

BANNER OF LIGHT.

VOL. 95.

Banner of Light Publishing Co.,
204 Dartmouth St., Boston, Mass.

BOSTON, SATURDAY, JUNE 11, 1904.

\$2.00 Per Annum,
Postage Free.

NO. 16

THE GREEK KING'S DAUGHTER.

O love! O love, how strange thou art—
To make men dare and do so grand;
Thy sweet enchantments ne'er depart,
They hold their sway in every land:
And time we cannot call as time,
For in the centuries thou'rt the same,
Still winning men to acts sublime—
To speak the beauty of thy name!

And so in legend runs this word—
Of princess in Cadiz of old,
Who hearts of youth divinely stirred,
And made them venturesome and bold;
The kings of cities round about,
Aspired this peerless maid to wed,
But felt at last a sense of doubt—
By what as test to them she said:

They needs must prove magician skill,
Ere she'd consent to make a choice,
They needs must work her sovereign will,
And he who did should then rejoice;
Like leaves that fall in autumn blast,—
They fell away from her so fair,
And two alone remained at last—
For her heroically to dare!

She smiled on them for courage true,
Gave one the task water to bring—
In fulness from the hills of blue—
To bless the people of the King:
He went to work with royal cheer—
And built a way for stream to flow,
And after effort great and dear,
A rich supply did freely show!

The second lover was to find
A charm to keep wild hordes away,
Who came at times like winter wind,
The summer flowers of peace to slay:
He built a pillar tall and high,
With Berber on the top to stand—
Pointing his finger in the sky—
That they should pass from that fair land!

But lo! his rival first had done,
And brought the water cool and sweet,
And when he saw how he had won—
From tower he fell, dashed at her feet:
Despair and hope a great love gives—
Delight to do for her good sake,
And he that for such glory lives,
May in its splendour fame awake!

True heroes are in all of time,
And heroes win by passion's power;
For them the bells of victory chime,
And triumph comes in its bright hour;
And like melodious music soft—
That floats across the summer sea,
I hear this burden told so oft—
How wonderful true love can be!

—William Brunton.

Buddhism.

George A. Bacon.

As a member for several years of the Historical class in the Comparative Study of Religions, at Washington, D. C., the writer was recently drafted to submit, for the consideration of the class, a paper on Buddhism. The accompanying article formed the basis of the paper.

One cannot expect to add anything to what has already been said on this subject. The most that he can do, after borrowing liberally from the best authorities, is to present it from his own point of view.

In the historic development of the great religions of the world, especially those which take their name from personal founders, none appeal to us with more vital interest than that of the Buddha, from whom Buddhism takes its name.

We are erroneously accustomed to speak of different religions—meaning certain phases or forms of expression of the spiritual nature of man. There is but one Religion, though there are many formulated opinions about it, and will continue to be until mankind outgrows its unphilosophical notions respecting this deepest and highest faculty of man's nature.

The evolution of Religion is to be traced through the laws of human development. It is correctly held that the "science of religion" consists in classifying the religions of the world, in seeking to grasp its varied manifestations; to find if possible the vital connection between them and to make clear the unity of law amid the various phenomena. It is only by comparing the differing concepts of religion covering long periods, that an estimate of the relative value of any particular one can be determined.

"The religion of no country," says Prof. Menzies, "ought to be judged by the attitude of its more ignorant, or even of its average adherents. The good and the true, rather than the evil and false, furnish the ultimate meaning of any religion."

It is somewhat in this spirit, being more desirous of noting the valuable portion rather than the valueless; the teachings that help rather than hinder, that we would judge Buddhism, or any other form of religion. Although it is said the means are wanting of giving a circumstantial history of Buddhism, the main outline is no longer doubtful; when in such matters, however, the element of uncertainty is removed, the way grows more satisfactory.

The antiquity of Buddhism is a constant source of wonder to the student of Comparative Religions. Touching this point, Prof. Muller says: "I have the greatest respect for really critical skepticism, but a skepticism

without any arguments to support it, is too cheap a virtue to deserve much consideration. Till we hear some reasons to the contrary, I believe we may safely say that we possess the translation of these scriptures in their very wording as they existed in the fifth century of our era; that the original was first reduced to writing in Ceylon in the first century before our era, having previously existed in the languages of Magadha; and that our verses of the Dhammapada are the same which were recited to Asoka, and embodied in the Canon of the third council, 246 B. C. (*Science of Religion*, p. 162.)

However anomalous the fact may strike the average reader, the reliability of much of the writings of the ancients, prior to our era, is generally to be received with more confidence than are most of the ecclesiastical writings since the dawn of Christianity.

The motives for the manipulation of the latter are so evident as to bring them all under the ban of suspicion. "I am anxious," says the late Prof. Edwin Johnson, "to fix in the mind of readers the conviction that we are profoundly ignorant of times comparatively near to our own, much more than of times more remote."—*Pauline Epistles*, p. 11. Other critical investigators of the writings of the first centuries, and of some of the early Church Fathers could be quoted, who seriously call in question the authenticity of many of these later writings.

Buddhism, as appears from the records, began to be doctored by the followers of Buddha immediately after his death, which service they kept up for centuries. Whatever is recorded, however, of a legendary character, is to be discarded. "The marvelous stories that have gathered around the belief of his voluntary incarnation and immaculate conception; the miracles at his birth, the prophecies at his formal presentation to his father, and how Nature altered her course to keep a shadow over his cradle whilst the sages from afar came and worshiped him," etc., are, of course, to be discredited. These were additions, subsequently made by his followers, out of respect for his great character. Similar reports have attached themselves to, and are indissolubly associated with other religious reformers—to be, in every such case, similarly and religiously rejected.

Oriental scholars and historians of varying predilections, concur in fixing the date of its origin about the beginning of the 6th century, B. C., and of taking its rise in northern Hindustan. It (Buddhism) is therefore of 2,500 years' duration, and is still the prevailing religion of the world, its estimated adherents numbering nearly one-third of the human race; but it is questionable if this estimate is capable of verification. Yet the authenticity and antiquity of the Buddhist scriptures are attested to by such Oriental scholars and impartial critics as Eugene Burnouf, Bishop Bigandet, Dr. Fausboll, Rev. Spence Hardy, Prof. F. Max Muller, Prof. Rhys Davids and many others. These authorities say that there are at least six works extant and available which furnish the chief sources of our present information regarding the life and teachings of Buddha which are considered reliable. Three of these are written in Sanscrit and three in the Pali languages. Those in Sanscrit represent the views of the northern Buddhists; those in Pali, that of the southern Buddhists and are regarded as much the more reliable.

THE BUDDHA.

A reduced copy, a sort of thumb-nail sketch, painted in colors by Western artists, of the life of the founder of Buddhism, appears as follows: Suddhartha was his individual name, Gautama his family name, and Buddha his symbolic name.

"Born to high inheritances, he gave early indications of a contemplative, ascetic disposition. Designed by his father to be a fitting successor of the raja, and fearing lest his son should desert his high station and take to a religious life, he had him early married to a charming princess and surrounded with all the splendor and dissipation of a luxurious court—probably the most efficacious means to thwart his own original purpose. Twelve years spent in this environment, only deepened the conviction with this preternaturally thoughtful young man that all that life could offer was vanity and vexation of spirit. Dissatisfied with his conditions while constantly brooding over the outlook, he resolved to try whether a life of austerity would not lead to peace; and although his father diligently sought to detain him, he began the life of a religious mendicant, when about 30 years old. To mark the breaking away from all secular ties, he cut off the long locks that were a sign of his high caste, and began a serious study of the religion of the Brahmins. He found their doctrines unsatisfactory. After six or seven years of rigorous asceticism he was still dissatisfied, yet still persisted in his search. Finally, through a long concatenation of in-

termediary causes, he arrived at the conclusion that ignorance was the ultimate cause of all the trouble, and therefore with the removal of ignorance, existence and its anxieties and miseries would be cut off at their sources. Passing through successive stages of contemplation, he realized this in his own person, and attained the perfect wisdom of the Buddha."

Having arrived at the knowledge of the causes of misery and of the means by which these causes were to be counteracted, he was now ready to teach others the way of life. Buddha began to preach at Benares. During the 40 years that he continued to preach his new and strange gospel, he traversed a great part of northern India, combating the Brahmins and everywhere making converts. He died at the age of 80, about 540 B. C. His body was cremated and monumental tumuli were erected to preserve his relics.

Such is the merest epitome of the life of the Buddha, as gathered from various authoritative sources. That it is substantially the career of a grand and lofty soul, inspired to do for himself and the world at large what he felt was the saving doctrine that enthused his deepest nature, is universally acknowledged.

He was pre-eminently an inspired reformer, along ethical and religious lines. His teachings were radically different from those of the Brahmins. The conventional distinctions and institutional castes of his time were practically ignored. He taught reform doctrines and expounded new views, which by way of example, he sought to conform his life agreeably with these philosophical teachings.

The democratic nature of his doctrines as contrasted with the dominating spirit of exclusiveness which then everywhere prevailed, and which was enforced in a manner and with a power that rendered it virtually invincible; his earnestness, his consistency—admitting to his ranks all classes of both sexes; his promises of reward to him or her who overcame self, etc.—are elements that appeal to man's nature at all times and in all places.

The author of "The Civilization of India," page 37, says:

"The Reformer's saintly character, his broad sympathy and world-embracing love, his beautiful maxims of charity, forgiveness and love, and his earnest advocacy of moral culture and moral elevation as a substitute for the elaborate ceremonials and pompous rites of old, supplied not the least efficacious reasons for the success of the reformation. Thousands of thoughtful men turned from dead, unmeaning ceremonials, to the man who preached moral culture in maxims and parables of unprecedented beauty; and millions of the poor and the lowly, the non-Aryan and the ignorant, flocked round the new Reformer, whose doctrines were large and catholic, and afforded relief and shelter to all."

THE RISE AND SPREAD OF BUDDHISM.

Buddhism, from Buddha, the Enlightened, the Illuminated, the Awakened (titles indicative of his character, as that of Christ, the anointed) as a form of religious thought or system of religion, was the natural rebound from the domination which ruled the Hindu mind for so many years under the form of Brahmanism. It grew out of the many moral and philosophical teachings of Gautama, the eldest son of the raja of a tribe of the Sakyas, located during the 5th century B. C. about 100 miles north of the city of Benares and about 50 miles south of the foot of the Himalaya Mountains.

It arose, as similar revolutions in religious development have arisen since, because it offered something more timely and acceptable than the then prevailing form of religion. It marked a wonderful advance along lines and in directions as worthy as they were formerly unknown. It was a revelation as original and significant as ever was given man to make, and none ever indicated a more forward movement in accord with religious progress. It was at a period of ebb in Brahminical history. Modifications were in process of formation. Conditions were favorable, although not then recognized even by Buddha himself; but surely the time grew apace for another form of religious expression to make its demands, and to take its destined place among the great historic religions of the world—whose acceptors, even today, outnumber, it is claimed, those of any other body of religious believers.

"The equality of all men, which Buddha preached with regard to the final goal, the extinction of Karma, and that goal to be reached not by the performance of penance and sacrificial worship, but by practicing virtue, could not fail to be acceptable to vast multitudes of people."

It was in fact a vital reaction against the exclusiveness and formalism of Brahminism.

The Buddha, says Max Muller, addressed himself to castes and outcasts. He promised salvation, and he commanded his disciples to preach his doctrines in all places and to all men.

That he should thus become the founder of a new dynasty, as it were, that vast numbers should receive his "plan of salvation," his notions of punishment and reward; that these views should find ready acceptance with the receptive mind of India, to become so impressed with it as to vitally remain for centuries, are events not so much to be wondered at, perhaps, when all the conditions and circumstances are philosophically considered.

Like the manifestations of the religious element everywhere, like man's kindred devices in every land and clime, Buddhism was evolved from the inspirations that came to its founder, and which he was enabled to formulate and exemplify in his own person. It was largely augmented by the establishment of the Sangha, the brotherhood or society of disciples—the Buddhist Order of Mendicants, which was the prototype of Catholicism. At the very beginning of his public ministrations, Gautama sent his disciples in every direction, saying to those who were to preach the ethical code of righteousness—"Go ye now, O Bhikkhus, (mendicant, monk, friar,) and wander for the benefit of the many, for the welfare of mankind, out of compassion for the world: Preach the doctrine which is glorious in the beginning, glorious in the middle, and glorious in the end—in the spirit as well as in the letter. Let not two of you go the same way."

The most important point in the history of Buddhism after the death of its founder was that of the councils which fixed the canon of the sacred scriptures and the discipline of the church. In this connection, it is often and naturally questioned whether Gautama preserved in a form akin to "the art preservative of arts," any of his moral philosophy and public teaching, for the benefit of the faithful or for his followers generally.

Touching this point, I quote from the distinguished writer of the article on Buddhism in the Ency. Brit., who says:

"When it is recollected that Gautama Buddha was himself learned in all the learning of his time; that he did not leave behind him a number of deeply simple sayings from which his followers subsequently built up a system, but he had thoroughly elaborated a system of his own before his mission began; that during his long career as teacher he had ample time to repeat the principles and details of the system to his disciples over and over again, and to test their knowledge of it; and finally that his principal disciples were, like himself, accustomed to the subtlest metaphysical distinctions, and trained to that wonderful command of memory which Indian ascetics then possessed,—when these facts are recalled to mind, it will be seen that much more reliance can be placed upon the doctrinal parts of the existing Buddhist canon than upon correspondingly late records of other religions, or on the biographical parts of the Buddhist canon itself."

But whether the Buddha had written much or anything, his chief followers assembled in council immediately after his death and proceeded to reduce his teaching to writing.

These canonical writings are divided into three classes forming what is known as the "triple-basket." The first class consists of the discourses of the Buddha; the second contains the discipline; and the third his metaphysics.

The first is evidently the fundamental text out of which all the subsequent writings have been elaborated.

The other two councils probably revised and expanded those of the first. There are discrepancies, it is said, as to the dates of the first two, but the third was not later than the middle of the second century, B. C., so that the Buddhist canonical scriptures, as they now exist, were fixed two centuries and a half before our Christian era.

The Buddhist religion early manifested a zealous missionary spirit; even princes and princesses became devoted propagandists. A prominent name of this character, in the history of Buddhism is that of the Emperor Asoka, King of Magadha, whose sway seems to have extended over the whole peninsula of Hindustan, and even over Ceylon. He was at first a persecutor of the faith, but being converted—by a miracle, so runs the legend—he became a zealous adherent. Not, however, as princes usually prosecute their creed, for it is a distinguishing characteristic of Buddhism that it has never employed force, hardly even to resist aggression. In this connection as a sample of the tolerant and charitable spirit which pervades the discourses of Buddha we quote: "A man ought to honor his own faith only, but he should never abuse the faith of others. . . . There are even circumstances where the religion of others ought to be honored, and in acting thus, a man fortifies his own faith, and assists the faith of others."

