

WHITE VIOLETS.

"White violets, sweet violets,
I bring you just a few;
I gathered them this morning,
While they were wet with dew;
In a mossy bed, by a brooklet fed,
By the side of a rock they grew."

She brought me this bunch of violets;
As I look in their star-like eyes,
And breathe their own sweet fragrance—
Born of the woods and skies;
I know who made their beauty,
For I see in every line
That marks their fair sweet petals,
A willing all divine.

And I feel that I can read them,
For the blossoms she brings to my room,
Seem only a promise of something
Her soul shall have in its bloom;
And I ask the good All Father,
As the leaves of her life unfold,
To keep the heart of my darling
As sweet as the buds I hold.

H. B. Merriam.

Pen Flashes.

The Pugnacious.

NO. 9.

Prof. Clifford, who passed on only a few years since, was one of the most learned and cultured agnostics of England. He wrote his own epitaph, and these were his words:

"I was not, and was conceived;
I lived, and did a little work;
I am not—and I grieve not."

Here is a superabundance of nots—blank negations. They were all that a dreary materialism had to offer. From unconsciousness we came, to mud we go. This is the history in full of materialism.

Col. Ingersoll was more advanced than Prof. Clifford. He was full of sympathy and tenderness for children, and a cordial liking for home life. Called to attend a funeral—the funeral of a lovely child—he used these words at the grave:

"They who stand with breaking hearts around this little grave, must have no fear. The larger and the nobler faith in all that is, and is to be, tells us that death, even at its worst, is only perfect rest. We have no fear. We are all children of the same mother, and the same state awaits us all. We, too, have our religion, and it is this: Help for the living, hope for the dead."

These were the best possible words that he, or any agnostic, could say. Mark well, no serene trust, no knowledge; but a dim, half-vanishing "hope," that was all!

Compare these dreary words with those of Paul, "For we know"—know—"that if this house be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." How did Paul know this? He knew it because he was a Spiritualist. He had visions. He fell into the trance. He had healing gifts; and accordingly, he knew of "the spiritual body," and the future, progressive world.

Had I been called to stand by the grave of that dear child, I should have said, "Mourning mother, believe, trust, know that your beloved that so loved and was so loved by you in turn, is not dead. The spirit cannot die. Only the body, the mortal vesture is dead and enfolded. The pure, sweet spirit of your darling has risen like a rose-bud to bloom in paradise; it has been transplanted into the garden of the gods; lamb-like in innocence, it has been gathered into the fold of the good shepherd, cared for and loved by matronly teachers, and when you pass the crystal river, death, the white arms and hands of your loved one will be outstretched to clasp you,—blessed meeting." Sweetly sung the poet:

"The angels have need of these lovely buds,
In their gardens so fair.
They graft them on immortal stems,
To bloom forever there."

If London has any authoritative medical newspaper, it is the "Lancet." This journal says:

"We have more than once directed the attention of our readers to the remarkable preserving properties of soluble glass or silicate of soda, and it is surprising that this solution is not used more generally for the preservation of eggs. It is confidently stated that a newly laid egg will keep for many months when completely immersed in a 10 per cent solution of the silicate, and will then be indistinguishable as regards appearance and taste from an absolutely fresh egg. . . . We have ventured to give an explanation of this remarkable preserving effect by assuming that the soluble silicate forms a hard, glassy, impermeable mass with the lime salts in the substance of the shell, a real insoluble glass, so that the contents are literally hermetically sealed against external influences. That is a remarkable enough fact, but it is now reported that chickens have been hatched from eggs preserved for twelve months in this way. . . . The recently reported success of this method, by which life would appear to be suspended, so to speak, would seem to open up many possibilities in regard to the transportation and supply of food."

May we not, and keep within the radius of science, go beyond this and reasonably con-

tend that chickens may be hatched from eggs kept a year, a hundred or a thousand years. When in Dunedin, New Zealand, we were shown a petrified moa bird's egg, the only one known to be in existence. The skeleton of this bird stands fourteen feet high, and its eggs were fully as large as a man's head. The bird has been long extinct. But if these native Maoris had only understood the process of preserving eggs, keeping alive within them the life-principle, we might today be hatching out young moa birds in America. What an insufferable loss!

It has been claimed by spiritualistic journalists that Queen Victoria was a Spiritualist. Were there grounds for this claim? There certainly were; and among them is the undeniable fact that the illustrious Robert Owen, called the "Prophet of Lanark," wrote a letter dated April 10, 1853, to Prince Albert, which appeared in the Rational Quarterly Review, in which he expresses the opinion that these manifestations "will be interesting to Her Majesty, and to your Royal Highness." Then he says, "The disclosures made to me by the particular spirits who have professed to be communicants, have been so extraordinary, prompt and correct, that I can no longer withhold my belief in the statements which they have made to me of their identity, or of their earnest desire, through these means, to improve the character and condition of the human race." Further on in the letter relating to these spirit communications, he mentions, or refers to the "messages that he had received from fourteen seances."

This eminent socialistic reformer, Robert Owen (father of the distinguished Robert Dale Owen, whom Americans knew so well and honored) addressed a letter through Prince Albert to "Her Majesty, Queen of the British Empire," which contained the following paragraphs:

"Highly Respected Sovereign,—
"Permit me the liberty to present to your Majesty the second number of the 'Rational Review,' which, at its conclusion, opens up subjects deeply interesting to the human race through all future time."

"I am now permitted by the spirit of your royal father, to inform your Majesty that we had two conferences, which to me have been most important and gratifying. In the first, held a short time before your Majesty's late happy confinement, I inquired 'If I should inform the Queen of this conference between us?'"

"The reply was, 'Not yet, I will tell you when will be the best time to introduce it to my daughter.' In the second conference, held subsequently to your Majesty's recovery, I asked, 'Should I now introduce the subject to her Majesty?' The reply was, 'Just as you please.'"

With letters of this character from Robert Owen and other illustrious persons, containing testimonies and tests, could the Queen fail to be interested if not convinced?

Mr. Owen's communication received from the Duke of Kent through Mr. Hayden, relating to 'titles' in the spirit spheres, is most interesting. Here is a sample:

"Owen—Shall I apply to the Ambassadors of Russia, Austria, France, Prussia and Turkey, with a view to effect a spirit of peace instead of war in these nations, and through them, throughout the world?"

Duke of Kent (in spirit life).—"Yes, and call upon the American Ambassador."

The "Strand" Magazine of London, for June, contains the impressions of Madame Helene Vacaresco, Maid of Honor to the Queen of Roumania, relating to Queen Victoria. They seem to have been on the most intimate terms. Queen Victoria is reported to have said to the Maid of Honor of the Queen of Roumania:

"How wide apart lie your ideals! I am so fond of music myself; and I love reading the biographies of the great musicians. They have all had such sad and thrilling experiences. . . . I left off playing the piano for some time. But then you see, my dear husband taught me to love all things beautiful and good—I learned to seek them for his sake—now I return to them often in memory of him. You cannot imagine to what extent my life is interwoven with the life of the dead. I only feel alive when in close communion with the dead. My prayers lead me towards them. Their spirits and their power guide me."

That's enough! Queen Victoria would never have made that statement if she had not good, solid reasons for making it. From my soul's depths do I honor the Queen of the British Empire for saying in speaking of the dead, "Their spirits and their power guide me."

Compare it with the crawling, cringing cowardice of the masses of Americans—Americans who on recurring Fourth of July, will shout themselves hoarse with the words, "Independence," "freedom," "liberty," when they are slaves to public opinion, slaves to fashion, slaves to the foppish 400, slaves to popularity, slaves and puppets lolling the dust from the shoes of millionaires!

I personally know preachers and politicians who are just as firmly convinced of the fact—the mighty fact that spirits can and do communicate with mortals, as I am. And yet, you put the question to them straight, and they will hesitatingly say,—"I have been investigating, and have given some thought to

Psychic Research." Wonderful confession!

Last winter there came to Battle Creek a politician of note—an Ex-Congressman—a Spiritualist, who has a medium come to his residence each week, enabling him to consult the spirits. The fact leaked out through his intelligent daughter. Why such secrecy? Why such a hiding of the truth? Down on these spiritually lean, lank, servile, creeping, crouching, political cowards! Heaven in mercy pity them! When their bodies die and rot in the grave, their shriveled, ghastly souls will wake up where they belong, in Hades.

We will now join in singing:
"Come thou fount of every blessing."

It is well known to readers and journalists that Battle Creek, Michigan, is the great centre of the Seventh Day Adventists, often called "soul-sleepers," because they believe that man has in his constitution no innate immortality—believe that the world is about to end, and that they, the chosen, will be among the mystic 144,000 sure of salvation. They have here a large place of worship called the Tabernacle, a large Sanitarium, and they have printed for years their "Review and Herald" here. Mrs. E. G. White is their visionist, their inspired mouth-piece, a sort of a Mrs. Eddy of much marriage fame, and mother of the Christian Science Church. Mrs. White has for forty and more years, had visions. They come from God, she has repeatedly declared; while the visions of Dante, Joan of Arc, George Fox, Ann Lee, Judge Edmonds, and Spiritualists, are all "from the devil."

This Seventh Day Adventist visionist became so familiar with God and Satan that she described this Satan when he was an angel in Heaven, and as he now is. Hence, she says: in her volume, "Early Writings" (page 24), "Satan still bears a kingly form. His features are still noble. . . . That brow which was once so noble I particularly noticed. I saw that he had demeaned himself; that every good quality was defaced, and every evil trait was developed. His eyes were cunning, sly, and showed great penetration. His frame was large, but the flesh hung loosely about his hands and face. As I beheld him his chin was resting upon his left hand. He appeared to be in deep thought. A smile was upon his countenance which made me tremble," etc. . . . "Satan was seeking a dispute with Jesus concerning his being the Son of God, and Satan, to manifest his power" (page 27) "carried Jesus to Jerusalem and set him upon the pinnacle of the temple and there tempted him," etc. Now mark! This devil of the Seventh Day Adventists has, according to their oracle, Mrs. White, a kingly form, a noble brow, a receding forehead, cunning eyes, and a "large frame with the flesh hanging loosely about his hands;" and yet, strange—strange to tell, "seven" of "him" were "cast out of Mary Magdalene." (Mark 16:19). Luke's account reads, "Out of whom (Mary) went seven devils." This must have been a great relief to poor Mary! As aforesaid, I am skeptical concerning the devil, or Satan, and the more so since reading the conversations and familiar descriptions of him and his extreme unprincipled naughtiness, by Mrs. White; and so I press the query, why, providing the devil exists, does not Almighty God kill him, annihilate him, or put him to sleep with the rest of the Seventh Day Adventists' "soul-sleeping dead?"

The Universal Bond.

Mary Eupha Crawford.

Of the making of books there seems to be no end and yet all may be regarded as mediums of expression in some form of the ideal realm, pressing upon the minds of humanity, as advancing civilization opens new channels of activity.

Publishers' presses and book shelves of the land are crowded with popular and unpopular literature. Some of it has a great vogue for a time if character and emotions are presented in fresh, novel style, then ceases to be read or discussed when the inwardness is found to be spread over the surface in a play of tones and shades whose effect is no longer pleasing, nor capable of holding the interest of readers at a retaining point.

That alone survives and maintains a hold upon the hearts of humanity through all ages and amid the wreck of empires, which has been able to draw into its thought and embody in its structure, sufficient of the universal essence to give it keeping qualities. This, like a subtle altar, then lingers around such thought embodiments through all physical changes or outgrowth of old mental channels. While working out alone and in obscurity often, the noblest concepts pressing in vast multitude for expression, no thought could have intruded of standing as masters for all time, whose most obscure utterances would be carefully studied and cherished with the sacredness accorded prophetic things. Had they been influenced by the personal element and taught or written with an ambition for

fame, the low quality of the motive would have checked and diverted the pure current of idealism from their mental channels.

A revival of interest in translations of the works of writers of all time is occurring, and when the grime is removed from the surface, the universal elements in them are found to be keeping as freshly as when shaped into thought forms and left to take the chance of recognition and understanding. Such thinkers are apt to be placed upon a pinnacle and ranked as geniuses, since power to express real things transcends the average thought plane. They seem to have been born to live in a rarefied atmosphere exempt from petty trials of patience and to command success with ease. But in truth they have had to undergo sterner discipline, by reason of being endowed with more sensitive organisms, than many would be willing to endure to gain their coveted mastery over resistant forces within and trying conditions without.

If they cease to be tried as others are it is due to having mastered the forces ever ready to cause defeat at some critical moment when success of cherished hopes seems assured.

A genius undergoes severe voluntary discipline in order to gain mastery of the action of the laws, that when known, give perfect freedom to his increasing power.

This acquired freedom of action gives rise to the impression that they are not subject to the same general laws as all other beings, whereas it is due to subjection to law as it is contacted within and without.

Every heart seeks something real to satisfy a need that cannot be expressed, as the real possesses an inherent staying quality that contrasts strongly with the ennui resulting from seeking satisfaction in a rush of sensation.

Though "Like leaves on trees the race of man is found,
And generations in their course decay."

