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MEDIUMSHIP DEFINED AND DEFENDED.

A Refutation of the Great Psychological Crime.

By W. J. COLVILLE.

(Continued from last week.)

Let us take, as an extreme and very popular example of current shallow views of Hypnotism, George Du Maurier's famous story "Trilby," from which a great many sparsely informed people have gathered their ideas on Hypnotism. "Svengali" is the typical hypnotist of the vulgar stage and "Trilby" is his victim. Needless to say that there is a vivid fantastic element in that story which men of science are almost disposed to ridicule; still let the story pass as though it were an accurate morsel of history and even then we have seen no over-riding of the will of the subject when all factors are considered. Many a young laundress with an ambition to appear on the stage would eagerly welcome any means whereby that ambition might be gratified, and though "Svengali" is neither an ideal man nor a model husband, he is a fine musician and possesses certain attractions in the role of impressario for a stage-struck girl. Doubtless many young people, and older people also, yield foolishly to various influences which work eventually to their detriment, but the fact of their doing so only proves that caution is needed in the conduct of psychic experiments as well as everywhere else in life. Mediumship has not proved an unmixed blessing, but it is not criminal any more than anything else is criminal which is liable to abuse. The greatest of difficulties is to point to a single beneficent agent which has never been distorted or perverted. We are no blind zealots advocating indiscriminately all that passes for hypnotism or for mediumship, but we do claim that the advantages outweigh the disadvantages. A very great deal of mediumship is simply due to greater than average sensitiveness; it consequently often appears in early childhood or in most unexpected places and at times when no one seems to specially desire it. The problem of mediumistic susceptibility may be an intricate one and the topic should be handled fearlessly. What we protest against is wholesale denunciation of psychic processes which are often palpably beneficial, though occasionally hurtful.

A safe rule to follow is to always claim the sovereign right to say your own Yes or No to any psychic suggestion. You can be hypnotized, but you need not be,—it rests with yourselves whether you are or not. In like manner you can develop mediumship, but you are not compelled to develop it. Self-responsibility must always be upheld, and when it is steadily maintained, dangers and pitfalls vanish.

LECTURE II.

MAN AND HIS COMPLEX ORGANISM.

To all Spiritualists the idea of possessing more than simply a physical body as the instrument of the abiding human entity is very familiar, and though some of the terms employed by "new" psychologists, whether of Hudson's or some other modern school, may be rather strange to ears long accustomed to a different terminology, it is easy for the average student of psychic science regardless of special party affiliations, to readily comprehend the phrase "dual organism," and even the expression "two organisms" is not difficult to comprehend. Though widely opposed in their views on hypnotism, Prof. Hudson and the anonymous author of "The Great Psychological Crime" are alike prepared to teach that man has a subtle interior organism which agrees well with the New Testament, and with Swedenborg's doctrine that there is an interior body which continues to live after the physical frame has returned to its pristine elements. "There is a natural body and there is a spiritual body" is one of the most familiar quotations from St. Paul's Epistles to the Corinthians, and though physical and physical may be adjectives more in vogue today among students of psychic problems, than spiritual and natural, the root idea is the same whatever language may be employed. The Theosophist of the type of the well-known author and lecturer, C. W. Leadbeater, simply goes further into detailed definition when he speaks of man as the owner of several bodies each interior to the other, as, for example, when in his widely discussed book "Man Visible and Invisible," he discourses upon a causal, a mental, and an astral body within and superior to the physical organism, which, to the materialist, is the only body of which we can possibly know anything. Clairvoyance in some instances may have extended even far enough to trace these various bodies, each more ethereal than the other as we proceed inward in our investigation. But, this deeper question aside, we can all readily accept the practically universal testimony of ancient and modern seership, that there is a psychic organism which continues to exist, and through which the human ego continues to act after the dissolution of the physical frame. The writings of Andrew Jackson Davis and Mary Davis, long ago familiarized the reading public with accounts of clairvoyant experiences which threw much light upon the spiritual body, which Swedenborg tells us, corresponds with the physical structure, part to part and function to function.

While heartily agreeing with all reasonable theories concerning the triune as well as dual nature of man, and experiencing no resentment against a theory of man's seven-fold constitution, as proclaimed by many Occultists, we utterly fail to see that the acceptance of any such facts or theories proves a case against mediumship or even against hypnotism; but the object of the book we are criticizing is evidently to use every fact that can possibly

be proven concerning man's interior nature as a weapon with which to attack, first, whoever is called a hypnotist; and second, whoever yields to whatever is called "spirit control." Had this author contented himself with declaring that hypnotic processes would be superseded by higher methods as intelligence advanced, and that the idea conveyed to the average mind by the word "control" would give place to some more agreeable epithet, such as "communion" for example, very many intelligent people could and would have followed his reasoning with great interest and doubtless with profit also; but such sweeping denunciations and such hideous theology as we find constantly brought to the front, lead us to feel that so benighted a mode of controversy hardly comports with an enlightened understanding of what are genuinely higher phases of psychic experience. While discussing "Man and His Two Organisms," the author very reasonably tells us that Paul knew what he was talking about when he wrote to the Corinthians, and that it is evident that Christ fully understood the relation between man's two bodies to the third and highest element in the triune nature of man. But we must take decided exception to his *non sequitur*, when he suggests that the searching and vital question: "For what shall it profit a man if he shall gain the whole world and lose his own soul?" has any connection whatever with the crude and wretched theory, founded on a literal distortion of the famous text quoted, around which enormous controversy has raged for centuries. This passage has, times without number, been reasonably explained by Universalists and by many others who are not identified with the Universalist denomination. The original idea is not difficult to interpret, if we stop to consider that "life" and "soul" are often employed interchangeably in those English translations of the Greek text with which we have become familiar. Two very distinct notes of a high ethical character can be detected in this celebrated saying of Jesus; the first of these sounds a protest against undue devotion to material things, and the second urges us to consider the supreme importance of the spiritual life of man. Without straining the obvious meaning of the passage in the least, we can readily follow the utterance of a wise spiritual teacher who counsels us against placing undue stress upon the transitory vanities of earth, and whose main object is to contrast the far superior importance of the true life of the soul with the evanescent existence of the flesh. Life on earth can never be fairly judged or viewed in anything approaching true proportion unless, or until, we measure all values by a spiritual standard. When Prof. J. R. Buchanan declared that psychometry and its general acknowledgment might inaugurate a new era in civilization, he made a very thought-provoking statement, for though it would be absurd to infer that the mere practice of psychometry as ordinarily exhibited would greatly transfigure human society, the possibilities lying dormant within the soul when aroused to activity will certainly lead to a complete transformation in social life, and in every industry. The soul needs to be found, and after we have caught some glimpses of its reality and potency we should be ever on our guard against indulgence in such practices as will obscure the heavenly vision. The whole cumbersome pessimistic edifice laboriously built up by a very curious and obscure "College of Natural Sciences" is erected on a fundamental fallacy; not a new mistake by any means, but one that must, as long as it is tolerated, serve to mislead all students of psychology. The soul is conceived of as something that can be lost in the sense of being exterminated, but such a perversion of the word "loss" is utterly unjustified by reason, or by etymology.

Now as the author who so persistently insists upon the loss of the soul, through yielding to hypnotic influence or indulging in the practice of mediumship, quotes glibly from the gospels, it is but fair to answer him out of that very scripture to which he has made his appeal. Jesus cautions his disciples against losing their souls, or, in other words, getting bewildered or lost among the many psychic entanglements which gather around those who indulge in sensuality or who worship idols, because they, in consequence of such idolatry, lose sight of spiritual realities, and come to feel that they have lost their way, as in a wilderness. But far from pronouncing such "lost" ones as on the verge of extermination, or as already blotted out, Jesus says that the Good Shepherd goes after every lost sheep in the desert and brings the one who has strayed away from the fold home in his arms, or on his shoulder, with great rejoicing. The gospel metaphor may well have been taken from the 23d psalm, and may well apply to the love and wisdom of the Eternal working through universal order, and through the agency of unchanging law, causing all of life's experiences to work together for good to every member of the human family. But leaving aside any particular origin for the similitude of the shepherd and the sheep, the plain teaching concerning "the lost" mentioned in the gospels is that they are the strayed who will yet be brought home, or, as Edna Lyall in one of her ennobling stories, "We Two," has defined it, "Lost is not yet found." A very popular London preacher, Rev. R. J. Campbell, successor to Dr. Joseph Parker at the City Temple, has frequently insisted upon the need of emphasis being placed upon the words of Jesus referring to the "lost sheep," that it is only lost "until he find it." We are thoroughly familiar with the stale and unjust criticism often passed upon the sublime doctrine of universal elevation, or the salvation, ultimately, of the entire human race. Its opponents say that it discourages the pursuit of virtue and thereby makes more attractive the path of sin, but such an unfounded assertion is abundantly disproved by the positive statement of the Universalist denomination as contained in the fourth of the five principles of the Universalist faith, adopted in Boston in 1899: "The certainty of just retribution for sin," which is immediately followed by the fifth statement: "The final harmony of all souls with God." It is

not to defend the very questionable practice of that doubtful and chameleon-like something called "hypnotism," nor is it to gloss over irregularities and immoralities which unfortunately do at times disfigure the exercise of mediumship, that we take up our cudgels; it is against a very serious false doctrine that we thus vigorously protest, and that doctrine is no less than a positive assertion that souls can be destroyed; and not only that they can destroy themselves by a perpetual course of wilful sin, but that when in weakness some unenlightened individual has come into the clutches of a hypnotist on earth, or an unclean spirit in the unseen realm, the "destructive principle in Nature" will blot out that soul forever. There are weak-minded and credulous Spiritualists who can believe almost anything, and there can be no doubt in the minds of sober thinkers, that such have often been misled by the ready attention they have given to foolish and flattering messages which have come to them from some source in the unseen realm with which they must have been in more or less affinity. That a certain serious degree of discomfort and disappointment is in store for those who unwisely place implicit credence in all that comes through mediumistic channels, is abundantly self-evident, but such painful experiences consequent upon human folly are educational but not destructive. While freely granting and warmly advocating the helpful doctrine that penalties follow close upon the heels of folly, we are compelled in common honesty to conviction to express, in the strongest possible language, the diametric opposition which must ever exist between the theory of corrective discipline, and that of destructive punishment. "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth" is a good old text with an obviously salutary meaning. It teaches that the order of the universe is in itself so entirely beneficent that the hardest penalties we ever undergo are means whereby we grow purer and stronger. The discussion of the shadow-side of mediumship will do much good provided it is reasonably conducted. "Light" of London, a decidedly able and instructive periodical, in its issue dated April 2, 1904, gives the following contribution to the discussion of how far so-called evil influences can and do affect human life. Mrs. M. H. Wallis, a highly respected lecturer and clairvoyant who has occupied a prominent place on the English platform for many years, gave utterance to these sentiments while speaking under an influence which some people designate a "control." The query concerned especially the fate in the spirit-world of those who had, while on earth, been especially intemperate.

"If he continued to desire fresh indulgence his gloomy condition would increase, and himself be shut off from the clearer spiritual atmosphere. Should the desire be very strong, he might find himself in close association with those like-minded on the earth, and in that way exercise a harmful influence on another, which would be reactively injurious to himself. But it is only those who have similar desires who can be thus influenced, for one who is determined to live a temperate life cannot be affected by such an individual approaching him from the spirit side. It is, however, a fact that there is much hypnotic, suggestive influence without any direct intention of such result, both on the earth and on the spirit side, made upon those who are susceptible."

Light editorially adds:

"These are golden words, which should be framed and glazed, and set up where all can see them. It is not at seances only that we come into contact with evil and debasing influences; it is not only those who rap, and tap, and lift tables, and materialize, that we ought to fear, but rather the daily, hourly, constant influences all around us. Nor is it only the influences of the disembodied that we should be careful to guard against, for the suggestion may come, all unwittingly and unsuspected by us or by them, from those on our own side of the grave, and these influences sent out by those here may be perceived (not consciously, but in their effects) by those on the other side who are striving to free themselves from the chain of habit welded upon them during their earth-life, and which the whole force of their better natures, under the action of their higher impulses, is now struggling to break.

"Let us, then, take this lesson to heart! What is true for the living is true for the dead; what is true for the good is true for the bad; what is a fact as regards low impulses is a fact also as regards incentives to good.

"What, then, are we doing, and what are we preparing the way for, when we allow ourselves to slide into habits of self-indulgence? We are, in the first place, giving opportunity to some spirit, who is himself fettered by his evil habits acquired during life, to indulge by proxy those desires which he can no longer gratify in his present sphere, and thus we are causing him to strengthen the earth-tie instead of helping him to rise to higher regions of the spiritual atmosphere. Next, we are forging chains for ourselves, which will in turn bind us to earth, and cause us to influence others to their harm, after we ourselves are departed from this life. Again, we are influencing our companions, by that potent yet mysterious force which is called that of bad example. That force is so strong, and so strange, that no one has ever been able to define it fully. We think Mrs. Wallis' 'control' has done good service in giving an explanation of it. It is unconscious suggestion, exercised, like hypnotism, by the strong will of the hardened self-seeker upon his more wavering and therefore weaker brother. Unfortunately men are less apt to be determined, and therefore powerful, in the way of good than in that of evil, and this is why 'The road to Hell is paved with good intentions,' frustrated by stronger influences. The man who is as determined in the direction of good as the majority of evil men are in the direction of evil, is a great power in the world, far more so than he is at all aware of.

"Again we say, it is not so much that we have to guard against the chance of meeting with evil or depraved spirits at our seances, as that we have to fortify our

hearts and minds against the admission of continued suggestions from without, whether from those still in our midst or from the other side.

"But in this picture of possible evil we have also an assurance of certain hope, of a principle that for many of us has become a certainty. We are, or ought to be, both receivers and distributors of good thoughts also, and what we have to do, and the lesson we have to learn from Modern Spiritualism, as a part of its great mission on earth, is that we ought to take equal care that not only the influences to which we render ourselves receptive, but the thoughts and wishes and desires we send out in return, are pure and right and holy.