While the Buddhist canon had been settled in several councils, it received its final form at the Council held under the auspices of this Emperor (Asoka) at Patalliputra, on the Ganges, about the year 246 B. C. As to the actual date of the Emperor Asoka's council it may be stated that it has been determined,

with moral certainty, to have been within a year or two of 250 B. C.

BUDDHISTIC DOCTRINES.

The doctrines promulgated by Buddha were in sharp contrast with those affecting the social, moral and religious life of Brahminism. These radicalisms were far-reaching and evolutionary, if not revolutionary, and they even stand today, a constant surprise to the student of ecclesiastical history. They show unusual strides of religious progress in the conception of the meaning of life, in the application of moral truths, in the way to attain peace and happiness, and in the general character of its philosophy and ritual observances. They served to change the religion of that day from a collective, national religion, to a personal one.

Buddhism originally appears to have been founded on a high and unselfish moral sentiment. It established not only lofty rules and precepts, but rigidly called for their practical application to every day life.

At first, it had no formal religious ceremonials, no bloody sacrifices, no ritual, no priesthood or theology—in the narrower sense. It was a religion without worship, without prayers, or without influential gods, to whom propitiation had to be made. While it permitted the gods to remain—neither seeking to deny nor abolish them—they played no part in man's life work. The salvation of the individual was more to be considered than the saving of others. Man must achieve his redemption by his own development, not by the help of the gods. There was no sin, in the sense of offending an Almighty Being who frequently became angered at the action of men and women, following it up with severest punishment.

Buddha denied the sacred authority of the Shaster and Vedas, rejected the Brahminical ceremonies, its system of terrible sacrifices, and the claims of the sacerdotal class as being special depositions of sacred knowledge. He taught contrary to Orthodox Brahminical teachings, which made final emancipation from all ills to depend on perfect knowledge of the divine essence. He did not deny or quarrel with existing religions, but pointed out a more excellent way; did not directly seek to lower the higher or exalt the lower classes. He was considerate of all, intolerant to none. Believers held their personal belief while yet becoming Buddha's followers. But it is asked, What is the nature of this faith which has been for so long, and is still the sole light of so many millions of human beings? This involves a consideration of the intellectual theory on which its system is based, and of the general character of its morality and ritual observances, as they were conceived by the founder and exemplified by his more immediate followers.

Both in the Brahminic and Buddhist faith, the doctrine of reincarnation forms an integral part of their religion. As one writer comprehensively says:

"The belief in such a transition is one of the most important phases in the religion of mankind. It was common to the most uncivilized and the most civilized nations of the earth. . . . The ethical and philosophical value which such a belief may have, is necessarily relative; it will depend on the notions which religion or philosophy may entertain on the origin of the human soul, on the course of its first birth, and on its ultimate destination, whether this destination is the merging of the soul into the essence of its creator, or a personal immortality. . . . The belief in that form of transmigration which is based on ethical grounds, proceeds from the belief that human souls being of divine essence, are originally pure, but during their earthly career lose of their purity; being destined, however, to regain their original quality, are reborn again and again, until they have become free from fault, and thus worthy of re-entering the place of their origin."

As to the belief in reincarnation in any of its various forms, in any of its fantastic, superstitious or philosophical aspects—and it partakes of all of these—the doctrine itself is predicated on man's spiritual nature. Its acceptance could only arise from a conception of the soul's immortality.

Naturally, "the belief in eternal bliss or punishment, as the just recompense of man's actions during this brief term of human life, appeared to the Hindu mind to involve a moral impossibility."

(Concluded next week.)

JUNE.

When wild, blood-red-like wine doth leap
Into the earth where flowers sleep,
And swells each bud into a rose,
Where passion, richly, warmly glows;
And when beneath the southern skies,
The jessamine yield to butterflies
A plither from each pearly breast,
That proves love's dearest, best, best;
When every purple, miltred head
By bee is sent, on clover bed;
'Tis then the world, in sweet attune,
Delights to sing the praise of June.

LONGFELLOW.

All hail to bard of immortal fame
Whose magic touch doth set a flame
Our souls, that leap to meet his strain
And send it back in sweet refrain.

He tells of lords of noble birth
And lowly men of simple worth
He shows in prince and lord, the man
And crowns the peasant with command.

What makes this singer's song so meet
To sage and grave and children sweet?
He strikes in all the keys which sound
And human hearts responsive bound.

He lived and lives forever more
To speak to unborn hearts love's lore
To give them patience, faith and hope
The portals of a heaven to ope.

May we not catch the theme divine
He breathes in fairer, holier clime,
And in a prayer of aspiration
Meet truth from out his inspiration?

He is not dead; this soul of songs
To the eternal years belongs:
In grander anthems, nobler strains,
He still the poet crowned remains.

—Mary L. Porter.

The Reviewer.

Of Interest to Ladies.

Koradine, A Prophetic Story. By Alice B. Stockham, M. D., and Lida Hood Talbot. The Stockham Publishing Co., Chicago, Ill. \$1.00. For sale by the Banner of Light Publishing Company.

The raison d'être of this work is explained in the following extract from the preface. "Personally, I had long wanted to write a book that would teach the sacredness of woman's part in life, giving an optimistic view of the experience she as a girl must have, avoiding, as far as possible, dwelling on the pitfalls and dangers that are usually so prominent in the works for the young. To do this, I conceived putting it into story form, letting the girl depict her own unfoldment. I laid out the plan, including her first glimpse of the individual self, her relations to school-fellows, her grasp of ideals, her standards of morality, her conceptions of motherhood, and her knowledge of spirit as the moving propelling power of all life's functions. In estimating my ability to carry out this plan I felt that I lacked imagination to make the story part vivid and interesting, and looked around among my acquaintances to know who could assist me in that part of the work. The ensuing pages, the joint product of Alice B. Stockham, M. D., and Lida Hood Talbot (interpreter of Delos) present the result." The volume is made up of a series of letters which, thirty-five in all, each bring one being interesting, present indeed a somewhat fascinating story which should make it acceptable to our lady readers.—U. T. P.

Kareza, Ethics of Marriage. Alice B. Stockham, M. D. Stockham Publishing Co., Chicago, Ill. \$1.00. For sale by the Banner of Light Publishing Company.

This is a new and revised edition of the well-known work "Kareza," by Alice B. Stockham, M. D. The significance of the title word is given as being "to express affection in both words and action" and is further defined as "A symbol of perfect union of two souls in marriage, it is the highest expression of mutual affection, and gives to those practicing it revelations of strength and power." It is scarcely possible in a public journal to deal with the question to which the book is devoted, which is really the higher ethics of marriage and human propaganda. Not that we would imply for a single moment that there is anything in the book that need shock any liberal-minded person, for the thesis is worked out delicately and wisely. Mrs. Stockham did service in presenting this book originally, and she continues so doing in the new and revised edition which is before us. One of the excellent sentences, a key to the many harmonies expressed throughout the pages is the following quotation of the ethics of marriage. "True marriage is based upon that recognition of the individuality of both husband and wife which brings voluntary, not compelled co-operation in all the departments of family life. Only when souls, flowing together, acting as one, distinct in individuality, but united in their action are thus mated, are the psycho-physiological laws met and satisfied."—U. T. P.

A Philosophical Novel.

The White Flame. Mary A. Cornelius. Stockham Publishing Co., Chicago, Ill. \$1.00. For sale by the Banner of Light Publishing Company.

This is one of those introspective books with which readers have become so familiar, since the taste for such writing has been exhibited by a certain section of writers. It shows how the central figure of the story accomplished numerous victories over self, eliminating the discordances of daily life from her mental sphere, and ultimately through harmony with the principle of love came into complete concord with herself and her surroundings.

The story is based upon a "second-hand chair" purchased of a dealer in antiques, and which chair had several ghostly occupants who used it from time to time, and the story associated with them was unfolded in the 400 odd pages and the circumstances associated with the human characters of the story form an interesting book which will well repay the reader.—U. T. P.

Emerson and Spiritualism.

James Robertson.

The most gifted mortal that has ever lived has been defective on some point which has been palpable and clear to most others, and often he has missed something of the highest value which would have strengthened his own position. As a writer has said of Carlyle, "He had eyes which saw through the eternal, but he had strangely limited vision in the little spot of earth on which he moved." The most profound and blessed truths for which the world seemingly hungered have had to undergo a long dreary march, only finding a welcome now and then from the obscure ones of the earth. Men large-hearted and tolerant have become cruel and intolerant, and persistently closed their eyes towards subjects of undoubted truth and beauty. The pious Emperor Marcus Aurelius, with luminous intellect and spiritual aspirations, did not recognize in the rising Christianity anything worthy of approbation, rather the reverse, and spent his powers in hunting it down. And yet there are few things more axiomatic to one another than the epics of Jesus of Nazareth and the wise sayings of the Roman Emperor. The most profound and universal soul that has as yet evolved on our planet, the mind held of every mood of our human nature. Shakespeare, lived comparatively close to the times of Jesus of Arc, and though he dealt with his story in his historical plays, he evidently never sought

to fathom the nature of that wonderful life which for a season broke England's power and raised her nation to freedom. National prejudice, it may be, hid from his gaze the real personage through whom spiritual beings were able to again interest themselves in their country's welfare. True is it, as Emerson has said, "our eyes are hidden, that we cannot see things that stare us in the face, until the time arrives when the mind is ripened; then we behold them, and the time when we saw them not is like a dream." And yet this great teacher had his eyes hidden so that he saw not the meaning and purport of the message that was sounding all around him. His lofty and pure utterances breathe the very spirit of philosophical Spiritualism, and he was more a brother in thought to one that lived close to him, whom he never noticed, Andrew Jackson Davis, than he was to Thomas Carlyle. The harmonious philosophy of Davis and those essays of Emerson sprung from the same fount of spiritual truth. Even the attention which Emerson bestowed on Swedenborg never seems to have pointed him to the kinship between that life and the Spiritualism of which he continually heard murmurings. The Man of Nazareth is recorded to have said of himself, "A greater than John the Baptist is here." And truly a greater than Swedenborg was really preaching the gospel of the new kingdom quite close to his own doors, but "our eyes are hidden that we cannot see the things that stare us in the face." Davis was a fellow-laborer with Emerson, each seeking to rebuild the old temples and rekindle the flames of altars that had expired. The inspirations of Emerson, the brilliant and clear light of truth we find in "Nature" were being continually echoed by Davis. Both were before Darwin with the doctrine of Evolution; with each it was a theory of ascent without shock or leap. Emerson's sayings regarding "Inspiration" are all very vague and difficult to define. It is never set down that inspiration is the breathing in of thoughts and ideas from another world, and that the inspirers are cognizable. Prof. Tyndall once wrote that he purchased Emerson's "Nature" by inspiration, but what did he mean? If he had admitted further that it was written by inspiration, what would it have conveyed? We need Davis and the evidences associated with the movement of modern Spiritualism to get a key to inspiration. Emerson has said "The secret of heaven is kept from age to age, no imprudent, no sociable angel ever dropped a syllable to answer the longings of saints, the fears of mortals." If he had but read the great encyclopedia, "Nature's Divine Revelations," or the "Great Harmonia," he would not have written it. Although filled with the spiritual jurisdiction of veracity, it is a thing seemingly to be regretted, that standing so close as he did to men and women who had literally had speech with "sociable angels," he did not avail himself of the priceless pleasure such knowledge would have given. Only a few of that great coterie of illumined souls, who flowered around Boston in numbers like the literary genius of Elizabethan days, had the least sympathy or toleration for the new light that was streaming from the skies. A Nathaniel Hawthorne, though oftentimes dwelling on the subject of ghosts, never came near enough to see if anything was at the bottom of all these weird stories. When he heard of the marvels associated with mesmerism he wrote: "Take no part in these magnetic miracles. I have no faith that people gain any insight into the mysteries of life beyond death by means of this strange silence." When he met Elizabeth Barrett Browning in London and she talked on the subject of Spiritualism, telling him how interested his countryman, Story, the sculptor, was in the revelations, he wrote in his notebook, "I cannot help wondering that so fine a spirit as hers should not reject the matter, till at least it is forced upon her." During the time spent in this country, while Consul at Liverpool, he was talked to on the matter by the Halle, Howitt, Newton, Crossland, and others, and yet the voice within never said to him "Arise and look at these things, and find out what is at the root." His eyes were hidden that he saw not what stared him in the face, had even although the after years in Italy brought him still closer to facts, yet the full meaning of the opening of the gates did not dawn upon him. And yet proceed from this same source the most marvelous revelations to be found in all literature. Of the brilliant group that had Emerson as the great head, only Theodore Parker and Oliver Wendell Holmes had a tolerant word to utter regarding the stranger that was at the gates. When the Spiritualist came near to Emerson and sought to interest him he had only scorn. It was a rat-hole religion. And yet his nature and sympathies were of such quality, his intentions so lofty and pure, that it might have been expected he would have eagerly welcomed all such evidence as would have established the truths of which he had spoken. The claim made of actual communication being opened between the two worlds was so transcendent that he, the great transcendentalist, could only say that people who spoke thus were unfit to give evidence. To him all these stories belonged to the legendary realm which he had discarded. "I am content and occupied," he says, "with such miracles as I know, such as my eyes and ears daily show me. If any others are important to me they will certainly be shown to me." This tone of speech towards Spiritualism seems the very reverse we find in other parts of his writings. In the beautiful essay on "Immortality," to be found in "Letters and Social Aims," he brings forth the story of the early Christian missionaries waiting to be received at the Court of the Saxon King to expound their new doctrines, and quotes approvingly the saying of one of the nobles urging their admittance, "I feel that if this new faith can give us more certainty, it deserves to be received." Spiritualism occupied a similar position to that of the Christian missionaries. Of all possible solvents of the great question that has ever agitated thinking minds, it alone could give the certainty so much desired. There was no difference between past and present circumstances; the simple Saxons let the truth of Christianity come into their midst, the richly endowed teacher met the angelic visitors with words like these: "There are many things of which a wise man might wish to be ignorant. Shun such things as you would the secrets of the undertaker and the butcher." It may be that in our Spiritualism there is much presented which cannot be coupled with the religious nature and sentiment, that we hunt continually for marvels or light regarding our mundane affairs, forgetting the weightier matters of the spiritual life. But the open vision and the materialistic manifestation gradually open the mind of the most crass to a higher purpose. All change is slow, and the unspiritual Spiritualist is rendered less gross by coming into touch with any form of manifestation that reveals the future life. The great crowd of thoughtful minds who have thanked God for tilts and raps move onward to the richer philosophy of the spirit. The bare fact that other eyes look upon what we do and say must have at some moments at least a tendency to lead us towards the better way of life. Though we may wonder and regret that spiritual-minded souls like Emerson mistook the nature and purpose of the great revelation, yet such blindness cannot in any way affect its truth and power. The work given Emerson to do was nobly done. A richer bible than the old one of which he was the

mouthpiece will feed unnumbered generations. Nothing in past Scriptures will blend more readily with the spirit's teachings. All that he has written has sprung from the same sources that in other fashion is told through the lips of mediums. The voices that speak to us through our Moses, our Wallis, are but the voices that quickened Parker, Whitier, and Emerson. Spiritualists, in spite of the hasty words spoken, stand above all others read and be touched by Emerson's sublime inspirations, for he, as well as our trance and inspirational mediums, gives forth the vision of one who had penetrated into the invisible. The new race of literary giants that are arising will become more conscious of our spiritual facts, and recognize how much their predecessors have passed by. The time of awakening has almost come, the old materialism is doomed to fade, and religious free-thinking, based on facts and not negatives, will abound. The other world will have ceased to be visionary and become virtually a realm into which we can oftentimes enter during our earthly career and catch the needed strength to perform our work more nobly than we could without such knowledge have done. It is the one consolation that we are on the way to the better days when light will abound and that no power can hinder our progress.—The Medium, Preston, Eng.

