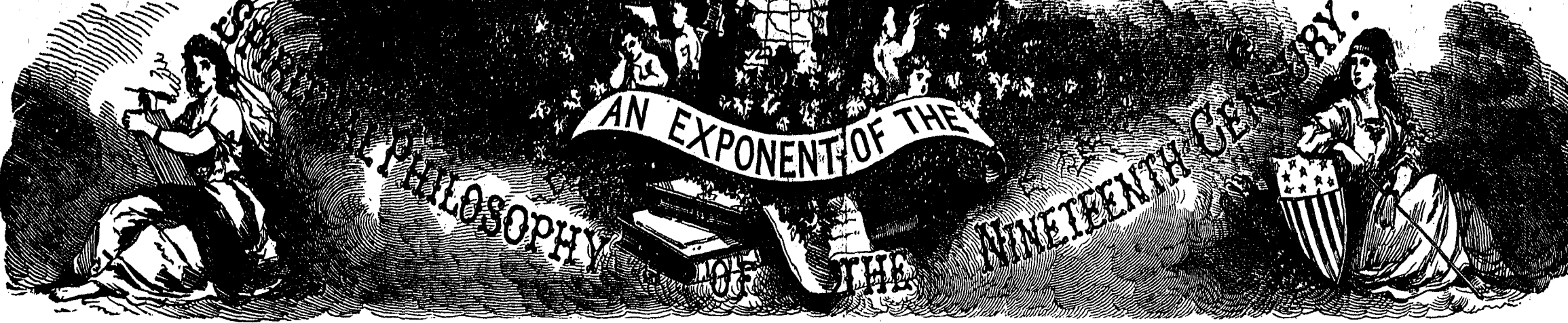


# BANNER OF LIGHT.



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NO. 20.

## MIND.

BY MARY SHERWOOD DOW.

Ising the majesty of mind,  
Both human and divine,  
The deep reflection of the soul  
Far reaching as the wind.

The great wide sea of human thought  
Flows ever restless on,  
But who shall measure the great scope  
Of the Eternal One!

The clear white light of the beacon Love  
Flames far in the black night of doubt,  
And the bright, sweet spirit life above  
Is a truth which no mortal may scout.

The light that was never on sea or land  
In the spirit body dwells,  
And as we will, we may understand  
How facts, like silver bells,

"Ring out the old, ring in the new"  
Progression, from sphere to sphere,  
The ever broadening tidal ways,  
Whose waters are bright and clear.

The fathomless ocean of Truth,  
Is contained in the air and the earth,  
In all differing forms and in youth,  
Represent the wide sense of new birth.

Most unjust are the judgments of men,  
Who with limited powers explore  
The vast field of knowledge, and then  
Decry, and defame, and deplore.

Oh, brothers, how little and weak  
Are the idols with which ye are bought;  
Cast them out from within, and so seek  
The bright gold from the lure; be taught

Of the sweet Heaven of unselfishness, there  
With the fair angel dwellers to meet  
In the heaven-home and earth-home, to share  
All the joys and the recompense sweet.

All through and beyond this fair earth-land,  
The buds of the life-thought do swell,  
And burst into bloom at the touch of his hand  
Who doeth all things well!

Beloit, Wis.

## Dedicatory Services at Fort Worth, Tex.

### The Temple Builders.

An Address by JUDGE JOHN W. WRAY.

It is deemed proper on the part of the management of the Spiritual Temple, that one of its executive officers on its behalf should give you a brief resume of the construction of the beautiful little building that we are about to dedicate to the propagation of the principles of the higher Spiritual science, and to state to you as briefly as possible some of the basic principles or facts it is proposed to elucidate.

There is a vast amount of ignorance surrounding the philosophy and religion of Spiritualism on the part of the general public. It is justifiable on our own part, and the public is entitled to know some of the reasons that impelled the construction of this Temple, and some of the reasons why a body of people have undertaken the establishment of what some may see fit to conclude is an additional designation to the present religious philosophies or faiths principally taught in this country. Were we simply establishing, or undertaking to establish a new sect, or graft a new branch on the present systems of faith as inculcated by the Protestant and Catholic churches, we perhaps would be without sufficient justification for to-day almost every shade of belief may find an open door for its advocates, and a spire pointing Heavenward. Modern theology exhibits, chameleon like, every shade of human intellect, toned and retined from the coloring of mortal speculation; it is a garment woven out of the threads of belief, in the loom of ecclesiastical dogmatism; its entire system from the promise or hope to the eternal tortures of Hell is founded upon *Credo*, I believe. If we can bring you a religion whose foundation is knowledge, if we can add to the sum of your knowledge, if we can demonstrate results by the strictest application of scientific methods, if we can enable you to demonstrate and cognize truth, we can then justify ourselves for claiming this Temple as a school of instruction, as an institution for the purpose of teaching man his relations to his fellows, as a place to promote and promulgate the higher conceptions of science, philosophy, and of the Deity; we then have sufficient title to justify us in asking your earnest investigation and cordial support.

Briefly now to refer to the organization of the Temple Association and of the construction of this school of learning, it is proper for us to state that The Temple Association is an incorporated body under the laws of Texas. It was incorporated on the 15th day of February, 1898, with nine representative people as its directory. Its management at once began making search for a central location, and secured the ground upon which the present building is erected, on the 28th day of February, 1898.

Efforts were immediately begun for the purpose of raising the money to commence successful building operations. Plan after plan was drawn, and bid after bid was made, until finally the present plan was adopted and the construction actually begun on the fifteenth day of October, 1898. It was diligently prosecuted until the first day of April, 1899, when the building was practically completed and ready for its interior furnishings. The "Temple Workers," the Ladies' Auxiliary Society, an earnest little body of magnificent women, deeply imbued with the desire to cooperate in the advancement of the work and accomplish their full measure, have been most busy during all this period preparing to provide the interior decorations. With deft fingers, willing hearts and intelligent brains, they energetically conducted their enterprises until to-day your feet press a beautiful carpet, your bodies rest upon most comfortable and noiseless seatings, and your eyes dwell upon the harmony of construction and appointment. The entire task seemed at first herculean and almost incapable of accomplishment; but the laborers were earnest, and obstacle after obstacle was met and surmounted until you behold to-day a handsome building, constructed of the finest materials by the most expert mechanics, and furnished with elegant appointments. There can be no excuse given by the hearer to refuse to listen to the truths that shall be propounded from its rostrum.

In great harmony with the surroundings and with the truths that the Association inculcates and propounds, is the superb painting from Nature that adorns the wall behind the speaker. It is a gift from one of America's greatest landscape painters to the moving spirit in the

construction of the Temple, and to whom all credit is due for the accomplishment of present results; the person whose inspired words and beautiful truths have fallen upon her audiences as gems of literary construction and pearls of thought; whose life, from the dawn of childhood to the sweep of matured womanhood, has been consecrated and devoted to the propagation of the truths embodied and expressed in the very construction and equipment of the present structure; who from inspiring speech to splendid inspiration of thought has been imbued with the broader principles of the brotherhood of humanity, and who has sought the elevation of her race. I need not mention her name; it is already in the minds and hearts of every one who hears me. Shall I pronounce it? It is Mrs. Jackson.

Stay, a moment. There came to the city in 1880 a stately woman whose intellect is as magnificent as her bearing is queenly, educated in the philosophies of the schools, drilled in the stern experiences of life, fitted by Nature and experience to be a leader, a natural thinker; who patiently took up her daily work of household duties, but whose home became a veritable academy of learning for her friends. This woman's golden grains of thought and inspired voice tilled the soil and followed the ground of the mind, and opened the door for the Temple's builder. She taught as profoundly by her noble example as she did by precept and word; she is the very embodiment of what humanity knows as the highest, noblest and purest in womanhood. I have feebly painted the picture on my canvas of paper; the colorings are perhaps strangely blended; the lights and shadows may fall athwart each other, yet you will speak her name—Mrs. Wilson.

The purposes for which the Association became a body corporate were announced in one of its articles, and they are as follows: "For the propagation and promulgation of the science, philosophy and religion of Spiritualism." The building is only begun. It has to-day its splendid auditorium, its dining-hall, and its kitchen. It has beautiful appointments of carpeting, seating, music and painting. It has, as a portion of its work, an incipient library, but it contemplates for the future the building of additional rooms for the purpose of more excellent general entertainment and for the purpose of establishing a library where every form of philosophy, religion, of science, may be examined, discussed and compared. These are the hopes that the future will realize, as to-day the present building is the fruition of past hopes.

And now, lest I weary you too much, let me turn very briefly to an announcement of a few of the facts and truths that we propose to teach.

The Spiritualism of which this Temple is the embodiment asks you to accept no *ex cathedra* statement as a truth; it asks you to accept the *ipse dixit* of no man or woman; it asks you to accept no proposition on faith; it bids you investigate; bids you bring the force of your cultured intellect to bear upon every proposition; it bids you approach its demonstrative facts with the wealth of your scientific knowledge, with the wealth of your learning, with all the keenness of the cultured mind seeking the truth. It bids you to explore, as far as you may, and as far as the magical power of your reason permits, the profound truths it embraces in its ample folds. It stands with its momentous facts ready to give them with lavish hand to him who will demand, who will prove them. It announces to mankind the portentous truth that conscious knowledge exists beyond the shroud and ceremony; that life is a conscious, continuous, progressive existence beyond the portals of so-called death; that the conscious, intelligent principle that inhabits the earthly temple called the physical body has always existed and shall ever exist, progressing along the lines of spiritual unfoldment, through all the eons of that immensity incomprehensible to the human mind, that in the language of the day is called Eternity. Within its propoundings to the student, the philosopher, and the scientist is embraced all science, both known and unknown, all philosophy already comprehensive to the mind of man, and all that shall ever be cognized by him. That all life exhibited in Nature, whether in monad or man, is spiritual, and travels upward along the spiral line of evolutionary process, and each experience of life upon this physical globe of ours is seeking a higher and nobler development.

From these very brief statements it is apparent at once to the thinker, and Spiritualism in its higher conception, in its nobler statement, challenges more successfully than any other person the thinker, that Spiritualism embraces or comprehends all that is known or that can be known in whatever domain of thought the human mind is capable of comprehending or ascertaining. Indeed, I indulge in the preference of the statement that Spiritualism is the science and philosophy of nature in which man, as any other portion of its wonderful organism, has his place and occupies his plane, the just appreciation of which makes him better, nobler, purer, and, if I may use the word, holier. It discloses to his eager soul its wondrous possibilities; it proves to him that spiritual growth comes from individual effort and intellectual culture; that the chief sin, perhaps the only one, is the sin of ignorance; that there is no evil in its common acceptance, or if we are to use the word in the sense to be understood by those who are not Spiritualists, we will use the word evil as imperfection.

To the progressive thinker it is the abuse of good. In any event, it is "the friction of Nature's forces working for our eternal good." The things that seem evil to us in the great economy of nature, are parts and parcels of her perfect work. The venomous reptile whose sinuous and graceful body moves upon the face of Mother Nature is no doubt as dear to her as the creature she has produced called man. I simply make this one illustration to teach you, if I may, that man in the puny reach of his intellect and in the shortness of his spiritual development can not comprehend the great perfection and roundness of Nature and her eternal attributes; that the nearer we cling to her, and the more thoroughly we begin to comprehend her, we find that in her eternal forces are the elements of growth outworking that develops the splendid intellect of a cultured man from the protoplasmic cell.

Spiritualism demonstrates to us that man's physical body is the holy temple of the immortal soul; that within this temple dwells the intelligence or the vital energy, or that force that gives an intelligent expression, that makes the heart throb, the eye glisten and the brain evolve its splendid productions, whatever you see fit to call it I care not. That Nature is unvarying in all her attributes, expressions and forces, that for man to live in peace and harmony with himself, his environments, and Nature, he must live close to her receptive bosom and in unison with her eternal heart-beats.

Spiritualism teaches nothing; its office is to demonstrate; its office is to prove and let the intellect draw its own deductions; its office is

to yield to the eager enquirer the philosopher's stone of truth; its office is to take the chemist into the laboratory of Nature and there demonstrate to him in his grubbie her component parts; to take the scientist by the hand and ask him to discern her eternal forces and unvarying laws; its office is to challenge the student to the investigation of all her manifold propositions. In Nature's eternal attributes and by the eternal laws or principles which have resulted in the development of the intellectual animal called man, of the spiritual embodiment therein called the soul, there is no room for aught but individual effort; there is no vicious atonement, no original sin. Nature can neither be propitiated by supplications, by sacrificial offerings, nor coerced by muttering imprecations or anathemas. She is imposable, yet kind; unyielding, yet generous. The eternal law of the survival of the fittest is indelibly written upon her every part; she neither laughs nor cries; she has no sympathy for the suffering nor alms for the orphan. She prepares the way for the opportunities of expressing life upon her bosom and all of its splendid opportunities, and those who are brave enough to battle with their environments overcome; those who are not like the drift wood in the stream, are swept headlong into the vortex of her recasting forces, there to be remodeled, and again have the opportunity given them until at last they shall mount on joyous wing of accomplishment. She demonstrates the perfection of shrub and plant by cultivation, that the individual experiences of each human soul are provided as a means for its higher expression.

She demonstrates that mankind are brothers, and that God, or Nature, is the common father of all; she knows no difference in her children except as she observes their spiritual and intellectual superiority by growth and development. She is conscious of the fact that each child cast by her upon her bosom, whatever be its environment, however it may seem to fail, yet by her eternal process, and in the result of time, it shall likewise reach that degree of perfection that must be the result of her eternal outworking forces.

It is the opinion of many good people that Spiritualists in their practices are a people who, to an extent, indulge in the supernatural; others think they are a sort of folk who believe in legends; still others are inclined to the view, from certain manifestations that have been engaged in by so-called Spiritualists, that it is a sort of Punch and Judy show, and there is much reason for this, for many persons have traveled the earth up and down in the foul and reeking garments of fraud and deception, and gullible credulous, undeveloped souls. Others who have stepped upon the threshold of phenomena and who have demonstrated to them this great power in Nature of which I have just spoken, rest their investigations there, and become mere phenomenologists, mere believers of the most credulous type, and the more marvelous a phenomenal production, the wider they stretch their eyes and the greater are their mouthings. Do not misunderstand me. Nature teaches only by her phenomena. The phenomena of which I first spoke, and to which I now refer, are the very elements by which the science and the philosophy are demonstrated. Phenomena of the true and noble type teach us, and will ever teach, that conscious and continuous progressive development of which I first spoke. It is the Jacob's ladder upon whose rungs we mount until we penetrate almost the very infinite. I have not the time, though I have the inclination, to attempt the explanation of that should be made to the student who starts upon the tour of investigation. At another time and on another occasion I shall undertake it. But I desire you to keep in mind that this power of conscious intelligence to manifest under proper conditions is not limited solely to the good, solely to the pure, solely to the noble. If it be demonstrated that this conscious power exists and can manifest, then it becomes at once the privilege of every soul, whatever its development, either intellectually or spiritually, under proper conditions to manifest or express itself. The great law of magnetic vibration is as true in one realm of nature as another. It is as true in this manifestation of spirit as in the manifestation of nature which we cognize with our senses. The old law is that "like attracts like." The fact that an individual whose organism is so attuned that disincarnate spirits can communicate through it does not argue that this intelligence is pure, that this intelligence is noble, that this intelligence is capable of spiritualizing humanity.

The simple fact that a spirit passes through the valley and the shadow, that it lays off the garment of the physical body, does not change it in its qualities or propensities. The dissolution of spirit and body is not a magical process resulting in the soul's nobility. Change is the result of years, perhaps of millions, with a desire to grow. We are met, therefore, in the investigation of the phenomena with these scientific facts which the student must understand, to realize his position and enable him to generalize his facts. Credulous persons and the law of magnetic attraction account in a great measure for what would apparently be fraudulent practices and seemingly ridiculous procedure. These practices sometimes may pain the person eager to communicate the new found truth, but in no way do they move the truly educated, cultured, illumined Spiritualist. Or rather I may say those who have passed the border line of the expression of physical phenomena, and have planted their feet upon the solid ground of spiritual unfoldment. The well poised Spiritualist, rich in the knowledge of his priceless treasure waits, for he can wait, the certainty of Nature's processes. Many of you in your estimate of those who compose this great body of thinkers may not be aware that the greatest scientists of the world are its open advocates. In the field of science I may briefly mention Prof. Crookes, Cones, Dollbear, Wallace, Varley, Colonel De Rochas, Commandant Teagarden, Professors Flammarion, Zolner and many others. In the field of letters, Bayard Taylor, Emerson, Beecher, Hugo, Kipling, Correll, Heber Newton, and Minot Savage. In the field of poetry, Tennyson, Whittier, Longfellow, Whitman, Hart, and Ella Wheeler Wilcox. In the field of statecraft, Bradlaugh, the late President of the French Republic, Senators Wade and Morrill, Presidents Lincoln and Grant.

Spiritualism cannot be narrowed into the commonplace definition of religion, and yet it is the perfecting force in the growth and development of mankind. Progress is the evolution of inherent qualities. Errors, one by one, are overcome.

The experience of daily life is the school, the crucible. As Nature is just, her product, man, must grow until he becomes so. When just, he is lovable; when lovable, he is sympathetic, when sympathetic, he is helpful to his brother, and when helpful, he is noble. Thus all of the higher attributes, all the nobler faculties grow and develop by the individual who lives as

near in harmony with nature as his conception of her attributes will permit. When Nature is enthroned in the human soul; when the soul awakens to its own possibilities, the Gods have lost their occupation, and devils are myths. We do not wish to be understood as in the slightest degree to do aught than hold in most respectful reverence and devoted love, that principle, that force, that power in Nature that man attributes to God. Without finite minds we recognize that we can have no conception whatever of infinity. We recognize that we cannot picture to our intellect or comprehend by any power given us, this infinity of which we speak. To this infinity we bow with most respectful reverence; to it, whatever it may be, we yield the adoration of our hearts.

We only take away from our philosophy the man-made God. For the Gods that we have to-day in religion, the creature of man, and in all the philosophy with which we are acquainted, and those that humanity from its earliest dawn of intelligent expression have had, are simply the creatures of his pigny conceptions.