"No one of us can escape this responsibility, be he Spiritualist or scoffer. And here the Spiritualist certainly has the advantage. The scoffer is like the ostrich that buries his head in the sand; the Spiritualist, while willing to know the worst, also desires to know the best, and knowing it, to follow it out in practice. The scoffer believes that his thoughts are his own, uninfluenced by others, and influencing only those to whom he imparts them. This is just where we differ from him. Our thoughts are our own when we have made them so, just as any suggestion received from any source whatever, or from a combination of circumstances, may be taken up by the thinker, the man of genius, and molded into a noble utterance, a great invention, a masterpiece of art, which he may then give forth to the world and see labeled with his name. But it is not only in great thoughts and great deeds that our influence in the world and in eternity lies. If it were so, many of us would have to confess ourselves useless creatures indeed. To receive, mature, and give forth great thoughts is a grand aim, but to receive, cherish, and spread around us sentiments of love and charity and holiness is in its way a still greater one, and it is one that, in very considerable measure, lies within the power of every one of us."

Such teaching as the above cannot fail to exercise a beneficial influence upon all who ponder it, and surely the most determined stickler for the necessity of presenting both sides of a subject, and never disguising dangerous tendencies, must be completely satisfied with so frankly outspoken a declaration on the part of a representative advocate of Spiritualism. But even if every word of such a homily be endorsed, we are as far as ever from ascribing to evil influences the power to annihilate a soul. With all due deference to the wisdom and kindness of the editorial staff of "Light," we must ourselves take exception to one statement among the quoted paragraphs, and that is this: by no means original declaration that "unfortunately, men are less apt to be determined, and therefore powerful, in the way of good than in that of evil." It would be truly unfortunate if such a misfortune did really exist, but we are quite certain that evidences of the most thoroughly conclusive character are easily obtainable which will prove to demonstration that when good habits have once been formed they will never be broken, while bad habits can and will be overcome in all cases because of the very misery they inevitably bring forth. The gospel of Spiritualism as proclaimed in "Light" is very noble and highly edifying, and is a complete offset to the wretched pessimism which its editors righteously disown; but even in the best of editorials we may occasionally see where a pessimistic tendency has crept into the writer's commentary on current circumstances, in consequence, no doubt, of a prevailing tendency which has become a perfect nightmare in the modern world. If ever there was proof of the malign influence of adverse suggestion long continued on a gigantic scale, it is surely to be found in the all but universal belief in the downward drift of human tendency, and as the much abused Bible is always called into account to sustain every demeaning and ridiculous view of God and man entertained by fanaticism, the Fifty-first Psalm in particular, and many portions of the prophetic books incidentally, are constantly appealed to in support of the most depressing and degenerating doctrine ever invented by superficial observers,—the depravity of all natural human tendency. A well-known American Spiritualist, Epes Sargent, author of "Planchette the Despair of Science" and other valuable books, has given in poetry the best interpretation of "The soul that sinneth it shall die" that we have yet encountered. The hymn which is to be found in standard Universalist Hymnals rings with this bold affirmation, which appeals at once to reason and to the loftiest religious sentiment.

"The soul that sinneth it shall surely die,
Die to the sin that did its life consume."

If any critic declares that such is an unfair use of Biblical language we need only remind him that St. Paul has given us the phrases "Ye are dead" and "I die daily," which, if destructionism is true, must teach the absurdity that the people to whom the apostle wrote in terms of friendship and encouragement were already annihilated, while he was destroyed afresh every day. Death means change, transition, transformation, and when the word is thus rationally understood, "the soul that sinneth it shall surely change and be transformed" is a rendering which truly conveys the spirit of the original. During the process of change there may be much despondency, and suffering, and far be it from our intention to belittle the penalties which follow in the wake of transgression; but no possible good can be derived from such petty and puerile conclusions as those reached by promulgators of the views we are continually endeavoring to counteract. Man may certainly be the possessor of three brains, as the author of "The Great Psychological Crime" informs us; but if as many as seven brains be found in man's possession, such a discovery will in no way affect the main body of our argument that his views on the destruction of the human entity through the agency of hypnotic are preposterous. A great deal of more or less reliable

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description how the hypnotist does his work can easily be accepted as relatively accurate, without the main issue being touched at all. We need not deny that certain people are hypnotized to their detriment, nor need we seek to disprove that disincarnate as well as incarnate entities may both hypnotize and be hypnotized, but all these admissions lend no support whatever to belief in a destructive principle in Nature. Belief in this destructive principle as an evil force is very ancient. The second Isaiah writing after the return from Babylon in what is known as the post-exilic period in Jewish history, has met and refuted Babylonian Dualism (Isaiah XLV.) in the strongest possible terms, but though one of the most popular books of the Bible answers the dualistic dogma completely, the old error is still lifting up its hydra head, though in the modern world the poetry of Robert Browning has done much to slay the monster. We should not allude so much to hypnotism in these discourses had not a desperate effort been recently made to set up a hypnotic man of straw, then identify this scarecrow with mediumship, and finally exorcise both together. The student of psychic problems must be willing to wade through a great deal of questionable matter on his way to a solid intellectual footing, and it will not do for advocates of Spiritualism in its reasonable phases to be unprepared with answers to their detractors.

The peculiar manner in which facts are brought forward and theories twisted in defence of an indefensible position is one of the comicities of "The Great Psychological Crime." On page 109 of that book, Prof. De Lawrence is quoted as saying "Suggest to a subject while he is sound asleep that in

eight weeks he will mail you a letter with a blank piece of note-paper inside, and during the intervening period you may yourself forget the occurrence, but in exactly eight weeks he will carry out the suggestion" and "Suggest to a subject that in ninety days from a given date he will come to your house with his coat on inside out, and he will most certainly do so." On those statements we can logically build no wicked edifice, because, even if such phenomena should exactly occur, no violation of moral order would appear, and the simplest exercise of common sense should be enough to convince the intelligent reader that it is the sheerest nonsense to dash off into an irrational and lachrymose diatribe concerning "the deep and ominous importance of all this," etc. Now the simple truth of the matter, admitting that Prof. De Lawrence's claims can be actually substantiated, is that the sub-self of the sensitive, hypnotized or entranced, accepted certain suggestions that in eight weeks or ninety days from a certain time he would do certain things which in no way did violence to his moral sense. The most upright and pure-minded person on earth need not hesitate to turn his coat inside out, nor to enclose a blank sheet of paper in an envelope; therefore Hudson and many other authors can steadily hold their ground in the face of all such experiments and stoutly maintain that you cannot force any one to act against his moral convictions; but it may be added, if he has no developed moral convictions he may be induced to act without them.

The absurdly hysterical raving of the author on pages 110, 111 and 112 of "The Great Psychological Crime" can only excite pity for such evident nervous derangement as the queer substitute for reasoning displays. Not the

minutest particle of evidence has been brought forward to prove anything "horrible" though one of the incidents related was slightly comical, but we are gravely told (page 111) that "with these established facts in mind, those who know that there is a life beyond the grave as well as those who honestly believe that there is such a life, will readily understand and appreciate the horrible truth that even physical death is, of itself, no barrier to the operation of this subtle and mysterious power when once hypnotic relation has been fully entered into." Take such a statement for what it is really worth, purge it of its horrible error, and cleanse it so that it may be used as a vehicle for the conveyance of salutary truth, and the conclusion we reach will be almost, if not entirely, identical with that of nearly all practical students of the evidences of Spiritualism. There is a life beyond the present, and in that next but not ultimate state, we find ourselves continuing, until we have outgrown it, in about the same moral and mental condition we were in previous to our transition. If we have been weak and unduly submissive to others, while on earth, we do not at once blossom forth into strong characters in the next state of existence. It is certainly not wise to blindly follow fashions and in an ape-like manner imitate our neighbors, nor is it desirable or satisfactory to take beliefs and opinions for granted, and hold ourselves ready to obey any command, or even suggestion, which may be given to us by others. The hypnotic subject and the average spirit-medium of the less enlightened type is not an ideal hero or heroine, and does not afford an example for all the world to imitate; but in common justice to both or either, it is but fair to teach that weakness is not criminality,

and that many people will ignorantly submit to people around them in what they consider to be matters of minor importance, who could not be induced to commit grave offences against the moral law.

The mystery of our subself or subconscious mind is very intricate and there may be many processes going on within us of which we are by no means fully aware. Certain it is that undue pliability is a source of danger, and in future lives as well as in this world, we must remain amenable to the universal law of sequence. If there are any among our readers who require bracing so that they may stand up more firmly for the right of individuality, and such have been warned against blind yielding to outside control, we can only rejoice that they have been helped even by the words of an unbalanced author; but while we gladly allow that some good can be accomplished even by a book that reeks with error, we do not think it fair to let the public believe that such terrible charges against hypnotism and mediumship are unanswerable. The simple practice of suggestion is not hypnotic, and the rightful exercise of mediumship does not imply involuntary control. Take the good advice and useful warnings out of "The Great Psychological Crime," and the book may benefit you, but its over-statements and mis-statements are often of so serious a character as to largely vitiate the evidently good intentions of the writer. Andrew Jackson Davis' "Magic Staff" is always admirable. "Under all circumstances keep an even mind."

(To be continued.)

Spirits and Spirit.

J. C. F. Grumbine.

The following is a digest of a lecture delivered by J. C. F. Grumbine in Harmony Hall, Washington Street, Boston, on the occasion of Dr. Smith's installation.

The spirit is universal. A spirit is personal. The spirit obtains and is immanent in all spirits. Spirits could not exist for one moment without spirit. The personal spirit lives, moves and has its being in the universal spirit. This distinction is important to realize, for it lies at the basis of the spiritualistic and the spiritual movement. If there is any life, power, love, truth in the universe, it is because they in the personal spirit forever suggest or imply the universal spirit. Spirits are divine in their nature because they are essentially spirit. They express and manifest whatever is in the spirit or God. If God is spirit, then there is and can be no God outside of the universe in which spirit and spirits obtain. Spirit is the radiant centre about which spirits swarm as moths about an incandescent electric light. So far (as spirits) can they go and no farther. Forms or organisms define and limit spirits. This definition or limitation does not affect the spirit or God. Spirits are finite, relative, temporal—but the spirit in spirits is infinite, absolute, eternal. Matter as the substance (not the essence) of form becomes the mother (mater) of all separation, separateness, differentiation, in short, evil while spirit fashions and operates matter for expression and manifestation. Thus the Hindoo philosophy teaches that while to the natural man immaned in the senses, matter seems to be reality, to the spiritual man, freed of the limitation of the senses, matter is an illusion, spirit the only reality. The distinction, therefore, is made between phenomena and noumena, for the one is external and the other internal. Organism or form in matter, as a tree or a flower, is a phenomenon, but a thought, feeling, action, mind and affection are noumena. A spirit is to its body as a noumenon is to a phenomenon. This is the reason that the spiritual movement, as a religion and philosophy, has become popularly known as the spiritualistic movement, dealing altogether with the science of noumena and phenomena, the one phase known as psychology, the other as physics. Spirits revel in noumena and phenomena. Be this as it may, the spiritual movement is as much greater than the spiritualistic (denominational or sectarian) or the spiritistic or personal movement as universal religion is greater than Unitarianism or Presbyterianism. All systems are good, but truth is impersonal and universal.

Spiritualism is not new but old. The modern epoch is but a new chapter to the book which is still unfinished. Phenomena and spirits who manifest them are pretty nearly as old as spirit. Spirits incarnate operated in the time of Jesus and Moses and Buddha and Zoroaster. No age has been free of their operations.

Mediums, so called, are not a new race of beings, but freaks of nature. By the use of the word freak I attach no odium to the word or the person. Spiritualistic phenomena take place in a psychic organism abnormally—hence the significance of the word freak. An abnormality is not a something which is unnatural—it is a variance from the type or a reproduction of the type by a reverse process. It is the normal acting supernormally, therefore abnormally, as though one should live wholly in the present world in a subjective or trance state and that is done should not be done in one's present, normal mind. That would be freakish. All spiritistic noumena and phenomena are freakish. To further explain, lest someone be prejudiced, one's own mind and body are natural, therefore there is nothing abnormal or unnatural about our mental functions and processes and physical life and organism. But if one's will should be so controlled by an extraneous spirit influence, so that our thoughts would not be our own, so to speak, and the phenomena of forms which appear in our presence would be distinctly different from our own—they would be freakish or abnormal, although perfectly natural and governed by natural law. I personally accept spiritistic phenomena as a fact. I never denied their existence, but the law regulating them is for us to determine, not to hypothesize. When it is said that man thinks or feels, he sees, hears, smells, tastes, in short senses, he does so because he is spirit. The senses and organs do not perform their functions without him. If he has a mind and a body it is because mind and body belong to spirits and are the vehicles of spirits—and are not the product of the dust. Their evolution depends upon their involution. He as spirit becomes an individualized spirit, with a mind and a body. Now the spiritualistic movement has propagandized in behalf of spiritualism, the mind and the body of mankind, through which the phenomena and noumena of spirits have appeared and by which modern Spiritualism has become a craft on universal necromancy. The ideal of it was lost in what Emerson called a "false holiness." What he meant was that Spiritualism is the revelation of the Being of God within each one and does not depend upon premortem or postmortem revelations, which are wholly personal in form and nature. Not that it is not good to know that incarnate and ex-carnate spirits can communicate with each other, but that it is best to commune with and realize God. We rejoice to know that the unseen world is so near and dear that our loved ones love us still and minister unto and help us, but they share with us the joy that the spirit, source of love and life eternal, has made it possible

for life to be an ever present consciousness of being in which divine light is its splendor and divine love its benediction. They seek us to reveal to us God—our Divinity. They impress, influence, love and guide us that we may realize now and here that life is immortal, that the end of existence is not death, but life, abundant life, eternal life. This is the message of spirits to spirits, from the spirit in ex-carnate spirits to the spirit in incarnate spirits. Have we heeded the message or are we degenerating? Is our Spiritualism to die, the movement to disintegrate, the seed to disappear, because we wish to simply know that spirits survive the change called death and enjoy their personal inter-views and communications, without realizing that we are essentially infinite, eternal, absolute, because God is the highest and best in us and we, too, can say, "I am that I am." This is the dignity and sublimity of our Spiritualism that no height is unattainable, no bliss impossible, no glory beyond feeling or seeing and that God is waiting within us for recognition and consciousness. We are immortal, not because we are mortal, but eternal, because we are gods—God's own essence. We can unfold and realize the God life which is Divinity and realize all psychic and spiritual powers, to be, if not mediums or mediators through whom God as well as spirits can operate, then seers, self made men with the spirit of God shining through their eyes, men who have found in life now and here the path of the angels, the way of immortality, the end of all existence which is bliss.—Reporter.

