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Written for the Banner of Light. THE ANGEL OF THE SOUL. BY BELLE BUSH.

'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."

Wher, one by one, kind friends depart, Or lade the flowers of love. There's something charms my grief away, And lifts my thoughts above.

And Hope, the skylark of the soul, Aloft 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 hauzhty 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, "'Tis shade and sunshine both That make our spirits grow."

When envious fees, defiant grown, Unkindly seek my fall. It calmly sings, "There's Ore above

Who knows and loves us all." And then in pitying tones it tells How all have erred who live; And when I hate it chiding sings,

Thus every trial, every fear Or grief that haunts my breast By some consoling voice is met And quickly soothed to rest.

'Tis better to forgive."

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

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 inter- engaged in dialogue with the communicating the seventh circles through which she really esting themselves in spiritual investigation during the past half century, from time to time there arise certain eminently peculiar in- lalayan Brothers, or at least some adept or masstances which excite newspaper criticism of a ter who was capable of conveying information | guardian angel of this one orb there would be seemingly favorable character, and which are in a manner closely resembling that employed consequently brought prominently to the notice or 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 able because of her physical blindness and by Boisner, a young woman residing in Chelsea reason of the long duration of her involuntary truths of cosmology involved in the Kabalistic with her husband and mother, who has recently experienced a trance of seventy hours of Chelsea, pronounces quite different from of Demiurgos. No man hath seen the ETERduration, broken occasionally by brief returns | catalepsy or other known form of aggravated | NAL ()NE at any time but angelic beings, planof a few minutes each to normal objective | nervous distemper. Dr. Hall is evidently a | etary guardians, those bright, glorious worldconsciousness. The Boston Globe in its Sunday issues dated June 18 and 25 has published themselves, instead of striving to fit them into Theosophists, adopting a Sanskrit term, have strange and thrilling accounts of this remark. grooves of preconcerted fancy; but no physi. styled Phyan Choans, have been seen and comable lady's undoubted mediumistic experiences cian, however honorable and experienced, can municated with by highly developed lucides which are exciting unusual attention on ac | be expected-unless an accomplished student | and specially endowed sensitives. Those two count of the very singular communication she | of Occultism-to fully understand the nature has made over her own signature in which she and significance of such a strange phenomenon relates spiritual experiences of an amazing as the one we are now reviewing. character, which partly agree and partly disaing through the lips of entranced and inspired

At the outset of any consideration of the real periences, it is necessary to call attention to a that messages are frequently very highly col sual 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

spiritualistic doctrinedias been unmistakably Every Bible student is familiar with the palconfirmed, the copyright account of Mrs. Boisner's interviews with "angels" seems to en dorse a different conclusion. In the case of which are literally true and it is surely not Mrs. Piper "Dr. Phinuit," "Geo. Pelham," and other individual spirits have fully corrob- recent accounts of trances with records conorated the statement that human individuals | tained in ancient and venerated scrolls. 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 duction to Cornelius and the verification of departed humanity recently liberated from the precise geographical features of the vision earthly bodies do not constitute by any means go to show that the writer intended to prove the entire population of the spiritual universe though there are millions of instances on rec. in the entranced condition, the accompanying ord where such have manifested their presence | sight of the vessel let down from heaven conin unmistakable ways.

It has been reported that Mrs. Boisner read Marie Corelli's wonderful story, "A Romance far as Peter's work was revealed to him, his of Two Worlds," about two years ago; but it clairvoyance was literally correct; but in the is claimed that that wonderful book made little impression on her mind. It appears to us that all seers and sensitives who have very tableau. Ezekiel's vision of dry bones in a strong religious or other bias are extremely | valley (vide Ezek. xxxvii.) is a parallel instance apt not to falsify, but to decidedly color the where a prophet beheld a vision the interpretavisions' they behold, tincturing them with their own preconceptions. This consideration serves of Israel as a people, and in no sense whatever to clear away a good deal of mystery by re- to literal bones and their material resurreclieving the subject of the unpleasant suspicion | tion. of imposture, and at the same time affording a ual experiences of an ambitious sort.

For ourselves we wholly reject the stupen vidual in the modern world who has been ficantly coexisted, and it is even so to day. privileged to behold the centre of the universe and stand in the presence of the Almighty, pre- absurd, and certainly on the foolishly 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.

which crops out in fantastic ways as soon as of the Almighty; at the same time the musical who have been accustomed to attach great mystery to the unseen world.

have taught doctrines entirely foreign to the tateuch. 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 | spheres which encircle this planet as belts or not be forgetten that, in the great majority of such cases, automatic writing, or some physi cal phase of phenomena, has been the channel mediums, messages have been given through their entranced lips treating of scientific, phiwhich they had formulated no opinion what

In the case of the writing mediumship of pilgrimage in connection with this planet and Rev. Stainton Moses (M. A. Oxon) this liberal- are not yet called upon to start forth on other minded clergyman of the English Church was spiritual journeys in connection with more caused to write answers to his own questions advanced worlds and planetary systems. Were on theologic matters, and he seems to have the impression conveyed by Mrs. Boisner that intelligence whom Col. Olcott and other Theosophists believe to have been one of the Himby the spirit "Julia," whose letters written through the hand of William Stead afford a and to make this tuteliny guardian the Sumost interesting and instructive subject for preme Being we are not ready to endorse her thought and inquiry.

The case of Mrs. Boisner is chiefly remarktrance, which her physician, Dr. Geo. C. Hall doctrine of Sephiroth and the Guostic views fair minded man, who lets facts speak for builders, directors and sustainers whom some

Certain features of Mrs. Boisner's story gree with the numerous accounts of visions should be kept in mind as we proceed to subof the spirit spheres which are constantly com | stantially 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 aclon many points which are still obscure and value and actual purport of Mrs. Boisner's ex- curate transcription of what she actually be | present large difficulties to the tyro in the held, and in the second place, it is well to refact well known to experienced investigators, member that inferences from observation should not be confounded, when evidence is corted her on her celestial excursion, her own ored by the media through which they pass. It being discussed, with the actual observations guardian spirit, and the guardian of her hus is, therefore, quite in keeping with straight- themselves, and again, observation belongs to forward and friendly review of spiritual expe- the observer, and not by any means can it be was enabled to behold many amazing sights, riences to declare that wise students of unu- | maintained that all honest observers are thoroughly accurate in their conclusions.

narrative, we think the case reduces itself thought of these bird-like appendages to the within the following general outlines: Mrs. Boisner was in a trance for seventy hours, The Psychical Research Society has very re- | with only two or three very brief intermis- | interesting subject: 1st, Wherever angels as cently published a good deal of matter of great | sions of ordinary waking consciousness, and | messengers to earth are described in the Bible, interest pertaining to the mediumship of Mrs. | during that period of entrancement she had at | it is declared that they have appeared in purely Piper of Arlington Heighte, through whose least a remarkable vision, which she believes unmistakable human form, they being most lips and hands many striking evidences of in to have been more than a vision, and that on generally described as young men in glistening dividual spirit intelligence have been afforded, returning to her normal state of bodily activ- white raiment. 2d, It is a well-known teachand while in her case, according to the testi- ity, she brought with her certain mind recol- ing among advanced Occultists, confirmed mony of many very well known and highly re- | lections of what she had either seen or done | thoroughly by multitudinous spiritual visions, spected investigators, including Prof. Hyslop while entranced, the substance of which she that the auric radiations from highly advanced

pable difference between visions which are symbolically true and actual experiences unfair to compare, in a fr. endly spirit, the most

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 introthe actual reality of Peter's experiences while taining all manner of living creatures was given a wholly figurative interpretation. So case of the allegorical picture of the vessel and its contents, he was being instructed by a tion of which had reference to the Children

The foregoing remarks are not intended to rational clue to the many palpable inconsist- convey the impression that all visions are encies which appear in descriptions of spirit- purely figurative, but quite the contrary, our intention being to show that in olden times writers recorded visions in which two distinct dous claim that Mrs. Boisner is the on y indi- elements, the literal and the figurative, signi-

It strikes many a reader as bordering on the sumptuous, 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 There is a great deal of subconscious egotism | reached thro that rainbow hued pathway, in many seemingly humble-minded people, the very centre of the universe, the residence they are lifted into a state of psychic exalta- and chromatic scale or rainbow ladder of at the baseless supposition that these spiritual yond, and specially is this the case with those | terrestrial darkness to celestial light, has been | ity. The old theologic prejudice against nat-It has often been brought forward as a proof of Scandinavian Edas as to those who have by the way, which has no true warrant either of the complete genuineness of alleged spirit- only read with interest the allusion to the ual messages that, in many instances, they rainbow as God's emblem in the Hebrew Pen-

From the earliest days of the career of Modern Spiritualism to the present hour much has been said at intervals concerning the seven zones, the first of which is in the earth's actual atmosphere and forms the halting place of those who though discarnate are in no way rethrough which communication has flowed, or, moved from the affections and thoughts of this as in the well-known instance of many child external world. The second, third, fourth, fifth, sixth and seventh circles are each one brighter than its predecessor till with the losophic and theologic matters concerning seventh we have gained the true Paradise the Heaven of souls who have completed their or seemingly passed were only the seven spheres starting to this single planet, and that the glorious spiritual entity she beheld was the nothing unduly romantic in her deductions. but when she presumes to limit the universe inference though we do not discount her vision.

We have always been inspired and impelled to bear testimony to the great fundamental 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

mysteries. Mrs. Boisner declares that two angels esband, and that in their winged presence she and to learn many truths of vital import to humanity. As the wings have troubled a good Removing the justly debatable points in the many readers, who seem to object to the human form, we desire to call attention to two | Swedenborg, the philosopher and scientist, as important side-lights long since thrown on this

of Columbia University, the generally accepted | was induced to write out for publication: | spirits are of such form and nature that they give the appearance of wings of valt-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

It is very interesting to note the reverse order in which the seven colors were seen by Mrs. Boisner 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. Boisner'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 demonstrative affirmations. who have not yet mastered the means of direct pointed out by the seers and mystics of all ural Spiritualism has cropped out in this reit. lands and ages, and is as familiar to students eration of a very antique dogma, a doctrine in the Bible, in the findings of reason, or in actual verifiable modern experience.

Coupled with this reaffirmation 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. Boisner doss not attempt to explain it fully, but she does say it was convincing and conclusive in the extreme. Spiritual language Nirvana or abode of bliss which constitutes 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. Boisner's testimonies, much as they are in the various writings of Marie Corelli, the repulsive, cruel and reasonless dogmas of corrunted Christian theology are not taught; they are, indeed, so far denounced or disavowed that the Globe's heading for Mrs. Boisner'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. Boisner's story of the testimony borne by the singularly-held and wondrously-entranced maiden described by Marie Corolli in that charming romance of hers, "The Soul of Lilith," who wanders among the spheres and reports what she beholds through the strangelypreserved body, the preservation of which was a secret known only to the marvelous magician, El Rami Zeranos. 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 con tinuance of those infernal states which Swedenborg himself declared were unending. 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. Boisner 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. Boisner'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 spiritlife, 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 publica-tions 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

The beautiful vision of the Christ accorded communication with those they specially de- Mrs. Boisner does not of necessity prove that sire to reach. The only inference we reject is she saw the glorious Master, who, nearly nineteen hundred years ago, walked and taught in tion and granted visions of the mystical be- tainment, up which all souls must pass from ministers are of a different race from numan- 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 asservation 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. Boisner's vision into universes, each of which is lighted with a Central 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 Infiniverse holds within its vast embrace more than even the scientific imagination of Flammarion can depict. Mrs. Boisner'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 he state 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 a less accessible newspaper than it is we should feel tempted to quote extensively from Mrs. Boisner'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. Boisner 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. Boisner is by no means the only living prophetess, and her trance may ere long be duplicated by some one else's equally remarkable, it clearly behooves the unimpassioned 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. NATURES TEACHINGS.

BY H. B. MERHIAM.