Every individual has his own conception of God. Every individual pictures to himself the attributes of his God, and whether he be high or low, whether he have one attribute or another, is dependent solely on the spiritual and mental capacity of him who creates the picture. The Gods have grown along the evolutionary lines in proportion as the race has developed, and must continue to grow until man in his experiences here on this plane, or on the untold myriads of other worlds, reaches that degree of development that he can comprehend infinity.

Many most excellent people, when we undertake to put their religion in the crucible of science, when we undertake to compare it with all other scientific methods of determining the truth or falsity of a proposition, when we put it to the test of reason, cry out in pain and anguish, lest cherished beliefs and sweet imaginings be crushed and demolished. And sometimes some are so biased that they are prepared to anathematize the investigator.

My dear fellow mortal, we who are traveling along the same paths of physical expression, there must be something more to our religion than beliefs, than statement of faith. We can find no tenable lodgment for it only upon ascertained and demonstrated facts. It must be based upon sound philosophical principles.

If we are in possession of fundamental truths we need not fear the scientific investigation.

Error may mask the face of truth, but science will tear the hideous covering from her regal brow, and we can behold her in her innocent sweetness and eternal purity. Science stands for accurate knowledge; it cognizes phenomena and undertakes the discovery of their laws. If we refuse to apply this investigation to our religion we are susceptible to the charge that we prefer to rest upon beliefs, upon faiths, upon dogmas, rather than upon ascertained and demonstrated facts. Were I a sectarian to-day, did I now adhere as I once did to any form of the present sectarian religions, did I believe the tenets that many do, and as I once did, I should challenge the scientist, the philosopher, to a royal combat for the discovery of truth. The friction of reason, the crucible of the chemist, the phenomena of Nature, would only make the truth shine all the more resplendent. Truth is a bold and fearless foe, ready with helmet and shield, and seeks the open fields for the scene of her combat. Error is the scarlet woman, with beautiful trappings and an amatory breath. She snatches a garland from the regal brow of Truth, and, thus bedecked, she masquerades as Truth's embodiment. She utters queries and imprecations against science and philosophy, and has always done so. They are as hateful to her as her unmasked face is hideous to the man who has thrown the plummet-line of science and reason and discovered her iniquity.

The world stands to-day for knowledge. Let us approach Truth with receptive minds and follow whither it leads; let's be heroes in the strife. No religion, no opinion or belief is worth considering that is not based upon ascertained and demonstrated truths.

Spiritualism is as natural as the budding and blooming of the rose. It is as natural that our dear ones who have passed beyond the confines of mortal expression should still love and cherish us as that we live. It is as natural that they should wish to be near to counsel, comfort and aid us as that they loved us. What more wonderful beautiful thought can thrill the human soul, can make it mount on vaulted wing until it should reach God-like proportions than the ability of our loved and honored ones to minister to us when our feet are bleeding and the heart is crushed with sorrow; then the comforter, in the way of our dear departed, whispers to our listening ears his words of cheer, consolation and love. This is the comforter of which our christian friends speak, yet so illy comprehend. The comforter is not the personal Christ, but the sweet departed spirit who loved us, who will ever love us, who comes with tread softer than the footfalls of Time to bind up the bruises, to heal the broken heart, to cool the fevered cheek and throbbing brow, who comes with joyful word of cheer, of courage and of conquest. Spiritualism is not born of strife; it does not proclaim a religion that challenges the sword of conflict, but enters the citadel of the heart with a glorious anthem, sung by angel chorus, filled with peace and good-will toward humanity. On its banners are inscribed: Love, Right, Justice!

I now come to the last truth that I have to propound, and that is that Spiritualism is a mode of, or the philosophy of life that from the very nature of the statement of truths that I have heretofore enunciated, it embraces all of man's relationships to his brother, to society, to the state and himself.

Upon this untrodden field I have not time to enter. I can only direct your attention to it and ask you to think. If the asserted facts herein be true, and you are most earnestly requested to prove them, we have given you a reason for the building of this school of science and philosophy, this temple of learning, this place for the inculcation of these truths, this place where the fainting and famishing heart may be fed with the bread of life, and the weary may find peace. We open its doors to you; we challenge you with the proof, and we respectfully request your cooperation.

I now yield with these statements, imperfect as they are, to those who, in a measure, will demonstrate some of the beauties of this science, this philosophy, this religion, which I have so vainly endeavored to portray.

## Dedicatory Address by Mrs. Jennie Hagan Jackson.

Mr. President, Sister and Brother Workers, Friends and Temple-Builders, and Children of our Society:

The dedication of our temple has been so accomplished already. The sunlight that fell long centuries ago upon the soil from which the bricks were fashioned by the hands of man,

was dedicated to the great purpose of eternal and vital truth. The wood, without which the structure would be incomplete, rising from the bosom of Mother Earth, kissed by the sun, wept over by the dew, tenderly caressed by the light of the stars and moon, was dedicated to the unchanging work of growth. The sands that lay hidden in the wilds of some distant State waited for that wonderful power and force of heat that should make it white and translucent, and in the skillful hands of its manipulators took on its varied tints and colors under the processes by which the glass in these windows was produced through Nature and man's labor, was dedicated to the cause of light and beauty. The very plaster upon the wall has the same story; the threads from which the careful hands of toil have made the carpets for the floor; the looms in which the weavers wove them and followed the design above their heads, are all the output of the great work of Nature's dedicatory office.

The iron frames on which our chairs stand, torn from the breast of the gray old earth, going through the heat of the furnace, they came forth to do us honor and service. Above our heads are the evidences of another of Nature's wondrous and abundant forces. The electrical currents that belong to this globe of ours have been caught by the skillful and ingenious minds of men and throw light upon the subjects of to-day. The very wood from which our piano has been constructed has music in it that it caught and heard long ago when it stood in the forest and was made well acquainted with the whispering breezes, the songs of the birds, the chirp of the insect, and the merry sound of the squirrel's voice; while the delicate strings inside have been dedicated through Nature's power to harmony and sweetness; and when Prof. Allgayer sat there last night, giving us that exquisite composition of his own as our first and opening selection of music, and touched those chords and made us see the picture of sunset's glory, it told of the dedication that all Nature had been making.

We have a place to consecrate, as well as dedicate, and I turn my face for just a moment to look back to this rare work from the hands and heart of Mr. Hill, painted and brought down to us here in this Southland, a work of love, consecrated to this place for the purpose of bringing a Northern song, though a silent one, to be ever repeated in our Southern land.

To dedicate this temple then this afternoon, to take each part and portion and tell you its simple story, is the sweetest and best part of my life; to feel, as our good President has said, how much of love and heart and interest we have all placed here; how the hands of tireless men and women, hearts filled with energy, have beat and throbbed to the great intention of building here a temple and dedicating it to that world of eternal love, beyond the vale and shadow of narrow controversies and bickering strife. And let me say at this moment, by the power of those immortal ones, who from those shores of everlasting light send down their dedication to us and make of every touch a sacred trust, we must do more than dedicate the walls; we must do more than dedicate the ground; we must do more: We must dedicate our lives to upholding the doctrine of truth. We have a message to bring to you; "glad tidings of great joy." We have something to lay before you to-day on the pure sweet altar of our loving hearts. It is a message from across the seas; those seas that you have watched the shallops of your friends departing on and feared that they never would return; that sea which seems so silent and so far that when we have followed down close to its sandy shores, we can hear the ripple of the waves across the way. We can see the vessels that are bound beyond the small horizon rim. But there is another way by which they journey back, and from thence other messages come across that ocean, and we lay before you messages of love and joy and gladness; and so this dedication of this temple is to-day as from all past time, given you because we live, because there is no death, because the purple twilight hues and shadows are but here. Beyond them rise the mountain-tops of time, the vales and hills of God whereon the angels sing their songs, and our beloved friends who have passed from our board, sit with them there, waving their white hands to us, and saying, "We are living still." We have no death to recognize, but life. This temple is placed here, a monument, the first one—let us hope with all our hearts, not the last one—in the great Lone Star State, to stand as a monument of truth, to say, as a monument of truth, Life is eternal! Man lives on and on. There is no stopping place for the immortal soul. Man is a journeyer through this world, a tourist, going from station unto station, and by and bye to cross this stream of death, a little bridge, a narrow stream, when truly seen, and lo, to stand upon the other side, to turn his face toward us, and beckon us to where he is.

The thought, the richness and the joy of this occasion fills my heart. I feel that every soul that is here, each listening, upturned face, is glad with us because we have a day to dedicate our temple; because we have a temple where the words of truth, of freedom and of love shall be uttered; because we have a temple where man shall worship God according to the highest dictates of the unfoldment of his soul; because we have a temple here where, if we find to-day that we have not the richest, highest truths, we will all be broad enough in mind and generous enough in nature to lay aside what we have for that which is better in the tomorrow.

From the far-off States of the East and North our friends have sent us messages of love and congratulations; but they have sent us something more than this. They have sent us one who will aid us in the work of dedication; not answering the words that we express, but continuing the thought with us and uniting with us in the sacred and the beautiful work of dedicating the Temple. We dedicate this Temple to the holy angels of light; to those spirits who have journeyed so far that they have learned the lessons that we as yet have only dreamed of. We dedicate this Temple to everything of truth, to everything noble, to every sacred impulse that the world has ever known. We dedicate this Temple to knowledge; we dedicate it to the great and sacred thoughts and aspirations of all who have been and shall be with us; we dedicate it to the highest host of purity; to that virtue which shall stand spotless in the sight of the angels, and to that infinite, immeasurable beauty and sweetness that has ever been the light of the world, Love. We dedicate this Temple to every human heart that asks for light; to every child that needs a friend, to every down-trodden creature; we dedicate it to the humblest toiler and to the grandest man or woman who stands in humanity's cause; we dedicate it to our brothers and sisters with us from all over the land, and from this sacred State; we dedicate it to the truth in far off countries across the sea; we dedicate it to the spirit of the living age, and to the universal spirit of love, of purity, of glory.

[To be Continued.]



# THE IMAGE OF GOD IN MAN.

BY IDA C. HAWKINS.

"Let there be Light!"  
So spake the God creative!  
Let darkness vanish; let it  
Melt away.  
Shine forth, O light of wisdom,  
Shine! that all may see  
Their God, Creator, reflected in  
Themselves. That when we say,  
"Our Father," we may know  
The meaning of our spoken words.  
Our Father, thou that dwellest  
On the heights immeasurable,  
To the mind of man, in us  
Thy nature doth inhere.  
We are thy children now,  
For such the truth thou hast  
Declared. Help us to realize  
Our high descent help us to know,  
That we the children of the King  
Are now, in verity, in spirit and in truth.  
So let us walk with head  
Erect, inspired by the thoughts  
That God Our Father, is, is now,  
Not to be, but is now  
Our Father.  
We his children ARE.

## The Unsettled Question.

BY ALEXANDER WILDER.

It is with somewhat of unwillingness that I comply with a written request from personal friends to reply to the review by W. E. Coleman of my notice of Dr. Peebles' work. Of my own accord, I would at the first let the book go to those for whom it contains food and instruction without a care or attempt to disturb their enjoyment. There are many articles of food which are palatable and wholesome for others, but offensive and innoxious to me; and so long as I am not interfered with by having them forced on me, there is no occasion for me to meddle with those who relish them. If another loves cheese, which I utterly loathe and abhor in all its forms, or smokes tobacco which I do not, we may get along very well with the things which we have in common, without thrusting forward what is obnoxious or undesirable.

For years I have endeavored to refrain from utterances upon topics which I considered of minor importance, having little taste for quarrel and controversy, and convinced of their inutilty. If a controversy is forced on me, my first outlook is how to get out of the way, and leave those who love to fight to do it by themselves. People do not learn except by experience, and that chiefly in the directions in which their tastes and affections lead them. In this matter I can expect to convince no one; the men are too Scotch for that. No reader probably will change a line in his belief. "I am open to conviction," says Donald; "but I defy you to find a man that can convince me." Personally I have no wish to dominate over any one's beliefs, but prefer to help him do the best possible with them; and I hate with a perfect hatred, untruthfulness, dishonesty, injustice and oppression, whether religious, social or in the ranks of what is called a "learned profession." I would therefore include in the same category the Roman Inquisition and modern medical legislation.

When writing my notice of Dr. Peebles' book on Jesus, for the BANNER OF LIGHT, I desired to say more and to say it more explicitly, but I had good reason to fear that I was trenching on the courtesy of the editor and occupying already more space than could be reasonably afforded. This may explain any apparent incompleteness in my argument. Also, I would remark, that I read books to find in them what I can approve and profit by, and not for what I disagree with. It is far more gratifying to me to praise Dr. Peebles for his zealous labors against flagrant wrong, and against the mischiefs which have been sought to be framed into law, than to carp, find fault and spend words over incidental matters of difference of opinion that are not essential factors of vital truth. For I regard this question now under discussion as such a difference, and not worth quarrelling over.

As my own personality has been somehow drawn into this discussion, it may not be out of place to speak of myself. It is true, I humbly hope, that I am essentially a mystic. I do not quite like this practice of fencing one off into a group or class and labelling him; but if it must be done, I may as well take this brand as any. I read with hearty admiration a work of William Law before I was seventeen years old; and I have since that eagerly perused the writings of Feibel, Jacob Bohm, and Platon's authors, as well as such utterances and the like. The verses in my possession most highly esteemed are *Rabia* and *What I Live For*. I am, nevertheless, greatly in sympathy with the Indian in his statement: "The Great Spirit speaks: we hear his voice in the purling of the stream and in the rustling of the leaves; but he does not write."

In short I have desired, I trust sincerely and modestly, to be at one, and of one spirit with Divinity; and I am indifferent comparatively in the matter of being molded and fashioned after the notions and prescriptions of any man or any set of men. I would gladly extend good offices to them and receive such from them, but I desire not to be bound in their bundle. I am aware that to the very many any notion of esotericism, of an interior view of things, appears as a vagary. To speak of it exposes one to be contemptuously assailed and violently torn; while others read such things under their feet. The concept of being inspired, prompted, led and guided by interior principle that is divine—by charity and love of the true rather than by the deductions of those who recognize only by what is external to the view—is very likely to seem to such as untrue and unsafe. It cannot be helped. Indeed, the children of this world of things are often wiser in their generation than are the Sons of the Light.

Nevertheless, solitary as it makes me, and even visionary and absurd as it may appear to the wise and prudent ones, I must hold fast that which I have. It may yet be found that for this I have warrant from the words of Jesus himself. Without a parable he spoke out to the many, and when alone he expounded all to his disciples. This he did, as is declared, because to them it was given to know the Mystery of God, i. e., because they were mystics, and beheld the truth esoterically.

The late Oliver Wendell Holmes divided men into three kinds: the one-story, the two-story, and the three-story. The one-story men know only facts; the two-story men reason from facts; the three-story men are the inspired. It is a privilege and authority that men professing to be scientific arrogantly usurp to discard *ex cathedra*, totally and rigorously, whatever does not accord with their methods. Science, as they understand it, means orthodoxy. Yet what is esteemed as science and orthodoxy in one generation is often regarded as not scientific or orthodox in another. History shows, also, that however abounding with vagary and even pretentiousness mysticism and esotericism may be, the ignorance and vain pretensions of science, so-called, have fully equaled them. It comes with ill grace for the pot to indict the kettle as being black.

The philosophic method affords the better criterion. A synthetic view of things is truer, nobler, more God-like. If it is antipodal to the analytic method it is because the latter has to do only with that which is without life. Science is, as the term etymologically implies, analytic and of course necessarily destructive. It kills in order to investigate. It can deal only with that which is not alive. The soul, and the all that is beyond mechanism, it cannot explore or even ascertain. Hence, while with eyes that do not see, it seeks the living among the dead, it rigorously excludes all esotericism and all real knowledge from its investigations. Like Mephistopheles, it is a spirit

that denies, and agnosticates everything beyond.

All historic facts are manifestations of interior causes, and cannot be truly known and understood till these causes are apprehended. Hence the placing of the "scientific method," which is an ignoring of a real knowledge, above the philosophy, which would judge all events by and from their causes, is a sure way into error and blind ignorance. To discard esotericism is therefore arrogant dogmatism, which is verily liable to result in a turning of the truth into a fiction, and an impious exalting of the effect above and in place of the cause.

In regard to testimony from ancient authors, we are confronted at the outset by the fact that in the early centuries of Christianity there had been a very general destroying of literature. The works of the philosophers and other writers now denominated "pagan" were burned without compunction, and the owners punished by death, fine or imprisonment, for having them in possession. The Gnostics, who had been originally reckoned with other Christians, and who were the most moral and learned among them, fell also under the ban of proscription, and their writings also shared the same fate. Everything other than orthodox was sent to the fire. The writings that were spared underwent additions or mutilations, as suited the purpose of those who possessed them. We have accordingly such Bible, classics and ecclesiastical literature as Hebrew Rabbins and Roman Councils have spared and provided for us. The text has been marred and modified till it requires more than a scientific method or even "higher criticism" to judge of its genuineness. We must be permitted, therefore, to exercise whatever judgment and intuition we may be endowed with, in determining the matter. It may be that I shall repeat what I have written before.

In regard to the designation of *Christos*, as bestowed upon Jesus, taking as granted that there was such a man, it was a title of once honorable and appropriate beyond *Christ* or any other epithet. I first saw it upon a statue of the god Apollo, which had been brought from the East. An examination of the Greek lexicons showed the great breadth of its meaning. A prominent definition was that denoting superior excellence. Apollo the *Chrestos* we all know as the god of the oracle, the inspirer of the Pythian mantics or prophecies. *Chrestis* and *Chrestos* both signify three utterances of divinity: a *chresteron* was the place where oracles were delivered; *chrestologos* was an interpreter of oracles, and so on.

It is true that the radical purport of the term is that of use, and as Jesus the *Chrestos* may well be understood as "Jesus, the divinely good." The expression may also be understood as the gnostics seem to have interpreted it, as describing Jesus in an exalted character and function, representing and speaking for Divinity itself.