Homer, Plato, Aristotle, Epictetus, Plutarch, Dante, Shakespeare, Emerson and many others of their kind go on for ever. To the feast of the gods they have spread, the good find joy in going of their own accord. As teachers of a pure philosophy that touches humanity at every point, they lived consciously in the heavenly Now and were thus enabled "to see the good, beautiful and true in every thing." The masses of humanity live in unconscious touch with the Now except as masters like these vibrate some chord, before unknown, that sounds strangely sweet through the personal fogs.

They stood in the real against ridicule and misunderstanding, and breathed with joy that psycho-ozonized atmosphere whose currents fed their thoughts and enabled them to analyze those mysteries so feared by the less enlightened.

Plato and Shakespeare have filled the long reaches of old seashore through the centuries with dialogue divine. If the rich and proud who place a high value upon their personalities, could approach with sympathy to the inwardness of their thought creations, they would contact a bond that makes companionship possible with the poor and lowly in the social scale, who may yet be thinking high thoughts and living in close touch with the great minds that meet none as inferior.

The most degraded beings possess some perception of beauty and adornment which seeks perverted modes of expression.

Plato's prayer, "Lord give me beauty in the inward soul and may the outward and inward man be at one," appeals more or less clearly, to a universal sentiment ever seeking expression, like the tapestry weaver "who works on the wrong side, but works for the right side ever," as an impelling power supplies the pattern to work by, that if not followed with care and diligence, makes the weave a crooked unpleasing jumble, then it must be done over many times and made true and regular at the price of quivering nerves and heart throbs of pain.

This pure concept of beauty cannot be diverted from its natural plane to minister to the phases of trifling vanities.

The Greeks drew into manifestation in numberless ways so much of the universal essence that after centuries of wandering from their ideal standards through all conditions, the world is returning to a plane of contact with and more general recognition that the laws, literature, music, art, "forever speaking yet forever dumb," always more or less consciously shaping the expression of its thought, are reproductions of unchanging patterns of ideal things realized in mental visions and worked out with a masterly consciousness of their reality and truth.

So much of their great work could not have survived the vandalism or unrecognition of the dark centuries that have tried man's handiwork as by fire, but for the keeping qualities that make it great, or Vulcan's thought creations hammered into it. The good men seek with a restless instinct, is beautiful and when more realize that the ideal is the real rather than apparently enduring matter, they will be able to see "the good, beautiful and true in every thing." The Sophist betogged himself and others by leading through mazes of seemingly conclusive

reasoning into thinking the unlimited demands of the selfish propensities were just and their satisfaction necessary to success and happiness. He still guides and misleads every human organism more or less by subtle processes, with "many a winding bout" of reasoning that proves absolutely what he wants to do or possess is the only just or possible thing for others as well as himself, who seek the highest good.

Plato but sketched what Psyche's mirror reflected of the mental emotional human kaleidoscope.

Epictetus whose teaching tastes of the universal essence said, "If one wish to seem to be a thing to others he must be that thing to himself, and what we ought not to do we should not even think of doing." It is impossible for anything to seem well after two reflections as the thinness of the substance composing it will be detected by the sincere and other shamers equally. A seeming sentiment or emotion will be successful in making an impression or gaining an object to the extent of the truth in it then it will so far cease to seem and become real.

Thinking even once of the pleasure forbidden things would give forms channels ready for action along those lines when opportunity affords and reveals the thoughts and desires that preceded. They seemed of so little importance or shaping influence at the time that the broad channel suddenly found ready for use with a strong draught drawing one way, proves often an appalling surprise that paralyzes the will. The Roman philosopher formulated these truths from his own experience that will be repeated with personal variations while the law exists that "Thoughts run before actions" and steps in mastery must be taken at the same pace as control of the thought causes.

Society finds that the pursuit of pleasure causes ennui, the fatal shadow that ever walks by it, ill health, wrinkles and bad complexions, so that beautifying arts must be in constant use to remove these effects and still permit pursuit of the good, believed to be at the heart and forming the essence of pleasure. A rush of sensation sought to produce new effects and serve as condiments to faded emotions corresponds to a like effort to express evasive ideals of beauty in constantly changing fashions that fail to please long by reason of giving too little comfort and embodying too little essence of beauty.

Each one lives with himself all the time and with others at intervals, so the sleepless presence dwelling in the silence at central, can make it rather uncomfortable if the without is not becoming as the within, if the serpent were not able to obscure the mental atmosphere with fog and cover his track from consciousness. His role is more difficult than a straight one would be for it requires ability to be one thing and seem another. Seemingly noble thoughts or emotions cannot stand long in the strong sweep of life nor reach anywhere.

Marcus Aurelius had a most unusual corps of teachers, each one especially distinguished in his line to fit him to become emperor, and he was remarkable for the grasp of his mind upon the best power of his instructors and upon universal things.

The secret as he gave it is a great mystery. "Men seek retreats for themselves in the country, at the seashore, the mountains and the satisfying of desires, but this is altogether a mark of the most common kind of men, for it is in thy power whenever thou shalt choose to retire into thyself, constantly to give thyself that retreat and renew thyself for within thy soul are such thoughts as give perfect tranquility."

Dread of being alone with the silence of that retreat creeping into consciousness, to which mind and desires are not attuned, causes a restless seeking for change and new pleasures whose insistent motion can quiet the discomfort its inharmonious causes. The need of retiring into this retreat exists for all as well as a shrinking from doing so until discipline has evolved a consciousness of the strength subsisting there in exhaustless power to feed the springs of all admirable emotion and action.

There are less profound more external states of silence as when the mind is centered in reflection upon some purposed action. This kind is a way station to the more stable condition.

The need of maintaining way stations for reflection upon means of attaining success in material things is a common experience. To gain mastery at each station and be able to stand in the living silence at central must be essential also if one would assimilate with the good itself, that emanates from points when centered on with the face of aspiration toward them.

When the mind and will are trained to converge to a point to reach the substance of the good the results expand outward in all forms of expression and leave in their wake "a peace above all earthly dignities."

This is a deep mystery to one who has not had experience of the process.

The psychic ozone that flows when attention is centered on a point imparts a soft velvety feeling to the saturated nerve substance it it

(Continued on page 4.)

LOOK FOR THE GOOD.

Look for the bit of blue sky,
Look for the rift in the cloud,
Look for the sunshine that's near
Above the earth's darkest shadow.

Look for the first budding flower
For the upspringing blade of bright green,
Win a child's tender smile for your own
While its eyes are still wet with tears athen.

Look for the soft beaming star
That shines from the heavens pure blue,
Look for it leadeth afar
Unto things that are grandly true.

Look in the heart of the man
Look for the goodness therein
Look for what's God-like and grand,
Not what's ignoble and sin.

Look for the good that's always
Springing with life and with power
From the tiniest seed in the ground
To the fairest of womanhood's flower.

Seek for the good and you'll find
Goodness wherever you'll turn.
There's a promise that lives in heart's pain,
For sorrow is joy's chief concern.

Help shed thus the light that's divine
Over the earth's darkest ways
And its fires will burn all the ill,
For pure goodness will triumph always.

Mary L. Porter.

Message Given by Spirit Teachers to the Members of "The Radi- ant Centre of Light."

THROUGH THE MEDIUMSHIP OF MR. A. G.
MACDONALD.

"A great spiritual uplifting and unfoldment is coming from the spheres beyond mortal life to the members of the many circles or groups that are held in the homes all over this land. The higher spirits are seeking to make these groups more harmonious and unified, and are endeavoring to bring to each member that special development of latent psychic and spiritual powers for which one is best fitted.

"The special spirit-guardians, helpers and inspirers of each group all blend their combined powers, so that a concentrated and powerful influence is brought to bear upon mortals for their benefit. But still greater and more extensive good is being done than in the individual unfoldment of the members of these groups, for there is being brought about also the spiritual enlightenment and liberation of thousands of undeveloped, unhappy, earth-bound spirits, who are permitted to come within the radius of influence exercised by the advanced souls of spirit-life at each gathering of the members of each group. You mortals cannot have any just estimate of this exceedingly important work, but it is indeed a mighty lever toward the gradual uplifting of this immense mass of unenlightened, undeveloped spirits through kindly sympathy and wise instruction. Such spirits are held close to the earth's atmosphere because of their materiality or non-spirituality, and are in intimate psychological rapport with mortals of the same low grade of mentality and morality, to the detriment of both. (A clairvoyant vision was presented in which the map of the whole United States was spread out before the psychic, and this map was dotted all over its surface with innumerable miniature white houses scattered broadcast over the whole country. Hovering above each of these homes were beautiful spirit groups who were reaching down their hands to clasp the hands of mortals that were upraised to them by the inmates of these homes wherein spiritual groups were formed and where regular meetings were held for spirit-communion, as well as for psychic and spiritual development.)

"The great spiritual work of the future will be done through these home-circles, where peace, harmony and confidence reign supreme, and where the higher truths of Spiritualism and also the highest spiritual gifts are sought after; where the materialism of the 'almighty dollar' does not intrude to lower the spiritual tone, and thereby deflect or mar the presentation of important truths and principles, or interfere with the efforts of wise spirit intelligences to concentrate their divine influence upon the sitters, with the altruistic purpose of doing the greatest good possible both to mortals and to the earth-bound spirits who are permitted to approach these groups to be helped.

"Freed from all considerations or desire of money getting through the exercise of mediumship, these home circles will exert a greater spiritual power all over the land than is conceivable by mortals. The public seance-room, with its conglomerate mass of ill-assorted, and oftentimes temperamentally as well as psychically antagonistic individuals, will become almost a thing of the past. Public mediumship and public manifestations of psychic phenomena will eventually be superseded by the constantly increasing number of private home groups or circles, where the individual members thereof will be psychically developed, and more harmonious as well as spiritualizing results will be obtained than is possible in the public seance-room. This latter has, in a great measure, outlived its usefulness, and has unfortunately, in too many instances, degenerated into a centre for material-minded, unspiritual and non-progressive test-hunters and curiosity seekers.

"If each and all will be faithful and aspiring, you will individually receive such psychic and spiritual development as is best adapted to your several organizations and temperaments, and these spiritual gifts will, in days to come, be almost wholly exercised by the possessors thereof without money and without price, as in the days of Apostolic Christianity. Other ways will be opened for the support of the demonstrators of psychic phenomena, and for those also who exercise their highest spiritual powers for the benefit of humanity. All the material interests of all true mediums of the spirit-world will be provided for by the guardian spirits of the higher spheres, who are determined to rescue Spiritualism, with its important psychic manifestations and its glorious gospel of 'peace on earth, good will to men,' from the control of money and mercenary persons, who are debasing their mediumship in the market-places of the world, and who practice deception and fraud, while oftentimes pandering to the gross desires of both undeveloped mortals and vicious spirits alike, degrading all who come into association with them. It is a lamentable fact that many such dishonest and immoral psychics are utilized by 'the diabolical' of the lower spirit-spheres—the earth-bound, evil-disposed spirits—to work incalculable harm to mortals who are deceived, betrayed and demoralized under their deteriorating hypnotic influence.

"Jesus, the divine teacher and healer of Judea, exemplified the life of true altruism in the exercise of his spiritual powers for the benefit of suffering humanity, as did also his disciples, afterward apostles. 'Freely ye have received, freely give,' was his counsel to all his followers; and this rule will eventually obtain in the more progressive era now rapidly approaching. When a price is exacted for the exercise of mediumistic or spiritual

gifts, which were bestowed upon mortals to be utilized for the good of mankind, then the spirit of commercialism interferes with the best spiritual results, and oftentimes the highest spirit-influence is made non-operative, because of the antagonistic element of avarice, and the most beneficial results of spirit demonstrations and spirit-communion are prevented.

"When you are gathered for communion with your spirit friends, and seeking instruction and counsel from your spiritual guardians and teachers, aspire after the highest illumination of mind possible, and desire to receive revelations of eternal truths and principles, as well as the divinest baptism of spiritual influence that can be imparted from wise and pure spirits. According to your desire so shall you be ministered unto,—prayer and aspiration and harmony attune the mind, the soul to the vibrations of heavenly spheres and their inhabitants.

"Do not seek for tests or messages relating to the material things of life as the principal object of your meeting together, for whatever of such counsel as you may need will be freely and spontaneously afforded by your spirit-guides who have your welfare at heart and who know your needs. Endeavor, for the brief time you are gathered together, to leave outside of your sacred meeting place the disagreeable and discordant things of mortal existence, all the worries and annoying incidents of your daily life, and during the time of your seance open the windows of your soul to the light from heavenly spheres, and breathe in the purer, diviner air of the higher spiritual realms. Consider this time as sacredly allotted to consideration, experience and attainment of all that is highest and best for the unfoldment of your spiritual nature and its latent powers.

"Only by this right mental attitude on your part,—only through your earnest desires and aspirations after spiritual truths and the baptism of influence from high and holy spheres of intelligence, can the best manifestations of uplifting and illuminating spiritual power be made known to you by your spirit-guides, teachers and inspirers. Only thus can you each and all become fully in rapport with, and harmoniously related to the wise, altruistic spirits who unceasingly labor for the good of mortals. The opposite state of mind to that which we have counseled you to manifest, brings you into telepathic or psychical rapport with the less developed spirits, and they are attracted so closely as to be detrimental in their influence in every way. Hold your minds ever receptive to, and always aspire after, the highest truths and the most spiritual unfoldment possible, and then the exalted intelligences of heavenly realms will become the helpful and inspiring ministers of God—Universal Good—to each soul.

