

BANNER OF LIGHT.

VOL. 95.

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

BOSTON, SATURDAY, JULY 2, 1904.

\$2.00 Per Annum,
Postage Free.

NO. 19

MEDIUMSHIP DEFINED AND DEFENDED.

A Refutation of the Great Psychological Crime.

By W. J. COLVILLE.

LECTURE I.

MEDIUMSHIP AND HYPNOTISM.

We make no apology for coming before the public at this time to consider frankly and without prejudice, arguments for and against the astounding assertions made in a much-discussed book, "The Great Psychological Crime," which has recently stirred up an immense amount of controversy concerning Spiritualism in general, and mediumship in particular. The book is addressed to "the progressive intelligence of the age," and it is to that same intelligence that we also make our appeal. The volume under discussion is divided into three parts, named respectively, Modern Hypnotism, Spiritual Mediumship, and Retributive Justice. There is also a supplement made up of theories of "The Wise Men," and an Editor's Postscript. Florence Huntly, the editor, who stands sponsor for the book, is a well-known literary woman. Consequently, though the author remains anonymous, a well-known person has stepped to the front, and practically mothered all the contents of the volume. At the outset of our criticism we wish to make it distinctly clear to all who shall read our utterances, that we by no means disagree with, or seek to controvert all that the book contains, for we are thoroughly convinced that there is much teaching scattered through it, which, if studiously followed, would improve the general state of human society. But in the course of its 400 pages, it makes so many rash assertions, and advocates so many objectionable dogmas, that it has appeared to us to be nothing less than an act of duty to comply with urgent requests which have reached us from many quarters, to "present the other side."

The main dogmatic assertion which characterizes the entire work is that mediumship and hypnotism are identical, and that both are diabolical. The sub-title of the book is "The Destructive Principle of Nature in Individual Life," a phrase which immediately invites opposition because it is far from clear to the profoundest thinkers and astute philosophers of the present day that a destructive "principle" exists in the universe. Change, disintegration, decomposition, and all kindred terms may be presented in a scientific vocabulary which includes such allied words as transformation, and transmutation, but the destruction of an individual soul, whether in this world or in any other, is a mere supposition founded upon no accurate knowledge of the true ego. We are quite well aware that various Christian denominations advocate a doctrine known as "conditional immortality," because they wisely and humanely reject a dogma of perpetual misery and pain, and have not realized any higher alternative than endless woe or individual extinction. Such a concession to humanizing views of the future life, we can readily welcome as a substitute for something far more dreadful which this hypothesis has been invented to replace, but we are driven to no such hypotheses by the logic of reason, nor are we forced to entertain any such pessimistic views by considering the phenomena known as hypnotic or mediumistic. With certain fundamental propositions of the author, we readily agree as, for instance, when a great psychological crime is defined as an act which deprives "the intelligent soul of man of any of the inalienable rights, privileges, benefits, powers, or possibilities with which God or Nature has invested it." To thus deprive a soul would certainly amount to criminal deprivation, but the singularly weak spot in the assertion is the implication, as though decided beyond question, that some hypnotist or controlling entity out of the flesh has the power to do this. What a curious view of "God or Nature" must be entertained by a writer who attributes to some finite, and largely ignorant hypnotist or spirit control, the power thus to upset the order of the universe and thwart the intent of the Deity. Here is our first radical and invincible objection to the teaching of the book. It exalts something very much like a Calvinistic denial of the universal beneficence of the Eternal revised to meet the taste of the present day, into the very central throne of the universe, and causes the reflecting reader to wonder deeply how comes it that "God or Nature" is so weak as to allow such monstrous creatures as hypnotists to roam at large in seen and unseen spheres alike, doing their deadly work of destroying human souls, who, apart from such fiendish machinations, might have attained to the celestial summits of everlasting blessedness. Not very cleverly disguised Satanism plays a considerable part in the imaginary tragedy worked out by the author of "The Great Psychological Crime," though we may, and we ought to give him credit for desiring to defeat the adversary while the French Satanists are said to have sought to carry favor with the Prince of Darkness, who is aptly termed the "Very Low" in contradistinction from the "Most High" in reputed Satanist publications. Gerald Massey's "The Devil of Darkness" is a pamphlet which Florence Huntly and her friends might study with great advantage. So very time-worn is the old argument against Mesmerism, and still more forcibly brought against Spiritualism, that both systems owe their origin to Satan, that it provokes scarcely more than a smile or a sneer in many circles today when the old ghost of a hideous ancient theory is resuscitated to scare the present generation; but the old dogma changes its costume quite frequently, and thus presents the charm of newness based on its outward aspect, even though its essence remains entirely unchanged.

We have really so very little in common with the author of the strange volume we are now considering, when it comes to a theory of the universe and a philosophy of human life, that we may, for that very reason, find it somewhat difficult to put ourselves in his place and view matters from his standpoint. Firstly as to Hypnotism, and secondly, as to Mediumship, we wish to express our own views unequivocally, so that they may be readily compared or contrasted with those of the author to whom we are seeking to reply. First, as to Hypnotism. The word is simply derived from the Greek "hypnos" signifying sleep. A simply hypnotic process is one which induces sleep. This is the simplest definition of the word under discussion, and in that rudimentary sense, many reputable physicians and other intelligent people are using it in England, America, and many parts of the European continent. The honored names of Liebaud and Bernheim of the school of Nancy in the south of France, as well as of Charcot of Paris, with many others, are constantly associated with the rise and progress of the system of practice commonly designated hypnotic. Christian Scientists and some other bodies of people take umbrage at the word, and to these, everything called hypnotism appears evil. Some even go so far as to use the very innocent word suggestion as the equivalent of hypnotism, and whenever they seek to denounce a method of therapeutic practice which seems to differ from their own, they bring forth one of their anathematized words and frighten their credulous followers by exhibiting a lingual scarecrow. Such childish toying with words is contemptible in the eyes of dispassionate students of psychic phenomena, and to the lasting credit of Thomson Jay Hudson, an author who made some unsupported assertions contrary to Spiritualism, be it said that in the first of his popular books, "The Law of Psychic Phenomena" he stated the case for hypnotism very reasonably and fairly. Hypnotic treatment is not the highest form of suggestive practice, and it would be foolish, and perhaps dishonest, to deny that there are decided dangers connected with the employment of hypnotic methods, but freely granting all that should be granted on the contrary side of this question, it may, with complete veracity be argued that medicine and surgery are by no means unattended by dangers, as well as difficulties, and this fact is never disguised by the most honorable and successful of surgeons and physicians. There is a dark and dangerous side to every subject, and did we perpetually dwell upon the adulteration of food and the risks attending locomotion, we should soon work ourselves into a frenzy and either become insane or be forced to retire into some primeval forest to escape the perils of social existence. For tempests, animals, reptiles and insects would be present, or likely to appear, to destroy our peace. Let it be once for all admitted that dangers lurk everywhere, and that we must be surrounded by them, but the path of wisdom is to develop moral and mental fortitude as well as physical courage, by rising above the dread of them.

Among a number of so-called "new" definitions of terms, we recognize many which have long been accepted by thoughtful and earnest students of psychic problems. White Magic, or Leucomancy, has always been identified with righteous employment of psychic agencies by all who have studied the literature of Occultism, while Black Magic, or Necromancy, has been equally identified with malicious misuse of similar potencies. That there is a combination of White with Black Magic in the practice of Modern Hypnotism, every student of occult or psychic science thoroughly well knows. But to characterize all hypnotic and all mediumistic phenomena under the "Black" heading, is simply absurd, so much so, that Florence Huntly in her answers to Lyman Howe, as published in "The Progressive Thinker," of Chicago, during the winter of 1903-04, has been obliged, during her defence of the book whose cause she has enthusiastically espoused, to refuse to admit that either hypnotism or mediumship is ever involved in such psychic processes as can be proved beneficial or even innocent. The modern like the ancient controversy, hinges upon definitions rather than upon root-ideas among enlightened people. Sermons innumerable have been preached against necromancy and witchcraft, with which Spiritualism, as well as Hypnotism, is constantly being confounded, and until we have arrived at far greater clearness of statement than has yet been reached by the average writer or lecturer upon these themes, we are likely to be treated to oratorical and literary diatribe containing considerable plausibility, even though it may be devoid of sound philosophy. This keeps the ball of controversy perpetually rolling. Though mediumship rather than hypnotism is what Spiritualists are called upon particularly to defend, when the two are classed together and both are identified with witchcraft, it is necessary for all exponents of Spiritualism and defenders of mediumship to do justice to those much maligned hypnotists who, though they have their faults, are by no means as dark of moral hue as they are frequently painted. The religious world is very apt to misrepresent this whole subject in consequence of widespread and time-honored, though utterly irrational, views of many Biblical allusions to practices which every reasonable mind detests. It is useless to deny that there is a dark side to hypnotism, and to mediumship also; but the bright side is far larger than the dark. The average physician of today only resorts to hypnotic practice by request of his patients, and it is almost universally admitted that the hypnotic state can only be induced when "operator" and "subject" are in full accord. The experience of reputable doctors in America, England, and all over Europe is certainly worthy of some attention, and to impartial investigators it certainly carries an amount of weight which the mere assertion of a single author can never overthrow. Thomson Jay Hudson, despite his many limitations and his foolish opposition to Spiritualism, has contributed to the

discussion of the pros and cons of hypnotism a great deal of really trustworthy information, and it is easy to see that his ability and willingness to make this contribution was largely due to the absence of bias and prejudice which marked all his references to psychic phenomena, apart from Spiritualism proper.

The author of "The Great Psychological Crime" is like a lawyer who takes up an argument for one side only, and refuses to allow that there can be any justice in the claim of his opponent. This is the extreme weakness of the entire argument throughout the book. A case is prejudged, but not examined or impartially investigated, and we all know that prejudice perverts judgment. It has often been declared that mediums are controlled by unseen spirits precisely as 'hypnotic' subjects are controlled by operators and as it is quite possible that such, in some instances, may be the case, it is highly necessary that we should understand clearly what that relation is. Dr. Gregory of Edinburgh, in his famous work "Animal Magnetism," the latest edition of which was published in London, in 1877, dwells much upon mesmeric phenomena with special reference both to clairvoyance and therapeutics; and in that valuable treatise we find much information on the relation which many years ago was found to exist between Mesmerism and Spiritualism, in days before the most modern theories of suggestion had been expounded. A very important fact needs to be emphasized, viz.—that though it is quite possible that sensitives may be influenced without the active concurrence of their own volition, they cannot be influenced against their established will. The ideas involved in the two widely dissimilar words without and against, are not generally defined with sufficient clearness, and whenever an attack is made on hypnotism, or on Spiritualism, they are, as a rule, ignorantly and mischievously confounded. It is not possible to break down a well-developed human will, but it is easily possible to exert undue influence where individuality is not well established. Once let this distinction be clearly made and stoutly maintained through all controversy, and the air will soon grow clear that has long been fogged by spurious definitions. That unpleasant phenomena known as obsession may be, as some able and earnest Spiritualists declare it to be, sometimes induced by friendly though unwise influences, but it can never occur at all after an individual character has been built upon the basis of such genuine self-reliance as Emerson's essay on that important topic strongly and zealously advocates. As to the advertisements, justly condemned in many quarters, issued by unscrupulous persons who undertake to teach the Black Art for a monetary consideration, it seems foolish to accept the claims of such unprincipled advertisers at their surface value, seeing that very many people have realized the truth of the old saying, "A fool and his money are soon parted," after sending their dollars to such characters.

These remarks have no reference to alleged mental healers who undertake to confer benefits by "absent treatment." They are intended to apply exclusively to such as agree to assist people to injure their neighbors to their own personal financial advancement, or worse still, from motives of revenge or malice. Such proffers of aid in a nefarious undertaking can never appeal to simple-minded persons, harmless though ignorant, and even when the assistance of a pretended Black Magician is sought and obtained, we have no guarantee that his spells will work successfully. To confound medical hypnotism, or ordinary Spiritual mediumship with such diabolism, is a mark of gross ignorance of the whole subject under discussion. The way of hypnotism is not the highest way to attain good results in the practice of what Dr. W. F. Evans called "mental medicine," but though there is a far more excellent way, and we should endeavor to point out that better road and travel on it, we are not thereby justified in utterly condemning a method which, though it has decided imperfections, is not the villainy which its enemies declare it to be. The old trials for witchcraft, with all their absurdity and cruelty were not entirely void of common sense, even in the Middle Ages, because witches were only condemned in consequence of the belief that they had poisoned some one, or seriously injured property, thereby proving, according to the prevalent belief of the period, that they had entered into a compact with the powers of darkness. Though it is our chief object in this course of lectures to explain and vindicate genuine mediumship in all its many phases, we are also desirous of doing full justice to those good physicians and others who use the word "hypnotism" to signify suggestion. For our own part, we do not particularly relish the word any more than we like the word "control" as used by so many Spiritualists. It is, however, only an act of justice to overlook idiosyncracies of speech in an endeavor to grasp an essential meaning, and however much we prefer the better words, suggestion and communion, to hypnotism and control, we can easily see that many people who use the latter when we use the former, do not employ them in any offensive sense. The whole argument for and against both hypnotism and mediumship hinges upon the freedom of the medium's or the patient's will, and until the exact relation between the different parties involved in a psychic transaction is clearly understood, reams of paper and gallons of ink may be devoted to controversial writing out of which no clear philosophy can grow. Dr. C. O. Sahler, of Kingston-on-Hudson, N. Y., in his admirable book "Psychic Life and Laws," speaks with the authority born of long practical experience on hypnotism and its limitations, and this highly successful practitioner, whose famous Sanitarium has been for many years a source of great blessing to multitudes of afflicted persons, declares that there is no coercion employed in legitimate hypnotic processes. When we consider the action of an unseen operator in the Spirit World, we are only imagining a human entity entirely divested of flesh, exercising precisely the same mental

powers as exercised by a similar entity while still on earth; we consequently shall not seek to disprove a parallel, but we refuse to call it "deadly" or "destructive" or anything else dangerous or pernicious except it be clearly established that the cases thus designated clearly reveal malice on the part of the operator and injury done to the subject.

It is going quite far enough on the path of denunciation to confine one's condemnatory words strictly to such practices as unmistakably involve a violation of the sanctity of human freedom, and this is not involved in any instance where both or all persons involved in a transaction are agreeable to it. It may be and it often is unwise or indiscreet to yield to certain influences which are not very noble or very intelligent, but in all these matters individual judgment must be exercised and we can scarcely expect a transformation for the better in this direction to be accomplished through any other agency than that of increased individual development. Some years ago the Countess Wachmeister, a very able lecturer, spoke frequently on "The Dangers of Hypnotism," and many were the hair-raising and blood-curdling tales she told of hypnotic victims; but when the evidence was sifted it came to appear that nobody was helped to resist unrighteous psychic influence by dreading it. There are two very necessary safeguards against all unwarrantable psychic pressure and these are high moral purpose and strength of intellect, neither of which are children of fear, nor can they ever be cultivated by the use of diatribe. The author of "The Great Psychological Crime" has resorted to such absurd extravagances and printed so many unverified statistics that whatever good might otherwise have been accomplished by a criticism of hypnotism and mediumship is completely neutralized by this ridiculous over-statement and unfair denunciation. The credulity of the public has certainly been counted upon and also its extreme suggestibility, or the author would never have ventured upon such wild assertions as he constantly indulges in, and as to his theology it is an extremely poor and unsatisfactory makeshift, a sort of conditional immortality doctrine very badly degenerated. Dr. Quackenboss, of Columbia University, New York, is certainly mentioned with the respect due to his moral integrity and intellectual standing, and he is one of the witnesses called with intent to condemn hypnotic practice, but the testimony furnished by this authority is almost entirely on the favorable side and the only attempt to set aside this testimony is a labored endeavor to prove that Dr. Quackenboss is self-contradictory. There are certainly seeming discrepancies in such quotations as the following taken from his "Hypnotism in Mental and Moral Culture": "Hypnotic sleep implies a mind condition in which the mental action and the will-power of a sensitive subject are under the control of an operator who has induced the state," and, "Will-power has nothing to do with hypnotic suggestion, neither the will-power of the operator nor that of the subject," but we feel we are in no way misinterpreting the meaning attached by Dr. Quackenboss to his own words when we explain that hypnosis is not induced by a peremptory, dogmatic or forceful exercise of will-power on either side, but that it rather follows upon the existence of mutual sympathy, and exactly the same remark will apply to mediumship. A forcible exercise of will-power has an exciting tendency leading to extreme arousal of certain faculties and the active discharge of certain functions; but sleep of any kind is induced by quiet, restful psychic forces which are the exact reverse of forceful and agitating. Here is a parallel by no means deadly, but quite sound and logical. Among normal people who have some mind of their own and know what they are seeking, it is customary to establish in thought what is subsequently to be translated into action. The patient who having suffered from insomnia and naturally desires relief, requests the hypnotist to suggest sleep to him, and all that the operator in that case does or needs to do is to hold the idea of sleep very firmly and quietly in his own consciousness to the exclusion of all other thoughts. This idea is then transferred to the willing subject who instead of consciously or subconsciously resisting this transferred thought opens his mind gladly and gives it cordial welcome. In the case of one who wishes to develop mediumship exactly similar conditions may prevail. The communicating (or controlling) spirit is not behaving like a burglar seeking to effect violent entrance into a building by breaking down its barriers of defence; he is simply a friend who desires to comply with the wishes of the medium as well as to gratify his own. The act is mutual whenever there is desire on the one side to deliver a message and equal desire on the other side to receive it. William Stead's experiences throw much light on this branch of the general subject and it is particularly interesting and important to note that the man through whose hand "Letters from Julia" were written is characterized by an amount of individuality which his opponents do not hesitate to call pig-headed obstinacy.

(To be continued.)

We cannot ask a better point of leverage from which to move our little fragment of the world toward truth and goodness than the point on which we have been placed. All that made saints and heroes of old strong and full of trust is as near to us as it was to them. —Henry Wilder Foote.

The essence of chivalry is to look out for the little ones. Wherever a child can be helped, wherever a stranger can be guided or a friend who is shy be set at ease, wherever a weak brother can be saved from falling and in shame, wherever an old man's step can be made easy, wherever a servant's position can be dignified in his eyes, is the chance for chivalry to show itself. —W. C. Gannett.

JULY.

Now languidly a mellow haze
Of sunshine falls on fields of maize.
And tenderly the sun-drenched weaves
An arabesque upon the leaves.
That tremble on the waving air,
To make a picture strangely fair—
A picture touched with light and shade,
Which signifies Hope, unafraid.
And God's dear earth, with faint alarms,
Swoons as she sinks in Summer's arms.
She drops the while, the tit-tis fine,
Made fast; her tresses to entwine.

Jets and Jottings.

James M. Peebles, M. D.

Human life is brief—am in a hurry—have just returned from the forty-seventh anniversary of the dedication of the Spiritualistic church—edifice in Sturgis, Michigan. It was a great meeting, thrilling in inspiration and abounding in perfect harmony. This annual gathering was much larger than usual.

How distinctly I remember dedicating this church—structure forty-seven years ago this June in connection with Selden J. Finney, Judge Coffinbury, Giles B. Stebbins, Frank L. Wadsworth, and other regal-souled workers of that time, now all dwellers and citizens in the republics or etheric zones that encircle this planet. How few of those old pioneers remain in fleshly bodies? To use the words of Patmos John, "they rest from their labors and their works do follow them," and I may add, their good works preceded them to the Spirit world.

The principal speaker was Dr. W. G. Thurber, of California, who speaks both in the normal and trance state. His addresses in the trance were as beautiful and instructive as spiritual. His inspiring intelligence was once an English Methodist preacher, the Rev. Joseph —. He is clear-headed, calm, well-balanced and highly spiritual. He has been in the higher life some sixty years, and now informs us that he is undoing, or rather unsaying the false dogmas, such as endless hell-torments, the vicarious atonement, etc., which doctrines he honestly preached while in his pulpit. Dr. Thurber is a young man who has just come into the work of the Spiritual Ministry. He is normally competent, industrious and enthusiastic. I see before him only a brilliant future. Miss Gibbs, an inspirational speaker, did herself honor. Mrs. Lichtig, of Iowa, spoke eloquently in her normal state, which merging into a trance, she would walk down into the audience and give very fine tests. She knows nothing of any "blue-book" and has need of none, for she is a genuine woman and under psychic influence gives genuine tests that are promptly recognized by investigators. Mr. Harding, a faithful soldier in Spiritualism, gave a fine address. By common consent this was one of the best and most enthusiastic meetings held in Sturgis for a long time. There were no popes present to dictate nor slaves to serve. Only extreme modesty prevents me from saying that (now smile) I lectured briefly at different times during the two days' meeting and gave the last and full address on Sunday evening. The edifice was packed with people, among which were many church members.