That the title of *Chrestos* was bestowed on the personality known as Jesus the Nazarene, is apparent from the little evidence that has escaped the torch of the destroyer. The statement of the historian, Suetonius, that the Jesus of Rome was led or instigated by "one Chrestus," favors the supposition. Justin Martyr also stated that the "heathen" designated his fellow-religionists *Chrestiani*, which also appears to indicate that their eponymous leader was called *Chrestos*. I will refer again to the amulet which was found in the catacombs at Rome. Its silent testimony is given the same way. Jennings has a copy of it in his "History of the Rosicrucians." It consists of what sailors denominate "a foul anchor," with its upper extremity a form of the ankh cross, and the figure of a fish on each side. It bears the legend in Koptic letters: "IHCOYC XPECTOC—Jesus Chrestos." This indicates that this appellation of Jesus was a familiar one at that period.

It is hardly worth while to spend much ink over the term "Christ." Everywhere in the three synoptic Gospels where it occurs, there is fair reason to regard it as an interpolation, or else the term *Chrestos* which had been changed at some later period by copyists. Such a practice was in former times a common practice. Even though in Pilate's question we find the clause, "which is called Christ," and Pilate is represented as understanding that Jesus aimed and claimed to be a king, yet the term "Christ" is omitted from the placard which was said to have been placed on the cross. If any importance is to be attached to this, it denotes that Jesus was not recognized by that title. He had not been anointed as king, and so was not *Christos*.

As for the Hebrew term *MSH*, *Messiah*, or *Messias*, as it appears in the Joannean Gospel, there is no occasion to explain it till the genuineness and authenticity of that Gospel shall be more firmly established.

In the Septuagint or Greek text of the Bible, the title of *Christos*, or anointed, is first applied to the High Priest, in the book of *Exodus*, then to King Saul, to David in the *Psalms*, to Cyrus of Persia, and also to certain undefined personages elsewhere. In the book of *Daniel* the calamity under Antiochus is depicted, and the occurrence termed the setting-up of the abomination of desolation described as then taking place. In that period, the writer says "the Messiah shall be cut off," evidently meaning that for a season there would be no *Christos*, or high priest.

What the writers of the Bible say is one thing; what others read into the Bible is often something else. An illustration of this is given in the instance of King Hezekiah. The kingdom of Judah was described as in mortal straits. The kings of Israel and Syria were besieging Jerusalem, with the purpose of placing a new king on the throne. Isaiah, the prophet, went to King Ahaz with the assurance that they would not succeed. But, offended at the distrust of Ahaz, he denounced him: "If I will not believe, ye shall not be established." He, too, now contemplated a new dynasty, as we will see. Meanwhile, he confirmed his prediction by a sign: A virgin, or, more critically speaking, an *alma*, or temple-girl, would have a son, whose name would be called Immanuel; and before the child reached maturity, or should "know to refuse the evil and choose the good," both countries, Israel and Syria, would be without kings. This was actually accomplished, and Judah also became an appanage of Assyria.

Meanwhile, the two prophets announced the future prince. Micah described him as coming from Bethlehem and putting an end to the Assyrian domination. Isaiah denominated him: "Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." All these titles were employed by ancient kings. The prophet further described the new sovereign as "sit upon the throne of David and upon his kingdom," and adds afterward that the Branch from the root of Jesse shall stand as a banner to the nations to collect the remnant of his people—the outcasts of Israel and the dispersed of Judah—from all countries of the known world.

This prince certainly was a Messiah, a Christ, and Hezekiah was the man. I may here add that he could hardly have been a lineal son of Ahaz, for according to the record that king was only thirty-six years old at the time of his death, while Hezekiah was twenty-five when he began his reign. I judge, therefore, that he was the prince from Bethlehem of whom Micah wrote. He was famous in Judean literature, even winning an honorable mention in the Book of Wisdom, of the Son of Sirach. Though not accorded a brilliant figure on the Tablets of the Assyrian king, Sin-akherit, he is described in the Hebrew writings as accomplishing what they announced. He changed the religious usages of the country, abolished serpent-worship, which had existed from early times, destroyed the rural shrines where the people "burnt incense," overturned the phallic pillars, extended his dominion over the northern monarchy, and threw off the yoke of the King of Assyria, whom Ahaz had acknowledged as his Overlord.

The attempt to transfer the prediction respecting the child Immanuel to the legend in the first chapter of *Matthew* needs no comment.

There were likewise other Christs anointed for specific purposes: like Hazael to be king over Syria, Jehu king over Israel, and Elisha to be a prophet. Indeed, all the Abrahamic family are so denominated in the One Hundred and Fifth Psalm: "He reproved kings for their sakes, saying, 'Touch not my Christs, and do no wrong with my prophets.'"

But all this is foreign to the discussion.

In 1877 I wrote an article for the *Religionist* and *Philosophical Journal*, setting forth reasons for doubting the personal existence of Jesus. In the same number Col. Bundy asked an answer to the arguments. None ever appeared, although one or two asserted dogmatically that it was a matter established beyond dispute. This way of dealing is too common. The older a fiction is, the holier it is considered. We have a variety of errors in the medical world becoming sacred because they are growing antiquated. Being myself a learner, I gain little benefit from dogmatic assertion vehemently uttered, or from any ill tempered, derisive language.

Right here, I wish to be understood, that what I quote from other writers, I quote simply as being what they say, or sometimes to illustrate what I am saying. In no case am I to be bound by such citations as declaratory of my own views, except as I adopt them; not because I chance to say something that Edwin Johnson has also said, is it pertinent to drag in his name. It looks very much like a purpose to involve me in some of the obloquy which has been bestowed upon him. It is known that I differ radically from his views. I will add that I do not join or sympathize with English churchmen in their superciliousness, when they sneer at him for being a Non-Conformist, as though that was a sufficient reason for declaring him not entitled to consideration. He has a right to fair treatment, as valid as the men who rail at him. I am thus strenuous, perhaps not alone from an inherent love of justice, for I had a Puritan rearing myself, and have had neither Roman Catholic nor Episcopalian affinities.

The testimony of Ernest Renan can not be summarily dismissed as unreliable. I now quote him again as a scholar who tells incoherent truth:

"Deep researches show that nearly everything in Christianity that does not depend on the Gospel is mere luggage brought from the Pagan mysteries into the hostile camp. . . . In respect of worship and outward observances the change was effected by an insensible transition, and the popular faith saved its most familiar symbols from shipwreck. Christianity introduced at first, so little change into the habits of private and social life, that with great numbers in the Fourth and Fifth centuries, it remains uncertain whether they were Pagans or Christians."

Symbology generally represents what is vital in its object. If all esotericism is to be excluded from interpretation, the conclusion is unavoidable that the continued use of Pagan symbols indicate a Pagan origin and disposition for Christianity itself.

There is no conclusive evidence that the "disciples" at Jerusalem ever regarded themselves as Christians, in the accepted sense of the designation. They called themselves "the circumcision," or circumcised ones, and adhered to the distinguishing rite of Judaism as their test of religious orthodoxy. They would not even eat with those who were not circumcised, but fellowshiped instead with Jews who did not believe in their peculiar views. The uncircumcised were regarded as little else than "heathen." The "Catholic Epistle of James" is addressed only to the twelve tribes scattered abroad, and it denominates the place of assembling a "synagogue." I am aware that the "Talmud" seems to name this writer and to class him as a Pharisee. I have myself had discourse with Rabbi I. M. Wise on these matters, and highly respect his good sense and erudition; but I know not how much dependence is to be placed on Talmudic stories.

[To be concluded.]

## The Press and the Professors.

BY DEAN CLARKE.

One of the most significant and encouraging signs of the times to the ardent Spiritualist, who has watched with eager, anxious eyes to see the day of triumph of the great truth he loves, is the general publicity in the great leading journals of America of the recent announcement by Prof. Hyslop of his discovery of what many of us, "fools, fanatics and cranks," have known for nearly or quite half century. "They laugh best who laugh last" is an old saying particularly applicable to us who have so long borne the sneers, jibes and taunts of public caterers to the ignorant prejudice which has long despised and rejected the greatest truth of the nineteenth century! Now both Press and Pulpit are compelled to respectful attention by the tardy valor of some of the intellectual magnates, who, at this eleventh hour of the century, have, through scientific investigation, gained the light which thousands of "the weak and foolish" (?) had long beheld. Let us be glad when the Press, which moves the world and is the mightiest educator of public opinion, is relaxing its prejudice, and finds it the better policy to publish rather than suppress facts it has long tabooed.

The writer is led to these reflections by finding in two prominent Chicago journals, the *Times-Herald* of June 26, and the *Inter Ocean* of June 25, nearly three columns of the print in each, giving an account of Prof. Hyslop's experience with Mrs. Piper, with which the readers of THE BANNER are already familiar. Both articles are illustrated by portraits of the medium and experimenter.

The article in the *Times-Herald*, which is a "special" from New York, makes no adverse criticism, but gives all the facts with candor, and evidently in a spirit favorable rather than adverse toward Prof. Hyslop's conclusions. Its general tone may be seen in the following extract:

"Mrs. Piper is a well known spirit medium. She lives in a pretty home at Arlington Heights, six miles from Boston. She is 38 years old and has been married since 1881. She is of medium stature, slender, neither brunette nor blonde, neither plain nor pretty. She discovered that she was a medium in 1884, when her first trance came to her. Early thereafter she met Professor William James, psychologist, of Harvard, who was impressed with her remarkable power. It was he who introduced her to Dr. Richard Hodgson of the London Society of Psychical Research. In 1889 she went to England and there sat to Professor O. G. Lodge, F. W. H. Myers and other prominent men, all of whom became deeply interested in the strange 'phenomena' that accompanied her. No other spirit medium has been investigated by so many distinguished persons as has Mrs. Piper."

It was through the influence of Professor James that she was brought to the notice of Professor Newbold of the University of Pennsylvania, of Professor Hyslop of Columbia, of Professors Nichols and Norton and Trowbridge and Shaler of Harvard, and of Professor Langley, the famous astronomer, physicist and mechanician of the Smithsonian Institution at Washington.

LEARNED SCIENTISTS CONVINCED.

Professors James and Hyslop have been convinced that through the mechanism of Mrs. Piper's body it has been proved that there is in man a subtle something which survives after death, preserving the intellectual faculties that manifest themselves through the organs of the body. But other men of world-wide fame have been likewise so assured by their observation and experiment with Mrs. Piper. Among these are Professor Crookes, Lord Raleigh, A. J. Balfour, Paul Bourget of the French Academy, the Marquis of Bute, and William E. Gladstone, not even Professor James, went to the bottom of this fascinating search for proofs of immortality as Professor Hyslop. And no man is so fitted by professional training to investigate this subject as he. A psychologist in the true scientific meaning of that word, he had not, like most of his eminent confreres, disdained to cast a glance at the so-called phenomena of spiritism, telepathy and other bizarre categories of like nature. When men like a Crookes and a Wallace—unimpeachable as original investigators who had achieved mighty results in their specialties of biology and physics—could so solemnly assert that such things were true, Professor Hyslop thought it worth while to see for himself.

At the close of the article its author says: "Most of the American professors who have examined Mrs. Piper do not entirely agree with the conclusions of Prof. Hyslop and Dr. Hodgson."

To which we may add: So much the worse for these doubting Thomases, "who having eyes, see not."

THE INTER OCEAN.

The article in the above-named paper is mainly devoted to the adverse opinions of professed scientists, but at its close "takes the course off" by giving the candid and more scientific, at least rationalistic, opinion of Rev. Dr. Thomas, which we will quote later. The tone of the article may be gauged in its editorial sub-heading, which is as follows:

Chicago Psychologists Skeptical About the Hyslop Test.  
THEY FEAR A FRAUD.  
Easy to Humbug Scientists Who Are Intent on Believing.  
Instances in Which Men of Learning Have Been Led Astray on False Trails.

In illustration it first says: "Chicago psychologists are inclined to doubt the assertion of Prof. James Hyslop, of Columbia University, that he can demonstrate the truth of immortality by physical tests. At least, they do not believe that he can prove it as a result of his sittings with Mrs. Leonora Piper, the Boston medium."

In the first place, they admit that no man is so easily humbugged as the scientist who has his mind fixed upon demonstrating what he already believes. As an instance of this, one gentleman relates an experience with Prof. William James, of Harvard. Prof. James is almost as firmly convinced of Mrs. Piper's spiritistic powers as is Dr. Richard Hodgson or Prof. Hyslop. He is also the most eminent of American psychologists. A party of friends in the White Mountains one summer often amused themselves by mind-reading and similar psychic tests. One evening a professional entertainer entertained the company by performing numerous sleight-of-hand tricks, which mystified Prof. James completely. The fraud was patent to everybody in the company except the learned professor. He declared that such extraordinary phenomena could only be explained by telepathy or Spiritualism."

This may be true, but we should prefer to hear Prof. J.'s version before deciding. If true the Professor was no more "mystified" than have been many of the most eminent sleight-of-hand performers by spirit phenomena which they have been compelled to confess was "beyond their art," as in the case of Rhys and Hamilton, whom Louis Napoleon employed to explain, if they could, the phenomena in the presence of the Davenport Boys.

We may be pleased to learn from the following excerpt, that even one of "the very elect" of the opponents who "explain away" spirit phenomena, doesn't know it all in his "sub-conscious mind," as is here stated:—

"Professor Hudson, author of Hudson's 'Law of Psychic Phenomena,' was once treated to some clever card tricks in the study of a Chicago psychologist."

"Well," said the old philosopher, as he rubbed his eyes, "it isn't telepathy I'd like you to tell me what it is!"

"It is not telepathy, professor," said the doctor, "its very ordinary trickery."

This facetious, if not wholly veracious opponent, next cites the case of Luther R. Marsh, of whom he says:

"Another modern instance is the case of Mr. Luther R. Marsh, a prominent and able lawyer of New York City. Mr. Marsh was probably as competent to weigh evidence and to protect himself against frauds as Professor Hyslop. Mr. Marsh held his conversations with spirits through the mediumship of that celebrated occultist, Odella Die de Bar. He made a specialty of conversations with the patriarchs, prophets, and other important personages of the Bible. Certainly there is no basis for Professor Hyslop's charge that Mr. Marsh was not thorough. He began with Adam and talked with more than 100 of the principal Biblical characters, thus forming, as he justly remarks, 'a treasure house of acquaintances which, I presume, has no parallel in the world.'"

After giving a few amusing assumed dialogues of this distinguished investigator with Cain's wife, Methuselah and Job, he ends by saying:

"Mr. Marsh finally became insane and was sent to an asylum."

Then follows the opinion of Prof. Mead, the gist of which is as follows:—

"Professor George Mead of the department of philosophy, University of Chicago, once had a seance with Mrs. Piper, the spirit medium employed by the Boston Society for Psychical Research."

"Or, rather, I went to Mrs. Piper for a sitting," says Professor Mead. "She failed to get in rapport with me, couldn't even go into a trance, and so I received no messages at all. That was several years ago. What is my theory? Well, I haven't any—that is, any at all satisfactory. I think we have a mass of unexplained phenomena in this case. I believe, however, that everything can be and will be accounted for on some reasonable hypothesis. It seems to me that spiritism is the least likely solution. Telepathy is not a demonstrated fact as yet. Still we have a great many curious phenomena which cannot be regarded as mere coincidences. They indicate the possibility of telepathy pretty strongly. Now, this would explain a good deal of the knowledge which Mrs. Piper displays."

"What appears to be a spirit talking through Mrs. Piper might be one of these divisions of her own personality. I think in the case of Mrs. Piper the supposition of conscious fraud may be eliminated. We have every reason to believe that Mrs. Piper is honest, and that there is no sort of collusion between her and those to whom messages are given. But, as I say, I have no theory about it. My psychological work has not been along those lines."

This last admission of the Professor is doubtless the reason he has not reached the same conclusion as Prof. Hyslop, Dr. Hodgson and all other thorough scientific investigators.

We next read an interview with Prof. Angell, whose candor and prudence are worthy of his name, but whose incoherence "smiles" indicate that he is "from heaven," but still sees "through the glass darkly" which earthly ignorance yet beclouds. "It is headed:

"PROF. ANGELL IS A SKEPTIC."

"Prof. James R. Angell, head professor of the department of psychology at the University of Chicago, said: 'At present I have no comments to make upon Prof. Hyslop's discovery. I prefer to wait for the statement which he promises to make in detail. Oh, yes, Prof. Hyslop is a conscientious investigator. But his is an old story.'"

"Then Prof. Angell smiled and raised his eyebrows as he remarked: 'This appears to be a genuine case—that is, I mean Mrs. Piper and her sitters are honest and thoroughly in earnest.'"

"And then Prof. Angell smiled some more, and said that he might feel free to talk when Prof. Hyslop had said his full say. Prof. Angell's manner did not indicate that he believed the philosophical world trembling upon the brink of a revolution over Mrs. Piper's communications."

Following this is shown the ignorance, self-conceit, and audacity of one, Dr. Parkyn, who brings up the ten thousand times exploded theory of "trickery" with which to insult the intelligence of Prof. Hyslop and a million other well-posted Spiritualists. We read:

"Dr. H. A. Parkyn said: 'One great trouble with scientists who are so sure of their conclusions is that they have no conception of how trickery might be accomplished. Many of them go to a mediumistic seance, entirely ignorant of how Herrmann, Keller, Slade, Home, and others accomplish the simplest sleight-of-hand performance. After showing how a few sleight-of-hand tricks are performed, these wiseacre shows his occult lore by saying:

"Now, as to Mrs. Piper, I think her communications may be telepathic. I believe in telepathy. A few little things have come under my own notice which I cannot explain in any other way. It is not necessary that sitters should be conscious of remembering what Mrs. Piper tells them. It is enough that they or any living person knows the facts and have them, lodged in sub-consciousness. I believe

that undoubtedly every human organism is tuned to a certain key. The sounding of a certain note on an instrument will produce peristaltic movement of the stomach in some individuals. There are many other proofs of like character. I have a theory that persons keyed to the same number of vibrations or multiples of that number may be so in harmony that thought transference takes place."