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 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 per sons who have passed beyond the realm of

Mrs. Piper has now been giving these remarkable séances for several years. Her sit-tings 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 actentists and public men who came to see her became convinced that her powers were real and her messages from the other world were genu-

The remarkable statements regarding Spirit ualism and communication with the spiritworld 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 Pcof. 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 a 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.

spirits has been "George Pelham." His real name is George Pellew, 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 com municate with him. Several messages were received, and after that Pelham became the principal controlling spirit of Mrs. Piper's sé-

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. Savages' 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 sur prising one. She was then living on Pinckney street, in Boston.

'Immediately on becoming entranced her control. Dr. Phin iit, 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 Roston, and Mrs. Piper, I am quite sure, had never seen him, nor been in any way interested in him. He was n't 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 he 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 borhood 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 mouned as she swayed to and fro. Then she continued:
"He said it was so hard to die away off

there all alone. How he did want to see

"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 inex-plainable 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 demon strate to the world by incontrovertible proof there is another life beyond this. At present I must contend that there is not one inta 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 boly. believe I am in possession of incontrovertible facts which demonstrate immortality.

"I have witnessed some genuine supernor 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 hone to have completed my experiments and investigations 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 develop-

ments. Within two years-perhaps before-through the instrumentality of the most remarkable woman that has been born for conturies, 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 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 unithey compel belief. When Prof. Hyslop de-clared that he had talked with the spirits of those long dead he told a simple, bare-faced

"For a period ranging over twelve years 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 disbe-liever 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 individualities 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 'Rector.'

' 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 possibil

own and Pelham's authority.
"I have questioned him concerning the cre-

ator. He replied that there was no such thing as an individual or personal God—that he was "No, it has in no way infinite without personality or presence; that his love and charity were all enduring, always present; men, the earth, the universe were he and part of him. I questioned him furth-er concerning the Christ. He replied that the chosen one was not literally the son of God, but a missionary from the God (be 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 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 waile 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 neigion 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 Rcman Catholicism.

"Protestantism," he says, "in the new world must 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 spiritism in respect to the problem of im-

mortality." Both Professor Hyslop and Professor Hodg son 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 ife, and pleaded p teously 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 be-

come evident there.

A curious fact told by Prof. Hyslop is worth noting. 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 thinks 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 of my killing a gray and white cat with ether, and described how it had spun sround 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 carrain tantrums of our second child, 'little Billy boy, as she called him, reproducing his nur-sery name. She told how the crib creaked at night, how a certain rocking chair creaked mysteriously, how 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 gentlewom w. Her tastes are sensitive and refined. Her environment is

all that is dainty.

Mrs. Piper i, tall and of five physique. She is torty eight years old. She impresses one as he embodiment of grace and strength. Her bearing is erect and graceful. Herstep is firm. Mrs. Piper's head and face are strong and characteristic. Her head is well poised and covered with 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 gravish 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 speaks, 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, how-ever, 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 both-

"I like to keep my mind in a perfectly calm and passive state. Only the children come to oid 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 every one in the room.

"Prof. James came to see me and took an immediate interest. The trances, for such ities.

"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 can now. They were at first broken, and sometimes not at all connected. But the sometimes not at all connected. But the trances became desper, after awhile and the

"No, it has in no way affected my health. 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

"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," re-plied 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 socalled 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 prestidigitators) was engaged to give an expose (?) of slate writing. meeting was one of the first public ones held by the society. From other rources, 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 dedounce them, as evidence t by their initial performance-in engaging Mr. Robinson, the selfconfessed 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 pienomena; and before it actually-as a scciety-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 (xpose (?) the manifestations that they have not yet witnessed.

It this be scientific investigation, preserve me from it! It is said that it was the custom of the notorious Justice Jeffries, in the infa-mous "bloody assizes," to condemn the pris oner before hearing his or her defence. I hardly care to compare the methods of the New York Psychic clubs with those of Justice Jef-tries; but, like the "coons," "they ail look alike to me.'

A few days after the Society had given their first expose (?) 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 psycuic, or occult, powers were to be the features of the Caub; instead of wasting time witnessing a lew imitations of cheap tricks, etc They claim that the dues of the Club are \$5 00 for ordinary membership, \$100 00 for life membership, and \$500.00 for charter members and founders or certain sections of the li rary, which will be named atter them.

The trouble with these so-called perchic clubs is, that they are generally willing to pay | tends to be the word of God. That is a claim | at yourself! - McKnight, in Marion Enterprise.

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 accuse from such bodies. The men in rower in most of these societies have their favorites and their pet schemes, and order the food, so to speak, that the members shall eat. It becomes a silly fad with most members justead of a serious and important investigation for a bn swiedge 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 rociety, they were entitled to free seances, 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 hon-

ored 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 Psychic 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 cob-webs 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 gress; 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 retrain, "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 Spirmualism. A Spiritualist's article is generally ignored by antispiritualistic papers of all kinds; why should one 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 criticises the "Questor Vite" article in the BANNER OF LIGHT of the issue of April 15, and I agree 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 Vita" 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 then written over it under his own hand.

However, we need not depend on the "Quæstor Vite" 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 feance for the benefit of Prof. Alfred Russell Wallace, his brother, John Wallace, and Dr. D. Wooster, M. A. This cance 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, 12x81 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 e ruth of June 3 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 itall in a brightly lighted room; and found, on the completion of the seance, that the slate was filled with messages in answer to questions previously submitted. Also states that the pa per 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. Rob inson; but for the benefit of Spiritualists and investigators. The tangible psychical phenomena that these people are trying to knock down are the foundation of Spicinualism, and the proof of immortality. Take them away, and you have not so much evidence left as the orthodox, whose only argument is-"The Bi ble savs so."

103 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

Following our conversation was a copy of the Signs of the Times, with an article marked for my benefit. This article it was perhaps sup-posed would be "the last straw," which would break the spiritualistic "camel's back." The article bears the title, "The Whole Bi-

ble." It seems almost impossible that in these days of enlightenment so much ignorance cou d be crowded into so short an article. The first paragraph says:

'No one can live a Christian life without fol lowing 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 firteen of the same chapter it is said, 'And from a child thou hast known the Holy Scriptures, which are able to make thee wife 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 accusors 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 wrathy because people could not answer my questions. That is what Jesus did. "He looked upon them with wrath," would be a literal transla-tion of the text. Indeed the word orges, here rendered anger, is in Matt. 3:7, Luke 3:7, Rom. 13:4 5, and in many other places rendered

wrath. This writer follows the o'd assumption that the Bible is the word of God. Well, I have a chromo to present to the one woo will show me that xt in the Rible where the Bible pre-

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 mediumanip, and to nothing else. I have carefully ooked it up in nearly two hundred places, and I thoroughly know the grounds of my affirma-

This writer quotes, "All scripture is given by inspiration of God," etc. Has he not discovered that the word is is in italic 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. Poss 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 tracts used 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 broks 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, lesus 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 Euphatic Diaglott reads: "You search the scriptures because you think by them to

obtain aiona in 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 rever 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 errorless. 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 ews, are not a command but an assertion: Ye search the Scriptures, for in them ye think ye have eternal life. It you searched them carefully you would find some testimeny there concerning me. It is not an injunction to search the Scriptures; it is simply the statement of the 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 irspira-tion 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 triends 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 differ-

Those who wish thorough instruction on the points hinted at in this paper should carefully lead series three and four of my Bible Les-

In Re Railroad Travel.

The mysteries of human nature become very clearly revealed by railroad travel. The man or woman who takes the seat just in front of you, and 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 englue, 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 woon a new arrival tries to push you into a position where you will get the full benefit of the corn vince. 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 statin question, his look of painful and shocked surprise half repays you for your agony, and makes you good natured the full space of one hour. Even then you can't help wishing the window was closed.

Possibly "the mysterious stranger in front" is a mystery only to this sprightly critic in his higher sensibilities and knowledge. Perhaps he is one accustomed to the pure atmosphere of nature outdoors, has learned its vital necessity as essential to health and comfort, and feels disgust and distress in the first inhalation in one of impurity. He enters a coach filled by indiscriminate human beings — men, women and children of varying conditions, who have occupied it with slight change for hours; some may be ill; doubtless never making a company of solidly healthy people. Instantly his ready sense is met by an odor from which he recoils; he recognizes in it the condition he loathes, one wherein no one can breathe without penalty-perhaps disease and disgust It tells of vitiation by the united breathing of the promiscuous company-some diseased-of one atmosphere over and over; of bodily exhalations, indescribable sources of contamination, an offence from which there is but one opening of escape—the window. He perhaps glances above at the ventilators with a feeble hope of relief from the device at the roof, but speedily remembers that ordinarily the ventilator is to the man hungry for air at his nostrols chiefly a mocking promise. With a groan of self-commiseration and execrations over the average human ignorance and dullness of seuse, he dashes up his window in a despairing effort at relief. Cinders and dust? They are to him an annoyance is great as to any one else; but they are harmless, inodorous and inert; mechanical exterior annovances to be escared at an easy moment subsequently; compared to the necessity of inhaling into his lungs and circulation the disgusting poisons surrounding him, they are naught!

The stranger illustrates a mystery indeed, but it is around him, not in him. ... D. S. F.

Every conscious individuality has the key of greatness within himself. If all the great reforms-every cause-was (qually divided between every individual, and every individual would reform himself or herself, the burden would be light to the many, and the many human' causes worked for would take care of themselves. Who is there that can make grand men and grand women but the men and women themselves? And when each individual makes himself or heiself what he or she should be, hen the world will be a paradise, and n en and women will be angels. Every one must beight-en and nee the ker within him or herself. Go

Children's Spiritualism.

A THOUGHT.

For a beautiful thought that crossed my mind, Oh! I am as 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 just "Sunbeam" or "Bumblebee," you say "John Storm," "John Winters," or "Mary Backup." You have become accustomed to the names "Mary," "John," "Jack," and your peoplier manes come at the end

ouliar 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 "Medi-'cine 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 tast, 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 cired 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 spiritland give them the names that suit them best. A pale, fragile 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 some times have flowers shown to them by spirits, if they but knew it, are feally 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 funcier 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"? 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 pure t 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 only "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

So if you name people something they are like, 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 Temper," Thing." But you feel ashamed to give them names like that, that are going to stick to them always; besides, you would not want to call them such names light to their faces. You only want to call them the bid names when they are away. So instead of doing it, just try hard to see what there is about them that is real nice. Eye-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 grand-mother 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 herearth 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 thining 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,
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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.

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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 emineut Episcopailan divine con tributes a conversation of exceptional interest on "The Progress of the Past Fifty Years." waii, writes most delightfully on "The Mencal Characteristics and Peculiarities of the Native Hawaiian." Mr. Charles Malloy, President of masterly interpretations of the poems of Ralph Waldo Emerson. Dr. John Thomas Codman, the scholarly author, contributes a delightful reminiscent 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. paper is unquestionably one of the best things from his non. Prof. Jean du Buy, Ph. D., dis-cusses "The Mystical Teachings of Jesus" in a deeply reverent spirit. Henry Wood writes on "The Unfulfilled Ideal of Unitariausm." 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. DeWitt S. Clark, D.D., writes on "Why I Am a Congregationalist." Dr. R. E. Bisbee appears in a critical study of Laurence Grondlund's "The New Exonomy." Clara Kathleen Rogers, well-known in England and America as the author of "The Philosophy of Singing," appears in a remarkable story en-"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 presentday 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. Pilsbury in Bos ton Ideas.

"Satan's Hoof and the Two Witches" is a curiously constructed tale, but one withal 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 practising 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 spontaueity 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 acclimated 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 con

of the author's writing—but the ideas presented through their medium contain matter and memorize the words: "It is not desirable words: "It is not desirable and memorize the words: "It is not desirable." ed 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 unction. The curious experi-ences 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 practi-

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 indi viduality as well as of the keen truthfulness of her mode of expression:

My friend, ao not worry over the destiny and fate of mankind; though it is in them, and yet they do not fulfil 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."