Some Things We Should Know.

Moses Hull.

A Lesson delivered before the Home-Use Class of the Morris P. Att School on some things every writer, lecturer, preacher, or teacher should understand.

Fellow students in Life's school, permit me before I enter upon the lesson of the day, to recapitulate, or rather to summarize some of the things brought out in my first talk before the class. It was St. Augustine who told his students that there were three things which must be accomplished by the one who would succeed before the people:

1. They must make truth plain.
2. They must make it pleasing.
3. They must make it moving.

A writer on Homiletics once said, "Eloquence is so speaking as not merely to convince the judgment, kindle the imagination and move the feelings, but to give a powerful impulse to the will."

An orator is never more eloquent than when defending the wronged, upholding the down-trodden and working for the relief of the oppressed. No person was ever really eloquent when upholding or justifying wrong or oppression. To justly earn the high name of orator you must have a moral earnestness—an earnestness based on the justness of your cause. Real oratory is the power to make the souls of your hearers vibrate in harmony with the sentiments uttered. If you are to be ministers in no matter what denominations; and, if you are to succeed in your ministry, several things are necessary:

1. You want an abundance of that which is commonly called piety—not cant—not hypocrisy, but the real thing, which means a profound veneration for principle—for that which is good—a loving and willing obedience to every duty; a genuine love for humanity, and a desire to see it, for its own sake, interested in the cause in which you are engaged. If your speech is not calculated to make your audience wiser and better than it was before, do not make it. Never speak merely for applause or money.

2. You want a natural tendency in the direction of speaking, that is, what is mis-called a natural gift. There are no "gifts." The power to speak acceptably is an evolution from within; not a gift from without. This embraces a capacity for direct and logical thinking combined with the power to forcefully and yet meekly utter your thoughts.

3. You must have knowledge. By this I mean a knowledge of your subject; of its bearings on other subjects. A general knowledge of human nature, and especially of your audience will enable you to approach and captivate it with greater ease. Cicero thought the real orator must know everything. While no orator can know everything, no one ever yet learned too much.

4. The next point needed can be better expressed by the word skill than by any other word of which I can think just now. Skill is acquired by constant and energetic work. Socrates and Demosthenes labored hard and long to make orators of themselves. Henry Clay not only worked hard and constantly day and night for years to make an orator of himself, but he had a daily habit of reading aloud, and as eloquently as possible the best thoughts of the best thinkers of the world. Thus he not only formed the habit of talking eloquently, but he kept himself in the fields where the greatest thinkers had trod. A workman, in order to do good work, needs not only good tools, but he needs skill in handling them.

Having got thus far we are prepared to talk a little on the various kinds of reasoning you will meet if you work in the world of polemics.

"Come, let us reason together," said the prophet. Is. 1:18.

If memory serves me correctly it was the great orator, Demosthenes, who said, in substance, to a class of his students, "Always go before an audience with definite propositions. Stick to your propositions until you prove them. Then stop." I do not pretend to give the words verbatim. The advice is good no matter whence it came. Many

speakers fail because they do not talk to a point. Man is said to be a reasoning animal; he is thought by some to be the only mundane animal that can reason. When a speaker has obtained a knowledge of, and a devotion to the truth to be presented, then there is nothing more needed to make an audience see and understand, than the power, on the part of the speaker, to reason correctly.

While one who addresses an audience does not necessarily occupy the position of an intellectual gymnast—while he does not place himself before the world as an authority whose ipse dixit must be taken as absolutely correct on every point, he should present himself as a reasoner—as one who has studied, and who, therefore, has a right to know something of what he is presenting.

Peter exhorted his readers to be always ready to give an answer to every one who asked them a reason of the hope that is within them." 1 Pet. iii. 16.

Above all people in the world the preacher, platform lecturer and writer should be able to reason correctly. I think it was Sir William Hamilton who said, "In the world is nothing great but man; in man is nothing great but mind."

Prof. J. Stanley Jevons has somewhere said, "If such little creatures as rats and mice had had better brains than men they would either destroy or make slaves of men."

When those for whom a speaker works see that he is working on their reasoning powers, and not exclusively on their emotions or passions then they are more willing to listen and pay attention to what is being said.

While it is a great thing to cultivate one's nerves and muscles it is decidedly better to cultivate one's reasoning powers. If either must be neglected let it be the body in preference to the mind. In cultivating the physical you are doing a good work, but you are cultivating that which must soon be laid aside, but when the reasoning powers are cultivated then that is developed which will assist one through the eternities.

While this is not exactly a lesson in logic, nor is it intended to take the place of such a lesson, I would urge every student, especially those of you who expect to appear before the public as speakers and writers, to carefully study some primary work on that subject. You may possibly reason correctly without a knowledge of the technique of logic. One can never know or be able to demonstrate whether his reasoning is sound or not without some knowledge of that science. Logic quickens the intellect; it assists the mind in detecting sophistries, fallacies and paradoxes made by himself and others, and paradoxes made by even our Spiritualist speakers attempt to support sound truths by very unsound arguments. I have many times been glad to know that there were no shrewd and logical opposers present to hear and expose some of the unsound arguments brought forth to support important truths.

It is seldom necessary to exhaust the time and patience of an audience by arguing every point stated in a speech or essay. Argue only those points which somebody would be liable to dispute. An unnecessary argument sometimes weakens those which are necessary. On important disputed points generally make your arguments full and thorough. When the argument is made then leave the point. Unnecessary repetitions sometimes weaken the points one desires above all others to sustain.

There are things which cannot be proved—things which seem fully as strong without an attempt at proof. The acceleration of Indianapolis begins with "We hold these truths to be self-evident." That means not susceptible of proof—no plain before any proof is presented as at the close of the most exhaustive argument. Attempts to prove some points are like holding up a candle by which to view the brilliancy of a noontide sun.

Many otherwise fairly good speakers injure their discourses by the use of lengthy and sometimes ill-timed preliminaries; yet I do not think it is always best for a speaker to begin by making a sudden plunge into his arguments. A few modest and well chosen preliminary observations will sometimes introduce a speaker to an audience, and prepare his hearers better to receive what he may have to say, and to more thoroughly appreciate his arguments than can be done by any introduction a presiding officer or any one else may give.

An audience wants to feel—as it were to taste the atmosphere of a speaker before it is prepared to justly weigh his arguments. Especially if either the speaker or the subject is unpopular should an audience have a little time to circumspectly approach the speaker before the attention is called too closely to the subject under discussion. When one has gained the sympathy of his hearers or readers more impartial attention will be given to the subject under investigation.

In Daniel Webster's immortal reply to Senator Hayne, of South Carolina, the first thing he had to do was to remove the immense mountain of prejudice which stood in his way. The tide of public opinion had set in with tremendous force against both Mr. Webster and his subject. He knew that the whole south was solidly against him, that a majority of his fellow Senators, even from the North were filled with prejudice, and that in fact the people even in the Northern states were almost ready to devour him for what he was to say. The result was that he spent his first thirty minutes principally in tugging the tide of opinion, and preparing his fellow Senators and the people in the galleries to listen with becoming good nature to his arguments. The time was well spent. When this was done he had no trouble in turning the current of public opinion.

The general and weaker arguments should usually be presented first; they should act as kind of pointers, directing the way to the more profound and positive arguments which are to follow. Arguments should always be presented in such a manner and dressed in such language as to draw the audience to the speaker instead of driving it from him.

It is well for every student to know the many terms used to designate the different parts and methods of argument. The term *onus probandi* is frequently used by polemic speakers and writers. This and a few other Latin terms should be understood and familiarized by every one who enters the arena of forensic speaking, or sermonizing. They are liable to be met anywhere.

Onus probandi means the burden of proof. Always try to find out where the burden of proof lies; otherwise you are liable to weaken your own argument. No one should every try to prove a negative; the one who does this seldom fails to weaken his own cause. Affirmative arguments generally depend upon proof, and are justly regarded as true only when proven. When affirmatives are proven they stand against all opposition, and one only exhausts himself in trying to overthrow them.

A seemingly able speaker and writer, in an article on the question as to whether prayer is ever heard and answered, made the startling assertion, we know that prayer is not heard and answered because we know that there is no God to answer prayer. Here is not only what logicians call a *petitio principii* or a begging of the question to be proved, but here is a paradoxism: this really learned man has committed the fallacy of affirming two negatives; beside that he has assumed that there is no power beside God that can answer prayer, which is another negative proposition, and as fallacious as either of the others. His two main propositions would run about as follows:

1. We know that prayers are not heard and answered.
2. We know there is no God.

Now how does this writer know all this? He must have known of all the cases of prayer in the world, and all of the results before he could be absolutely sure that no prayer was ever answered. Second. He must have searched every nook and cranny of the universe before he could have found out that there was no God. If there was one undiscovered spot, that spot may, for anything he knows to the contrary, be the very place of the residence of that God whose existence he denies.

(To be continued.)

Dr. Anna E. Park, M. D.

Alexander Wilder, M. D.

The leading papers of New York City and New Jersey have united in paying their tribute to Dr. Anna E. Park. Her death took place at her residence, 367 West 23d Street, New York, on Monday, the 20th of May. She was a native of Connecticut and was born in 1832. Her family associations were noted in earlier years. I remember the exposure of the pipe-laying frauds of 1838, in which leading Whig politicians of New York were implicated, and of which James B. Glentworth became the scape-goat. Prominent in the exposure was Jonathan D. Stevenson, afterward a colonel in Mexico. The son of Dr. Park bears his name. He is a physician of distinction at Bridgeport, Connecticut.

After her marriage she lived in Philadelphia, becoming the mother of three children. She studied medicine there, and upon the breaking out of the war became a Red Cross nurse. Her tact, energy, and fertility of resource were admirably displayed in that capacity. She seemed never at a loss for expedients when in an emergency. Some years afterward she removed to New York. Then she again attended lectures and graduated at the United States Medical College. I was professor of Psychological science and observed her punctual attendance and diligent attention as a student. Directly after her second graduation she affiliated with the local State and National organizations of the Eclectic School, and made contributions to their literature of a most valuable practical character.

In 1893 she visited Japan. She always spoke glowingly of the people, and was persistently their champion. She even included their religious practices and the principal features of their home life in her admiration.

Of the missionaries, however, she spoke depreciatively. I think her a little unfair for some of them I know to be worthy and excellent. Her disgust was powerfully excited when one, a lady, desired her to carry some goods to the United States on her return, so as to evade payment of duties. Dr. Park offered to take them, out only on condition that she should present a full list at the Custom House. The goods were not sent.

Everything which might tend to the amelioration of human conditions seemed always to attract her sympathy. Though for years engaged in a large practice which yielded a handsome income, she was free, almost invariably, in its bestowment. Yet the most of her liberality was quietly exercised that only the beneficiaries knew of it. But at her death they thronged the house, old and young alike, mourning and praising "the good doctor."

She bitterly scorned whatever she regarded as baseness. To those whom she esteemed she was devoted and cordial, always ready to give help and reciprocate favors. But when she thought that she perceived unworthy qualities and actions, she was ready to reprove and condemn. Whoever disappointed her expectations met with little favor.

Though a good discernor of character she was sufficiently confiding to be sometimes grievously overreached. In two movements she took warm interest. Vaccination she held in utter abhorrence. She detested it as being one of the vilest and foulest practices in the category of medical imposture. Her influence was exercised to induce others not to undergo the operation. On one occasion she evinced great discomposure. She had warned a lady, one of her patrons, of the possible danger and the absolute uselessness of the operation. A few weeks later she was told that the woman was dead. Despite the admonitions the lady had consented to be vaccinated and had died from blood-poisoning. The grief and indignation of Dr. Park can be imagined.

Her own husband had had small-pox. She sent away the inefficient nurse and took sole charge herself. She waited on him, bathed him, and slept at his side. She did not apprehend contagion, for she did not believe in it, and she did not have the disease. She also deprecated the hasty reckless interment of the dead. She was a living interference for her views. Three times she had herself supposed to have died. Once at her birth, twice in after-life, and preparations began for the final offices. She was a prominent example of the terrible dangers which are incurred, and against which physicians and legislators seem reluctant to provide proper precautions.

Whether Dr. Park was ever affiliated with any religious body I do not know. As so many of her kinsmen were Democrats of the former stamp I am led to think that she was not. But she knew much of Spiritualistic phenomena though she objected to much of the current "mediumship." A letter of hers written to me in October last is significant.

"I was delighted with your views upon mediumship. They coincide with my own. I never heard of any one who would spend a minute in striving to imitate a counterfeit coin. If there were no honest mediums there would be no swindlers professing to be what they were not. I never had much respect or confidence in those who professed to be the best policy. Religion or Spiritualism has so little to do with insanity that it is scarcely worth mentioning. I think very few have sufficient religion of any sort to cause the dethronement of reason."

She then told of a murder for which an innocent man was hanged.