"Sometimes a break is made in the telepathic continuity of a spirit-message, by some inquiry as to the personality, appearance, or past history of the communicating intelligence. Or some wholly irrelevant remark may be interjected by the sitter, or some question propounded concerning a point quite unimportant, which distracts the attention of the communicating spirit, and oftentimes entirely nullifies the efforts of spirits to benefit and instruct mortals. It is very important that these things should be avoided, because they seriously interfere with the best results.

"The spirit-world needs many representatives of a higher order of psychic and spiritual development than is at present possessed by the general average of spiritistic mediums, and these will be developed through such home-groups as the one you have formed. These more refined, educated and spiritually unfolded mortal instruments, or psychics, will become more finely attuned to receive the intense vibrations from the most advanced spiritual spheres, and they will be able to voice more fully the divine inspirations from the dwellers in those spheres, and thus more efficiently aid them in their grand mission of educating, uplifting and regenerating humanity.

"You can have but a faint conception of the vast amount of good that can be done by thus instructing and influencing all sensitive human beings how to rightly enter upon and patiently continue in practicing the best methods for attaining the highest psychic and spiritual development. We of the spirit-spheres enjoy and truly prize the privilege of assisting everyone in his development, and while this specialized work is both a duty as well as a pleasure to us, we also rejoice that by this labor we are the means of doing great good to the undeveloped spirits brought to such centres for needed ministrations, as well as befitting the members of such groups.

"Aim to become faithful and intelligent co-workers with us, your spirit guardians and teachers, not only for your own individual benefit, but also for the good you may accomplish for humanity under our guidance and co-operation. When, like the higher spirits and angelic intelligences, you desire and seek to bless your fellow-mortals in every way possible, then you invariably receive fuller and diviner baptisms of spirit-influence that tend to your more rapid spiritual unfoldment and progress. All who will conscientiously follow the instructions of wise and altruistic spirits, and seek the highest development of their psychic and spiritual powers, and will consecrate themselves to a noble work for humanity, will become the inspired teachers to mortals, and will be sustained by the powerful co-operation of the dwellers in heavenly spheres. These frank souls are intensely desirous of uplifting humanity to a higher plane of existence, and are divinely inspired to work for the redemption of the human race from ignorance, undevelopment, and all evil tendencies and conditions, and bring all mortals to a saner and happier state in their earthly life. By following the counsel we have given, you will most surely fit yourselves to become of the greatest service to your fellow-mortals in your day and generation."

Dr. John C. Wyman,
Amanuensis.

Mintoalghat.

HINDOO PLACE OF CREMATION.

Mintoalghat is on the bank of the river Hoogly, which, as you know, is a branch of the Ganges. When making the interesting trip up the river in a steam launch, from Calcutta, one passes this place, and is made painfully aware of one's approach to it by the frightful odors and clouds of smoke pouring forth from the roofless building. It is quite close to the water's edge, and the cemented floor is surrounded by three walls, the fourth being left open to the river, and roofless. Six bodies are sometimes cremated at one time. When the pyre has been built, of the wood which is placed there for this purpose, the body is brought in, covered by a white cloth, which is removed after the body is placed upon the pyre, then oil is poured over the body by the eldest son, or next relative, who next touches a match to the structure in several places, which in a very short time causes a great deal of smoke to rise, also a hissing and bubbling sound. Presently the flesh cracks and the waters come forth and mingle with oil and flames. Gradually the face disappears, then the body is consumed until at last there are but a few bones left. This is a strange and weird sight, extremely unpleasant and revolting, and presents a striking

contrast to the beautiful ceremony of the present day, in this our country.

I would add to cremation a ceremony of scattering the ashes to the winds of heaven. If this took place in spring time, or summer, or in a land of perpetual summer and flowers, it might be made a beautiful ceremony, but not, I fear, in winter time.

The Parsees, or fire worshippers, expose their dead to the sun's rays, on iron gratings, on top of their "tower of silence," as the structure is called.

It is indeed interesting to note the customs of people with whom we come in contact during our travels. There is much to be learned from them, and much which we want to impart to them.

Elva G. Zander.

Is Spiritualism Languishing?

As you may remember, I was much pleased with an article in the 27th of June issue of the Banner entitled, "Is New Thought New?" over the signature, "A Disciple of All Truth."

In the succeeding issue, July 4, Dr. J. M. Peebles objects, and antagonizes some of the plain, clear-cut statements of that brave, fearless article; this is not strange, as our clerical friends are still jealous, and fearful that too much truth may reach the ears of lay members.

The doctor quotes sixteen lines and then proceeds to tell the intelligent readers of the Banner why he still lives in his fleshy tabernacle, and they seem to be good, sound, "New Thought" reasons; he has abandoned drug-taking, flesh eating, all stimulants, and takes good care of his physical life. He asks, has "New Thought" anything newer than this? Not health and personal everyday care sufficient to maintain health, strength and independence, is one of the cardinal doctrines of "New Thought," this was good, sound spiritual doctrine forty years ago, why not now?

I will here quote the sixteen lines which are not endorsed by friend Peebles:

"Even our worthy and prominent leaders cannot muster sufficient trust in the all-sufficiency of spirit power, or in the dominance of their own spirit, to keep them well, or to feel their power when prostration occurs, to employ purely spiritual healing, but place their trust in drugs, and potions and material agencies. What an anomaly is this for representatives of the greatest truth revealed to man, the truth which maketh free, whose apostles, it seems, wish to hold the field so exclusively as to allow no other the right to exist."

"Spiritualism is languishing today for the infusion of 'new thought' energy and a little metaphysical dynamite."

I do not write for the purpose of sustaining "Disciple's" views or to antagonize Dr. Peebles, but to encourage agitation upon spiritual and "New Thought" lines.

I have only this to say in regard to the paragraph quoted; I would substitute for "an anomaly," farce, yes! what a farce our spiritual leaders are playing, in their efforts to graft on to Spiritualism the old forms, ceremonies, dogmas and myths of a dead and decaying church, and man forsaken creeds?

If we Spiritualists had leaders that were free and independent, up-to-date thinkers and reformers, broad in their perceptions and conceptions, there would be less opportunity for criticism and agitation, a more rapid growth, but perhaps not as permanent.

Now regarding the sentence quoted that Spiritualism is "languishing," I am surprised that Dr. Peebles should ignore "Disciple's" thought, and attempt to confuse the minds of the readers of the Banner, by twisting language for that purpose.

There is a marked difference between the statement that Spiritualism is languishing, and that truth is languishing. "Disciple" knows how to discriminate between an ism that is losing its aspiration and inspiration, and truth that is not dependent upon external expression.

"Disciple's" language was plain and only related to the external expression; the statement is sustained in nearly every locality where spirit societies, organizations or spiritual churches are formed.

Why ignore a fact so well known? It is easy to declare truth is immortal and does not languish; a common layman could say as much.

I cannot better illustrate the point I desire to make than to briefly give some facts that came under my personal observation, in the past six weeks.

A reception was tendered Mrs. Elizabeth Town, Editor of "The Nautilus," an up-to-date "New Thought" publication.

Less than five hundred copies of "The Nautilus" are taken in Chicago. Only a short time ago, when the friends of the large Assembly Hall of Masonic Temple was filled with as intelligent and happy looking people as could be found in any city east or west; Elizabeth was royally greeted and sent home with the good wishes of more than two thousand earnest souls. Mrs. Town to be sure has a personality that is charming and attractive, but it was not her noble womanhood, her kind, loving nature, her wardrobe or beauty that filled the hall, it was the "New Thought" movement that she so ably represents. Mrs. Town was on her return from Portland, Oregon, the home of her parents, to her home in Holyoke, Mass.

Sunday evening, June 28, a second public "New Thought" mass meeting was convened by an invitation to all branches, and phases of the movement, to unite for the good of the great universal brotherhood of humanity. Twenty-two branches or classes were represented; the large hall in the Temple was again filled to overflowing, scores being unable to get inside the hall.

Music and addresses were the order of exercises, unity and harmony prevailed, and all seemed to feel it was good to be there.

The "New Thought Movement" is in no sense a fad or short-lived; it is now twenty years old and growing rapidly. It is today the broad, free, inspiring movement of the twentieth century.

I have briefly mentioned these two large spontaneous gatherings which came not from any organized sectarian call, and without desire for the imposition of restraints, or limitations; they came as brothers and sisters deeply interested in the great changes that are daily pressed upon them, they left the hall without being invited to join, or ignore anything, or any movement that was interesting in the general progress of the people. The social hour was a marked feature of both gatherings, and reminded me of the spiritual gatherings of forty years ago which were aspirational, inspiring and enthusiastic in marked contrast with any spiritual gatherings that visited Chicago during the past decade.

What is the external significance of the change that is common in the east, west, north and south? Why is the New Thought at the front as a liberalizing spiritual movement, and Spiritualism at the rear? Why do our few spiritual journals, leaders and teachers cry out in every way to criticize the imperfections of Christian Science, mental science and the New Thought movement? They hear the sick, teach freedom and brotherhood, a majority believe in spirits and spiritual methods and expressions. Some of their publications may be cranky, but they are liberally supported, and must have a large congregation of readers. They stand firm in all methods of health reform and

freedom. They are fearless in their utterances, and are held up by our P. O. department. They are sustained by liberty loving people because of their fight for more freedom, and less sectarian dogmatism in politics and religion.

One more decade of spiritual restraint and church aping will so thoroughly debauch and demoralize the independent spiritual movement, that nothing but an old-fashioned church revival will save the modern Spiritualists' church.

My protest will continue as long as one Spiritualist is limited in any earth expression; give us freedom of annihilation, should be our watchword. It's a "New Thought" that all disease is a result of ignorance, and may be healed by mental treatment. It's a "New Thought" that flesh foods are disease-producing, also all stimulants are injurious, and that it is a crime to kill our fellow creatures except in defense.

It may be a "New Thought" that the spirit side of life never has and never will endorse or approve, of any modern church movement, or any other movement that in any way, or by any influence, limits, restrains or hampers humanity in any of their struggles for perfect freedom.

The New Thought movement people declare for health and liberty, and a universal brotherhood, all are invited to join our free ranks.

Dr. M. E. Conger.

4918 Calumet Ave., Chicago.

The Spiritual Side of the Bible.

Spiritualism: What is Spiritualism? is the question we hear asked every day and nine times out of ten the answer will be, "It is a fake," or, "the work of the devil." And so, as in Christ's time upon earth, they crucify the spiritual side of life.

What did Christ come upon earth for? Was it not to teach the spiritual side of life and to elevate the soul? If Christ should come again, would he and his followers (the poor, ignorant fishermen, with their garments of the poorest) be received in our churches today? Is there a king in the whole world that would open his doors and bid these poor, obscure and uncultivated fishermen enter, the bow and worship that Christ as they did?

From the beginning of Genesis to Revelation we find only the spiritual side of life that Christ taught; and the Apostles who were inspired by him taught the same Christian belief. We have the same teachers today, and they are the Spiritualists.

Look at your Bible and see where Christ has said that there would be more wonderful work done than he had done. By whom is this work being done? by churches or the Spiritualists?

Strange that the world does not accept Spiritualism when we have had poets, that have, in the most beautiful language that could possibly be expressed, from Homer's time down, been inspired to write upon the spiritual side of life. Still, with all the beauty of thought of all ages, and with all the truth of the Bible that condemns pomp, creed, and the longing for worldly wealth, they crucify the same Christ and say as Pontius Pilot, "I wash my hands of the whole affair."

You see it is not pompous enough; does not maintain that through money or position one man is better than his neighbor; or hold that the vanities of the world must be satisfied. Instead of making a God out of truth and goodness, they make one out of gold, just as those who condemned Christ did. So the world goes on and the people look for light of Christ amid the pomp and splendor that the church of wealth calls for, and they find it not.

"Will there never be a moment in this restless heart of mine,
When my soul will be at rest with the
World and all mankind?
Will there always be the longing for the
Power that gold can bring,
Will I never know the peace that Christian-
ity can bring?"

And my soul, it answers, never; till the
Thought of self is crushed,
For the only way to Heaven is through
Charity, Love and Trust,
And I wonder why our souls are swayed by
The vanities of life
Until we're like the bubble that is blown in
Childhood's strife.
One touch, and we're gone forever, and we
Leave no work behind
To remain in the hearts of the people of
Our present age and time;
And we think what a worthless existence is
The life that we now lead;
Selfishness leads onward to hypocrisy and
Creed."

Mrs. Francis Brewer.

Spiritualism and Liberalism.

There is little reason for the Spiritualists to feel that they are in a position to liberalize the world until they are liberal themselves, and while I know most of the believers in spirit communication with those on this plane to be of broad views there have been signs of a lapse into orthodox narrowness on the part of some of those who write for the Banner. Take for example this extract from the "Pen-Flashes" in the issue of July 4th and consider what spirit is, or was, back of its utterance. Here is the paragraph in full:

The Minnesota "Liberator," ably edited by Lora C. Little, sensibly says:

"When fire ceases to burn the tissues of the human body and cold to freeze it, when that body can be sustained not only by air alone, but without even air, then, and not until then, our Christian Science and Mental Science friends will have 'demonstrated' that health may be had regardless of what we eat, drink, wear and breathe, and independent of physical right living."