THE "CREED" SO CALLED.

Spiritualists never conceived nor wrote, nor did they ever seek to establish, a confession of faith. Having been in the field about fifty-five years I know and it is well known to all intelligent and conscientious Spiritualists. And to confound the word "creed" with a general "declaration of principles" is stupidity bordering upon moral insanity. Creed and its history implies heresy, church trials and religious persecutions. I am glad therefore that you so often put Spiritualists' "declaration of principles" at the head of your editorials. It is well. It is as morally brave as it is just. True this "declaration" is not exactly what I should have written, but these principles are concise and really good as a whole, and I am neither a perennial nor a perpetual growler. Long ago I put down my foot upon this grumbling petty pessimism. Those that grumble and growl the most commonly do the least constructive work in the interest of Spiritualism. As I see this class psychically they seem little more than boasting unspiritual vampires. Pitying, let us pass on. And now, friend Morse, just turn your back a moment while I say that your editorials are splendid and that the general broad-minded management of the "Banner" is absolutely beyond any carping criticism. There was a prophecy connected with this matter several years ago. The unique yet brilliant "Strolling-player" may remember. You have several times publicly called me your spiritual father and considering your achievements why should I not therefore be proud of you and your noble work in the up-building of that all-inclusive Spiritualism that not only means phenomena, but science, philosophy and religion. Spiritualism is not a religion nor the religion, but is religion itself.

THE AUSTRALIAN HARBINGER OF LIGHT.

The issue of this excellent journal for May (owned and edited by that devoted worker, W. H. Terry) has this paragraph—"Dr. Peebles has had a lawsuit which was decided against him. . . . But it did not chill his enthusiasm nor wreck his general faith in humanity." This far-off, non-editorial paragraph needs a few words of explanation. Though in public life nearly sixty-five years, I never sued a man nor was sued, never had a lawsuit and was never in a court-house, except to lecture upon Spiritualism, till this event. True, I did compel one slanderer to sign "a libel" putting him in a very awkward position, and I compelled one tattling woman to sign a letter of apology. It taught these persons a sound lesson. As for this lawsuit affair I was no more responsible than the reputed man in the moon. My medical assistants employed a Jew to advertise for the company and he advertised what was not literally true—that is, he exaggerated beyond the limit of the "postal law." The advertisements continually spoke of "psychic diagnosis," "psychic treatment," "discovery of the soul's secret," etc. Not one of these advertisements did I write—not one of them did I see till I saw them in print, and then I not only repudiated but protested against them. They were soon modified, but here was the point, "a firm is held legally responsible for its agents" consequently as I was in the firm, I was held with the others responsible—but knew nothing of the trouble till I received a cablegram in New Zealand. Accordingly I hastened back to America to face the firm's indictment. The suit was an amusing one. It was to me a new experience and I actually enjoyed it. The Judge was a devoted Presbyterian. Ten of the jurymen were farmers well versed in sheep-shearing, hog-fattening, swamp-draining, etc. Three of these jurymen were Seventh-day Adventists, hating Spiritualism as devils hate truth and righteousness. The principal point involved in this suit was psychism, psychic diagnosis and psychic healing subjects that these jurymen knew about as much as an African Hottentots know of algebra or chemistry. They had my pity. One of them asked a neighbor what the Doctor meant in his testimony by "psychoses." The trial was funny. The lawyers fought as lawyers usually do, reminding me of Jesus' words, "Woe unto you lawyers!" The fine

imposed at the expiration of nearly one year was one-fourth less than the maximum. There was really no case—and admittedly there would have been none in "equity." Our mails were not stopped for one single day, nor did our medical business stop for one hour. Finally, bringing the matter of psychism so largely before the public with the proofs of psychic treatment as a curative force was a real benefit to us—a grand moral victory.

OUR CAMPMEETINGS.

They are decidedly useful for those who need and enjoy them. I do not. Miss Fraser, President of the Vicksburg campmeeting, invited me the other day to attend that camp, of which she is the presiding genius, making the fifth that I have been invited to attend this season, and I have refused them all, preferring writing books and pamphlets and essays for the magazines in my library-room. In this way I can reach vastly more people. One of the committeemen connected with an Eastern Camp said, while canvassing the claims of different speakers, that "Dr. Peebles (so I have been informed) was a very excellent writer, but as a speaker was rather behind the times." This report richly, greatly amused me. Let us see—"behind the times!" True, I rise before the sun each morning—take a bath—wear broad-toed shoes—eat with my knife—cool my drink in my saucer—eat the flesh of no animal corpses—use no tobacco—drink no beer, wine or whiskey—conscientiously pay my honest debts—and never get divorced. And so, "I am behind the times!"—and this too when only eight-three years young! I feel just now like solemnly singing the old hymn,

"Dear Lord! and can I longer live,
At this poor dying rate?"

"Behind the times!"

BOOKS AND PAMPHLETS.

Blessed be books! "Bury me," said a French skeptic, "amid books and flowers." Recently I have had several books and pamphlets sent me by friends and I take great pleasure in noticing them, thereby extending their circulation.

The first is entitled, "Part Second of Human Culture and Cure," by E. D. Babbitt, M. D., LL. D. (Geneva, N. Y.), one of our most eminent psychic scientists and scholastic Spiritualists. This book with its sixteen headings or chapters constitutes a literal mint of physical, mental and moral wealth. It treats of man and woman in health and disease, the present and future, politically, socially, spiritually. The style is plain and the matter preeminently practical. Briefly, it is adaptively instructive to all conditions of life and will be an essential help in every family.

And here comes a brochure of seventy pages neatly bound, from that distinguished scholar, author and Spiritualist, B. A. Austin, B. A., D. D., of Geneva, N. Y. This book of lectures is entitled "Success"—a modest title for such a valuable accession to the literature of Spiritualism in its highest ethical aspect. Within a few years I have read so much insipid, rapid, flummery under the names of "Christian Science," "Mental Science" and such a wilderness of wordings struggling to tell just what the "new thought" really is, that this book is a relief—a blessed relief. The teachings, methods, maxims, and ideals crystallized in this book of some seventy pages is just what the young and the old should read and treasure up in their soul's memory-chambers.

I have also received two pamphlets from Prof. W. M. Lockwood (Chicago, Ill.), one of our ablest speakers and thinkers along the line of physics. He is a leader in up-to-date thought and he expresses that thought tersely and bravely. One pamphlet is entitled, "The Relation Science Holds to Natural Philosophy." The other is, "Plato and The Great Psychological Crime" and is a scathing criticism of the unproved and unprovable theory of reincarnation, which theory continually muddles and entangles rather than explains any of the laws or principles of the universe. I wish that Bro. Lockwood had in these stirring pamphlets more carefully discriminated between theology and religion, and also between spiritism and Spiritualism. They are not synonyms, hence should be differentiated.

Speaking of reincarnation will you allow me to say that I have now a large controversial brochure in the bindery of over one hundred pages entitled, "Reincarnation or the Doctrine of the Soul's Successive Embodiments," examined and discussed by Dr. J. M. Peebles, Dr. Helen Deansmore and W. J. Colville. Both views—all views advanced in the controversy are in this book gathered and published with a final summing up. Reader, do you want to hear both sides?

And now that my pen is inked allow me to further say that I am reading the last page proofs of a book of between three and four hundred pages, entitled, "Obsessions—The Reign of Evil Spirits, or The Demonism of the Ages." This book will cause discussion if not downright terror among a certain class of spiritists who believe that death is a morally-infecting sponge that cleans the slate of all the past life's vice and depravity; and that there are no evil-disposed spirits obsessing and influencing mediums.

The death-and-glory doctrine of old Ballou Universalism, the death-and-glory theory of a few spiritists, and the atoning-blood-and-glory dogma of the Evangelical churches, belong to the same category, and are equally illogical. If there is anything demonstrable in Spiritualism relating to the hereafter such as consciousness, identity, memory, tendencies and self-willed acts; then no death spasm can work such astounding miracles as the transformation of fiendish savages into white-robed saints nor Mexican murderers Alvarados into angels. This doctrine may be denominated "Heaven Made Easy." Spiritualists should re-read Andrew Jackson Davis' book on the "Diakna."

Nearly all murderers, through professed faith in the Lord Jesus and repentance while on the gallows-stand, swing, wriggle, and reach by the "dangling rope express" the Sunny shores of beatific bliss. Yes—Heaven made easy!

"They wait to hear the priest declare,
The sinner of last even,
Today a saint, unfit for earth,
Is good enough for heaven."

Strange, But True.

Caroline M. Parker

(Concluded.)

"Three weeks after he was home again, a well man. He was better every way. He ceased walking the floor and he slept. He went to see Amy soon after he returned, but the old folks were there, and he couldn't get a chance at her alone. He talked with the mother and she told him Amy was too young for him. She had never liked the idea, and would not consent to a renewal of the engagement. Soon after it was reported that Amy was engaged to a store-keeper in Horsetown. He used to come over very often and take her out buggy riding, and seemed very fond of her.

"The rains set in early and there were many days that we couldn't work. Rodman began to study Spanish and worked hard at

it. I couldn't see any particular use in it. I asked him one day if he liked it. He said no so decidedly that I asked, 'What do you keep at it for?' and he replied, 'It's dry stuff, but it keeps me from thinking!'

"So I knew he loved Amy still. He used to meet her occasionally in the school house or at a ball. He did not avoid her and he even beamed her home a few times.

"Spring came and again he became abstracted, and then he made another visit to Shasta. He said nothing about his errand, but he seemed lighter-hearted than usual. It went on till May. One evening he said, 'This is beautiful weather. Let's go to Hunter's tomorrow.'

"Hunter had a ranch six miles from Roaring River, with an abundance of fruit on it. Nothing pleased him better than company who appreciated his fruit. He used to invite strangers into his orchard and give them all they could eat, and stuff in their pockets. Rodman was an especial favorite, for he had saved the life of Hunter's little boy. The child fell into a reservoir and would have drowned if Rodman had not jumped in and pulled him out. After that, Rodman and his friend or friends he might take to the ranch were honored guests.

"We started early next morning and walked out. It was a lovely day. The rains had held on late and many of the wild flowers were still in bloom and the grass was yet green.

"I never saw Rodman in better spirits. He was very fond of nature—he seemed to worship the mountains. I said so to him once, and he took off his hat, and looked at them half a minute before replying, then quoted, 'I will lift up mine eyes to the hills from whence cometh my strength.' He seldom went to church and had no sectarian creed at all, but I never met a more religious man. Naturally religious, I mean—he hated cant.

"Hunter received us cordially and gave us the best bed room. And now I come to the queer part of my story. I don't know what you will think of it.

"Hunter's family consisted of his wife, three children, a hired man, a half-breed Digger (Indian) girl, and a whole-blooded Digger boy. The girl was about twelve years old. Her father was Judge Colten of Red Bluff. He left his squaw and two paposes to shift for themselves when his wife and young-lady daughters came from Virginia. The squaw soon died, and Mrs. Hunter took the baby. She was a bright, nice-looking child, handy about the house, saving Mrs. Hunter many steps.

"The Indian boy was named Jack. He was about nineteen. He often helped Mrs. Hunter about the house, and he could do a man's work on the farm. He knew nothing of books. Both he and the girl had been sent to school, but he would not try to learn, and he played hockey so often that they stopped sending him. Louisa could read. I had seen them both many times, but had noticed nothing peculiar about them.

"We passed the day pleasantly and stayed all night, intending to return the next day. You know it is the habit of most Californians to dine at night, but dinner at the Hunters' came at noon, and an excellent meal it was, too. No stint in variety or quantity. A long table was spread and Louisa and Jack sat down with the rest of the family.

"The second day was hot and Hunter told his wife he wouldn't go out again till late in the afternoon. So we sat at the table after the meal was over, chatting on all sorts of topics. Hunter was a great reader and fond of discussion. Jack left the table and took a seat near a window, and Louisa was near him rocking the baby to sleep.

"Suddenly Jack stepped behind Rodman, and putting his arm over Rodman's shoulder, placed his hand near his heart (Rodman winced as he did so) and said, 'White man much sick.'

"We all looked up startled, and I noticed that Jack's eyes were closed and his face had a look I had never seen on it—dignified and much older than he really was.

"I think you are mistaken this time, Seneca," said Mr. Hunter, 'the brave is all right.'

"He sick," and he shook his head; 'much sick—much sick,' he repeated, and nodded, and again placed his hand near Rodman's heart.

"Rodman colored (he blushes as easily as a girl) and looked at Mr. Hunter for an explanation. Jack is entranced, he said, 'so is Louisa.' We all looked at the latter and saw that her eyes were shut and the baby sound asleep in her lap.

"They are always entranced together. Seneca, the medicine man, has possession today."

"I never saw a person in a trance," said Rodman simply. Some men would have added, 'I don't believe in such things,' but Rodman never judged hastily.

"Is that so?" said Hunter. 'Well, if you don't object, we will listen to Seneca now. He tells marvelous stories sometimes, but I've never known him to tell a lie. What ails the brave, Seneca?'

"Too much sore, big sore. Soon too big. No go away, two moons brave go to Spirit-land," he added solemnly.

"Again Rodman colored, then he said, 'You are right, Seneca. That is what Dr. Bracebridge said. I have another tumor, my friends. I went to Shasta to talk with the doctors. They told me to go to San Francisco again, but I could see no sense in it. If it was cut out, another would come, and I preferred to die quietly at home. This is my farewell visit. I wanted to come before I was worse, so that we could have one more good time together.'

"I sat amazed. He had been undergoing all this and never spoken of it to me. Jack broke the silence with, 'Brave come again. Brave no go to Spirit-land now. Indian man make him all well.'

"Are you sure, Seneca?" asked Mr. Hunter.

"Brave all well next moon," he said positively. 'Good many moons white brave go long way to big water. Medicine man cut sore—brave think he no more sick. Sore all gone. But look bad, bad, all too much,' he hesitated, and put his hand on the aged face of Mr. Hunter's mother who had come from her daughter's the day before.

"All wrinkled, you mean, Seneca," Jack nodded. 'All wrinkled. White medicine man very good. Seed stay—no cut seed out. Seed grown one more sore. Indian man make brave all well—no more, no wrinkled.'

"You mean that you can take out the tumor and leave no scar," interrupted Mr. Hunter.

"Jack nodded again. 'No scar, no sore, no seed, no more sore,' he said in a very decided tone. 'White brave go long way off, many, many moons. Come back, have squaw, papoose, brave all well, squaw well, papoose very good.'

"This touched a tender chord. The Hunters knew how Amy had treated Rodman and they all disliked her. Hunter said, 'Very good, Seneca. Bye and bye wife and children, but now how you cure the sore?'

"White brave stay here one moon. Friend stay. Sleep one night, two night. Indian boy (meaning Jack) make knife cut good. Two night sleep, then cut sore. Indian boy go west, make medicine, make white brave all well."

"All right," said Rodman, 'day after tomorrow you shall cut it. It is a chance. Dr. Bracebridge said I'd not live more than two months longer if an operation was not per-

formed, and I had made up my mind to die. Perhaps Seneca can cure me—I have not perfect faith—but if he kills me, why I will be free from pain. It makes little odds whether I go now or suffer two months.'

"Jack nodded and seemed much pleased. 'White brave great heart,' he said. 'Indian man make him all well. Seneca go now. No tell Indian boy. Seneca tell Indian boy make knife ready. No tell him cut sore—too much afraid. No tell white man's girl,' pointing to Louisa.

"Yes, I understand," said Hunter. 'He says we must not tell Jack or Louisa anything about it. It would scare them and then he couldn't use them—can't that so, Seneca?'

"Indian man no come, Indian boy know. Indian boy go to trees—he 'fraid. Indian man come two sleeps—sun so far,' pointing to the uncarpeted floor where the sunlight lay all the morning, and to a spot the sun would reach about ten o'clock.

"We understand. Thank you, Seneca," and Hunter bowed gravely. Jack returned the salutation and started to cross the room, with his eyes closed.

"Come into the orchard," said Hunter, leading the way, 'we'll be away when he comes to, lest he mistrust that something is going on.'

"We sat down under the trees and Hunter explained the strange scene. He said that Jack's first trance had occurred a year ago on the first day of April. Neither he nor his wife had ever seen anything of the kind and they didn't know what to make of it. Seneca had come and told of some news they were soon to hear from the East. They were inclined to think it an April fool joke till the prophecy proved true. Since then Jack had been in a trance perhaps a dozen times. Louisa was always near him when it happened, and was entranced at the same time. Seneca always came and frequently other intelligences. Seneca had always told the truth—they had learned to trust him implicitly.

"I wouldn't have the least hesitation about letting him operate on me if I needed surgical aid," added Hunter. 'I firmly believe he will cure you. I don't think much of the others who came. There's a little negro girl who calls herself "Tolly," an old maid who will not tell her name, and another who talks gibberish and professes to be a Chinaman. Tolly and the old maid say sensible things, but a good deal of it is prophecies of something marvelous, wonderful things to happen in the future that we have no faith in. A little girl named Star-eyes comes some times. She talks in rhyme very prettily. We like her. But Seneca is the only one we believe in implicitly. He tells things neither he nor any one of us knows anything about. We did not dream that you had another tumor.'

"Did the girl talk too?" asked Charlie who was listening to this marvelous story with great interest.

"No," Hunter said, 'she simply sat quietly and went into the trance the same time Jack did. He asked Seneca why they were entranced together, and he replied it was needed to make the proper conditions, but that Jack would be an independent medium some day. Louisa had described Seneca and Star-eyes and the other intelligences when seemingly in her normal state, and she was a good clairvoyant. She could read people readily, their character and sometimes their thoughts and often foretold little matters such as the arrival of company. She had told them the morning before that Rodman, whom she liked, and another man would be at the dinner table.'

"Jack," he added, 'does not like to be entranced, and if he feels it coming on he makes for the woods. It is all of three months since the last trance. We never coax him to try nor do we speak of it abroad. We listen to all he says, and sift it and accept the good and reject the frivolous.'

"Do you think it comes from departed spirits?" asked Rodman.

"Yes, I have read nothing about it and know nothing except the manifestations by Jack and Louisa, but I can account for them in no other way. I have heard men talk—I am scarcely ever in a group of men but I broach the subject in a quiet way. The Spiritualistic theory is always ridiculed, but I have noticed one very queer thing. The greatest scoffers will be reminded of something that happened to them in the East, some wonder prophesied by somebody and will tell of something more marvelous than I have known. When I ask the cause will reply, 'Dreamed it,' or 'mind-reading,' or 'electricity,' men, perhaps, who could not spell electricity to save their lives. Mind-reading does not account for it, for both the children have told of coming events of which we were all ignorant."

"A man was here to dinner the other day who read us part of a letter from his wife in New York. She had a sister who had been ailing some time and had finally taken to her bed. Some one persuaded the writer, a church member, to see a clairvoyant, as no doctor could tell what ailed her. The clairvoyant was entranced and said, 'Oh! why did you bring me here? I don't want to stay. This woman is dreadful sick. She can't live more than four days.' The sister was startled and asked, 'What ails her?' 'She is all out of order inside. Her stomach is out of place and has crowded the other organs. Take me away.' The sister went home an unbeliever, but sure enough the woman died the fourth morning after, and a post mortem examination showed that the medium was correct. I asked the man what he thought of it, and he said, 'She is a good guesser.' I saw Louisa looking at him and listening, and the next day, she amused my wife by speaking of him as that fool man. The child knew guessing had nothing to do with it."

"I asked him if he was a church member. He said, 'No, I never had any theology. The golden rule is my creed,' and from what I knew of him I judged that he lived up to his creed."