"I knew a woman years ago in Philadelphia. She could neither read nor write. She was a very conscientious woman, truthful to a degree not to be questioned. In her normal condition she did not know one letter from another or one color from another. One day she astonished me by saying:

"I must write."

"Her eyes were tightly closed. I got paper and pencil and she wrote: (I omit mention of the perils to be encountered by Dr. Park herself)

"Poor Adam (the woman's own husband) will succeed in causing my death, but with a knife. He will accuse another and that man will be hanged; but Adam will confess all before he dies."

"The woman would, with eyes bandaged, paint beautiful flowers. I afterwards removed to New York and then to Brooklyn, where my oldest daughter married. My son-in-law went to Philadelphia on business. After he returned he said to me:

"Mother, have I not heard you speak of Mrs. Magilton?"

"Yes, why?"

"She was found in the kitchen of her house this morning with her throat cut from ear to ear."

All took place as I remember, as described. A man of harmless disposition who had been often at the house, was accused, convicted and hanged. Some years after, the husband when about to die, confessed the murder. Dr. Park did not talk much of marvels but always showed a deep interest whenever Spiritualistic matters were the topic. She read the literature and gave the publications to her friends to read, paying the postage herself. The "Banner of Light" and Progressive Thinker found many readers through her method of distribution.

She often wrote to me, and I think her last letter a few days before her death was this number. She spoke of impaired health and the invitation of her daughter to make a home with her in Los Angeles. I replied recommending the climate of Southern California, but adding the caution that aged persons like aged trees seldom live long after being transplanted. I little thought that this would be the last.

She made arrangements at the last reminding me of those made by Gen. William Eaton, of Brimfield, who figured at Tripoli. She visited the undertaker, a man whom I knew of in my political days, Steven Merritt. Her errand was to select a casket. He remarked the prematureness of such an action. She explained that she had a premonition of her approaching end. Not long after she contracted pneumonia from exhaustion and exposure. Dr. Smith, her son, told me of the rest. He wrote: "I saw my mother ten days before her illness and was suddenly summoned to what proved to be her death-bed. She was unconscious for two days before death."

Here was a marked character—decided in conviction, resolute in purpose, and persistent in effort to accomplish. She impressed one that she was born to command, but determined beforehand to make sure of being right. She loved justice but was rigid in her ideas of rectitude. Few die mourned by so many that had been befriended. Whatever the reception she has met in the world beyond this, she leaves a wide breach in the circle which surrounded her here.

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.

Consumption and Insomnia.

To the Editor of the Banner of Light:

In your issue of March 6th of this year appears a note of a cure for St. Vitus Dance, having appeared in the "Banner" about the summer of 1902. I sent you a cure about that time which you were kind enough to insert. As to a harmless remedy for insomnia or nerve exhaustion which was asked for in the issue mentioned above, I have to say, first find the cause, remove that and get magnetized by a good magnetizer. (I have cured very bad cases of this kind.) Avoid stimulants of all kinds, tobacco, tea and very little coffee. It is very difficult to prescribe, as each case is somewhat different; for diet see treatment for St. Vitus. I use no medicines; diet and magnetism in the distance. I have cured every case of St. Vitus, about 80 per cent. of Epileptics, Dyspepsia, Rheumatism, Eczema, etc., in the same way. No medicines are required. I have been curing diseases for years without any. I sometimes prescribe Verbascum Thapsus or Yellow Mullein for miner's complaint and Asthma to give relief. I used to prescribe herbal remedies, having begun to study these at about fourteen years of age; but when I developed the spiritual power to diagnose had not used any remedies. Warts—A young foundryman came with his hands one complete mass of warts. I told him they would disappear in eight weeks. He told some of his shopmates. They said, do you believe it? Well, Mr. Mitchell told me. Well you must be a "seer" to believe such a thing, and they chaffed him for a time. But at the expiration of the time he showed his hands to them as clean as possible. They were quite surprised. I diet these cases also, and have cured a great number. This is much better than using strong acids, etc. I have heard of this being done by persons knowing nothing of magnetism.

I have discovered a remedy for Consumption. It has cured a number of cases after they commenced bleeding at the lungs and the hectic flush was already on the cheek. After trying this remedy to my own satisfaction, I have thought that philanthropy required that I should let it be known to the world. It is common Mullein steeped strongly with coffee and sugar and drunk freely. Young or old plants are good, dried in the shade and kept in clean bags. The medicine must be continued from three to six months, according to the nature of the disease. It is very good for the blood vessels also. It strengthens and builds up the system instead of taking away the strength. It makes good blood and takes inflammation away from the lungs. It is the wish of the writer that every periodical in the United States, Canada, Europe and Australia should publish this receipt for the benefit of the human family. Lay this up and keep it in the house ready for use. The British Medical Journal of January 27, 1888, states that Dr. Quinlan, of the St. Vincent Hospital, Dublin, cured several cases of Consumption with Mullein and gave great relief to others.

He simmers for fifteen minutes two ounces of the dried leaves, or more of the green, in a pint of milk or water twice a day for each patient.

I remain, yours truly,

R. S. Mitchell.
48 Creswick Road, Ballarat, Victoria, Australia.

Ordination Usages.

To the Editor of the Banner of Light:

I am pleased to announce through the columns of your valuable paper, that "The Ordination Usages and other Rites in the Religious Services of Spiritualism," are published by the N. S. A. in convenient booklet form, and that copies have been furnished the officers of State associations—local societies having use for them will also receive copies during the summer. These Usages are to go into effect Sept. 1st, 1904.

These are not for the general public, but for the use of societies that are authorized to confer the rites of Ordination upon their candidates for such service, and should be thoroughly studied by the officers of said societies.

Camp Life at St. Louis: In answer to many inquiries concerning the possibility of securing tent accommodations during the season, in St. Louis, I am pleased to state that "A Canvas City" is opened by liberals and Spiritualists for the purpose of providing camp facilities at a moderate price for those who desire such accommodations during their stay in St. Louis; full particulars concerning the matter can be secured from Dr. E. H. Green, 518 Commercial Building, St. Louis, Mo.

June is rapidly waning, and the hour for closing of the fund—in the special collection for the Mediums' Relief, is at hand; each day brings some welcome contributions, and gives encouragement to beneficiaries and managers alike. With love and good-will for all;

Mary T. Longley,

N. S. A. Secretary.
600 Penna Ave., S. E., Washington, D. C.

No Investigating Committee.

To the Editor of the Banner of Light:

The subject has been mooted by some Spiritualists of the advisability of the N. S. A. forming an investigating committee whose duty it shall be to summon mediums and speakers for an examination of their claims as mediums and speakers, and to pass judgment upon their merits for the work of the Spirit world. I have been appealed to for my opinion on this subject, which I herein unhesitatingly express.

I am utterly opposed to the formation of any such examining committee, and I believe that should the N. S. A. Board of Trustees, or its executive committee, volunteer to act as such it would be the death blow of that institution. My reasons for the opinion are as follows: Mediumship is a God-given gift. It cannot be acquired by hand work, or industrial methods, like learning a trade, such as watch making, engineering, etc. A medium is born, not made—a mediumistic person can advance his powers very much, by education—particularly a speaker—but if a person is not a medium from birth, you might as well try and make a silk purse from a swine's ear, as to make a genuine medium—or a bridge between the two worlds out of a person not born with mediumistic qualities.

It is almost impossible to do justice to mediumship at all times, sometimes the medium might appear before an examining committee and give beautiful and convincing tests, at another time, he or she might utterly fail, because the conditions are bad; outside forces and persons throw their shadows over the sensitive, or over one of the members of the committee, and absolutely destroy for the time being all possibility of getting satisfactory proof of the genuineness of the medium and of his or her powers.

There are very few Spiritualists and scientists who are qualified to act on an examining committee, for very few people understand

mediumship and its wonderful subtle forces.—It took me years, years of close study and observation to learn the whys and wherefores of certain manifestations and expressions and controls of certain trance mediums, whom it was my privilege to have in my employment just for the purpose of investigating Spiritualism in its various phases, and I confess, truthfully, that many times during the first years of my experience, I, the would-be investigator, who thought he was doing the wise thing, was actually assisting evil inclined spirits to destroy or hinder the true intention of the work of the spirit bands of the medium, instead of assisting them in their good labors, as I meant to do.

Most Spiritualists think they know all about Spiritualism, when the fact is that 90 per cent. of them hardly know the first letter in the alphabet, and in their conceit they will never realize it until they pass from earth and see the grave mistakes they have made.

The Executive Committee of the N. S. A. Board of Trustees is too busy a body to be hindered with the work of playing examining committee for speakers and mediums. I, for one, have no time to give to such work, and if I had, I would decline to serve, because it seems to me, like an inquisition and an insult to every genuine medium, the most of whom would disdain to report for examination, and justly so, because many of them are poorly paid at best, and to demand them, in the midst of their many burdens to go to expense of appearing before an examining committee, to prove their innocence of imposture, and that they are what God made them—messengers between the two worlds—would be adding insult to injury. Besides, honest mediums are not beholden to the N. S. A. for their patronage they can make their living independent of any institution, and they are by no means obliged to submit to dictum or authority of such an association. We want no examining committee for mediums, all the need is for Spiritualists—and investigators generally—to use their own common sense, as we have to do in all the business affairs of life; let them keep their eyes and ears open, and see and listen for themselves, and not act like little children asking for protection against being abused and imposed upon.

We have no more right to ask for protection against the fraudulent medium, than the "Hayseed" has to ask for sympathy when he buys a "Gold brick," or the speculator who buys a salted mine. Let Spiritualists be men and women of common sense and judgment, and not whine when they learn that they do not know everything. Do not ask a committee to do what you should each do for yourself—test the spirit. It is cowardly and selfish to ask others to do for you what you can do for yourself, and especially as you can educate yourself at the same time.

It strikes me that some of the good people who are crying to the N. S. A. to appoint investigating committees are of the very class who never donate even a dime to the good work and the worthy object of the National Association, even as some of the greatest talkers at our conventions promise great things, but never redeem their word. But to go on.

I do not wish it to appear that I am excusing fraud or condoning trickery, far be it from my desire; I know that frauds and impostors are in our ranks, but I cannot see that the proposed remedy will fit the case. Kindly show me any religion or profession which holds no fraud among its advocates, and yet we mingle with them every day and wrestle with them in business transactions, but we do not and cannot ask the Government to appoint committees to protect us in our daily walks of life. We have to depend on ourselves, and after having been "taken in" half a dozen times we have cut our eye teeth, and are able to take care of ourselves against every fake and fraud.

No, sir; I am most positively not in favor of an examining committee. It will not reduce the number of fakes in mediumship, but it will be an affront to our honest workers, who, knowing the truth of their mediumship, would disdain to appear before such a body—you might get a lot of frauds to appear, for they would have much to gain and nothing to lose by their appearance, for if they made a favorable showing by hoodwinking the committee, they would be indorsed, and if they were proven to be frauds, they would simply change the scene of their labors, and their names, and go on as before. Most truly yours,

Theodore J. Mayer.

Washington, D. C.

An Easy Way to Make Money.

I have made \$560.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$4,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-washer Co., St. Louis, Mo.

Mrs. W. B.

N. S. A. Missionaries' Report.

When May first arrived we were serving the society at Dana, Ill. This society was organized last September. It started with fifty-eight members and has been doing good work ever since. There is much interest manifested in our cause in Dana. Our meetings were well attended. On Sunday, May 1st, we held a seance in the Spiritualists' hall, sixty-nine persons being present. The tests and messages were numerous and of a class that could not possibly be gathered from "blue books" or books of any other color.

Mrs. Sprague has developed a new phase of mediumship within the last two years. She invites any one in the audience to speak the name of some person living in earth life when she gives a character delineation, physical diagnosis, describes mental peculiarities, incidents and accidents in the past life of the one named. She frequently comes in rapport with their spirit friends, receiving and giving messages from them. Through the giving of the name she does what both of us, and many other mediums do, in reading from hand-writing, photographs, etc. At Dana we both gave readings from hand-writing and photographs, and Mrs. Sprague read from names given by members of the audience; besides this, clairvoyant descriptions, spirit messages, and tests in abundance, were given. Two hours and more were devoted to the spirit friends, and so far as we know, all present were entirely satisfied with the seance, many of whom heartily thanked the missionaries and expressed their pleasure at being able to be present.

We visited De Kalb, Ill., where we held three meetings and one seance. This place needs missionary work very much. There was once a flourishing society in De Kalb, but some of its members died, others moved away, and through adverse conditions it became weak. A few good Spiritualists still hold the charter, and they engage a speaker occasionally. Several developing circles are being held and occasionally a medium visits

the town. At one time there was a good prospect of a Spiritualist church being built in De Kalb, but for some reason it was not done. The old enthusiasm may yet be revived, we believe, and a church may in time be built. If the State Association can do some thorough missionary work in this town; for there are those who are able and would be willing to do much for such an enterprise if proper encouragement was given. It would require such evidence as would insure its being used permanently, that's all.

We next visited Rockford, Ill., and served the society that we organized in that city one year ago. We held two meetings in their spacious hall, taking part in the first anniversary services of this society. The platform was beautifully decorated with potted plants and a profusion of flowers, special music was furnished for the occasion. In fact, everything was lovely excepting the weather. It rained all day and was a bad Sunday, which caused our audience to be lacking in numbers in the afternoon, but in the evening the large hall was well filled. We felt we ought to be willing to put up with one bad Sunday in Rockford since the Rockford people had been pestered with a bad Sunday ("Billy" Sunday, the howling evangelist) every day for about three weeks. This bad "Billy" Sunday had devoted one of his tirades called by him a sermon, to berating and abusing Spiritualists and misrepresenting Spiritualism. Very likely the Spiritualists would have felt slighted if this "Sunday" man had not noticed them, for we were told that every class of people, nearly, including those of his own church came in for a share of his vile "bar room" slang and abuse.