A Theory and an Explanation.

Mime Inniss.

Many psychological problems which baffle the minds of us on this side of life, perplex those in the beyond; but many which perplex us, are explained to those who have received the brighter light of the future. It is this possibility of education which the believing Spiritualist has, in advance even of the great minds of the world, which furnishes an answer in part to the skeptical inquiry "what use is Spiritualism; what good does it do?"

The writer had the great pleasure of listening recently to a very clear exposition of several phenomena which to our mortal minds seem almost inexplicable. This explanation was given by "The Strolling Player," one of the controls of Mr. J. J. Morse, and its clearness of scientific statement as well as the fitting the exact word to the thought, constituted it a most marvelous intellectual treat. No stenographer having been present, the striking beauty and strength of the presentation is irrevocably lost. Such an inadequate resume of the argument as memory retains, may, however, be of use and benefit.

The occasion was a meeting of the Young People's Psychic Inquiry Club connected with the Gospel of Spirit Return Society. Mr. Morse had been invited to be present and give us through his mediumship a little talk from "The Strolling Player." This he kindly consented to do. The preliminary business of the Club had brought about a discussion of spirit photography, which Mr. Morse did not hear. When his control had come he was told of the previous discussion of the evening and asked an explanation of the phenomena.

This report of his reply lacks the vividness and exactness of the original. A correct outline of the argument is all the reader may hope.

There is no matter, no spirit, in the sense in which we use the terms. All is but differing manifestations of force which emanates from God alone. One manifestation of this force we call matter. Another we call mind; and another we call spirit. This force in the form of matter is governed by certain laws, a part and a very small part, of which we understand; the form of mind and the form of spirit have laws, each of them, which we on earth understand still more imperfectly. It is only when the material body is discarded that we really begin to learn the laws which govern mind and spirit and determine the methods of their use. Even in spirit life, these are but imperfectly known at first; advancement in spiritual growth brings further knowledge and the farther we advance in our spiritual growth, the less useful to the earth plane, and its life does our experience and advancing knowledge become.

The exact process of taking a photograph is, as usually understood, this: a plate with a particular chemical preparation upon its surface is exposed in such a position that the light, reflected from the thing to be photographed, strikes the plate. This light produces in the chemicals certain changes and the "negative" is the result.

Now how does this process analyze? How does the light travel, or how does any force proceed from the thing photographed to the chemically prepared plate?

Here comes in the theoretical ether which is supposed to exist. This supposition is necessary in order to explain the fact that the body photographed can act where it is not, viz: at the plate or negative. To bridge this chasm, there is supposed to exist an ether, which is neither liquid, solid, nor gas, but all three combined, which permeates and pervades everything, solids as well as the atmosphere. This ether in its subtlety is caused to vibrate in a certain way and light so called is the result. There is no such thing as light as an entity. It is by this theory merely a manifestation of a certain form of etheric vibration. Whatever produces this particular form of vibration in the ether is said to produce light. This same form of etheric vibration produces certain changes in the chemicals on the photographic plate and the picture is the result. The chasm is bridged and the ether and its vibrations form that bridge.

In a similar way a thought entering the brain produces a certain effect on the nerve ganglia dwelling in that brain. This motion or action of the ganglia sets up in the ether a corresponding vibration which pervades the surrounding ether until, striking the ganglia in some other brain, it reproduces the thought which caused the vibrations in brain No. 1. It is like the phonograph. Talking into it produces an effect on the cylinder. When the cylinder is again revolved the vibrations are reproduced and the talk comes out again.

Or like the wireless telegraph, which by the ether transmits its vibrations until they are caught by the receiver which is tuned to catch just those vibrations and no other.

It is well known that there are colors, that is, forms of so-called light, which the human eye cannot perceive and yet the camera catches them.

Now the argument is clear. Had we the power to use the force which produces this vibration called light, we could make pictures on the photographic plate, the originals of which we could not perceive. Just as mind produces a thought which actuates the ganglia of the brain, so the disembodied spirit, although all unseen himself by human eyes learns how to produce the vibrations which affect the photographic lens and a spirit, which we cannot see, is pictured in the camera.

Professor Elmer Gates claims, it is said, to have photographed a thought. Can Elmer Gates explain how it is done? Grant the theory of etheric vibration actuated by thought and the camera will prove to Elmer Gates the existence of spirits.

It is in the same way, by controlling the etheric vibrations understandingly, that spirits move solid bodies or prevent their motion. The only difference between the explanation of these things given by spirits and that given by scientists, is in terms. The spirits use no theory. The scientist is obliged to resort to one. What the latter calls ether, etheric

force, or etheric vibration, the spirit soon learns, is but a form of that all-pervading force which emanates from God and which is God.

The term etheric vibration has been used in this paper as a common term, for convenience.

The explanation of haunted houses was also given. The argument I will try to reproduce. A room in a house is said to be haunted: A stays in it and it does not affect him, while B cannot sleep there, being disturbed by groans, shrieks or other terrifying sounds; perhaps he sees visions which, in such cases, are usually called "ghosts."

This state of things continues sometimes as long as the house stands. Sometimes the very timbers cause trouble to sensitive persons who come within their influence. The non-sensative says, "Nonsense. All imagination. Doesn't affect me at all. Why should it affect you?" A perfect non-sensative is this, to be sure, but it seems good logic to the stolid man who uses it. Let us see if we can explain it.

If A murders B in this room, the vibrations set up in the mind of both A and B are those which will in their turn produce the thought of anger, hatred, revenge, light, murder or other kindred ideas, and these ideas are tremendously intense. The vibrations are correspondingly strong and they saturate, as it were, every particle of surrounding matter. The effect thus produced lingers, as the voice vibrations linger in the phonographic record, and at the time of the recurrence these vibrations produce in an exact but less acute degree the sounds and sights which produced them. These sounds and sights, inaudible and invisible to most people, are clearly seen and heard by some and thus the haunted room is advertised.

Let me add as confirmation of this explanation, that wood from the walls and floors of an insane asylum has been seen to produce effects closely resembling insanity in a very sensitive person, when burned in a room in which that person dwelt.

Scientists are daily approaching the point where they hope to prove that all is material; or at least to find the bridge between the spiritual and the material. They will never find the bridge; for there is no chasm. Later the world will learn that all is but

"Part of one stupendous whole"

and that whole is God.

A Greek City Unearthed.

The archaeological excavations made by the French school of Athens under the direction of M. Theophile Homolle, member of the institute, in the island of Delos are advancing so satisfactorily as to justify the prediction that the ancient commercial town of Delos will, after a few months' labor, become a Greek Pompeii. Already four ancient Greek houses have been discovered, together with their remarkable mural decorations, mosaics, statues, domestic implements and relics of the daily life of well-to-do Greek families during the second century B. C., at the period when Delos was the central commercial mart of the Aegean, says a Paris letter to the New York Tribune. Hitherto the aspect of the ancient Greek dwelling house was known only by descriptions and allusions of authors, but owing to the brilliantly successful excavations made during the last twelve-month, house after house has been brought to light, under such favorable conditions as to enable its complete reconstruction with an accuracy of detail that has aroused the keenest interest in scientific circles of Paris. The dwelling house of Kerdon, a prosperous merchant, who was drowned during a storm at sea, is regarded, in its way, one of the most valuable archaeological finds since the unearthing of the Roman dwelling houses at Pompeii many years ago.

Delos, according to the official report of the French institute made by Prof. Durbach, who is at present on the spot making further excavations, is the only ancient Greek city that remains almost intact, having been protected by piles of granite and marble from the ravages of time and of pirates. The upper stories only of the houses have fallen, and the walls remain standing to a height of three or four meters. The streets, the sewers and the gardens of the ancient city may all be distinctly traced. There are upward of 100 ancient houses, varying from the sumptuous residences of the prosperous merchants, to the modest huts of the workmen. The great warehouse in the southern part of the city has just been unearthed, and its central court surrounded by twelve tall granite columns, is found to be in an excellent state of preservation. This vast establishment of two stories is one of the finest specimens of architecture of the period.

Besides being the principal commercial town of the Eastern Mediterranean in the first and second centuries before the Christian era, Delos was also the birthplace of Apollo and Diana, children of Jupiter and Letona, and by virtue of this mythological tradition was a sacred city. During the Athenian domination temples were erected and the famous Delian festivities were held there in the month of May at intervals of four years. These ancient shrines and places of Apollo worship have now been discovered by the researches and scientific excavations of M. Homolle. These sanctuaries contain hundreds of exvotos, of stelae and inscriptions engraved on bronze or marble, recording in minute detail the accounts of the high priests, with catalogues of the offerings brought by pilgrims to the shrine of the Delphian Apollo.

Last June a well six meters deep was found filled with tablets of bronzes and marble upon which were found twenty ancient inscriptions deemed of great value. A whole street along the ancient quays has been brought to light. Fronting upon this street an arrangement of shops and taverns and seven large houses of wealthy merchants, with spacious courtyards, superb windows, magnificent columns, and provided with a sewage canalization worthy of a modern up-to-date sanitary municipality. Ninety-two inscriptions have been discovered, and some of these are long and complete.

The French school of Athens is naturally proud of the rich scientific harvest reaped by M. Homolle, and Americans have a legitimate share in this result, because the works of excavation are carried on through the intelligent munificence of a prominent New York citizen, the duke of Loubat, who two years ago placed at the disposal of M. Homolle an annual sum of \$10,000, to continue until the excavations of Delos are terminated.

M. Homolle, director of the French school at Athens, who has passed the most active portion of his life conducting excavations at Delphi and at Delos, has been called by the French government to Paris, and appointed by President Loubat director of the Louvre museum. M. Homolle, however, returns to Delos, and will not take charge of the Louvre until next May. These remarkable excavations, which throw a flood of light upon ancient Greek life in all its details, are being actively pursued by Prof. Durbach, who has under his orders at Delos 160 men, including skilled artisans, blacksmiths, marble cutters, mule drivers and boatmen.

Four small Decauville railways have been constructed, varying in length from a quarter to half a mile, and 50 cars are run on these rails, carrying each day from 700 to 800 cubic meters of refuse and dumping it into the sea. There are two miles of railway altogether of a gauge of half a meter. In 21 weeks 279,000 cubic feet of excavated earth have been taken

away and dumped into the sea. The railway and rolling stock were supplied by the French government, and are the same as were employed by M. Homolle in his excavations at Delphi.

Several antique statues have been discovered. The houses at Delos have the advantage over those of Pompeii in that they were built of hard Delos granite and marble, with beautiful marble floors and columns, instead of having been constructed of volcanic lava. This rich archaeological find in Delos has already made the island, which, according to mythological tradition, was struck from the bed of the sea by Neptune's trident and drifted devilishly through the Aegean till moored by Jupiter as a refuge for his persecuted Latona, a fashionable stopping place for French yachts, and, according to present intentions may be visited in the course of the coming spring and summer by the Countess de Bearn, M. Menier and Baron de Rothschild. The Duke of Loubat follows the new and extended development of the excavations with keen interest.—The Pittsburg (Pa.) Post.

Hudson Tuttle and Union.

"With such conditions before us as at present, the absolute necessity is apparent, of something central and tangible to represent the belief, knowledge and aims of Spiritualists to the world, so says one of America's chiefest workers in the Cause. Is this great crowd of pretenders to represent the great cause? If so, then every self-respecting Spiritualist must stand isolated and alone and be held responsible only for that which he individually advocates. Those who believe, yet stand in the shadow of church influence, will be slow to become identified with a movement in which they are liable to much humiliation, and more potent will be the attraction of the liberal churches and organizations, where spiritual belief offers no bar to membership. There is one supreme way for Spiritualists to free themselves and their Cause from all these obstructions and give the world an authoritative statement of what they believe and what they propose. There must be an expression of the whole. What means an organization, for only in that way can the whole be represented. From the beginning through all this half century this has been felt to be a necessity, and attempts made to organize the incoherent forces, but the way was not made ready.

"Something more than local organization is required—a central Association, supported by local societies reflecting back to them the greater power and influence gained by their union. It has been repeatedly said that if the spirit world desired such an organization, it would come. The spirit world does want such an organization and it came ten years ago as the National Spiritualist Association. Its rise and growth have been slow because Spiritualists have not appreciated that only by such means can the plans of spirit intelligence be realized. Yet considering how slow such organic effects have matured with other great movements, ten years have given wonderful success to this Association. Its necessity has been deeply impressed on the understanding and the great work possible for it to do is apparent to all. The vital question is the means and direction. Spiritualists, even if they do not endorse the statement of principles put forth by the National Association, are quick to present them as something concrete and authoritative. We may not accept the statement as a whole; we may choose to omit portions and insert, yet we feel assured that it is a general expression of the fundamental principles of Spiritualists, and not perfect, open to revision at the hand of the yearly convention.

(Our English contemporaries, fully appreciate the wisdom of the words of Hudson Tuttle, written some time ago, and lately quoted in the "Two Worlds." England, and the recent exposures of fraud, and the increasing prominence before the public of fakes and shams, gives a meaning and strength to his utterance. The Spirit-control never wrote a passage stronger or more truthful, and the events of every recurring day prove the necessity of union around the central ideas of Spiritualism, and this can be done only by organization.—Editor B. L.)

False Value Put on Love.