"Rodman slept peacefully that night, but I could not close my eyes. He was running such a fearful risk. I lay and thought what life would be to me without my friend, and I wished I had been more thoughtful of his welfare. He awoke early and said,

"Harry, I must see a lawyer today. I want to make some changes in my will. I can't ride—it hurts my side. Will you go home and bring Jessop with you? I think Hunter will lend his buggy."

"I went early and returned with Jessop some two hours before dinner, and a codicil was added to the will. He confirmed the bequests to his mother and me, left one thousand dollars to Hunter, and five hundred to him to be invested as he thought fit for Jack, and the remainder of his money was to be put at interest in some bank in Philadelphia, the interest to be paid annually to Amy, and at her death, the principal was to be used to found a children's hospital in San Francisco.

"Jessop stayed to dinner, and then the hired man took him home. We had made a pleasant party notwithstanding our anxiety. I think that all felt as I did, desirous to make Rodman's possibly last day on earth a happy one. Rodman made some excuse to Jessop for sending for him so abruptly, and the lawyer did not suspect anything unusual. The day was intensely hot and no out-of-doors work was done from twelve to four.

After dinner I heard Jack ask Hunter for his pocket-knife. Hunter inquired what he wanted of it. He said as he was doing nothing, he might as well sharpen all the knives. Hunter gave me a look as Jack left the room with the knife, which was a stout one with three substantial blades in his hand. We both thought that Seneca was preparing for the operation. Cold chills ran down my back at the thought, but I said nothing to Rodman. He was talking with Mrs. Hunter and had not noticed Jack.

"If you had looked in on us that evening, you'd never have dreamed that our hearts were full of anxiety. I except Rodman—he was really light-hearted. He talked of his early life, of his father who died when he was a small boy, his mother, and their struggles with poverty, and he told many anecdotes of his sister who died at fifteen. This sister he had told me of many times, and I knew that the prospect of death was sweetened by the thought of meeting her.

"He slept well and seemed cheerful next morning. Hunter stayed in the house, but Jack went out to work as usual. A little after nine he came in bringing a letter an expressman had thrown to him. Hunter told him to sit down till he had read it. Louisa was in the room sitting. In a few minutes Jack broke the silence with,

"I have come. Is the white brave read?" "I looked around at Louisa. Her work lay in her lap and she seemed asleep."

"Yes, Seneca, I am ready," said Rodman, in a firm voice. He was deathly pale. Hunter had suggested chloroform to him, but he shook his head, and when urged said, 'No, I stood it before, I can again.'

"White brave strong heart," said Seneca. 'One moon all right. Live long time, do much work. White brave come here,' pointing to an arm-chair.

"Rodman stepped to the chair and began to unfasten his mining shirt. I thought I was prepared, but a dizziness came over me and I could not see.

"You never could endure the sight of blood, you know," said Charlie. 'Do you remember that time I cut my foot and you fainted?'

"Yes, I get provoked at myself, but I cannot help it. I couldn't afford to faint then, so I left the room. Rodman knew what a fool I am about such things, so he didn't think me heartless. I went on to the porch and sat down a minute and the cool air revived me. There had been a change in the weather, and there was a fine breeze. Then I went back to the door of the room where Rodman was. I had closed it when I left. I had to be near him, but I really could not go into that dreadful room."

"I listened for sounds. They were very few. Some words uttered by Hunter and Rodman, that was all. I shivered and shook as if I had had the ague. It seemed hours, but I found it was only fifteen minutes when the door opened, and Hunter came out for water."

"It is over," he said, 'he stood it well.' "That settled me—I fainted dead away. When I came to I was lying on a wide lounge in the bedroom and Rodman was in bed. He smiled when I looked at him and said, 'It is over, Charlie, thank God. It was tough. Now I will sleep.' And in ten minutes he was sound asleep."

"Hunter told me that Jack, or 'Seneca,' as he called him, had used the knife and cut rapidly and taken out the tumor, and then he went in a little deeper and brought out what looked like a bag of seed. 'No more grow, no seed, no sore,' he said. Then he took up the arteries and tied them and spread a plaster over the wound. Then he said,

"White brave go to sleep. Seneca come tomorrow, next day, all days. Send boy to trees—he make medicine. No tell boy—he 'fraid. Tell him white brave sick, tired. No tell white man's girl—she talk to boy."

"Hunter had the tumor in a dish. He wanted to show it to me, but I declined. You couldn't have hired me to look at it. I think he has it still in a bottle."

"Rodman kept the bed for a few days. Seneca said that it was not the loss of blood that weakened him, but a nervous reaction. We stayed at Hunter's four weeks. Every day or two Jack became entranced, went off into the woods, and bringing home roots and herbs, made poultices and drinks. The most curious part of it was that in his normal state he knew nothing of it. And while he was hunting for his medicines and preparing them Louisa was entranced at home. She had some suspicion of what was going on. Mrs. Hunter thought her clairvoyance penetrated it. But Rodman gave her a silver dollar and told her he would take her to town to select a dress for herself if she kept silent, and so she said nothing."

"The last day we were at Hunter's, Seneca came and talked a long time. He told Rodman many queer things. Rodman was now a well man, he said. In many moons he would get a letter from his mother that would take him a long way off to her wigwam. Then he would come back, but not to Shasta county. 'Little white squaw, no Indian hair, hair like sun,' and he made a circle in the air to signify curly, 'go over mountains way off, to big water. Good many moons, white brave go, take squaw his wigwam. Good many moons have papoose, two brave papoose. Two brave papoose,' he repeated, 'same big,' and seeing he was not understood, he selected two apples from a dish that stood near about the same size, 'two brave papoose same old.' 'He must mean twins,' said Hunter, and Seneca nodded, and seemed pleased at being understood."

"Rodman colored and laughed. Amy's hair was a beautiful golden color and a tangle of curls. She used to say, 'God must have a hard time numbering the hairs of my head, for there's not a straight one among them.' 'We returned to Roaring River to see the Hardy family start on horseback for Humboldt County. Jones was of the party, the trader from Horsetown who was sweet on Amy. He acted as if he owned her."

"Sure enough, Rodman did have a letter from his mother, urging his return East. He was the youngest of a large family, and they had all died but him, and she wanted to see her son once more before her death. So he went home the next summer. I had a letter from him from Humboldt County. His mother had died, he had returned to California, to find that Amy's mother had died, and Jones had eloped with a girl whose father had made his pile. Amy was glad to see him. Soon after I received a paper containing a notice of their marriage, and about two months ago, another paper containing, 'To the wife of Daniel Rodman, twin sons.'"

"Did you ever hear from Seneca again?" "Yes, and a curious story is connected with one of his prophecies. I'll tell you about it some time. Rodman has been coaxing me to join him in Humboldt. I've sold out and am on the way there. Won't you go with me? It will be a good chance to see the country. I want you to know Rodman and any friend of mine will be welcomed."

"I'll be only too glad to go. I never met a man who impressed me as your friend did, and I would like to know him."

"I knew you would go. Seneca said I would find an old friend here who would go with me to the brave heart."

Los Angeles, Cal.

(The End.)

Gifts are often losses.—Italian Proverb.

The Reviewer.

A Triangular Polemic.

A Discussion on Reincarnation, or the Successive Embodiments of the Human Spirit. By Dr. J. M. Peebles, M. D., The Peebles Medical Institute, Battle Creek, Mich. Price thirty cents. For sale by the Banner of Light Publishing Company. Dr. Peebles has performed a distinct public service in producing the above named volume, as it offers between its covers a comprehensive review of the much-discussed question of reincarnation on the part of its advocates and opponents. The work comprises the correspondence between Dr. Peebles, Dr. Helen Denmore and W. J. Colville which took place in the columns of the English Spiritualist journal, "Light," in London, and the "Banner of Light," in Boston. It may be accepted that each writer has said the best that is to be said upon the side selected. Mrs. Denmore presents the usual arguments in favor of the assumed re-embodiment of the spirit, while the nature of Mr. Colville's contentions are so well known that neither need be restated here, as my readers in the past have been made thoroughly familiar with the arguments in the pages of this journal. Dr. Peebles' replies are in most cases brilliant, always forceful and pointed, but his wit fulfills the dictum of Figaro, the immortal barber, who lays it down that,

"Satire like a razor keen,
Should wound with a touch scarce felt or seen."

In support of his position Dr. Peebles quotes from the communications given through the mediumship of W. Stainton Moses, J. J. Morse, E. W. Wallis, and M. H. Wallis and others, and presents a characteristic and special approval of his positions from the pen of Andrew Jackson Davis. As to the oft-repeated question, "What is the process of reincarnation?" on page 74, the Doctor quotes from the "Chondogya Upanishad" of India which, according to the Rajput's teachings upon reincarnation, says "The person to be re-born becomes more ethereal by relieving himself of his seven sheathings when he becomes breath-like, then vaporous, then cloudy, then descending wraps himself in the awaiting womb, and there lies condensed as an embryo, to be out-born at the end of the tenth lunar month." How beautifully simple! You just melt away into smoke and there you are—or there you are not, whichever way it may strike you! Dr. Peebles presents eleven clearly defined propositions in opposition to this Oriental dogma and he concludes a very capital pamphlet with a valdictory from which we have only space to quote the following stirring lines:

"Spiritualism posited upon Spirit (essential, infinite and all-encompassing), embodying as it does consciousness, life, love, purpose, and will; and considered in its measureless depths, in its lofty heights and in the immensity of its all-embracing wideness, holds the key that unlocks all the treasure-stores labeled 'occult phenomena,' and rationally explains the phenomena of life, birth, growth, maturity, death, and that majestic march of the spiritual man through the grim gate of mortality into the paradisaic realms of immortality and thence onward and upward through the ether zones and starry spaces that gild and glorify the measureless heavens. . . . Finally, beloved opponents, farewell! It is questionable if we ever meet again in this present physical incarnation (though I trust to the contrary) and, it is very doubtful if we ever meet in the distant hereafter; for hushness as aspiration and purpose are the measures of destiny, I purpose when throwing off this encumbering vehicle of flesh and blood to press onward and upward to the spirit-lit homes of Hare, Edmonds, Denton, Britton, Kiddle and kindred reformers whose fraternal palms often press mine—upward to the celestial homes of those sages and seers that have long walked the companions of white-robed angels; while you, oh, reincarnationists! in consonance with your time-dragging, birth-repeating dogma of reincarnation expect to halt along the way—halt for further experiences—halt for more worldly conceptions—halt for repeated reincarnations—halt for more bodily embodiments—halt for more fleshly re-births into the purgatories of a dreary and all too often painful mortality of mental and moral cripples—into that letter of passionate materiality which the inspired prophet said with emphasis, 'killeth.'"

"And so, beloved, farewell! A fond, tender farewell with my best wishes for your prosperity while wandering and meandering through your future flesh-clogged embodiments. Again farewell!"

Andrew Jackson Davis in the course of his brief letter says when writing to Dr. Peebles, "Often have I exclaimed aloud—'Good!'—He has given reincarnation another death-blow. It is wreathing-dying." And the Doctor truly says, "Approval from such a source is comparable to a cooling, refreshing fountain fringed with palms in a desolate desert." This book deserves the widest possible circulation among the advocates of either side of this much-discussed question, and we predict for it a very large sale.

New England Resorts, Rivers, Mountains, Lakes and Seashore.

The vacation custom is now a fixture, and the summer resorts of New England because of their unexcelled beauty and variety appeal to everybody. The beautiful lake resorts among the pinelands of Maine or in the northern portion of New Hampshire and Vermont; the verdant valleys watered by freshening streams such as the Merrimack, the Hoosac, the Connecticut and the Ammonoosuc; the long and famous stretch of sea-coast from Portland and east to the rocky Nahant; the impressive grandeur and wonderful attractions of the White Mountains; the favorite haunts among the Hoosac Mountains and the Deerfield Valley; and the numerous towns and villages famed for their historical association as well as scenic and health resorts are delightfully pictured in the series of six books containing thirty or more views neatly bound with the title of the book embossed in gold letters on the cover. These books are entitled "Lakes," "Rivers," "Mountains," "Seashore," and "Picturesque." The price of each book is six cents or thirty-six cents for the entire set. This includes the postage; issued by the General Passenger Department, Boston & Maine Railroad, Boston, Mass.

Letters from Our Readers.

The editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Another "Good Sister" Heard From.

To the Editor of the Banner of Light:
I wish to express my appreciation on the "Banner of Light," as it appears under your able editorship. Your fearless and outspoken loyalty to the name of Spiritualism pleases

me greatly. We need more such stalwarts in the Cause who are not ambitious to hide the old truth under a new dress and call it "Advanced Thought."

"Oh, for the jewel of honesty,
That crown of priceless worth."
Wishing you every success,
Fraternally yours,
Mary Webb-Baker.
Spartansburg, Pa., May 5th, 1904.

It Inspired Commendation.

To the Editor of the Banner of Light:
I desire to add my congratulations to those already presented, at the remarkable improvement in the "Banner of Light" since you assumed editorial control.
This letter is, however, immediately inspired by the editorial in the issue of April 30th entitled "Let Us Consider," which I consider one of the best things that has ever been printed on the editorial page. But the tone of almost the entire paper has undergone a change for the better. It is now a Spiritualist paper and its contents are of absorbing interest to one reader that I can speak for with knowledge. There is so much speculation and theorizing nowadays in the literature of the new thought, theosophy, etc., that it is decidedly refreshing and inspiring to a Spiritualist to read such admirable, logical and clear articles as you are putting into the old "Banner."

With kindest wishes for your continued success,
Fraternally yours,
Walter P. Williams.
Washington, D. C., May 9th, 1904.

[Note.—A considerable file of similar favorable comments has accumulated on our desk during the past seven months, and presently we purpose presenting extracts therefrom to our readers. The reading may be pleasant to our friends, and instructive to others.—Editor, B. L.]

A Chance to Make Money.

I have berries, grapes and peaches a year old, fresh as when picked. I used the California Cold Process. Do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in 10 minutes. Last year I sold directions to over 120 families in one week; anyone will pay a dollar for directions when they see the beautiful samples of fruit. As there are many people poor like myself, I consider it my duty to give my experience to such and feel confident anyone can make one or two hundred dollars round home in a few days. I will mail sample of fruit and full directions to any of your readers for nineteen (19) 2-cent stamps, which is only the actual cost of the samples, postage, etc. Francis Casey, St. Louis, Mo.

More Evidence.

Mime Inness.

That this is the Psychic Era is again shown. The June Cosmopolitan contains a story by Octave Thect which turns on the ability of the spirit to leave the body of a living person, make itself visible and audible to certain other people while not to all and having accomplished its errand to return to its own.

A Harvard student from the South, poor, industrious and proud, attracts the notice and elicits the friendship of a fellow student from Boston.

Cary, the Southerner, turns up missing one day and Basil, his Boston friend, secures the assistance of a detective as well as a Proctor of the College, to find him. Cary seemed to have left absolutely no clue of his whereabouts but appeared to Basil one night as the latter was driving to Boston in a hack and delivered after much apparent effort, a short message, which gives the required clue.

This apparition, which gives the title to the story, is seen and heard by Basil, but not by the driver. And yet the horses saw it and became nearly unmanageable.

The story is well told and is a very readable one. Its particular interest lies in its recognition of the several psychic facts enumerated.

The same tendency to use psychic facts and Spiritualistic data in story telling, is illustrated anew in Alice Brown's latest book of short stories, High Noon; and again in the fact that this book is being widely reviewed in the periodicals of the day and its Spiritualistic tone commented upon. The criticisms are critical and not hostile or sneering, another very illustrative fact.

The Boston Herald had a very significant editorial recently where psychic and Spiritualistic facts were spoken of very much as a matter of course.

As Br'er Jasper said, "De world do move," and Spiritualists may congratulate themselves that it is moving their way. Spiritualism is being considered in quarters where it could not have gained admittance ten years ago. It is only necessary for it to be considered honestly and faithfully to be believed. There never was a time when its claims were being allowed so universally. Its spread is quiet but it occupies different ground from that ever before covered. Those on the other shore seem to have felt that the time was ripe and their efforts are opening the minds of thousands before untold and when the mind is open, truth enters always.

For Over Sixty Years

Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

Talks with a Spirit Control.

At a recent seance with Mrs. M. H. Wallis, in the rooms of the London Spiritualist Alliance, "Morambo," the medium's control, answered, among many others, the following questions.

Q: Can any light be given on the misleading character of many messages and directions received by automatic writing when not sought from curiosity or from frivolous motives?

A: This is an experience which perplexes very many people, because the supposition usually is that, if there can be automatic control of the arm or hand, there ought to be exact and clear expression from the spirit side; but there are spiritual and physical conditions which have to be mastered before that degree of control can be established. Given the suitability of the medium, and possession of knowledge and power on the part of the spirit, the messages are likely to be clear and exact; but there are many conditions on your side which act with interfering power upon the spiritual, and make it at times extremely difficult for the spirit to transmit the thought or to direct the action clearly. There are also mischievous spirits who are only too glad to have an opportunity to play any little prank, even at the expense of accuracy. I am, however, inclined to think that the impulse to write is not always the direct action of the controlling spirit, but is the result of

a special sensitiveness on the part of the medium, so that in some way, which I cannot explain and do not fully understand, the subconscious action of the mind of the medium is brought into play, without any really directing control. A good deal of the trouble referred to is, however, due to the imperfect development of the writer. It is not altogether to be regretted that there should be a degree of unreliability, otherwise too much reliance would be placed upon what is given, and the recipient would be inclined to put on one side his own reasoning power. It is well that man should exercise his own power of thought—should judge, question, discover, and endeavor to understand for himself, and whatever tends to this development of power in regard to himself is of value. Therefore the spirit friends are not anxious, speaking generally, that what they say should be accepted without question, simply because they say so. Again, at times it is difficult to perceive clearly the difference between the individual thought and the impression from external sources.

Q: Will a person who committed suicide on account of various troubles find, on the other side, that the old troubles are still with him, as well as others, through his having committed suicide?

A: In the generality of cases that is so. There are exceptions to every rule, and where the suicidal experience has been gained through an unselfish desire to prevent others from suffering, then I think that usually the one who passes over is received into a kind of hospital or institution and nursed back to sanity; for it is practically an interference with the same condition when such action is taken. There is, however, a great distinction between taking one's physical life through cowardice and through the desire to save others from suffering; but I think that in every instance there is strong remorse for the action. There are many institutions on our side for those who require the care and ministrations of the spirit people, for those who have been insane, either throughout the whole or for a short period of their lives, and for those who have grown very depleted through long physical illness, especially when there has been a crushing of the spiritual powers as well. There are places of rest for those needing it, where they are nursed from sickness to health. There are also many educational establishments, if I may use that term; but, on our side, the process of education is much more free; there is less going to school and more continual schooling.

Q: Can our spirit friends discern our thoughts and answer if we mentally question them? And do they like us to ask questions?

A: Provided a suitable rapport is established, it is quite easy for the spirit visitant to discern the thoughts; but if there is a break from any cause, that naturally would interfere with the degree of perception. All spirit people cannot discern the thoughts of any particular individual, or of every individual, as the case may be; it needs a degree of unity or sympathy before that can be possible. Very frequently the possibility of communion is established for a short time for a purpose, so that there is a degree of perception or response to impression; when that is disturbed it needs similar conditions to be again set up. Often when using the medium we impress upon our hearers the usefulness of the mental request to some spirit visitant for help, guidance, or instruction; and from this it may be assumed that many spirit people are very glad when, through such desire, communication can be established. Reason, however, must hold sway; it is not wise to accept as entirely correct all that may be given by impression. It generally needs a certain degree of development to enable the one on your side to clearly perceive what is the result of his own individual thought and what is the result of impression from the spirit side.

Q: Some spirits do not know they are dead. Can you explain this?

A: That is not very much to be wondered at, because with many on your side the thought has been, and still is, that death means the cessation of life and of consciousness, and when they wake up here, quite strong, and find they are able to move, and manifest their thought, it is extremely difficult for them to realize that they have passed through the change of death. Some spirits have to be brought back and shown their earth bodies to convince them they have passed on.

Q: Do you think that those on the other side see more than we do about the length of life?

A: Some may be able to pretty readily perceive that, but personally I find some difficulty in regard to the duration of your time, because on our side time is not, as you understand it. It is measured rather by experiences and feelings than by the length of years. Very often what seems to the spirits soon may be a matter of two or three years, and yet practically it is soon to them. Some spirits are able more readily than others to perceive the conditions, and to give the time pretty accurately.