At our afternoon meeting the right hand of fellowship was publicly extended to a class of new members of the society. The closing exercises of the evening consisted in the naming of the baby boy of Rev. I. S. Gitchell and wife. Mr. Gitchell is the very efficient and honored president of the Rockford society, and Mrs. Gitchell is one of our best new mediums, both for platform messages and private readings. The Christening service was as beautiful as it was unique, every detail having been planned and arranged by Mrs. Gitchell. One feature of the service I will mention: Just as the name of the child was spoken, two little boys and two little girls dressed in white completely shrouded the little one with rose petals as it sat smiling in its mother's arms.

The Rockford society is now one year old. It has done more to advance the cause of Spiritualism in Rockford than has been done in the last ten years before it was organized. The report of the work of the year was read at these meetings and shows that the society has held regular meetings throughout the year, collected and paid out nearly six hundred dollars, employed the best talent obtainable, has a Ladies' Auxiliary that looks after the sick and needy, as well as to look after the social entertainment of the members and others and to help to raise funds to carry on the work. The society and the Ladies' Auxiliary have done all this and both have a snug little sum in their treasury to begin the new year with. What society can make a better showing for the past year's work? Willing? We are proud of this society, and would say to other towns and cities, "Go then and do likewise." No public work of any importance had been done in Rockford for many years until we organized this society one year ago. Who can say missionary work does not pay? One thing more, there is another chartered society in Rockford that is the outgrowth of the one mentioned above, so the Illinois State Spiritualists' Association has two societies in Rockford.

We next visited Lafayette, Ind., and held our services in the Universalist Church which is occupied and controlled by the Spiritualist society that we organized in Lafayette last January. We found this society doing good work. This is the first society ever organized in Lafayette and from present appearances it will be the only one needed for some years to come as it fills all requirements at the present time. The services at Lafayette were well attended. A few new members were added to the society.

While at Lafayette we were called to Colburn, a nearby town to perform a marriage ceremony. Mrs. Sprague took charge of the services at the church in our absence. A report of this wedding, I believe, has been published in the Spiritualist papers. We closed our work at Lafayette by holding a very successful seance in the church.

Our next place of labor was at Peru, Ind., where we held three meetings. Mr. E. A. Schram, the president of the Indiana State Spiritualists' Association, is also president of the local society at Peru. A report of these meetings, including the christening of a child, has already been mentioned in a former issue of your good paper. The society at Peru has full control of its hall, holding meetings whenever it pleases; it has a live president backed by a few good and true Spiritualists, and the people of the town are getting the benefit of its good work. The hall was filled at our last service.

We visited Rochester, Ind., having been called there to reply to the Rev. Mr. Switzer, a Methodist minister, who had maliciously attacked Spiritualism and Spiritualists. We will not give the details as this report is quite long. Through the reply of Mrs. Margaret Miller, published in the Rochester Republican, and our answer from the Spiritualist rostrum at Rochester, the Rev. Mr. Switzer has, no doubt, learned a lesson that will not soon be forgotten. It is not probable that he will again rush forward at the first opportunity with his foul slanders, malicious misrepresentations, and wholesale condemnation of the great movement of modern Spiritualism.

We held one meeting at Plymouth, Ind. The little band of workers there are full of enthusiasm and they make the very best conditions for Spiritualist meetings. The hall was well filled every chair being taken, and a number of people remained standing throughout the entire service. The meeting was a grand success. No public lecture on the subject of Spiritualism had ever been given in Plymouth until we went there. Since that time many people have heard the glad message of Spiritualism, and not a few of them for the first time.

On our way home we stopped at Alliance, Ohio, and held three meetings in their lovely church. This society has been doing good and continuous work ever since we went there five years ago last fall. During the few months that we served the society at that time, we added fifty-three new members, and though it had held only an occasional meeting for years before, it has been enabled to hold regular services during the lecture season ever since.

At every place we visited, where we had previously worked, we found encouragement, for the societies were doing well and we could see the benefits of our labors. There is no work so important as the missionary work, and we hope that every State Association will organize systematically in order to keep missionaries constantly in the field. In this way societies may be assisted, encouraged and made strong.

Spiritualists, you have nothing to fear. Our Cause is safe in the hands of our organization and is making such progress that it has already become the most popular religion of the day.

At some future time, near or far, the teachings of Spiritualism will be applied and lived, when the wrongs will be righted and justice will be done. If every Spiritualist

would join a society and do a little toward making the movement a success, Spiritualism would soon accomplish many of the objects for which it came.—E. W. Sprague and wife, missionaries of the N. S. A.

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.

Vermont State Association.

The V. S. S. Association accepted the invitation to hold its Quarterly Convention in Barre, the Granite City of Vermont, June 17, 18 and 19, 1904.

On these rare days! None could be finer than the three days chosen. Everything moved off harmoniously and all could say they went home feeling recreated and instructed.

The speakers engaged for the occasion were Edie I. Webster, of Lynn, Mass., and Rev. B. F. Austin, of Geneva, N. Y., who were assisted by our loved state speakers, Sarah A. Wiley, of Rockingham; Abby W. Crosssett, of Waterbury; Ida Lewis, of Bethel, and Alonzo F. Hubbard of Tyson.

The regular service each session was supplemented by a short conference in which were heard cheering words from our dear old friends Sarah Tardel, of W. Braintree; Mrs. S. E. Stafford, of Stowe; Mrs. L. B. Holt, of Montpelier; Dr. Smith, of Brandon; Dr. Gould, of Randolph; Geo. Ripley, of Montpelier; Newman Weeks, of Rutland; D. H. C. Thompson, of Watertown, Mass., and others.

Mrs. Geo. Royce, of Roxbury, soprano; Ethelind Gould-Hood, alto; M. Chase, Roxbury, tenor; La Frana, Northfield, bass, made up a quartet of sweet singers very liberal in their musical contributions during the conference and the regular meetings.

At the close of the meeting, the V. S. S. Association tendered a vote of thanks to the South Barre Spiritualist Society, aided by the Spiritualists of Parre City for the use of the Opera House. The association wished the same extended to the singers and the accompanist, Miss Ellis of Roxbury, for their fine solos and their singing during these meetings—no small factor in producing harmonious conditions for speaker and listener.

The association wish to express thanks to the convention for their generous financial aid; and most hearty and sincere thanks to our loyal state speakers for their willing services and to Edie Webster and Rev. B. F. Austin for their inspired contributions, presenting to an appreciative audience not only the phenomenal but the moral and religious beauties of our glorious philosophy, and lastly, to the Board of Managers and all others who, in their successful efforts, helped to make this a most instructive and enjoyable time.

A very pleasing feature at this convention Sunday morning was the surprise for Eleazer Hubbard, the venerable father of our esteemed president, in honor of his ninetieth birthday, having been launched on the sea of an earthly existence at 5 a. m. June 19, 1814. Vice-President Gould led him to the front of the stage, where he introduced him to the assembly, this "bashful boy," but in whose eyes sparkled the light of a manly man with step as elastic and hair as unsilvered as many persons of half his years.

Sarah A. Wiley made suitable remarks which were responded to by the son, at the request of the father, Uncle Eleazer.—Alma D. Leonard, E. Calais, Me.
June 25th, 1904.

In many cases of Asthma Piso's Cure for Consumption gives relief that is almost equal to a cure.

Diseur De Bon Mots.

With few exceptions, people born between the 18th and the 28th of August (any year) will be much attracted, in the coming year or two, towards unusual or romantic affairs; travel, steam, electrical or motor contrivances, curiosities, oddities and occult subjects.

It is their time, such as comes to them but once in a lifetime, to make worldly advances in business or in ambulatory matters. It is to them that special time spoken of by Shakespeare as "the tide" which when taken at the flood leads on to fortune.

For these people—in the main—the opportunities will be exceptionally good, in these particular lines of interest. It is for them, now, to put their shoulders to the wheel and push altogether with the tide.

The same may be said of people born between the 18th and the 28th of October, February and April. These four Decanates of special spirit forces in mortal forms are now in line for especial favors through natural laws, and they are now saddled and harnessed to blend "Determination, criticism, absorbed knowledge and magnetic powers" for great good to the world, and honors to themselves, if they do not fritter away their opportunities in mere animal gratifications.—C. H. W.

Compounce Lake, Conn.

The fortieth annual picnic of the Compounce Association of Spiritualists was held at Compounce Lake, Bristol, Conn., on Wednesday, June 15th. The business meeting was opened at 10.30 a. m. by the vice-president, Mr. E. B. Kenyon. Mrs. F. J. Storrs was appointed to collect the membership fees. After the reading of the by-laws, the report of the secretary and treasurer, Mrs. J. E. Dillon, was read and approved. Mrs. W. J. Lamberton, the delegate to the U. S. A. convention held at Washington in October, 1903, being absent, Mrs. Storrs reported for her. A letter of greeting from the president, Mrs. A. E. Pierce, of Niantic was read by the secretary, Mrs. Pierce being unable to be present, not having recovered from an injury received over a year ago, she has only been absent from these annual meetings five times in the forty years they have been held.

The following officers were elected: president, Mr. E. B. Kenyon, of New Haven; vice-president, Mrs. F. J. Storrs, of Hartford; secretary and treasurer, Mrs. J. E. Dillon, of Hartford; delegate to the U. S. A. convention to be held at St. Louis in October, Mr. J. W. Storrs, of Hartford, with Mr. E. R. Whiting, of New Haven, as alternate.

It was voted that five dollars be taken from the treasury for the N. S. A. Conference was opened by Mr. E. B. Kenyon who read a poem entitled, "Growing Old," and made remarks. Others that spoke were Mrs. Fogg, Mrs. Storrs, Mrs. Havens, Mr. Whiting and Mrs. Pepper also gave an interesting talk.

After a few moments spent in silence to send out healing and kindly thoughts to the former president, Mrs. Pierce, the meeting adjourned until afternoon.

At 2 p. m. Rev. May S. Pepper, the speaker, read "Cato's Soliloquy of the Soul," following it with a lecture on the "Unfoldment of the Soul." She held the close at-

tention of her audience, and the test seance after her lecture was convincing proof of the genuineness of her mediumship.

There were fully 1,500 people at the afternoon meeting, the largest audience ever present. The open-air theatre was used, as the hall would not accommodate the people. Music was rendered by a quartet from Hartford, with Miss Gertrude Laidlaw as leader.—Mrs. J. E. B. Dillon, sec.

The Review of Reviews for July.

Three articles in the Review of Reviews for July exhibit in a striking way the activities of our Government in the combat with disease. Col. Wm. C. Gorgas, the head of our new sanitary service on the Isthmus of Panama, outlines the plans for the sanitation of the canal strip; Mr. A. C. Haeseler describes the remarkable work of the Porto Rican commission in the fight with anemias on that island; and Mr. Oliver P. Newman tells what is done for consumptives by the Marine Hospital Service at Fort Stanton, New Mexico, and by the army and navy authorities at Fort Bayard, New Mexico.

THE DAY WE CELEBRATE.

Dedicated to the City Governments.
"My Willie's lost three fingers," said the mother with a sob,
"And the doctor doesn't think that Sue can live;
We've picked about a half a peck of powder out of Bob,
And one of Charlie's wrists looks like a sieve."

"That Bogle boy across the street, was worse the last we heard
(They've ordered out the ambulance for him),
And when the Slooms' stable went skyward on the third,
The nightwatch came and collared Muldoon's Jim."

"'Twas a glorious occasion—a screecher—all declare,
And the hospitals are crowded chock a block;
But we mustn't mourn or whimper over doing our full share,
'Cause we've helped the pin-wheel dealers sell their stock."

—Providence Journal.

Happiness is not the end and aim of life, but a knowledge of the truth.

That which would be happiness to one man would be torment to another man.

Man wants much, but needs little; his woes and miseries are in exact ratio as he wants beyond his needs. The very instant we really need anything the supply is at hand.

Do not expect your friend to do as you do and think as you think. This diversity of thought and action aids the growth of both souls.

Character, as God sees it, gives its quality to prayer, and they who are nearest akin to God, in holiness get the most frequent answers to their requests.—William M. Taylor.

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, Howe, Byron, 12mo. 250 pages. Red cloth; gold title and spine. 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 is agreeable.—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 in 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 thinkers 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 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 teems 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 good sentences, the gems of poetic beauty. 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. I had read it carefully from cover to cover.—Ablion 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 philosophy. The main thesis of the book—that the Soul forms its own laws by its choice—I can ascribe to.—Prof. Oscar Lovell Triggs, University of Chicago.

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If a Man Die, Shall He Live Again

A Lecture Delivered by PROF. ALFRED E. WALLACE, at Metropolitan Temple, San Francisco, California, Sunday Evening, June 6th, 1897.

This Pamphlet embodies, in clear typographic and convenient form, the first and only discourse delivered in America on the subject of SPIRITUALISM by this widely known English Scientist during his late visit to our shores. Copies may be had for circulation at the following low rates: Pamphlet, pp. 24, price 5 cents; 12 copies for 50 cents; 25 copies for \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

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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.

War.
Glory.
Patriotism.
The trade of the soldier is the shame of civilization.

The thirst for glory is the delirium of nations.

Unintelligent patriotism is an affront to our brethren in other lands.

Of all forms for the settlement of disputes between nations war is the most costly and the least satisfactory.

It may be sanctioned by religious teachers, but it is opposed to religion in its truest sense. In defense of land, home and family, resistance may be rightly tolerated.

For aggression, conquest or revenge, war is savage and unwarrantable according to the highest thought of the present day. Truly war is Hell. It creates hellishness in all who are concerned in it and leaves a legacy of hellishness behind it.

Some may argue it is necessary and serves a useful purpose, the keeping down of the populations of the world to the limit line of subsistence. It is urged that war, pestilence and catastrophes serve this end, and so ease the stress of the struggle for existence.

How much of sophistry is there in the foregoing contentions? In the ages when transportation facilities were virtually unknown and peoples congregated in certain localities, and so caused congested areas of population, the argument of the necessary thinning out the surplus people might have had some reason in its favor. Today, with the entire world open to choose from, and means of transportation available to almost the poorest, the old argument falls to the ground.

