of "God's grass" in the world.

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