Then he admits: "The fact is, when we come to talking about vibrations we are in a region of the unknown entirely. I may say, though, that spiritism seems to me to be the least plausible solution of the Piper mystery."

It is refreshing now to turn to the statements of one of the ablest preachers in America. No comments of ours are needed, as nearly all he says is in line with the thought of those who know the truths he utters, which is this:

"I have never doubted the underlying philosophy of facts of Spiritualism," said the Rev. H. W. Thomas. "These are the continuity of life beyond death, and the ministry of departed spirits to those living in this world. But very much of the phenomena has been uncertain, unreliable and even deceptive—a fraud, a sacrilege practised upon trusting and sorrowing minds and hearts. But without some truth such deception could not have survived the long fifty years since what we call Modern Spiritualism appeared. The fact is that we know little as yet about ourselves or our world. Man is deeper, higher, greater than he knows. He moves along the planes of sense consciousness and perceptive reasoning, but beneath these there is a sub-consciousness that is not often called into action, and a subliminal consciousness that seems to be self-transcending. And in this higher nature it is possible to have conscious communion, not only with disembodied spirits, but with infinite spirit; possible to walk in the light and life of the unseen, and to live the life of God. Living in bodies, conditioned in sense relationships, it is natural that mankind has sought sense manifestations, and in all ages and among all peoples there has been the thought of spirit communion, and under all this there has been a great truth and of course many superstitions and abuses."

"Of course all thoughtful people will await with interest the scientific demonstrations promised by Prof. Hyslop. His standing in the world of learning is too great to be easily ignored. The superstition that has gathered about this subject must give way to calm and rational judgment, and you know there are not a few learned men in the old world who are moving along the same line and coming to the same conclusions. Clairvoyance and telepathy are now recognized as facts, and all these things are along the same line; the universe is one; matter and mind and spirit are related facts of the one, and so we should not be surprised, but wait for and expect the still larger revelations."

Written for the Banner of Light.

## The Coming Religion.

BY ERNEST S. GREEN.

As a watcher on the hills of time, where the sun of truth shines eternal, we behold in the coming dawn the beginning of wisdom, the beginning of the end of mystery and the reign of universal brotherhood among men.

The age is ripe for a new religion—the religion of humanity; one that is based upon no closed revelation, but which is continuous, broad and bountiful as the great, warm, pulsing bosom of Nature and endless as the unfolding ages of eternity.

What will be its title? We suggest the "Church of the Spirit." Spiritualism and Theosophy have their mission—they are adapted to different schools of thinkers in the line of evolution, but that fraternal, intellectual soul-communion, for which the masses of humanity long, is not to be found in these organizations. In Spiritualism these people weary of the ceaseless round of "tests," with all their accompanying fraud and deception; while in Theosophy they weary of the endless study of the musty writings of the ancient sages who belonged to the childhood of the world. The spiritual light of these sages was adapted to the age in which they lived, but not to the present civilization. A new light is now coming to the earth, before which all the spiritual light of the past will pale as the moon before the noonday sun.

What is wanted by the masses of intellectual, thinking people, is more teaching and less "tests"; more fraternity and less phenomena. The coming church will have the phenomena in the home-circle—the private seance—but will leave platform tests and other public demonstrations to the Spiritualists. In place of these demonstrations it will have grand music, trained choirs and voluntary choirs; intellectual speakers, all with the inspiration of the age, and other attractions of a social nature. There are many way-stations along the pathway of human progress, and each one is necessary—all have some truth. But the end is not yet. There are loftier heights beyond the last station established. One day the long reign, but the night is waning—the day dawns.

This coming church was foretold a hundred years ago by the poet Shelley in "The Revolt of Islam," when, in a vision, he finds himself in a magic boat, and describes what he sees as follows:

Motionless resting on the lake awhile,  
I saw its marge of snow-bright mountains rear  
Their peaks aloft; I saw each radiant isle;  
And in the midst, afar, even like a sphere,  
Hung in one hollow sky, did there appear  
The Temple of the Spirit. On the sound  
Which issued thence, distant and long near,  
Like the swift moon this glorious earth around,  
The charmed boat approached, and there its haven found.

## Vivisection.

Bacon wrote, "The French are wiser than they seem, and the Spaniards seem wiser than they are."

In whatever way this statement may have been illustrated in the late war, there is surely one form of unwisdom which the French and Spanish share in common—their failure to appreciate the fact that dumb animals have rights which men are bound to respect.

Probably in no country is vivisection more largely practised than in France. Thousands of laboratories which are situated there are the scenes of countless experiments upon the defenceless brutes. These operations are not made with a view to benefiting the human race, except in so far as man may benefit from the advancement of abstract science.

Among the Spanish there is an utter disregard of the comfort and happiness of the brute creation. No care is taken to make the work of the beast either easy or pleasant, and animals are treated with a wanton cruelty which would shock us in America beyond expression. It is no mark of civilization to disregard the rights of others, no matter how humble those others may be. True science, showing us the delicate organisms of the speechless race, should make us realize more and more fully the capacity for suffering which these helpless ones share with us.

ANNA ARGENTI TURNER,  
Secretary New York State Anti-Vivisection Society, Saugerties, N. Y.

As long as Edward Atkinson confined himself to showing how working people could live well and grow fat and strong on twenty cents or less a day he was a great political economist and pure-minded philanthropist; but now that Edward Atkinson has seen fit to oppose the policy of imperialism, expansion and land-grabbing, the same people who were but recently anxious to canonize him are vociferously denouncing him as a traitor, and demanding that his writings be excluded from the mails and himself prosecuted for opposing a policy which there is no evidence a majority of the people will approve when they have an opportunity to voice their sentiments on the question. It does make some difference whose toes are trodden on. — *Journal Knights of Labor*.



## Children's Spiritualism.

## I WONDER.

"I wonder where the stars go, mamma,  
When they disappear?  
Do you suppose they look in Heaven  
Just as they do here?"

I've watched to see them fall to-night,  
And lots of times I've run  
To catch them when I've seen them fall  
Down where the moonbeams hung.

And, mamma, now I never found  
Not once, a single star,  
When I've seen them fall so many times  
I wonder where they are.

Sometimes I think, and almost know  
They are lanterns, angels have  
To carry when they go out nights  
To light the path above.

I wonder if the 'Milky Way'  
Is wide like our roads?  
And I wonder if there's cattle there,  
I wonder if there's woods?

I guess when stars fall to the earth  
Some angel stubbed his toe,  
And dropped his lantern through the air  
To light us here below.

I'd like to go up there and see  
If all these things are so.  
But, mamma, I'm afraid I'll  
I guess to bed I'll go."

Poor Mother! you could never explain  
To him, if once you tried;  
His brain is tired now, wondering,  
His eyes are open wide.

"Mamma! I thought an angel sang,  
The music was so sweet;  
I guess I'm going to die, and go  
Where stars and angels meet.

And if I die before I wake,  
Don't cry because I went;  
I'll kiss you now, for I believe  
They have an angel sent.

To carry me up to the skies,  
And through the Milky Way,  
And I'll look down on you, mamma,  
Every single day.

I guess I'll have a lantern, too,  
'Cause angels always do,  
And I'll light the path so bright,  
And come down after you.

Good-bye, now, mamma—I'm so tired.  
I see the angels here,  
And I know they have come to take me home,  
So good-bye, mamma dear."

ETTA MATHER.

## A Horse in Spirit-Life.

BY ICHABOD.

Well, Dear Children: I said I would tell you  
more about the heavenly playground, and I  
am going to tell you what I saw not long ago.

This ground (there are many) is not far away  
from my home, and so, because I love to hear  
the children talk and see them play, I go there  
very often. I went along as though I did not  
hear what they were saying, but I was listening  
all the while. One little girl, I should  
think about five years old, was dancing around,  
her brown hair flying in the breeze, as she said:

"Oh! my brother Charlie has gone after old  
Rob, and he's going to bring him right here  
just as soon as he gets through dying. I didn't  
want to go with him, for fear I should see my  
papa and my mamma cry. I know they will  
cry, 'cause they love old Bob; but if it's the  
very best place in all the world for folks to  
come to, why, then, it must be for horses, and  
old Bob will be happy here on this grass. There  
aren't any ugly boards around to tell us  
to 'Keep Off the Grass,' and Charlie and I will  
have Bob till more of our folk come."

"No, sir; Bob isn't going with the other  
horses," he was used to hear my papa, only  
just folks. Mamma used to say he knew every-  
thing, only how to talk. May be he can talk  
best," and so she babbled on.

After a little while, between two long rows  
of trees, with branches forming an archway  
overhead, came a boy about twelve years of  
age, with his arm over the neck of a small  
chestnut horse. The boy and horse were fol-  
lowed by many boys and girls; but, louder  
than all, was the boy calling out:

"Lucy, I've got him! I've got him! It did  
not hurt him to die. See, Lucy, he isn't dead,  
but just our Bob. Mamma felt bad, though.  
She put her arm under his neck as he lay on  
the stable floor, and looked right into his eyes  
and said: 'Dear Bob, you have got to leave us,  
too; you deserve another life.' And papa said:  
'He'll get it, too, if anybody does,' and a tear  
dropped right down upon his vest. Then  
mamma said: 'Why, George, how can you talk  
so? He is only a dumb animal!'"

"But papa talked back just as he used to  
and said 'Well, if they don't live that old fellow  
John you have read so much about in the  
Bible was the worst story teller going, for he  
saw horses and chariots, and I don't expect  
our old buggy has a spirit!'"

"Then mamma clung closer to Bob and  
watched him die, but I don't believe she saw  
what I did, for I watched Bob come out of the  
old body—from his head there was a white  
light that moved so slowly, and then it gathered  
thicker and thicker, and then it right up  
where I was standing on what I would use to  
call nothing—that light took the form of a  
horse and then the color, and then it was old  
Bob, and he looked down at the old Bob on the  
floor and made a pitiful little noise, as though  
he was sorry for it, but papa and mamma  
didn't hear the noise; they just looked at the  
old Bob on the floor."

"Then Bob came straight up to me and  
rubbed his nose against me and acted glad. He  
can use his new nose and his new feet real  
well; he just came along and didn't ask any  
questions, did you Bob—not with your mouth,  
but your eyes talk. Lucy, you stand there  
amongst the rest of the girls, and I'll let him  
go, and you see if he can find you."

When I read from the encircling arm the  
horse looked to one side and then the other,  
and finally with one bound he reached his lit-  
tle friend. Tears of joy were in Lucy's blue  
eyes, but there were no tears in Bob's. He  
rubbed his velvet nose against her shining  
head, and gave out cooing sounds, his only  
way of showing joy. He knew the little one  
who had clung to his legs, patted his fat sides,  
and pulled his tail—in fact, when the children  
were with old Bob they were safe. He had  
found his little master and mistress now and  
Bob was happy.

"We will have him always now," said Lucy,  
and he won't have to die any more."

So you see, children, the spirit-world is not  
made up of just people. It would be very  
lonely if we could not hear the song of birds,  
and did not see any kind of animal life.

I have made up my mind that anything that  
can remember has a right to life here. And,  
children, I do not think that any one would  
need to be punished much worse than to know  
that spirit animals remember the hard blows  
and those who deal them; and we over here  
believe your world will grow that which had  
feel it a sin to feed upon that which had  
life, and was patted and cared for just to sat-  
isfy an appetite that ought not to belong to  
those who know how natural it is for every  
thing that clings to life. I want you to know  
about that, and if you can live on grain, veg-  
etables and fruits, you will be cleaner in soul  
and body. I am convinced that every time we  
cause pain to the animal world it makes it  
harder for our souls to feel true happiness.

I am glad my little Georgia friend, Robert  
Iverson, remembers the lady that lets me send  
you these little stories through her hand, and  
me, too. We both remember him, and will  
help his spirit papa to make his prayers come  
true.

ICHABOD.

Dear Banner of Light: I love you all so much  
and am so glad every week when I hear from  
you that I want to write again. I remember  
many things you have told us, and mamma says  
I am learning much good, so she thinks a great  
deal of you all. I think the letter Sunbeam  
wrote to my little cousin Ethel was beautiful,  
and I wish she would write to me some time.

I am going to the campmeeting at Etta this  
fall. My grandma has a cottage there and we  
always have a nice time. Last year I shook  
hands with our good editor, Mr. Barrett, and  
hope to see him this year. I shall want to  
shake hands with him again and thank him for  
being so good to us children.

I miss my little cousins very much, but some-  
times I think I have little children from the  
spirit home come to see me. Then I am very  
happy, so I want them to come often.

I don't like the flies that bite the cows and  
horses. Is it right to kill them? Will Sun-  
beam or Lotella please tell me, for I want to do  
right, but they are very troublesome and I  
wish they were not around. What did God  
make them for anyway? I can't see any good  
in them. Good-bye, with love to all the kind  
spirits, and the good editor.

HAROLD R. JENNE.

Monson, Me.

## A Mother Speaks.

Dear Banner of Light and Kind Editor: I  
cannot refrain from expressing my gratitude  
to all, mortals and spirits, who have contrib-  
uted from week to week for the Children's  
Column in the past few months. As one of  
the mothers whose children's characters you  
are helping to mold and develop in purity, I  
am profoundly grateful. Let me say that I  
know of several children, and a score of grown  
children, who have been greatly helped, made  
wiser and happier, because of your golden  
thoughts.

The letter some time ago from Mr. Barrett  
to the children was very valuable, and who  
can measure the great good it will accomplish  
in the lives of those whom it touched so  
closely. Also Sunbeam's letter and all the  
rest contain many gems of truth.

Please, dear angel friends, mortals and little  
children, keep on; and we, the small, humble,  
workers in the cause of truth, will ever give  
you our thoughts of love. Could you see  
sometimes the wide-open eyes of the little  
listeners in our homes, you would know your  
work was not in vain.

Love to all the children of THE BANNER.

Yours sincerely,

Monson, Me. MARY W. JENNE.

## Notice.

Sunbeam sends us word that she will have a  
party for THE BANNER children at the home  
of her medium, 79 Prospect street, Somerville,  
Mass., Saturday, Aug. 5, from 3 to 7 in the  
afternoon. She will speak of it in her letter  
next week.

## Literary Department.

THE HUMANITARIAN is ever abreast of  
the times, and the June issue is fully as  
valuable as any previous number.

Nikola Tesla is termed the "Wizard of the  
West," which seems eminently appropriate.  
He is now maturing a plan for dispensing with  
fuel, and using concentrated sunlight instead.  
Electricity is a large factor in the plan, and  
will in this way supplant steam as a motive  
power on all railways and—in the shape of stor-  
age batteries—on all water vessels. The hum-  
blest citizen will profit by the new system of  
producing electricity, for he can have it in his  
home to do all his cooking, lighting, heating,  
and it will be cheaper for him than coal, wood  
or petroleum. Another plan is to employ the  
earth as a medium in wireless telegraphy, and  
he is credited with producing artificial day  
light, and of having invented a means of fertil-  
izing the land by electricity.

Frederic Lees gives an account of a series of  
remarkable experiments made by M. Bois with  
two hypnotic subjects, Miles. Lina and Myri-  
am, which will be of great interest to all stu-  
dents of hypnotism and psychology. Miles.  
Lina's manifestations are divided under three  
heads:—I. Those connected with the exteriori-  
zation of her sensibility. II. Those in which  
there is a change of her personality expressed  
by attitudes. III. Those which are purely au-  
tomatic. Under the head of exteriorization  
the following is related:

The magnetic sleep is induced by Miles.  
Lina herself. She presses a certain spot (in-  
visible and, even in the normal state, insensi-  
ble to pain) on her throat. Immediately her  
whole body, as in the case of other hypnotic  
subjects, becomes insensible. But, if she feels  
nothing when, for example, her skin is pricked  
with a pin, her sensibility has on the other  
hand, become exteriorized. She is aware of  
what is going on in her waking moments she herself  
has called "her astral body," that is, within  
about a foot of her body, and passing round it  
is a zone of sensibility which, if pinched or  
pricked, makes her experience pain. Other  
more conclusive experiments than this very  
simple one to exemplify the subject's exteriori-  
zation sensibility have been made by Colonel  
De Rochas, the administrator of the Polytechnic  
School. Placing a glass of water within the  
zone, he found, upon removing it, that the  
water partook of Miles. Lina's sensibility for  
some ten minutes or more. As an instance of  
this, when the water was pricked with a pin  
the subject felt pain. On another occasion a  
most extraordinary thing occurred after this  
experiment had been performed at the house  
of Colonel De Rochas. The occurrence was so  
extraordinary, in fact, that I could not restrain  
a smile of incredulity, when it was related to  
me. Yet I have no reason to doubt the word  
of the person who told me of it.

Some time after Miles. Lina had returned  
home, on the evening of the experiment, she  
was seized with a violent fit of trembling, and  
became so deadly cold that Colonel De Rochas  
was sent for immediately. Fortunately, she  
recovered from the attack without ill effect,  
though there is no doubt, suffering as she does  
from heart disease, that she ran a great danger.  
Upon returning to his home after serving the  
young woman, the Colonel thought deeply as  
to what could have caused Miles. Lina's sud-  
den indisposition, and, struck with an idea,  
asked his servant what had been done with the  
glass of water which had been used during that  
day's seance. He was told that it had been  
thrown out of the window into the street.  
Now, that night there had been a sharp frost,  
and there is little doubt in the mind of Colonel  
De Rochas that what Miles. Lina experienced  
in so strange a way was the freezing of the sen-  
sitized water.

Duckworth &amp; Co., London.

SCRIBNER'S.—In the July number Robert  
Grant addresses a Search-light Letter  
"To a Young Man Wishing to Become an  
American," in which he says:

The American citizen of the finest type is  
essentially a man of simple nature, and  
the effect of our institutions and mode  
of thought, when rightly appreciated, is to  
produce simplicity. The American is free  
from the glamour or prejudice which results  
from the conscious or unconscious influence  
of the lay figures of the old political, social or  
religious world; from the glamour of royalty  
and vested caste, of an established or domi-  
nant church, of aristocratic, monkish or mili-  
tary privilege. He is neither impelled nor al-  
lured to subject the liberty of conscience or  
opinion to the conventions appurtenant to  
these former forces of society. For him the  
law of the state, in the making of which he  
has a voice, and the authority of his own judg-  
ment are the only arbiters of his conduct. He

accords neither to fitness of race nor force of  
intellect the right of aristocratic privileges  
which they have too often hitherto claimed.