No old bachelor commiserates himself, or feels that his life has been a failure, just because he didn't marry; but in the secret chambers of an old maid's heart there are always dust and ashes on the altar, and she feels that her lamp has been lighted in vain. It is this false value that women put on love, this making it the whole instead of a part of life, that is responsible for half the woes and disappointments that they suffer. Primarily it is the reason for more unsuitable and uncongenial marriages than all other causes combined. No thinking person can fail to see that our glorification of woman's love is our absurd exaggeration of its power and its influence and its beauty—makes thousands of women intoxicated with sentiment and romance, rush into heedless marriages with utterly unworthy men, just because there is a fool tradition that a woman is bound to have somebody to love. And in this crime we aid and abet them. Instead of erecting barriers before our daughters' hearts, so high and so strong that it would take a Cupid with a jimmy and a dark lantern and a ton of blasting powder to get into them, we throw all the doors wide open so that any marauding thief who chances to pass that way may walk in and purloin the treasure of their affections.

It is woman's way to think that love is one of the good things of which we cannot have too much. This is a mistake. Nothing is more easily overdone, and women are the chief offenders in this respect. With them love is a virtue changed into a vice, a flower gone to seed and degenerated into a noxious weed. If it were not for the sanity of men in matters of the affections, we should live in a bedlam peopled by crazy Juliets and Romeos.

The mere fact that a broken heart is a peculiarly feminine complaint, shows how much wiser men are about love than women. A man seldom ruins himself for love of a woman, but you cannot pick up any newspaper without reading of some woman who has thrown away everything for love of a man. Men take love calmly, as they do any other fortune. If it comes to them, well and good. If it does not come, also well and good. They are cheerfully aware that there are a number of other things worth having beyond the doubtful joy of loving and being loved; but to women, to have missed la grande passion—never to love or to be loved—is the supreme tragedy of existence.—The Twentieth Century Home.

Success is continued, earnest and enthusiastic attention to some branch of human effort.—A Mystic Adept.

"Never a rose without a thorn" is an axiom possessing much truth. It follows then that the thorns were created for the purpose of protecting the treasures of the bush. So do we often find in human life that beauties of the heart and mind are preserved by the thorns of unshapely bodies, unbeautiful faces, or lack of wealth.

For sale by **BANNER OF LIGHT PUBLISHING CO.**

PUBLICATION OFFICE AND BOOKSTORE
No. 204 Dartmouth Street, next door to Pierce
Building, Copsey Sq., Boston, Mass.

WHOLESALE AND RETAIL AGENTS,
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston, Mass.

THE AMERICAN NEWS COMPANY,
41 Chambers Street, New York.

TERMS OF SUBSCRIPTION IN ADVANCE
Per Year.....\$2.00
To Great Britain, Australia and New Zealand, Ten Shillings and sixpence.
Postage paid by publishers.

Issued by
THE BANNER OF LIGHT PUBLISHING COMPANY.

Editor.....J. J. Morse
All communications to be addressed to
IRVING F. SYMONDS,
Treasurer, Business Manager and Managing
Editor.

ADVERTISING RATES.
Full particulars furnished upon application.

Advertisements to be renewed at continued
rates must be left at our office before 9 A. M.
on Saturday, a week in advance of the date
whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to touch for
the benefit of its many advertisers. Advertisements which ap-
pear fair and honorable upon their face are accepted, and
whenever it is made known that dishonest or improper persons
are using our advertising columns, they are at once withdrawn.
We request patrons to notify us promptly in case they discover
in our columns advertisements of parties whom they have proved
to be dishonest or unworthy of confidence.

Our columns are open for the expression of im-
personal free thought, but we do not necessarily endorse all
the varied "views of opinion" to which correspondents may
give expression.

No attention is paid to anonymous communications.
Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return
canceled articles.

Wherever you desire the address of your paper
changed, always give the address of the place to which it
is then sent or the change cannot be made.

Banner of Light

BOSTON, SATURDAY, JUNE 11, 1904.

MAILED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK
FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class
Matter.

The N. S. A. Declaration of Principles.

The following represents the principles
adopted by the 1899 national convention of
the Spiritualists of America, and reaffirmed
at the national convention held at Washing-
ton, D. C., October, 1903.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of na-
ture, physical and spiritual, are the expres-
sion of Infinite Intelligence.
3. We affirm that a correct understanding
of such expressions, and living in accordance
therewith, constitutes the true religion.
4. We affirm that the existence and per-
sonal identity of the individual continues
after the change called death.
5. We affirm that communication with the
so-called dead is a fact, scientifically proven
by the phenomena of Spiritualism.
6. We believe that the highest morality is
contained in the Golden Rule, "Whatsoever
ye would that others should do unto you, do
ye even so unto them."

Brevities.

"What is in a name? A rose by any other
would smell as sweet."

So said the sweet swan of Avon, and being
a poet, and not a drygoods store keeper, the
sentiment passes.

But a pigheaded world persists in demand-
ing silk for silk when asking for that particu-
lar commodity, Shakespeare notwithstanding.

Some there are who think that Spiritualism
called by any other name would "smell as
sweet," and try their "pretence hands at in-
venting terms they think would suit.

Now honest Will Shakespeare, great poet
though he was, did not wish to rechristen the
rose because he was ashamed of it, nor that he
thought roses would find more favor if re-
named, and, too, he did not offer any sug-
gestion for a new name, either.

Mostly those who wish to re-name Spirit-
ualism have some such idea as named above.
In view, and think it "would help the Cause,"
or that it "would enable some influential
friends to help us," or "because, you know,
Spiritualism sounds so bad because of the
fraud associated with it," or it would increase
its usefulness to call it something else.

So as a result we have "psychical research,"
"psychic science," "occultism," "theosophy,"
"higher Spiritualism," "higher thought," "new
thought," "telepathy," "subliminal conscious-
ness," "dual personality," and "alternate
personality," and that fearfully wonderful
compound, "the exteriorization of sensi-
bility," as pretty little names for our great
and beautiful philosophy. Summed up they
really stand for "Spiritualism without the
Spirits," as the watchword of the timid trim-
mers hanging on to our ranks.

Truth has no need to be ashamed, those who
love her are not afraid of her. Jesus never
trimmed to suit the crowd, if he had he might
have died like any other common
citizen, comfortably in his bed. The
martyrs of the early Protestant era were
not ashamed to say I am a Christian. Nor
were Garrison and the anti-slavery men afraid
to say, "We are Abolitionists." Are we less
honest than these were? Is there less back-
bone among the Spiritualists than among the
early Christians? We do not believe so, in
our opinion it is but the few who noisily ask
a re-naming of our gospel and they only to
avoid social disfavor or commercial disadvan-

tage, in the great majority of instances.
Some few may be unscrupulous enough to ask
for this change of name for purely selfish
reasons only.

Let us nail our flag to the mast, under it we
have sailed many a stormy sea, weathered
many a gale and rounded many a frowning
cape. In times of stress it floated proudly
above our heads, and when we had hard work
to maintain our course we looked up to it and
gained new inspiration to struggle on. The
glorious word Spiritualism has not become a
mock and a by-word, it still stands for the
most stupendous revelations of the facts of
life, death and immortality and the intercom-
munion between the two worlds that the ages
have ever known. If we do not disgrace it, it
will never disgrace us. Let us live for it,
honor it, be faithful to it, and be ever ready
to do battle for it, and this glorious banner of
ours with the one word emblazoned in gold
upon its fair white folds will be the standard
floating before our hosts as they march from
victory to victory. Man is a spirit, spirit com-
munion, a real spirit world, honest living
here, progression for all ultimately, let us
stand for Spiritualism without any cutting or
trimming. The truth first, popularity after-
wards, our motto.

A. H. L., in The Peacemaker, writes a
notice of the passing away of our beloved
friend Alfred Englewood Giles, of whom An-
drew Jackson Davis and Hudson Tuttle pro-
vided able memorial notices in the "Banner"
at the time of Mr. Giles' transition. But the
writer under notice entirely ignores the fact
that Mr. Giles was in any way interested in
Spiritualism. So it is, justice is refused the
departed unless they belong to the popular
side. Perhaps the writer was not aware our
friend was a Spiritualist? But, as the note
is editorial, and we exchange with the mag-
azine that could scarcely be the case?

Among the books recently invoiced to the
Banner of Light Publishing Company have
been "The Widow's Mite and other Psycho-
logical Phenomena," by Isaac K. Funk, "The
Story of Mrs. Piper," by M. Sale, "The Holy
Grail," by Mary Handford Ford, "Success
and How to Win It," by B. F. Austin, B. A.,
D. D., "The Wisdom of Passion," by Sal-
varona, "The Arcana of Spiritualism," (new
edition) by Hudson Tuttle, and "Spiritualism
in the Bible," by E. W. Wallis. We hope to
issue a new and revised Catalogue before
many weeks. In consequence of the steady
increase in the business of our book depart-
ment it has been removed to the store on the
ground floor where more ample accommoda-
tion is available to meet the extended de-
mands upon this section of the work.

Will our friend, W. S. Ripley, accept our
thanks for the MSS. of the music to which
he so kindly set the words of "Our Bright,
Shining Banner," the copy of which has duly
been received. Not knowing our friend's ad-
dress prevented a personal acknowledgment
being sent him. The music has been sent to
Miss Florence Morse whom, it will be re-
membered by those present, sang the words
at the Massachusetts State Association's an-
niversary celebration in Berkeley Hall, last
March.

A cheery letter from our good brother and
able coworker, B. F. Austin, D. D., now of
Rochester, N. Y., assures us of his restora-
tion to health, and of the arrangements made
for the future regular appearance of his ex-
cellent little monthly magazine Reason, with
which the rearrangements of various plans
and our brother's recent sickness has previ-
ously somewhat interfered with. Brother
Austin is doing a good work for our Cause,
and we wish him continued health and pros-
perity.

Do you read the Home Circle contributions
of Mrs. M. M. Soule, which appear in the
"Banner" each week? If not you miss one of
the most interesting features of this paper.
Mrs. Soule frequently rises to notable
heights of inspiration, and dives deep down
to the well springs of sweetest emotions.
Quite unknown to either her or the writer,
her contributions have often run on lines in
harmony with our editorial contributions,
thereby showing that the unseen helpers are
at one in their common purpose in maintain-
ing a spiritual line of thought in this paper,
but a line of thought free from rapid senti-
mentality on the one hand, and from flatu-
lent pseudo-philosophy on the other hand.
Another note. The Messages given through
Mrs. Soule and printed each week on her
page cannot fail to evoke surprise from the
careful reader. The human note in all its
varieties of tone running through these com-
munications is indeed remarkable; personal
characteristics and individual idiosyncracies
are clearly defined, and one can almost fancy
they hear a man or woman talk, so vivid are
many of the statements made. Frequently
we hear in private of verifications of these
messages, but the people who recognize do
not like to see their names in print; once in
a while some one says, privately, a certain
message is correct, tells Mrs. Soule so, but
will not do the simple act of justice to send
the facts for publication. The page under
notice is well worth the attentive perusal of
every reader.

The June issue of Practical Ideals, Boston,
Mass., presents many interesting thoughts to
the new thought student, and incidentally to
other liberalists. The opening article, "The
Realm of the Unseen," by Henry Wood,
being the best contribution appearing. Paul
Tyner writes on "Living Forever," but is it
accurate to say, "Paul's accurate character-
ization of Death as 'the Last Enemy'?"
Should it not be, "the last enemy, the fear of
death," which is not quite the same thing?
C. A. Stephens, M. D., forwards a distinctly
interesting brochure entitled "The Nation's
Responsibility for Its Laborers on the Pan-
ama Canal," being, "Notes of a visit to the
Isthmus during the winter and spring of 1904,
in the interest of the Youth's Companion, of
Boston." Several excellent illustrations are
included in the text, and the whole will well
repay perusal for those interested in the
mighty undertaking, which the United States
has now on hand.

Facts.

It is recorded that the hero beloved of many
a boy, David Crockett, is said to have re-
marked, "Be sure you're right then go ahead,"
and the sentiment embodies a piece of pro-
found and wise advice. It is the foundation
of successful achievement in any direction for
it involves a serious conviction of the correct-
ness of one's opinion as based upon knowledge
which gives the true assurance upon which
real conviction can alone rest.

To be sure one is right the ultimate appeal
is to fact. There can be no theory without
some fact to suggest it. There is no knowl-
edge apart from fact. Philosophy is impossi-
ble without facts as a basis. Whenever theory
only is accepted and facts are ignored then
superstition is certain to result. And it
must be understood that facts are not always
of the purely physical order, there are sub-
jective as well as objective facts, there are
mental, psychical and material facts, and
each are actualities, and real on their own
planes. But alleged facts must be clearly
demonstrated as facts, if they are to serve a
useful purpose in the world. Suppositions or
partially observed phenomena, must not be
accepted as fully demonstrated facts. The
most careful and painstaking enquiry and ex-
amination must be made before an alleged
fact is admitted into the company of proven
facts; honorable scepticism is the true out-
ward guard at the door of the temple of knowl-
edge. But when once we are sure about a
fact then let us go ahead and see what it
means and stands for.

Spiritualism stands upon certain facts,
which is not to say that all which is claimed
as Spiritualism has fact for its basis. We
have many theories current in our ranks
which may do for working hypotheses,
but which we must guardedly refrain from
accepting as fully demonstrated truths. It
is well to theorize, it is unwise to tie every
fact down to one specific interpretation, for
that way danger lies, the danger of mental
myopia and intellectual sterility. The charm
of Spiritualism is rightly considered to be
found in that it rests upon facts, the like
of which no other form of thought dealing with
the same sort of questions possesses and
which other forms of thought mostly unite in
rejecting with almost contemptuous indiffer-
ence. Putting aside the usual speculative
sides of the matter what real facts are we
possessed of?

The first one is the fact of mediumship.
This has been established in every quarter
of the world and in so numerous instances
that mediumship is indisputable. But what
do we mean by mediumship? Merely the re-
sponsiveness of the human organism to men-
tal and psychical vibrations set in motion
either by incarnate or decarnated human be-
ings. In another way the realization of an-
other fact, viz., that the range of normal
functioning is not the limit of our relations
to the possibilities of the universe. We may
speculate as to the possibilities here suggested,
but let us walk warily, lest fancy overcomes
sober investigation. For the moment the fact
of mediumship, sensitivity, may suffice us.

Next in order is the fact that by what is
called mediumship we come into relation with
a force which utilizes this said faculty. The
force has repeatedly declared itself as an
intelligent personality. If evidence counts
for anything at all the evidence accumu-
lated everywhere substantiates the claim.
Virtually today all other explanations are
being abandoned. It is further a fact that the
intelligent personality in question claims to
have once lived a material human life. Here
again the evidence in support is overwhelm-
ingly in favor of the alleged fact, which thus
becomes an established fact. The deductions
are the reality of the continuity of man's life
in the next world. Elementary, all this?
True, it is, but elements are fundamental
necessities, and unless firmly grounded in ele-
ments the student will never become a cap-
able teacher. What have we as to the psy-
chology of mediumship in its psychical aspects?
Stodious enquiry into the phenomena of me-
diumship has been displaced by feverish en-
joyment of its wonders, with the result that
few are able to discriminate between the fake
and the true.