Malthus did not know it all. There is land enough to produce far, far more of subsistence for the entire population of the world today, millions of acres in Europe, America, Canada, Australia and in Russia, India and other lands. Break up the congestion of the great cities, scatter the people to the open country, break down the land thieving and greed in all countries, debar land speculation, and prevent huge corporations from buying up God's land and water and you will need no longer to cry we must have war, famine and pestilence to keep down the surplus population of the world.

Who pays for the trinity named at the head of these notes? The leaders of nations, the officers of the forces, the heroes? No, it is the common man down at the bottom of the ladder. Each class throws its burden on some other shoulders, and finally the worker pays the bill. His rent is raised, his steak is smaller, his "woolen" clothes have more cotton in them. His wife's dress goods suffer in quality, his daughters and sons find their wages do not enable them to have their full value therefrom. If the cost of a war was levied on the people of the land in a direct tax on every tax-payer there would be an economic lesson that would do more to stop war than a year's sabbaths of sermons. While if the actual scenes of battles could be reproduced as motion pictures, and the phonograph could reproduce the screams, shrieks, groans and curses of the fighters, the wounded and the dying, the audience witnessing such an exhibition would verily go mad with frenzied horror.

That men who never saw each other and who have no personal grievances against one another should be trained that it was their duty to their country, their ruler and their God to slay and maim each other is pure and simple savagery. Let us as Spiritualists raise our voices against this fearful sore in the life of the world, let us stand for brotherhood among the nations, for the peaceful conquests of love, of art, science, commerce and all things which bring men and nations together, and not those things which drive them apart. Arbitration points the better way. As the old song has it, "let those who make the quarrels be the only ones to fight," that would speedily put an end to war.

Apropos. The Boston Herald lately remarked, "Rarely has a political assassination come nearer to universal condemnation than the killing of Gov. Bobrikoff of Finland. It was the deed of a well-born but misguided patriot, who struck down a tyrannical oppressor because he was crushing out the national life of his people. Gov. Bobrikoff was an intolerant martinet, typical of Russia's ruling class. Even his own daughter exclaimed, when he was appointed governor-general: 'What have the Finlanders done that papa should be sent to govern them?'"

The Onset Bay campmeeting authorities have given a special day to the Morris Pratt Institute Association, and the Association will be represented by its able secretary, Clara L. Stewart. Mrs. Stewart will soon arrive in the East and would like to make engagements for lectures en route either coming or returning from and to Whitewater, Wis., and also while in this vicinity. If such arrangements can be made in any case write to her at Whitewater, Wisconsin. The "Banner" hopes the day at Onset will be successful in every way, and result in a substantial benefit to the work the M. P. I. A. is doing.

In this issue is commenced a contribution from the pen of Moses Hull, in the form of a Homiletical Lesson delivered to the students at the Morris Pratt Institution. As a sample of Mr. Hull's method of teaching, and his ability as a teacher, our readers, when the lesson in completed, will agree, no doubt, that the students are in competent hands, and that the Morris Pratt Institution is doing good work. When education and inspiration can be worked in unison, when the powers of mind can be held to orderly work and the forces of the imagination can be harnessed to sober work, that is the ideal combination for effective public speaking. The mentally trained medium speaker is no discredit to mediumship, and self improvement is no barrier to the reception of inspirations from our spirit teachers.

The Crime Criticised.

W. J. Colville has undertaken a congenial task in criticising "The Great Psychological Crime," the opening lecture upon which we published last week.

A number of commendations of the preliminary installment have already been heard and a lively anticipation is expressed regarding the nature of the succeeding lectures. His friends may rest assured that the remainder of Mr. Colville's contribution is fully up to the samples presented last week and again in the present issue.

The demand for the previous issue of the "Banner of Light" leaves no doubt that if you desire to obtain extra copies your orders should be sent in at once, as otherwise you run the risk of failing to obtain what you require. This is particularly true of our campmeeting agents whom we desire to take note of this gentle reminder.

Mr. Colville has acquitted himself well in the work he has accomplished and every intelligent investigator or opponent, and all thoughtful Spiritualists, should certainly possess themselves of the issues of the "Banner" containing these valuable lectures.

The "Banner" can be ordered through all news vendors, or will be sent to any address direct from this office.

The Honorable Thirty-One.

Spiritualists have little reason to love many orthodox preachers, nor to feel kindly towards the theology they teach. Theology may rightly excite our active dissent, ecclesiasticism may be considered an undoubted peril, but religion in its purest sense, and organization as a means to orderly and effective work, command the assent of the spiritually and intelligent minded everywhere. Undoubtedly the life and teachings of the Nazarene—not what is ascribed thereto by theologians—has helped the world in the past, how much it is aiding mankind today may be a question, particularly so in view of the continuance of war as among the ways of settling international disagreements. The Prince of Peace represented by "Icons" and banners and priests in the Russian armies seem sadly out of place, for war is war, ruthless, brutal, horrible, literally true is the famous saying, "War is Hell!"

Where do we as a body stand today in regard to warfare? Which of our periodicals on either side of the Atlantic, or in any part of the world, contains any word from our ranks against war and in favor of universal peace, or at least in support of arbitration as the truly better way? Are the little things of life we individually contend for so much to us that we overlook the larger issues of humanity? This fearful war in the Far East will probably be raging in October, will the N. S. A. Convention have time to spare from electioneering to formulate a National Protest against war from the Spiritualists of America? If so they will do much good, and show where we, who profess to be so enlightened and progressive, stand upon this question. Why should we not do something along the line suggested? The spirit world does not advocate the "bloody arbitrament of the sword." In the settlement of disputes, indeed they have always opposed war as one of the curses of mortal life. Formerly our platforms and our press spoke out bravely against the evils around us, why not today, not only against war, per se, but against all the things that make for and result in war. The land hunger, desire for aggrandizement, the greed of power and the lust for territorial expansion, and the attempted bullying of weak nations by the strong in all lands. Let the spirits have voice in our midst, let us respond to their inspirations, and as of old, let us not shrink our work as Reformers by hiding behind the shield of respectability. If we desire to become a "church" let us be a church militant and not a church quiescent.

Now let your attention be drawn to a significant fact in regard to the formation of The Hague Tribunal, we briefly condense the facts from the Boston Transcript, as follows: "A story is now current, vouched for by Drs. Edward Everett Hale and George E. Horr, formerly editor of the Watchman, who got it from the late Hon. Frederick Holls, which illustrates this fact in a most striking way. Mr. Holls was a delegate of the United States to The Hague conference, and a very influential member of it, his representative character as a German-American, and his attainments as an international lawyer, giving him influence with the Teutonic nation's representatives such as no other member of the American delegation had. After some rather discouraging sessions of the conference, when events were not being recorded as he wished them to be, Mr. Holls met the ambassador of one of the great Continental Powers, who said to him: 'Mr. Holls, one of the great difficulties connected with this matter is that my Government is not convinced that the public opinion of the United States behind this movement is sufficient in breadth and volume to guarantee the continuity of policy of a great democracy like yours.'

"Your excellency," he said, "see these telegrams I have received from the United States this morning. Read this," whereupon Mr. Holls handed a message from thirty-one Baptist clergymen in the State of Washington urging the American delegates to do their utmost to induce the conference to form a permanent tribunal. 'Those Baptist ministers away up in Washington,' said Mr. Holls, 'paid a dollar apiece to get that telegram into my hands this morning. They believe in arbitration.' 'Will you let me have a copy of that,' said the ambassador, 'I want to lay it before my Government.' 'Take the original,' said Mr. Holls. The ambassador put the message from the State of Washington in the hands of his Government and a few hours later the empire he represented gave its adhesion to the instrument that established The Hague tribunal, and its example was decisive.

"Dr. Hale and Dr. Horr claim that, humanly speaking, the straw that turned the scale that made The Hague arbitration tribunal a great fact, was the telegram from the Baptist ministers of Washington, five of whom were graduates of Newton Theological Seminary, the leader of the movement and the man most responsible for the telegram being Rev. A. B. Banks of Newton, class of 1880. If this be a just inference then the world owes much to the imperial ambassador who knew evidence when he saw it, and to the clergymen who furnished evidence that idealists in responsible positions in a virgin Commonwealth on the Pacific coast were so much concerned with what America stood for at The Hague that they were willing to be taxed to make their wishes known. Some may argue that it is a large inference to draw from a relatively insignificant fact; but is it?"

Now whatever one may think of Baptist theology there can be no question that those thirty-one Baptist ministers did a righteous thing, and as the "widow's mite" was counted to her as a great act so undoubtedly the dollar each minister paid out will rank in the eyes of the angels as of equal value. It was a good and noble action and if what we have quoted tells the story truly those ministers are entitled to our praise for the example they set us, and the world, upon the broad lines of universal brotherhood and righteousness. We can be broad enough to pass by their theology, clear-eyed enough to discern the spirit of peace espoused in their action, and endorsed by them thereby.

The lesson for us is that we cry Peace now while war is in progress, not wait until the echo of the strife has died. Peace leads to fraternity, to mutual international respect, and is the only Angel who can lead us to the sweet consummation of

"The brotherhood of man,
And the Federation of the world."

The Turning of the Tide.

The secular newspaper usually offers a fair indication as to the trend of popular opinion in the manner in which it deals with the innumerable questions which from time to time come before the public. The ordinary secular newspaper prints that which will sell, supports what is most popular to those for whom it caters, and usually throws sticks at unpopular men and movements without any clear

idea of their merits. The journals devoted to special topics and causes find little space for mentioning matters outside their own peculiar lines, and whenever they do refer to outside matters it is mainly because such matters are, so to say, "in the air," and call for some passing reference. The rising from the zero of newspaper indifference is marked by the small paragraph of two or three lines, followed by lengthier items, and reaching the height of editorial attention when a column article, illustrated with the portrait of the subject, is presented to the reader. There are two kinds of journalistic attention, the desirable and its opposite. In our early days as a body we had plenty of the last named, and to spare! Abuse, misrepresentation, the suppression veri and the suggestive falsi were common tactics, and editorial "fairness" frequently buried all reply, leaving it to be inferred that Spiritualists had no answer to make. The journalistic tabu was operated to its full extent on each side of the world.

Nearly thirty years ago a peculiar change came over the press regarding spiritual matters, which were rechristened and called variously "occult" or "theosophical," and the press took up the new marvels (?) because the suspicious word Spiritualism was ignored. But once more the press was not quite as omniscient as some try to make it out to be, for it "fell in," to use an expressive phrase, as the results of the examination of the earlier theosophy disclosed. But prior to being obliged to hold its hand in extolling the new cult it found another bright particular star shining in the form of psychical research, and here it pinned its faith for good, for now it was argued we shall find the truth concerning all these vexed and vexing problems. But all this was when the tide was running away from Spiritualism, and it promised that presently our good ship would be stranded high and dry and never again would she plough the main. Theosophy, occultism, metaphysics, christian science, new thought and other things then attracted many of the doubting passengers and crew (and some of the officers as well) and many were ready to desert the ship, as some did, and sell her for junk, for they fancied her service was past. Truly from foes without and traitors within the outlook was dark; the stream sank lower and lower and for a time no sign of a turn in the tide could be observed. It is when the hour is darkest that man's faith is most needed. Faith in the sunlight and when all is well is easy enough. Many there were who held to their faith that all would yet come right. Surely it will, and there are signs of it even now. The signs all together, may be "no bigger than a man's hand," but the hand is surely pointing in the sky.

Indeed three signs are to be discerned by the watchful observer. They are in the form of a trinity of books which have roused considerable attention and singular to say these books have been produced in each one of the leading nations of the world, America, France and England. The first is the two remarkable volumes of "Human Personality and Its Survival of Bodily Death," by Frederick W. H. Myers, issued in London, subsequently to Mr. Myers passing to spirit life. The second is entitled "Mrs. Piper and the Society for Psychical Research," by M. Sage, and issued in the original French in Paris. The third is "The Widow's Mite," by Dr. I. K. Funk, issued in New York City. It may appear somewhat ungracious to say it, but, after all is allowed in favor of these three certainly noteworthy works, they, in main, only reproduce what has long been our property, and if exception to this remark must be made, it is in the case of Mr. Myers' posthumous work. But while there may be nothing new told, much undeniably depends upon who tells the story, so far as outsiders to our ranks are concerned, and especially to the average editor of the secular press. Each of the three works enumerated has received probably wider notice than any other three books have been accorded, secular and religious papers have noticed them, and generally speaking the attention has certainly been sympathetic. One need not assent to all the methods of the American Branch of the S. P. R.—indeed there are some things lately within our knowledge which one could criticise strongly—but it is without question that the secular journals attach considerable importance to the work of the society. Dr. Funk, so widely known and as highly esteemed, who, while disclaiming to be a Spiritualist—in a rather Pickwickian style—has sent out a volume which, in spite of a few little points which call for revision, has afforded the press something quite as important as is the translation of M. Sage's book, and we repeat the wide attention bestowed by the press on these volumes is more than significant, for it shows that the tide has turned and that the newspapers recognize the fact, hence the increased amount of space given to Spiritualistic, mystic and occultistic matters in the leading journals of the land.

Soon, let us hope, our ship will sail forth on the flood with all her sails drawing and her flag at the masthead. Let us be true to our duties on board this noble craft. She is the finest vessel afloat on the waters of thought, and in all ways we have a right to feel proud of her. With heavenly inspirations impelling her onwards, with wise captains looking after her gear and findings, with a loyal company working her for noble ends, we are on the eve of a voyage of the utmost importance to all lovers of truth, humanity, and the true and good of the spirit world. Union is strength, co-operation accomplishes much, loyalty holds us to a common ideal, and discipline—intelligent unity of purpose—will enable us to take full advantage of the turning of the tide.

Rulers always hate and suspect the next in succession.—Tacitus.