Q: Is it possible for those who have passed over to communicate quickly, or must they wait a certain amount of time before they can do so?

A: If they know how and have the means at their command, sometimes it is easier for them to communicate directly after passing over than after they have sojourned in the spirit world a long time, because, just after transition, they are still in touch with some earth conditions. Consequently while these conditions hold, it may be easier to manifest, provided they understand the process and have the necessary degree of power. Because an individual passes away, and because spirit return is a fact, many people think that every spirit ought to be able to return and communicate; but it needs knowledge, power, and usually strength of will, to use the means which may be provided. It is well to remember that the spirit world is one of absorbing interests,—including traveling, exploring, and meeting celebrities of bygone days—so that it is not to be wondered at if spirits occasionally lose interest for a time in those on earth.

Then and Now.

Alexander Wüder, M. D.

It is now two hundred years since the first newspaper was established in America. When the Boston News-Letter was first issued we are reminded that the following were the conditions: "Popular education, religious toleration and government by the people were unknown; only members of the established churches could hold office; it was a criminal offense for any person to ride or children to play on Sunday; men and women were obliged to confess their sins and peccadilloes before congregations, and any one who did not attend church was liable to fine." Half a century before that date "ears had been cut off, noses slit, tongues bored, faces branded, quaker women whipped, and men banished for words spoken or opinions held. Moreover, but twelve years had elapsed since the last of the witches had died at Salem."

This is a repulsive picture. The sixteenth and seventeenth centuries abounded with records of cruelty. Religion to which so much is due of good to man, was then an engine of terrible injustice and oppression. The crimes that were perpetrated in its name by Catho-

lic and Protestant alike were fearful and atrocious. The year that Roger Williams was banished from Salem, Goodwife Jones was hanged in Boston on the charge of witchcraft, her offense being that she cured patients by the use of vegetable remedies, and predicted correctly the outcome with those whom physicians were treating. Her skill in diagnosing was attributed to knowledge imparted to her by a devil. One of the Court that condemned her was Governor Bellingham. Several years afterward, his sister, Mrs. Elizabeth Hibbins, was also hanged on Boston Common on a similar charge. As though by superior judgment, and as was believed by many at the time of its occurrence, the Judge who condemned her was killed by a fall from his horse when returning home one night from Boston. Some said that Mrs. Hibbins' ghost appeared and frightened the animal.

In 1680 William Penn came with his colony of "Quakers" to take up their abode in Pennsylvania. The Governor of Massachusetts Bay sent out a vessel to intercept the colonists, purposing to sell them as slaves in Barbadoes. Dr. Cotton Mather, writing to Rev. John Higginson, warmly praised this action, as preserving the New World from pollution and their price paid in sugar and rum would be a welcome aid to the ministers of the Gospel.

It should be borne in mind, however, that our worthy Puritan fathers were not thus exemplarily harsh and outrageous from their own spontaneous disposition. They only brought the notions and practices from Europe. As every country of that Continent is now a military camp, so it was then a hunting ground for dealers in the Black Art, and hundreds perished annually at the stake as witches. England had a "witch-finder general" to ferret out the Devil's emissaries. Indeed Massachusetts really exhibited some tenderness. While in England and the other North American colonies voodooists and alleged witches were burned alive, the colonists of Boston and Salem put their culprits to death by hanging in that torture. When in 1865 the reconstruction movement was begun in South Carolina, the penalties against witchcraft were found to be in force and not a dead letter. A writer in the New Century making note upon these things, discounts upon the "progress" that many suppose to have been made. "We can well imagine," says he, "that if the editor of the Boston News-Letter were now to visit the scene of his labors, he might be a little reluctant to join in the Twentieth Century chorus of self-congratulation. He would doubtless rejoice that the crude and brutal forms of persecution of his own days had disappeared; but he would not fail to note that a more insidious intolerance had taken its place, and that a vast machine of extra-legal persecution was doing the work of the Salem torturers as remorselessly and effectually as of old. He would find vivisection established and ministering to our ingenious depravity to which he would now be introduced for the first time. He would no doubt draw our attention to the increase of insanity which is turning our great cities into lunatic asylums, and he would pay a horrified visit to our slums in search of the progress of which he had heard so much. What would be his verdict? Would he imitate the fervor with which we fall down and worship the Twentieth Century? Would his praise of our present civilization be quite so elastic as is our own? Or would he be filled with consternation at the evils which had been born since he edited the Boston News-Letter two hundred years ago, the magnitude to which those evils had grown, and at the almost unanimous indifference with which we view them?"

Children like Piso's Cure. It is pleasant to take and cures their coughs. At druggists, 25c.

Off to America.

At a "Social," held in the Temple, St. Peter street, on Saturday evening, the Blackburn (Lancashire, Eng.) Spiritualist Society presented Mr. George Haworth, of Rishton, and Mr. Will Ward, of Nelson, (and brother of Mr. Councillor Ward), each with a testimonial and a volume of Heworth's sermonettes, as a token of love and esteem on their leaving England for America. Mr. Haworth and Mr. Ward have been connected with Blackburn Society for upwards of 20 years, during which period they have done much useful work in the Cause, both as speakers and otherwise, and although latterly they have not resided in the town, they have kept closely associated with the Blackburn Spiritualist Society. Mr. Councillor Ward (president of the society) occupied the chair, and there was a very good company present, including representatives from Darwen, Nelson and Manchester. The testimonial was elegantly bound, and included a photograph of St. Peter-street Spiritualist Temple. It was signed on behalf of the Society and Lyceum, John T. Ward (President), Stephen Robinson (Vice-president), Richard Cranshaw (Treasurer), James L. Hargreaves (Secretary), and C. N. S. Moore (Conductor of the Lyceum). Mr. Haworth, in acknowledging the gift, said if the little he had done had been any aid to Spiritualism he was thankful for it, because it was Spiritualism that had made him a man; and he urged the young people to take a keener interest in the Cause, and make it what they would have it be.—The Blackburn Standard.

Manchuria.

James W. Davidson, F. R. G. S., recently appointed United States Consul at Am-tung, has prepared for readers of the July Century an account of Manchuria, freely illustrated with photographs. The article touches upon the history, population, government, and cities of Manchuria, and discusses Russia's position in that country from the viewpoint of a writer who, shortly before the breaking out of the present war, had special facilities for investigating the details whereof he writes.

Ella Wheeler Wilcox.

Ella Wheeler Wilcox writes that she has read Dr. Bland's book, "In the World Celestial," with much pleasure. She says "It is intensely interesting," and she desires "to thank Dr. Bland for having written it." The Doctor considers this a "high tribute from a distinguished source." The book is for sale by the Banner of Light Publishing Company, and the price is one dollar.

Hail, memory, hail! in thy exhaustless mine From age to age unnumbered treasures shine!

Thought and her shadowy brood thy call obey,
And place and time are subject to thy sway:
Lulled in the countless chambers of the brain,
Our thoughts are linked by many a hidden chain.

Awake but one, and lo! what myriads rise!
Each stamps its image as the other flies!

—Rogers.

LIFE SAVED BY SWAMP-ROOT

The Wonderful Kidney, Liver and Bladder Remedy.

SAMPLE BOTTLE SENT FREE BY MAIL.

Swamp-Root, discovered by the eminent kidney and bladder specialist, promptly cures kidney, liver, bladder and uric acid troubles. Some of the early symptoms of weak kidneys are pain or dull ache in the back, rheumatism, dizziness, headache, nervousness, catarrh of the bladder, gravel or calculi, bloating, sallow complexion, puffy or dark circles under the eyes, suppression of urine, or compelled to pass water often day and night.

The mild and extraordinary effect of the world-famous kidney remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best.

Swamp-Root is not recommended for everything, but if you have kidney, liver, bladder or uric acid trouble you will find it just the remedy you need.

Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of Dr. Kilmer's Swamp-Root and a pamphlet that tells all about it, including many of the thousands of letters received from sufferers cured, both sent free by mail. Write Dr. Kilmer & Co., Binghamton, N. Y., and please be sure to mention that you read this generous offer in the Banner of Light. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

THE WORKS OF P. B. RANDOLPH.

Students of Occultism, Theosophy, Mental Science, and New Thoughtism, will find in this author's works much to assist them in their studies.

- Love and Its Hidden History. The Master Passion. Two large Volumes in one. \$1.50.
- After Death; or, Disembodied Man. New and enlarged edition. \$1.25.
- Seership: Inner Vision. The Magnetic Mirror. \$2.00, post free.
- Ensls: The History of Love. The Master-Piece. \$1.50.
- The Rosicrucian Sympy; or, Predictive Chart of the Coming Days and Years. \$1.00.
- Pre-Adamite Man. Price, \$2.00.
- The Secret and Power of Mediumship. Price, 50 cents.
- Hermes Trismegistus. The Divine Pyramider. \$1.00.
- Kavaleite. The Rosicrucian Story. \$2.00.
- Soul World. The Homes of the Dead. \$2.00.

For sale by the BANNER OF LIGHT PUBLISHING CO., 204 Dartmouth Street, Boston, Mass.

The Wisdom of Passion.

BY SALVARONA.

In modern philosophy there are three great treatises on the Passions, that of Spinoza, that of Hume, and that of Salvarona.—Philosophical Journal.

Illustrated with three handsome portraits of Emerson, Byron, and Keats. 12mo. 25c. Red cloth; gold title. Will be mailed to any address on receipt of price by postal note.

\$1.00 NET. POSTAGE 10 CENTS.

The extraordinary merits of "The Wisdom of Passion" are the conspicuousness of human insight and content in the way of fact and reference with which the book is crammed. Its main thesis I agree with.—Prof. William James, Harvard University.

I have found "The Wisdom of Passion" to be a book of powerful erudition and fine intuition. I would be happy if a certain sense I had inspired it.—Prof. Cesare Lombroso.

Professors of literature in the University of Chicago, counting up the ten great books that recently gave them the most profit, placed "The Wisdom of Passion" among the first on the list.

Salvarona gives more satisfactory reasons for his conclusions than most of us new thoughters are able to give.—Elizabeth Towne, the Nautilus.

For personal immortality the argument is conclusive.—Mind, N. Y.

The argument for personal immortality is so clearly stated and with such logical force as to be irresistible.—Medical Times, N. Y.

A profound book, suggestive and original.—Horatio Dresser.

Teaches the formal creative power of the Soul.—Public Opinion, N. Y.

Many passages show a marvellous insight. An intuition that is really wonderful. It seems with wise sayings, and shrewd observations on the motives of men. I expect to go over it again in order to mark and margin the epigrams, the gnomic sentences, the sum of of profound country. I shall do everything in my power to bring its profound truths to the attention of others.—Prof. Edward A. Ross, University of Nebraska.

Here is a man who sees and says things for himself. He is not retelling conventionalities. The book fairly bristles with wise sayings. I believe the thesis is sustainable and that the author has gone a long way toward fortifying it. After I took up the book, I did not quit, except for meals and sleep till I had read it carefully from cover to cover.—Albion W. Small, Head of Dept. of Sociology and Director of Amiliated Work of the University of Chicago.

The fundamental thought of the author is sound. . . . all men are ruled by feeling. The worth of the man is what his worth of feeling is.—The Outlook, N. Y.

I am somewhat familiar with the tendency in modern thought to give primary place to feeling.—With James "Will to Believe," with Ward's social philosophy, with Shelley's and Browning's philosophy. "The Wisdom of Passion" fits in with their contributions. The main thesis of the book—that the Soul forms its own forms by its choice of I can ascribe to.—Prof. Oscar Lovell Triggs, University of Chicago.

BANNER OF LIGHT PUB. CO., 204 Dartmouth Street, - BOSTON, MASS.

CANCER CURED

WITH SOOTHING BALMY OILS. Cancer, Tumor, Ovarian, Piles, Fistula, Ulcers, Eczema and all Skin and Female Disorders. Write for Illustrated Book. Sent free. Address: DR. BYE, Broadway, Kansas City, Mo.

If a Man Die, Shall He Live Again

A Lecture Delivered by FRANK ALFRED R. WALLACE, at Metropolitan Temple, San Francisco, California.

This Pamphlet embodies a clear, thorough and convenient form of the first and only discourse delivered in America on the subject of SPIRITUALISM by this widely known English Seer, during his late visit to our shores. Copies may be had for circulation at the following low rates: Pamphlet, pp. 24, price 5 cents; 10 copies for 45 cents; 50 copies for \$1.25; 100 copies for \$2.50. For sale by BANNER OF LIGHT PUBLISHING CO.

PUBLICATION OFFICE AND BOOKSTORE
No. 125 Dartmouth Street, next door to Pierce
Building, Copley 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
prices 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 vouch for
the honesty of its many advertisers. Advertisements which
appear 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 shades of opinion to which correspondents may
give expression.

No attention is paid to anonymous communications.
Names and addresses of writers is indispensable as a guarantee
of good faith. We cannot undertake to preserve or return
unsolicited articles.

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

Banner of Light.

BOSTON, SATURDAY, JULY 9, 1904.

ISSUED 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 Wash-
ington, D. C., October, 1903.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of nature, physical and spiritual, are the expression 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 personal 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.

King Sol!

Mighty, King Sol!

He carried things with a high hand hereabouts on Sunday last!

In fact he ran up as high a score as 94 in the shade, and as these lines are written he is trying his best to climb as high today.

It is too warm to discuss warm topics coolly, so for once we will talk of topics of a temperate sort, and thus avoid heating the literary atmosphere surrounding our readers.

We forgot, it is not hot, there is no heat, we do not suffer, save we think we do! The trouble is we do think it is hot, and the horses, cats, dogs, and the pigeons of the adjacent Copley Square evidently "think" so also!

Let us "think" ourselves cold enough to fill us up with ice cream, but that would be a wanton interference with the valuable industry so ably conducted by the sons of sunny Italy and the glowing isles of Greece, that we will not risk ruining their trade! True, however it is, that some of us fume at the heat,—at least four suicided because of it,—and to fume at any time is bad, and no genuine advocate or believer in the power of thought and poise—poise is a good word—ever fumes under the most exasperating circumstances.

Our great seer has said, "Under All Circumstances Keep an Even Mind," which is only saying, keep cool; so we will emulate his advice, keep mentally cool, avoid frustration, and depend upon it, while we may not reduce the thermal temperature, we shall not add to the mental heats which in turn do affect our physical "expression." Isn't that the term used for bodies? But heat is dynamic, and cold is static. We have known a paragraph to heat a contributor as to cause a post haste interview with the editor to scold him for some blue pencillings, and thus show the dynamic power of mental warmth. While a paragraph, inserted in a form that satisfied the writer, created so much static coolness that the inertia was too great to be overcome by an equally hasty call to thank the editor! Few of us are fit for teachers, because few of us have proved good learners.

In a note from Charles M. Jessup, Chesterfield, Ind., occurs the following information: "On account of his serious illness Dr. G. N. Hillhouse, of Cincinnati, O., president of the Chesterfield, Ind., campmeeting, has tendered

his resignation. His retirement will be received with sorrow by his many friends, for the doctor was an untiring worker for the camp. It is to be hoped, however, that he can attend camp for a short time this summer. The office of president will be filled by the vice-president, Judge Levi Mock, of Bluffton, Ind. Judge Mock's place will be filled by the former trustee, P. B. Millsbaugh of Anderson, Ind. The camp will open on July 14th."

Mr. Ernest Marklew, a popular and able Spiritualist lecturer of England, has just published the first number of a clean and bright little monthly newspaper called "The Medium," containing sixteen pages on which a variety of interesting articles are printed. The contributors include Mr. James Robertson (whose article upon Emerson we lately reproduced in these columns), the Rev. J. Todd Ferrier, E. S. G. Mayo (a popular Welsh speaker), Peter Lee (one time editor of the Two Worlds), and Miss Eva Harrison. The paper is a very creditable production and as it sells for the modest sum of one cent per copy it should make a place for itself in our Cause across the water. Mr. Marklew is a capital lecturer and a vigorous writer. The journal is issued monthly and for twenty-five cents it will reach you for one year. The publishing office is Waverley Road, Preston, England.

The esteemed The Better Way reproduces in a recent issue the editorial, "A Mistaken Conception," which appeared in our issue of the 11th ultimo. Due credit for the same is given to the "Banner of Light."

Dr. Isaac K. Funk, the eminent author, divine and publisher, thus unqualifiedly endorses the Arcana of Spiritualism: "The more I read the Arcana of Spiritualism, the more I admire it. It is a book to be studied. It is an admirable presentation of what seems to be the most correct view to take of psychic phenomena."

"In passing out the degrees to the members of the graduating class at Cornell, President Schurman bluntly told the young men to hustle around and get married. 'I have no patience,' said he, 'with the college graduates who deliberately elect bachelorhood, whose social circle is the club and whose religion is a refined and fastidious epicureanism. It would not be worth while maintaining colleges and universities for the production of froth like that.' Great!"

A letter from J. I. Hollingworth, of Winchester, Va., contains the suggestion that friends of the Cause with means to spare might profitably and serviceably spend their spare cash in forming a club to send copies of the spiritual papers to families where our Cause is not accepted, the supply to be continued for three months at the time. The idea is not a bad one and supposing the money was equitably divided among the various journals, without prejudice or favor, a large amount of good could be done. The plan of free distribution of Spiritual literature is too little utilized, and if intelligently pursued it would surely produce good results. In many cases an article appears relating to a special town or district, a reply to some clerical or press attack, which, it would be to our advantage as a cause to have circulated in the area concerned, but funds are not available for such a purpose and the opportunity is lost. In many ways the idea could be put to practical application, we are sure. Will some wealthy Spiritualist take the hint and inaugurate a fund for the free distribution of our periodical literature on somewhat of the lines our correspondent suggests? We thank him for his letter which is too long to use at this time.

One Hundred and Twenty-Eight Years.

While the "Banner of Light" is not a political organ,—or any other sort of an "organ,"—it is nevertheless a patriotic paper and rejoices in being issued in this broad land of freedom under the starry banner which is our pride and glory as a people. Long may it wave ununsullied before us and the world as the shining symbol of Liberty and Progress.

On the second day of the coming week this nation celebrates its One Hundred and Twenty-Eighth birthday, that day whereon the continental congress presented to the world the greatest document of modern days, the Declaration of Independence, and sounded the knell of monarchical institutions in the erstwhile colonies and plantations of his majesty, King George III., of England. The continental soldiers and their allies won the struggle for liberty and the rights of man, founded this great Republic whose citizens now swarm from the waters of the lakes to the swelling tides of the Gulf, and from the Atlantic to the Pacific, a host some almost ninety millions strong.

All honor to the Fathers of American Liberty, let the story of their struggles, trials, disappointments and ultimate triumphs never pass from our memories or the pages of our histories. They dared and suffered that we, their successors, might be free, enjoy life, liberty and the pursuit of happiness within our wide extended borders, and by the application of the peaceful principles of Republican simplicity and Democratic equality grow as a nation in those graces of virtue, industry, honesty and duty which are the lasting elements in the success of nations as well as in individuals. So, on the "Glorious Fourth" the "Banner of Light" joins with the rest in waving Old Glory, praising our constitution and institutions, cheering for Washington, Hancock, Adams, Gerry, Franklin, Jefferson, Adams, and the rest of the daring signers of the document all true Americans love so well, to say nothing about Lafayette the brave soldier, and the ever-to-be-remembered Thomas Paine, whose stirring words put spirit into the soldiery of the patriot hosts.

It is difficult to realize that, in 1776, New England was almost virgin forest, that Albany, was in the backwoods, that the West was truly a terra incognita, beyond the Rock-

les, a virtual ultima thule. That New York was a mere town, and that Philadelphia, where the Declaration was made, was what would today be described as a country town. It is difficult today to realize the foregoing facts when we note that East and West, North and South, the sound of the nation's industries beat ceaselessly on the air, and that our manufactures produce more results than all the workshops of the old world can turn out today! Railroads, telegraphs, telephones, "trolleys," bicycles, and now the impending "automobile" link the cities of the land in a common network of intercommunication. A splendid and complex mail service brings homes and offices into actual contact, even in the remotest districts, while an ubiquitous newspaper press posts us all in the current daily news of the world at large, no matter whether we live in the cities of the seaboard or the remotest interior. Yet these splendid material results with which we are surrounded are with us and scarce excite a passing notice, so familiar to us have they become. Yet the nation is only on the eve of the fourth generation since it came into existence. Materially considered these United States present the highest testimonies to the physical success of their citizens, and if physical prosperity is the end of life, then here is paradise on earth.