Now is "The Pilgrim" fair when he remarks that this is sensibly said? Does not every investigator know that the effect of fire on the human body has been set aside in special instances, that hypnotic subjects recover instantly from the effects of burns and are often insensible to pain and that there is little reason to doubt that processions of singing Asiatics have walked on red hot sides, partial, narrow. It too, is troubled with the provincialism of envy—a disease which needs Master Truth as its physician. It has some truth, may be admitted, but not all the truth concerning man's health. Much lies hidden in belief—faith. Its dogmatism proves this. It still fears a master. It is moved by a false ambition to rule. It is itself bilious and needs a spiritual physician to cure it.

As a science it is akin to a sick soul in the world of effects, and largely troubled with all the diseases such a soul is heir to. It is like the woman jealous of the neighbor's typhoid patient. Its sympathy in suggesting protective legislation is largely based on a dislike to share doctor bills. Selfishness as well as envy marks its career, and thus its darkness groping through matter. Will it ever ascend to a spiritual plane for perfection, or must the spiritual healer add the materia-medica to his science and combine the two for the world's good? We shall see.

theology or of Spiritualism that will not condemn freedom from anxiety as a means of protection. They also claim that the visible universe is but a shadow of the reality, an opinion which the greatest philosophers have not thought wholly without support and to which every Spiritualist claim for the reality of physical phenomena at seances lends support by proving that there is nothing so fixed about the laws of matter that the will of disembodied spirits cannot set it aside by appealing to a law of the spirit realm. The Christian Scientist says that all diseases may be overcome by right spiritual relations and a host of cures performed in the presence of Spiritualist sensitives attest to the truth of the claim. They also claim that there is nothing substantial or permanent in evil, but good alone is enduring, a doctrine which every high intelligence communicating with the world has preached at every Spiritualist campmeeting held in America.

The things that the Christian Scientists ask us to accept may or may not appeal to us as true, but they are no more deserving of ridicule than is the claim that dead men write on slates, prescribe medicine, move furniture, cure illness, materialize the forms of those long departed, talk through trumpets and make oil paintings while you wait. The same broad and investigating spirit "The Pilgrim" asks for Spiritualism he should grant to Christian Science. One belief is no more incredible to the investigator than the other—and though I personally am unable to accept all the claims made by either, I would like to see the truth prevail, and to this end charity and justice should rule everywhere and especially among those who have the most understanding of truth. A particularly noticeable instance of the unfairness to which I refer appeared in the Banner of July 11th over the signature "Sigma Zodiac." It suggests that Mrs. Eddy is the prey of "sportive Diakka" and compares the pilgrimage of ten thousand members of her church to her home to people going to a bicycle race or a baseball game, as proving only that "mankind yields to the strongest motive." If ten thousand people made a pilgrimage to the home of that great Spiritualist leader, J. Clegg Wright, we should think it very unkind and very bigoted of any one to make such a comment. All Spiritualists would then see that such remarks were grossly against reason and truth. As for the "Diakka" and their supposed control of Mrs. Eddy, there is considerable ground for believing that her followers are doing more to heal the sickness of the world than are the members of any other class of workers in this line that acknowledge spiritual assistance, and if the "Diakka" are responsible for it they deserve the good will of all Spiritualists. Considering the work being done by Mrs. Eddy and her friends in breaking down the old materialistic conceptions of religion I think she should have at least strictly fair treatment from the believers in spirit return.

O. R. Washburn.

The Materia Medica in Need of a Physician.

The provincialism of envy is to deny others an introduction to one's friends or acquaintances.

It is a sort of narrow-mindedness, which grows out of partiality or one-sidedness of thought.

The fear of losing prestige by sharing one's friendship with others is not an uncommon emotion among a class that doffs itself conservatively.

But such conservatism is not what it purports to be. Envy as a fundamental principle in any claim of society is the same gone to seed.

Truth fears no master. He who realizes his superiority, fears no change of heart among his friends. He who only believes himself above the ordinary or aims to become a shining mark among mortals lacks it in proportion to his false ambition for such a place. His combat may be justified, but his foundation is honeycombed by envy or jealousy creeps in—making his struggle endless.

As race for human prerogatives can be won, where others are denied the same privileges; and envy or jealousy—even though unexpressed—constitutes that denial. The cause must be pure for a like effect.

Envy to the human soul is what bile is to the liver. The one moves the spiritual machinery; the other the physical. But neither must be consciously sensed. In proportion as this obtains torpidity sets in. A torpid spirit may not be the proper expression to use, but envy or jealousy creates just such a condition in the spiritual operations or workings of that entity.

Surplus of bile makes bilious. A large surplus constitutes a disease. A superabundance death or physical inertia—blood-poisoning.

Conscious envy makes the spirit bilious, figuratively speaking; a large amount ill, and a superabundance leads to spiritual paralysis. It may not kill the body, but it makes the crank, the idiot, the imbecile, the fool, and often the madman—for envy is the fundamental principle of selfishness, hatred, resentment, deception, fraud, and tyranny, and may lead to either one as incited by a false ambition or false pride, conceit, vanity, self-righteousness or self-sufficiency—arrogance.

The little evil—as envy often seems to be—has also many kinks that appear rather ludicrous than aggravating.

Because her child's case was not pronounced genuine, a woman showed marked and almost vicious envy because a neighbor's child had a genuine case of typhoid fever. If it was her ambition to have it genuine, it was a false sense of glorifying; if she wanted the sympathy bestowed upon her neighbor it was selfish. In either instance there was a surplus of "bile" on the spirit that needed removing.

But how remove it? That question makes us see the need of a spiritual physician—one versed in spiritual love, human nature, cause and effect of evils in the spirit and body, the good effect of virtues as remedies, and how and when to prescribe them.

Mortality is no more a sentiment. It has become a science.

The treatment of diseases is entirely too conservative. The materia medica fears to lose prestige by sharing its knowledge with other curative agencies. It has become a closed, partial, narrow. It too, is troubled with the provincialism of envy—a disease which needs Master Truth as its physician. It has some truth, may be admitted, but not all the truth concerning man's health. Much lies hidden in belief—faith. Its dogmatism proves this. It still fears a master. It is moved by a false ambition to rule. It is itself bilious and needs a spiritual physician to cure it.

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Arthur F. Milton.

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The Universal Bond.

(Continued from page 1.)

can be held steady to absorb it, as must be done by persistent discipline.

This ozone is replaced by degrees. The process is like that of a construction train making road bed and laying track over which it can move space by space in advance to new ground. It makes track capable of carrying the freight needed by theplexuses stations to fit them to respond to the higher vibrations ready to thrill along attuned lines. The discipline of rhythmic, centered breathing replaces the old, resistant, sensitive dentine of the nervous system with ozonized substance whose nature will not harmonize with the forces that formerly controlled the wires.

Plutarch said "The mysteries were instituted to teach us silence and transfer our secrecy in relations with the gods to human affairs. If one divulges a secret and expects another to keep it he has more faith in that person than in himself." While seeking relief and sympathy by divulging a secret the mystery is that it never seems to occur to the one thus relieved that the other party may be unused to the mystery of silence and feel his mind so crowded as a depository of secrets as also to require the relief of telling and so permit important matter to go "riding on the posting winds."

It is impossible to explore or set bounds to the power of silence in which the gods dwell and are approached by wordless invocation or a flash of aspiration. One may rest assured that what is laid bare thus will never be disclosed as their natures require no such relief. The flash of silence in which this occurs may be transferred to other beings through the process of mastery of the desire to obtain relief by opening the mental floodgates, and form a sphere of safety free from debris of broken vows and friendships.

What is occurring in the minds of others is a deep mystery to the most intimate friends. The almost universal tendency to seek relief by confiding secrets to the more or less safe keeping of others will lessen as by painful discipline is developed the strength that forms the substance of silence and one learns the joy of feeling that his deepest interests are safely enclosed between consciousness and the silent sphere at the centre of existence, by which thought, emotion and activity are sustained.

The touches of nature that make the whole world kin appear deep and strong in the weaknesses of humanity, and as these are common properties responsive chords vibrate in all others at the manifestation of these in

each. "That men at sometimes are masters of their fate."

"And the fault is not in our stars, But in ourselves that we are underlings."

appears not to be of universal application when one has struggled long and vainly to get the combination that makes success.

That Shakespeare saw into universal things so clearly has ever been a mystery to the many, or the reason his utterances never need revision or bringing up to date intellectual progress, but stand as truth while

"Man like leaves on trees is found, And generations in their course decay."

The mental scientist has caught the trick of these truths and devised rules for developing the power that can make each one master of his fate rather than a negative recipient of an inscrutable fortune.

The inspiration condensed in the thought of being master of fortune to any extent stirs hope in the darkest hours as the illumined poet must have experienced and spurs jaded powers to renewed efforts. The fault that we are underlings lies in ourselves back through the generations as the threads of heredity family, and it is a touch of weakness that makes all kin, to lay the discomfiting effects that seem to select ourselves as affinities, to others or our stars. All are related more closely through the universal bond than by blood.

"Nature suits man to his fortunes by making these the fruits of his character. The tendency of each one to enact all that is in his constitution is expressed in the old belief that the efforts we make to escape from our destiny only serve to lead us into it. The right use of fate (or decree of the stars), is to bring up our conduct to the loftiness of nature."

When the fruits harvest as the bitter apples of Sodium, it is unpleasant to be obliged to garner them into experience as the products of character, to feel that one has been churning in his closest thought and emotional relations the elements capable of producing such fruit, or forming such character.

It is still less agreeable to be oft compelled to be alone in the silence of which there can be no physical correspondence, with the consciousness that in seeming noble, pure, unselfish, honest in business and social relations one has not been so in reality with himself, or straight from the centre. The bitter fruitage of conduct and fortune bears witness that one has not been real with himself. To seem real to others successfully one must be so with himself at the hidden springs of action in order to bring his conduct up to the loftiness of nature. Then if it be in him rather than in his stars, fortunes will fit only to the real instead of the seeming as it may have been thought they could be made to do.

Seeming emotion has a perfectly correct, smooth form that distinguishes the thoroughbred, yet society strains every nerve to absorb the universal elements that form the substance of sincerity and subtle attraction of "real folks," without ever being able to absorb and convert them into satisfying, solar ripened fruit.

The universal essence tastes good in moments of contact with it directly, or through the medium of suggestion of a Plato, Epictetus, Marcus Aurelius, Plutarch, Shakespeare, or an Emerson.

None can absorb so much more than others as to make a barrier of separateness or superior caste. The more of it absorbed the clearer becomes perception of the sameness of all life. It is a leveler of pride and separateness of the less advanced.

"For up from the pits where these shiver, And up from the heights where those shine, Twin voices and shadows swim starward And the essence of life divine."

"The Great Psychological Crime."

This important work made its appearance in the early spring of the present year, and has been given the thoughtful attention of many of the most scholarly men and women in America and Europe. It is an epoch-making book, for it is predicated upon absolute facts, it will surely revolutionize the opinions of people who are friendly to Spiritualism, as well as many Spiritualists, in regard to the true purpose of mediumship and its effects upon the person acting as a medium.

The work was sent to me almost as soon as it was out of press, with the specific request that I give it a careful reading and review it from my own standpoint. This I agreed to do, but after several weeks of careful reading and study, I am not prepared to speak upon the work as a whole. It is well written, argumentative in its every paragraph, and bristling with facts. The reader has to think and meet argument with argument in dealing with almost every sentence. Some of the statements made are absolutely incontrovertible facts—others are open to question—not of the author's honesty, but as to the reliability of his evidence.

If the reader admits the author's premises, as in the case of Spinoza's philosophy, it is utterly impossible to avoid the acceptance of his conclusions. His citations from the leading writers on the subject of hypnotism are clear enough, and constitute ample evidence of the truth of his argument, provided that argument is based upon fact. His arraignment of hypnotism and hypnotists is deserved and more than deserved, provided the evils cited are bound to flow forth from its practice, or use by individuals.

No rational mind can deny that the evils he names are in existence. No one can claim that hypnotism and mediumship have not been used by unscrupulous persons for base purposes. The pivot on which the argument hinges is this: Can a man or woman, possessing a high sense of honor and morality, be hypnotized to do that which is wrong? In other words, can their wills be overcome by the will of a designing being who can force them to stoop to dishonor and crime? The author of the book "The Great Psychological Crime," declares such to be the case. If this be true, then hypnotism is a dangerous practice and should be regulated by intelligent public sentiment.

If a man or woman can be hypnotized to do wrong—if the moral sense can be overcome by a person or persons in the form, then mediumship, which is simply hypnotism, or "control" by a person or persons outside of the body, becomes equally dangerous to all who engage in it. It makes hypnotic practices and mediumship nothing less than criminal acts. We cannot deny that many mediums have fallen morally just as the author claims. It is likewise true that many hypnotic subjects have "gone to the bad," but is our gifted author sure the cause of these people's downfall was due to the subjecting of their wills to the wills of spirits in or out of the body?

I grant that many mediums have fallen; but I ask all fair minded people to consider this fact: Mediums have been invited to the homes of the rich and the socially inclined for the purpose of giving exhibitions of their peculiar psychic forces. Wines and highly seasoned foods were offered them as refreshments after the seance was over. We grant that the exercise of mediumship depletes the nervous system, but the use of wines and liquors as refreshments could only give temporary relief, for the same condition would obtain with every seance. Then after once indulging in liquors, the second step was an easier one to take.