Then, there comes not the question of death,
but the question of life, of the making a man
on this plane. Death we have learned about,
its facts have been told us by many a com-
petent seer, by Davis and Tuttle, and scores
of others, but this other question, what of it?
Until we know more positively about the gen-
eration and appearance of human life in this
world today and now, we shall have the old
speculations about incarnation, reincarnation,
embodiment and re-embodiment, and even a
sort of metempsychosis as our columns testify
in this issue. One very striking matter about
these theories is that they are often most
tenaciously held by parents who have lost
children, and by men and women who have
never been parents or even married. Yet such
most loudly claim to be able to speak authori-
tatively. Facts are what we want, if we have
them not, and can only theorize about birth,
let us honestly admit the matter is an open
question.

Now let us be sure of our facts before we
go ahead too rapidly making up a philosophy
to fit them. Not all of the phenomena asso-
ciate with human sensitivity is due to dis-
embodied spirit action. Not every communi-
cation from the spirit side comes distinct and
undiluted. Not every statement made by a
spirit person is the whole of the truth upon a
particular matter. We must remember the
old injunction of "brethren, try the Spirits,"
that is, weigh what they say when they give
us opinions and beliefs, though credit them
with the intention of honestly stating the case
as they understand it. When they deal with
the facts of their own world we must allow
them to know best, and ever remember their
difficulty is to convey to us on one plane of
sense perception the realities known to those
upon another and differing plane of sense
perception.

But let us always remember that we must
have facts at all times if we are to establish

a sound and lasting philosophy as a result
of our investigations into those phenomena
which, generically, we describe under the
term of Spiritualism.

A Mistaken Conception.

One may well pray to be saved from enter-
taining small views upon large questions.
Equally one needs to be restrained from jump-
ing to hasty and ill-considered conclusions up-
on topics upon which only a scanty infor-
mation is possessed. Unfortunately it is the fate
of the inconsiderate to rush in where angels
fear to tread, and the inevitable consequence
of such temerity is statements are made in
haste which have to be repented at leisure.

That Spiritualism has in innumerable cases
suffered from the rash assertions of those un-
familiar with its facts and philosophy is an
old story which is likely to be repeated almost
as frequently in the future as in the past. It
is bad enough when such careless utterances,
to describe them by no harsher name, are
made by the uncultured and ignorant, but
when they come from those who have some
claim to be considered intelligent and thought-
ful the case is worse. In such instances it ar-
gues either woful ignorance or wilful preju-
dice. In spite of the efforts upon our
platforms and in our press to dissemi-
nate an accurate idea of what the facts
and philosophy of Spiritualism stand for
there are multitudes who, though they
have both heard and read, but neither un-
derstandingly, what is to be said full many a
time and oft still fail to grasp our views in
an even elementary form, or who else form
a most mistaken conception of what has been
presented to them. Indeed it would almost
seem that the intelligent listener was as rare
as the intelligent thinker.

Recently a friend was discussing the rela-
tive merits of Universalism and Spiritualism
and to what extent those several forms of
thought affected the lives of those who ac-
cepted them? Upon all ordinary topics,
this man was clear headed, competent to form
sound average opinions, could buy and sell
with the rest, and was considered intelligent.
But directly he touched questions outside his
usual range of thought he failed to draw clear
inferences, and stated some entire miscon-
ceptions, which evidently dominated his mind.
He roundly asserted that neither Universalists
nor Spiritualists believed in their own doc-
trines. Challenged for the reason of such an
assertion he replied, in effect, that if they did
they would commit suicide and urge every-
one else to do likewise.

The arguments adduced in support of the
above mentioned assertion, when analyzed,
disclosed two important points.

First the unconscious admission that life in
this world was a failure, and an hopeless
failure, too; secondly, that as the ultimate
restoration of man to God on the one hand
and the vastly improved position man enters
at death on the other side are such alluring
possibilities it were better to take a short cut
from our troubles as in either case the believer
runs no risk. The universal love of God and
the possibility of a life of ultimate progress
for man hereafter being thus used as the
basis of an argument for self-slaughter, for
said the friend in question, "if either of you
believe your doctrine you not leave a world
so unsatisfactory as is this?"

It is a curious fact that not a few people
have used this same argument in favor of
suicide. But let us enquire why they do so?

The type of mind concerned is necessarily
weak in this one direction, i. e., unable to
correctly estimate facts or deduce correct con-
clusions therefrom. The weak permit cir-
cumstances to control them, the strong strive
to control circumstances. The weak cry
aloud for rest while in the midst of the strife,
the strong press on in spite of all obstacles
and seek no rest until the conquest is
achieved. To shirk the duties and trials of
this life because they are irksome is out to
shift one's own burdens on to the shoulders
of others who, doubtless, have sufficient to
carry of their own without ours being added
to their load? Or, it may be, that some, who
are utterly bowed down with grief and care,
with sickness and disappointment, with the
unknown and untold sorrows of their hearts,
are so depressed with it all, that the pictures
Universalism and Spiritualism offer regard-
ing the future life are so alluring that they
make haste to quit this stage of life without
waiting for nature's kindly help? Misery or
weak-mindedness, which shall we say, supplies
the basis of the argument in question? There
is a third alternative, the esthetic distaste of
material things which feeling ultimately be-
comes a species of Epicurean insanity, ulti-
mately becoming downright selfishness, which
leads to an exaggerated and therefore most
unhealthy idealism. To strictly bring the
case into focus at this point it may safely be
assumed that each of the three elements re-
ferred to enter with varying combinations into
the mind which formulates the argument for
suicide upon the idea of a better world than
this hereafter.

Now as to the question from the standpoint
of rational Spiritualism. First as to the hu-
man side of it.

Grant that this is not an ideal condition of
human association, what follows? The natu-
ral question: Who is responsible? There is
only one reply, and that is Man, himself. Su-
ppose religion has, in any case, been revealed
from a supreme Godhead, men have had the
working out of its teachings, and if they have
failed the results are due to themselves. While
on the other hand human society is never
greater than its best members, but the limit
of their service is the line of lowest evolution
in the units making up society as a whole.
Life is what we make it, both for ourselves
and others, since we act and react upon each
other. Put in another way, it may be stated
that the least developed is the mark of lowest
desire and the most unfolded is the suggestion
of what the least may yet attain. Not what
we are, but what we are able to become, is
the true note to sound. The world is
a better place today than when barbarism
ruled, it is freer, wiser, has more of knowl-

edge, shows more of progress, liberty has be-
come a fact, and human rights are more se-
cure now than ever before. Our forefathers
helped us to all this, we reap where they
sowed, shall we garner the grain but sow no
furrow on the field for future harvesters? The
more enlightened are responsible for the con-
ditions prevailing in human society today.
History enforces the statement, or else we
must suppose that reforms, instead of being
the result of far and foreseeing minds, come
about haphazardly? The most highly devel-
oped natures realize that they are indebted to
the world for what it has done, and therefore
their duty in return is to do all they can to
help forward the general conditions to bet-
ter ones yet to be. To avoid the toils and dis-
comforts, the pain and the sorrow of this
world, and meanly seek release by suicide is
simply to place your share of life's duties on
others' shoulders. From a moral point of
view it is cowardly, selfish in the extreme,
and an exhibition of mental weakness that
shows an inferior state of moral and spiritual
culture and enlightenment.

Now as to the Spiritual side of the matter.

What have we learned as to Life Hereafter?
Stripped of all the variations associated
with, and in consequence of the story
being told by individuals, often occupy-
ing differing planes of experience, there are
certain broad facts associated with life in
the Summerland. The net result of all we
hear is that man continues his personal, in-
dividual, intelligent and conscious life after
departing from this sphere. That he finds the
next life as real as the one he formerly lived
in and therefore "death" makes but little
change in himself, and does not place him in
a world altogether dissimilar to the one he
occupied while here. Now the law is we can
only enjoy that which we have fitness for.
Also, there are no sudden changes in our dis-
positions, and that our personal and conscious
growth is a matter of slow degrees. Hence
if the other world is a much higher state,
more happy and blessed than this, unless we
have mentally, morally and spiritually at-
tained to something higher than this world
offers we cannot, immediately on leaving
earth, expect to enter states superior to our
own development, which is the measure of
our capacity to appreciate, assimilate and en-
joy. It can not be too strenuously insisted
upon that the present duty is the only step-
ping stone to the future happiness. While,
conversely, the truth is that, the neglect of
the present duty is the sure way to future
regret. The way is plain, it is the old story of
"the way is narrow and few there be that find
it," the way is the doing of one's duty here
whatever it may be, great or small, it mat-
ters not. The wisest and best do it, the noble
souled in all ages have done it. They, not
the craven hearted who selfishly seek ease at
the expense of others, are the true exemplars
we must follow.

Apply all that has gone before to the case
of the individual when he is in the home be-
yond.

You failed in your duty on earth, you run
away from school? Is the truant a commenda-
ble scholar? Does the wilful "shirker" in-
spire us with lofty esteem? You emulated the
man in Bunyan's book, the man who made
a short cut over the wall, your fate will be
similar to his. Presently you will rise high
enough to see the blunder you made in pre-
maturely seeking happiness for which you
were not fitted; are regrets and the conscious-
ness of having been foolish pleasant things
to hold in your mind? There may be some-
thing arguable for the suicide, who is mentally
deranged by pain, or some other thing, which
temporarily destroys the balance of what we
call sanity, but for the taking of your life be-
cause you wish to avoid your duty in a, to
you, disagreeable world, and in the hope of
at once entering a happier estate, is the act
of the selfish minded who has neither thought,
nor pity, nor helpfulness towards those whom
he thus basely deserts.

Spiritualists do believe in their philosophy,
and because they believe in it they argue po-
sitively against suicide, as a futile method of
escape from the troubles of life, for it is the
man who goes forward, the real man who,
with his memory and all that pertains to his
rational life, and being so, he has simply
transferred himself into another house and
changed nothing within himself by so doing.
Our inward states determine our appreciation
of our external surroundings. To enter into
blessedness hereafter live righteously here.
Prematurely and unfit, if thrown into the
most exalted state of society in any world we
should reap no happiness until we had grown
to the state in which we found ourselves,
grown by the development of mind, the cul-
ture of moral beauty, and the expansion of
our spiritual natures.

Quarterly Report of Editor-at-Large.

To the Executive Committee of the N. S. A.:

I have the pleasure to report to you the
work for the Quarter commencing March 1st,
and ending June 1st, 1904.

You will note that I have found the field
of secular journalism enlarged by the many
vicious attacks, and that I have contributed
independent articles in more than usual num-
bers to the spiritual press, viz:

Progress of Fifty Years; for the "Banner of
Light."

Reply to Evangelist Hartwell; Gloucester
(Mass.) Times.

Reply to Dr. Quackenbos; "Spiritualism a
Maniac Religion," in the N. Y. Herald. (Here
I must say was an exhibition of intolerance
and hate rarely manifested even by the "great
dailies." Dr. Quackenbos' article was in-
famously untrue and slanderous in its charges.
At the request of Dr. Lyman, of Brooklyn,
and Judge Dailey, of New York, I prepared a
reply. These well known gentlemen person-
ally waited on the editor of the Herald and
not only for themselves, but for the Spiritual
societies of Brooklyn and New York, and the
Psychical Research Society they represented,
and the National Association, requested that
their side of the great subject be presented by
the publication of the reply. They were un-
ceremoniously and discourteously refused, and
the editorial czar would not listen to argu-
ment! I reserved a copy and it was published
in the Progressive Thinker. Such papers need
not print a running headline that they are in
the clutches of the Catholic Church, and
bound to support the "conspiracy of silence,"

There are some secular editors who scorn the cowardly, sneaking attack which gives the assailant no opportunity for defence. Such men as control the Gloucester Times, the Pittsburg Times, and Port Huron Times, win favor and patronage by their fearlessness in presenting both sides of all questions.

Instructions How to Investigate; Harbinger of Light, Australia.

Spiritualism and Joseph Smith; reply to editorial in Kansas City Star. Copy also furnished the Progressive Thinker.

Divine Telepathy and Spiritualism: Review of Rev. Frank Dewitt Talmage's sermon: in Progressive Thinker.

Rev. Manly Westling with Evil Spirits; in Indianapolis News and the Sunflower.

Why I am a Spiritualist? in Harbinger of Light.

Mediums, Witches, and Other Personalities; reply to Rev. Brown in Pittsburg Times and "Banner of Light."

Review of "The Widow's Mite"; copy furnished to the "Banner of Light"; Sunflower and Progressive Thinker.

A Bitter Sermon; by Rev. W. N. Scott, Baptist, reported in the Port Huron Times and answered in the same.

"Hard Hit at Spiritualism"; Manchester (N. H.) Daily Union.

The "Blue Book"—Some Inquiries; all the spiritual papers.

Article for the Sunday Sentinel, Indianapolis, Ind.

Article on American Spiritualism; for The Medium, England.

The Value of the N. S. A.; Harbinger of Light.

The most notable event of the season is the publication of "The Widow's Mite," by Dr. Isaac K. Funk. The commanding position of the author, his high standing in the church, places his light on a mountain summit and calls the attention of the world. He does not confess that he is a Spiritualist. He takes the ground of the Research Society and holds the facts in abeyance. He is impartial and gives the bad as well as the good. Yet if he does not believe that the voluminous messages he gives his readers as purporting to come from spirits, do have that source, it is anomalous why he endorses them. After compiling a mass of facts from his own experience and that of others, which would prove any other contention a thousand times over, we are constrained to ask: If these do not convince you, what more do you demand? The book marks an era in Spiritualism.

Hudson Tuttle,
Editor-at-Large, N. S. A.

Lake Compounce, Conn.

The Compounce Association of Spiritualists will hold their Fortieth Annual picnic at Lake Compounce, Bristol, Conn., on Wednesday, June 15, 1904.

Business meeting at 10 a. m.; conference at 11 a. m. At 2 p. m., Rev. May S. Pepper will lecture, following her lecture with a test sentence.

This is one of the oldest organizations in the spiritual ranks.—Mrs. J. E. B. Dillon, sec.

Married.

At the home of the parents of the bride, at Colburn, Indiana, on Sunday, May 15th, Mr. Clarence E. Shipley and Miss Edna C. Bower. The beautiful and unique service was entirely spiritualistic and was performed by Rev. E. W. Sprague, the N. S. A. Missionary. Fifty invited guests were present. The gifts were numerous and beautiful. They are a well known and popular young couple, and merit the many good wishes and congratulations bestowed upon them.—Cor. [Delayed in the mails. Ed. B. L.]