In saying the foregoing is all said that needs be said? No careful student of the times would answer, Yes. Material prosperity and the achievements of physical science and invention, trade and commerce, are not all a nation should live for. If they become the accepted idols of a people, then disaster is ahead. A nation may voluntarily and rightly decide against recognizing any particular religion as against some, or all other forms of religion. It may do this in its corporate capacity, but if its units deliberately turn their backs on all spiritual elements in human life, spirituality, rather than mere religion, will diminish, morality will become a matter of commercial and social expedience, and the vast overshadowing realm of the unseen will be rudely pushed out of life and thought, the end being a nation believing in nothing outside itself or this world.

Have we moved beyond, or have we sunk back from, the Pierponts, Ballous, Channings, Emersons, and others who held aloft the banner of spirituality and moral rectitude in the past years of the Republic's youth? Has faith in God, the Soul, and our Immortality so declined that such excites but a languid interest today? Has the republic forgotten its principles since wealth has accumulated? Or were the heroes whom we honor again today as much before the present times as they were before the times in which they lived?

On these and other secular-national questions Professor Goldwin Smith writes luminously in a recent article entitled "The Innovations of Time on the Constitution of the United States," issued in the Monthly Review, published in London, and which we wish every reader of these lines could peruse. But apart from this is it not a fact that belief in things spiritual is not very deep in the average man and woman of our upwards of 80,000,000 of population?

What is to be done about it? Spiritualists, here is work for you. The ground was cleared by the fathers of the Republic; you have no state church, with its vested interest and political influence to contend against. Add, then, to our fair land the missing element, that Spirituality which shall curb this race for wealth, this ceaseless hunting for dollars, this sacrificing of all the finer things of the soul and spirit, so that the people may be brought to understand that living is not all there is of life and that the glory of the republic to future ages will be rather in the good it did for its people in the moral and spiritual departments of life than the material splendors it bequeathed to posterity.

All hail! Sweet Columbia, may thy face never be saddened by sorrow or thy cheeks washed by tears of shame. May thy children honor thee in their acts, and may thou stand before the world for evermore as the symbol of true liberty, freedom and justice for all. May the wise and blessed of the heavens attend thee and inspire thee; may thy broad plains and fertile lands under thy protection blossom as gardens and shine with happy homes as do the blue heavens above with the golden glory of unnumbered suns. We greet you, fairest genius of the fairest nation on the earth on your natal morn, and rejoice to see the glorious motto emblazoned across your bosom—E Pluribus Unum, and pray devoutly it will be yet realized in full by the sons and daughters of this land of promise to the world.

Tower or Temple?

It was at one time a generally accepted opinion that originally man had but one language. This opinion was deduced from the Old Testament, but on what actual authority or facts the ancient writers held such an idea we are unable to determine, and really need not enter into discussion of the point. But as most people are familiar with the incident let us at once direct their attention to the story of the building of the Tower of Babel and the "confusion of tongues" which it is alleged was brought about thereat, all of which is set out in Gen. xi. 1-9.

Now, if it is true that the whole earth was of one language and of one speech, certainly the uniformity of language was not an inconvenient thing to man, and just why it should make him ambitious and proud is not quite clear, and less clear is it that God should have resented the fact of a mono-language, or the enterprise of the people whom he had made? Indeed it would seem to the ordinary person that with but one language in the world human intercourse would have been vastly facilitated, and the interminable squabbles and wars between tribes, races and nations would not have occurred? But, on the other side as we know that if there is ever to be a universal language—preserve us from Volapuk though—it is a matter the race must

grow to, for history affords not the slightest evidence of any such language, except the grunts and groans of savages!

However to apply the topic in hand to one or two important points we wish the reader to consider with us.

When our Modern Spiritualism first burst upon us and its importance was realized what were the feelings it created within us all? Joy unspeakable, a delight beyond words and a satisfaction indescribable. We felt "there is no more death," heaven became real to us, immortality ceased to be a hope, it became a certainty. The mighty dead came back to life and their angelic smiles made our sombre lives sunny, their thrilling words stirred our sluggish pulses, our brains responded to the inspirations of the spheres, we grew young with a spiritual youthfulness, and rejoiced with the strength of the newly rejuvenated. We had but "one language," we were "of one speech" concerning the matter, we said Spirits, were not ashamed or afraid to say Spirits, and as the tower of our facts piled course upon course reaching nearer the heavens we kept on joyously proclaiming—Spirits!

Our "speech" was we shall live after death, the brethren of the spheres come to us, our very own folk and friends. Life hereafter is continued personality, consciousness, intelligence. We presented a Spiritualism which was the synonym of the religion of the divine humanity beginning in practical deeds of use on earth, the right living of each, the necessity of gaining knowledge in all departments of the universe, and the search for, the following of and the living in accord with Truth wherever the sweet goddess should lead us. In those days we were one people, with one language and one speech. We were building our tower and slowly and surely reaching the higher planes of knowledge and wisdom. Remember it was not the builders of the tower of Babel who confused the language of the builders. The confusion was accomplished by a power who was jealous of the progress of the workmen and was intended to defeat the gaining of further knowledge by setting barriers between the workers and so preventing their mutual communications.

Where do we stand today; how high is our tower? Must it be confessed we have suffered a "confusion" of tongues? It seems like it with the various interpretations of the simple facts upon which we stand. At times one is almost inclined to think that there are as many kinds of Spiritualism as there are Spiritualists! A veritable Babel indeed. Indeed so mixed have become our "tongues" that some among them have almost lost the power to utter the single word "spirits" and nearly shiver when they think it! But this multiplying of our tongues has not aided in helping the world to understand the true meaning of the word Spiritualism, while it has resulted in befogging the minds of thousands within our ranks. Indeed one is tempted to say that the seemingly variegated nature of the Spiritualism (?) of today has created a "confusion worse confounded" for us all.

Who was the "deus ex machina" in our case? Unquestionably the credulists. They viewed with alarm our increasing numbers, the ability of our advocates, the reality of our evidences, the increasing light we were casting on the psychological problems of religion. They "came down to see the . . . tower," and found that "nothing will be restrained from them (us) which they (us) have imagined to do." So they started objections, and specious theories, and explanations, and set us by the ears, some of us at least, so that we might be "scattered . . . abroad from thence upon the face of the earth," and the record says they were scattered. But the wise philosopher snatches victory from disaster, converts defeat into triumph. And while at first sight it may seem no less than a catastrophe that the oneness of our voice was broken up into many tongues, yet in the end it accomplished far more for the spread of the truth than would otherwise have been accomplished in the past half century.

Nearly all the cults that have arisen out of our "confusion of tongues" have retained some sort of respect for the spirits, and have at least carried the idea of the spiritual world and people with them into the conditions of life in which they have found a footing. In many instances it would not have been possible to have talked our straight out honest Spirit's Spiritualism, therefore the scattering of our people has worked for good and made the scattered sections so many John the Baptists preparing the way in the end for a rational and scientific Spiritualism such as the true Spiritualist has always steadily labored to establish, and which rests upon the spirits, as the originators and directors of our Cause.

If driven from the tower, whither our footsteps?

Towards the land required for the building of a Temple, the temple of truth. The materials of the ancient Tabernacle in the Wilderness or the splendid Temple in Jerusalem were not more carefully and exactly measured and planned than the materials which are entering into the construction of the Temple of Spiritualism. When completed it will hold, each in its proper place, the facts, truths, and knowledge which we have come into possession of, and which we have planned, buried, shaped, hewed, and carved so that each may fit its fellow and all find right adjustment in those harmonious whole. When music in its shattering splendor, beneath its groined arches and statels filled, when marking its tessellated floors, its decorated walls, its wondrous pictures, gems, statues, and all things beautiful, we shall surely see that now each thing is in its place and rightly related to all other things; that many things we once deemed incongruous were so only because we saw not their relationship to the general plan.

Then, whether as masons, metal workers, lapidaries, artists, architects or draughtsmen, in whatever capacity we may serve, let us do with a single purpose what falls to our lot, fearing none, avoiding no duty, at all times loyally doing our task, and drawing our wages without scruple or diffidence, fully re-

lying upon our own honesty and the integrity of those for whom we labor—the immortal host who brought this blessed gospel to our hearts and homes.

As the Jewish deity worked wiser than it seemed in confusing the speech of the tower builders, so our opponents did likewise when they threw apples of discord in our ranks, for virtually they quintupled our effective power and helped in the sowing of seed which we as a movement shall reap by and by. Spiritualism is founded upon a rock, the facts of demonstrated immortality; proven by the return of the so-called dead, whose ministry in helping us to build the Temple in which all men shall find shelter, and aiding in the erection of the Tower of knowledge by which all may reach the heavens while in the flesh and know beyond all peradventure that, as of old, angels still walk and talk with man.

Letter from W. J. Colville.

Now that I have been a few weeks in England during a very busy London season, I am endeavoring to jot down a few items of interest for American readers who are constantly drawing nearer to their British brethren in thought and sympathy. Arriving at Plymouth very early in the morning of May 19th I found old England smiling in all the beauty of springtime loveliness. After nine days very pleasantly spent on the fine ship, "Princess Alice" (North German Lloyd) I was not sorry to resume activities on land, though the rest on the ocean in almost exceptionally fine weather had been by no means burdensome. Arriving in London at 11 A. M. I went directly to 22 University Street and left my baggage after which I proceeded to the City Temple Holborn Viaduct and found over 2,000 people, many of them city merchants, assembled for the famous Thursday noon service inaugurated more than thirty years ago by Dr. Joseph Parker, and now conducted by Rev. R. J. Campbell. Two famous men could scarcely be more unlike than Parker and Campbell. The former was massive in build and ponderous in manner; the latter is slender, agile, and entirely destitute of that equipment of the typical "sensational preacher," but he no less than his predecessor is an acknowledged celebrity. It is somewhat difficult to explain how one church is crowded on Sundays and Thursdays regularly in the immediate vicinity of other churches which complain of very small attendances because nobody now resides in the neighborhood which is completely given up to business, but the answer to such queries must ever be that people follow a magnet wherever they feel its attractive force. Mr. Campbell conducts a bright, hearty, musical service in which he is assisted by good artists, but none of extraordinary brilliancy, and preaches very practical, liberal, helpful sermons dealing far less with theological speculations than with the daily needs of the masses of humanity. On the following day I was privileged to hear another famous Congregationalist of the new school, Dr. John Hunter (formerly of Glasgow) who lectured on "Right Thinking" before the London Spiritualist Alliance in a magnificent Picture Gallery on Suffolk Street in the very midst of the fashionable West End. Your excellent contemporary "Light" is to be found in all reading rooms and in exclusive as well as ordinary houses, and to be connected with the Spiritualist Alliance is rather a feather in one's cap in the British Metropolis. I have since heard Dr. Hunter in the King's Weigh House Church, Duke Street, Grosvenor Square, deliver a magnificent tribute to Dr. Martineau, and I can truly say I have never listened to a finer preacher or to a man with a more open mind. My own lectures at 110 St. Martin's Lane are being delivered to very fine audiences on Mondays, Wednesdays and Fridays at 3 P. M. in the hall of the Spiritualist Alliance. The audiences are highly representative and include members of the learned professions who often ask excellent and searching questions.

At the Higher Thought Centre, 10 Chesham Gardens, Kensington, I am lecturing on Tuesdays and Saturdays at 3 P. M. to equally fine assemblies. On Sunday, May 22, I spoke there to an overflowing house. That excellent centre is a rendezvous for people of liberal ideas who travel alone or in several different roads but are all broadly interested in what is called in America "new thought." Mrs. Annie Besant is the lioness of the present hour. Whenever she speaks the hall is crowded and at a fair price for tickets. I have heard her twice this season and found her earnest, logical, and convincing. Some measure of her great popularity is attributed to the fact that controversy has arisen over the act of the Bishop of London who forcibly exercised his authority to prevent a clergyman in his diocese from presiding at one of her lectures. English people dearly love freedom and they are intellectually very inquisitive. They also delight in religious controversy, consequently Mrs. Besant is very much more widely supported in and around London than though his lordship had taken no account of the fact of her different line of clergy. Theosophy is booming, but it offers no antagonism to reasonable Spiritualism. The queer appendages such as "shells," etc., which were greatly discussed some years ago are now not at all prominent and Theosophists with Mrs. Besant as their chief representative exponent are making a remarkably good impression in Great Britain.

Interest in Mental Healing is growing everywhere and dignitaries of the Church of England which is now very much alive to great philanthropic questions, are holding meetings to consider the claims of spiritual methods for overcoming physical distempers. Protests against vivisection and endeavors to promote general kindness to animals are now common in many churches. One of the most encouraging signs of ethical vitality in England today is the zeal with which humane measures are advocated and actively helped forward.

The London season is exceptionally brilliant and the weather is decidedly good natured. King Edward and Queen Alexandra are deservedly popular and whenever they appear in public they receive hearty cheers, not mere perfunctory ovations.

Grand opera flourishes in English at Drury Lane and in German, French and Italian at Covent Garden. Prices at Drury Lane for single seats range from 25c. to \$2.50; at Covent Garden they begin at \$2.50 and end at \$25. Both theatres are invariably crowded, and productions are superb.

Many excellent plays are to be enjoyed all over London. Mrs. Patrick Campbell and other stars of high magnitude known and esteemed in America are drawing very full houses during this month in London. Adeline Patti is giving a concert at Royal Albert Hall which seats 9,000 people and seats are selling freely at good prices.

Nature is beautiful in the numerous parks and squares and though it is pleasant to go in early summer into the very heart of the country, London itself furnishes all that can be reasonably desired on earth, both natural and work of art.

I have been to Brighton, my childhood's home, and find there the Spiritualist Society particularly well domiciled in a very good hall rented by the year, on Brunswick Street

which is a central and popular address. My first lecture there was on Wednesday, June 1st, when I was greeted by a splendid audience.

The platform was beautifully decorated and a blind musician gave us some very fine music. I am going there again to lecture on Saturday and Sunday, June 18th and 19th. Brighton is a very great city by the sea reachable from London by good trains in about 75 minutes. On Sunday, June 19th, I conducted regular services and preached morning and evening in the Unitarian Church, reading, to excellent congregations, and at 3.15 p. m. I lectured to an enthusiastic audience which filled the large lecture room which joins the church. At Willson's Hotel, Reading, a "higher thought Centre" has been established at which Miss Louisa Stacey, a very gifted speaker well-known in America, lectures on Friday evenings. It was my privilege to answer questions there on Saturday evening, June 4th, when I found a most interesting company of students. Mrs. Willson and her sister keep a delightful hotel where all liberal-minded people feel thoroughly at home. Reading is a beautiful place and can be reached from London in 45 minutes. Its biscuit manufactory is renowned all over the world. Parrott Hall, University and Gower Street where I am lecturing four evenings per week is to be closed very shortly. My farewell appearance there is announced for June 21. The University of London has acquired the property and the old houses are to be removed to make way for college extension. Mrs. Bell Lewis, whose name often appears henceforth hold her Wednesday circles.

Among the truly wonderful seances of London, Mrs. William Paulet (American by birth) holds a foremost place. Her beautiful rooms at 24 South Moulton Street are thronged with eager inquirers, and through her instrumentality many sad and doubting hearts receive much help and consolation. Mrs. Paulet is an excellent seance and a lady of grace and distinction whose very manner convinces of sincerity.

As I go about a good deal and have hundreds more invitations than I can possibly in "Light," has removed to Somerset Terrace, Duke's Head, where she will continue her classes and where Mrs. Fortescue Smythe, the very popular clairvoyant will accept, I cannot see and hear so much as a person who enjoys more "elegant leisure" than I am ever able to command, but my constant functioning brings me in contact with a very large number of people and this contact enables me to confidently declare that the interest in all psychic questions in England is greater than ever in the record past. From Manchester, another of my old homes, I have received pressing requests for lectures, and what is embarrassing, I find it extremely difficult in the busy season to go anywhere without disappointing equally good friends somewhere else. The genial editor of "The Two Worlds," Will Phillips, has recently been in London and in an interview with him said that Manchester is more than ever a centre of Spiritualism and Psychical Research. Liverpool, Sheffield, Leeds, Nottingham, and many other places have claimed my services, but though I speak twice a day regularly, I cannot accept half the proffered engagements. Spiritualist and kindred societies in and around London are numerous and flourishing and in the provinces good accounts of continued activity are continually reaching me. I never enjoyed a London season more than the present one and I have never been busier nor surrounded by more delightful people, among whom I discover many whole-souled Americans. Among books which have "caught on" in England may certainly be mentioned "Psychic Life and Laws," by Dr. C. O. Sahler, which I have introduced freely into libraries at the good doctor's invitation. "The Gentleman from Everywhere," by James Henry Foss, is now getting known and appreciated on this side the Atlantic, and my own books are selling very rapidly.

The many friends of the "Banner's" genial editor are delighted to know how highly appreciated are his valuable services across the ocean. Mrs. and Miss Morse have returned to their beautiful home, Florence House, Osunburg Street, and are being welcomed by numerous friends of long standing and of recent date. Morse's Hotel is looking more attractive than ever and it is a delightful "home from home," especially for Spiritualists. I am compelled to embark on the Cunard Steamer "Aurania" from Liverpool to New York, July 12th and ten days later expect to reappear in New York City where I have agreed to take a part of the summer work at the hall of the Nocturnal Club, 54 West 37th Street. My course of lectures there begins on Sunday, July 24th, at 3.15 and 8 p. m. Between now and then I hope to send you another letter.

Yours sincerely,
W. J. Colville.

June 10, 1904.

Dr. C. E. Watkins, the Physician and Spiritualist Seer Again Established in Boston.

At his home in "Lane Westland," corner of Westland and Massachusetts avenues (next Symphony Hall) the Doctor will daily devote his mornings to free diagnosis of disease, and his afternoons to experiments in Independent State Writing.

Office hours, 10 a. m. to 5 p. m.

Morris Pratt Institute Convention.

At the convention of the M. P. I. Association, held in Whitewater, Wis., June 4th, some good work was done for the future of the institute, and towards establishing education as an important factor in Spiritualism. The vacancies on the board of directors occasioned by the resignation of Mr. A. Thompson and Mr. C. L. Stevens because of inability to serve on account of business demands, were filled by the election of Dr. Geo. B. Warne of Chicago, Ill., and Mr. John D. Vale of Marshalltown, Ia.

The old officers were re-elected, adding to the Executive Committee Dr. Geo. B. Warne. The Secretary's Report showed old bills paid, with the exception of two hundred fifty dollars that was hired one year ago to meet urgent demands, a bill of three hundred eighty-nine dollars for fuel and repairs on roof, and one hundred fifty for furniture, leaving a total balance of eight hundred eighty-nine dollars. All running expenses for the year had been met except the bill for fuel, and some of the old bills paid that were carried over from last year would have more than balanced that.

The number of students enrolled during the year was seventeen. Four of the first year's class graduated with honors and received diploma which will be an endorsement from the institute as to their ability, and a recommendation for them to Spiritualists wherever they may present them. We predict that the class of 1904 will go forth in the power of the spirit, imbued with the knowledge they have gained during the two years' study and associations with the higher psychic forces, and become leaders and teachers of these grand truths so in demand in all parts of the country. The names of the graduates are: Miss Agnes Chaffee, Miss Alva Bullock, Miss Amalia Pfennig and Mr. B. K. Bowen.

An office to be known as Financial Agent was created and Mrs. C. L. Stewart appointed to fill it. The duty of the office will be to solicit funds for the institute both publicly and privately, and she will visit different sections of the country for that purpose, and will call upon those who are interested in the cause of education and Spiritualism for any assistance they may give.

School will open September 27th, 1904, and it is hoped there will be a large attendance. The term was shortened to 34 weeks instead of 36 and board and room fixed at \$3.50 instead of \$3.00 per week.

Catalogues will soon be ready. Persons wishing them can address either the president or secretary and they will be sent at once.

Fraternally,
Clara L. Stewart, sec.

Movements of Platform Workers.