As an illustration of the omnipresence of life. no matter how quiescent 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 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 ther forces. They are diffused in 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 wons 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 en largement 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 re-transmits it to eternity after its passage. The whole ocean of possible thoughts surges round us; but we are only conscious of those to which our brains are sensitive. The differences in wisdom are differences in the vibratory capacity of the molecu lar mass of the brain. Character, temperament and talent, are the expression of wave-

mony or disconance of their rhythms, their re-inforcing 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 annually offer animal sacrifices in the belief that their scriptures require them. Such sacrifices have of late become very numerous. In offering goats 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 The Progress of the Past Fifty Years." revolting to human nature. No religion worth The scand conversation is by Viola Allen on "Glory Quayle 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. Osmer Abbot, Ph. D., of Lahainaluna Seminary, Harrica for the prevention of cruelties to an including the control of the prevention of cruelties 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 pertormed now, and a Brahmin agent would be the Emerson Society of Boston, continues his able to be present at the scene and furnish a masterly interpretations of the poems of Ralph 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,

UBES AND SPHERES .- Have you read Mr. Wiggin's book called "Cubes and Spheres"? If you haven't, it is a pleasure yet in store for you. It is an attractivelybound 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 casis 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 II-Attunement-is a prose poem, a rare pen 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 tilled and operant with the inspiration of His love. He presses the deep bass 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 relin-quishes her hold, to thus catch the first note, divinely sweet, bubbling 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 reans, caros of richest cadence blending in sweetest rhythmic chorus into a grand forest symphony.'

Here is another comforting thought: "Na ture leads, drives and propels, until all life is brought into companionship with one of the most diviue 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 termi-nus 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 sideration Dr. Eliscu invites us.

The story itself is composed of certain incifor 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 theirs. 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 to their own disadvantage. Those who are so afflicted should read and reread the e-say 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 true selfnood 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, .Vast and unfathomed 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 consc ousness 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 spir itual 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. Wiggin's book cannot fail to bring pleasure to all who read them, as he says, "When old ever the faintest hint of a pleasant truth reach a soul to disaprount it, even though its coming seemed long

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

I ADIES' HOME JOURNAL -- With its infinite variety of excellencies, the July inite variety of excellencies, the July
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Hermetics. with "The Most Famous Little Town in America," which pictures many interesting spots in historic and literary Concord. There is a de-lightful view of social lite 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 Bayaria. The gifts to our Government from foreign Powers gifts to our Government from foreign Powers are described in "Presents that Have Come to Bome More Philosophy Uncle Sam." Ian Maclaren discusses the pulpit and the pew in an article on "How to Make the Most of Your Minister," and Katharine Roich writes of the "College Bred Woman in

Her Home. The fiction of the July Journal includes a continuation of Authory 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 Brinley," by John Kendrick Bangs.
"Entertaining in the Country," "How to be
Pretty Though Plain," "What it Means to be
a Dressmaker," "Birthday Partics," "A Boys' Club-House on the Water," are some of the seasonable, practical features. Mrs S. T. Rorer writes on "Hasty Eating and Hurried Meals" and "Cooking Over All Sorts of Fuel," and Maria Parloa describes and pictures new and effective lab r-saving devices for the home. "The Gessip of a New York Girl" details the very newest fancies in teminine

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The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year, former price, \$2.50.

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1899, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and their practicality materially enhanced, and the Cause, which this paper has so long defended and upheld, greatly strengthened.

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 shopkeeper and a boaster, but on the whole harm less. 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.

servat price. - 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 Bolsner is not a Spiritualist, but claims to be a 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 order of merit, and gave unmistakable proof of the presence of the spirit friends of her patin or recognition of the assistance of arisen Her claim has been that God revealed the truth | not clearly stated." to her, and that she was simply an instrument 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 de tail, 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 giftparties 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 est to all students of occult science, and, in the attention of the people in a very pro- shelter by her parents in Bastrop. nounced 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 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 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 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. Boisnersis an orthodox church woman, hence would gravitate in spirit to the orthodox would there see with orthodox eyes and hear with orthodox ears. Many members of the orthodox church in spirit-life still hold to the spirit-return; neither does its counterpart in | tant discoveries. 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 ants, have existed in all ages, and have rethe world, hence Mrs. Boisner received the vealed many startling facts through their su assurance that she craved most, that she, too, pernormal, yet wholly natural powers to an was a special favorite with the Most High, unthinking world. The records of visions and For much the same reason was she led to be- clairvoyant diagnoses hitherto have been imlieve that she had looked upon the face of perfectly kept, hence many important truths Jesus, and that the visions mentioned in the are now lost to the world. In the case of the Bible were realities in spirit. Suggestion, Brett boy, this dalfger will be obviated, for an coupled with her strongly preconceived ideas accurate record will be kept of every expericoncerning the subjects at issue, gives the ment made through his organism. Had the true cause of her visions. Her trance merely | Spiritualists done this with their clairvoyants, proves that she is a medium, while the results | revelations of equal, if not of greater moment, of that trance show that she is a medium only | would have been given to the world. In fact, for creed-bound or orthodox spirits. If it be many of the marvels of clairvoyance have been urged that suggestion and preconceived ideas recorded, but not in a systematic manner, in the presence of all mediums, then we say the subject as they otherwise would have been not so! Other mediums, by the hundreds, compelled to do. have given striking communications that were diametrically opposed to their most cherished beliefs, while the genuineness of any and all of the facts of clairvoyance. It has been said, phenomena depends upon the evidence pre indeed, that clairvoyatce is as clearly estabsented to substantiate it. In other words, the lished as H2 O in chemistry, yet many materimaxim, "Try the spirits," should be heeded alists have hitherto scouted the reverations by all investigators. When phenomena are given through its instrumentality. Through doxy and the dominant ideas of all sects will be forced to with you on your summer vacation. It will be overthrown, and the demonstrations of take advanced steps toward the city of Wissonly only cost you twenty five cents, and is worth ancient with every living present.—Marion Entered to the past means of travel could be overthrown, and the dominant ideas of all sects will be forced to with you on your summer vacation. It will past, and face upwards. Supplant every dark and face upwards. Supplant every dark ancient with every living present.—Marion Entered to the world on the dominant ideas of all sects will be forced to with you on your summer vacation. It will past, and face upwards. Supplant every dark ancient with every living present.—Marion Entered to the world on the dominant ideas of all sects will be overthrown, and the dominant ideas of all sects will be overthrown, and the dominant ideas of all sects will be overthrown, and the dominant ideas of all sects will be overthrown. lime beauty and purity.

The Declaration of Independence.

It is more than atrange to note the fact that many of our leading statesmen and influential olergymon are openly repudiating the principsychic whose name heads this article. Mrs. | ples set forth in that immortal document known in American history as the Declaration special instrument in the hands of an Al- of Independence. Rev. Lyman Abbott editor mighty God to reveal certain spiritual truths 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 recall sittings, but termed by her "life read | quires that arepublic initiated by such a stateings," during the past few years. In many in | ment of principles should recognize the right stances she evinced psychical powers of a high of self-government in all peoples. This supposed truism is applied to the solution of various political problems, and is supposed to rons. But she has ever disavowed any belief | necessitate woman suffrage, negro suffrage, Cuban suffrage, Filipino suffrage. Why it does spirits in the work she has thus far performed. | not require childhood suffrage in the family is

Such words are unworthy of such a great in his hands. She gave general satisfaction to Jeader and teacher as Dr. Abbott. Childhood sound to the readers of the Herald. When her patrons, whom she charged two dollars 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 sueers 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.

Wonfy 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 negro and his Christian lawyer (impeached for ed seers. She has added nothing to what these | 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 attend as to make them of more than ordinary inter- ing church near by, objected. He was arrested. tried by jury, fined, and jailed as above stated. this respect, has done a great deal of good. His sick wife was left absolutely penniless, be-Like the recent uttorances of Minot J. Savage, cause of this very humane and Christian like Prof. Hyslop, and Dr. Paul Gibier, she has called prosecution. She and her babe were given

This episode is an illustration of what Chriswas Peace and Love, yet practice the most abolished. One holiday, or day of rest, in every can ever make any one day holier than another nor endow it with supernatural attributes. Barbarians could do no worse to an enemy than she gives the angels? Why was she told that this object lesson, Spiritualists of America? God's special messenger on earth, and led to Union? If so, then continue to be indifferent repudiate the intervention of spirits in earthly to the needed reforms of the day; take no inaffairs? Why was she led to believe that she terest in legislation, and allow the politicians had looked upon the face of Jesus Christ? | 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 Rochurch triumphant, in higher spheres. She entgen. 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 old idea of earth-life, that angels and spirits patients are afflicted. Such remarkable and have wings, hence she saw wings upon the truly valuable powers naturally excite a great shoulders of her spiritual associates. The or- deal of attention, and the friends of the boy thodox church on earth does not believe in feel that they are on the verge of many impor-

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 clairvoy might account for ALL phenomena that occur hence the so called scientists have not studied

Hypnotism opened a new field of study, and will lead the scientific world to the acceptation properly tested, the preconceptions of ortho-such object lessons as are to be found in Dr.

ject, and a very excellent clairvoyant, He is merely repeating what many apiritualist'o 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. He 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 Gibler, 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 asked if he believes that spirits can communicate with mortals, he promptly replied that he does not - that he knows they can and do 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 some very helpful thoughts upon the important his every premise. Such a work is greatly question at issue. We hold that eternal proneeded by all progressive people, and should gression is the destiny of all men, hence it is occupy a prominent place in every library. not possible to gauge the ultimate powers of any Spiritualists in particular should possess them- soul. In mortal life, however, men and women selves of this work. It is for sale at this office. often (seemingly) waste their lives in vain at-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 age, 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-religion st! What a mockery is this! Religious prejudice biassed the judge and jury so that a Christian 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 comprist the ablest man in all professions, but there is tians would do if they had the power. If such ing ten sonnets from the pen of that fearless | no record of such ever having been the case. persecutions were in keeping with the spirit of reformer, William Lloyd Garrison. The son It is better by far to be a faithful, aspiring, inthe teachings of the founder of Christianity, of the great Abolitionist has the courage of have considered it. Some declare that the people would know what to expect in all simi- his convictions, and speaks with no uncertain mortals or spirits. The poet can rise even lar cases. But these Sunday Christians pro- sound upon the questions discussed in his higher than his finest music by doing well the fess to be followers of Jesus, whose religion poems. Especially fine are his sentences upon "The Church Recreant," while his words upon abominable cruelties. Sunday legislation with the subject "Treason" stand forth in letters higher by doing well his duty. Our contention regard to religion is tyranny, and should be of living light that all who run may read. It is that men and women can never rise without is most refreshing in these trying times, when | making an effort to do so. If they try, and and her friends for the purpose of securing a seven is well enough, but no law made by man plutocracy holds sway, and men look to Mammon for thoughts to think and sentiments to and will succeed. It is, however, the acme of express, to find a man like Mr. Garrison, bold | folly to spend valuable time in regretting that enough, great enough, and able enough to tell these Texas Christians did to an honest work. the truth in plain terms to the people of his ingman, who was doing his best to care for his native land. This work cannot fail to do good an eloquent orator. It is better by far to be a little family and his home. How do you like through its educational influence upon those good man or a good woman than it is to be who read it. America needs millions of men either one or all of the above. When men spirits could not return to earth? Why was | Would you like to have laws of like character | and women as courageously sincere as Mr. was she confirmed in her belief that she was upon the statute books of all States in the Garrison to tide her over the present crisis in national affairs.

> RE 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 funer als, 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 har many with the facts of our present life. Such doctrines savor strongly of heresy, because they are strictly true, hence Mr. Carson is ia danger of being churched unless he makes his pulpit utterances less strongly spiritualistic.