It therefore seems to me that it was not so much the fault of the exalted controlling spirit as it was the weakness of the medium, aided and unguessed by the mistaken kindness of transient friends. Such being the case, it becomes a question of safe-guarding mediumship that it may serve only the highest and purest forces in life rather than permitting it to be subjected to questionable heterogeneous influences within and without the form. The author admits that psychic phenomena are facts, scientifically proven to be such, but, because of the supposed deleterious influence of hypnotic control, their production, through mediumship, becomes dangerous, even criminal.

But does a hypnotist, or a spirit-control, have the power to completely enslave the will of his subject or medium? The author says yes; as an individual thinker I must say no. It is by no means proven to my satisfaction that a moralist, a spiritually minded man or woman can be hypnotized (or controlled by a spirit) to commit a crime. No person can be willed to do a thing that is not already latent within him. If murder is there in latency, then the will of a hypnotist who wants murder committed could produce the result he desired. But the moral nature of the subject must vibrate in unison with that of the operator in order to produce the untoward condition of murder or any other crime.

What the author says of undue hypnotic influence either of mortals or of spirits is unquestionably true. When people surrender their individualities to the guardianship of forces of which they know nothing, or of people whose moral natures are not up to the standard, no one can question that ill may result therefrom. Self-control is the only safe or wise control. Spirits may guide, and suggest, but they never carry us. The wisest of them only seek to prompt their instruments to higher and yet higher mental and moral action. The author is right in forcibly declaring that no person should allow another, either a mortal or a spirit, to do his thinking for him. He should be his own master, a slave to no one's chimerical fancy, nor to the shifting winds of momentary desire.

If the readers of this very important work will but hold consciously in mind one other fact, it will help them to form a far more just judgment in regard to the case. In numerous instances spirit influences have prompted those to whom they came to nobler living, cleaner and truer thinking. Scores of cases are on record where evil habits have been abandoned, courses of reading adopted and true spiritual lives developed. In all of these cases the influence of the spirit forces was for good and only good. It is therefore apparent that mediumship is dangerous only when it is handled by those who are ignorant of its laws, or are willing to submit to the domination of every "trashy" spirit that may pass their way. This is another evidence of the great need of proper safeguards for all sensitives, that they may be protected from all "leeches," whether in mortal or spirit life.

That the book, "The Great Psychological Crime," cannot be ignored by Spiritualists. Its arguments cannot be sneered away, nor ridiculed as of no importance. It is too full of facts, too pregnant with truth to be thus treated. If the gifted author is in error, he must be proved so by the irresistible logic of fact, by calm, dispassionate reasoning. All who read his words will have to admit that he has made out a strong case. It is then their manifest duty to point out the fallacies in his logic and the errors in his conclusions. The illustrations of moral wrecks along the shores of the spiritualistic ocean are all too true to life to be denied. The cause of the trouble is the main issue, and it is now the duty of the Spiritualists to discover that cause, and to refute the talented author by means of his own weapons—logic, reason, common-sense. He is an earnest Spiritualist, hence is amenable to these influences, otherwise he never could have interested the erudite and versatile Florence Huntley to become the editor of his work.

The Banner of Light is open to a calm, dispassionate discussion of this great work on the part of the Spiritualist leaders and teachers. No review of the work and no article concerning it will be accepted until the editorial department has proof that the writer has read the book, and read it understandingly. This is a case where superficiality will not do. Facts must be measured against facts that the truth may be determined, and science benefited. In conformity to this idea, the review of the book by that well-known litterateur, Lucinda B. Chandler, of Chicago, is hereto appended. So important is this book and so far reaching are its arguments, it is deemed best in the Banner of Light of Ice to devote the entire editorial page of this issue to its consideration.

"Duty and Nature are counterparts; they are husband and wife, father and mother, wisdom and love."—A. J. Davis.

Is a Psychological Crime Possible?

Are Hypnotism and Mediumship a Psychic Process Destructive of Individual Life?

A book containing most startling conclusions from the admitted facts of hypnotism and mediumship and the law of retributive justice, has been published by the Indo-American Book Co. It is styled "The Great Psychological Crime."

It is a work of supreme importance to sensitives and mediums if its claims are true, and no publication could more profitably engage the serious and careful consideration of all Spiritualists.

The author, who was prepared by an extended study and physical and psychical training to enter the realms beyond the veil of mortal sense and sight, claims to know that the process of modern hypnotism and mediumship is a process destructive of individual life. Hypnotism is defined as in its essential nature a subjective psychic process. That, "its most direct and essential results are related to and registered upon the soul rather than upon the body." In this claim lies the fundamental basis of reasoning by the author, and the pregnant truth or the error of his claim.

If the process of control by the hypnotist is a psychic process, and its most direct and essential results are registered upon the soul rather than upon the body, it is of supreme importance to be aware of the fact and to understand the nature of the psychic law and development.

All intelligent persons must allow that self-mastery, the complete control by the individual of all desires, mental powers, must, necessarily for this have entire freedom of choice and independence of will. If any psychic process can weaken and ultimately destroy this mastery of the individual soul, it is certainly a destructive principle.

The author's definition of a psychological crime, is, "A crime against the intelligent soul, or essential entity of man." He quotes largely from various writers on hypnotism. One quotation is from Prof. De Lawrence, as follows: "Suggest to a subject that in ninety days from a given date he will come to your house with his coat on inside out, and he will most certainly do so." The author then says: "The deep and ominous importance of this will be better understood and appreciated when the fact is known that after a subject in a state of profound hypnosis has thus been given a command to be executed at a future date, and is then awakened, he retains no memory or knowledge of what has occurred during the hypnotic sleep."

He immediately goes about his own affairs in a manner that would lead the most learned psychologist to infer that he is entirely free from all hypnotic influence, and in a perfectly normal condition. Notwithstanding this, when the appointed time arrives for the execution of the post-hypnotic "suggestion" or command he goes and does the thing suggested, or commanded to be done, with absolute obedience. Moreover the perfectly natural manner in which he conducts himself through it all would lead any observer who did not know the facts, to infer that he was impelled by his own independent self-consciousness and rational volition.

Thus it has come to be known as a scientific fact that the hypnotic relation once established, continues indefinitely. Not only this, it continues even though the hypnotist may have entirely forgotten both the subject and the incident in the meantime. It continues regardless of the will, wish, memory or knowledge of either party or of both. It continues unbroken and unabated until both shall come to recognize the law they have thus violated, and shall of their own volition unite in a mutual effort to restore themselves to a normal relation."

"With these established facts in mind, those who know that there is a life beyond the grave as well as those who believe there is such a life, will readily understand and appreciate the horrible truth that even physical death is, of itself no barrier to the operation of this subtle and mysterious power when once the hypnotic relation has been fully entered into."

The author places hypnotists in three general classes: Those whose motives and intentions are good—as the scientist and physician; those whose motives and intentions are indifferent; the social entertainer; the chronic experimenter; and those whose motives and intentions are bad; those who make it a business for gain; those who employ it as a means of power whereby to achieve individual ambitions, and those who use it as a subtle means and method whereby to commit unusual crimes in such manner as to avoid detection and evade the just penalties of the law."

The author arraigns hypnotism chiefly through the testimony of writers who have experimented as hypnotists, and those who advertise as teachers of the process of hypnotism.

From these demonstrations and claims the conclusions of the author that hypnotism is a destructive process, because it robs the individual subject of self-consciousness, of independent choice, of reason and volition, are not easily refutable.

The writer in entering upon the treatment of mediumship admits all the claims of intercommunication between the disembodied and the fleshly-clothed dwellers of the earth plane. The satisfaction to the doubter of proof that there is a life beyond the grave, the comfort to sorrowing hearts of renewed communication with loved ones who have passed from sight, and that a certain amount of information concerning the life beyond has been given, is admitted without reserve.

The writer then states that, "from the standpoint of Natural Science all these disputed questions are of such secondary and indifferent importance as to be for the most part, irrelevant and immaterial in the light of the known scientific results." And that, "the position from which the subject is to be here considered entirely transcends the objective view of all these matters, and deals with the principle of Nature which lies back of the factitious phenomena of mediumship."

From the inorganic mineral up through the

vegetable and animal to the human it is claimed each has a duplicate ethereal form. That upon the forced disintegration and dissolution of the physical stone its finer ethereal body, or duplicate remains intact for a comparatively brief period of time. During the time it remains intact this ethereal body of the stone is visible with perfect distinctness to one whose sense of sight is keen enough to observe it."

The continuity of this ethereal form increases in duration up through vegetable and animal life. But "the animal in due course of time disappears from the spiritual plane of the animal kingdom."

This is the first suggestion that continuity of forms of life on the spiritual plane does not signify immortality. Then in the claim that follows is suggested the peril of subjection to the control of any other than the will and reason of the individual entity, and the mighty suggestion that the individual entered upon the spiritual plane of existence must ACHIEVE IMMORTALITY BY EFFORT.

It is claimed that, "In the spiritual life man's ability to persist and advance from lower to higher planes of existence is commensurate with his own independent control of all his individual faculties, capacities and powers, and in response to his independent, self-conscious and rational volition and desire to so persist and advance."

After a chapter rehearsing the different phases of mediumship the claim is emphatic that "mediumship is hypnotic." The analogous conditions are clearly stated. Mediumship is therefore, according to Natural Science, a destructive process to individual life.

Briefly summarizing, the mediumistic process is, for all practical purposes, identical with that of mesmerism and hypnotism with the exceptions noted. The process is under all conditions and circumstances, a subjective, psychic process. This is true regardless of the form of mediumship established, the character of phenomena presented, or the degree of control exercised. The principle back of the process is the Destructive Principle of Nature in Individual Life."

The author then states at this point that, "In order that his position shall not be misunderstood, nor his motives misinterpreted, the writer desires to state in the most explicit terms possible,

"That he is not a medium.
"That he never has been a medium.
"That he never has been hypnotized.
"That he never has been mesmerized.
"That he never has been a subject of psychic control in any form, degree or manner whatsoever."

"That notwithstanding these facts he has developed the ability to exercise his spiritual sensory organism independently, self-consciously and voluntarily at any time.

"That the method by which this power has been acquired and the process involved in its exercise are as different from those of mediumship, mesmerism and hypnotism as the principle of affirmation is different from that of negation, or as construction is different from destruction."

And he adds, "That under competent instruction any man of equal intelligence, courage and perseverance, and a right motive, may accomplish the same results, provided he have the time, opportunity and facilities for carrying on the work."

In treating mediumship as "a martyrdom" the writer first refers to the fact (well known to Spiritualists) that the denizens of the lower spiritual spheres nearest to the earth, are the undeveloped mentally and morally, the ignorant, vicious and depraved, those who are still subject to the depraved passions and appetites.

Consequently mediums, whose will power has become weakened by subjection to spiritual intelligences are liable to become subject to the influence and control of these earth-bound spirits.

Then the writer proceeds: "There are religious zealots and enthusiasts upon the spiritual side of life as well as here. They recognize the desirability of educating the great world of humanity upon the physical plane to a knowledge of the fact that physical death is but the beginning of another life. Just so the Christian ministry of earth recognize the same thing and devote their efforts to its accomplishment."

"Mediumship opens a comparatively easy method of bringing the two worlds within speaking distance of each other. Spiritual controls who have this purpose only in view do not consider that the mere matter of method is of vital significance or importance. Many of these understand and fully recognize the destructive nature of the mediumistic process, but they do not understand the remedy for it."

"Moreover, to them the sacrifice of a few thousand mediums annually, seems a small thing as compared with the supposed benefits to accrue to humanity in general therefrom. They know that thousands of missionaries of earth are annually suffering martyrdom to carry the cross of Christ into heathendom. Why, then, should any one seriously object if they add a few more individuals to the number of candidates for canonization?"

This statement, which is not inconsistent with the qualities and experiences of human nature, and the religious nature, especially, suggests an answer to a question that presents itself in connection with the claim that the mediumistic process is destructive; why disembodied intelligences whom we would class as good should subject earthly instruments to the peril of such process.

In regard to mediumship and morality the writer declares that, "In just so far as mediumship exists at any given time, it deprives the medium of the ability to exercise every one of the faculties, capacities and powers of the mind and soul upon which his individual responsibility depends. Inasmuch as mediumship slowly but surely destroys the individual power of self-control, its inevitable tendency is toward animalism."

Nothing can be of more importance to every intelligent person than to learn how to use one's powers and capacities to the growth of individuality. There is but one question to be answered in regard to hypnotism and mediumship in order to determine if the process is destructive.

This question is, are the powers and capa-

THE LION AND THE SKUNK.

A DREAM BY DAVID BARKER.

I met a lion in my path,
'Twas on a dreary summer night,
Who gave me the alternative
To either run or fight.

I dare not turn upon the track,
I dare not think to run away
For fear the lion at my back
Would seize me as his prey.

So summoning a fearless air,
Though all my soul was full of fright,
I said unto the forest king,
"I will not run, but fight."

We fought, and as the fates decreed,
I conquered in the bloody fray,
For soon the lion at my feet
A lifeless carcass lay.