Oscar A. Ederly desires to state that hereafter his home address will be 42 Smith Street, Lynn, Mass.

G. W. Kates and wife are engaged to serve the Lynn, Mass., society during the months of September, October and November. They will accept week-night engagements to visit nearby localities, and solicit early application in order to secure their services. Address them: Thornton, Delaware, Co., Pa.

Rev. May S. Pepper—Owing to an anticipated surgical operation, Mrs. Pepper was obliged to cancel her dates of July 3 and 10 with the Lynn Spiritualists' Association, but she has kindly consented (if all goes well with her) to be present on Sunday, July 24th, and Wednesday the 27th, upon which date occurs the opening of the bazaar to be held for the benefit of the association. It is to be hoped the kindly thoughts and wishes of all Mrs. Pepper's friends will be sent out to her on this occasion of pain and suffering.—A. A. A.

Dr. Geo. W. Carey informs us that he will make engagements to speak at any camp in New England or New York between July 10th and August 10th. Address, 204 Dartmouth Street, Boston. Dr. Carey's engagement does not commence at Onset until August 12th.

Announcements.

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

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.—A. M. Strong, clerk.

Lynn Spiritualists' Association, Unity Camp, Saugus Centre, Alex. Caird, M. D., pres. Services every Sunday at 11, 2, 4 and 7. July 3d Mrs. Dr. Caird, Mrs. M. Helyett and other good speakers and mediums. Good music. Lunch can be procured in the grove. July 3d and 10th, Rev. May S. Pepper.

Malden Progressive Spiritual Society.—We hold meetings in our hall every Sunday at 1.30. Children's Lyceum. Come and bring the children. 3.30 p. m., circle for healing, developing and readings. The best of talent always present. We shall hold the next meetings all summer. Do not forget the next monthly supper, Friday, July 29th, 6 to 7.30 p. m.—C. L. Redding, cor. sec.

The Pilgrim for July.

The butterflies on the cover of The Pilgrim for July give a clue to the light and airy nature of the contents of the magazine. July being a midsummer month, the heaviness which seems to be a feature of most magazines is done away with in the case of The Pilgrim and the contents of the issue will be found entertaining merely. An interestingly illustrated article deals with the Filipinos at the fair in popular narrative style that will surely serve to attract the attention of those among The Pilgrim's readers who have visited or mean to visit the remarkable government—Filipino exhibit at the St. Louis Exposition. In this charmingly illustrated article Mr. Rexford tells of The Evolution of a Country Home. Another illustrated article that will interest the women of the household is by Earl Mayo and is entitled, "An Ocean Liner's Kitchen." Among the short stories two may be mentioned for their particular interest and charm. One "The Winning of Millicent's mother" is by Kenneth Herford, and the other, a cow-boy story, entitled "The First Prize" is by Gertrude Betting. A strikingly illustrated theatrical department and an illustrated article on "The Other Side of Grand Opera," together with the usual valuable departments, complete the contents of The Pilgrim for July.

It is better to have loved and lost than to have never loved; better for the florist, the theatre, the messenger boy, the jeweler and sometimes, the lawyer.

Ladies Mendelssohn Quartet.

Julia E. Whitney, Manager, 208 Gates Avenue, Brooklyn, N. Y.

THE WORLD WE LIVE IN

By E. A. BRACKETT.

Contents. Preface. Introduction. The World We Live In. Through the Ages. We are One. The Unknown. All in All.

WITH PORTRAIT OF THE AUTHOR.

Price \$1.00. Postage ten cents.

CLOTH BOUND.

For sale by the BANNER OF LIGHT PUBLISHING CO.

The A B C of PALMISTRY

BY HATHAWAY AND DUNBAR.

The Authors in their preface say: "Our aim in presenting this little book to the public is to supply the demand for an elementary text book on Palmistry which shall be simple, practical, truthful and inexpensive."

"We have, therefore, arranged the book in a series of lessons which can be readily understood and which contain practical suggestions that have been tested by the authors."

PARTIAL LIST OF CONTENTS.
Lesson I.—The Types of Hands.
II.—The Lines of the Hand: The Mounts.
III.—The Lines of the Hand.
IV.—The Marks.
V.—Love Affairs; Children; Journeys, etc.
VI.—Method of Reading a Hand.

Well illustrated and printed on heavy paper, in clear type and substantially bound in heavy paper covers.

Price 25 cents.

Bound in cloth, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

Just from the Press.

THE ARCANA 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.

581917

JUST ISSUED.

THE WIDOW'S MITE

And Other

Psychological Phenomena

By I. K. FUNK

Was it Becher's SPIRIT that made known the whereabouts of the Widow's Mite?

Was it a spirit that showed Ewerdson 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 receipt, as told by Immanuel Kant, the German Philosopher?

Was it a spirit that revealed who stole the watch as told by the scientist Alfred Russell 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.

THE CHATEAU BELLELAUX.

AN UNCLE REPORTS HIS OWN DEATH.

DECIDES TO COMMIT SUICIDE.

EXPERIENCES OF A. H. WILLIAMS OF CHICAGO.

RETURNS FROM PRISON.

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 SCIENCES.

MADAME BLAVATSKY.

MRS. LORD'S MYSTERIOUS DISAPPEARANCE.

RETURN TO BOSTON.

PSYCHOMETRY.

QUEEN CITY PARK.

WHAT IS DEATH?

"KAOLAN," THE INDIAN CONTROL, TAKES MEDICINE.

ARRESTED.

MATERIALIZATION.

A MATERIALIZED ROOM.

TELEPATHIC EXPERIMENT.

CONCLUSIONS.

Including three Portraits of the Mediums.

Price, \$1.50. Postage, 20 cents.

For sale by the BANNER OF LIGHT PUBLISHING COMPANY.

DO YOU NEED SPECTACLES

and better Eye Sight. I can help you. I will fit your eyes with my improved LIMITED PERMANENT LENSES, to see near and at a distance. Write for illustrated circular showing styles and prices, also my special method of treating that restores lost vision and impaired eye-sight. I guarantee to fit your eyes, and safe delivery by mail.

B. F. POOLE, 44 Evanston Ave., Chicago, Ill.

Dear Sir—Your Magnificent Mailed Petition Specimens received. I am delighted, and my participation in every way.

M. A. FINESON, Geo. Mead, 1083 1st Ave.

MATERIALIZED APPARITIONS;

If not Beings from Another Life, What Are They?

BY E. A. BRACKETT.

This work is in two parts: The first containing carefully prepared narratives of the author's interesting observations and experiences in the investigation of the phenomena of Materialization; The second, opinions and theories concerning the same.

Cloth, \$1.00.

For sale by the BANNER OF LIGHT PUBLISHING COMPANY.

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.

Remittances 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.

THE OTHER SIDE OF DEATH,

SCIENTIFICALLY EXAMINED AND CAREFULLY DESCRIBED.

BY

C. W. LEADBEATER.

CONTENTS.

Some Misconceptions about Death. The Evidence for Continued Life. Religious Conceptions. Our Attitude Towards Death. The Facts as they Are. Some Examples of Astral Life. Astral Surroundings. The Desire Elemental. An Extension of Consciousness. The Work of the Helpers. Astral Visits. Visits just before Death. Thought-bodies. Apparitions Announcing Death. Those who return to Help. Those Desiring to Alone. The Earth bound. Hauntings. Apparently Aimless Apparitions. Less Frequent Types. Astral Impressions. How to Meet a Ghost. Classification of Spiritualistic Phenomena. Personal Experiences. The Utilization of the Medium's Body. Clairvoyance in Spiritualism. Partial Materialization. Miscellaneous Phenomena. Visible Materializations. Our Attitude Towards Spiritualism. The Heaven World. The Nature of the Evidence. How Clairvoyance is Developed.

Price \$1.50. Postage twenty-two cts.

Cloth Bound. Large Octavo. 300 Pages.

For sale by the BANNER OF LIGHT PUBLISHING COMPANY.

SECOND EDITION.

Human Personality

AND ITS SURVIVAL OF BODILY DEATH.

BY

THE LATE FREDERIC W. H. MYERS.

EDITED BY

RICHARD HODGSON AND ALICE JOHNSON.

TWO LARGE VOLS. 8vo.

Price, \$10.00 Net. Postage 40 cents extra.

For sale by the BANNER OF LIGHT PUBLISHING CO.

581917

The Strongest Argument for the Immortality of the Soul.

Mrs. Piper and the Society for Psychical Research.

Translated from the French of M. Sage. Price \$1.00 Net.

Boston Transcript: "This volume, published under the auspices of the Society for Psychical Research, will have unusual interest for a very large class of readers."

The New York Times: "Fifteen years' study of her (Mrs. Piper), under all precautions, has produced a body of phenomena which the most orthodox psychologists will be unable to ignore."

N. Y. Evening Sun: "The testimony collected here is interesting and curious."

For sale by the BANNER OF LIGHT PUBLISHING COMPANY.

THE COLLEGE OF DIVINE SCIENCES AND REALIZATION.

Founded 1894.

J. C. F. GRUMBINE founded this college through which "The System of Philosophy Concerning Divinity" might be brought to the numerous students of Occultism, Spiritualism, Theosophy, and Mysticism, so that they could become adepts and realize their Divinity. Mr. Grumbine has long since been known as an advocate of Universal Religion, as the Spiritual Movement.

ARE YOU A SPIRITUALIST?

If so, you owe it to yourself and the Cause to study and understand yourself by Mr. Grumbine's system. Are you sincere and earnest? If so, join "The Order of the White Rose," and enter in the day of greater light. You can become psychometric, clairvoyant, inspired. Are you a medium or do you wish to be one? If so, do not fail to take the college course. It will be of priceless value to you because you will be a greater power and magnet. Are you seeking for health, success, and prosperity at the bargain counter and at somebody else's expense? If so, stop and learn the better way from this new system inspired by the angels. Then you will say with Sydney Carton, "It is a far, far better thing that I do than I have ever done; it is a far, far better rest that I go to than I have ever known."

For prospectus and reduced terms free, send addressed and stamped envelope. Large imported crystal for concentration and optical reading, \$2.50.

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

Any of Mr. Grumbine's books may be bought of the BANNER OF LIGHT PUBLISHING CO.

581917

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 are at your disposal.

Every Spiritualist visiting Washington should call at this office.

All communications to be addressed as above to

MARY T. LONGLEY, Secretary.

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 "Penetralla.") 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, 480 pages, containing six attractive and original illustrations, \$1.00; full gilt, \$1.50.

Children's Progressive Lyceum.

A Manual, with Directions for the Organization and Management of Sunday Schools and Lyceums. New unabridged edition, 320 pages, 25 cts.; two copies, \$2.50; fifty copies, \$10.00; or a 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.

Diakia 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 Meaning.

Our Home Circle.

EDITED BY
MINNIE RESERVE SOULE.

Of Such is the Kingdom of Heaven.

Annie Knowlton Hixman.

(Written for the "Banner of Light.")

An angel entered our home one day
And quietly stole my heart away.
He has deep blue eyes, and golden hair,
A dimpled cheek, and a winsome air.
His feet are pink as the heart of a rose.
From whence he came not any one knows.
Unless it be that he came from God,
For surely such feet with saints have trod.
And when I bask in his sunny smile
I pray he may stay a long, long while.
Anon when his laugh falls on my ear
I think that heaven is surely here.
When he lifts his rosy lips to kiss
I have a foretaste of heaven's bliss.
Dear little feet that patter the floor
They seem to echo from heaven's shore.
Dear little hands so dimpled and fair,
We cannot count the blessings they bear.
Thy pure presence has wafted to me
All that is sacred in memory.
And when I press thy form to my heart
I know that nothing can ever part.
Even death would not more closely seal
His soul to mine, and quick reveal
The other life, the life sincere,
That knows no doubt, that knows no fear.
Whoe'er it be that God calls first,
I'll slake my parched, anxious thirst.
In truth, that death but sets ajar
A door that makes this world not far from heaven.

A Link in Our Golden Chain.

SEEK FIRST THE TRUTH.

Ah! June is a rare month with her roses
In bloom and the fresh green of the trees so
soft and so delicately poised. Almost unconsciously we turned our faces toward the growing things and the beauty fills us with delight till the song in our hearts beats out martial music to which our feet keep step.

Life no longer seems small or mean, for the confines of our homes and the limitations of our resources are lost sight of mid the broad, open life of trees and fields and the wealth of bird, song and flower.
Underneath the pleasure and delight which is borne in upon our sense life we feel a deep wonder and admiration thrilling and pulsating through us.
Stupid and unthinking is the one who can look on the marvel of springtime unmoved. Days there are when the life in the bud unfolds itself to us like a leaf on which God has written an immortal word.

"I don't believe in God; I worship Nature," says a bright little woman who thinks she has grown broad as she has added to her category of unbeliefs.
She does not mean what she says. Her very positive statement that she worships Nature belies her words, for who but God could set the world a growing? Surely if the manifestations of God are so sweet and lovely to us, why should we so often strive to make it plain to our admiring friends that we have outgrown God?

To try to comprehend the Infinite, to place, to clothe, to shelter him in our thought of Him as we would a King may narrow God into the stature of our limited understanding; but to see, to feel, to know that a spirit of ineffable love is everywhere made manifest before us, to trust that heart of love which has so manifested and to feel that we can and will come into harmony with that unchanging, unchangeable law and to call that law God, will broaden, strengthen and quicken us.

The more we know of our marvelous life, of the wonderful things accomplished by men and women, of the miracles of Nature, the more deeply we feel the immanent presence of Infinite Intelligence. We Spiritualist fathers and mothers with babies at our knees cannot afford to toss our heads and make flippant replies when we are questioned about God.

We cannot afford to turn our little people loose into the Sunday schools and churches and let them come to any false conclusions about the "Supreme Being." We must be reverent and teachable. We must love the truth above every other thing and when we know of anything which can help the little one to understand that God is a spirit, tell him about it. When we know of anything that will help the little daughter to understand that God is a spirit of love, tell her about it.

It will only be a little while when for themselves they will look for the spirit of God in every living thing, from flower to bird, from tree to man.

We who have the constant revelation of the unspeakable love of the Infinite Father in the law of spirit-communion must feel unspeakable love for that child in our distress and anguish he forget us not, but opened wide the door of every chamber of His world that we might enter and be blessed.

News Notes.

(From the Springville Breeze.)

We're pleased to state that Mr. Wren and wife are back, and at the Eaves.

The Robins occupy again their summer home at Maple Leaves.

The Gardens' restaurant reports a fresh supply of angleworms.

The Elms—that favorite of resorts—has boughs to rest on easy terms.

We learn that Mrs. Early Bee is still quite lame with frosted wings.

Ye Editor thanks Cherry Tree for sundry floral offerings.

Down Clatsop-way a water-spoat has been a source of active floods.

We hear of rumored comings out of some of Springville's choicest buds.

In case you run across Green Lawn Don't wonder why he looks so queer.

'Tis only that he's undergone his first short hair-cut of the year.

—Edwin L. Sabin, in St. Nicholas.

Let Your Soul Have a Chance.

Let your soul have a chance. It is a lovely soul, but you have so dwarfed, cramped, pinched and neglected it by piling on cares of this world's goods, envy, greed, uncharitableness and all the rest of the ugly earthly lumber, that it never has had an opportunity of showing its beauty.

Next time a good impulse comes don't don't it. Let it have its way and be happier yourself. Try smiling once every hour, if you are one of the grim visaged mortals who incline most to solemnity and frozen dignity. Smiling at somebody—even though the somebody is that feather-headed, forgetful, dirty handed maid, clerk, or office lady—won't pain you very badly, though your face

may feel as if it is cracking. Let it crack! What right have you, whom God and Nature meant to be a happy, sunny man or woman, to allow your face to gaze forth at your wife, your husband, the children, the servants, the washerwoman, your clients, your neighbors, or the people in the street, as if you were an icicle Niagara without Niagara's beauty? You were meant to be a beauty. So, smile at yourself in the glass, and see what a beautifier amiability is.—Selected.

The Baddest Boy.

It's hard to always just obey,
And if you tear your clo's
To hear your angry parents say:
"That's how the money goes."
It seems as though I'm all the time
Provokin' ma or pa;
And every day they tell me I'm
The baddest boy they ever saw.

I'm sorry when I've run away—
But boys don't think, you know,
About their folks' sayings,
Before they start to go.
I wonder, when I die some time,
And leave my ma and pa,
If God'll sadly tell me I'm
The baddest boy He ever saw?

—Home Monthly.

Happy Forgetfulness.

"Clara," said my aunt to her little daughter, who had been spending the day with a little neighbor, "were you a good girl during your visit today?" "I don't know, mama, I just had so much fun that I forgot to pay any 'tention to myself," replied Clara gleefully.

In Mosquito Time.—A little Cleveland tot of three years was put to bed, her first night in New Jersey, by her mother, with the words, "Now go to sleep, darling, and remember the angels are flying about your little crib and keeping you from harm." A few minutes later the pitter of little feet was heard, and a little white-robed figure emerged from the bed-room. "Why, darling, what's the matter?" said the mother. "I don't like the angels," sobbed the little girl. "Why dearie, why not?" "One o' th' angels bit me."—School Board Journal.

Then He Blushed.

A good story has been told of Dr. W. W. Keen of Philadelphia, who has great repute as a surgeon. In New York, one winter afternoon last year, he saw a man slip on an icy pavement and fall heavily. He hastened at once to the poor fellow's assistance and found that he had broken his leg.

Dr. Keen used his umbrella as a splint, and, with his own and several borrowed handkerchiefs, bandaged the broken limb tightly. As he finished his task the ambulance arrived.

"You've bandaged this rather well," the young blue-uniformed ambulance surgeon said to Dr. Keen.

"Thank you," said the other.
"Oh, not at all, I suppose," the youth resumed, "that you have been reading up some 'first aid to the injured' treatise, eh? They say a little learning is a dangerous thing, but, really, the little you have learned about surgery you have put to good account. Give me your name and address and I'll forward your umbrella to you."

"I'll give you my card," said Dr. Keen. He did so, and the young surgeon flushed a little as he read on it the name of one of the greatest of modern surgeons.—Selected.

The Boy and the Sparrow.

Once a sweet boy sat and swung on a limb;
On the ground stood a sparrow-bird, looking at him.

Now the boy he was good, but the sparrow was bad,
So it shied a big stone at the head of the lad
And it killed the poor boy; and the sparrow was glad.

Then the little boy's mother flew over the trees,
"Tell me, please, is my little boy, sparrow-bird, where?"

"He is safe in my pocket," the sparrow-bird said;
And another stone shied at the fond mother's head,
And she fell at the feet of the wicked bird, dead.

You imagine, no doubt, that the tale I have mixed;
But it wasn't by me that the story was fixed.
'Twas a dream a boy had after killing a bird;
And he dreamed it so loud that I heard every word,
And I jotted it down as it really occurred.

—Good Words.

"It's wonderful, isn't it, that they can make policemen's clubs out of paper? Rapping paper, of course."—Sel.

"Shall I brain him?" cried a Hazer, and the victim's courage fell. "You can't; it is a freshman. Just hit him on the head."—Sel.

Some fools and their money are parted only by death.—The Standard.

My Mail Box.

To A. M. P.—I wonder, dear friend, if you realize how far up the sunlit heights of spiritual unfoldment you have climbed when you can see and understand so well the spiritual purpose of life! Indeed Spiritualism is beautiful and you cannot help wanting your friends to know about it. The fact that they think you deluded doesn't affect your knowledge of its beauty in the least. It is possible that they are plain, matter-of-fact sort of people who have had the "grind" of life. If this is so your story of the joy and beauty of the spiritual life sounds like a fairy tale. It seems "too good to be true," and so they think you deceived when you make known your belief. They will come day understand that truth does not depend on our comprehension of it for its expression or revelation. It is like the love of the Infinite Father, around and about us, blessing and caressing us through the days of our doubt and ignorance. When we turn our faces from the sun it shines upon our backs. Though we protest and insist that we can see no sun, it still shines in the heavens and the sun's grasses and the birds sing refutes our testimony as they add to our comfort and content. Your life so full of aspiration and desire to do and be all that is good and true may be like the fragrance of sweet flowers to these very friends who ignore the source and cause of what is most lovable in you. But that will not affect you. You will smile on and sing on, making them glad in your presence. That is doing much for the Spiritualism which you love and long to work for. You are working for it when you live in the light of it and let the light shine through you to illumine a dark day for anybody, anywhere. One does not have to preach from platforms or give special messages from spirit life in order to work for Spiritualism. A brave life is a perpetual sermon and a loving heart an immortal message which Spiritualism may preach and carry however limited our opportunities. Thank you for all your appreciative words. They are helpful indeed.