Dr. L. Schlessinger 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. Schlessinger 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 manage-

Don't forget to purchase a copy of the dom. This boy is simply a fine hypnotic sub- 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 nione 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 paney 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 admires 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. Ho 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 wil') 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 tempts 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

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 skilful 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 fellowmen 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 spiring teacher, than it is to be the slave of work he finds to do. His encouragement to the hod-carrier may lead the latter to climb have the ability latent within them, they can one is not the President of the United States, or a Queen, or a millionaire, or a medium, or 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 Auti Soiritualist Association, spoke at Union Hall Tuesday evening upon the "Vagaries of Hall Tuesday evening upon the "Vagaries of Spiritualism" etc. He directed his remarks and efforts mostly in explaining how certain alight of hand tricks are performed, making the error of inference that these tricks and illusions stand for Modern Spiritualism. All humburs should be exposed, and any one

who practices deception should be held accoun able for fraud, but neither is it fair to condemn a religious sect as a humbug because certain knaves have taken advantage of the credulence of the people and employed its name as a cloak for their deception, any more toan 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 Spiritualists is as sa

cred to them as the creed of any church is to its members; their belief in immortality is as firm as that of the stanchest Orthodox; their tenents 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 or it the better. Many of our best citizens are believers in Spiritualism as a religious faith, and resent the inference of association with takirs, whom they condemn as sincerely as any one can.—Sturgis, 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. Socalled 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

(Continued from Arat page.) questions, carefully weigh the many varying actual instrument or victim." testimonies which now come poring 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 cue can do our work as our substitute, and that a Savior, planet, we will, with the mind's eye, make a 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 heavenward 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 the boundless realms of ether we shall pause onward and attracts all from earth to heights celestial, the great idea embodied in the conception of a Divine Central Sphere is thisthat 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 uni- analysis and the atomic theory "matter is versal religion, is that they who have risen are | something which we can touch and see, but 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 as it were, its materiality and is merged into 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 and force may be transformed, they remain will prove such, nor is the haughty, exclusive doctrine of conditional immortality compatible Gibier holds that neither matter nor energy with any adequate idea of the supreme reign has intelligence, and, since this is true, there and constant activity of Infinite Love and

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 righteousnesse, let each remember that happiness is possible only in any world or state where virtue is loved and pracwar, crime and all attendant and resultant 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 ' he was asked.

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

"You have stated that we can have materia! 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 statethings 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 sub ject was in nowise acquainted. The person on this occasion told me things, through the sub ject, 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 sub conscious 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 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 hypnotic and hypno-magnetic, with which nearly every enlightened person is familiar. I have known of crimes which have been committed through hypnotism, and I assure you

committed is much more to be pitled than the

Here Dr. Gibler was asked to give an explanation-the why and wherefore of these phenomena-an explanation which might be reacily 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

"Casting aside the power of attraction which binds us to earth, and while leaving our 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 striles scale the immensity which leads to the macrocosm.

"Returning to our planetisphere, we will seek the epitome of the universe, or sc-called macrocosm, and in studying its anatomy and physiology compare it with that of its model. While making our titanic excursion through 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 macrecosm, and shows that through philosophical that it is formed of parts that have materially no existence." In other words, matter loses,

posed alone of matter and energy, "he is immortal and even eternal, for although matter anatomically the same for all time." Dr. must be a third element, and it must be coexistent 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 constitution element of the macrocosm (which is found again in the microcosm). Just at present it studies the two other elementsmatter and energy-which it will be able to

'He continued: "We have so far proven that just as is the macrocosm, so is man made up tised. The day will not prove distant when of the three fundamental parts-matter (the body), energy (the soul), intelligence (the miseries will be extinct, as God's will is done 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 com-

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, reenters the great common storehouse of univerself of man survives the dissolution of the sal 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

"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 temperature. 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

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 per sons lacking the mediumistic quality. At sé ances 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

Mr. Barrett, Editor Banner of Light, Boston, Mass.

been a scientific investigator of spiritual phenomena or occult science. For twenty-rive wall and said: 'That is the man.' Then the years I have been its defender in the West. My writings have silenced all scurrillous attacks through the press of the northwest upon mediume.

Now after all my labors in its defense I find the most scurrillous, cowardly persecution ever waged upon a medium had its origin among self appointed spiritual leaders, and their acts are approved by the National Spirit ualists' Association. I refer, or course, to the

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

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 Chi-

It the N. S. A. cannot live without resorting to persecuting, or fraud hunting, they had, or the Association rather, should die. Let the

dead bury the dead." Let fraud die trom its own corruption, as it surely will. Show me a fraud-hunter and I

pleasant and effective way. Pamphlets on application.

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through dishonest spectacles all things appear crooked and dishonest.

If Cora L. V. Richmond or any other plat-

form speaker has not sufficient talent to command a hearing without trying to kill mediums, she and others should give up the plataccept the verdict of the street rabble on questions requiring a knowledge of occult science or unseen forces. Why not employ a shoemaker 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 Spiritual ists' Association to secure jurisdiction until it undo the wrong already perpetuated, 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 Spir itists in our ranks in contradistinction to the bounded 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 won-

tremble at the very mention of his name. support throughout the great Northwest. It is in that section that it finds the greatest cised the privilege of voting many times. number of its truest 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 eves of all true Spiritualists to the necessity of rallying their forces for the earnest defense of the religion given them by the angels only H. B. D. fifty years ago.

> Written for the Banner of Light. WELCOME TO ONSET. Season of 1899.

> > RY A. J. MANHAM.

We welcome you with hearts o'erflowing with gladress.

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

Come, drink from the fountain of truth that's free to Come slake your thirst at reason's fount today,

Angelic hosts will cheer each true believer, And bless all our labors at Oaset Bay. Come," said Paul, "let's reason, let's reason to

gether"; 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 heav'nly choirs are singing with true devotion

Of love, pure love, so bountiful and free. Exhaustless as a deep and shoreless ocean, We list the strains of sweetest melody.

Queen City Park.

Refrain.

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 ex cursions from Lake Pleasant, or Millar's Falis to Burlington and return, one on July 29 one Aug. 15 and 29. Also I have now on sale a \$5.00 ticket, good from now until the last of Septem ber, which can be procured from me at Bran-don, Vt., or from M. B. Smith, Millar's Falls, Mass., C. P. Ferbes, Greenfield, Mass., or N. S. Henry, Lake Pleasant, Mass. This ticket is good on any day or train. Circulars, with this particulars of dates and races had on application to me at Braidon, Vt

E. A. SMITH

President Queen City Park Camp Meeting.

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REMARKABLE OFFER.

Work in the South.

The ladies of the Society of Spiritual Science and their friends met Feb. 27, 1899 for the purpose of organizing a ladies' club. A temporary form and seek other fields of usefulness. You organization was firmed, and a President, Vice President, Secretary and Treasurer were elected. This organization is known as the Harmonial Club, and as its name signifies is pledged

contact. As an auxiliary of the Society of Spiritual Science the aims and objects of the Harmonial Club are, first, for advancing the financial interest of the Society of Spiritual Science: second, for encouraging and promotents ing a social life in that Society; third, for the discussion of the live topics of the day; and fourth, for the instruction and educational advarcement of its members and friends.

The Harmonical Club holds requiar weekly meetings and each member deposits in its Spiritualists. Our correspondent is certainly fertile in imagination, and possessed of unbounded faith in himself and his powers of minister of this city not long ago; "Cruelty to Animals," which discussion made evident the fact that the society for prevention of cruelty to animals is not very active here: "A Mothto animals is not very active here: "A Mother's Influence in the Home," "Equal Suftrage" turnished charming material for several meetings, and a thorough and profitable consideration of the subject in all its phases der that the secular and spiritualistic press was the result. We began at the foun lation by studying, Who are citizens, Who are voters: The N. S. A. has a large and representative does any one vote? and By what authority does any one vote? bringing out points that would possibly be new to men who have exel-

We have also discussed "Why do women receive smaller wages than men when holding the same position?" "What effect has immi gration on the laboring people of this country, and should it be forbidden?" "What will be the outcome of the present difficulties with the negroes in the South?" "The disarmament of nations and its effect on civilization." now taking up the subject of "Taxes." For convenience, we have it divided in its several parts, and will devote more than one meeting to its consideration. When we have finished its discussion we propose to give a public debate upon it for the benefit and entertainment of the Society of Spiritual Science. For our further advancement, we have taken up the study of Parliamentary Law, and are learning

to conduct our meetings in an orderly manner. This Club has given several sociable, which have been successes. On the auniversary of Modern Spiritualism we gave a "pound sociable," which was a great success. On June we gave an ice cream sociable, which netted a nice little sum.

The Harmonial Club is a live, earnest organization, and would be in a very thrifty condition were it not for the fact that a short time ago our treasurer, Mrs. Charles Baertchy, absconded with the full amount in our treasury and avows her intention of never paying it back. This is a great blow to us, as we had implicit confidence in her. We take it philosophically, however, and hope that we now have a tre-surer who will be able to withstand temptation. Daisy A. 1 Mrs Loe F. Prior, Pres. Daisy A. 1 ickinson, Sec'y. Atlanta, Ga.

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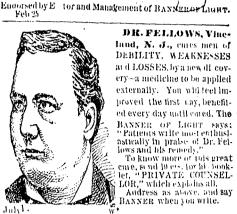
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of both pieces by Mr. Ryder.

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monial Club, and as its name signifies is pledged to keep peace and harmony, not only among its members but with all with whom it comes in

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 inceting, name and address of officers and members' and other valuable information relating to the condition of the Associations, and the Cause at large; also the addresses or hydreds who compose the different Societies. It is nicely cot en up, neatly bound in board covers and diletters, and worthy of a place on any table Prices—One copy 25 cents; five copies \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

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

THE Spiritualists of the Gue will assemble and enjoy their delichtful location by the sea and listen to the following speakers: Rev. S. L. Beal of Brock on; Mr. Edgar W. Emerson of Manchester; Mrs. J. P. A. Whitlock; Mrs. May S. Pepper of Providence; Mrs. Jeume Hagan Jackson and Mrs. Mary A. Wilson of Fort Worth, and Mr. H. D. Barrett of Boston. The meeting will commence July 16 and close July 50.

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4 June 24.

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understand far better than before."

plicated system of hyperphysics. "When true death occurs, the spirit is the

other destructive cause immediately after

equally unknown to us." The animic force, which Dr. Gibier, and many

A Letter and a Rejoinder.

My Dear Sir: For thirty four years I have

attack upon Mrs. Jackman.

that the person in whose mind the crime is will snow you a dishouest egotist. Looking

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

SPIRIT Miessage Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left. Our Counting Room for answer. It should also be distinctly understood in this connection that the Messaues 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 carnest wish that those on the mundane sphere of life who recognize the published messages of treir spirit-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 working; of nature. May we seek to find the right path and waltherein, 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 re turn this morolng, that their messages of love may be clear and understood by those for whom they are intended. Di rect us this morning in our undertakings, not only in this seance room, but in all places where the good of the Cause is sought. May love reign to the hearts of all, now and for-

INDIVIDUAL MESSAGES.

Emma Warren.

Well, I will say in a word, it is good to ba 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, Atter 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

George L. Hall.

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 criticise. I 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 Ciucinnati, Wisconsin (?), where I carried on a large business of what the world forget en, 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 Corsenni.

The following message is given through Mrs. Conant's guide, Sunflower: "This lady is so excited when she comes near that she is not al lowed 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 re sponsible 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 tlime 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 vet. 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 bye and-bye. He killed the body, but thank God, he could not kill the soul.' See gives me the name of Corrine Cor | the darkness of ignorance.

senni, and says she was in the Women's Hospital, Montreal, Canada. Do you know that when peop's 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 wil kno v she las 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. 1 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 physe ical 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 compre hend that I had passed on to the higher spheres. The only things that thoroughly convenced 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 w We see many things, while inhabitants of are familiar with the conditions that lead to body. the physical tody, that seem strange; but I sweet communion between the spirit and morpresume nothing looks so strange to those who | tal, we will not look upon death as the gatehave never taken any interest in the return of | way to a dark chasm, where all is dismal. I am and that I shall not only work to relieve the but devote my time to the education of souls. James Satliff.

Henry Adams.