A little skunk was standing by,
And noted what the lion spoke,
And when he saw the lion die,
The lion's tracks he took.

He used the lion's very speech,
For, stretching to its utmost height,
He gave me the alternative
To either run or fight.

I saw he was prepared to fling
Fresh odors from his bushy tail,
And knew those odors very soon
My nostrils would assail.

So, summoning a humble air,
Though all my soul was free from fright,
I said unto the dirty skunk,
"I'll run, but will not fight."

Moral.

As years begin to cool my blood,
I rather all would doubt my spunk
Than for a moment undertake
To fight a human skunk.

Tribute to Abby A. Judson.

Having often seen in your columns a card
from your worthy editor and others calling
upon Spiritualists to send loving, helpful
thoughts to some one in affliction through ill-
ness, accident or death, I wish to say that I
know from experience that great good may
be done in that way.

Trusting an incident in my own life bearing
upon this matter will, in its relation to the
lamented Abby A. Judson, be of interest to
your readers. I herewith submit the follow-
ing: Four years ago the 14th of last Septem-
ber, I was suddenly taken very ill of a nervous
trouble which confined me to my bed
most of the time for several months.

As I was then associate principal of
Belvidere Seminary and its next term was
to begin on the 21st, I was greatly worried
not seeing how I could be spared a single day
from the duties awaiting me, but I had to
meet the inevitable with all the fortitude I
could command and wait the issue. In this
trying situation a letter from Miss Judson
was received in which she sent me her love
and sympathy. This letter at once seemed to
change the current of my thoughts and
greatly refreshed my weary spirit.

For days I pondered on the subject of un-
seen influences, recalled her message and
blessed in my heart of hearts the dear soul that
sent it. As strength returned, my gratitude
found expression in the following lines pub-
lished, as the reader may remember in this
paper.

OUR SISTER OF ARLINGTON.

Our Sister of Arlington sent me her love
In a message so tender and true
That my soul was refreshed by its subtle
power,
As a violet kissed by the dew.

I was ill, and so weary from over-till
And the trials I had to bear,
That I shrank from the life marked out for
me
With its ceaseless fret and care.

I was sad, and so jarred by the petty strife
That lofter aims ensnare,
That I yearned, sometimes, for the "Benlah
Land"
And the larger life "up there."

But our Sister of Arlington sent me her love,
And a sympathy tender and rare,
That came to my heart with a power supreme
As the calm of an answered prayer.

It whispered courage, it gave me strength,
Till fear to the winds was cast,
And psalms of victory floated down
Through all the aisles of the past.

Then sadness vanished, and joy-bells rang
In my heart of Song once more,
And the dreams of my youth came back
again
From nature's wonderful store.

And lo! I saw that my life had been
With measureless blessing fraught,
And its heaviest burdens had richest use,
As messenger-angels taught.

Ab! Sister of Arlington, weary not,
Nor look on thy work as vain,
For thousands are richer in soul today
For thy labor of heart and brain.

Our fragile bark may be stranded oft
On the shallows and shoals of life,
But the tide will turn and the port be won,
Where sorrow is not, nor strife.

There are flowers by the wayside and flowers
afield,
And a pleasure in little things,
That wealth cannot give us, or take away,
But the riches of earth have wings.

Then write, dear one, as the spirit moves,
Thy messages tender and true,
Till thy own heart thrills to the joys they
give
As a violet kissed by the dew.

Belvidere Seminary, N. J.

When news came of Miss Judson's sudden
and terrible death, a silent sorrow took pos-
session of my soul. In finite ignorance I ques-
tioned the goodness and wisdom of the In-
finite Power that could ordain, or permit, so
cruel an ending to a life so good and useful.
But this rebellious state was soon succeeded
by a calmer mood when something said to
me, "Write what comes to you," and I gladly
 penned the following lines.

Our Sister of Arlington still indites
Her messages tender and true,
And souls are refreshed by this subtle power
As violets kissed by the dew.

She says, "Oh friends of earth, I live,
Tho' out of the crypts of time
I passed away on a cross of fire,
I return to you in my prime.

"I live, I love, and I labor now
In the radiant fields of truth,
And the precious seeds I have garnered here
I will plant in the hearts of youth.

"My soul with your soul's in communion
sweet,
Calls for no forms of speech;
But silently, softly as light is born,
Come lessons I fain would teach.

"Then mourn no more for me, dear friends,
But rejoice that I am free;
For I dwell in a land of love and light,
And my own have come to me!

"I was weary and worn with the cares of life
And the wrongs I could not right,
For the beauty of earth that I loved so well
Was hidden from my sight.

"My fragile bark had been stranded oft,
On the shallows and shoals of life;
But the tide has turned and the port is won,
Where sorrow is not, nor strife."

Thus speaks our Sister of Arlington, still,
Her messages tender and true,
And souls are refreshed by their subtle power,
As violets kissed by the dew.

She comes to me in the mystic hour
When the sun is sinking low,
And I read of her useful life on earth
In its beautiful after-glow.

She seems to say to my waiting soul,
"Oh, friend, grieve not for me,
But bravely work for the fettered ones
Still struggling to be free.

"I've crossed the bridge between God's worlds
And I say to all 'Good Cheer,'
For the happy days that came to me,
In time, may greet you here.

"With your work on earth well done, dear
heart,
You may catch the inspiring strain,
What seraphs sing in their upward flight,
"To die, to die is gain."

"There are minds to enrich, there are hearts
to cheer,
And little ones to bless,
With a smile, a word, or a gift in need,
Or a gentle, kind caress.

"Give freely then of your scanty store,
And know, though lowly your lot,
That out of the humblest gifts may spring
Love's fadeless for-get-me-not."

Thus writes our Sister of Arlington, still,
Her messages tender and true,
And souls are refreshed by their subtle power,
As violets kissed by the dew.

Having written and copied the above verses
I was about to send them to your worthy
editor for publication when the following
questions occurred to me as likely to be asked
by some hypocritical readers.

How do you know Miss Judson still indites
such messages? What proof have you of
their verity? Has she been heard from since
her death?

Those practical questions, though per-
tinent enough under the circumstances, seemed
to me quite impertinent as they had intruded
themselves upon the placid mood that al-
ways comes to me when I write and I was
annoyed by their persistent demand for an
answer. As I could give none, I concluded
not to suppress the messages for publica-
tion, but a few days later I received a
cheering letter from Mrs. Elsie Hornbeck
of Monon, Ind., who under the guidance of
Frances E. Willard, is developing as an au-
tomatic writer, "in whom thousands of
ethereal beings are interested as the main
avenue through which Miss Willard manifests
her interest in Spiritualism."

Mrs. Hornbeck's letter contained two mes-
sages in response to two I had sent her ad-
dressed to spirit friends. They impressed
me as genuine tho' without tests, which it
has never been my desire to exact from any
medium, for the power of feeling truth or,
as friends call it "reading the states," seems
to me the surest way to a knowledge of
spiritual life, light and truth eternal. En-
couraged by these messages I sent my hum-
ble verses to Mrs. Hornbeck, and soon after
had from her an approving answer. A few
days later, in the paper for June 20th, came
a beautiful communication from Miss Jud-
son, through the mediumship of Miss Ella N.
Porter of Brooklyn, N. Y., that was so like
her as not to be questioned, and in the next
issue was one from her father so full of joy,
paternal pride and devotion that its source
was apparent. In these communications I
found proof that Miss Judson lives, has been
heard from, and still indites her messages,
tender and true. These facts I believe she
would have deeply impressed on the minds
and hearts of all her earth-friends that they
may co-operate with her in a good work
begun here, and to be continued with greater
success in her heavenly home.

I therefore hesitate not to affirm, that
"Yours for Humanity still she sings,
Yours for our sacred Cause
That reveals to mortals thro' psychic
powers
A knowledge of nature's laws."

Shirley, Mass.

Belle Bush.

Dr. Wilder's Pointed Paragraphs.

With the advent of midsummer we are
perhaps more liable to the midsummer mad-
ness. And with insane people, or with
drunken ones, they perceive the condition in
everybody but themselves. A madman in an
asylum was asked how he came to be incar-
cerated there. "A difference of opinion," he
replied. "I thought everybody mad and
everybody thought me mad; so I was out-
voted."

Years ago, Charles O'Connor, a leading
jurist in New York, was ill. Having a very
high standing in public life, his physicians
bulletined his condition daily and everybody
expected the next bulletin to announce his
dissolution. Finally Mr. O'Connor took his
case into his own hands. He dispensed with
his medical attendants, employed such means
as suited his own judgment, and recovered.
He afterward made his home in Nantucket,
as being a region where people seldom die;
and if his own words are to be credited, he
lived till he gave up the will to live.

I was greatly pleased at the success of the
composers, in rendering my script into such
plain type in the Banner of July 11th. In-
deed, I felicitated myself that I was acquir-
ing the "Lost Art" of writing distinctly.
But some crooked words in two paragraphs
sadly upset my assurance. Contrary to my
usual practice, I beg the opportunity to cor-
rect them. I begin with the last one first.

In writing about the Post Office Imbroglio,
I used the comparison of Hercules cleansing
the Augean stable. I wrote, or at least
meant to write, that he drew a river through
it. The printer has it that he "drained the
rain" through. Hercules would have made
a very poor job if he had depended on rain
to clean the debris. And so I will add now,
I think President Roosevelt will blunder fear-
fully with the Post Office department if he
is satisfied even with a "cloud-burst." He
will need, as Noah did, to float his ark, that
"the windows of heaven" shall be opened.

But the misprint in the paragraph on
Doctor-craft was unskillful. I must have
let my seal obscure my chirography. I will
now write out the unlucky sentence just as
I meant it to read.

"Why should medical statutes be proposed
and members of Legislatures paid for report-
ing and enacting them, except that certain
individuals wish to be 'protected'? Upright
men need no such protection. The medical
statutes in the several states have been en-
acted many times because the enacting was
bought through."

Such has been by full belief for many years.
Hence, I do not respect medical laws, so
called, because I believe them generally to be
in violation of the Federal Constitution,
and because their enacting has so commonly
been accomplished by a paid lobby, and cor-
rupt means in other places. In themselves,
too, they are in palpable violation of personal
rights, and are therefore wicked.

A physician who had been where he ought
to know told me of a certain measure which
had been enacted by the Legislature of his
own State. It had been presented and re-
ferred to a Committee in the usual way. It
lay there unacted upon and a certain sum
was demanded as a condition for reporting
it. As it was afterward reported and en-
acted, it was natural to believe that the sev-
eral legislative wheels had been "lubricated."

The policy now contemplated in medical
circles is to reduce the number of medical
students and graduates by making instruction
more extensive and costly. The physician to
take rank with scientists, etc., in superior
social conditions. We have now some con-
ception how it is to be effected.

I am greatly pleased with the paper of Dr.
Clements. He has clearly and forcibly
shown the pronounced character of the notion
that electricity is life. I am ready to sup-
pose that matter and "force" may be run-
ning in a perpetual circle; force parting with
its positive character and so becoming mat-
ter, and matter ceasing to be negative and
so being force—so that there is no absolute
quantity of matter in the universe, but in-
crease or diminution going constantly on.

But all this is not life, but the manifesting
of life. Mind is behind; will impels and
vision directs. "The worlds were framed
by the word of God, so that things which are
seen (phenomena) were not made of things
which do not appear." (Heb. xi, 3.) "All things
are (out) of God."

Tyndall wrote wisely: "You cannot write
mind in terms of matter." The problem of
life has not been solved more plainly and
explicitly than in the words: "He breathed
into his nostrils the inspiration of life, and
the man was a living soul."

A. Wilder, M. D.

Questions and Answers.

W. J. Colville.

Question: I was so deeply interested in
your last lecture in this town that I hope
the time is not far distant when you will
again come and give us thirty ones more
spiritual food. Will you kindly tell me why
spiritists use the term "astral" instead of
spirit or soul after the death of the body?
The dictionary calls "astral spirits" an order
of fallen demoniacal beings. Now why
should those who strive to lead a life of duty
and love to their fellow creatures, be called
"astral" spirits when they depart from the
body?

You also spoke of Jesus of Nazareth. Have
you any real proof that he ever lived on this
earth, or do you only quote him as an ex-
ample? If the former, what about Moses
and all the other biblical prophets? Where
is there any real proof to mankind that they
ever existed except in the imagination? I
once asked "one in authority" for a "Ray of
Light" upon the matter and he told me the
"Ray of Light" should come from within
myself. Now if this light had been within
myself, I should not have wanted the light
from him, and therefore I can't understand
how his meaning of the "Ray of Light"
should come from within myself.

Answer: There are three very definite
questions involved in the above series of in-
quiries. First, concerning the proper use of
the term astral. Though Nuttall's dictionary
may define "astral spirits" as our correspond-
ing quotes, there is no valid ground for sup-
posing that so limited and ungracious a char-
acterization of them is wholly or indeed
broadly speaking, correct. Astral is a word
derived from astron and aestra, and has,
legitimately, no vile or unclean associations.
The "astral world," according to Occultism,
is the inclusive title given to all that realm
of force or sublimated matter which lies be-
yond our ordinary senses, but which is, to
an extent, expressed by clairvoyance. An "as-
tral body" is an interior shape, more lumina-
ous than the fleshly frame, more starlike in
appearance and far more real than the idea
material shape which veils it from average
external vision. There is nothing whatever
derogatory in the use of the term "astral"
by these spiritists and occultists, who do
not misuse the term by confounding it with
"fallen spirits" of an evil order. The fall of
the soul is really its descent into matter for
purposes of expression, and on the downward
line of instruction the soul embodies in astral
matter before it reaches the physical plane;
then on the returning evolutionary path it
remains clothed with an astral body after it
has cast aside the physical body. A con-
stant misuse of terms leads to much con-
fusion in thought and dictionary makers have
often proved lamentably ignorant on all that
pertains to whatever lies beyond the range
of physical discovery.