What you do not wish done to yourself do not unto others.—Chinese.

The church exchanges mistakes for provisions, faith for food, prayers for peace.—Ingersoll.

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The First Step.

According to telegraphic despatches the first step has been taken towards bringing home to those concerned their responsibility for the Gen. Slocum horror. The coroner's jury have returned a verdict that the disaster was due to the misconduct of the directors of the Knickerbocker Steamboat Company; that Capt. Van Schank is criminally responsible; that Capt. Pease, the captain of the company's fleet, failed to properly equip the ill-fated steamer with fire apparatus; that Mate Flannagan acted in "a cowardly manner," and that the action of Inspector Lundberg should be brought to the attention of the federal officials. Inspector Lundberg and Mate Flannagan have been held in bail at \$1,000 each.

Capt. Van Schank is a prisoner in the Lebanon Hospital. Capt. Pease and the directors of the company will also be taken into custody. At the assistant district attorney's request, the coroner committed the assistant engineer, Edwin Brandow, and the deck hands Coakley and Trembley as witnesses, sending them to the house of detention.

The jury adds that it is of the opinion that the system of inspection which prevails in the harbor of New York is very inefficient.

When the case comes into court it should prove more than interesting, but will any one be punished? It is not our place to preach revenge, "an eye for an eye" is not the morality of either Spiritualism or the 20th century, but some sharp lesson is surely needed to bring home to all the proprietors of excursion steamers the serious nature of their responsibility to the community. Filing is not calculated to do this, yet one hesitates to say these officials merit jail for their awful neglectfulness, but really some lesson that shall stand for all time is called for. After the catastrophe caution will prevail for many days, the danger will come again when the memory of the late awful event grows faint, and the public memory is proverbially short. Hence a penalty is demanded that will prevent in the future any lapse of the vigilance which will now be exercised. Corporations may "have neither bodies to be kicked nor souls to be damned," but their officials must suffer in themselves vicariously when their organizations fail so wantonly in the discharge of their just and humane obligations as in the case in question seems to have undoubtedly been the condition of affairs.

"Be Still, and Know that I am God."

Kate R. Stiles.

Sitting alone in my pleasant cottage, upon this, the fairest of this season's June days, the shimmering waters of the beautiful bay vying with the azure of the cloudless sky, the atmosphere pervaded with a holy calm, that rests like a benediction upon the spirit, it is difficult to realize that anywhere in all the world there can be discord and sorrow. Breaking in upon the calm and peace of our Sabbath day reverie—like guests unbidden—come trooping in upon us thoughts of the recent disaster in New York harbor, with all its attendant horrors, and we almost chide ourselves for the keenness of delight that has stirred our souls, while basking in the glory of this incomparable day. As for the moment we unwillingly yet unresistingly turn to the shadow side of life, we are confronted with questionings which even our optimistic philosophy fails to satisfactorily answer.

It is but a momentary pessimism that has made us temporarily doubtful of the great and beneficent purposes of life. The feeling is quickly supplanted by that of hope and confidence, as into our mind come the significant words: "Be still and know that I am God."

Know that despite the seemingly chaotic conditions of life, Infinite Law rules, and out of that which, to the finite sense seems like dire confusion and disorder, peace and order are being slowly yet surely evolved.

Some one has said, "There must be purpose in pain, else it were devilish." It is difficult for even the optimistic mind to realize that there is any purpose of good underlying, or to be evolved from such calamities as the Iroquois holocaust, or the recent Slocum disaster; yet without this hope and confidence, the human soul is rudderless upon the tempestuous sea of life; tossed hither and thither without guide or compass; and life, under such circumstances, would be but a miserable travesty.

Sir Horace Walpole says: "Life is a comedy to men who think, and a tragedy to men who feel. But to men who think and feel, it is a poem in alternate stanzas; and since it is begun in sorrow, it must end in joy."

Not all at once does the "silver lining" to these awful shadows reveal itself to the tear-bedimmed eyes of the sorrowing ones; and it almost seems heartless and unsympathetic to speak to such of the possibility that there is, or ever can be, a rift in the cloud, through which the light may sometime peer. It is only when the blow falls upon us individually, that we realize how difficult is the task of adjustment to life's inevitable experiences.

Shakespeare has truly and aptly said: "Tis all men's office to speak patience to those who wince under their load of sorrow; but no man's virtue or sufficiency to be so moral when he shall endure the like himself." With the slaying of the tens of thousands upon the field of battle, and the frequent catastrophes which are occurring on sea and land, the soul needs the support of a strong and abiding faith in those eternal verities which are never overtaken by disaster.

The spiritual philosophy supplies this hope. It is the rock immovable, against which the waves of sorrow may dash without destroying its firm foundations. Surely every true Spiritualist should be able to say: "Great peace have they, whose minds are stayed on Thee."

"Be still and know that I am God."

A Remarkable Case of the Double.

Robert Cooper.

I have heard of and read of the phenomena of the "Double," the most striking instance of which is that in the "Footfalls on the Boundary of Another World," which the author, Robert Dale Owen, vouches for. I have recently had an experience of the kind which is perfectly satisfactory to myself, and I am unable to explain in any other way, and moreover, I am assured by my spirit friends that it was a genuine spiritual phenomenon.

One bright Sunday morning, contrary to my usual custom, I went out of my front

door directly after breakfast to take a survey of the weather and get a breath of fresh air. I must state that my house is in a principal business street, but the entrance is in a short street at right angles and called "Bath Place." This "Place" had not been adopted by the Parish and consequently had not been watered like the other streets, and the dust arising from it induced me to apply for a dose of water occasionally; instead of which, to my surprise, I found it covered with coarse shells from the seashore, which made it hard for vehicles to travel on, especially for bicycles, which had to be taken along the pavement. Besides this, the inhabitants were annoyed by the harsh grating sound they made. To shade my eyes from the glaring sun I wore a broad Panama hat and pulled it well down in front. I stood for some little time on my side of the road and then went over to the other and hearing a person coming round the corner into Bath Place I looked up and saw it was the gentleman who occupied my office as an architect and surveyor, crossed the road to meet him at my front door, I just getting at the edge of the pavement at the time where he stood, not entering the house. I wished him good morning and then began to explain how it was the road was covered with shells and remarking what a nuisance it was. He being a taller man than myself and standing on the pavement and I on the road, and my hat shading my face, I did not see his face, but just as I thought he was going in doors I said, "The shell ought to have something to bind it," and he said in a loud voice, "Never will bind," and I, thinking the conversation was at an end, looked up and saw a face with a prominent silvery white mustache, and seeing the figure pass the door and going up the street said, "There's no opening up there." The reply came, "So will be here some day." Mr. Parkinson, as I thought it was, continued without looking back, continued walking with his stick up the street slower than usual, for considering he was lame he walked fast, though with an ungainly gait, to the end of the "Place," and I stood watching him. The last I saw of him he appeared to be asking a person for some one's residence which he was looking up and I waited outside no longer. When my house-keeper came up I asked her if Mr. Parkinson came for his letters on Sundays and she said she had never seen him, and then it having struck me that it was odd for a middle-aged man to have a mustache of an old one, I inquired what color Mr. Parkinson's was. She replied, "A sandy-brown small one." I then said I had seen him outside and expected him to come in, but he went to the end of the street. "Tell him this and see what he says." She did so and his reply was, "I was not in town on Sunday." I then learned for the first time that he did not live in Eastbourne, but in the historic town of Pevensey, some five miles distant, and went to and fro by rail, which is the road to Hastings.

The case of the double has always been a difficult problem with me to accept. I have always thought that one person, having a resemblance is taken for another, and imagination does the rest; besides, I never met with a person who ever had any experience of the kind. All I know about the matter is what I have read. But in my own case I consider the evidence conclusive. The phenomena took place on a quiet Sunday morning, the sun shining brightly, the figure standing close to me for two or three minutes and walking in sight for as many more, and speaking in a loud, characteristic voice and being peculiarly deformed from a horse accident and possessing a gaunt-looking visage, altogether a person once seen could not be mistaken, and an occupant of my own house. But in spite of all this the white mustache was a staggerer to the Podmores of the Psychological Research Society who would have none of it, but for which I should have taken it for the real Mr. Parkinson and made inquiry about it. Eastbourne, Eng.

A Seance in a Railway Car.

I heard Mrs. Fairclough Smith relate an interesting experience lately which I think quite worth passing on to you. In June last, Mrs. Smith took train at Victoria Station for Margate, and just before starting a lady in black got in after saying "goodbye" to another lady in widow's dress. During the journey, Mrs. Smith clairaudiently heard a voice, "Tell her Fred is here." After some hesitation, she felt compelled to ask her sorrowful fellow-passenger if she knew anything of Spiritualism. "Oh, yes," she replied. That paved the way for freer utterance, and Mrs. Smith then told her that "Fred" was there, that the lady she had just left was his widow, that "Fred" said he had been reckless and it was his own fault that he had caught the chill which caused him to pass over in three days. The lady said this was all true, and Mrs. Smith went minutely into details of family history which were also admitted to be correct. A seance in the rattle of a railway carriage is surely an unusual experience.—J. L., in Light.

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Our Home Circle.

EDITED BY
MINNIE RESERVE SOULE.

My Country's Flag.

(Written for the "Banner of Light.")

My country's flag I love to see
When it waves on high, as if in glee;
When it dips and dances with many a whirl
Like the saucy grace of a gay young girl,
Or stands out straight in the current strong,
As if in defiance of all that's wrong.

My country's flag I love to see,
For it says to my soul, "Be free! be free!
Break the fetters which cramp and bind,
Leave the lower pleasures behind,
And rise to heights where one may hear
The songs divine of an upper sphere."

My country's flag I love to see—
But now a vision comes to me:
I see a soldier—flag in hand—
The bravest of a gallant band.
Good-by, my red, my white, my blue,
I am thinking of one who died for you.

—Sara A. Davis.

Orange, Mass.

A Link in Our Golden Chain.

LIVE NEAR TO THE HEARTS OF
THE CHILDREN.

In the summer time when the flowers are
blooming and the world is a garden of ex-
quisite beauty, when the soft rains refresh
and the warm sun revives we turn our backs
on schoolrooms and studies and revel in the
freedom of out-door life. Vacation, vacation,
the merry children shout, as they run
and jump in riotous glee.

Who does not remember those first days of
blissful recreation? A whole day without
lessons! No long hours when the eyes will
wander from the books out of the window
where the soft breeze is stirring the trees in
lazy fashion.

Every leaf is a beckoning finger and every
rustle is a soothing voice.
Happy teacher, if she has power to hold
the attention of her pupils during the last
days of school.

Vacation days are mothers' days. Mothers
may draw very near to the heart life of their
little ones during the long summer hours.

Many a mother turns pale with dread at
the thought of the first year in school for
her little girl. It seems like sending her out
into the great world where rough manners
may harden or crush or where temptation
may prove stronger than her teaching. But
the day comes when the future of the child
demands a hearing and with oft-repeated
warnings and many kisses smothered in the
baby's neck the school life begins.

It is not very dreadful after all. A boy
may now or then push her roughly or a girl
may open her eyes in wonder at some unex-
pected revelation, but that is "life in little"
and the individuality of the baby girl begins
to assert itself and grows much stronger for
the contact with school life and duties than
if left in the shadow of a mother's fear.

And now this little girl has identified her-
self with the work of the student world and
comes to the vacation time with a whole-
some, selfish, and the loved ones.

With them she can take many a walk,
listen to the melody of the brooks and birds
and enjoy completely the beautiful world of
summer loveliness.

The home duties will be shared and no one
will feel the burden of unusual effort so that
the released student may have nothing to do.

There are mothers who think that rest can
only come to the tired school-girl by fore-
noons of sleep with unusual breakfasts
specially prepared or from inroads on the
family purse a trip provided that shall make
all new scenes.

Somebody is taxed by such a method and
in the end pays the price for the other's
luxury.

The wise mother will make the vacation
a time to be remembered because of its per-
fect harmony with the life that is natural
and sincere with the added freedom from
special duties at stated hours.

No unusual display or outlay that will call
for weary hours of toil from the mother at
the machine, the father in the office or the
maid in the kitchen.

The wise mother will understand that a
change of work brings rest and that idleness
will never produce strength or happiness.

The wise mother will know that freedom
purchased with the slavery of another is only
a temporary freedom.

When the afternoon suns make drowsy the
flowers and when the joy of the growing har-
vest makes glad the whole world the mother
and child will take a perspective step for-
ward into the years of usefulness that must
come to both.

Many plans will be made for active ser-
vice when the school equipment is completed.
How the yearnings of the mother will be
softly spoken and how the brave hopes of
the child will be freely expressed.

"When I am a man I want to be a captain
on a boat," says a little fellow.

"No, indeed," replies the fond mother, "my
little boy must be a preacher, a great
preacher. I have always dreamed of a day
when my son would stand in the pulpit and
lead people to God."

Deluded woman. Does she not know that
too many pupils are filled with men who
lead men to God better by being Godlike and
faithful sea captains?

"I want to be an actress and stir the whole
world with my acting," cries a little maid
who has just begun to feel the dramatic in-
stinct of life.

"Oh, no, indeed," exclaims the astonished
mother. "I could never listen to such an
idea. You must fit yourself for a place in
society."

The wise mother in the vacation days
takes time to draw very near to her children
and let them speak all their dreams of great-
ness into her sympathetic ear. She well
knows that dreams of life will pile up in a
child's mind like clouds in the sky.

She listens. She watches and waits. She
does not try to crush out the vision. She
does not invent or supplant.

If her daughter with luminous hopes makes
a balcony of the upper stair and leaning over
the balustrade recites Juliet's burning love-
lines at an empty chair in the hall, she does
not call her stupid, nor "stage-struck," nor
does she "turn her out to pasture" as a
farmer does his stock, but standing there
with the hand of her eager child in her own
she says, "Dear, if you feel that on the stage
you can best express yourself and can lead
some one to the better understanding of the
beauty of love or the horror of hate or any
of the passions of life, do it as a good woman
and as you know your mother would have
you do it."