My name is Henry Adams, and I shall be re membered most in Vermont, where I lived many years, although the last four or five years know this message will be criticised, that 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. 1 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 calls soap-making. I think I am not entirely independent of the physical power. Others have never yet been able to grasp it, and be- Tuis being so, the progression of the soul does cause 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 en 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 te ince 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 earthfriends may not accept it. We must take many things into consideration. We sow 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 Jacobs; Frank Walburn; James Cameron; Alice Watson; Mis. 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

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

Most of the wrong that man does is done in

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 oor restondent in Florida, he remarks that no matter how many the interpreters of Theoso phy, the interpretation is always the same; while the teachers of Spiritualism differ much from one another. My frien i wishes it might

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 engraft 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 decirnate 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 ad vocates 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 fleshly

We have seen that re-incarnation 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 over numberless times in a fleshly 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 | rights and a full opportunity to exercise and indwelling soul, to the extent of making it in- enjoy them. Such was the creed of Mr. Gardependent, when desired, of the fleshly one. rison, behind which was a moral courage and As this development continues, we have telepathy, clairvoyance, clairaudience, clairsentieuce, and the power of impressing ourselves on cause he had a dusky skin. When the Liberpersons the other side of the world. In the ator appeared, its arraignment of man-stealing latter case, if the co-respondent be equally de- and man-degradation stirred the nation as veloped, we have distinct conversation. As all | would a thunder burst under a clear sky, rethis has naught to do with the fleshly body, we | verberating through the heavens from ocean fail to see the necessity of constantly and for- to ocean. Slavery had benumbed the moral

Spiritualism, in its broader sense, involves one thing on which we all agree, and to which spirit as evidence that the spirit can return anxious to come in contact with my wife, my destiny, and becomes distinctly our aim with and does return, and under proper conditions son, my daughter, any one who feels interested the increase of wisdom. It is our destiny, satisfactorily. It is astonishing to note how so that I may feel that my work still goes on, from the fact that each soul does not originate itself, but bears the relation of child to the Inphysical sufferings of the poor and unfortunate, finite Soul of the universe. This parentage being granted, the inference is that each indicontinue 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. Unward tends to his abode, To rest in his embrace."

in result.

Now the progression of the individual soul is a thing that inheres in its origin, in its na ture, which gives it its upward spring; it does not depend on its body, its form, its material express on, whether physical or psychical. not require its being encumbered over and ing covered the period wherein emancipation over again with the veil of flesh. In fact, so subjected, its progress would be impeded, able, because the evil doers sought to maintain When it takes expression as an individualized entity it enters a fleshly form, makes it start, sooner or later leaves the fleshly body behind, and obeys the behest of its almighty source. 'Come up higher!" It does not again take up organism of a mediumistic person, in order to manifest its present existence to mortals, or his father removed to Centreville, where, when to give them instruction or information that of proper age, he became a mill hand, eventumay benefit them.

of reincarnation does not harmon ze with these conceptions of Spiritualism. The reasons noted are inherent and basic, but there are many more. Among these may be menpresenting themselves as a new individuality on the earth plane they have lost all memory now faded from view, a repugnance derived from our consciousness that the theory is an unnatural one, and that it cannot be satisfac torily proved to minds unbiassed in its direction.

Reincirnation belongs to theosophy, which is a revival of old views pertaining to the remote past. It has no affinity with Spiritual ism, being in fact contrad ctory 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, elucidate 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. Re-incarnationists will incorporate themselves with Theosophists, where they properly belong, and the soul of the in carnated Spiritualist will rejoice in the fac. occasions when he flailed the church.

that when the fleshly body dies, he bids it farewell forever, and will speed on from one height to another, quite unimpeded by a fleshly tab-

Reverting to our friend who is pained by the fact that views quite opposite to each other are held by different Spiritua ists, I will men-

tion 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 t 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, in tead 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 re-incarnation, 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 a broader sense, the doctrine of living over and | field a band of moral heross, 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 acumen which made him the champion of the slave, the black man who was chattelized be ty-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 we all devotedly cling; that progression is our 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 in fidel. In the face of such a public sentiment, Mr. Garrison, single-handed and alone, in the vidual soul rises towards its Source, and this face of such opposition sounded the alarm is what we call progression. It is likely to 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 That is the church way of looking at it. | rights. They went before the peorle pleading Spiritualism clears the mind of personality-of for the slave and his immediate emancipation. a face, of an embrace—as applied to the Infi- The artillery of abuse was opened upon them: nite. But we mean the same in tendency and 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 havoccurred, though in a way which was deplortheir 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 F. eedom, plead its cause. It seems meet that a public tribute should be its residence in a form of clay, unless it does so paid to his life and labors. Mr. Tanner was a temporarily in taking control of the physical | native of Rhode Island, having been born on Prudence Island, Aug. 4 1806. When a youth ally a mule spinner. In a few years he "expe-We have shown why in our view the dootrine | rienced 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 tioned that it destroys memory, which is the | he would become a minister of the Methodist only identifier of the soul; that it binds the faith. He had become an Abolitionist, and in aspiring soul to unnumbered forms of clay for his addresses before the brethren he occasioncountless ages, that it annuls the likelihood of ally touched upon the slavery question, which our heating from our departed friends, that it gave great displeasure to the church. A comvirtually annihilates them, for while they are | mittee was appointed t) remonstrate with him and caution him against repeating the offense. He was too independent to submit to church of the past, that is is repignant to our love for dictation, withdrew from the church, but never th so who once walked by our side, but have afterward allied himself with any other. He came to look upon humanity as of more account than any church, whatever its creed. Dogmania theology he estimated at its true worth, having no faith in its reforming power.

With this frame of mind be became a public advocate of immediate abol tion, traversing all parts of New England, meeting the usual coucomitants, 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 seiz at and carried out of the church minus one coat-tail. The dilapidated cost Stephen continued to wear, and made it a text on many

Mr. Tanner frequently toured the New Eng land States with "fanatice" of like mold. He washighly esteemed by all for his integrity to principle, supreme courage and readiness in

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 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 stercer trials wait the race Which rise in their honored place-A moral warfare of the crime And folly of an evil time."

In Ro 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 wellprepared 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 mat-

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 Ceme-

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, ever getting into another one, in order to de- sense of the nation. Nine hundred and nine- 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 Dector's control wrote very rapidly, and in a different style, called me by name, and expressed very great jey 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 departure. 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 "l'urpose of Life" are biassed 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 "Erinside," the home of the well known spiritual worker, Joel B. Dow. bearing these words:

"This is God's grass.

You need n't keep off." The expressed sentiment of the worll is, "keep "ff 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 s xty camps, from so many cities and villages, filed past the grounds, cheer after cheer went up, and enthusiastic expressions of approval filled the ir.

'God's grass," as a fresh revelation, seemed to lend 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. Northcott, the Lieutenant-Governor of Illinois, said would be remembered by thousands, a id, by reason of it, there would be a fitte I as selbshues, and more of "Gu's grass" in the worm.

A Social Event.

A short time ago the following announcement was received by many friends of Mrs. E. L. Watson:

"Mrs. Elizabeth L. Watson requests the pleasure of your company at the marriage of her daughter, Lucretia Estelle, to Mr. B. Grant Taylor, on Wednesday, June the fourteenth, eighteen hundred and ninety-nine, at one o'clock, under Temple Oak, Sunny Brae, West Side, California."

On that morning several San Franciscoans responded to the call, and started for beautiful "Sunny Brae." The day was perfect. It seemed as if fond nature had determined to make the day all that it should be as a crown in which should be set this jewel of events in the lives of those most deep y interested. Long before the hour appointed loving friends began to arrive, adding the light and life of their presence and joy to the place already made so beautiful by nature and by the artistic efforts of the dwellers to this ideal home spot, for such is "Sunny Bras."

How can I describe this sto, with its grand old "Temple Oak," its beautiful flowers, the desightfully homelike house nestling among flowers fruit trops and single place.

flowers, fruit trees and singing birds? I have attempted to do this once before, about two years ago, and felt how futile was the effort. One must see this and sense the spiritual atmosphere and influence, which touches in the subtler way and appeals to the soul as well as to the external sense, to appreciate it fully. Temple Oak is of the native or live oak variety, unlike any oak we have in the East, and this one will cast its protecting arms and cooling snadows over five hundred people. For this occasion a bridal path had been arranged leading from the house out to this temple of nature, where the ceremony was to take

This was an artistic arrangement of ferns and foliage on either side a passage way, through which the bride and her attendants were to pass, the entrance to this path being barred by a band of white ribbon, which as they approached was removed by the leader of the party, Paul L. Bernard, a little grandson of Mrs. H. E. Robinson, (a valued and dearly loved friend for many years of Mrs. Watson, and almost a second mother to Lucretia, who paid in my presence this beautiful compliment: "I have known her well and most intimately since she was nine years old, and there is n't a trait in her character that I would want to have changed.") I think all who know Miss Watson echo the sentiment of this loyal loving

This young leader was followed by four couples of girls and boys from six to eight years of age, members, I judged of the child-ren's church, of which the bride has been pas tor for the past year, in association with the Rev. N. A. Haskell, pasto of the Unitarian church of Santa Clara, of which the children's church was a branch. Following these children came the bride, leaning on the arm of her mother, followed by several of her young lady friends, as "maids of honor." The bride was attired in a robe of delicate white material en train, the customary bridal veil, clasped with flowers, and it is not too much of praise nor is it flattery for me to say, she was very beautitul. The Rev. Mr. Haskell who had the honor of uniting them in marriage, escorted the groom to the Temple Oak to meet the bridal party as they came up the path, where all were ranged under the wedding bell of flowers, which had been suspended by loving hands from one of the branches of the grand old oak. Then Mrs. Watson greeted the guests in the

following words of welcome:
"Dear friends, it is with the deepest joy that I welcome you here to day to witness the consummation of the holiest hope of our hearts. You have many times met here to sympathize with us in sorrow, but on this blessed day you come to symptthize with usin our great joy. for there is Is not a single note of sadness in thoughts to-day

There are many absent whom we would gladly welcome here with you. Some are separated by long stretches of valleys and mountains; others by the line invisible, but we know they come to us with smiles of joy upon their faces; that the fathers of the bride and groom are present, joying with us on this happy occusion. And all our friends are sending us sweet thoughts of congratulation, for they know that in the union of these two young lives many hopes are centered, and that no fears cast their shadows across our hearts.

We are glad to welcome you here in this jubilee hour at Sunny Brae.'

The service was simple, but impressive and beautiful, the bride and groom making unprompted their vows one to the other in clear and distinct tones, using a plain gold ring as a symbol of endless love. Mrs. Watson gave the bride into the keeping of the groom with a few choice words, expressive of unfaltering trust.

It may not be known generally that the groom, B. Grant Taylor, is the youn cest son Mr. and Mrs. George Taylor, of Lawton, Y, both of them devoted, self sacrificing laborers in the Cause of truth and humanity, whose hospitality was unbounded, whose home was ever a place of rest and refuge, of peace and of joy, to all who forcunately came within its sheltering walls. Many over the land will respond heartily to this thought, as they read

George Taylor was an inspired speaker, and for many years president of the society holding its yearly meetings now at North Collins, formerly in Old Hemlock Hall, the oldest meeting of its kint in the spiritual field. The name of George Taylor wherever he was known was a synonym of all that was honor-able, noble and true, and I could give no greater compliment to B Graut Taylor than to say I see in him a worthy son of a most worthy father.

The wedding presents were too numerous for even an attempt at description. Many of them were costly as to intrinsic value, and all showed the wealth of love and high regard in which the bride was held by her many friends. But one I feel must be placed where the readers of THE BANNER can all enjoy it. This was a poem by G. H. Hawes of San Francisco, a dear nisud of the Watsons, an officer of the Progressive Society of Spiritualists, and an earnest worker in the Cause. The poem was type written on heavy white satin ribbon, which was placed in a satin-fined box, the entire thought and work being unique, artistic and truly poetical.