The second question regarding the great
biblical characters mentioned requires a two-
fold answer. There is historic evidence that
great teachers and wonder workers have lived
in different ages and in many parts of the
world, but the names given to these adepts
or masters have usually been symbolical
titles of dignity rather than actual historic
cognomens. The highest value of all records
of singularly great lives must be the exem-
plary and influential nature of the life work
accomplished by such transcendent heroes,
but though it is not always possible to prove
just when and where some mighty deed has
been performed, the narrative recording it
becomes the more valuable for today in pro-
portion as we refuse to be bound by the idea
that it occurred only in one place or during
one period of human history. The Scriptural
personages, Moses, Elijah and others of high
repute are typical adepts, men who have at-
tained through persistent endeavor to a
height of spiritual development rarely
reached, but not impossible. Very few men
are successful lion tamers or serpent charmers,
but yet such persons exist among Euro-
peans and Americans as well as among Ori-
entals. Any great development in any line
is manifest through extraordinary, and is
therefore, conventionally speaking, super-
sensual, and may even be termed in one sense
supernatural, because it shows forth a degree
of attainment far in advance of that which
is natural on earth at present to the average
human being. It is never our intention to
discredit ancient histories, but our chief ob-
ject is to insist upon a doctrine which en-
courages everyone who really desires to
attain to heights beyond the average to press

forward toward achievement, but unless can-
didates are willing to make the necessary
sacrifices they will never become spiritual
experts. It is absurdly believed, at least
apparently, by multitudes of inquirers into
spiritual mysteries, that the loosest methods
are productive of high results, and that we
can invoke successfully the noblest and
wisest intelligences when our own attitude is
one closely resembling indifference. Simple
common sense will often suffice to show that
great devotion and persistency is necessary
to high attainment in any line of chosen
effort, and when people give as much time
and thought to spiritual culture as many
people give to the external aspects of art and
science, great spiritual specialists will be far
more numerous than at present. The great-
est prophets of all ages have been those who
have displayed most complete devotion to
the work of the prophetic office and masters
have taken a few pupils from among those
aspirants who have shown sufficient earnest-
ness and diligence to enable them to make
some measure of genuine progress.

As to "Ray of Light" streaming from with-
in which is the topic of our question three,
although it is quite true that all light does
truly come from within, outward ministries
are often necessary for a while to awaken to
activity latent inward possibilities. There is,
therefore, reasonableness in both positions,
that of the one who seeks guidance from
without, and that of the one who tells you
to seek it from within. The whole
practice of successful suggestion is built
upon the union of these two concepts
for it is manifestly unreasonable to
expect a response to an appeal without
admitting that within the one appealed
to there is both ability and willingness to
make response. If those who are seeking
light on spiritual problems practice the
excellent habit of regular periodic concentra-
tion they soon find the mental fog lifting
and their minds growing more able to
deal with the questions they desire to get
answered. Spiritual helpers are always at
hand and they can really communicate with
every earnest, unprejudiced seeker for coun-
sel, but all messages have to filter through
the medium of the aura of the one who
seeks enlightenment. It is an excellent prac-
tice when you are in doubt about anything
and truly desire to receive enlightenment to
sit quite reposefully at your leisure where-
ever and in whatever position you feel most
comfortable with a definite question in your
mind and an equally definite but unexcited
expectation of receiving the special light you
crave. Then you are affording the necessary
conditions for receiving illumination, for you
are both aspirational and tranquil and there
must be a complete union of aspiration with
tranquility or results of definite make are un-
likely to be forthcoming. As to looking upon
departed friends as real human beings that is
exactly what they are just as truly as you
are a human entity yourself. It may not be
altogether correct to call your friends "as-
trals" but they are entities manifesting in the
astral (or interstellar) realm through astral
bodies and it should not be forgotten that we
have all of us here and now astral bodies
within our physical envelopes and therefore
these astral bodies remain and we can func-
tion through them in what is to us the "next
world" until we are ready to lay aside those
bodies and re-emerge through more perfect
instruments. Leadbeater's two books, "Man
Visible and Invisible," and "The Other Side
of Death" are among the best recent publi-
cations attempting to show the points of
agreement between Theosophy and Spiritu-
alism. Our various bodies in both those
volumes are well explained.

The Reviewer.

A LITTLE LOWER THAN THE ANGELS.

Clarence Lathbury, author of God Winning Us.

This is a beautiful little gift book with its
blue and gold binding. It is a lovely in-
spiration full of sweetness and beauty.
The words are so ready to lay aside those
worldly cares and worries and to enter the
realm of the soul in and through the body, and the perfect
adaptation of each to the other. Each
chapter is a jewel standing out distinctly in
its own setting, and all fitly joined together
in the human form glowing with the light
of truth, which shines from within and makes
it as translucent as an alabaster vase, and
bathes it without until it is radiant, and we
see in it a whole arcana of wisdom. Before
we get through we find all nature is working
on the same plan of co-operation.

The very titles of the chapters are inspir-
ing: Part first, Light Powers has five chap-
ters: A System of Light, Windows of the
Soul, The Auditory Lamp, The Tree of
Knowledge, The Seamless Dress, Part
Second, The Life Within the Life, That
Mystical Fluid, Part three, The Gospel of
the Face, The Laryngeal Harp, The Life
Line in the Palm, Finis (the feet). Part
four, The Wondrous Interchange.

The book is prefaced with a beautiful poem
by Mary A. Lathbury, and the whole volume
reads like a poem, for the writer is a prose-
narrator who finds a home in every heart,
and no one will want to skip a word of it. It
is difficult to make quotations; here is one from
the opening chapter, A Man Within a Man:
"We are the builded aroma of the creation,
the music of all spheres. We are the planet
sublimated and transfigured. We are an
epitome of earth and heaven . . . spirit robed
in dust, dust incarnate with spirit, and spirit
woven into its very texture."

"We are not the earth; but the earth is in
us . . . The human spirit bows itself, takes
up a handful of dust and glories it, as the
sun kisses the soil, and the soil blossoms with
flowers. . . . Flesh is put off and on with-
out an instant's pause from conception to
dissolution. . . . The soul being the archi-
tect and builder of the body, the body natu-
rally becomes the soul's counterpart and ex-
positor."

From the chapter on Light, "Light Powers
precede Life Powers. . . . The gateways of
our being should be flung wide open, that God's
light may stream in—and that light may
stream out again to illuminate our path." Then
follows a vivid description of the brain.
He quotes from the great Swedish Seer, "It
is the brain and the interior thereof, by
which descent from the heavens into the
world, and ascent from the world into the
heavens is made! It is the ladder of the
Maximus Homo, traveled by angels, stretch-
ing between the tangible and the unseen." He
pictures to us the Signal System, the be-
havior of body building, and tells us, "The
tips of the nerves—that is, the tips of the
spirit-form the outline of ourselves. . . . We
behold the spirit thinly clad. We see the
almost crystalline partition walls. . . . The
brain is the instrument of the mind. The
brain is the mind's mode of action. Spirit
plays on the brain and brain plays on the
body."

But there is no stopping-place. The student
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of Genesis from the creation of the
world to the time of Abraham. On
the title page we are informed that it is
critically examined as to its literal sense and
explained as to its spiritual teaching by the
science of correspondence. This is an es-
pecially valuable work for these times when so
many are seeking light in the symbolical
Bible narratives, and so many are seeking
blindly without any guide. The Bible is so
wonderfully written that any theory of corre-
spondence can be worked out—to the satis-
faction at least of the originator of the the-
ory. The method used in this book is that
of the great Swedish seer, Emanuel Sweden-
borg, to whom it was revealed by the higher
Power while he was living in this world. It
claims to be the method employed by the
ancients and long lost to the world. It is
scientific and logical throughout, and appeals
to scientific and logical minds especially. It
is well understood today that the ancients
wrote in symbolical language, not only the
teachings of their wise ones, but the accounts
of the history of their times. We cannot
know with certainty how much of their writ-
ings are actual history employed to teach
symbolical lessons, and how much is invented,
but what is of importance to us is to get at
the lessons taught by the spiritual history of
the ancient peoples. We know that history
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velopment of his Mental and Spiritual Pow-
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of creation and the seventh day of rest, goes
through the garden of Eden, explains about
the giants of those times, and the meaning
of God's repenting of having created man,
follows the fortunes of Noah and his family.

Volume second continues the history of Noah
and takes up Nimrod and the tower of Babel
and the call of Abraham. The third volume
does not deal with Bible history, but dis-
cusses on various vital subjects. Chapter
second considers The Origin of the Idea of
God's Existence; chapter four, The Soul of
Man a Spiritual Body in the Human Form,
Gifted with Immortality. Chapter four,
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Mabel Gifford.
Sharon, Mass.

The Day of Small Things, Despisable
Not.

It is a mark of simplicity and lack of reason
in those who sneer at anything because
of its smallness or humility. The most im-
portant affairs grow out of the smallest
causes. When we hear people sneering at
the table raps we know their reasoning ca-
pacity is very low. And yet this sneer is so
common one will be inclined to agree with
Carlyle, when he spoke of the British people
as so many "millions, mostly fools."

There are many things connected with spir-
itual phenomena that cause us to doubt their
authenticity, while admitting their genuineness.
They are from invisible intelligences,
but from whom? And it is generally the
least, most trifling facts that are most con-
vincing that they are from our late acquaint-
ances. As an illustration, I give the follow-
ing.

With a friend I visited a family one night.
An old man, his wife and young daughter,
self and friend were all the company. The
friend suggested that the old man try to get
raps as he sometimes did. We sat at a
common dining table with two leaves ex-
tended. Raps came but refused names. Two
raps, "No," one, "Yes." Much trifling en-
sued. Finally I said, "If I call the letters
will you give a name?" "Yes." "Very well,
then, we will begin." As I called, the table
rose and fell at letters spelling Jennie Grim.
Then I said, "Jennie Grimes," to shorten the
work. But the table knocked "

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view of the hills and valleys all the way to Boston, and with a good field glass, he can extend his range of vision even to Maine. Then if this grand view palls, a walk of half an hour, or a ride of ten minutes, gives a sweep to Monadnock in one direction and to Twin Mountain in Godstown, in another, both across New Hampshire's solid granite hills and valleys. What better can be asked?

Lake Pleasant, Mass.

The Convocation will open next Sunday forenoon with an address of welcome by our president, Hon. A. H. Dailey, and in the afternoon Rev. F. A. Wiggins will lecture and give ballot readings. The music will be rendered by the Ladies' Schubert Quartet of Boston, which has been engaged for the season. The speakers for the week will be Hon. A. H. Dailey, Rev. F. A. Wiggins, Rev. W. L. Hutchins and Mrs. Effie I. Webster. The campmeeting association is making extensive repairs and improvements on the stairs and walks about the grounds. Mrs. M. L. Sanger's new cottage on the Highlands is a beauty. Mr. G. M. Carbee is beautifying his summer home on Montague St. The Thrall cottage, in its dress of fresh paint and trimmings, is a decided improvement, and the removal of the old buildings on the Seaman estate to beautify the grounds, and the erection of the new cottage, makes the Seaman corner one of the most attractive places here.

Though we all feel the loss of our third vice president, Ira Moore Courlis, and will miss his genial and sympathetic presence, yet the comfort furnished by our knowledge of a future life and the intercommunion of the two worlds, was beautifully manifested at the memorial service which was held in the Temple last Wednesday afternoon. Vice president Huntington opened with appropriate remarks regarding the life work of our arisen brother and was followed by Mrs. Alice S. Waterhouse and Albert P. Blinn. Miss Mabel Knight read Tennyson's poem, "Crossing the Bar," and Mrs. M. L. Sanger gave the benediction. The musical part of the meeting was very beautiful, consisting of solos by Mr. George Cleveland and Miss Gertrude Stockwell, Mrs. Minnie Guilford of Waltham and Mr. B. F. Vanderpaw of Springfield accompanying with the piano. The lectures which were to have been given by Mr. Courlis Aug. 19 and 21 will be replaced with addresses by Helen Temple Brigham, who will speak on those days instead of on the Saturday afternoons advertised in the circular.

Almost every cottage is now occupied and everything tends toward a prosperous season. The electric lights will be put in operation Saturday evening, Aug. 1, and will continue during the convocation. The summer theatre is attracting good crowds and the dancing pavilion is well patronized. Seances and spiritual meetings of all kinds are being held at the different cottages and Brother Huntington's abode is a rendezvous for the musically inclined each evening.