To the colored man he devotes no special  
reverence; he sees in the haughty and conde-  
scending fine gentleman an object for the ex-  
ercise of his humor, not of servility; he is in-  
different to the claim of all who by reason of  
self-congratulation or ancient custom arrogate  
to themselves special privileges on earth, or  
special privileges in heaven. This temper of  
mind, when unalloyed by shallow conceit, be-  
gets a quiet self respect and simple honesty of  
judgment, eminently serviceable in the strug-  
gle to live wisely.

To the best citizens of every nation the most  
interesting and vital of all questions is what  
we are here for, what men and women are seek-  
ing to accomplish, what is to be the future of  
human development. For Americans of the  
best type, those who have learned to be rever-  
ent without losing their independence and  
without sacrifice of originality, the problem of  
living is simplified through the elimination of  
the influence of these symbols and conven-  
tions. Their outlook is not confused or delud-  
ed by the specious dogmas of caste. They per-  
ceive that the attainment of the welfare and  
happiness of the inhabitants of earth is the  
purpose of human struggle, and that the free  
choice and will of the majority as to what is  
best for humanity as a whole is to be the deter-  
mining force of the future.

Charles Scribner's Sons, New York.

THE PSYCHIC DIGEST AND OCCULT  
REVIEW OF REVIEWS is certainly a  
happy thought of the editor, Robert Sheerin,  
M. D., whose promise is fulfilled in the careful  
and impartial review given of the best opin-  
ions, thoughts and writings of all the impor-  
tant psychological and occult papers, maga-  
zines and reviews gathered from the world  
over. The motto, "Mulum in Parvo," is ap-  
plicable, as the best of all is given in condensed  
form. The following, taken from the June  
issue, is one of those puzzling psychological  
problems agitating the scientist:

The Pathological Institute of the New York  
State Hospitals for the Insane (Boston Medical  
and Surgical Journal, February 23, 1899), has  
recently reported a case of great scientific in-  
terest occurring in the department of the in-  
stitute devoted to psychology and psychopath-  
ology. The case is a remarkable one of amne-  
sia, the patient being a clergyman about twen-  
ty-six years old, who fell out of a wagon, and  
striking upon his head, became unconscious.  
When he recovered from the stupor, it was  
found that he had completely lost his memory  
and that his personality was lost with it. His  
mental condition was that of an infant, and in  
the course of education to which he was sub-  
jected he developed a new personality, totally  
different from the old.

He next manifested the phenomena of alter-  
nating personality—for instance, falling asleep  
in his secondary personality, and vice versa.  
Neither personality was at all conscious of the  
other. The patient thus had two conscious-  
nesses, which he possessed at different times,  
but between which there was absolutely no  
communication. The problem was how to  
unify this double consciousness. This was at-  
tempted by preventing him from lapsing into  
profound slumber, keeping him in a condition  
between sleeping and waking, and the result  
proved successful. As a consequence he devel-  
oped a third personality, which was conscious  
of the other two personalities, and this finally  
filled every gap in his memory. Dr. Van Gies-  
en, the director, speaks of the case with satis-  
faction, and expresses the opinion that it shows  
an advance in the domain of psychology.—Sci-  
entific American, June 10.

Published by Robert Sheerin, M.D., 178 Sum-

mit street, Cleveland, O.

MIND.—Horatio W. Dresser's essay in the  
July issue on "The Value of Under-  
standing" dwells upon a phase of the New  
Thought that has been somewhat neglected.  
It is undoubtedly true that but few are suf-  
ficiently analytical to view each experience  
critically and profit by the wisdom to be found  
therein; as Mr. Dresser says:

"Experience is essentially a discipline of the  
understanding. We exist primarily to develop  
character, it is true; to attain happiness and  
express the heart or soul. But he alone fully  
realizes these ideals who grasps the mean-  
ing of experience—who understands himself  
through and through. The forces that cause  
making for our perfection, if understood, cause  
undue misery if blindly obeyed or ignorantly  
resisted."

It certainly does take a philosopher to wel-  
come a failure, even though one believes that  
"A failure may teach more than a success, if  
it is regarded in the light of a high ideal."  
However, all know that failures rightly viewed  
mean development and that "No experience  
is so valuable as that which reveals one's self  
in a new light."

In connection with suffering and mistakes

the author again says:  
"I know of nothing that can be substituted  
for the ministry of suffering. Some have said  
that mere belief would suffice. But they speak  
of suffering that they have not yet been brought  
to judgment as only suffering can bring them.  
What we need is, first, to live, then to under-  
stand the laws and conditions of our experi-  
ence. Theory alone will not suffice. It is not  
enough merely to feel. We must both feel and  
think, so that head and heart may evolve to-  
gether. Discrimination is fundamental to per-  
manent growth. The mere fact that an expe-  
rience has come to me means little. Upon my  
understanding of it and my attitude toward it  
—upon what I make out of it—everything de-  
pends. If I am undeveloped or weak on a cer-  
tain side, the experiences I attract on that side  
may hinder my growth unless I understand  
them. I may, therefore, thank fortune if it in-  
volves me in experiences tending to bring me  
to judgment."

Mr. Dresser's closing words are: "The pro-  
cess of coming to judgment is therefore a turn-  
ing point in life, the transmutation of the lower  
self into the higher Self. It is the transition  
out of the personal into the universal; out of  
the temperamental faults and limitations into  
the limitless realm of divine communion; out  
of sectarianism into sympathy; out of theory  
into life. Thus viewed, it is the most im-  
portant result of introspection, the highest  
achievement of self help, and the noblest out-  
come of the New Thought."

The Alliance Publishing Company, New York.

VICTOR SERENUS.—I have read with real  
delight this story of the Pauline era by  
Henry Wood. He is a writer who has so  
many commanding qualities that I am always  
surprised and blest with his works. I was  
pleased with this in particular, because while  
it is a modern reading of this first period of  
Christianity—it has the deep insight of the  
seer, the imagination of the poet, and the ex-  
pression of the true story-teller. He is no ma-  
terialist, but is rich in psychic sense of forces  
latent to the nature of man. He unfolds the  
reality of spiritual living, and the gains to be  
made by advance of thought and life. This to  
me is the silver cup in the grain—what I re-  
spond to as the very joy of existence.

But the story as a story is wonderful for its  
unfolding of the times, and the sight of what  
the reformers had to meet and endure. There  
is seen the bitterness of Jewish prejudice, and  
the difficulties of coming to a broader faith.  
This is worked out finely in the case of Serenus  
and those about him. The book has won golden  
opinions from the critics, which are fully en-  
dorsed by the lovers of inspiring and helpful  
literature, and I gladly commend to the atten-  
tion of those seeking good and instructive read-  
ing.

W. B. Lee &amp; Shepard, Boston. For sale at BANNER

office.

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BOSTON, SATURDAY, JULY 15, 1899.

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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 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.*

The Boston Investigator in its last issue, discusses Mrs. Boisner's trance at some length, and reflects in severe terms upon her claim that she was (is) the only person ever privileged to stand in the presence of God. The Investigator also endeavors to cast reflections upon Spiritualism because of this woman's preposterous claims. Inasmuch as she declares that she is not a Spiritualist, and has nothing in common with those who are Spiritualists, we fail to see wherein they are involved in anything she may say or do. Her trance is, no doubt, genuine, but no rational Spiritualist accepts her statements as facts. She was and is too creed-bound to give anything outside of the narrow limits of the orthodox world.

We are authorized by the officers of the Boston Spiritual Temple, Berkeley Hall, to announce that the Society will re-open its meetings October 1st, prox., without fail, with Mr. F. A. Wiggins as speaker. All rumors to the contrary are absolutely without foundation, as well as those relative to the financial standing of the Society. The financial condition of the Society is as good as it has been at the close of its work in former years, while its future prospects are much brighter.

## Camp-Meetings.

The vacation season is at hand, and the Spiritualists are settling themselves at the several camps for their annual outing. The rapidly increasing number of these camps makes the choice of location very easy to many and very difficult for a few. The many are compelled by financial reasons to select the camps nearest their homes; while the few, being possessed of abundant means, find it exceedingly difficult to make the choice that will give them the greatest satisfaction. The curiosity-seekers are always in evidence, and move from camp to camp seeking that which will prove the greatest marvel of the age. Their favorite camp is the one that presents the greatest number of wonders for their delectation. All classes are drawn to the camp of their choice for some specific reason, and it is only natural that they should select the one that most nearly meets their desires.

No one will question the beneficial influence of the spiritualistic camp-meetings for the past twenty-five years. From the camps as centres of spiritual thought, helpful influences have gone out in the direction of liberalizing the religious opinions of the masses. This influence was especially marked in the earlier years of camp-meeting work, and obtains to some extent even now. But a perceptible change in the propagandism of the several camps has already taken place. Social features are emphasized more, while the idea of making the camps fashionable resorts has also become more popular. Sports such as boating, picnicking, etc., have become great attractions, in many instances at the expense of the spiritual elements that were originally the most prominent. In some camps, outside of physical phenomena, which are considered "good shows" by the thoughtless, Spiritualism proper has become a secondary consideration.

We mention these facts, not to cast any reflection upon any of the camps, but rather with the hope of awakening a greater interest in the welfare of said camps as permanent factors in forwarding the work of Spiritualism. Onset, Lake Pleasant, Casadaga, and Clinton are beacon lights to thousands of grateful souls, and we have only words of encouragement for the hard working officials whose aim is to make true Spiritualism stand forth as the one thing needful to all mankind, through the lessons given and received at these several Meccas of spiritual thought. No doubt all camps have served a good purpose, but the multiplication of them has served to divide our forces by keeping people at home, and thereby compelling the larger centers to resort to attractions that will call in other classes of people in search of amusement, rather than spiritual instruction.

We cannot believe, therefore, that a large number of camps is either helpful to the Cause as a whole, or an indication of anything but weakness. People need vacations, and summer spiritual schools will help to make their vacations enjoyable. But where there is an over-supply, satiety sets in and a reaction takes place that militates seriously against the movement as an independent order of thought. Too many camps also tend to weaken all local societies near which they are held. People expend large sums at the camp-meetings, and give nothing whatever to the local societies in consequence. In fact, far too many Spiritualists are Spiritualists only while they sojourn at the camp-meetings. One prominent camp at least has for one of its directors a party who is a most liberal contributor to a sectarian church nine months of the year in the town where he resides. We do not disapprove of spiritualistic camp meetings; on the contrary, we heartily favor them, but we believe that they should be aids to the Cause in the way of constructive effort, rather than disintegrating forces that in the end, destroy rather than build. All camps have our best wishes for a prosperous season, and we trust that they will all serve to strengthen local societies through the work done at the fifty or more summer assemblies.

## Defense of Mediums.

No true Spiritualist ever has forgotten, nor will he ever forget, the debt of gratitude he owes to those sensitive beings whom he calls mediums. Those who were true to their trusts, and "obedient unto the voice of the heavenly vision," have rendered the world a greater service than ever was wrought upon a field of battle, or within the cloisters of ecclesiasticism. Spiritualist mediums, like the Man of Nazareth, have thrown the truth-revealing light of the spiritual world upon the souls of those who were groping in the gross darkness of credal speculation and materialistic sophistry. It is no wonder, then, that Spiritualists should feel especially grateful to those who gave them the light of knowledge, and should long to afford them every protection and defense.

In the early days of Modern Spiritualism the true mediums courted investigation; they cheerfully submitted to the most crucial tests for the sake of the truth, and rendered the spirit-world every possible assistance in its endeavors to establish the fact of life beyond the grave. These willing, self-sacrificing instruments were cruelly persecuted and vilified by the opponents of Spiritualism; this manifest injustice roused the Spiritualists to righteous indignation, and they rallied as one man in the defense of all mediums. In their zeal to defend their genuine mediums, they forgot to be discriminating, and the result was many impostors were aided (innocently, of course) by the loyal Spiritualists. On one occasion a medium was arrested upon a serious charge; the Spiritualists opened their pocket-books and contributed six thousand dollars for his defense! Such instances were common in those days when principle was felt to be at stake, and the Spiritualists proved their devotion to their religion and their loyalty to truth in deeds as well as words.

It is interesting to note the fact that the medium in whose behalf they gave their thousands, was afterwards repeatedly caught counterfeiting both physical and mental phenomena, and was also guilty of the grossest of crimes against nature and society. We have only profound pity for such moral perverts as the one to whom we refer, and would render him every possible aid. But we do not believe in covering up his fraud, nor in concealing his crimes simply because he was a medium years ago. Justice to Spiritualism, to its followers, and to the world at large, demands that he should be restrained from his evil practices, and the public warned to guard against his deceptions. For the same reason, we decline to defend Walter Rye, John King, Madame Darrel, Elsie Reynolds, and several score of other persons, who actually possess some real powers

as mediums, yet prefer to resort to trickery and crime.

It may be the height of virtue to defend criminals, and to pose as the special champion of those whose ways are dark with sin and iniquity, but we confess that we cannot see it in that light. It may be the summum bonum of the philosophy and religion of Spiritualism to shut one's eyes to rank infamy and downright chicanery, but we most respectfully decline to do so. If pretended mediums rob their victims of their little all, if the Baldwins, the Rosses, the Jackmans, and the Belmonts, because they (the victims) are frauds when they enter the presence of their despoilers, then people had better let Spiritualism alone, by avoiding every medium on earth. But all mediums are not frauds, hence it is worth while for all truth seekers to push forward in their quest for wisdom. Spiritualists can best do this by fearlessly exposing every fraudulent practice, every counterfeit medium, and every manifest injustice. By so doing, they protect genuine mediums from being obliged to compete with the false, the public from imposition, and themselves from ignominy. We believe all honest Spiritualists will gladly do this work, regardless of the efforts of those who wish them to feed upon and be satisfied with the putrid carrion of fraud and deception.

## Cremation.

The Republic, a Boston Catholic journal, publishes the statements of several prelates of the Roman Church with regard to the question of cremation. All of them pronounce vigorously against it, chiefly upon the ground that the Catholic Church and the Pope are opposed to it. These priests assert that cremation is only advocated by infidels and those who have no reverence for the dead. Several of them oppose it because it would interfere with the resurrection of the body, yet one of them asserted that such was not the case, as the Church did not prohibit burials in quicklime for sanitary purposes, or motives of expediency. This speaker rested his opposition upon the pronouncement of the Church; that was authority enough for him, and he should abide by it.

Some of the prelates advocate the removal of cemeteries to sparsely populated regions, for sanitary and financial reasons, but assert that the pagan idea of cremation should never be tolerated for one moment. If any Catholic provided for the disposal of his remains by cremation, he should not and would not be allowed a Christian burial. All agree that cremation should never be established by legislative enactment. Of course, this last sentence refers to the fact that it never will be established with the consent of the Catholic Church. The opinions of these gentlemen are of interest, because they define in unmistakable terms the attitude of the largest religious body of people in America with respect to the public health. Eight millions of Catholics are a unit in their opposition to the one measure that will be the best protection to the people's health that could be enacted.

It is unnecessary to discuss the question of cremation at any length, from the fact that there is only one side to the argument. No valid reason against cremation has ever been advanced. The idea that it is disrespectful to the dead is absurd, for it is by far more disrespectful to inter the bodies of our loved ones for the benefit of the vilest of all worms, than it is to submit them to the purifying influences of fire. The matter of health is also an important one. All infectious diseases are destroyed by fire, and the water-veins in the earth are saved from the contaminating emanations from decaying flesh. The expense of burial is also greatly reduced by cremation, hence it would prove a boon to the thousands of people who are now both too poor to live and too poor to die. Gen. Beauregard was both kind and wise in the making of his will to decree that his remains should be cremated. The interference of the Catholic church to prevent his wish being carried out, was an act of bigotry and intolerance, and should have been censured by all progressive people. Cremation is a needed reform, and will come, sooner or later, despite the efforts of the Catholic church.

## Politics.

The friends of the Catholic Church are now considering the question whether or not Catholic priests should enter the arena of politics. It is urged by some that priests should seek and secure seats in Congress in order that they may look out for and protect the interests of their Church. They argue that Unitarian, Universalist, Methodist and Baptist clergymen have found their way into legislative bodies, in the States and in Washington, and that they should have the same privilege. They also believe that they can secure larger concessions from the Government in the interest of their schools, if Catholic priests are clothed with the powers of Congressmen.

Of course there is no reason why a citizen, who may be a Catholic priest, should not be elected to Congress, provided a majority of his fellow citizens cast their ballots for him. We do not hesitate to say that a Catholic priest is just as much in place as a member of Congress, as is a minister of any one of the Protestant sects. But we do not further hesitate to say that we do not believe that any of them should be there, until Church and State are more widely separated than they are at present. When clergymen are shorn of the special privileges now granted them by virtue of their priestly office, when they can no longer unite people in marriage under the protection of the law, and are constitutionally informed that the government is not permitted to endow sectarian schools, nor to give away the people's land upon which to erect sectarian chapels, they will be in a position to become Congressmen without axes to grind.

We cannot help wondering what our Spiritualist voters would do if a Roman Catholic priest were to be nominated for an elective office by the party to which they belong. If Republicans, would they dare to bolt their party by voting for a Democrat? If Democrats, would they forget Andrew Jackson long enough to vote for a Republican? Such a contingency may not arise, but it has been hinted at by the leading men in the Catholic church, hence is among the possibilities of the future. Even now the Roman church is in control of many departments of our Government. Sites for Roman churches and chapels upon Government land are granted without hesitation, free of all cost, while Archbishop Ireland's influence at Washington is so potent as to affect even the policy of the Administration. We do not question any man's right to think and vote as his conscience dictates, but we object most emphatically to one man, or a body of men, receiving special favors that in any way infringe upon the rights of other men. We appeal to the Spiritualists of America to join us in our plea for "Equal Rights for all and Special Privileges to none."