Weave bridal wreaths, fair Sunny Brae, Unloose the perfumes of your charming bowers; Bring anthems from the hills tc-day; Give added fragrance to the flowers.

Let oak and palm and fruitful prune Their sun-filled branches interface; Breath from our lips sweet breath of June-

A new-found joy rest on each face. Loved kindred of the life unseen, Come forth our reaching hands to meet; On these young hearts shed peace serine,

And make their nuptial day complete. Lead them within that blissful state Where yearning love knows love's return, Where lonely souls no longer wait,

And holy passions glow and burn. And oh, reveal the wondrous source There all the streams of love are fed,

That ever youthful in their course Cause blessings o'er the earth to spread. And give us each a tender spray

From these two lives our hearts have known; Their quenchless lave on hone's bright way, Shall gladden and enrich our own. G. H. HAWES.

To Miss Lucretia E. Watson, Mr. B. Grant Taylor.

Excellent music was furnished by a lady quartet, under the direction of Miss May Wil liams, two choice vocal selections preceding the wedding march, Miss Carrie Foster Mc-Clellan accompanying on the pinno. Mrs. Merithew, soprano; Mrs. Robert Porter, second apprano; Miss Tenah Wheeler, first alto;

Miss Vale, second alto. Immediately after the marriage service Mrs.

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Watson invited all to pass around to the other aide of the house, where we found tables bean tifully decorated and provided with every delloacy, awaiting the two hundred guests. While partishing of the choice viands solos were exquisitely rendered by Mrs. Merithew and Miss Smith. The cutting of the bridal cake and passing it around in little parcels for each to take home for "pleasant dreams," was sud-denly interrupted by some one saying there was no time to be lost if the bridal party reached the train which was to bear them away for a short trip, and after a few moments they waved us adieu amid showers of rice and rose le ives thrown after them by the girls and by some of the older ones, who could not resist this time-honored custom. Surely all sent after them heartfelt and sincere wishes for a life full of prosperity and blesse tness.

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The letters form two series. They were written to support and deny the proposition that the Spiritual Phenomena cannot be accounted for without admitting the agency of spirits in their production, and the other proposition that those who have departed this life sill continue to hold intercourse with those who vet remain on the earth. Dr. Richmond contends that all that now appears mystery and wonder would be dissip ted if the public would go calmly to work to sindy this wonder and try to comprehend more of the mysteriousness of our own nature, regarding it merely as the natural fruit of an abnormal magnetic state. In all that he advances in support of this position he is followed energetically by Dr. Brittan, analyzing, criticising, comparing and concluding. He shows the firm pathenes and undarging reason. He throws the burden of proof all the time on his persistent opponent, discriminating carefully between the relevant and irrelevant. He is comprehensive and minute. He advocates truth rather than a cause. And in overcooning his opponent h

the time of his persistent opposent, discriminating carefully between the relevant and firelevant. He is comprehensive and minute. He advocates truth rather than a cause. And in overcombig his opponent he seeks to convince rather than to achieve victory.

It is a strong opponent with whom he has to deal, and therefore he performs his work with vigor and the cloquence of camestness. In his exposition of Spiritualism he shows himself more in love with Truth than with his own or him. It is nob e work he does in this thorough discussion. Taking place so long ago as it did, it is the new cream of the subject that rises to the surface, and is rich accordingly. His opponent was concided to be the ablest man the Spiritual Phenomena had called into the field; he had the candor to acknowledge the facts, if he had not the ability to exp ain their on his favorite hypothesis.

The reading of this written discussion, in which Dr. Brittan comes back to dis in all the glory of his youthfulness and fresh powers, will be a welcome revelation to all who undertake it with a view to the confirmation of their belief in Spiritualism and exeite a glow of grateful recollection in every appreciative into.

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BOSTON, SATURDAY, JULY 8, 1899.

Spiritualist Societies.

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

BOSTON AND VICINITY.

Assembly Hall (Legion of Honor Bathling), 200 Huntington Avenue.—The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, Discourse and Evidences 74 P. M. evidences and Evidences 75 P. M. evidences and Evidences 75 P. M. evidences and Evidences 75 P. M. evidences 75 P. evidences

Bible Spiritualist Meetings, Odd Ladles' Rall, 446 Premont Street.—Mrs. Guiterrez, President. Services Sundays at 10% A. M., 2% and 7 P. M., and Wednesdays

Boston Psychic Conference, 18 Huntington Av. -L. L. Wnitiock, President., Sundays, 2½ P.M. Home Rostrum, 21 Sol y street, Charlestown, Sunday cheloli A.M.; stockling and tests 7½ p.M.; Tuesdays and Thursdays, 8 p.M.; Fridays, 3. Mrs. M. E. Gilliand, Conjustors

Echo Wati-1 Johnson Avenue, Charlestown Did.-Sunday and Wednesday evenings. Mrs. E. J. Peak, chairman. First Spiritualist Chu ch, 730 Washington St. -M. Adeline Wilkinson, Pastor. Sundays, II A.M.; and 5

P.M. Thursday, 3 P.M. Harmony Hall, 724 Washington Street. -- 194 A. M., 2, and 75, P. M. Tuesday and Thursday afternoons 8124. N. P. Smith, Chairman.

at 24. N. P. Smith, Chairman.

Holls Hall, 789 Windring on St.—Services Sundays, 10½ a.M., 2½ and 7½ p. M. ars. T. C. Fox, Casirman.

spiri and Fraternity—At Virst Spiritaal Temple
Exeter and Newbury streets, Sundays at 10½ and 7½ p. M.
the continuity of life will be demonstrated through different places of mediumship. Other meetings amounced
from the platform, A. H. Sherman Secretary.

Spirit at Temple, Exeter and Newburystreets. - Public services Sundays at 10% A.M. and 7% P.M. Tuerdays and Fridays, 8 P.M. Lecturer, W. J. Colvale. All seat Voluntary offerings.

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

The Veterun Spiritunlists' Union holds meetings the third Thursday of each month in Dwight Hall, 514 Trem in street, at 715 p. M. All are invited. Christopher C. Shaw, Preside et; Mrs. J. S. Soper, Clerk, 67 Huron Road, North Cambridge.

Planmer Hall, Hyde Park, corner of Hyde Park avenue and R ver street. Sundays, 10½ A.M., 2% and 7½ P.M. Mrs. F. E. Bird, President. Winchester, Mass.—Circles Wednesday evenings at 8, 29 Prince Avenue, on the of electric cars from Arlington to Btoneham. Investigators welcomed. Mrs. M. C. Borden.

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

CAMBRIDGE.

The Spirit of Truth Society, 527 Massachusetts Avente, Cambridgeport, holds incerings Sundays at 2½ and 7½ P. M. and Taursdays at 7½ P. M. Mrs. A. J. Banks, President.

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

Miniden Progressive Spiritualists' Society, Ma sonic Building, 75 Pleasant street. Meetings every Sanday at 7 P. M. Wednesday, 8 P. M. Win. M. Harver, Press 'ent', Mrs. Rebecca Morton, Sec'yy H. H. Warner, Cor. Sec'y. A ordial w leome is extended to co-workers in the cause of progressive Spiritualism.

BROOKLYN.

Church of the Fraternity of Divine Communion (theorpera ed).—Rev. Ira Moore Courles, pastorand psychleholds spirituri services on the Christ principle, Bedrord Avenue and Madison street, Sunday evenings, beginning at 78 p. M. An excellent program of vocal and instrumental music is always rendered by the best talent, after which except to communications an after psychic commun cations are given.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1101 Bedford Avenue, Good seekers and mediums siways in attendance. Seats free. All welcome. Mr. G. Deleree, Preside. t; Mrs. Alice

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

Friternity Hall, 869 Bedford Avenue, every Bunday evening, 8 o'clock. No aumission charged at the door. Collection taken. Good music, messages, physical demonstrations. Weekly meeting 303 Tompoins Avenue, Friday evening and Wednesday afternoon. Miss A. J. Ohapin, medium.

People's Mission, Coulmbin Hall, 1810 Fulton Street.—Sundays at 8 P. M. Mrs. M. C. McGibeny, me-dium, Herbert L. Waltney, Chairman. Juckson Hall, 515 Fulton Street.—Sundays at 3. M.; Wodnesdays at 8 P. M. Mrs. L. A. Canstead, Conduc-

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

CHICAGO.

First Spir tuni Church, South Side, 77 Thirty-First Street.—Suddays, 25 and 7½ P. M. Georgia Gra-dys Coole, Pastor.

Englewood Spiritual Church, 528 West 63d street, Sundays, 2½ and 7½. Lyceum 1 P. M. Lora Holton, pastor. The Spiritualists' and Mediums' Home Society hold free public services every Suoday, 10 § A.M., at 33105 Rhodes Avenue, Chicago, III. Dr. C. T. H. Benton, Coad c-tor, assisted by other good mediums and speakers; a so a benefit semine every Wednesday, 8 p. M. Take Cottage Grove car to 334 street, then one block west.

CINCINNATI.

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

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

NEW YORK CITY.

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

Christian Spiritual Union meets in Lyric Hall, Sixth Avenue, near 42d street, Sundays, 3 r. m. Dr. Harlow Da-vis, medium for April. The Fonkers Spiritualist Society holds its meetings every Friday at S P. M.; Sundays 3½ P. M., and Children's Lycoum

SYRACUSE, N.Y.

First Society of Rosicrucians (exponent of universal Religion) meets Sundays at 10 k A. M. in Hiawa ha Hall, 239 West Onondaga street. J. C. F. Grumbine, fecturer.

Notice to Local Societies.

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

Local Briefs.

Closing meetings at Spiritual Temple, Exe-

BOSTON.

ter and Newbury streets. On Friday evening, June 30, W. J. Colville gave a powerful lecture on "The Triumph of Justice," and on Sunday, July 2, appeared for the last time upon the Temple platform previous to his departure from America. The attendance was large at both services. The morping discourse on Essential Elemen's of Universal Religion" will shortly be published. The evening lecture on "Real Late in Spirit Soheres" was a fine supplement to the lecture of the previous evening, an authentic report of which appears on the first page of this paper. The inspiring intelligences who guide the utterances of W. J. Colville poka very appreciatively of the fine sermon by M. J. Savage printed in last week's BANNER, and went just one step further than that famous Univarian minister by declaring that there were many who positively knew, and therefore could speak in no hesitating tones concerning life, work and vision in the Great Beyond. Con Sunday, July 2, at 3 P. M., W. J. Coiville delivered a tarewell lecture in Lyan, at Kossuth Hall, 176 Chestnut street, which was crowded with eager, sympathetic listeners.

Friend in Boston are respectfully informed that W. J. Colville will deliver five lectures in the home of Miss H. M. Young, 3 Telman Place, Warren street R xbury, Tuesday and Westnessay, July 11 and 12, at 2, 20 and 8 P. M., at d on Thursday, July 13, at 2.30 P. M.

Commercial Hall, Mrs. Nutter, Conductor. Sunday, July 2, morning circle well attended. | the world

Those taking part: Meadames Weston, Nutter. Stackpole, Neilin, Fisher, Misses Ratzel and Wheeler, Messes. Abbott, Turner, Tuttle, Morse, Willis, Kreinski, Sawin, Neike, Hilling.

Odd Ladles' Hall, 416 Tremont street, Mrs. A. P. Guiterrez, President, assisted by Mrs. Lewis. Circle well attended. Meeting opened by Mr. Tompson, remarks and mossages by Messrs. Turner, Hersey, Pye, Bailey, Hall, Nelke, Winslow, Cohen, Dr. Huot, Me dames Ratzel, Dade. Annie Ratzel, Rich, Robinson. Meetings Wednesdays at 2:30.

At First Spiritual Church the following took part in the three sessions held Sunday: Messrs. Hill, Sears, A. H. Wood, James, Newhall, Geo. Emerson, Clark, St. John, Bailey, Arthur, McKenna, Abbott, Mesdames Wilkinson, Woods, Fisk, Carbee, Mariner, Jennie Wilson Hill

Massachusetts.