Recent arrivals were Mrs. Hall and two sons of Amherst, Mrs. Clara Chamberlain and son, Mr. and Mrs. George Burlingame and Miss Florence Burlingame, Mrs. and Miss Knight, Mrs. A. M. Lyons and daughter, Mr. and Mrs. Frank Seaman, Mrs. Kelsey and Misses Blanche and Edith Kelsey, Mr. and Mrs. S. L. Ripley and J. E. Ripley and family, Mr. and Mrs. Kilby and son, Miss Grace M. Severance, Mrs. Eva M. Hill and sister, Mr. and Mrs. Olsen, Mr. and Mrs. Norton and children.

Albert P. Blinn, clerk.

Lily Dale Dots.

Sunday, July 19, was an ideal day. Nature seemed to be in league with the Buffalo Spiritualists in making the most auspicious conditions for their special day at Lily Dale. As I had not seen the modern Eden since last summer, and the talent advertised for that Sunday was inviting, I ventured to tax my exchequer for one day and get the benefits of the excursion rates, hear the truth as dispensed by Willard J. Hull and W. J. Colville, and see the improvements made by the new management, of which I had heard much.

Aside from the intellectual attractions, there is always a special interest and profound pleasure in the social reunions, friendly greetings and inspiring glow of kindred spheres when congenial souls interblend in the chemical aura of life. In such blendings there is a strong invitation to kindred souls in the spirit world to join us and intensify all our emotions and thrill our thinking.

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ing with the clear light of the immortal reason. As it proved to be Buffalo day—the time having been changed from Saturday to Sunday after the program was advertised in the Sunflower—I did not hear the famous speakers as I anticipated; but I met them, and heard of their work on preceding days, and took in the best of it from their mental aura.

One of the first men I met to know, near the gate, was Frank Dygert, whom I knew thirty-five years ago in Springfield, N. Y., where his father then lived, and the family were Universalists. It was easy for up-to-date Universalists to become Spiritualists, for they had no devil to take the responsibility, no hell to fear, and their venerable prositor, John Murray, was a medium. Whoever reads his biography must agree to this statement. At Springfield, too, lived and labored that earnest, good man, an ex-Universalist preacher, S. B. Gaylord. He early became a Spiritualist and a medium, and fearlessly and enthusiastically proclaimed his faith and let his light shine. Instead of preaching salvation from imaginary sin and safety from unreal danger of "the wrath to come," he became an undertaker, and talked of spirits whom a casket and the grave cannot hold. I had not seen or heard of the Dygerts in many years. Associated with that part of the spiritual vineyard is always the name and royal character of Beales E. Litchfield of Ellipticville, N. Y., whose career as farmer, author, medium and public speaker has left a helpful and inspiring impress on a large area of human life.

I was agreeably surprised to find Riley Johnson at his old post as gatekeeper, to pass us in and take our tickets and leave his smile in our memory. Next was Miss Peterson, sister of Mrs. Dr. Batdorf of Grand Rapids, Mich., whose sunny face and cordial greeting are always a tonic and benediction. Next was Mrs. Pettengill, president of the Assembly, who seemed aglow with the interest of the day and the work on hand, and gave us a pleasant greeting, a hearty welcome, and passed on. In rapid succession friend after friend extended the smile of recognition until I found Mr. Kennedy at the Deiderick cottage, and then Mrs. Deiderick and her friends, some from far off Oklahoma, who knew nothing of Spiritualism, or its principles and wonderful revelations.

How strange, that in this early morning of the twentieth century, after fifty-five years of the wonderful outpouring of the spirit, and downpouring of revelations from the world of glory, there should be a civilized man that has not witnessed the facts and shared the beneficence so freely offered to the world! Mrs. Deiderick took us across the yard to the rooms of Mrs. Morrison, where we were served with a delicately prepared and wholesome dinner, and the gustatory pleasure was doubled by the lively conversation of these strangers to the heavenly feast so amply dainties of the table was an excellent preparation of graham bread, a luxury often neglected by otherwise good cooks and caterers. Dinner eaten, the pursuit of old friends, scattered over the grounds, continued. Passing W. H. Bach's pagoda (he was out), I had the full benefit of the sunshine and spiritual light beaming from the radiant countenance of his superior half, whose graces and purity of life are in radical contrast to the filthy emanations of the villainous cigars which mar the otherwise beautiful arrangements and attractions, such as candies, nuts, and a variety of spiritual literature—big Bible stories not least among them—which adorn the pagoda. No doubt victims of the evil weed will call me a crank for thus disparaging their favorite filth; and I presume those poisonous odors that exhaled from a cigar stand are, to them, sweeter than the breath of an infant, or the perfume of a fresh blown rose. There is no law—human or divine—to regulate and harmonize in happy accord all human tastes and appetites. Paul knew much of the philosophy of life and the perversity of human nature when he said, "one man's meat is another man's poison." But the unpleasant thing about it is that the poison is distributed by smokers in a way to compel clean people to inhale it, or stop breathing. The innocent suffer for the guilty all along the way.

Pursuing my way toward the Maplewood, I was again surprised by a greeting from my old time friend, John Scott—uncle of Corn L. V. Richmond—and his charming daughter, and while we talked another ghost materialized, whose rigorous and cordial handshake showed me that spirits have flesh and bones, and a grip that dispels the theory of imagination as the assumption of a subconscious racial hiding behind all phenomena and playing lying jokes on himself for the fun of it. This materialization was not a subconscious negation hiding in a mystic shadow and fooling the world with annihilating suggestions. It had sent flesh and bones that did not disperse at my touch, and it could rattle them with intellectual vigor and directiveness. This ghost materialized many years ago, by a process no more real and natural than that which projects a visible, tangible body in a few moments, and then, after a half hour or so, vanishes from sensuous sight. I knew his approach, although eight months had done their work of change in all things since I last met him. Something in my consciousness had held that form and face, with their motions, and the voice, in static fixture that required no effort to collect and attune the scattered vibrations there to the perpetual changes of eight long months, that my memory could decide, "that is the vibration made eight months ago by Prof. W. M. Lockwood."

After a brief talk, in which ideas were the staple, we proceeded to the Maplewood, where I found Brother Manger of Buffalo in charge, and Carrie Twing distributing herself among friends and demonstrating the law of spirit and matter co-operating in one shadow, which appeared to be full of good dinner and good intentions which did not materialize on account of any skeptic doubts. Later I was conducted to the Auditorium, where a large audience had assembled, and Chairman Brooks, in ecstatic realization of his fatherly importance, descended upon me, and drew vitality from my youthful veins, scolded me because I had not visited his boy and presented him a new pair of pants, and all this time the band was making exquisite music, and conditions were growing.

The chairman of the day, J. W. Dennis of Buffalo, was introduced and spoke of the

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situation, and the close relationship of East Aurora, as a suburb of Buffalo, and Lily Dale, where the spiritual light radiated in all directions for all to share, and the improvements recently made in the appearance of the grounds, and then introduced H. W. Richardson of East Aurora, president of the N. Y. State Association of Spiritualists, who read an able address, vital with interest to the Cause. A choice solo by Mr. Homer Altamus, a racy, rich, twenty-five-minute speech by Rev. J. Seyles of East Aurora, and tests by F. Cordon White, all made the hours interesting and the day profitable. Mrs. Pettengill, president of the Assembly, was called to the platform by Chairman Brooks, to welcome the Buffalonians in a speech, such as only a woman can make. Mrs. Dr. Hyde was called to her feet to let the people see her that they might know her as the agent to receive subscriptions for the spiritual papers.

After the meeting many friends approached for a moment's interchange, which was profitable as well as pleasant. Mr. and Mrs. De Golla of Bradford, Pa., added the glow of genuine spiritual light and fraternal warmth, sweet with the impress of sincerity and thorough devotion to truth and the good of all life. No quality is more bracing, and sweet with restfulness, than frank, earnest sincerity of character. Insincerity cannot hide itself behind a glamor of words. It filters through all environments, and impresses an honest mind with distrust, unrest and a mysticism of unreality. One can feel no reliance in friendship that is tainted with the subtle virus of insincerity.

I had a talk with E. B. Bond and May Huntington, who awoke a sweet refrain, as we surveyed the sea of changes, and the rapid disappearance from this plane of life of so many of the standard bearers of the last fifty years. Beautiful as is the process of death, and glorious as the prospect before all in the opening of the eternal day, the associations and attachments that have been a vital part of our being in this sphere have a sacred claim upon our affections, that touches a deep and tender chord that vibrates with plaintive pain when the cloud of eternal night covers them and they disappear from the horizon of sense, never to return. But these echoes along the border as we pass from change to change make a part of the variations of the eternal hymn of life, which extend the scale of symphonies and multiply the pleasures and harmonies of being.

Conspicuous among the many friends from Buffalo, who shared the feast of the day, and whose influence for good will live with them, were Mrs. Dr. Matteson, the noted clairvoyant doctor, J. W. Dennis, Mrs. Hanson, Mrs. Barr, and the Maplewood landlord, Mr. Manger. But there were several hundred of them, not more than ten per cent. of whom I have known, and many that are not Spiritualists, but likely hankering for the light it offers, and may find it at Lily Dale. Mrs. Matteson is so well and widely known that her name is a talisman to thousands who need a physician. Her busy life, hard work, generosity and steady devotion to the Cause, wherever she may be, make her an object of love, respect and personal interest wherever she is known, and her example is an inspiration to many and a pillar of strength to the Cause. She has had a liberal share of persecution from the jealous doctors, and has also realized the evil motives of some who ought to be her most faithful friends. But she does not flinch or waver, or cease her generous helpfulness, under any kind of treatment. Oh, for ten thousand like her to bless the good Cause!



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W. W. HALL, N. E. P. A., 309 Washington St., Boston, Mass.

The Cost of a Boy.

It would be a good thing for all boys, and girls, too, to get some idea, in real figures, of what their parents do for them. P. B. Flak gives a lecture on the cost of a boy. He computes that, at the age of 15, a good boy, receiving the advantages of city life, will cost, counting compound interest on the sum invested, not less than \$5,000. At 21, he will not cost any more, unless he goes to college, when he will cost twice as much. A bad boy cost about \$10,000 at 21, provided he does not go to college. If he does go, he costs as much more.

Mr. Flak thinks that girls are nearly as expensive as boys. The computation, however, comprises the pecuniary cost of raising a boy. The value of a mother's tears and a father's gray hairs are beyond the reach of figures to express. The money side is far the smaller of the two.

And when a man has put \$10,000 or \$20,000 into a boy, what has he a right to expect of him? What is fair? Is it fair for the boy to work himself to death, to run, jump, play ball, or do anything in such a way as would disable him or break him down? Is it fair for him to ruin himself with drink, dabble himself with tobacco, or stain himself with sin? Some of us have put about all of our property into boys and girls, and if we lose them we shall be poor indeed; while if they do well we shall be repaid a hundredfold. Boys, what do you think about the matter?—Exchange.

Impressed on Her Memory.

"It's been four years now," said the deserted lady, "since he left me and his happy home. I remember it just as well as yesterday—how he stood at the door, holding it open till six flies got in the house."—Indianapolis Press.

Children's Book.

MY LITTLE BE'S.

Bees busy in a hive, we learn,
Make honey which is sweet;
My little Be's are better, though,
Than anything to eat.
"Be Gentle," makes the children dear,
Both good and sweet, you know;
One never hears them fret and cry,
Or snarl, "I told you so."
"Be Thoughtful," makes the little ones,
Like their names, polite;
They always try so very hard
To do whatever's right.
"Be Truthful," makes the little folk
Most careful what they say;
I hope you'll have my little Be's
To help you every day.
—Christian Intelligencer.

A Summer Story.

"Hello, my kiddies, how are you today? Pretty hot weather, isn't it? Ah, boys, been in swimming, I guess, by the looks of your hair."
"Yes, Uncle John, the water is just great and I tell you the swimming hole was great too. Just as cool and shady and, gracious, it was so full of fellows it almost overflowed."
"Is that so? How many times have you been in today?"
"Only twice up to now."
"That's pretty moderate for a boy. But it's enough. Well, these trees give a good, thick shade today and the hammocks and swing are not bad."
"Can Petieboy swim?"
"Yes, just a little. By the end of the summer he will be an expert. He has been directing the boys in enlarging their swimming hole and when that is done, I suppose, he will be quite a swimmer. Dollybugs is getting as brown as a berry. She wears no hat and her little nose is quite freckled."
"Does she ride a bicycle?"
"Oh, no. Her little legs are not quite long enough yet. She has a tricycle which she rides a little bit. It isn't as much fun as it looks, because the little machine is hard to push."
"Does Petieboy live near the beach?"
"About ten miles away, my little cross-examiner."
"Do you like the beach?"
"O-o-oh yes! We all do. Last summer our whole family went down and we got our cousins to go too. We boys went in swimming but the water was cold. It was so cold the girls couldn't wade. So we built a fort in the sand with a lot of walls all around it and a moat outside the walls, all filled with real water, and tunnels all covered over to connect it with a lot of little forts. Oh, Uncle John, it was fun, I tell you!"
"Admire with me the imagination of a child," was what your Uncle John once heard one of his old college Professors say; and he has thought of it many, many times in his life since."
"What is imagination? I don't know what you mean when you talk like that."
"Your imagination, my dears, was what made you all feel that your play fort was a real fort. The girl plays that her doll is her real, truly baby and she is its real, truly mother. Of course she knows the doll is not a baby and she is not its mother; but she

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