## Suicide.

There were 5,920 suicides in the United States last year, against 6,000 for the previous year. Some of the secular papers are asserting that the number of embezzlements showed a corresponding decrease. Just where the relationship between the two comes in, the aforesaid papers do not inform us. It is something to be thankful for that the number of deaths by self destruction is six hundred and eighty less than it was one year ago. If the law of consequence, as demonstrated by Spiritualism, could be brought home to every human being on earth, suicide as a means of exit from this life would soon fall into disfavor. But social and political conditions must be changed ere men and women will be safe from themselves. Hunger, sickness, cold and privation are not conducive to healthful thinking, nor to the attractiveness of earth life. When men become civilized, and learn to "live and let live," suicides will be less numerous, and the American people will be on the royal road to progress. To day it is easier to die than it is to live in the face of starvation, sickness and other ills. We hold that men should be taught to make the best possible use of the present life as a stepping-stone to the higher life of the spirit. In order to make this leading practicable, earth life must be made attractive to all mankind. To make it so is one of the duties of Spiritualism.

## Look Out!

Word comes to us from Paterson, N. J., that a person giving the name of Mrs. A. Phillips has recently been operating in that city as a medium. Our correspondents admit that she possesses medial gifts to a limited extent, but that, like Walter Rye et al., she has used them for base purposes, and has also stooped to falsehood, fraud and deception. She is said to have lately taken the name of Murthor, and is now traveling under that pseudonym. It would be well for all Spiritualists and investigators to look well out for this woman, lest they be defrauded of their money, and deceived with regard to her mediumship. Photographs should be secured of all such characters, cuts taken and published in the columns of all of the Spiritualist papers, in order that the public might no longer be deceived by them. They change their names as they move from place to place, hence are able to hoodwink the people at will. We would thank our friends if they would send us the photographs of any and all such characters, for the purpose above stated. "Turn on the light," and let it reveal the "truth, the whole truth, and nothing but the truth" to all mankind.

## Suffering in Texas.

The recent terrible floods in Texas have destroyed many millions of dollars worth of property, and left thousands of people without food and shelter. Aid is needed at once, and we sincerely hope that the appeal of the sufferers will meet with a generous response from a sympathetic people. The engulfed district covers an area of twenty-five thousand square miles, or nearly as much territory as is embraced by the three States of Massachusetts, New Hampshire and Vermont. To the discomforts and sufferings of the floods, are now added the danger of the stings of poisonous reptiles and insects. Relief is needed at once, and we hope it will be promptly and cheerfully given.

Our esteemed London contemporary, *Light*, re-publishes in its last issue, the salient features of Mrs. Gertrude Andrews' valuable article in a recent number of the BANNER OF LIGHT. The editor comments briefly on the same, and utters some very helpful words with regard to the value of the home circle. Such phenomena as are described by Mrs. Andrews are wanted by millions of agonized souls to-day, and they can only obtain them in absolute genuineness in the home circle. Mrs. Andrews is a true and tried friend of many years' standing, whose statements we can and do unhesitatingly and unqualifiedly endorse as perfectly reliable in every respect.

Dr. J. M. Peebles recently delivered a very able dedicatory address before the Spiritualists of Battle Creek, Mich., on the occasion of the formal opening of their new hall. The genial Doctor was the pastor of the "First Independent Free Church" in Battle Creek forty years ago. His address shows that he has lost none of his old-time vigor of thought and intellectual keenness. Truly, the venerable "Pilgrim" is one of the youngest and most vigorous workers on the spiritualistic rostrum to day.

The question of Trusts is ably and vigorously discussed on our seventh page this week by our versatile Washington correspondent, George A. Bacon. This is one of the questions that never will be settled until it is settled right, by the overthrow of all great Trusts.

A live Spiritualistic society, with a goodly number of charter members, has been organized at Paterson, N. J., with W. E. Lewis as President. Mr. H. C. Dorn, of Newark, has taken a great deal of interest in the new movement, and has given it much valuable aid. He believes in organization, and proves it by his work.

Read the announcement of the grand excursion to the Chicago Convention in another column, then plan to attend the same. You can do it, if you will but try. "On to Chicago!" should be the watchword in all spiritualistic circles for the next few months.

Why not swap Hawaii, Porto Rico, Cuban suzerainty, and the Philippine insurrection off to John Bull for Canada? Even if we had to pay two or three hundred millions to boot, it would be a splendid trade.—*Troy N. Y. Press.*

Have you subscribed for the BANNER OF LIGHT for the summer vacation? If not, now is the time to do so, for you want to be posted with regard to matters spiritual in all sections of the nation, and THE BANNER is the one paper that will give you in full the desired information.

Read the notice of the Annual Convention of the N. Y. P. S. U. published in another column, and then plan to attend the same. It will be held at Onset.

## The Whipping Post.

The Boston Investigator has devoted considerable space to the consideration of the question of reestablishing the whipping post. Its editor openly advocates it, and quotes an editorial from the *Washington Post*, and another from the *Brooklyn Eagle*, in support of his arguments. They are so much to the point, and contain so much truth that we are constrained to reproduce them for the benefit of our readers:

For years past, the *Post* has persistently advocated a revival of the whipping-post, and has at all times insisted that in such revival we shall find the only practicable solution of a certain class of criminal problems. Now we discover in the proceedings and utterances of one of the most important and enlightened organizations in the country (the medico-legal society) an emphatic indorsement of every argument and proposition we have set up. The society is composed of eminent men and women, chiefly, if not exclusively, of northern birth or training. Its declarations cannot be attacked on the ground of race or local prejudice. Its animating spirit is beyond the reach of partisan suspicion. As a matter of fact, all sincere and intelligent thinkers agree that with certain classes of criminals the jail, the fine, the ordinary penalty of the law, are absolutely ineffective. A drunken brute capable of beating his helpless wife and maiming his innocent children recognizes no terrors in the modern prison, where he is well fed, carefully looked after, and assured of the best medical attention. The one thing he fears, and, therefore, the one deterrent he is capable of appreciating, is physical suffering. It is absurd to consider any longer the maulin protest that the lash is a relic of barbarism. The only barbarity in the case is the beating and maiming of unprotected women and children. To fine the brute is to starve his victims. To lash him is to administer the only penalty he understands or fears.—*Washington Post.*

We have only to look at the results in Delaware to see the practical advantage of the whipping post, and by comparing it with our State to see how much better off we should be if we had that benign institution. Delaware has fewer crimes and criminals than probably any other State in the Union. This is simply and solely because the rogues know that they will be punished there, and in the other commonwealths they have hopes. The immunity from crime and criminals in the little State is the more conspicuous because it is crossed by lines of railroad that tie together such tramp-ridden towns as our commercial capitals, and as many as forty tramps and ex-convicts pass through the town of Wilmington on a single freight train, the railroad people having resigned themselves to the seeming necessity for carrying these loafers free. When these fellows are caught at any evil work in Delaware they are punished. Hence they are extremely anxious not to be caught, and they never linger for any length of time in or near Wilmington. If all the States were to do as Delaware has done, there would be no refuge for the tramp, the wife-beating drunkard, the professional thief, the vicious beggar and barn-burner, the terrorizer of women, the highway robber. All these people would be forced to work, forced by their own fears, forced by knowledge of the risks they took when they broke the laws, forced by memories of the one thing they dread, physical pain. We have had too many interferences of sentimentalists with the prosperity and safety of the public. For certain crimes, the best cure, and, probably the only cure, is the whip.—*Brooklyn Eagle.*

The representatives of the United States at the Peace Congress at The Hague distinguished themselves by voting in favor of the use of the explosive bullets, one of the most fiendish devices to promote suffering that was ever invented. Great Britain's delegation voted with them, but all other nations were solidly opposed to its adoption; hence it was rejected. Autocratic Russia led the opposition to this particular barbarism, and the greatest champion of the globe poses as the special champion of the chiefest of all of the iniquities of war. Russia's rival proposed the Peace Congress; Russia secures the rejection of the explosive bullet; Russia also secures the adoption of other measures for the purpose of humanizing warfare. Has an Absolute Monarchy become the special champion of humane principles? What is the matter with the "Enlightened (?) nations of the Occident?"

Hon. George W. Julian, ex-United States Senator from Indiana, one of the early Abolitionists and Free-Soil leaders, has gone out to his immortality at the ripe age of eighty-two years. Mr. Julian was a prominent figure in public life in the stirring ante-bellum days, and faithfully endeavored to serve his country in the interests of all the people. He was an original thinker, and could not be bound by the narrow limits of any creed or party. He knew of the truths of Spiritualism for himself, hence was not afraid of the change. His father-in-law, Hon. Joshua R. Giddings, Member of Congress from Ohio, was also an outspoken Spiritualist. Nearly all of the early Abolition leaders were interested in Spiritualism.

It may well be asked by lovers of peace why the United States, claiming to be the most highly civilized and peace loving nation on earth, can be so inconsistent as to advocate peace principles and yet increase its standing army to enormous proportions, for the purpose of depriving a free people of the very rights set forth in the American Declaration of Independence, and supported by the National Constitution, as belonging to all men. Sooner or later it will be made apparent that the real traitors to the American flag are not those who believe in the principles of the Declaration of Independence, and the supremacy of the Constitution, but those who flagrantly trample upon both documents.

The transition of Mrs. E. D. E. N. Southworth removes one of the most popular novelists of the present day. Through the *New York Ledger* her stories reached many thousands, if not millions, of people. Her especial patron, Robert Bonner, whose genius made the *Ledger* the best family story paper in the world, joined "the best immortal" within one week after she took leave of earth. They have left an indelible impress upon the reading world, and will be gratefully remembered for the enjoyment they gave to others.

Mayor Quincy of Boston recently vetoed a measure designed to increase the size of several cemeteries within the city limits, on sanitary grounds. Good for the Mayor! He did exactly right, and will be sustained by all thoughtful people.

Drs. Dean Clarke and Alexander Wilder present some very instructive thoughts on our second page. All Spiritualists should read these articles for their own intellectual profit.

All questions of social and moral reform find lodgment first with enlightened souls who stamp them with their approval. In God's own time they will be organized into law and then woven into the fabric of our institutions.—*Abraham Lincoln, 1834.*



## The Chicago Convention.

The Spiritualists of America are already discussing the question of the next National Convention, to be held in Chicago October 17, 18, 19 and 20, prox. The interest manifested in it at this time is far greater than was apparent at so early a date in any previous year. Extremely low rates are promised on all of the leading railroads, hence the matter of the expense of travel will be reduced to the lowest possible figure. The officers of the National Association will keep the public informed as to rates, excursions, hotels, etc., in the columns of the Spiritualist papers.

The low rates will induce a goodly number of New England Spiritualists to visit the metropolis of the West. A large excursion is being planned via the "Royal Blue Line" to Chicago. Its itinerary will enable the excursionists to spend several hours in New York City, where they can attend one of the leading theatres, visit Central Park, and such other points of interest as they may elect. The party will then go on its way through Philadelphia, Baltimore, Washington and Pittsburgh, traversing one of the most picturesque sections in America. Good hotel accommodations will be provided in Chicago, within easy reach of the hall in which the Convention is to be held.

The total expense of this splendid trip, including all stop-over privileges on returning home, will be less than fifty dollars. This is not a large sum when all of the advantages, pleasures and privileges of the trip are considered. This excursion will enable the Eastern people to see Chicago, to attend a great Convention, and have a grand good time. By retrenching in the matter of unnecessary personal pleasures, each individual can soon save enough to enable him to take this desirable trip at little or no exertion to himself. The Convention attractions in the way of music, speakers and mediums, are worth double the expense of the trip. No one who believes in organization should fail to take in this great Convention. It is the opportunity of a lifetime, and it should not be lost. Write to J. B. Hatch, Jr., Manager, Onset, Mass., for the full particulars of this splendid excursion.

## The Question Still Unsettled.

BY B. B. HILL.

On looking over THE BANNER of June 3, at the home of Mr. J. J. Morse, I noticed an article from the pen of Mr. William Emmette Coleman concerning Dr. Peebles' criticism of Dr. Peebles' late work, "The Christ Question Settled." I wish to briefly notice some of the statements made in the last paragraph of Mr. Coleman's article.

Now, if the question is settled, why should it be necessary for Mr. Coleman to come to Dr. Peebles' rescue in a labored effort of defense? A question or thing settled is made clear, hence it would not seem necessary that a continued defense should be put forth to uphold it. Evidently Mr. Coleman does not take this view of the matter. It may be settled in the mind of Dr. Peebles, Dr. Buchanan and Mr. Coleman, who seem at the present time to form a sort of trinity on the affirmative side of the question as to the real existence of the Christian Jesus. The mere assertions of this brotherly trinity cannot be accepted as a finality by the vast majority of people unless substantiated by stronger evidence than has yet been presented.

The more we stir a pool of water, the more unsettled it becomes, particularly if it contains a large amount of sediment. So with the Jesus question, the more it is agitated the more unsettled it becomes.

What Mr. Coleman has read and what he thinks concerning this matter proves nothing. It is simply speculation. Referring to Dr. Peebles' book, Mr. Coleman says: "The truths and facts contained therein will stand for all time." This statement is only an assertion on the part of Mr. Coleman. We are looking for the foundation upon which these so-called truths and facts rest. The affirmations of Christians and other writers, who have been dependent upon the so-called history of the past, stand in the same relation to the question at issue as do Mr. C. and his associates. All who have looked into the history of the past, manipulated as it has been by priest craft, know that it is utterly unreliable in settling this momentous question, upon which hangs the hopes of untold millions in both worlds.

On the other hand, if the spirit testimony of prominent historical characters, who lived and took an active part in the history of the times, in which it is said that Jesus lived cannot be accepted, (unless it comes through channels endorsed by Dr. Buchanan and Dr. Peebles) then the solution of the problem becomes even more complicated than before.

Referring to the late work of my esteemed friend, Dr. Peebles, I cannot pass it by without saying that it is a scholar and an able writer, and only goes astray when he undertakes to settle the Jesus question.

Doubtless Dr. Peebles has said all that can be said from his standpoint on the affirmative side. I have not the time, neither is it my purpose to review his late work. In fact, there is very little to review except what has been of fered times without number and reviewed again and again, every time leaving the question still more unsettled than before, as with the agitated pool of water.

Mr. Coleman says in substance that all who deny that Jesus and the apostles ever lived, are lamentable samples of the aberrations of the human intellect, when not dominated by the only true method, that of the scientific.

Now will Mr. Coleman kindly and briefly present to the readers of THE BANNER any evidence of the existence of the Christian Jesus, obtained through scientific methods, or resting upon a scientific basis?

## The N. Y. P. S. U. Convention.

The question has been asked many times, "Where are the Young People of Spiritualism?" It has been determined that this question shall be answered by showing what the young people can do, and with this object in view the N. Y. P. S. U. has been organized, forming a society especially for our young people. Our efforts so far have not been in vain, for although our numbers are small and our treasury low at times, still we are not discouraged but are trying our best to work in our humble way for the Cause we all love so well.

Our first Annual Convention was held at Lily Dale last August, and was a grand success. Our second Annual Convention is to be held at Onset Bay, Mass., August 25th and 26th next. Onset is a beautiful spot, being located fifty miles from Boston on the N. Y., N. H. and H. railroad. Its charming water view, fine bathing and boating facilities, charming groves and above all the beautiful ocean breeze, combine to make it one of the most delightful spots for a grove meeting. Surely our young people could not have chosen a better nor more beautiful spot for their Second Annual Convention.

It is desired that this convention be even more successful than that of last year, and in order to make it so we must have the help of all the young people possible. We as young people have been dormant long enough, and now is the time when we must make ourselves felt and thus do our best toward spreading the beautiful teachings of Modern Spiritualism among the people. Thus far the local manager has not received a single letter from any of our young people in regard to attending the convention at Onset in August. It is especially desired that all young people who expect to attend the convention write the local manager at once, as the programs must be issued by

the 1st of August and necessary committees appointed. It is especially desired that all young people who can, will write papers to be read at the convention. Remember, we wish to make a good showing and convince the people that the young people of Spiritualism are alive, and can and will work for the religion which they know to be true.

Let all the young people read this and write the local manager at once.

For information in regard to convention addresses, **WALTER I. PRENTISS, Local Manager.**  
314 Park Ave., Worcester, Mass.

## Cool Waves From Onset.

Notwithstanding the unsettled weather, more than two thousand visitors attended the opening meeting, July 9. The steam and horse cars were filled with passengers, also the steamer from New Bedford, and many came in carriages. The Middleboro brass band gave a concert in the temple enjoyed by a large audience from 9.30 to 10.30. At 10.45 Dr. George A. Fuller called the meeting to order, and after a few remarks introduced Mr. A. J. Maxham, who sang an original ode written for the occasion. Mrs. Juliette Yeaw offered an invocation, followed by Mr. Maxham with another song. Dr. Fuller presided his address by reading the following poem:

## A GREETING FROM J. D. STILES.

Once again we heed the call,  
Brothers, sisters, far and near,  
"Come, and glad your voices raise  
In notes of love so soft and clear."

Come, for joy bells now are ringing;  
In the forests birds are singing;  
Sounds of gladness greet the ear,  
Calling us to worship here.

Gladly we the call obey  
To this spot so bright and gay;  
Filled with thoughts of days gone by,  
Of friendships pure without alloy.

Here we've worshiped many a year,  
And oft at parting shed the tear;  
Have listened to many an earnest voice  
Which made our very souls rejoice.

When inspiration touched our souls  
From many and varied high controls,  
We've sung of words beyond the sky  
To that dear tune, "Sweet Bye and Bye."

And some who grasped us by the hand  
Have gone to join that blessed band;  
Yet oft we feel their presence near,  
They urge us on with words of cheer.

Then let us strive to labor on,  
Take up the burdens they laid down,  
And work in love this coming year,  
Our trust in God, we've naught to fear.

HELEN BEATRICE LOCHAN.