The annual meeting of the Worcester Asso ciation of Spiritualists was held at the resi dence of Woodbury C. Smith, Weinesday, lune 28. The following officers were elected for the ersuing year: President, Woodbury C. Smith: Vice-President, George H. Woodls; Recording Secretary, Walter I. Prentiss: Corres onding Secretary, Delia M. Lowe; Treas urer, Edgar P. Howe; Board of Directors, Messrs, Ivers Gibbs, Charles Nichols, Henry Newhall, Mesdames Helen E. Smith, Lillia Leighton, Grace Newhall, Miss Florence Nich-Meetings will be resumed again the first Sunday in September under favorable aus

The Woman's Auxiliary held its annual meeting June 16 at the residence of Mrs. Hildreth, No. 1 Hall street. The following efficers were elected for the coming year: President, Mrs. Huttle L. Hildrein; Vice-President, Mrs. Helen E. Smith; Secretary, Mrs. Delia M. Lowe; Treasurer, Mrs. Lillia Leighton. The Auxiliary has done good work and been a great help to the association in defraying its expanses. Work will be resumed again in September. Mrs. D. M. Lowe.

74 Portland street.

Malden Progressive Spiritual Society. Meeting as usual Sunday evening at 7 o'clock. Praise service, followed by reading and address by President Barber. Very interesting 1emarks by Mrs. Abby Burnham and others. The interest is increasing.

The second Sunday meeting under the au spices of the Veteran Spiritualists' Union was held at Waverly Home Sunday P. M., July 2, and the weather being auspicious, was even more of a success than that of the previous Sunday. The grounds are looking beautifully, and under the faithful care of those in charge the house and surroundings are in fine condition. All mediums and speakers are cordially invited to attend these meetings and help continue the success that has been so well inaugurated. This is an object that must appeal to all, and those who have not money can help in making the meetings a source of pleasure and comfort to others. Come and enjoy this beautiful place, and help others to do the same. The ride is through beautiful scenery, and the Home is but a step from the end of the route. Those who are not familiar can easily find the way by making inquiry of any one at the railroad station. The collection taken at this meeting was eleven dollars and a half.

MRS. J. S. SOPER, Clerk. Circles for healing and spirit messages are being held Friday evenings at 167 Linwood Avenue, Melrose. June 23 treatments in bealing were given by Mrs. Emma F. Whittier; address. Mrs. C. B. Taylor; remarks and messager. Mrs. A. J. Pettingill. All messages re-

Other States.

The First Spiritual Society of Fairfield and Waterville, Me., is strong in the faith if not very large in numbers. This fall they are to receive large additions to their numbers. Last spring Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Sargent, Conductor.

Spiritual Conference, Jackson Hall, 515 Fulton Street.—Saturdays, 8 P. M. Busic by Prof. Class.

Coloman, Herbert L. Whitmey, Conductor. Banner of Light always on sale.

Fraternity Hall, 869 Redford Avenue, every gave at both places tests that were at once recognized by those in the audience. June 1 a reception was given Mr. Emerson at the home of Mr. B. M. Bradburg, wno is the President of the Society. A special feature of the meetings was the singing by the Eamestorie Male Quaiter, of Fanfield. The next meeting of the Society will be on Sept. 17. LILLIAN HUNTER, Sec 11.

> Cambridge Industrial Society of Spiritualists held its second outing at Waverley Home. Wecnesday, June 28. Regardless of the rain, a goodly number was present. All were invited to inspect the Home. In the afternoon an interesting meeting was held, Mrs. J. S. Soper presiding. Remarks by Mrs. Willis, Mrs. Dr. Wilds and others. Messages by Mrs. Reed, Mrs. Hall, Mrs. Ackers and others. A collection of \$3.50 was received for the Home. Will hold an outing at Norumbega Park. Wednesday. July 12. EMMA E. ZWAHLEN, Clerk, C. I.

> Mesdames Redlon and Dr. Lewis conducted the usual services in Orient Hal. Portland. Me, on Sunday.

St. Paul. Minn. The annual businees meeting of the Lincoln Band Liberal Spiritualists will be held Thursday evening, July 13, at Mrs. Leppers, 1416 Bred's street, Hamin. MRS. J. E MOORE, Sec'y.

Program Spiritualist State Camp-Meeting, Lincoln Park, Lincoln, Neb.

July 14, Going into Camp, Song Service, 8 M.; July 15, Opening Address by the President, Dr. H. C. Madden, 8 P M.; July 16, Children's Lyceum, 10 A M., Frank T. Ripley, Lec ture, 2 PM, W. E. Bonney, Lecture, 8 P.M.; July 17, Conference, 10 AM. Mrs. Mary J. Benney, Lecture, 2 P.M., Leonidas Pethoud, Lecture, 8 P.M.; July 18. Conference on Lyceum work, 10 A.M., Mr. C. H. Simpson, Lecture, 2 P.M., Service in the evening to be supplied; ference on Lyceum, 10 AM, Max Gentzae, Lecture, 2 P.M., Evening to be supplied; July 21, State Couvention Meeting 10 AM, Mrs. Mary J. Bonney, Lecture, 2 P.M., Mr. C. H. Simpson, Lecture, 8 P.M.; July 22 State Convention Meeting, 10 A.M., Mr. W. E. Bonney, Lecture, 2 P.M., No Services in the evening of this day; July 23, Children's Liveum, 10 AM., Frank T. Ripley, Lecture, 2 P.M., Paul S. Gulatte, 16 Couven. S. Gulette, Lecture, 8 PM; July 24, Glass in Philosophy and Science, 10 AM, W. E. Bonney, Lecture, 2 PM, Missionary Meeting, 8 PM.; July 25 Jubilee, 10 A.M., Breaking Camp in the afternoon.

MEDIUMS. We are striving to secure "Farmer Riley,"

and have good nopes of succeeding. Mrs. Annie Buchanan of Marshalltown. Ia. will be with us during the entire Camp, a firstclass slate-writing medium. Mr. Frank T. Ripley, the veteran lecturer

and test medium, will be with us the entire Сашр. Mrs. Annie W. Gillette, the well known test

medium, will be with us the entire Camp, doing public and private work. Mrs. Carrie L. Bean, a thorough test medium, will be present during the camp, occupy the

platform, and do private work. Miss Edith Edwards, test, business and musi-cal medium, will be with us during the camp. Henry B. Allen of Chicago, will be with us, and give beta light and dark seances.

We also expect many others, with whom we are corresponding, to be present. For turther information and announcements PAUL S. GILLETTE, aadress 411 North 19th street, Omaha, Neb.

18 Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in dent, presions. After singing, about forty

PAINT TALKS --- XVIII. How to Select a Paint.

The many inquiries received from consumers since the publication of these "Paint Talks" was begun, show not only that the public are interested in the subject, but that information upon the matters discussed was much needed. Buyers appear to have learned, by costly experiment, that "strictly pure white lead" is not a durable paint material; but b. youd that point they are all at sea.

Many correspondents who have followed the series and are persuaded of the reasonableness of the arguments advanced, write to inquire who manufactures the kind of paint described. As I have shown in preceding articles, it would be obviously unfair, in such a series, to mention one manufacturer at the expense of all the rest. The fact is that all the leading paint manufacturers produce combinations of zinc and white lead, zinc and barytes, zinc and silica, or mixtures of zinc lead and barytes, silica or gypsum, which answer all the requirements of a lasting and economical paint and are in every respect superior to straight lead.
Unfortunately, as already pointed out, the

old time lead corroders got the trade into the bad habit of calling all white paint "white lead," and all the old combinations which have made their reputations under that designation still come upon the market as "lead."

Manufacturers generally are glad to inform buyers as to the components of their products, and if the buyer knows what he wants the nearest manufacturer can probably furnish it. In selecting a white or a tinted paint, therefore, the consumer should primarily demand a paint containing a fair proportion of z no white (say from one-third to three-fourths), pure linseed oil, and no alkali. With such a specification to start from hacan open correspondence with the manufacturers in his vicinity and receive full information as to quality, price, quantity required, etc. For as soon as manufacturers are convinced that buyers are informed regarding the comparative usefulness of the several paint materia's and know that the inquirer is unprejudiced, they will frankly give full information and valuable advice. STANTON DUDLEY.

Written for the Banner of Light. From the Home Office of the N.S. A.

A few words to the readers of the good old BANNER from the Home office of the National Association, may not be out of place. In answer to the many who are seeking information as to when and where the next convention will be held, I am pleased to say that it will open in Chicago on the morning of Oct. 17, and continue its sessions four days. THE BANNER. and other Spiritual papers will announce in due time, the hall that will be utilized on that occasion. We are assured that it will be a spacious one, and the best in the great city. The undersigned will be very pleased to receive word from our workers of their intention to be at the Convention.

We are receiving frequent visitors at this

office, recently we had the pleasure of a call from Mr. and Mrs. Watson of Jackson, Mich. Mr. Watson is the President of the thriving Spiritual Society at Jackson, and a genial and inte ligent man.

That loyal and consistent Spiritualist, Thomas Skidmore, of Lily Dale, N. Y., also called at the office not long since, and expressed his good-will for all the good workers in our Cause. Mrs. A. M. Glading, one of the best speakers and mediums in the field, who has done a grand work for spirits and mortals, made us happy by her visit to this sanctum. We are glad to learn that her health is improving, and that much of future ministration to mortals may be expected through her instrumentality.

Every body is glad when the spirited and take him by the hard, and wish him Good speed in all his works and ways. There is no more devoted friend to the Cause than H. D. Barrett.

open during the summer, and those who call here from far or near will be made welcome. That sweet soul, Lilian, Whiting, sends me most beautiful personal letters, no wonder she gets such lovely things from the angel-world. and that she can write with understanding of "The World Beautiful" since her own spirit emanates only harmony and love. I consider her work for Spiritualism among the grandest

The home office of the N. S. A. will be kept

of the century. The N. S. A. is gaining friends everywhere. if I can judge from the correspondence I receive. It is doing a good work, which is being recognized. Some of the letters speak of the increased respect Spiritualism is receiving from the public where their writers minister, since there has been an N. S. A. to maintain the dignity and the standing of the Cause. A National body does seem to add to the credit of any Order or Movement in the eyes of the world.

A letter of good cheer and encouragement. expressing confidence in this Association and its Board of Managers, is received this week from our friend, Dr. A. A. Kimball, of Malden, Mass. With it be forwards a gift of ten dollars to the N. S. A. The doctor practices what he preaches. There are thousands of Spiritualists lu the United States who can afford better than he to send a similar dona! im, and thus help the cause of truth along. I trust that some of them will be moved to do so before the summer

Societies report money scarce, but on the whole, a more encouraging out ook for the future, and they expect that the fall season will open with better prospects in all directions. I wish to thank ail friends for their kindly words of, and to, the N. S. A., and to myself.

These are truly appreciated at this office. Attention is called-of societies-to the four Declaration of Principles, read at the last Convention, and published in the Spiritual papers of late. A copy is sent to each society where the address is known. Sometimes Secretaries move about, or are changed, and the new address is not sent to this office, as it should be. Any society not having seen a copy of the four Declarations, mentioned above, will confer a favor by sending the address of its Secretary to this office.

It is expected that the next convention will be a rousing and an important one. A great deal of his ness is to be transacted at that convocation. There should be a very large attendance. Now is the time to save up your dimes and dollars with which to pay your expenses to Chicago at that time. Let every society have its full delegation present, and may hundreds of visitors also come, to see how the proceedings of the N. S. A. are conducted. Reports for 1898 are on sale here, and at the

offices of the Spiritual papers, at 25 cents each. Will our chartered societies each take a few to sell for the N. S. A.?

Loving and fraternal greetings to all friends.

MARY T. LONGLEY, Sec'y, N. S. A. 600 Pennsylvania Ave., Il ashington, D. C.