Campmeeting Announcements.

Chesterfield, Ind.
Chesterfield (Ind.) campmeeting opens July 14 and closes August 23. For programs and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Delphos Camp, Kans.
This campmeeting will begin August 4, closing August 22. Address all communications to I. N. Richardson, secretary, Delphos, Kans.

Franklin, Neb.
This camp commences July 29 and closes August 15. For full particulars address D. L. Haines, secretary, Franklin, Neb.

Forest Home, Mich.
This campmeeting, located at Snowflake, Antrim county, Mich., will open July 30, and continue till Aug. 22. For full programs address Mrs. Ruth Eastman, Secretary, Box 69, Mancelona, Mich.

Freeville, N. Y.
The dates for the Central New York Spiritual Association Campmeeting, at Freeville, N. Y., are from July 23 to Aug. 22, four weeks and five Sundays. Owing to the protracted and severe illness of our secretary, Miss Victoria C. Moore, I am acting secretary, to whom all letters pertaining to the camp should be addressed. W. W. Kelsey, President, Cortland, N. Y.

Grand Lodge, Mich.
The Grand Lodge (Mich.) camp opens July 31 and closes August 23. For full program address J. W. Ewing, Grand Lodge, Mich.

Harmony Grove, Cal.
Camp opens July 17, and closes July 31. For particulars address Frank C. Foster, secretary, Escondido, Cal.

Island Lake, Mich.
The Island Lake Camp, at Island Lake, Mich., 42 miles from Detroit, on the Flint and Pere Marquette railroad, commences July 10 and extends through the month of August. For full programs address H. R. LaGrange, secretary, 84 East Montcalm street, Detroit, Mich.

Lake Pleasant, Mass.
The Lake Pleasant Campmeeting opens Sunday, July 31 and closes Monday, August 29th. For full programs address Albert P. Blinn, clerk, Lake Pleasant, Mass.

Lake Brady, Ohio.
The Lake Brady Spiritualist Campmeeting opens July 3 and closes Sept. 4. For full programs address A. G. Keck, Akron, Ohio.

Lake Sunapee, N. H.
Lake Sunapee Spiritualist Campmeeting will open its campmeeting for 1904 July 31st, and close Aug. 28th, being four weeks and five Sundays. For programs address the secretary, Lorenzo Worthen, Hillsboro Bridge, N. H., until July 25th, and after that date to Blodgett Landing, N. H.—Lorenzo Worthen, Secretary.

Maple Dell Park, Ohio.
The American Spiritual, Religious and Science Union will hold a camp session at

Maple Dell, commencing July 24 and closing Sept. 7. Lucy King, corresponding secretary. Address with stamp, Box 45, Mantua, Ohio. The grounds will be open for family reunions Sunday-school picnics, and Sunday meetings, etc., from June 1 to Sept. 15.

Mt. Pleasant Park, Clinton, Iowa.
The camp session of the M. V. S. A., Mt. Pleasant Park, Clinton, Iowa, will open July 31 and close Aug. 23. For programs address Mollie B. Anderson, secretary, Clarksville, Mo.

Niantic, Conn.
The Connecticut Spiritualist Campmeeting Association will hold their camp at Niantic, Conn., commencing on June 20th and continuing until September 12th inclusive.—Secretary, George Hatch, South Windham, Conn.

New Era, Oregon
The First Spiritualist Religious Association of Clackamas county, Oregon, will open their campmeeting at New Era, Oregon, July 2, and close July 26, including four Sundays. Camp about 18 miles south of Portland, for further information inquire of George Lazelle, Oregon City, Oregon, secretary; J. H. Lucas, of Portland, president.

Onset Camp.
Commences July 24 and ends August 23. For full programs and particulars address the secretary of the camp, Onset, Mass.

Ottawa, Kans.
The seventh annual encampment of the Ottawa Spiritualist Association will be held at Forest Park, Kansas, Aug. 20 to August 30. Send for program. Address H. W. Henderson, president, Lawrence, Kansas, or Jacob Hey, Secretary, Carbondale, Kans.

Unity Campmeeting.
The Lynn Spiritualists' Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass., commencing June 5 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Waterloo Camp, Iowa.
The Central Iowa Spiritualist Association will hold its camp at Waterloo, Iowa, from August 21 to September 11, including four Sundays. For particulars address M. G. Duncan, president, Marshalltown, Iowa.

Wenowee, Wis.
The campmeeting of the Western Wisconsin Camp Association will open Aug. 4, 1904, and will close Aug. 22. For full particulars write Miss Gertrude Spooner, secretary, Wenowee, Wis.

Send us any alterations or corrections for above list and same will be immediately attended to.

Movements of Platform Workers.
Mrs. Sarah A. Byrnes' address on and after June 1st will be care Charles W. Byrnes, 32 West St., Boston, Mass.

Mr. George A. Porter will return from his European trip in time for platform engagements during the fall and winter. He is booked for the entire month of October in Worcester, Mass. Later dates can be secured on application to 13 Edgewood Street, Roxbury, or in care of Baring Brothers, London, England.

The present address of J. Madison Allen is 427 Scott Avenue, Kansas City, Mo. Will answer a few calls from vicinity.

Edgar W. Emerson is engaged at the Etna Camp, Maine, for Saturday and Sunday, June 18th and 19th.

Announcements.
Commercial Hall, 694 Washington Street.—Spiritualist meetings conducted by Mrs. M. Adeline Wilkinson, pastor, every Sunday.

The First Spiritualist Church of Cambridge, 527 Mass. Ave.—Services at 3 and 7.30. Mrs. Scott, Mrs. S. E. Hall and Mr. T. A. Scott will speak and give messages. Admission free.—Addie L. Cushing, sec.

The Ladies' Schubert Quartet, having withdrawn from the Boston Spiritual Temple, are open for engagements after June 1st. The quartet can be addressed at 18 Huntington Ave., Boston, Anna L. Whitcomb, Manager. See advertisement elsewhere.

Lynn Spiritualists' Association, Unity Camp, Saugus Centre, Alex. Caird, M. D., pres.—Services at 2, 4 and 7. Sunday, June 12, Mr. Albert P. Blinn and other good speakers will be present. There will be good music at all services. Refreshments can be procured in the grove. The grounds will be lighted in the evening by electricity.

"Bureau of Communication between the two sides." "There is no death," only change. Mr. Edmester holds meetings 30 Huntington Ave., room 323, every morning at 9. Tuesdays and Fridays at 8. Wednesdays at 3 p. m., for inspiration, healing and development of mediumship. Hours for consultation, 11 to 5. All seeking the highest truth welcome.

Malden, Mass.—We hold meetings every Sunday, Lyceum at 1.45 p. m. Circle, 3.30 p. m. for healing, developing and readings. 7.30 p. m., inspirational speaking and messages. The best of talent always present. Song service precedes each session. Remember our Lyceum. Come and bring the children. We shall have another of our suppers Friday, June 24th, from 6 to 7.30 p. m.—C. L. Redding, cor. sec.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, America Hall, 724 Washington Street, up two flights. Morning circle, 11 a. m. Afternoon service at 3 p. m. Evening service at 7.30 p. m. All mediums invited. Special music every Sunday. On June 12th the Corinthian Quartet will sing.—A. M. Strong, clerk.

The Pilgrim for June.
The Pilgrim for June is unquestionably the most interesting issue of this popular magazine that has thus far been issued. The cover design itself hints at the entertaining contents of the number, representing as it does a girl in the flush of youth facing her friends, diploma in hand. A light article on certain phases of the Louisiana Purchase Exposition, illustrated by W. H. D. Koerner, from sketches made on the fair grounds, serves to open the magazine. An article of decided summer interest tells of "The Rise of the Circus Clown," and is illustrated by an amusing collection of photographs as has ever been brought together. Mr. W. H. J. Abbot, the editor of The Pilgrim, contributes an article on the work and the drama of a great national convention, entitled "The Making of a President." Two of the stories in the June issue are especially worthy of notice,—one entitled "When Greek Meets Greek" by J. L. Hooper, is as original a bit of short fiction as The Pilgrim has ever published, while the other, "Cicely's Story," is by Mary Applewhite Bacon widely known as a writer of brief fiction. A double page of photographs and types of ships that are rapidly becoming obsolete constitutes a pictorial feature of decided value. The Pilgrim Magazine Co., Publishers, Battle Creek, Michigan.

Just from the Press.

THE ARGANA OF SPIRITUALISM;

A Manual of Spiritual Science and Philosophy.

By HUDSON TUTTLE.

This is the refined product of over thirty years' inspiration, by spirit intelligence, whose thoughts expressed through their chosen instrument have been eagerly read by the liberal thinkers of this country, and been translated into the leading languages of Europe.

The first edition—and a large one—was almost entirely taken before it left the binders' hands.

Price, \$1.25.

For sale wholesale and retail by the BANNER OF LIGHT PUBLISHING CO.

52B1614

JUST ISSUED.

THE WIDOW'S MITE

And Other

Psychological Phenomena

By I. K. FUNK

Was it Beecher's SPIRIT that made known the whereabouts of the Widow's Mite?
Was it a spirit that showed Swendenborg where was the lost receipt, as told by Immanuel Kant, the German philosopher?
Was it a spirit that told Mrs. Piper where was the lost book of the mother-in-law of Prof. James, the great psychologist of Harvard, as told by himself?
Was it a spirit that revealed who stole the watch as told by the scientist Alfred Russel Wallace?
In all these cases and a thousand more, are spirits the explanation, or are the answers to be found in the Subliminal Consciousness or subjective Mind of the medium?
Is the answer telepathy?
What is telepathy?
Here is our Modern Sphinx.
Who will prove our Oedipus?

Price \$2.00 Net

Postage Sixteen Cents.

For sale by the BANNER OF LIGHT PUBLISHING CO.

Large Octavo. Full Cloth. Six Hundred Pages.

Twenty-one Chapters.

PSYCHIC LIGHT :

The Continuity of Law and Life.

BY

Mrs. Maud Lord-Drake.

CONTENTS.

PREFACE.
THE CHATEAU DE BERLEUX.
AN UNCLE REPORTS HIS OWN DEATH.
DECIDES TO COMMIT SUICIDE.
EXPERIENCES OF A. H. WILLIAMS OF CHICAGO.
RETURNS FROM PERU.
EXPERIENCES OF LAURA H. HOOKER, M. D.
LIFE IN CHICAGO.
FIRST VISIT TO NEW YORK CITY.
EXPERIENCES OF E. T. KING, LIMA, OHIO.
PHENOMENA APPROPRIATE TO PHYSICAL SENSE.
MADAME BLAVATSKY.
MRS. LORD'S MYSTERIOUS DISAPPEARANCE.
RETURN TO BOSTON.
PSYCHOMETRY.
QUEEN CITY PARK.
WHAT IS DEATH?
"KAOLAH," THE INDIAN CONTROL, TAKES MEDICINE.
ARRESTED.
MATERIALIZATION.
A MATERIALIZED ROSE.
TELEPATHIC EXPERIMENT.
CONCLUSIONS.
Including three Portraits of the Medium.

Handsomely illustrated with eight half-tone portraits, including three portraits of Mrs. Drake at various ages and one of Madame H. P. Blavatsky.

Price, \$1.50. Postage, 20 cents.

For sale by the BANNER OF LIGHT PUBLISHING COMPANY.

CRYSTALS FOR CRYSTAL GAZING.

J. C. F. GRUMBINE

Has received a fresh invoice of fine, large Crystals, which are sold for \$2.50. Send order to him at once, to this office.

1285 COMMONWEALTH AVE., BOSTON, MASS.

52B16

The National Spiritualists Association

OF THE UNITED STATES.

Headquarters: 600 Pennsylvania Ave., S.E., Washington, D.C.

Inquiries concerning matters pertaining to societies, meetings, lectures, and mediums cheerfully responded to.

A large and valuable consulting library and files of various Spiritualist journals from different parts of the world can be inspected.

Every Spiritualist visiting Washington should call at this office.

All communications to be addressed as above to

MARY T. LONGLEY, Secretary.

The Banner of Light Publishing Company

204 DARTMOUTH STREET, BOSTON, MASS.,

PUBLISHERS OF, AND DEALERS IN, ALL WORKS RELATING TO

SPIRITUALISM
RELIGIOUS REFORM
MENTAL SCIENCE
NEW THOUGHT
MEDICAL REFORM
OCCULTISM
POETRY, Etc., Etc., Etc.

All works advertised in this paper kept in stock, or supplied to order; and any work published in any part of the world procured on request, if not in stock.

TERMS.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid C. O. D. Orders for Books to be sent by Mail, must invariably be accompanied by cash to the amount of each order. FRACTIONAL parts of a dollar can be remitted in postage stamps.

Remittance can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

Address all communications to IRVING F. SYMONDS, Treasurer and Business Manager.

New Work. Just Issued.

GOD AND MY NEIGHBOR

By ROBERT BLATCHFORD.

(NUNQUAM.)

Author of "Merrie England" "Britain for the British," "Dismal England," etc.

Contents:
Forwards. The Sin of Unbelief. One Reason. What I Can and Cannot Believe. The Old Testament. The New Testament. The Christian Religion. Can Men Sin Against God? Is Christianity the Only Hope? The Parting of the Ways.

Price \$1.00. Postage eight cents.

For sale by the BANNER OF LIGHT PUBLISHING CO.

First Lessons in the New Thought :

The Way to the Ideal Life.

J. W. WINKLEY, M.D.,

Editor of Practical Ideals and Author of "John Brown the Hero: Personal Reminiscences," etc.

Contents.
1. Introductory. 2. The Power of the Mind. 3. Health Natural—Disease Unnatural. 4. Health Pleasurable—Disease Painful. 5. Health Harmonious—Disease Inharmonious. 6. Man's Many-Sidedness. 7. The New Thought and God. 8. The New Thought and Man. 9. The Fact of the Healing.

Cloth, 60 cents; paper, 30 cents.

For sale by the BANNER OF LIGHT PUBLISHING CO.

College of Divine Sciences and Realization.

Founded 1893.

J. C. F. GRUMBINE, President.

SPECIAL NOTICE.
This school of Correspondence is the only one of its kind in the world. It is conducted through the mails, is devoted to "The System of Philosophy, Concerning Divinity," and conducted with the order of the White Rose, branch of the Rosicrucians. The secrets and mysteries of Magic and Occultism are revealed; the mystic and potential powers of Divinity, such as Clairvoyance, Psychometry, Inspiration, Healing, Ontology, Telepathy and Illumination are made operative and practical.

WHY YOU SHOULD STUDY THIS SYSTEM.
1. Because it confirms the old Astro-Religious traditions of "The Great Bear."
2. Because it reveals the mystic path of the Cabala.
3. Because it is the key to the Bible.
4. Because it affords the soul illumination.
5. Because it is divine in its appeal to Divinity.
6. Because it is the system by which immortality can be realized.