M. M. S.

SPIRIT
Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SHIP OF

MRS. MINNIE M. SOULE.

Report of Seance held June 14, 1904, 6, E. 27.

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.

Away from the cares that distract and annoy, away from all troubling things that shut us out from the light of purity and truth, we would be guided this afternoon by the influence of the wise ones, those who have learned, who have passed on into higher and more exalted conditions and who still love us and yearn for us and would lead us to the heights. Oppressed with doubt and struggling off with the affairs that encompass us, we fall to see the beauty and sweetness of the life that now is, and oftentimes yearn for that other country where those we love are dwelling in peace and harmony, but today we would have the knowledge and the understanding of their life brought very close to us and we would feel with all sincerity that they are close beside us and that although we still walk on this side of life, they can be so near, they can speak so clearly, they can be of such loving and kind guidance to us, that we may be helped and may feel that there is really no separation. Sometimes when the pain that comes to us from saying goodbye to the one most loved is almost unbearable, then the sweet influence of those who understand better than we are waited into our souls and we are made strong to bear, we are made brave through the shadow and steady until we can see the light, and we would have this hour one of those long to be remembered, because of the clear word and the strong message, because the doors of the spirit are opened wide and those may enter who have never had opportunity to speak the word before, they who have struggled that they may come at this time freely and fully to express their love, to give their message without fear from any cause of slight. O bless us in our undertaking, and may we as one company clasp hands with each other and feel that we are all working to advance one cause and that the cause of truth that makes real the life here and hereafter. Amen.

MESSAGES.

Abbie Hastings.

A spirit comes who says her name is Abbie Hastings and that she lived in Georgetown, Pa. She is a young woman about twenty-eight or thirty. She seems like one who never gets beyond girlhood and always makes life as bright and happy for everybody about as possible through her happy way of looking at things. She tells me to say that she was just as happy as she can be, not because she had so much or went so much or knew so much, but because she was bound that no dark conditions should get the best of her. She was married and her husband's name was Joe. He went to the spirit very soon after her. They left a sister whose name is Sarah, and it is to her that she would send this message. She says, "If you will tell Sadie that she is just about as good a medium as I have ever been able to see, I think it may encourage her to start in and unveil the power that is locked up within her now. The mother is with this girl and a little brother who seems not over ten or twelve years old, and they are very close together in their desire to get into the conditions at home. I feel like saying God bless them in their effort, for in the home where they would go there is very much need of just this spiritual unfolding."

James Denton.

A spirit comes of a man who says his name is James Denton and he lived in Albany, N. Y. "I had made some little investigation of this matter and was rather serious in my thought of it. I was a Unitarian and took life with more of a sense than some of my friends who were deeper in Orthodox. I began to try to understand something of Spiritualism. I don't think it ever troubled me the least bit that it was not popular; I was only afraid I might lose my head and run away with some vagrant ideas. When I came to die, face the thing as a man who ought really to live many years more from all standards, because there were those dependent upon me and because my life was only half accomplished, when I stood in that position it seemed to me that there was nothing half so important as to understand whether I should be utterly silent and out of my life or whether I could communicate with those I love. You will understand from this that I had a family and business interests and many friends. It was with a good deal of anxiety that I made my first inquiries in spirit life. The answer was as direct and clear as any I have ever received from my friends here. It was not only possible to see those I had left but that it was quite impossible not to; that it was not a question of my effort whether I could get where they were or not, but it would be by a great effort that I could be drawn away from the place where my sympathies and my love attracted me; and so I immediately returned. It may seem strange to you, but I was present at the funeral over my own body, was conscious of the expressions of grief from my friends and was aware of everything that was done. It didn't trouble me; it seemed more as if it were being done for a dear friend of mine than for myself, and the tears and the words of grief seemed almost idle because it was so real to me. I have found myself since then able to direct the thought of my people toward certain conditions and certain people just as definitely as if I had spoken the word, so it did not disturb me that they could not hear me. I felt that my work was being done whether they knew it or not. My wife is inclined to be strong and individualized. Her life takes color from her own thought rather than from the

thought of her friends. When she is alone it is an easy matter for me to draw her thought and through her to manage many of the things I felt must be left without a head when I went away. She has been very brave and very strong and I long to tell her how much I have thought about her, how pleased I am with what she has done and it is for this purpose I come today. I cannot say to her the things that are closest to my heart, but I hope through this she will make an effort to go to some reliable medium and get the word direct from me. We shall approve her method and help her to understand that she is co-operating with me for the best we both love. God bless you, dear. I am glad to have been able to come."

Mary Shepard.

A spirit comes now who says her name is Mary Shepard and she is from Harvard, Mass. She is a very weak looking woman. I should think she suffered a great deal before she came over. She seems to have been in a state of desperate pain as though it was a relief for her to come. "For the first few days all I could think of was that it was such a good thing to be able to breathe without pain. I really had no thought of what my death might mean to the people I had left. That may seem selfish to some of you who have never been in the agony I was in and I am inclined to think when I look at it now that it was a pretty self-centered spirit that I took here but thought I had been released, and still my thought went back to little Abbott. I wanted to lead him and help him. With my returning strength came a great yearning to do the work which I had been cut off from and I found there were very many mothers over here in spirit life who yearned and brooded over their little people in earth life, and I can never tell you what joy it gave me when some one told me it was possible for me to express some word to my own people. I have never yet been able to find my people in a place where it was possible for me to speak. They do not believe in Spiritualism and know nothing about mediums. They have no knowledge of my conscious existence and my love and desire to get to them. I am sure if they for one moment believed it was possible for me to come nothing could keep them away, and so I am making this effort to give them the word that will help both them and me. I could not come just for my own comfort, but because I want them to be comforted too. Aunt Eliza and Uncle Edward are both with me and say they will help me whenever there is an opportunity for me to come again."

Will Knowlton.

A spirit comes now of a man I should think about twenty-five. He is very pale and his hair is almost yellow. His eyes are blue and there isn't a particle of color in his face. He seems to me to be a young man who was sick some time before he went to the spirit, had a great desire to stay and couldn't quite seem to give up and go to the spirit life. He says he lived in Peterboro, N. H., and his name is Will Knowlton. He says, "O dear, I didn't know it would be so hard. Now I have come here I am all excited and upset and don't know as I can say what I want to, but I will try. I was afraid to die, not because I had been wicked but because I didn't know what was coming. I tried to put the thought away from me that I was going to die. I wouldn't let anybody else talk about it, but many times I felt that I must live; that it was impossible for me to give up my life. I had a sister Belle and she was just as good to me and patient as she could be. I used to think if she only knew what was going on in my mind she wouldn't be so quiet and apparently so unconcerned. I came away and I am going to tell them what they will be surprised to know. I knew everything that went on in that house from the time my breath left the body until long after my father died. I could not seem to tear myself away. I clung to the place and felt every minute that I should break through and be able to speak to them, but when my father died and I was able to talk with him, it seemed as though I suddenly got release and now we are together with Aunt Augusta. We often refer to those old days as the days of my obstinacy as though I obstinately clung to old conditions. I am quite anxious to let my friends know now that I can help them. There would be no particular reason for my coming except for that. They have settled down into the belief that sometime they would find me in the spirit but are not anxiously looking for the word. So I felt that I would come and tell them that I am able to help them to see clearly what to do in many of the problems that affect them. I wish they would give me a chance to prove this. If they will they will be the winners and I shall not lose, but will gain too."

Maude Emerson.

A spirit comes of a girl who looks to be about twelve years old. Her name is Maude Emerson and lived in Syracuse, N. Y. She has with her a little baby brother and she is taking care of him as though she loves him dearly. She says, "We both want to get to our mamma and our papa. We want them to know that Grandma is just as good to us as she can be and she teaches us all about them and tells us that by and by when there is a vacation they will come to see me. Papa's name is Albert and he laughs at the thought of our being around the house, but mamma says she hears us very often, so I decided that I would come and tell her she tells the truth and papa doesn't know. Grandma says that the earth life is but a small part of the life that folks have together when they love each other, and if we are good and do what she tells us we can have our mamma with us all we want by and by. I have got an aunt over here that I did not know I had and her name is Lizzie. She is teaching school where a lot of little girls and boys go and she is just as nice as she can be with them. They take her flowers and are fond of her, and I go there to school, too. I don't go to Sunday School any more, but I know a lot of things that I didn't know before. I send a bushel of love and I wish I could make you know how many times I kiss you, but I suppose I cannot. Good bye."

Charles Hurley.

A spirit comes of a man I should think about forty-five or six years old. He seems hard as though he never made much effort to make things pleasant for himself or anybody else. I do not think he intended to be that way. I think when he was a young he was shy and from that he grew to shut himself up into his little compartment of life and never had the courage to open the door wide, and then the more people thought about his being hard the harder he grew. He says, "That is the most charitable view that ever was taken of me I think, and I thank you for it. My name is Charles Hurley and I am from Lynn. I have been gone about ten years. I have never tried to come back before and my only excuse for trying now is that I am needed. If it was only for myself and the comfort it would give me, I do not think I would make the effort, but I want to go to George and I want also to send a word to Walter Stevens. It is hard for Walter with his sensitive make-up to understand the conditions that are round about him, but

there is no use to fuss, he will only make them worse if he does. All he can do is to stand and wait, doing the best he can from day to day and a change will come by and by. It isn't always a good plan to change about just when you do not like things and I have come to urge him to just stand still and wait. It will be better for everybody. I have seen the people in the far West I have always wanted to but could not seem to get to, and the conditions are much better there than I hoped. I have been often with Sadie and Blanche, and they know it, although they do not know it under the name of Spiritualism. Be good and if you do not know what to do, ask me just as if I were there and I will try and impress you."

Our Immortality.

William Brunton.

Our immortality is one of the assured beliefs of the race. It may ebb and flow like the tide on the shore, but the great body of belief is there like the ocean. It is not left for man to make up or discover, it is part of his equipment, part of the furnishing of his being, the impact or spiritual truth upon his mind. This has to be considered in our account of ourselves, and due weight given to it, when we think we need special proof of its verity.

The race from the beginning has made the affirmation that death is not the end. The surprise is to find in the prehistoric man this sense. The ghost land to the savage is as real as the earth around him. The thought of immortality hardly seems to be reasoning so much as it is reason itself showing what we are. The mighty generations have swept like armies over the earth, invading it as a like armies over the earth, conquering it, have fought their battles, and then passed beyond the silence of the western hills, while night enveloped them. But each new generation believes in the truth of life and feels that it is destined to accomplish great things, and that a future awaits it. This is the distinctive work of man, and very wonderful it is when we consider the difficulty of the case. Let a man stand before the silence of the dead, and how hard it must be to realize his immortality. All he sees is the token of death. The language seems decisive. The senses have nothing to cling to. They are bearded and take captive by the fact before them. The wonder is that the soul is able to make such a mastery vanquishment of this apparent finality and to rise in its own atmosphere and affirm that life is life, that it has respect that it keeps on its progressive course with the beauty of a growing tree or flower.

Another thing that staggers us is the horribleness of the pictures of the future that poets and priests have drawn. Imaginative, of course, but very real to those who received them. They were on the side of making man serious in his living, to show him the evil of evil, and the necessity of striving to avoid the great sins and win the great virtues. And this has been the truth behind the error of the fearful looking for of judgment and torment in hell. It is a ghastly perversion of a truth that sin must find us out as sin, and it is unjust even to our vision, so it is utterly impossible to the Wisdom. I think it is the meanest of all things to allow it to rest in the creeds of the churches as if they believed it. If they believe it, then all the rest that wins our respect they deny, for no God of love could ever dream of having a waste-bin to his earth for souls. It is out of all keeping with the thought of right and justice. But the education and discipline of wrong proving uncomfortable and biting and burning even, is a different matter, and is good from start to finish. We believe in that, and so what man falsely termed hell is a way to heaven. Man has clarified his vision of the future by the sweetening of his present condition. From what is, he judges what is to be.

Times change, theology must change to correspond. What was all right in winter of ignorance and distress, will appear differently when the spring comes and sets the world agrowing. Commerce, education, invention of machinery and the rest, give new ideas, feelings, purposes, we enter into a new estate of manhood, therefore. We have awakened from youth, we no longer look to see men without any fear that true thinking can ever result in anything but the truth. Nor need we cling to the skirts of the past, as if we could not walk alone. It is one of the refreshing impulses of our day to feel that nature and human nature is open to inspection, and that wonders await us in our research. We particularly want to know if we have time to work out our designs. If so, we can take hold fearlessly and hopefully, and so immortality is the great answer to a great need of the soul wishing to realize itself and its dreams.

When a man comes to be himself he takes it that he is immortal. I think I should affirm that all right from the growth of my mind in feeling the worth of life. It comes to me that life cannot be to awaken like a child from sleep for an hour and then to pass into nothingness. That were silly thought with the greatness of creation before us, with the sense of greatness within us. We have intuitions that doubtless come from what we call the other world. They show themselves to be trustworthy and to have prevision, such as one standing on a height might have. At times we are led to do or refrain from doing—so as to show souls we see not are interfering for our good. It is in this way we get confirmation of our immortality.

I never could see why people should fear their friends when they had cast aside the worn garment of time, for they are clothed upon with immortality, and if anything, are sweeter and truer than when they walked with us here side by side. Perhaps they are nearer than ever. I shouldn't be at all surprised at it—and it is a pleasant thought that we may cling to as fact. And then when we are willing so to consider it as possibly, probably true, we may have the sunlight flash into our experience. To live reasonably in this thought is to walk in the light of truth, and to be guided by a blessing as precious as the heart may know. We want to be wise in this, and not foolish, or superstitious, or acting as if we were not also immortals and had to learn to carry ourselves accordingly. The truth of immortality braces a man to be his best, to have self-reliance, to wish to make the most of himself, and to see beyond every night a morning, and beyond every winter the goodness and growth of a new spring!

Ignorance is less distant from truth than prejudice.—Diderot.

It is a most mortifying reflection to any man to consider what he has done, compared with what he might have done.

Give a boy address and accomplishments and you give him the mastery of palaces and fortunes where he goes.—Emerson.

When a man dies they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before him.—Mahomet.

New York Advertisements

two worlds. It is printed in elegant style, bound in cloth and gold. Price, \$1.00.
For sale by BANNER OF LIGHT PUBLISHING CO.

Societary News.

Correspondence for this department must reach the Editor by the first mail delivery on Monday morning, to ensure insertion the same week. We wish to assist all, but our space is limited. Use ink and write plainly.

Boston and Vicinity.

Malden, Progressive Spiritual Society, June 19th.—Our Lyceum at 1.30 p. m. was well attended. Mr. Alonzo Danforth was with us and kindly assisted in the march. Little Viola Marshall read "The Ship" very nicely. Circle at 2.30 for healing, developing and readings, also well attended. Little "Golden Hair" gave her usual cheering words of comfort to many. Kind and loving to all, endearing herself to us more and more. Mrs. Morton gave many excellent messages, which were wonderfully accurate, both afternoon and evening. Mrs. C. M. Borden, of Winchester, also did very fine work in the same direction. Healing thoughts were sent out for the recovery of Sister Cutler (Dinah's Medium), who has been quite ill for a week, also for Miss Murray, who has been confined to her bed for many months. We trust they may be reached by our efforts. Evening session, 7.30 p. m., opened with song service. Scripture reading by our president, Harvey Redding, invocation, Mrs. Abbie Burnham, recitation, "The Three Tabernacles," "Cyrus the Persian," in native tongue, reading, Mrs. R. P. Morton, "Shall we know the loved ones there?" Mrs. Burnham gave a brief address in her usual pleasing manner, subject, "Harmony." Indian control "Big Dog" gave full names, "The Banner of Light" on sale at all of the meetings.—C. L. Redding, cor. sec.

The ladies of our society gave their regular monthly supper Friday, June 24, which, like the previous one, proved a success. The meeting following was replete with good things. "Cyrus" rendered a poem entitled "Consolation," in foreign tongue; invocation by our friend, Mrs. Abbie Burnham. We were much pleased to have with us Mr. J. J. Morse, Editor of the "Banner of Light," who made some very telling hits in his humorous remarks and was loudly applauded. He closed his interesting speech with a promise to attend the next supper, Friday, July 29th. Mr. Alonzo Danforth, our Lyceum friend, was present. Mr. and Mrs. Osgood Stiles were also with us and gave some very fine delineations. We hope to see them again very soon. Little Rosie Milton sang "Nearer, My God, to Thee," very sweetly. Solo by Mr. Jas. Milton, by request, "My Wandering Boy," which was much appreciated. Our little "Golden Hair" was with us and gave very fine messages in the audience. "Prairie Flower," "Moscato" and "Star Bright," through their mediums, did excellent work. The ladies in charge, Mrs. Harvey Redding, chairman; Mrs. Frank Sheriff, Mrs. J. F. Crookes, Mrs. M. E. Dean, Miss Nellie Gnu, Mrs. R. P. Morton, Mrs. Carter, Mr. and Mrs. G. B. Mosier.—C. L. Redding, cor. sec.

First Spiritualist Church, 694 Washington Street, Mrs. M. Adeline Wilkinson, pastor, Sunday, June 26.—At the conference the subject "Personal Experience of a Spiritualist." The following speakers took part: Mr. Prevost, Dr. Brown, Prof. Doering, Mr. Stevens, Mrs. Cooper, Madame Blanchard, Mrs. Alexander, Mrs. Helen Davis, Mrs. Thomas Jackson, Mrs. Wilkinson. Afternoon: Poem, Dr. Adeline Wildes; remarks, Prof. Doering; spirit messages, Mr. Jackson, Mrs. May Dillen, Mrs. Blanchard, Mrs. Nellie Grover; scripture reading, Dr. Frank Brown. Evening: Remarks and prayer, Mr. Brewer and Mr. Hill; spirit messages, Miss Sears, Mrs. Addie Brown, Mrs. Fremont, Mrs. Blanchard; recitation, Susie Hudgins.—Reporter.

First Spiritual Church of Boston (Inc.), Rev. Clara E. Strong, pastor.—Mr. Mason, Mrs. Strong, Mr. Brewer spoke from the Scripture read at the morning circle; Mrs. Stanton and Mrs. Morgan gave spirit messages. Mrs. Chapman gave a few delineations. Mrs. King, Mr. Winslow and Mrs. Lewis gave excellent thoughts showing Spirit Power. Matt. xii. formed the lesson of the afternoon upon which Mr. Mason expounded. The pastor spoke upon this theme and gave out communications. Mrs. Brown and her control were very much enjoyed. Mrs. Cutler's control spoke and gave communications. The evening's subject was "Comfort ye one another." Some of the experiences given by the pastor were enjoyed. Mr. Graham spoke upon the subject of the evening and in conclusion read a short poem, Solo, "The Holy City." Mrs. Annie Morgan. Recitation, "Seven times one are seven." George Fogg. Mrs. Julia Davis gave a short talk and then communications. Mrs. Annie Morgan gave several communications also Anna Strong.—A. M. S., clerk.

Lowell.—The Ladies' Aid of the First Spiritualist Society of Lowell held their first outing of the season on June 22d, at Canobie Lake Park. Some 20 of us left Merrimack Square at 8.30 a. m., many more coming later, including out-of-town friends from Nashua and Winchester. The day was one of the grandest we have had this year, and it seemed to imbue every one with a spirit of fun, for all thoroughly enjoyed themselves. We shall hold our next outing of the season July 20th, at the same place. Any of our friends from other societies that would like to take their lunch baskets and join us on that day the benefit of any that come I would say the fare from the Square to Canobie Lake and return is 30 cents, but you pay one 5 cent fare when you pay your second fare you ask for a return ticket which will cost you 25 cents.—Mrs. L. A. Coburn.