Report of the Vermont State Spiritual Association,

Held at Tyson, Vt., in Habbard and Alba's Hall, June 16, 1800. First session, Friday, 10 A. M. Mrs. Sarah A. Wiley, Vice President, called meeting to order. Miss Nellie Tarbell. Mrs. Ada Warren, Dc. T. O. Bisbie and L. J. Albie opened the meeting with song of welcome. A. F. Hubbard gave an address of welcome in his pleasing way, and Mrs. Abbie W. Crossett responded. Mrs. H. P. Russezue followed with earnest remarks. Mrs. Sarah Wiley, although in very poor health, favored the convention with a brief, but very interesting address. The hall was formally dedicated to liberal thought and free speech that had a endency to uplist humenity. 2 P. M. Vice President in chair. Mrs. Russegue gave a short address, foliowed by Mrs. Abbie W. Crossett. Saturday, 10 A. M., Dr. E. A. Smith. Presi

minutes was spant in conterence. Mrs. Rus

sexue, the first speaker, was followed by Dr. E. A. Smith. Mr. Wilser, Miss Warren and Mrs. Crossett. A. F. Hubbard pive the mirring lecture, "Spiritualism" and the Good It Had Brought to Humanity." 2 o'clock P. M. Dr. Smith presiding. After singing and a short conference, Mrs. Russegue gave an invo oation and Mrs. Crossett the afternoon lecture. Mrs. Russegue gave psychometric readings, which were acknowledged as very correct. 7:30 P. M., Dr. Smith presiding, Mes. Rusingue gave a fine locture, her subject. "What is the outgrowth of Spiritualism," followed by psychometric readings—very interesting.
Sunday, 10 A. M. A. F. Hubbard, Vice-Presi-

dent, presiding. Dr. Smith, President, was called away by telegram. After singing and short conference Mrs. Crossett gave the morning lecture, listened to very attentively by a large audience.

Sunday, 2 P. M., Mrs. Sarah Wiley presiding. After singing by the choir, Mrs. Russegue gave one of her best lectures. Mrs. Wiley entertained the audience with a brief address, which was gladly received by her many friends, who were pleasantly surprised at her being able to be present. Mrs. Russegue gave several readings, acknowledged correct in every instance.

Sunday evening, 7:30, A. F. Hubbard presiding. The closing session was participated in by the choir and A. F. Hubbard, Mrs. Crossett and Mrs. Russegue. The singers rendered ex-cellent music, which was of great value to the convention. The speakers did their best to make the convention a success, and were greeted by a tair audience on Friday, a much larger on Saturday, and a crowded hall on Sunday. The usual vote of thanks to all who had in any way assisted in making this convention both pleasant and profitable was passed.

The Hotel accommodations were good, and from the opening to the close there was nothing to mar the harmony of the convention.

JANUS CHOSSET, Sec'y. Queen City Park, Burlington, Vt., June 24.

Etna, Me., Camp.

The June meeting at Etna, Me., Camp was held in the beautiful Buswell Grove, June 17 and 18. The business meeting Saturday, June 17, was attended by all of the officers, and the business fully consummated for the coming camp meeting, which will commence Friday, Aug. 25, and continue ten days. The various committees were named to carry out the plans of the Association.

In the evening a social meeting was held in Buswell's hall, with a large attendance. Mrs. M. J. Wentworth of Knox, Me, led off in her enthusiastic and happy manner. The time was filled until the close by Mrs. Mary Smith, Mrs. Hughes and others, with greetings and good cheer for the Cause of Spiritualism.

Sunday morning was all that could be de sired in the beautiful grove. Teams commenced to arrive at an early hour, until there were about four hundred persons on the grounds. The meeting was opened by a song led by W. E. Luce of Newburg Village. Mrs. Wentworth followed with an inspiring lecture. At 2 o'clock Mrs. Wentworth gave an able lecture to a well-filled house, followed by ex-cellent and truthful messages given through

Mrs. Stevens of Stedson, Me. The President of the Association, E. F. Burniam of Ellsworth, was present through the session.

O. EMERY.

Camp Monroe, Deep Lake, Illinois.

PROGRAM OF THE FIRST WEEK.

July 2. Conference at 10:30 Am. Opening Lecture and Dedication at 2 P.M., by the following well:known speakers: Dr. Emma Nickthe splittualist camp. Meeting proceedings free of cost the splittualist camp. Meeting proceedings free of cost to be and the sise by G. V. Cordingley, tollowed by other excellent fret mediums at 2.30 p.m. erson Warne and Dr. White. G. V. Cordingley, lecture and tests. Concert from 4 to 6 P.M. other excellent test mediums, at 2:30 P M.

July 4. Conference at 9:30 A.M. Lecture at 2 P.M., by Charles Howell. Tests by Mrs. DeLoux and H. F. Coates. A special program has been arranged for the evening, consisting of an Indian Council and display of fireworks,

and dance.
July 5. Conference at 9:30 A.M. Lecture by Mrs. Jean Orr Weber, at 2.30 P.M. Lecture and tests by G. V. Cordingley, tollowed with tests by Mrs. DeLoux.

July 6. Conference at 9:30 A.M. Lecture by Mrs. P. Baldwin at 2 P.M., and Mr. Grupp. Tests by F. Chester and Miss Grace Nichols. July 7. Conference at 9:30 AM Lecture

and tests at 2 P.M. by Prof. Grupp, Mrs. Hamilton Gill and G. V. Cordineley.

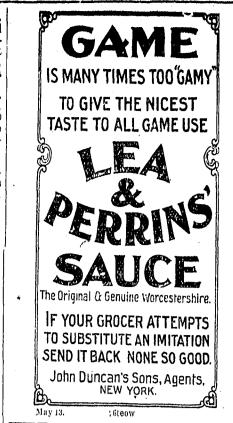
July 8. Conference at 9:30 A.M. At 2.30 P.M. an open meeting will be held welcoming ail lecturers and test mediums. At 7:30 P.M. camp

We are desirous of having other co-workers' names sent in for the following week's program. G. V. CORDINGLEY. President.

The New Camp-Meeting on Long Island.

The new Camp Meeting enterprise on Long Island is an assured success, lots selling very rapidly and much enthusiasm manifested. It has been decided, after consultation with the purchasers, to change the location of the grounds about two miles, to lands immediately adjoining the bay, so that all can have access to its waters for bathing, boating or fishing. The camp-grounds are permanently located at Liberty Park, in the village of East Satauker, within a minute's walk of the postoffice and stores of all kinds. Lots can be purchased at a low figure on easy terms, making a delightful summer home, most beautifully located, commanding a magnificent view of the bay and Long Island Sound. It is high and dry, and has beautiful shade and fruit trees, and pure spring water. It is directly optomic the city of Bridgeport, Conn., with which it is connected by ferry.

The first ression of the camp will be held during the month of August. It is also proposed to establish a summer school there. The permanent officers recently chosen of the L berty Park Spiritual Camp Association



are Dr. Henry Von Gomez, President; Mrs. Dr. William Molesworm, 1 r Vice President; Ira Moore Courlis, 2d V ca President; Gen. E. L. Bullard, Councilor; Halbert L. Whitney, Rec. Secretary; Mrs. Catalina Von Gomez, Cor. Secretary I. R. Sanford, Treasurer; Mrs. Tillia Ergas Dr. Wm. Franks Tracks Tillie Evans, Dr. Wm. Franks. Trustees. For all information address Herbert L. Whitney, 953 Madison street, Brooklyn, N. Y.

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

On Sunday, June 4, Oscar A, Edgerly concluded a successful two months' engagement with the First Spiritual Society of South Bend, Indiana; on the last two Sundays of June with the First Spiritual Society of Owosso, Michigan. July 2 he spoke for the Spiritual Society of Fenton, Michigan. For the remaining Sundays of July he will fill engagements at Lake Brady Camp-neeting, Oblo, Montreal, Canada, and Queen City Park Camp, Vermoot. During the entire month of August he will act as Chairman of the Camp-meeting held at Vicksburg, Michigan. Mr. Edgerly solicits correspondence iron societies desiring to employ a trance speaker and medium for spirit messages for the months of September and October. November add December. January and February are already engaged by the First Spiritual Society of Chattat ooga. Tenn. March, April and May, 1900 are still open for engagement. Address, 42 Smith street, Lynn, Mass. Mrs. S. S. Ham may be addressed for lecturing and On Sunday, June 4, Oscar A, Edgerly concluded a Mrs. S. S. Ham may be addressed for lecturing and spirit messages at 242 Mill street, Haverbill, Mass.

Mrs. May Apple Brown, medium, has removed from 1282 Washington street to Hotel Kent, 184 Columbus Avenue, suite 2, Boston, near Berkeley street. W. J. Colville returns to Philadelphia Friday, July

14 on which ever lug, at 8:15, he opens a course of lectures on Practical Occulism, at 108 Queen street. Germantown. On Sundays, July 16, 23 and 30 he will Germantown. On Subdays, July 10, 23 and 30 ne will lecture under the auspices of the Helping Hand of the First Society of Spiritualists, in Casino Hall, Thirteenth street and Girard Avenue, at 10.30 A M, and 7:45 P.M. All managers of camp meetings, and others who desire to secure, his services in August, must subday a granteet an august and the services in August, and the services in August, and the services are not services and the services in August, and the services are not services and the services are not services and the services are not services and the services are not services. must make immediate application. Address, care of Banner of Light. W. J. Colville is now at Greenacre, Eliot, Me.,

where he will speak for the last time this season on Sunday next, July 9, at 10:30 A M. and 8 P.M.

Spiritualist Camp-Meetings for 1899. The reader will find subjoined a partial list of the local-

culation it among the visitors as unit as possible, and that the PLATFORM SPEAKERS will not fail to call attention to it as occasion may offer—thus cooperating in efforts to in-crease its circulation, thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Cassadaga Lake Free Association, Lily Dale, N. Y.-Opens July 14; closes Aug. 27. Onset Bay, Moss .- July 2 to Aug. 27. Lake Pleasant, Mass.-July 30 to Aug. 27.

Queen City Park, Burlington, Vt.-July 30 to New Era, Oregon.-July 8 to 2'. Niantic. Conn .- June 26 to Sept. 9. Riverside Park, Grand Ledge, Mich.-July 21 to

Texas Camp Meeting .- Oct. 1 to 15. Briggs Park Camp, Grand Rapids, Mich .- July Nehruska Camp.-July 14 to 25. Lake Brady, Ohio .- July 2 to Sept. 1.

Island Lake Camp, Mich .- July 16 to Aug. 31. Maple Dell Park, O .- July 30 to Sept. 3 Vicksburg, Mich.-Aug. 5 to 28. Lake Sunapee, N. H.-July 29 to Aug. 26. Camp Progress, Mass .- June 4 to Sept. 24. Camp Monroe, III.—July I to Aug. 1. Verona Park, Me. - Aug. 4 to 29. Temple Heights, Me.-Aug. 12 to 20. Etna, Me.-Aug. 25 to Sept. 3. Madison, Me.-Sept. 1 to Sept. 10. Case Cod, Harwichport, Mass .- July 16 to 30.

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

Friends of Human Progress, forty-fourth annual meeting, North Collins, N. Y.—Sept. 1, 2, 3. Ashley, Ohto .- Aug. 6 to 27. Franklin, Neb .- July 21 to Aug. 6. Chesterfield, Ind.-July 20 to Aug. 28. Summerland Beach, O.-Aug. 7 to Sept. 3. Delphos Kan.-Aug. Il to 28. F. rest Home, Mich -July 8 to 29. Catalpa Park, Liberal, Mo.-Aug. 19 to Sept. 3.

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

Hastett Park, Mich.-Aug. 3 to Sept, 5.

BREAKING UP:

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thy." etc. This volume is one which is full of practical knowledge This volume is one which is full of practical knowledge clothed in allegoric imagery; the tale of the earth's creation's translated broadening out; the ordaining of the factities in the human race, e.c., are given a recital which must please the peruser; while the gradual changes that follow, of linging on the one hundrethera, when life departs from our globe "not only of man, but the entire animal and vecetable kingdom," are full of the closest interest.

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