Specialty reduced price to earnest students, including text-books. Send for booklet. Thousands of students all over the world.

J. C. F. GRUMBINE, 1285 Commonwealth Avenue, BOSTON, MASS.

DIVINE SCIENCE AND HEALING.

A Text-Book for the Study of Divine Science, its Application in Healing, and for the Well Being of Each Individual.

BY

MALINDA E. CRAMER,

AUTHOR OF

Lessons in Science and Healing, Basic Statements and Health Treatment of Truth, etc.

TWENTY-THREE LESSONS.

1. Bring. 2. Thought. 3. The Effect of Thought. 4 and 5. Law of Expression. 6. Denial and Affirmation. 7. Prayer. 8. Faith. 9. Immunity. 10. The Truth Practice. 11. The Spoken Word. The Purpose of God. 12. Heal the Sick. 13. Heal about Healing. 14. Special Instructions to Patients. 15. Faith and Belief a Unit. 16 and 17. Marriage. 18. Overcoming Poverty. 19. Immortality. 20. Questions for Beginners. 21. Theological Questions. 22. About Healing. 23. Conclusion. Index.

Portrait of the Authoress.

W. J. Colville, the well known Inspirational Speaker and writer, says of this book: "This beautiful volume consists of a Preface and Introduction in which the authoress' thought is stated in twenty-three distinct Lessons covering practically the entire ground occupied by all who wish to practice Divine Healing as well as to understand its basis. The appearance of the book leaves nothing to be desired. It is beautifully printed and bound, and in the value of its contents for the student reader is considerably enhanced by a simple index from which alone the busy student might easily gather many very important and useful suggestions."

Handsome Cloth. Marbled Edges. Price \$2.00. Postage 10 cents.

For sale by the BANNER OF LIGHT PUBLISHING COMPANY.

MEDIUMSHIP, AND ITS LAWS;

Its Conditions and Cultivation.

BY HUDSON TUTTLE.

A book written in answer to the question: "How can I become a Medium?"

On the basis of the new Science of Spirit, by determined laws, this work unfolds all the psychological phenomena, the capabilities and possibilities of the sensitive state. Mediumship is shown, and also the necessities and limitations of that state. Sharp lines are drawn between what is spiritual and what is flesh. Every phase of Mediumship, clairvoyance, Mind Reading, Psychometry, Automatic Writing, Inspirational Speaking, Healing, etc., and the physical manifestations is lucidly explained and practical lessons given in the development and culture of each.

It furnishes the information every spiritualist and every investigator desire.

Paper. Price 35 cents.

For sale wholesale and retail by the BANNER OF LIGHT PUBLISHING COMPANY.

The Great Poughkeepsie Seer

Still Lives!

COMPLETE WORKS

OF

ANDREW JACKSON DAVIS,

Comprising Twenty-Nine Volumes, all neatly bound in cloth.

Answers to Ever-Recurring Questions from the People.
(A Sequel to "Penetrals.") Cloth, \$1.00, postage 10 cts.

Approaching Crisis;
or, Truth vs. Theology. Cloth, 75 cts., postage 10 cts.

Arabula;
or, The Divine Guest. Cloth, \$1.00, postage 10 cts.

Beyond the Valley;
A Sequel to the Magic Staff, an Autobiography of Andrew Jackson Davis. Cloth, 400 pages, containing six attractive and original illustrations. \$1.50, Full gilt, \$1.75.

Children's Progressive Lyceum.
A Manual, with Directions for the Organization and Management of Sunday Schools and Lyceums. New unabridged edition. Single copy, 25 cts.; twelve copies, \$2.50; fifty copies, \$10.00; one hundred copies, \$15.00.

Death and the After-Life.

The "Stellar Key" is the philosophical introduction to the revelations contained in this book. Paper, 25 cts.; cloth, 50 cts.; postage 5 cts.

Diakka and Their Earthly Victims.
Being an explanation of much that is false and repulsive in Spiritualism. Cloth, 25 cts.; paper, 20 cts.

Fountain: With Jets of New Meanings.
Illustrated with 16 Engravings. Cloth, 75 cts., postage 5 cts.

Free Thoughts Concerning Religion.
Cloth, 50 cts., postage 5 cts.; paper, 25 cts.

Genesis and Ethics of Conjugal Love.
This book is of peculiar interest to all men and women. Paper, 25 cts.; cloth, 50 cts.; full gilt, morocco, \$1.50; do. half morocco, \$1.25.

Great Harmonia;

Being a Philosophical Revelation of the Natural, Spiritual and Celestial Universe. In five volumes, in which the principles of the Harmonical Philosophy are more fully elaborated and illustrated. Vol. I. The Physician. Vol. II. The Teacher. Vol. III. The Seer. This volume is composed of twenty-seven lectures on Magnetism and Clairvoyance in the past and present. Vol. IV. The Reformer. Vol. V. The Thinker. Price \$1.50 each, per age 10 cts.

Harbinger of Health.
Containing Medical Prescriptions for the Human Body and Mind. Cloth, \$1.00, per age 10 cts.

Harmonial Man;
or, Thoughts for the Age. Paper, 25 cts.; cloth, 50 cts. postage 5 cts.

History and Philosophy of Evil.</

Our Home Circle.

EDITED BY MINNIE RESERVE SOULE.

Cross and Crown.

If we might fold our hands and say:
"Thank God, life's weary work is done!"
And rising softly, put away
Our tasks and troubles, one by one,
Forever, with the setting sun.

If we might fold our hands and cease
From toil and every thought of care,
In that new heaven of release,
Might we not miss the cross we bear,
The tears we soothe, the ills we share?

The heart, that marvelous instrument,
Hath griefs that chord with all our joys;
And every bliss we know is blent
With some vague sadness that alloys
And half life's harmony destroys.

Our deepest raptures verge on pain,
And tears our sweetest laughter drown;
Ah, who shall make the riddle plain?
How shall we know if laying down
The cross we may not miss the crown.

—Emma A. Brown-Waitt.

Our Father.

One of the most interesting and touching scenes at the Unitarian Convention when Edward Everett Hale was introduced to an audience that filled Tremont Temple on Wednesday evening.

Old in years and like a veritable patriarch he slowly walked toward the pulpit amid the tumultuous handclapping of the vast audience. Like a current of flame the enthusiasm swept over the people and instantly every one rose and tears and smiles struggled for mastery, so great was the emotion.

Close by him stood President Eliot of Harvard smiling in joy as he clapped his hands in recognition of the tribute to dear old Dr. Hale, and beyond him was Judge Lowell, radiant as a schoolboy, while the other dignitaries caught the spirit and applauded vigorously.

And Dr. Hale's message was simplicity itself, "Our Father," a subject on which he said he had been talking ever since he began to preach. "Our Father, your father, my father," he continued. "I can't get much deeper into theology. When I get up in the morning and go to business I am happy in the thought of our father; when I am tired at night I lie down with the happy consciousness of our father. Oh, the joy of being able to cuddle up to God with the assurance that he is our father!"

What a picture of infinite fatherhood for us to carry away with us! Those who were there can never forget the inexpressible tenderness in Dr. Hale's voice as he almost whispered to us his secret of joy and love and service in being able to "cuddle up to God."

Fairy Lore.

Let me dream the dream
Of the forest stream,
In darkness glen far away,
So cool and dark,
There, free from care,
Let me float and glide along.

Let me sing the song
Of the woods along
The glinting course of the stream,
Where fairies are,
In the dim afar,
Oh, there let me float and dream!

Let me sleep the sleep
Which the fairies keep,
'neath the shade 'mid the aisles of the pines.
Let me dream the dream,
Sing the song, which, meseems,
Round my soul restful somnolence twines.

—Mime Inniss.

A Link in Our Golden Chain.

FREELY YE HAVE RECEIVED,
FREELY GIVE.

Love made manifest in sweet attentions and expressive manners is always beautiful to see, but attentions, however tactful, are distressing if they lack that sincerity and fullness which can only come from a full heart where love reigns.

Certainly there is no more beautiful and impressive sight than a medium controlled by a spirit who moves about among a company of loving friends, giving a cheery word of encouragement or a message of comfort, here and there, until the room is radiant with the light of spiritual purpose and love.

It was such a sight that we witnessed at the Waverley Home when "Pequa" came to greet her friends as they were assembled to do her honor. When we stop to think of what was really happening we feel great throbs of joy and gladness that we are a part of the mighty work which is being done in the name of Spiritualism.

For the love of her fellow-workers a woman who has many more demands on her time than she can meet, makes an event for us by inviting us to spend the afternoon with her spirit-guide.

Nothing but love and an earnest desire to see a place opened where her tired and weary friends may find rest, could prompt her to make such generous offer of her time.

And when we are gathered there with the beautiful sunshine overhead and the fragrant air about us, we listen for the voice of "Pequa."

And "Pequa" comes.
Like a rift of sunshine herself, she glimmers at the threshold of our life for a moment, then breaks through with a flood of light, making us all as merry as children.

She does not preach. She tells us that preaching is out of her line, but she says, "I will give my service and you give your money and together we will lift a bit on the burdens of our unfortunate and homeless friends." Could a more eloquent sermon be preached?

She practically said, "We will each give of what we have to help our brothers and sisters who have nothing."
She was making literal and real the brotherhood of man through the fatherhood of God.

There we sat and watched her as she breathed a hope or a promise into the ears of her listeners supplemented with assurances of love and recollection from the dear ones in spirit-life.

What blessings we Spiritualists have showered upon us by these ministering spirits!

When the clouds are dark and heavy they do not desert us but find innumerable ways to give us evidence of their interest in the commonest things of our lives.

When joy and life and beauty are about us they bid us be up and ready to help some one who is struggling in the dark and the storm.

When we yearn to be braver and better than ever before they encourage our feeble steps until we are steady.

When we aspire to do a noble deed or express a lofty thought they come accompanied by strong, wise people from their life who direct and guide us until our work assumes lofty and definite proportions. In our happiness we yearn to pass the word along to every unhappy soul.

We grow eager to lift the sombre veil from the lonely widow's brow. We run to snatch

the cup of poison from the discouraged would-be-suicide. We laugh at the power which money buys.

We scramble for a place to sing our song. At last like children, mad with play, breathless and heated, buoyant and happy we rush to the arms of our loving guides for the word of approval, the sign of approbation.

We know that the shadows still hang heavy over the mourning household, that false material values are still passing for genuine, that discouraged men and women are still seeking forgetfulness in death but we have tried so hard and have struggled so long that we feel we ought to be released from service and have a resting time for ourselves. We try to persuade ourselves that we have earned the right to step aside and let another do the work and bear the burdens.

That is the temptation that comes to everyone of us at times but from our faithful guides who have had and can have nothing from us except our gratitude and love, we can learn the lesson of untiring and unending service. Imagine "Pequa" saying "I have done enough, I want to sit down in Paradise awhile now and have a good time. You earth people must get some one else to talk to you and help you."

Ah, no! these Indian guides have ever stood faithful and true to their mission. They are not obliged to come to us. They come because they love to add to the sunshine of life. Because they are glad to express the unity of life in all spheres. Because they are happier in an unselfish devotion to the uplifting of mankind than to be engaged in ceremony and worship of an unknown and unknowable God.

Indeed, it is not because we are so worthy or because they are indebted to us but because we are channels through which their streams of love may flow to make bright and beautiful the desert lives of some of earth's children. Being so blessed, having so much bestowed upon us, and having so fully and so freely received can we halt or falter? can we sigh or insist? Can we do ought better than to follow their noble example and give of ourselves unstintingly and unreservedly while a tear flows or a heart aches?

The following poem was written by a friend for "Pequa's" Anniversary. Is it not a beautiful tribute to her?

Anniversary Poem.

Written for Mrs. H. M. Cory and Spirit "Pequa."
Everett Hastings.

Swing outward, ye mystic portals,
To the land of peace and love,
The beautiful Summerland,
That bounds us, not far above.

Swing out for the gracious passing
Of the spirits that hither come
To this Anniversary meeting,
At the Medium's pleasant home.

United and glad we gather,
In flesh and in spirit too,
To give out the heart's best message
To a medium good and true.

And to Pequa, the Indian maiden
Who through this mortal's brain,
Has given such blessed service
To the earth souls in need and pain.

Dear Pequa! how many bless her,
And the soul that is hers to use,
For never did spirit mission
A nobler servant choose.

Oh, mortals, 'tis yours to gather
A lesson both fair and sweet
From spirit and mortal blended
In a service so complete.

Give praise to the earnest woman
All undeffiled by greed,
With motives pure and unselfish
For spirit guides to lead.

Give grateful thanks to Pequa;
We celebrate today,
The advent of her coming
Like sunshine on earth's way.

Long years these two have labored
To comfort, heal and lift,
To prove the law of spirit,
And bear its sacred gift.

Long years may they be with us,
Bright lights of spirit power,
Their lives a spirit sermon
Their deeds a spirit dower.

And now, dear brothers, sisters,
One word before we part;
Why not try spirit living,
In thought, in deed, in heart?

And thus show forth in service,
In lives serene and sweet,
The self, divine, the soul within,
As face to face we meet.

Thus should the law of spirit,
No longer plead in vain;
But full of grace, and beauty,
Shine forth on every plane.

Until the higher wisdom,
To spirits ever clear,
Shall fill our lives with glory
And every heart with cheer.

Then let this happy meeting,
Our soul life make more free
While Pequa and her medium
Hold Anniversary.

Johnny's Snow Birds.

The little folks have a good friend in Aunt Helen who writes another letter about birds. This time it is about some snowbirds. Cannot some of you write her a letter and tell her about birds that you are familiar with?

"One cold day in winter, when the ground was all covered up with snow, Johnny stood looking out of the window, and seeing some snowbirds flying around the woodpile, as if searching for something to eat, he asked if he might put out some grain in a box for the poor little birds. Of course mama said yes, and away he went. He got a big box, put in a lot of grain, and put it out on the woodpile, but the little birds seemed to be afraid of the box; they would not go into it, but kept flying round it, and chattering away to themselves, so mama told him to take a board, lay it out on the snow, and put the grain on that, then come in out of sight and wait a while and see what they would do. So he did, and pretty soon, down flew one bird onto the board, then another—then another, until all were down on the board eating just as fast as they could, (there were five of them), until they got what they wanted. Then away they flew with a great chattering as if they were thanking some one for their breakfast. The next morning there were about twelve of them after their breakfast. After that they came every day all the rest of the winter."

"After a while they got so tame that Johnny could go out and stand in the shed door while they were eating and they did not seem to mind him at all, he was very careful not to frighten them, and they did not fear him. He called them his birds. When the snow was all gone, away they flew, and we have not seen them since, and Johnny wonders if they will come back next winter."