He then spoke at length upon "Culture." "The object of these meetings," he said, "is to improve mankind mentally and intellectually. The flowers and fruit are given to us by nature, are cultivated by man, and almost every year we have something new from the florist. Cultivation has increased my life more than ten fold. No matter what position a man holds in society, knowledge is an absolute necessity. Those who wish to get through life as easily as possible want the spirits to do all their thinking for them. The uneducated always suffer at education. Empty brains make great noise. Shakespeare said, 'Ignorance is the curse of God, knowledge the wing by which we fly to heaven.' Knowledge is the source of our strength and power. In order that this power may become apparent it must be trained. Knowledge must develop character. 'It is well for children to learn something and to be something as well, and the rule ought to be good for grown up children. An educated man is always an ornament to society. A man without an education more easily becomes a subject for evil spirits; an educated man will only attract the more enlightened spirits. Like attracts like.

"Our own lives must be strong, manly and noble. Spiritualism should be our associate and helper, not our god to worship. No part of man's nature should be neglected.

"We have no more use for the tramp and fakir medium than we have for the prize fighter, and when this is recognized by the Spiritualists throughout the world, then we will have better Spiritualism."

Mrs. Yeaw closed the meeting with a benediction.

From 1 until 2 o'clock the band gave another concert. Dr. Fuller then called the meeting to order, and introduced Mr. A. J. Maxham, who repeated that beautiful song published in last week's BANNER. Dr. Fuller gave the invocation, and after another song by Mr. Maxham, introduced Mrs. Juliette Yeaw, who took for her subject, "Does Spiritualism Right a Wrong?" She spoke fifty-five minutes, much to the satisfaction of her listeners. Space allows only a small portion of each address. I will therefore only attempt a brief synopsis:

"It always seems to the masses that, during the years Spiritualism has been in possession of the millions of people, there has been enough beauty of thought to reform all the religions of the world. When we come to understand, we see that we can in no way be bound to make the wrong go right. We find that there is nothing so hard to overthrow as old systems of religion, and it is not the part of Spiritualism to try to do so. Spiritualism comes to man as a unifier and a revelation of life beyond, and to bring out here and now our own natures—to reveal the possibilities of man's own soul. It is possible from the material side of life to give proof of life beyond. So weary were the people of the old system it is not strange that, for more than fifty years, people have said, 'Give us more of this light!' and it is not strange that the spirit world has responded. Spiritualism has been the helper of Humanity ever since man was created, and even before. Spiritualism is not simply a revelation of life beyond the grave, but it is a knowledge that is being given to the world.

"The question has been asked, is Spiritualism a religion? We answer, yes, or it has the elements of religion, life because it is founded upon a science. Nothing can be a religion that antagonizes scientific principles. There was never a time when Spiritualism had such a hold upon the hearts of the people as to day. Instead of seeking fraud, it would be better to seek the angels."

At the close of the address Mr. J. Homer Altimus of Washington, D. C., gave many convincing spirit-messages. Mr. Altimus is also a very pleasing singer. Mrs. Yeaw closed the meeting with a benediction.

At 3.45 the band gave another fine concert. About three hundred bicycles were upon the mound opposite the headquarters.

The BANNER of LIGHT will make its headquarters during camp-meeting at the Headquarters Book Store. You can subscribe or get it in single copy. It is well to subscribe before you leave camp. Sylvan Cottage is the home of the correspondent of this paper. Give him a call and subscribe. He has a special inducement to offer.

President J. Q. A. Whittemore arrives Wednesday.

Vice President Miller and family already here.

Mr. and Mrs. Maxham are stopping at the Marcy. Mr. Maxham reminds one of ex-President Cleveland as he strolls around camp under a silk hat.

Almost every cottage is let for the season. If you enjoy good music, you should hear the Middleboro Band.

HATCH.

It is a proverbial saying that everyone makes his own destiny; and this is usually interpreted that everyone, by his wise or unwise conduct, prepares good or evil for himself; but we may also understand it that whatever it be that he receives from the hand of Providence, he may so accommodate himself to it, that he will find his lot good for him, however much may seem to others to be wanting.—Wm. von Humboldt.

If you like THE BANNER, speak good word for it whenever you have a chance. It will be appreciated.

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## REMARKABLE OFFER.

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

July 8.

## Reception to Mrs. M. E. Cadwallader.

The Committee of the Junior Spiritualists' Club of Great Britain, finding that Mrs. M. E. Cadwallader was on a visit to England, in company with her father, Mr. B. B. Hill, decided to avail themselves of the occasion of the usual Club quarterly social to tender these good friends a Reception. Accordingly the event transpired on Tuesday evening, June 27, at the rooms of the Club, 26 Osanburgh street, Regent's Park, London. There was a large attendance, and a very enjoyable evening was spent.

The earlier portion of the evening was spent in informal conversations and greetings to the guests, Mrs. Cadwallader being a Vice-President of the Club. At a later stage, Mr. J. J. Vango, the President of the Club, tendered the visitors a hearty greeting, and assured them of the pleasure all experienced at having them with us. He was glad to find that Mrs. Cadwallader had so far recovered her health as to be able to visit London again, and that her interest in the Club was as strong as ever. He was proud of our American Honorary Vice-President, and glad to meet her father as well.

Mr. J. J. Morse, the Vice-President, expressed the pleasure he felt at having the two distinguished visitors with us again, and recalled the pleasure all had felt in meeting Mrs. Cadwallader last year. Devoted as she was heart and soul to our cause, she was sure of a warm welcome from British Spiritualists in general, but particularly so from the Executive and members of the Junior Spiritualists' Club. They were proud of the fact that she was a member, and welcomed her, and her respected father, right heartily and warmly once again.

Mr. E. W. Wallis made a pleasing and interesting speech, recounting many of the fraternal kindnesses received at the hands of the guest of the evening while he was visiting her country last year. He referred in feeling terms to the bereavement Mr. Hill had sustained, and rejoiced that it was his good fortune to be of some slight service at that trying time. Friendship was a sacred thing, and he prized the friendship of the two dear friends that were present that evening.

Mrs. M. H. Wallis made a short address, in harmony with the occasion, and referred to several humorous incidents in connection with her acquaintance with Mrs. Cadwallader in her home in Philadelphia. She, too, was delighted to meet her again, and to shake Mr. Hill by the hand as well. Such gatherings do us all good and help to unite us.

Mrs. Cadwallader then made a graceful and touching response to the welcome accorded her, and said she was glad to be back again. She had been very ill since being here before, and they had suffered a great outward loss in the departure of her beloved mother. But she knew that it was not death that her mother was still with them all. She brought to the Club the fraternal greetings of the Young People's National Spiritualists' Association of the United States, and they expressed the hope that a fraternal affiliation should be established between the two bodies.

Mr. B. B. Hill next responded, making a short but excellent speech, in general harmony with what had been said by his daughter. After his remarks pertaining to the occasion were concluded, he desired permission to deal with another matter. Turning to Mr. J. J. Morse, he addressed that gentleman in moving terms expressive of his deep appreciation of the very great kindness and attentions bestowed by Mrs. and Miss Morse and himself upon Mrs. Cadwallader last year. They could never forget it nor repay it; but he desired to make some acknowledgment for it, and to that end he desired Mr. Morse to accept, for himself and family, a small presentation to indicate the appreciation in which he and they were held by Mrs. Cadwallader and himself.

The presentation was in the form of a magnificent bronze medallion of Abraham Lincoln, mounted on a splendid blue plush background, enclosed in a massive gold frame, the whole comprising a beautiful and valuable work of art. Mr. Morse was at first too much overcome with surprise to be able to reply, as the incident was quite unexpected by any one. But he subsequently made an eloquent acknowledgment for his family and self, and, while warmly thanking his friends, said he had only done for them as he had been done by whenever he was the guest of their country. This incident excited unbounded interest and was loudly cheered.

Miss Jessie Dixon, Miss Alice Hunt, Miss F. Samuel, Miss Percival and Mr. A. Lyons very kindly contributed vocal and instrumental numbers during the evening. Refreshments were served with the Club's bountiful hospitality.

Among the large company present during the evening the following were noticed: Mr. and Mrs. W. T. Cooper, Mr. and Mrs. J. J. Morse, Mr. and Mrs. J. J. Vango, Mr. and Mrs. E. W. and Mr. H. Wallis, Mrs. Aspinwall, Mrs. Anderson, Mrs. M. E. Cadwallader, Mrs. Gradson, Mrs. Marjorie Jenkins, Mr. and Mrs. Lealtad, Mrs. Mason, Mrs. Neville, Mrs. J. Parker, Mr. and Mrs. Rushton, Miss F. Cooper, Miss E. Ditt, Miss Jessie Dixon, Miss Gradson, Miss Alice Hunt, Miss Marshall, Miss F. Morse, Miss Percival, Miss May Robertson, Miss Ada Stoneham, Miss E. Taylor, Mr. Bennett, Mr. Cochran, Mr. R. Drayson, Mr. B. Hill, Mr. Hawkins, Mr. A. Lyons, Mrs. Mason, Mr. A. Mason.

## Appreciation.

Mrs. Carrie M. Sawyer's daughter, who is rapidly recovering from a serious illness, desires to express, through the BANNER of LIGHT, to her mother's numerous friends, her appreciation of their many attentions and inquiries.

## Jubilee Deficit.

Previously acknowledged, \$1,274.96. Mrs. Dr. Hill, Mrs. Emma R. Slater, \$1.00 each. Gospel of Spirit Return Society, Boston, (Census) \$1.08; Mrs. Herbert Brown, 75 cents. Total, \$1,278.78

## The Veteran Spiritualists' Union.

This well-known organization has instituted and is holding a series of Sunday spiritualistic meetings at the Mediums' Home in Waverley. These gatherings are largely attended, and have already become very popular with the friends of the Home. Addresses, music, social converse, etc., are features of these meetings, at which all are welcome. The exercises open promptly at 3 P.M., and are of a very interesting character. Admission is free, but a collection is taken each Sunday for the benefit of the Home. Waverley is a delightful place for an outing, and Spiritualists should remember that fact.

## If You are Tired

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Dr. M. H. HENRY, New York, says: "When completely tired out by prolonged wakefulness and overwork, it is of the greatest value to me."

## SPECIAL NOTICES.

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**Fred P. Evans**, 103 W. 42d street, New York City, agent for the BANNER of LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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A NEW and wonderfully healing lotion for all skin eruptions.

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Feb. 25

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July 1. 5c

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for a 36-page illustrated pamphlet containing program of entire meeting, Railroad and River rates, and other information concerning the meeting. 4c June 24.

## Maine Spiritualists' Directory.

COMPILED AND PUBLISHED BY

**FRED HALL.**

The Directory is a Hand-Book of the movement in Maine. It tells where each Camp and Society is located, dates of meetings, names and addresses of officers and members, and other valuable information relating to the condition of the Association, and the Cause at large; also the addresses of individuals who compose the different Societies.

It is nicely gotten up, neatly bound, in board covers and gilt letters, and worthy of a place on any table.

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To all such aspiring souls this book comes as aid, incentive and inspiration. It is written for practical use on the plane of daily life. It treats of the potent lever of thought in its varied phases of desire, perception, reflection, of wisely directed purpose, of the dominance of the higher selfhood, of worthy, unselfish service for others, leading the reader through spiritual evolution of involved human potencies, in an eternal progression toward at-onement with the Source of all Life and Love and Peace.

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Second Edition Revised, with Index.

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## SPiRiT Message Department.

### SPECIAL NOTICE.

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

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

Report of Séance held June 30, 1899.

#### Spirit Invocation.

Again do we open our séance-room, that those who are anxious to reach the loved ones of earth may, through this channel, send forth thoughts from the spirit-world and tell of the life they found beyond the grave. Like the refreshing dew that falls from heaven upon the thirsty flowers are the messages sent to sorrowing hearts of mortals. Blessed is the thought that knowledge of spirit-communion is bringing happiness into many a home where the darkness of death has reigned. Let those who have this knowledge give it unto others, that the light from heaven may shine all along life's pathway. Help us all, oh, thou Great Spirit of Progress, in our undertakings. Help all who are sowing the seed of knowledge, that it may fall into fertile ground. May each spirit who speaks this morning, through the instrument who voices the messages, feel the responsibility that rests upon him, and send forth that which will bring comfort and happiness to some friend in earth-life. Amen.

### INDIVIDUAL MESSAGES.

The following messages are given through Mrs. Conant's guide, Sunflower.

#### Mary E. McPherson.

The first person who comes to me this morning is an elderly lady, I should judge about sixty or sixty-five years of age. She is not large, but she has a very sweet disposition. She was all drawn up with rheumatism—her arms ached, her legs ached, and she ached all over, yet she was such a good soul; I do not see that she found any fault, but just gradually wore out.

She tells me she was not a Spiritualist; she believed in the Bible and belonged to the Baptist Church. She really was a Spiritualist, but did not know it, for she did know that God did not make her suffer for nothing, that there was always a cause for it; but she did not know the cause till she was in the spirit-world. Then she found it was due to conditions she brought about herself when she was a young lady by not knowing how to take care of herself. She left two daughters in earth-life; one of them acts just as she did, and she aches, too. That is why she wants to come back, to tell Susan that she must not be on her feet so much, or try to do so much, for her physical body is not strong enough to keep up with the desires of the mind.

Her husband is in the spirit-world with her. He went before she did. She has a mother with her, too, and a father and a sister, and ever so many others; but she is anxious to let the folks in Burnside, N. Y., and in Brooklyn know that she came here this morning, that she is not suffering now as she did when she was in the physical form, but can do her duty just the same, only with more comfort. She sends love to her other daughter, away out in Milwaukee. Her name is Hannah. She is interested in Spiritualism, and it was her desire that mother should try to come here some time. She thought she could not take control, but has given her message to me, and I am giving it the best I can. She says Hannah is a Spiritualist at heart, but goes to church on Sundays. She wanted a test, so she gives it to her that way. She puts her name down as Mary E. McPherson; her husband's name was William McPherson.

#### George Jacobs.

Here comes a real old gentleman. He is walking with a stick, but he throws it down now and says: "I only took it in my hand to show them that I remember what I did when I was in the physical body." He has been out of the body quite a number of years. He was very much interested in the phenomena of Spiritualism way back in the forties, when the Fox sisters were making their demonstrations. He then lived in Rochester. He said he was not one of those who talked a great deal about it, but he quietly investigated it, and was satisfied that death did not separate the consciousness from former relations. "But," he says, "the rest of my folks did not believe much in it. A good many of them are now in the spirit-world, and often say: 'Uncle Jacobs, I wish I had seen the thing as you did. I would have known more about the spirit-world than I did.'" He says he just came in this morning to let the people know that he is still in existence, and that he is glad of the progress Spiritualism is making, if it is not demonstrated as it should be through the organizations. "Just say to that editor, up stairs," he says, "as I have been watching him for some time; that if he had seen the condition of people in '49, when we undertook to hold a public meeting in Brooklyn, N. Y., or down in that direction, he might have had something to kick about. We not only had to guard the door, but had to take the medium out secretly, so he would not be mobbed. So you see humanity is progressing even if it is not perfect."

This gentleman has some relations scattered over the country—some in Maine, some in Massachusetts and some in Rochester. He wants them to know that he has kept up with the times, if the physical body did not.

He gives the name of George Jacobs, and he passed out of the body in Southern California. He went there during the gold fever, and was only back and forth after that. He has a son and daughter in New York and a son in California. He says they are somewhat interested in progress, as one son is a physician, and somewhat depends on the spirit-forces for what he gets, although he does not advertise as a medium. His wife, Nancy, is with him, and I also get the name Joseph Jacobs, but do not know where it belongs. I hear him talking with another spirit now, and I judge that he was somewhat radical in his day.

#### Frank Walburn.

A little boy is here now touching my shoulder, and he wants to know if I will speak for him. He has snapping black eyes, but a fair complexion. His name is Frank Walburn, and he belongs in Boston. His home was in Roxbury. He wants his mother to know he is better and has got to be quite a good-sized boy now. He says he passed out of the body in his fifth year, with membranous croup. It threw him into spasms and he passed out that way. His father's name is George and his mother's, Anna.

He hardly knows what to tell them, for there is so much, he does not know how to put it together. He wants them to realize it was all for the best. Grandma Jordan in the spirit says his mother ought to be thankful that he is in the spirit, because if he had lived, she probably would not have had so much comfort with him as she does now, hoping that by and by she will meet him, and find a good, pure, honest boy. He says he does not want mother to worry and fret over Eddie. (He is in earth-life.) He goes away and does not tell mother where he goes, and she worries over him. Eddie will come out better if she lets him get his own experience. Grandpa Jordan is here, too, and wants to say he wishes to be remembered to all. There are too many here to send individual messages this morning, but you will hear from the others again. He says this will do now, but if mother desires more, let her seek the way, and he will prove to her that it was the body she laid aside in Mt. Hope and not her little boy.

#### James Cameron.

Here comes a big stout man, and he has not any hair on the top of his head. He used to drive horses—a teamster he calls himself. He was one of those fellows who never had time to look after anything but grub, grub, work, work; and he says he went out of the body quickly. He didn't have time to fix up anything, and when he got into the spirit-world he says he knew nothing, but found the spirit-world a good deal better than he expected it would be, because he wants Sadie to know that he didn't find any hotter hell on the spirit-side than he had in earth-life. The first one who woke him in spirit was Ellen.

I should think the man was English. Yee, he says he belonged in Yorkshire, England, and he was there quite a while. Sadie is his wife. He does not want her to worry, because he is helping her all he can, and bringing influences to her that will be beneficial, for he knows her now as he did not know her in earth-life. He says if he had understood her better they might have been even happier than they were. He says a man seldom appreciates a woman until something has come up to separate them. He has two little children, and he wants them educated and brought up right, and hopes they will have better privileges to unfold their spiritual natures than he had or than they would have had if he had lived. He never was much of a church man. I think he was a sort of infidel. He says he comes here hoping to give a little comfort to his friends. His name is James Cameron. He passed away in Philadelphia, Pa. His wife seems to be nearer here, in Boston, where she is working and trying to take care of the children. He wants her to understand that he realizes what she has had to contend with since he passed away.