Waverly Home, Sunday, June 19th.—One of the promising signs of the progress of Liberal Thought, relative to religious creedal tenets, was brought forth today in a very pleasing manner. Two ministers of different faiths addressed the meeting in the larger and more acceptable view of the Universal Brotherhood of Man. The trend of their discourse blended harmoniously with the belief of Spiritualists, that God's spirit is universal, and pervades all nations and all men, in the degree they become spiritualized. The modes of worship may be different, but when it is given in the true spirit and makes for righteousness, it is acceptable in the sight of God. The most beautiful ideal of God that one can entertain in his heart, was expressed by Rev. Dr. Hall, at Tremont Temple, when he said, "O how I love the Father, my Father, your Father, our Father." What a divine inspiration was this, and how eloquently it was spoken! It touched all hearts, for here was a man whose life peers in convention, but in whose soul rested an ideal of God, that was boundless in love to all his children; his ideal of the Father was not only to bless those present in convention, but to include all mankind. These glad tidings are constantly coming to us from our beloved in the great active spirit world, they come to sustain and comfort us, that we may endure the trials of life here with fortitude and grace. The meeting was interesting and instructive throughout. Mrs. S. E. Hall presided; Rev. Dr. Brewer gave an invocation; Rev. Dr. Parry gave an address; Mrs. Raymond, Mrs. Bowker, Mrs. Ward and Mrs. Kneeland, gave delineations; Mrs. Bemis, pianist.—J. H. Lewis.

Campmeeting News.

Lake Pleasant, Mass.

Although the annual campmeeting does not open until Sunday, July 11th, interesting meetings are being held here each week and the philosophy and phenomena of Spiritualism are presented by those amply qualified for the work. On Sunday, June 19th, the well known speaker, Miss Elizabeth Harlow, visited the grounds and in the afternoon a splendid meeting was held in Association Hall, with about 150 people in the audience. Mrs. A. S. Waterhouse acting as chairman. A song service conducted by Mr. George Cleveland, preceded the meeting. Mrs. Millie Guilford of Waltham being the organist.

Miss Harlow gave one of the best discourses ever delivered at Lake Pleasant and aroused an intense enthusiasm among her hearers. Miss Harlow has ever been popular here.

Mr. R. F. Churchill, president of the Greenfield Spiritualist Society, gave a brief but interesting address, and excellent tests were given by Mrs. A. S. Kimball, Mrs. Abner Wheeler and Mrs. J. J. Fremont. Mr. Wm. C. Pomeroy closed with appropriate remarks.

The well known test medium, John Slater of California, visited us during the week and secured the Lincoln Cottage on the bluff, where he will be located for the season. Mr. Slater is acknowledged one of the best mediums in the world and in the earlier days his wonderful mediumship has attracted thousands of investigators to our grounds. We are glad to have him with us again.

Mr. Florian Baker and mother, Mr. and Mrs. J. S. Hart, Mrs. Boothby and family, Mrs. M. E. Tilton, Mrs. Kate Loeber, Mr. and Mrs. Frank Boyden and son, Mrs. Hatfield Parker, Dr. C. I. Weston and wife and Dr. Wm. Critchley and wife have arrived for the season.

The association headquarters are open and friends who desire to subscribe for the "Banner of Light" or desire copies of the paper can secure them there.

Albert P. Blinn, clerk.
Special correspondent and agent for the "Banner of Light."

Camp Progress, Upper Swampscott, Mass.

There was a large gathering at the camp Sunday and the services were of a very fine order. The morning conference was very interesting. At the two and four o'clock meetings stirring addresses were made by Mrs. C. Fannie Allyn, of Stoneham; Prof. C. H. Webber, of Boston; M. A. Graham, East Boston. Remarks and readings by Mrs. Annie Chapman, Brighton; J. D. Godaue, James Newhall, Mrs. H. A. Baker, of Danvers. Fine music by the quartet and others. Many old friends were present. A very successful season is promised.—Mrs. U. S. Gardiner, sec.

Temple Heights, Northport, Me.

The outside work on the auditorium at Temple Heights is about completed and is looking fine in its new condition. The entire building has been painted in a soft color with trimmings, by B. M. Bradbury of Fairfield, who in a day and a half painted the whole surface and the ticket office, and it may be safely said that no auditorium at any camp is in better condition than is the building at Temple Heights. The loyal workers in the cause of the grounds have rallied to the support in fine shape and with generous contributions and work have improved the building so that it is vastly improved and is a credit to the place. Other contributions would be appreciated if any feel inclined, but to those who have given is due the thanks of the entire membership of the corporation.

The call for the annual meeting of the Temple Heights annual corporation meeting has been issued for Thursday, August 18th, when the annual election of officers will take place and the usual business matters will be disposed of. The meeting will be held at four o'clock in the afternoon and the notices have already been issued to the members. Superintendent and Mrs. A. E. Clark are at their cottage, Megunticook, where they are passing a few weeks. They will return to their home in Belfast for a week or so later and then go to the Heights for the remainder of the season.

W. F. Thomas, who conducts the store on the grounds, has arrived from Camden, where he has been during the past few months and has opened the store and telephone office for the season. Mr. Thomas will carry a full line of groceries, as formerly, for the benefit of the cottagers.

Mrs. Lottie B. Carr, of West Newton, Mass., is occupying the Paul Cottage on Nicaw Point for the summer, having already been here for several weeks. The cottage has been painted and generally repaired and is now in fine condition. Mrs. Carr will have friends with her later in the season.

Mrs. Louisa D. Shorey and daughter, Miss Emma Shorey, have opened their cottage, Shorey, on Nicaw Point and have been on the ground some two weeks. The dates of the campmeeting this year will be from August 13th to 21st inclusive and an excellent program has been prepared. The program will be given in a subsequent issue of the "Banner" and the list of speakers.—Orrin J. Dickey.

Unity Camp, Lynn, Mass.

June 19th was Haverhill Sunday at Unity Camp, Saugus Centre, and the occasion was one of rare pleasure and enjoyment to the large crowd of Spiritualists and their many friends present.

The delightful and pleasant weather, together with the attractive and entertaining list of speakers and mediums of repute in the spiritualistic field had the effect of drawing the largest crowd thus far this season to the beautiful grove, from fifteen hundred to two thousand people being present.

A delegation from the Helping Hand Society of Spiritualists of Haverhill and the German Spiritualists' Society of Lawrence, numbering about 150 in all, was present. At 12 o'clock an interesting conference meeting was held, in charge of Vice-President Samuel Merchant. Miss Eva Gilliland officiated as pianist, and will continue in this capacity throughout the season. At the time the 2 o'clock service opened a large audience was present. The meeting was in charge of S. S. Ham, president of the Helping Hand Association of Haverhill, who made a few introductory remarks, in which he extended the greetings of the Haverhill and Lawrence Spiritualists, and expressed their great pleasure at being present with the Lynn Spiritualists' Association. An invocation was given by Mrs. Dr. Amanda Cate, of Haverhill, a member of the Haverhill Spiritualists' Union. Tests were given by Mrs. Dr. Caird, of Lynn, and others.

Remarks were made on "Spiritual Philosophy," by W. H. A. Simmons, of Haverhill.

When the four o'clock meeting opened the large pavilion was crowded to overflowing and many were standing outside.

This meeting was also in charge of President Ham, of the Haverhill society, and the order of services was as follows: Invocation by Mrs. Whitehead, of Methuen; introductory remarks by President Ham; singing of "America" by audience while standing; cornet solo by William Atherly; remarks by Mrs. Mary Huse, of Methuen.

Mrs. Maud Litch, of Lynn, extended greetings to the visiting Spiritualists and friends and gave a number of tests.

Tests were given by Ruth A. Swift of Haverhill. One of the most interesting events of the meeting and of the day was the appearance of Miss Annie Foley, of Haverhill, 16 years of age.

Last, but not least by any means, Mrs. Kate Ham, of Haverhill, was introduced by her devoted husband, who evidently took pride in presenting his accomplished wife. Mrs. Ham did not have much time at her disposal, but she gave a number of highly satisfactory tests, which were recognized as being correct by those who received them.—Lynn (Mass.) Evening News.

Onset, Mass.

There will be a celebration on July 4th, with an elaborate program, the committee having arranged for water sports, band concerts, fire works and dancing. The committee is a large one and a great day may be expected.

Among the arrivals are Mr. and Mrs. Simeon Butterfield, Dr. and Mrs. A. A. Kimball, Mrs. E. C. Mabbette, Mr. B. A. Palmer, Dr. H. Byan and J. W. Mellon, Mrs. S. Wood and daughter, Mr. and Mrs. C. A. Corvill, Los Angeles, Cal.; Isaac Lincoln and wife, Miss Marie Fitzmaurice and Miss C. M. Pearl, New York. The Misses Draper and Perley Draper returned Saturday. Fred W. Davis and sisters, Miss Susie and Miss Isabelle, of Chelsea.

Contractor Lot Howes will erect two cottages on Onset Island at once for Mr. Chas. Whittemore. They are to be occupied by Mr. Whittemore's coachman and boatman.

The Taunton and Mansfield High School Cadets are expected to camp on Ramsdell field during the week of July 4th.

Remember you can get the "Banner of Light" at the book store during the summer. Mr. and Mrs. J. B. Hatch will be the representatives of the "Banner" during the camp season, as is usual. They will be pleased to see their old friends and many new ones, and take your orders for the "Banner." The resident headquarters will be at Wild Flower cottage.—H.

[As will be noted above, Mr. J. B. Hatch has accepted the position of representative of the Banner of Light Publishing Company, and will also during the season again act as the special correspondent of this journal.—Ed. B. L.]

July Opens the Season in the Mountains.

To go away from the city; to seek the shelter and protecting quietude of the country where the singing of the birds and the vision of flowers and verdant pastures will infuse a new spirit in the soul and vigor in the body is the desire of every person seeking a resting place for the summer. And in New England, the "summer play ground" of America, the mountains take the first rank. Among the "White Hills" whether amidst the rushing cascades and towering ledges of the Crawford Notch, or on the cloud enveloped summit of Mt. Washington; whether amidst the natural wonders of the Profile region—the marvelous Echo Lake, or the natural sculpture of the Presidential cliffs; whether in the depths of the sylvan Cathedral Woods, or the peaceful territory of the Intervale, there is a pleasure peculiar only to the White Mountains.

Send six cents to the General Passenger Department, Boston & Maine Railroad, Boston, for the beautiful portfolio of the choicest views in the mountains entitled "Mountains of New England." For two cents, the descriptive book "Among the Mountains," containing some choice illustrations of mountain scenery and sixty pages of interesting reading concerning the White Mountains will be mailed to any address.

PASSED TO SPIRIT LIFE.

SETH WILBUR, PLYMPTON, MASS.

Mr. Seth Wilbur, aged 77 years, from his home in Plympton, Mass., on June 13th.

Mr. Wilbur had been a Spiritualist for a great many years. He and his wife were frequent visitors at Onset, both being deeply interested in both the phenomena and philosophy of Spiritualism. Mr. Wilbur took to Spiritualism naturally, for he had been connected with the early anti-slavery movement, and consequently was ready for anything that would lead to a larger liberty. He was a most genial and whole-souled man, possessed of a wonderful memory and a happy faculty of clearly expressing this in conversation. He and his good wife had lived in the house where he met with the change that leads to the higher life, for 56 years. Unto them were born nine children, all but one still living upon the earth. One son is a prominent physician at Middleboro.

Mr. Wilbur leaves a wife and eight children, who deeply feel the loss of the outward presence—yet they are comforted by the knowledge of spirit return.

It was a most perfect June day when the funeral services were held at the home where he had lived so many peaceful and happy years. The house was filled to overflowing with relatives, neighbors and friends, who came to pay their last tribute of respect to his memory. The floral tributes were many—but perhaps the most fitting were native ferns and wild flowers gathered from the fields and woods of the old homestead.

The services were conducted by the writer. May his spiritual presence cheer and comfort the wife and children until that hour when the family shall be reunited under fairer skies than those of earth.—Geo. A. Fuller, M. D., Onset Mass.

THOMAS R. DORR, SEARSFORD, MAINE.

Temple Heights, Northport, Me.—Again the silent messenger has entered our circle and has called home a friend of the grand Cause, one who has lived in the light of Spiritualism for many years and taken pleasure in the good knowledge of what was truth to him. Thomas R. Dor, an old and respected resident of North Searsford, passed away at his home in the 28th of May at the age of 82 years, nine months and 17 days. At the time of his death he was the oldest resident of the town. He held the esteem of all who had the pleasure of his acquaintance. He leaves to await the summons, his wife, sons and daughters, Miss Nellie E. Dor, Thomas Dor, Charles and Warren H. Dor, of South West Harbor, and Mrs. Bloomfield Reed of that place. The services were held at his late home, Mr. Whitney an inspirational speaker of Winterport officiating.

DYSPEPSIA CURED

By Hygea Suffer from Dyspepsia, Stomach, Liver, or Bowel Trouble of any kind, read this liberal offer. IT WILL BE WORTH MONEY TO YOU.

Do you suffer from dyspepsia, indigestion, or stomach, liver, or bowel trouble of any kind? If you do, why not let us cure you? We do not mean to say by doing you with a strong, stimulating Soda and Rye Whisky Compound, or "Dyspepsia Pills." Such things will stimulate and ease temporarily, but in the end will only irritate and further weaken the already diseased and weakened membranes. We will completely and permanently cure you. We will go to the very foundation of your trouble, will remove the causes, strengthen and tone up the affected membranes, perfect the digestion, regulate and strengthen the bowels, and make you as strong and hearty as you ever were. We could give you testimonials by the thousand of those we have cured of stomach troubles in all forms and stages, but they would not tell you what the treatment will do for YOU. The only absolute proof is in the treatment itself. We have a treatment that will positively cure any case, no matter how complicated or long standing, or how many have failed in the past, that we will send to a few more.

treatment to any one desiring to test it. Many are cured by this test treatment alone. Why not make a trial of it yourself and learn what it will do for you? Write for it FREE. Public Institute of Health, at 222 N. 2nd St., Battle Creek, Mich.

65Bewitt

Campmeeting Announcements.

Ashley, O.

Camp opens August 7th, closes August 28th.—W. F. Randolph, Sec.

Chesterfield, Ind.

Chesterfield (Ind.) campmeeting opens July 14 and closes August 28. For programs and other information address Lydia Jessup, secretary, Chesterfield, Ind.

Camp Progress, Upper Swampscott, Mass.

Camp Progress, Mowerland Park, Upper Swampscott. Meetings at 11 a. m., 2 and 4 p. m., every Sunday from June 5th to Sept. 25th. Lynn and Salem electric cars pass the gate. Secretary, Mrs. H. S. Gardner, 343 Lafayette Street, Salem.

Delphos Camp, Kans.

This campmeeting will begin August 5, 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 August 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. All letters pertaining to the camp should be addressed, W. W. Kelsey, President, Cortland, N. Y.

Grand Ledge, Mich.

The Grand Ledge (Mich.) camp opens July 31 and closes August 28. For full program address J. W. Ewing, Grand Ledge, 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 29. 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. Peck, Akron, Ohio.

Lake Sunapee, N. H.

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

Lily Dale Camp, N. Y.

This favorite place of resort opens July 15 and closes September 14. For full programs address the president, Mrs. Abby L. Pettigill, Lily Dale, N. Y.

Maple Dell Park, Ohio.

The American Spiritual, Religious and Science Union will hold a camp season at Maple Dell, commencing July 24 and closing Sept. 1. Lucy King, corresponding secretary. Address with stamp, Box 45, Mantua, Ohio.

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. 28. 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 Spiritual 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 15 miles south of Portland. George Lazelle, Oregon City, Oregon, secretary; J. H. Lucas, of Portland, president.

Ocean Grove Campmeeting, Harwichport, Mass.

Opens July 10th and closes July 24th. A. P. Blinn, chairman. For particulars address H. K. Bearse, Harwich, Mass.

Onset Camp.

Commences July 24 and ends August 28. 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 Aug. 30. Jacob Hey, secretary, Carbondale, Kans.

Parkland, Pa.

Parkland Heights Spiritualists' Home and Campmeeting will open on Sunday, July 25, and continue until further notice. Parkland is on the New York branch of the Philadelphia & Reading railroad.—Elizabeth M. Fish, Secretary, Parkland, Eden P. O., Pa.

Queen City Park Camp.

The meetings at Queen City Park will commence on Sunday, July 31st, and close on Sunday, September 4th, including six Sundays. We expect a very successful meeting this summer.—Dr. G. A. Smith.

Salem, Mass.

Camp Progress opened Sunday, June 5th. Camp is situated on the electric car line between Lynn and Salem. Services at 2 and 4 p. m. Refreshments obtainable on the grounds. Admission free.

Temple Heights, Northport, Me.

The Temple Heights Campmeeting will open on August 18th and continue until August 21st, both days inclusive.

Unity Campmeeting.

The Lynn Spiritualists' Association will hold meetings every Sunday at Unity Camp, Saugus Center, Mass., commencing June 6 and ending Sept. 25. For full particulars address Mrs. A. A. Averill, 42 Smith street, Lynn, Mass.

Verona Park, Me.

Campmeeting opens on Sunday, August 7th, continuing over four Sundays, closing on August 28th.—F. W. Smith, sec., Rockland, Me.

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.

Wenonah, 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, Wenonah, Wis.

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

GOOD MORROW.

Margaret E. Sangster.

Good morning, friends and neighbors,
My gossip near and far;
May all rich blessings find you
And crown you where you are.

Good morning, friends and neighbors,
This wish I send to you:
That ever God be present
To keep you brave and true.

Good morning, friends and neighbors,
Sweet thoughts your way attend,
And make this whole year happy
Until its last day end.

Universal peace can come only with the universal republic.—Immanuel Kant.

He that does good to another man also does it to himself, not only in the consequence, but in the very act of doing it, for the consciousness of well-doing is an ample reward.

"THE GENTLEMAN FROM EVERYWHERE"

By JAMES HENRY FOSS

The following headings of the thirty-two chapters of this book show that it treats of very interesting themes:

Launching of My Life-boat; My First Voyage; Near to Nature's Heart; Joys and Sorrows of School-days; Career of a Domestic Pedagogue; Dreams of My Youth; A Disenchanting Collegian Preacher; In Shadow Land; Sunlight and Darkness in Palace and Cottage; Adventures in Mosquito-land; In Arcadia; From Philistine to Benedict and a Honey-moon; The Angels of Life and Death; Tribulations of a Widower; Path Leads a Star; On the Political Stump; Past Edifying Christian Science; In the Land of Flowers; Sunbeam, the Seminole; A Founder of Towns and Clubs; A Million Dollar Business With a One Dollar Capital; A Fenianism "Crossed Smiles and Tears; Monarch of all He Surveyed; Then Deposed; Forebodings of Immortality; A Spiritual Socialist and Colonizer; Hand in Hand with Angels; Among the Law Shirts; Campaigning in Wonderland; Among the Clouds; Disenchanting—Home Again; The Florida Crackers; Looking Forward.

Handsomely Illustrated.

Price, \$1.50. Postage 11 cents extra.

For sale at the BANNER OF LIGHT BOOK STORE.

Genuine vs. Shoddy Science.

The sole purpose of these works is to provide useful and sure data in the astronomical part of the subject, which is so defective in the usual trade productions. The books are got up in first-rate style and sold at lowest prices.

The Spherical Basis of Astrology

Gives continuous Tables of Houses for latitudes 22° to 68°, both north and south, and four other tables needed in making true figures, with ample instructions, and exposure of errors in the ordinary tables and methods; also an account of standard time in this country, and how to use it, with other scientific points most neglected.

Cloth. Price, \$2.00.

The Sixteen Principal Stars, Etc.

This is wholly new and fills a great vacancy in the theory and practice, giving their positions as they appear, for 1894-1904, with instructions for use in Navigation.

Contains also the first correct ephemeris of Uranus and Neptune, for 1893-1894; and of the new planet, 1780 to 1893, the only ephemeris of the planet for that period. This latter separate is 15 cents.

Paper. Price, 70 cents.

The Boston Ephemeris, 1898-1901.

A superior one in all respects, with such valuable matter in the text. That for 1898, the last, has only the planets' places, its main feature being a notably unique discourse on Astrology, etc., sketching its history, exposing the folly and fraud now in vogue in nativities, and specifying many of the notorious ones and their crooked ways. The first annual (partial) inside view of the subject, is full of interest and value to