"He has got him a bird house now, and his papa is going to put it up for him, then he

expects he will have a nice place for the snowbirds next winter. Johnny is nine years old and just brimful of fun and mischief, but he loves birds very much. He has quite a number of pets, and sometime I will tell you about some of them."

—Aunt Helen.

For Mothers.

"O'er wayward childhood wouldst thou hold firm rule,
And sun thee in the light of happy faces;
Love, Hope and Patience, these must be thy graces,
And in thine own heart let them first keep school."

—Coleridge.

The venerable Dr. Samuel Hopkins, of Newport, once elicited a charmingly simple reply from a parishioner, whose matter-of-fact habit of mind must have betrayed him into countless similar blunders. The thoughtful pastor had offered to bring some of his recent sermons and read them to this member of his flock, who had for several Sundays been kept from church by illness. "Do so," was the cordial rejoinder, "for I have had no sleep since this attack began."—The Dial.

Puzzling.

Whenever I look in memory's glass—
What pictures there may be,
And view the doings of bygone days,
This one thing puzzles me;
Why the things and scenes I would most recall
Have vanished clear away;

While the times I have made a fool of myself
Are as fresh as yesterday.

—C. Thomas Duvall, in Life.

Dewey and a Dog.

Passing the home of Admiral Dewey recently I found the hero of Manila out in front attending to the crushed foot of a dog that had been struck by a street car. The poor little creature looked up gratefully into the great admiral's face as he bound the wound. The bandage was fastened with a safety pin from no matter where—the admiral was equal to the emergency.

A great, tender-hearted man is Admiral Dewey.—Joe Mitchell Chapple, in April National.

A Boy's Diplomacy.

Carl, a youngster of ten summers, had been put to bed immediately after luncheon and had been told that he must remain there all the afternoon doing penance for a misdemeanor of which he had been guilty. He is very fond of having his mother read to him when he is an exile of this sort, but the offense of which he had been guilty on this particular occasion was so grave that he hesitated about asking his mother to lessen the punishment any by reading to him.

Finally he called an older sister into the room and prevailed upon her to carry a card to their mother. On the card was written in a bold but very careful hand:

"Master Carl Blank

At Home,

Wednesday, April eighth, three to six.

Mrs. Blank will read."

—Woman's Home Companion.

The trouble with some people is that they allow themselves to be discouraged by criticism, and the trouble with others is that they do not.—Equitable Life.

Miss Skeen: "Where did you graduate from, Mr. Gill?" Mr. Gill: "From the school of pharmacy." Miss Skeen (with surprise): "Is it possible? What a strange choice for a young man brought up in the city! But if I remember rightly, your grandfather was a farmer, too."—Selected.

God's Gardens.

W. E.

All our hearts are little gardens
Where God plants His precious seeds
Kindly thoughts are roots of flowers,
And the blossoms are good deeds.
Satan plants the thought of evil,
Which so often kills the germ.
We can overcome his power
If our soul is rich and firm.

When our labors are rewarded,
Let us strive from day to day,
To replenish little gardens,
That we find upon our way,
May the thoughts which God has planted,
Blossom into words of love,
Words, unfolding kindly actions,
Which will bring rich fruit above.

No Baby in the House.

No baby in the house I know,
'Tis far too nice and clean;
No toys by careless fingers strewn
Upon the floors are seen,
No scratches on the chairs,
No wooden men set up in rows,
Or marshaled off in pairs;
No little stockings to the darned,
All ragged at the toes,
No pile of mending to be done,
Made up of baby's clothes;
No little troubles to be soothed,
No little hands to fold,
No grimy fingers to be washed,
No stories to be told,
No tender kisses to be given,
No nicknames, "Clove" and "Mouse";
No merry frolics after tea,
No baby in the house.

—M. W. M.

A Natural Question.

"Say, mother," queried four-year-old Johnny, who had been detailed to look after the baby, "was everybody little once?" "Yes, dear," was the reply. "Then who took care of 'em?"—Selected.

One day my groom and I were in my stables, looking at some bull-terriers in one of the harness-rooms, when I heard an odd, indefinable sound. "Pat, what is that noise?" said I. "Sure, sir," said Pat, "it's the singing in me ears. I've been a-hearing of it now for six weeks or more."—New York Tribune.

Pearls.

A sage once said: "I have learned much from my teachers, more from my companions, and most from my pupils."—Home Monthly.

Perfect worth and goodness is in doing in private the actions that you are capable of performing before the world.—Sel.

There is no dart capable of inflicting a deeper wound to the heart than an unkind word, and all the repentance will not serve to erase the searing. Be careful, therefore, and shun unkind words always.—Anon.

Systematized life means time for everything.

There is an individual responsibility of decision that cannot be shirked. No other man can decide for us nor should we dare to have them experiment.

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SHIP OF

MRS. MINNIE M. SOULE.

Report of Seances held May 31, 1904, S. E. 57.

In Explanation.

The following communications are given by Mrs. Soule while under the control of her own guides for the good of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a representative of the "Banner of Light" and are given in the presence of other members of the "Banner" staff. These circles are not public.

To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact in these columns. This is not so much for the benefit of the "Banner of Light" as it is for the good of the reading public. Truth is truth and will bear its own burdens wherever it is made known to the world. In the cause of truth, kindly assist us to find those whom you believe may verify them. Many of them are not Spiritualists or subscribers to the "Banner of Light," so may we ask each of you to become a missionary for your particular locality?

Invocation.

We thank Thee, O Spirit of Life and Love, that we are able to return to these children of earth to give them the message of peace, of love, and of understanding of their conditions. We thank thee that we are able to feel our unity with them, that in every aspiration after truth, after righteousness, we are with them. We thank thee that the gates have been opened so wide that without effort, without struggle, we may return and help at the hearthstone of those who are seeking and watching with troubled heart for some light from the great beyond. We pray thee that having once tasted this joy, having once felt the thrill of happiness returned, of oneness with our own, we may still be permitted to breathe the blessing, to speak the word, to listen to the appeal, to wipe the tear away, and to soften the anguish of death from day to day. Amen.

MESSAGES.

Sarah Gordon.

A spirit comes of a woman about the medium height, slender and very fair. She looks about forty-five or forty-eight years old. Her eyes are blue and her hair is very light brown. She looks like a woman who has suffered a great deal and as though it was a great release to her to find herself over in the spirit. Her name is Sarah Gordon and she says she is from Grand Rapids, Mich. "I want to go to Thomas and I want him to know that Frank and I are both with him; that we are trying to get him through this difficulty and bring a better condition into his life. Aunt Louisa has often said that she thought it would be possible for her to do some things to help him, but I thought we would come and see what we could do first. The lameness will not always last and the head will be very much better. Do not be afraid that everything is going to slip away because it won't. I am glad I know just what I do about spirit return, for it has helped me and I know it will help you."

John Abbott.

A man comes who says, "Well, if I can say what I want to I will come, but I don't want any bosh talk about Heaven, of the beautiful place or the most wonderful and startling revelations, because they have not been mine. It seems to me just like stepping from one room to another. I haven't seen any more of God and the angels than I saw when I was on earth, and the Lord knows I didn't see much of that kind of trimming in the earth life. I had a rough and ready kind of existence. I did the work that was set before me because I had to; not because I liked it; and when I came over here it was because I had to; didn't want to die any more than I wanted to live, but there didn't seem anything else to do, so over I came. I have seen the people I used to know; meet somebody every now and then who knew me. I can't see myself that the things are a great sight different than they were before. I find enough to do and keep busy and take a rest when I need it; go pretty much where I please and am able at the same time to see the people I left behind. I had a pair of horses that I thought more of than anything else in the world. They were a part of my daily life. They caused my death, but that didn't make them any the less interesting to me. The first man I met was my brother Jake, and he said, 'Well, it was a sudden spill you had but you are all right.' I didn't know what he meant for he had been dead about forty years and yet I picked myself up, and from that time on I have realized that I was in this other life. There are good people and bad people; good places and bad places. There is music and song; there is weeping and wailing; and you have got all those things. It seems sometimes as if there must be a place up higher where there would be less of this that is just like the earth life, but I don't know just where it is.

"I am going to start out and make a hunt and see if I can find it. My name is John Abbott and I used to live in Claremont, N. H. I went from there South and it was in the South I was killed. I have come back because I wanted to find out for myself the way that people in the two worlds talk to each other. I wouldn't hurt a fly; you may think from the way I have talked that I would, but I wouldn't. I have an idea that all this nonsense that has been preached ever since I can remember about dying and going to Heaven and dying and going to a worse place ought to have a stop put to it, and that is why I have insisted upon coming and telling it literally as I find it. My mother is with me and so is old Mrs. Cook, who was an intimate friend of hers, and they keep talking away to me about how much better they think it is than it used to be when they were in the body. Perhaps they are happier, but as for me, I feel about the same. I send a message to my friends and I hope they will none of them think they had better take a trip over just to find out how much better it is. You had better stay where you are until you get through, you would be suicides."

William Benedict.

There is a spirit here now who says his name is William Benedict and he is from Galveston, Texas. He says, "I have come because it is such a pleasure to connect myself once more with my family and friends. I have a wife and children, and particularly I want to send a word to Leonard. I wish they would all understand that it is with the greatest feeling of love that I return. I have so often tried to communicate at home through the table and in many ways that have been offered me, and I have at times been able

to say something that was helpful, but what I most want to say today is that my life is full of interest and intent to help. I saw Addie the other day. I say the other day, but I mean about two weeks ago when she was out driving, and I tried to have her feel that I was there with her because the errand she was on was one closely and intimately connected with me. Another is soon to come over. She knows it and wants it so, but I know how you all cling to her and wish that something might be done. Just let it alone and do the best you can with things just as they are. The little boy we laid away with so many tears is by my side and has grown into the brave young lad that you would like to have had him grow into had he stayed. I have seen sometimes when I have been walking about the house that the dog was conscious of my presence. He saw me and made a sound of recognition, but I was unable to gather any strength from him to say what I wanted to, so I just send this message hoping that you will understand and be gratified."

Charles Talbot.

A spirit comes who says he is from Richmond, Va., and his name is Charles Talbot. He is about six feet tall, full beard, blue gray eyes and dark hair. His beard has little gray in it and his hair is still quite dark. He is very earnest in his expression and seems to be desirous of sending a word to Etta. "What I have to say seems of such a personal nature that it is hard for me to spell it out in this difficult fashion, but perhaps for her to know that I am here and can talk may give her the courage to make an effort to communicate with me more fully. If I can come at all, I can come and say much more, and I find that you are responsive to my influence and it would help me so much if I could have you go to a place where I could talk. James is very much in need of a change and I wish you would see what you can do about it. I am not unhappy, but I am very much interested in you and want to talk again and do all I can for you. God bless you."

Leslie Brooks.

A spirit comes of a man I should think about forty-five. He has dark eyes, dark hair, and a very happy way. He comes in as if he had not a care in the world except to dance about and say what he wants to. He says, "Well, it is enough to make a man happy to think he can come back after he had given up hope. My name is Leslie Brooks. I am from the West, Los Angeles, Cal. I think this is quite a little trip for me to make in order to see my name in print, but I desire to send a word to Esther. I want her to know what kind of a place she is going to and I want her to know that I shall be there to meet her. She cannot come until my knowing it. Her thoughts are just as tangible to me as if they were written on paper and it makes me quite sure that I can see pretty nearly what is going on in her surroundings. The changes that have come have been for her good, if they have not always been what I approve. I can see clearer than when I was in the body, but there are still a few things that I have to learn. My father is with me and he seems as happy to have me speak as though he himself was sending a message to mother. I saw Paul the other day and am looking any day for a call from Angie."

Buddhism and Christianity.

It is the boast of the Buddhists, writes Wm. E. Curtis in the Chicago Record-Herald, that no life was ever sacrificed, that no blood was ever shed; that no suffering was ever caused by the propagation of that faith and the conversion of the world to it.

A thoughtful mind in reading it can hardly fail to observe the terrible contrast between Buddhism and Christianity, as the latter has been exemplified in the history of its purported believers. While Buddhism has been exemplified as a religion of peace and of sacred regard for all life, Christianity, as the world's history shows, has been a religion of warfare, bloodshed, aggression and suppression. There is no nominally Christian nation, nor ever has been, that has not been involved in wars involving slaughter of human beings, often reaching immense numbers.

The thirst for blood, the inclination to the savagery of war, has doubtless been engendered to a great extent by the slaughter of animals to cater to the appetite of man for flesh food. This slaughter can but induce callousness of feeling toward the infliction of pain, involved in the shedding of blood for the purpose of taking life.

Life itself is rendered less sacred thereby, and this extends beyond brute animals to man himself—all life is made to seem less sacred.

Buddhism in its spirit and temper is intensely opposite to all these war-engendering cruelties practiced by Christian peoples upon brute animals and upon humankind.—The Progressive Thinker, Chicago, Ill.

For Efficiency.

One of the generally admitted needs of the times is a more efficient platform exposition of both the phenomena and the philosophy of Spiritualism.

No man, be he "certificator" or "non-certificator," fails to recognize the need for elevating the platform above its present level of deplorable mediocrity. The person who spoke of the "sanitary arrangements" of a lady, in alluding to the condition of her mind, surely needed a course in elementary English, and the friend who referred to the presence of "packs" of angels would scarcely not have conveyed the suggestion of the devil's prayer-book or ravening wolves had she grasped the rudiments of the language.

We are not asking for a college education for the media today, merely for an elementary knowledge of subjects which shall prevent them from falling into such egregious errors as so frequently mar the discourses and the descriptions given; and which shall render them more ready instruments in the hands of those spirit helpers who are constantly striving to deliver their messages to a derisive and unsympathetic world. Anything their media in the body can do to render their task easier and their burdens lighter will be welcomed with rapture, and the return for a little time and energy spent on study will be a vast influx of higher thought which is today dammed back at its source, and held in abeyance by the unpreparedness of the instruments the spirits find would use.—The Two Worlds, Manchester, Eng.

Shocked the Court.—A writer in "Law Notes," speaking of the late John MacMahon, says: "MacMahon's style was painfully heavy, his utterance a little thick, and he was entirely devoid of humor. His bearing at times was not of the best, and for that reason he thought it was the best policy to agree with any remark that might be made by the judge before whom he was appearing, even though he did not happen to hear what had been said. On one occasion he was appearing before a master of the rolls, who thought that MacMahon was arguing rather elementary law for such a court as his. 'You are speaking as if I were a mere tyro in the law,' Mr. MacMahon said the master of the rolls testily. 'Quite so, my lord,' said counsel astutely, proceeding with his argument, oblivious to and regardless of what the judge had said."