#### Alice Watson.

Here comes a beautiful young girl, about eighteen years old. She has a fair complexion, blue eyes, light hair, and a small form. She brings a music-roll in her hand, showing me she was interested in music while in the earth-life and is now. I should judge that she both played and sang, because she seems to have a sweet voice as she speaks to me. She is anxious to reach her father and mother and sister, especially mother, because the mother has been sick most of the time since she passed out of the body several years ago. She is anxious to lift the veil of doubt and fear from mother's heart, for while she is a true woman and does her level best to reconcile herself to the conditions around her, yet way down in her heart, she sometimes says she does not know whether there is a just God or anything else that.

"That is the way you feel, mother. I have stood by your chair so often, and tried to influence you. I have tried to make you understand, that there is a wise purpose in all things, and that God is not an unjust father. The great power that moves the universe is mysterious, and the mortal is frail; that is why the eye is so dim and the brain so easily influenced that it is hard to comprehend the things that hurt us."

She says she wishes her mother was happy, for if she were, and would let the spirit rise beyond the environments of the physical body, she would get well, for that is all that ails her: the spirit is rebelling against her present circumstances. If she could only make mother feel and understand her, she might be able to help her; for she is so anxious that she should know the truth before she leaves the physical body. The mother's name is Catherine; she was called Kate. The father's name is Robert, and her name is Alice Watson; her home Cheektowage, N. Y. (I think that is right; she says it is where the soldiers go.) That is where she passed away and where all her people live now. Patterson was where she went to school, and where she was taken sick. She has a married sister there, Caroline.

#### Mrs. James E. Harrington.

Here is a lovely lady. She looks like a good old mother of Israel. She is middle-aged, but a sweet-looking, small featured person, and she says that she doesn't want to take any one else's time, but that she is anxious to send a few words out to encourage those who are still in earth-life, members of her own family. She says it is true that a mother's love never dies, even in the grave. She would like it if she could get into the immediate surroundings of those who are interested. She cannot send a very personal message through the paper, for they are public people, and she is afraid they would not like it; but there are those connected with her who have been sick, and she is anxious for them to apply other remedies and other conditions in order that they may get well. If not, they will be obliged to go into the spirit-world, and she does not want them to, because they are young and ought to have a good deal of vitality.

All that ails Gracie is nervous prostration, and over-study has brought her where she is. There is no disease. Her lungs are not affected. She simply has an attack of catarrh, and the drippings from the head irritate the bronchial tubes and leave the lungs sensitive. That is what makes the hacking cough. She speaks of these things to show them that she has been interested in the case for some time. Gracie is her granddaughter. She knows what a terrible thing it would be for her daughter if Gracie were taken from her, so she hopes they will set aside their prejudices and call in some one who is a spiritual healer and who will stimulate the nerve centres. Do not drug her any more, and all will come out well.

She gives her name as Mrs. James E. Har-

ington, her home Bangor, Me. That is where she wants the message to go.

#### Messages to be Published.

July 7.—Georgiana Buchanan; Henry George Campbell; Rachel M. Hutchinson; Jessie Jamieson; Mary Morgan; Frank Scott.

### A Letter from Abby A. Judson.

NUMBER SEVENTY-EIGHT.

To the Editor of the Banner of Light:

It is not always safe to make sweeping statements regarding human and physical relations, as, for instance, "When you see a white horse, you are sure to see a girl with red hair," or, "Step-mothers are always unkind." There is no foundation in science for the first statement. As to the second, it has been often disproved by the experience of many, of whom I am one, who have had kind, thoughtful and self-sacrificing step mothers.

But when a sweeping statement is founded on universal law, involving what belongs to Nature itself, we may rest upon it, finding a safe support and plenty of room. That Spiritualism is founded on Nature itself, and may well be called Naturalism, is one of these safe, broad statements that may well make those who adopt it rest secure.

A recent correspondent has asked me, "Is it sinful for me to seek to commune with my departed wife? I do it out of love for her, out of homesickness, and a longing to be with her." To this devoted but doubting soul, who is still somewhat fettered by the old, unnatural views, I would say:

"It was natural for you to love your wife while she was here, natural that she should love you still, and that you should seek to get word from her. Then seek to commune with her on purely natural grounds, and in accordance with natural law." And the most religious need not fear to do so, for Nature is God made manifest to us, and we can learn what God is only by studying the constitution and the course of nature.

The valued correspondent in Florida, to whom I alluded in my last letter, says, if spiritual phenomena can be explained by the laws of nature, why are not these laws printed for us, and everything made plain to the common mind, and he does not see why it was not done long ago. I am glad he wrote me that, for it reminded me how frequently I had used the expressions "laws of nature," or "natural law," taking it too much for granted that all would know precisely what I meant by them.

The laws of nature are co-extensive with Nature itself, and that we take to be unlimited. It is then impossible for any human being to be acquainted with all her laws. The most we can do is to follow the "footprints of the Creator," (speaking in "Orthodox" wise) in those directions where it is possible to do so; and to take the testimony of careful, skilled, and conscientious investigators in other parts of the realm of nature. For instance, perhaps not one reader in a thousand has ever calculated an eclipse, but when we learn that there will be a nearly total eclipse of the moon on the 16th of next December, we believe it, and anticipate looking at it when the time comes. Somebody more familiar than ourselves with the natural laws that govern that part of astronomy has calculated this eclipse for us, and we take it as an assured event of the future, on his testimony.

The laws of nature are so vast that one person cannot learn in its entirety even one department in her realm. In my school in Minneapolis, during the four years' course my science pupils studied eight sciences, devoting half a year to each. These were natural history, physiology, physical geography, botany, physics, chemistry, geology, and astronomy. They could thus obtain a very general notion of each. And yet great scientists have devoted a lifetime to one single division of one of these sciences, and felt when they came to leave the earth-plane that they had not had time to investigate it thoroughly.

So, a pupil may get a very general notion of physics or astronomy in half a year, while the distinguished Bunsen may devote half a lifetime to spectral analysis, and the masterly Helmholtz can devote himself with single-eyed fidelity to vortex motion in fluids and vibrations of air in open pipes, and feel that these subjects were by no means exhausted. But at last accounts Helmholtz is still actively engaged in similar lines of research on the spirit-side of life, and made about a year ago an effort to communicate his axiom on the vortex theory to this gentleman in Florida, who is a German, and interested in the same subjects.

Now with regard to his enquiry why spiritualistic leaders do not explain spiritual phenomena by natural law, if they are susceptible of being explained by them, we have this to say. They can be both understood and explained by the laws of nature, but it is necessary that those who listen, as well as those who teach, be on the plane of living where the phenomena can be investigated more understandingly than they can be by us who are still confined in the fleshly body. Here we can rap on a table with the knuckles of our fingers, producing waves in the contiguous air which reach our intelligence through the ear and the brain. These sounds and the mode of producing them have to do with our physical bodies, and we explain the manifestation by those laws of nature with which we are familiar.

Our spirit-friends, on the other hand, are denuded of the physical body, and are familiar on their vantage-ground with a set of laws belonging to their life in another part of the same great realm of mother nature. In accordance with those laws, to which they have learned to adapt their movements, they have found out how to make sounds like those we produce by rapping the table with our knuckles, without moving any physical object. That they do it is evident from the fact that we hear these raps, and from the intelligence manifested. They understand the manifestation of certain physical laws on their side of life. They may try to explain to us what they see so clearly themselves; but it is impossible for us to really understand how they produce the sounds without the movement of physical objects, until we have reached the same plane of investigation by becoming decarnate like them.

But this fact need not prevent us from believing the testimony of our own senses, the working of natural law on the spirit-side of life, and the integrity of our spirit-communicators. A blind man who has never seen at all believes his friends are telling him the truth when they describe what they see. But they might try all day to make him understand what seeing is, and they would waste their breath. There would not be much use in explaining to a man born blind the visual

angle, the refraction of light, the solar spectrum, complementary colors, etc. Even Helmholtz, who wrote the "Discourse on Human Vision," might explain the laws of optics with all his acumen and eloquence to our blind subject, but all this would be thrown away on one who had never seen. In the same way, we who are still fettered by the flesh cannot apprehend the working of those natural laws that are manifested to those who dwell on the other side of life.

From the above considerations, we can see how futile and useless it is for us to try to bind decarnate spirits by the laws of our present life, and to demand that they explain what they do according to our standpoint. Have not they the privilege—yes, the right—to add up for themselves from the spirit-side of life, as well as we from the mortal side of life? We do not deem that a soul has lost all its rights in a law-abiding universe because he has got rid of his fleshly body. On the contrary, he remembers the facts and the laws (so far as he knew them) in the mortal condition, and is now introduced to the experiences and natural laws of the spiritual existence, and correlates the laws belonging to both sides of life into one grand whole, for reference and for use until he shall go still higher.

Thus did Franklin, while on the mortal plane, investigate the laws and the workings of electricity, as revealed by the natural laws bearing on the same on the fleshly side of life. After becoming decarnate, he kept abreast with all the new discoveries in the field of electricity on the mortal plane, by a close attendance on those who were investigating on the same line, bringing all his earth-knowledge "up to date," in the same way. Meanwhile, he was investigating the natural laws of electricity on the spirit-side of life by the phenomena and experiments of that plane. And, with his newly acquired knowledge, he shadowed the mortal experimenter, instilling his views and suggesting new plans and experiments to their minds, and has aided with others to give the science of electricity its present status in the civilized world, which is of course but a suggestion of its development in the century to come. He does not re-incarnate himself in order to do this. The child does not get into a baby's long clothes again after he has learned to walk.

What has been said of this science applies to every other one, and also to all art, literature, sociology, metaphysics, in fact every department that may be named in the field of human thought. Life on the planet becomes more forceful, more effective, both by the development of its present inhabitants, and by the advance of those who have passed outside of and beyond fleshly conditions, but who kindly stoop to give us of their fullness, thereby enriching themselves spiritually by their labors of love, and assisting the spiritual expansion which is the inevitable destiny of all manifestations of life on each and every planet. And as that expansion is towards the infinite, we may sail on that wondrous sea, with never a fear. For

"No harm can come to me,  
On ocean or on shore."

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

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

### Answers to Questions

GIVEN THROUGH THE MEDIUMSHIP OF  
W. J. COLVILLE.

QUES.—[By Cremona Blackwood, Boston.] 1. What would you say of a person who, sitting in the silence, day or night, with eyes closed, repeatedly sees what appears to be a soft, luminous, hazy something in the air, moving in parts and toward each other, and, on meeting, these parts always suddenly shape themselves in a triangle of bright, silvery light, lasting a moment, and then suddenly vanishing?

2. The same person sitting with closed eyes, day or night, times without number has seen what looked like geometric designs, moving and changing from one design to another, like the figures in a kaleidoscope, with rapid and exact precision, in marvelous colors, and all of a beauty beyond description. It was impossible even to remember these designs, so rapidly did they vanish.

3. An agate, while sending out beneficent thoughts to others, little balls of white, silvery light, the size of a very small pea, start out of the air and move rapidly, and apparently travel miles in a straight line, and then disappear in the side walls of the room.

4. The same person sitting with closed eyes often sees a change of color with every change of thought. The colors are always shot through with light.

5. Are these experiences common to other people, and what do they mean? Why should there be a cessation of these phenomena? What are the needs of a person having these and other like experiences, and what line of study, books, etc., would you recommend?

Your reply may be of great importance to others as well as to the questioner.

ANS.—1. Though the experience related is interesting and not unusual, we attach no extreme importance to it unless the symbol of the triangle means something beyond its obvious significance to the one who so frequently discerns it. There are always two assignable causes for the kind of phenomena related: 1st, The human aura which is constantly being emitted as brighter or dimmer light from every person is characteristic of that person's aspirations and particular conditions, both as regards its shape, volume and color. 2d, As certain phases of clairvoyance merely give evidence that the psychical observer beholds what is actually taking place in the adjacent psychical realm, many visions are simply comparable to ordinary physical sights, because there being two sides to everything, the psychic or subjective side is seen by a seer while only the outer or objective is beheld by one whose vision is limited to the exterior phases of existence.

It is always desirable when sitting silently for psychic observation to enquire of your unseen friends what they wish to convey by means of the pictures presented; often if this practice is followed decided impressions will come to the sitter, explaining an otherwise mysterious phenomenon. Speaking in general terms we should decide that luminous, hazy, appearances in the air give evidence of a refined auric effluence from the sitter mingling with similar grades of auric emanations sent forth by the friends in both states of existence, for very often it occurs that people yet in the flesh are seeking to communicate telepathically with friends at a distance, and when such is the case the luminous ether is used as a means of communication, as it is also used by friends in spirit. The triangle always denotes unity and harmony in the expression of force. Occultists often attain to a point where they can read messages in the centre of the triangle. Such a means of divination is very ancient and is by no means uncommon in the present day.

2.—The second set of experiences here-with recorded does not essentially vary in significance from the first, but rather proves continuity of psychical perception, as shown by the more complex geometric figures following upon the simplest. When colors and forms are seen together—and they are truly inseparable—they give evidence of intensified clair-

voyance, and when many shades of color are seen melting one into the other, it is proof that the auric radiations are of diversified character.

A complete study of the significance of color has been attempted by Mr. Babbitt in his excellent treatise entitled "Principles of Light and Color," and to our positive knowledge many astonishing cures of acute and chronic disorders have been accomplished in schools of chromopathy, and especially where made as a therapeutic agent has been introduced contemporaneously with the presentation of corresponding color-objects. Gems have always been highly prized by Occultists because of their color as well as brilliancy, and when it has not been feasible to employ a number of different precious stones, the diamond has been selected as the typical all-expressing gem because of the kaleidoscopic character of its iridescent radiations. The simple kaleidoscope, being highly suggestive of harmony, is often of great assistance in inducing mental and bodily repose, and as all forms and colors preexist in the spiritual or unseen universe, whenever a sensitive person is partaking of "Borderland" experiences on the bridge between the distinctly spiritual and the definitely material states of existence will always be seen the forms and colors which are ever active in the realm of force which connects spirit with matter.

The very remarkable vision of Lorelle Damon Boieser, a young blind woman living in Chelsea, recorded by herself, and published in the Boston Globe Sunday, June 25, is highly confirmatory of the significance of color, for, though physically destitute of sight, her spiritual vision enabled her to clearly describe the seven prismatic colors as they do actually correspond to seven states, degrees or spheres of spiritual existence. One of the most noteworthy features of Mrs. Boieser's vision is that she saw the seven colors in the reverse order from that in which they are enumerated on earth. Instead of red being the first, and violet the seventh, she saw violet as the first and red as the seventh, which justifies the declaration often made by seers and sensitives, that the material world reflects the spiritual world inversely just as reflections of surrounding objects in a body of water are always in inverse order to the actual condition of the things reflected.

3.—There can be no doubt on the question of the reality of mental emanations possessing form, color, texture, etc., among those whose clairvoyance enables them to see all the thought-entities which go out into space projected by the will power of a competent telepathist or mental telegrapher. What our present questioner has seen has been her auric psychic force which has mingled with the ambient atmosphere and floated away as a conductor of intelligence to an absent friend further than her vision could follow its transit. As to the particular size of the balls of light this is sure to vary at different times, and to the vision of different seers, but the silvery whiteness referred to is clearly indicative of a pure, gentle, auric effluence.

4.—It frequently occurs that a similar sight is beheld by children who know nothing of the theory of astral light and psychic emanations, and wherever these changing colors appear they should be noted by whoever wishes to increase in knowledge so as to read readily the atmospheric accompaniments of persons and objects, a branch of seership intimately connected with psychometry. It will be generally found, broadly speaking, that red denotes affection, yellow signifies wisdom, and blue permanency in thought, while green is invariably typical of growth and new developments. Any color which appears clear and luminous while the aura ascends instead of descending proves aspiration and not sensual tendency.

5.—All the experiences related in the foregoing questions, though not perhaps common to the multitude, are by no means infrequent among highly sensitive and naturally clairvoyant persons. We do not believe that such phenomena ever really cease, unless persons who have been mediumistic for a time deliberately turn their attention away from psychic phenomena; however, there is frequently an ebb as well as a flow in the tide of psychical perception, and you will probably find in your own case that, at intervals, these visions return unsolicited and then are discontinued for a season, to be again resumed when occasion demands. The special needs of all sensitives may be classified under the general heading of conditions favorable to periodic repose and general harmony.

We have quite recently dwelt at some length upon this important matter in these columns, and refer all interested to earlier answers on the development of mediumship. The Psychical Research Society has acted wisely with Mrs. Piper, and it would have been almost impossible for the satisfactory results recently obtained through her instrumentality to have been forthcoming had she not enjoyed the tranquility which has been wisely secured to her. As to books, studies, etc., though we are always the champions of rational education, we are obliged to say that no books can do more than give suggestions born of practical experience. Mediumship develops in favorable conditions as plants grow in congenial soil.

We particularly recommend the excellent practice of sacredly setting apart a certain time and place for regular sittings either alone or with some congenial friend. A small, select group of regular sitters will no doubt aid each other, and the presence of a well-developed seer will often give opportunity for helpful counsel. If you are so situated that it seems preferable for you to develop your gifts in strict privacy, even in loneliness, choose your most undisturbed place and time, and await developments. When you see what you do not comprehend, ask mentally that it may be explained to you, and if you quietly, patiently and persistently await an answer to your request, an interpretation will surely suggest itself on the plane of your inner consciousness.

### Passed to Spirit-Life.

From her home in Belfast Tuesday morning, June 20, MISS ALMIRA A. HICKS, after an illness of three weeks. Miss Hicks was born in Belfast, a daughter of the late Sullivan and Sylvia Hicks. She was active all her life in temperance work, in which she showed much earnestness and executive ability. She has been a leader in the Woman's Christian Temperance Union for several years; was President of Wadsworth County Union for ten years. She was conscientious in her convictions, and always outspoken in favor of the right, as she saw it. Her was a kind and sympathetic nature. She was an active member of the Universalist Church. A few years ago she investigated Spiritualism and became a firm believer in its higher truths. She was a subscriber to the BANNER OF LIGHT, and found great comfort in its pages. The funeral was held Friday, at her late home, her pastor, Rev. A. Smith, officiating. The floral offerings were many and beautiful. There was a very large attendance. She leaves one sister, Mrs. Lora.

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