Mothers are to guard, to guide, to love, to
nurture the individualities of their children.
Alas! that so many should seek to retain
their hold on society, their place in the com-
munity, through their babies! Alas, that so
often they should find in them only an oppor-
tunity to perpetuate a name, a business or
to carry forth some pet project of their own
defeated lives.

"I never had a silk dress till I was mar-
ried, and I always wanted one as a girl, so
I bought this one for Emma," remarked a
woman as she displayed a gown that she
could ill afford to buy and that was as extran-
giant for the child to wear as it was extran-
gant.

It was the mother who got the satisfaction
when the girl wore that dress, not the girl.
Our children should not be "hobby horses"
on which we display a harness which we ad-
mire.

Let us give them love, companionship, sym-
pathetic understanding and freedom for their
individualities to express themselves. We
may find a great soul has been born into our
midst which it would be a crime to hinder
or dwarf or limit.

An Intelligent Horse.

I once knew a gentleman who owned a
driving horse that was very nervous and im-
patient. The moment he was harnessed he
wanted to go, he would not stand at all with-
out some one to hold him, while those who
were to ride were getting into the carriage.
The instant he felt a foot on the step he
wanted to start.

His owner had an invalid wife. She had
suffered a slight shock of paralysis and could
not walk without difficulty. Occasionally she
would take a ride; when a chair or stool
would be brought out, placed between the
wheels of the carriage, and the invalid as-
sisted into it.

At those times this intelligent horse would
stand like a statue. It would seem that he
hardly breathed, in his anxiety to hold the
carriage still for her to get into it, then he
would wait until the driver was ready and
gave him the word before he would make a
movement to start.

Was not that something more than blind
instinct?—A. A. Averill.

A Special Mirror.

Public opinion is like a looking glass. It
simply reflects the outer appearance. One
hardly knows how one looks until the reflec-
tion from public opinion is cast upon one's
vision.

Only strong, spiritually well balanced peo-
ple can afford to look in the mirror often. If
the reflection be flattering beware of ego-
tism; if it be distasteful, be on guard lest
self abasement creep in and weaken your ef-
fort to make a better appearance in the fu-
ture.

We can hardly estimate how many thieves
have been started on their career by the im-
pression, caught from the mirror of public
opinion, that they could not be trusted, nor
can we be any more definite in our estimate
of how many people are patting themselves
on the back and calling themselves right
good fellows because public opinion says they
are. Mirrors do very well to help us look
better before men, but they don't develop
character very rapidly.

Gothamite—I hear you have a Vassar
graduate for a cook. Isn't it rather expen-
sive?

Harlemite—Not very. She works for her
board and clothes.

Gothamite—Why, how does she come to do
that?

Harlemite—She's my wife.—Harlem Life.

Wasn't Sure Which.

A Scottish minister, taking his walk early
in the morning, found one of his parishion-
ers recumbent in a ditch. "Where have you
been the night, Andrew?" asked the minis-
ter. "Well, I dinna rightly ken," answered
the prostrate one, "whether it was a wed-
ding or a funeral, but whichever it was, it
was a most extra-ordinary success."—Se-
lected.

Tact Behind the Counter.

"Talk about being a good saleswoman,"
said a clerk in one of the big stores. "Mrs.
X. came in this morning to buy a raincoat,
and what do you think I sold her?"

"Can't guess."

"A pink chiffon party dress and a lace
parasol."

"Well, I didn't do so badly myself," said
another. "We had a lot of maids' caps,
made of Swiss and lace, and I sold about
10 for pincushion covers."

"That's bad as my brother in the drug
store. A man came in with a headache and
wanted to buy a menthol pencil to rub on
his forehead. They were out of menthol
pencils and George sold him a stick of in-
delible ink."—Selected.

Petieboy and Dollbugs Once More.

Did you ever get the "Hen Fever"? Al-
most every boy has a period when he is in
great danger of having an attack of Hen
Fever.

You don't know what the Hen Fever is?
Well, well, as soon as you say that, your
Uncle John knows that you were not brought
up or, as they say down South, "raised"
in the country. You must be a city boy, if you
don't know what the Hen Fever is.

Well, let me tell you then. There comes
a time in the life of almost every country
boy, when he wants to have some hens and
raise chickens. He doesn't want his father's
hens. He just wants some hens of his own
and to raise chickens to be all his own.

Now, Petieboy got the Hen Fever last
spring and he began operations in a very
systematic way. He has some tools which
his papa bought for him and which are all
his own. The first thing he did was to put
into perfect repair the hen-house where his
papa had once kept hens. Then he prepared
a feeding trough for the chickens, so that
when the chicks should be hatched, they
would have a good place to feed. He built
next a little house with a yard made of wire
netting. This was for mama hen when she
should have a lot of little chicks to care for.

Now he was ready. He has an auntie who
thinks Petieboy is just right. She had a hen
which wanted to sit; and she told Petieboy
he might have this hen and thirteen eggs to
start himself in business with. So Petieboy
made a box with slats over the top and in
this Madame Biddy was put, much against
her will and with much fuss and creaking,
and carried to Petieboy's home.

This journey of four miles was too much
for Madame Hen. When she started, she was
very anxious to sit; but the trip rattled her
temper so much that, when she got to Petie-
boy's house, she had changed her mind and
only wished to get out of the hen house and
get back to her old home once more.

Petieboy put Biddy in her new nest on
the thirteen eggs and was very proud that
he had at last started in the hen business.

But in the morning, behold, there was no
Biddy! Madame Hen had escaped! Petieboy
was disconsolate. He hunted all about the
hen-house; but Madame Hen had effectually
hidden herself and Petieboy could not find
her.

For two days she was lost. So Petieboy
told his grief to his papa and enlisted his
aid in finding the lost biddy. Papa soon found
her, sitting in the corner of a field on a pile
of dry oak leaves. She resembled so closely
the color of the leaves that Petieboy, and
papa too, had passed within a couple of yards
of her and had not seen her. But it was one
thing to see Mrs. Biddy and quite another to
catch her. She got away from papa; but
Petieboy's light heels soon caught her. Then
Mistress Biddy was condemned to solitary
confinement for her misdeeds.

She was put in a box upon her eggs and
the lid, made of slats, carefully fastened
down. Once a day she was allowed to take
a little airing, but she just had to sit upon
those eggs, until one day a chick appeared
in the nest. The next day another chick
peeped out from under the mother hen. These
two were all that ever came, but Madame
Biddy seemed as proud of them as if she had
not been compelled to hatch them out, and
she immediately took up her duties as mother
with evident pleasure.

Petieboy moved them, mother and her two
chicks, into the house he had built for them.
Dollbugs grew interested about this time
and so too did the whole family. Petieboy's
face was happy itself; for the new hen
family, although small, was all his own.

Then came the question of names; for, of
course, the newcomers must have names. The
older sister of Petieboy said, that as
Madame Hen was a "Rhode Island Red," the
chicks ought to be called "Providence" and
"Newport." But these names did not suit
Petieboy or Dollbugs. They wanted some-
thing which had a larger, more important
sound.

Now it happened that Petieboy's cousin
had been married only a little while ago and
had been to Europe on her wedding tour.
The steamer she went on was the "Win-
fredian," one of the large steamships that
sails from Boston. She had returned from
Boulogne in the steamship "Noordam." These
names sounded large and imposing to both
Petieboy and Dollbugs and mama proposed
that they call Madame Hen "Winfredian,"
and the two chicks "Boulogne" and "Noor-
dam." Pretty big names for hens and
chicks! But the names delighted Petieboy
and were sweet morsels under the tongue for
Dollbugs; and so they were named. The
chicks flourish and are two very cunning and
very lively bits of feathers, even under the
burden of such big names. I rather think
Winfredian understands the situation in
her old-hen way. For surely no mother was
ever more careful of her chicks. Thus it
happened that Petieboy got and still has the
Hen Fever. Thus it was that Winfredian
was compelled to be a mother. Noordam
and Boulogne are two of the cunningest,
cutest, little chicks that ever were.

Uncle John.

Poet and Water Lily.

O star on the breast of the river,
O marvel of bloom and grace,
Did you fall straight down from heaven
Out of the sweetest place?
You are white as the thought of an angel,
Your heart is steeped in the sun,
Did you grow in the golden city,
My pure and radiant one?

Nay, nay, I fell not out of heaven,
None gave me my saintly white;
It slowly grew in the blackness,
Down in the dreary night.
From the ooze of the silent river,
I won my glory and grace.
White souls fall not, oh, my poet,
They rise to the sweetest place.

—Anonymous.

Grateful.

The plain tailor-made costumes so much in
vogue with young ladies are occasionally the
cause of amusing mistakes. A young lady in
a street car gave up her seat to an elderly
woman. The old lady, near-sighted but
grateful, was prompt in her acknowledgments.

"Thank you, sir," she said; "thank you
very much. You are the only gentleman in
the car."—Youth's Companion.

Cardinal Manning.

It is Cardinal Manning who relates this
incident as having happened to himself. One
night I was returning to my residence in
Westminster when I met a poor man carry-
ing a basket and smoking a pipe. I thought
over this: He who smokes gets thirsty; he
who is thirsty desires to drink; he who drinks
too much gets drunk; he who gets drunk en-
dangers his soul. This man is in danger of
mortal sin. Let us save him. I affectionately
addressed him:

"Are you a Catholic?"
"I am, thanks be to God."
"Where are you from?"
"From Cork, your reverence."
"Are you a member of the Total Absti-
nence Society?"
"No, your reverence."
"Now," said I, "that is very wrong. Look
at me; I am a member."
"With, may be your reverence has need of
it."

I shook hands with him and left.—Selected.

A New Application.

One Sunday a teacher was trying to illus-
trate to her small scholars the lesson, "Re-
turn good for evil." To make it practical she
said: "Suppose, children, one of your school-
mates should strike you and the next day you
should bring him an apple, that would be one
way of returning good for evil." To her dis-
may one little girl spoke up quickly, giving
rather an unfortunate turn to the thought:
"Then he would strike you again to get an-
other apple."—Youth's Companion.

A Street Car Cat.

The street cars in a Western city have
small stoves in the centre of each car for the
additional comfort of passengers in cold
weather. The driver on one of these cars
had reached the end of his route one cold day
last November, and was changing his horses
from one end of the car to the other, when a
half-grown, half-starved and bedraggled
looking kitten came moving across the road
and ran into the car. It curled up under the
stove in great contentment, and the kind-
hearted driver, who was also the conductor,
allowed it to lie under the stove during the
down-town trip. He begged a saucer of milk
for the little wail at the other end of the
route, and after lunch, for which she was
manifestly grateful, kitty went back to her
snug place under the little stove, and during
the next day she and the conductor became
such good friends that he left her in the car
when he went off duty that night.

He did not put her out the next day nor at
any other time, but fed her every day, and
before a week she became the pet of the
public, and quite an attractive card to that
branch of the road. She was a pretty, play-
ful little gray and white kitty, and made
friends with all the passengers. The chil-
dren played with her, the ladies petted her,
and most of the men paid her some atten-
tion. One lady tied a pretty scarlet ribbon
around kitty's neck, and the next day an-
other lady fastened a tiny silver bell to the
ribbon.

As for things to eat, kitty has them in va-
riety and quantity enough to make a dys-
peptic of her. During a single trip she had
gifts of a choice bit of raw steak offered her
by an old Irishman on the car, a big oatmeal
cookie and some gum drops presented by a
little girl, a lump of loaf sugar, a lime, a
sandwich, some peanuts and a link of sausage.

Kitty, when I heard from her last, was the
most jumpy, contented and petted little puss
imaginable. When the weather is fine she
often rides out on the platform with the
driver, who has been such a true friend to
her, and whose conduct is proof of the fact
that there is a kindly, generous heart be-
neath his rough garments.—Harper's Young
People.

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SHIP OF

MRS. MINNIE M. SOULE.

Report of Seance held June 21, 1904, S. E. 57.

In Explanation.

The following communications are given by
Mrs. Soule while under the control of her
own guides for the good of the individual
spirits seeking to reach their friends on
earth. The messages are reported stenog-
raphically by a representative of the "Ban-
ner 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
burden 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?

INOCUATION.

Once again we lift our hearts to thee, oh
Spirit of life and love and tenderness. Once
again we would be bathed in the influence of
all that is best and sweetest and truest. By
aspiration and faith we would put our hand
into the hand of those stronger, and would
be led up to the heights where truth reigns
supreme and all is peace because of truth.
Bless us in our undertaking to make more
plain the word of the spirit. Help us in our
effort to carry the message of love into the
darkened homes; to make light the burden
of the heavy heart; to carry away the
shadow and leave sunshine in its place. And,
above all, to make the human heart that suf-
fers know that through this pain and suffering
the soul oftentimes becomes acquainted
with God. And so we sit here waiting for
the word of the spirit, hoping for a clearer
message than ever before, seeking always to
see clearly the path to take, the way to walk,
may we be infinitely blessed with that suc-
cess which alone comes from doing one's duty,
prayerfully, faithfully and carefully. Amen.

MESSAGES.

Stillman Warren.

The first spirit that comes this afternoon is
a man about forty-five years old. He is me-
dium height, has side whiskers just a little
on the gray, dark brown hair and brown eyes.
He is rather unburned as though he were a
man who had been out of doors a great deal
in his life. He seems very pleasant and in-
tensely interested in his message which he
wants to give. He says, "My name is Still-
man Warren and I am from La Croix. It is
strange for me to come. I have a fear that I
may not be able to tell all I want to. I hope
you will help me with your thought that I
may send just the right word to my wife and
daughter, for they are both in need of this
comfort which I want to give. My mother is
here with me and has been trying for some
time to get into communication with a
brother who lives in Milwaukee, but so far
she has not been able to do what she was
anxious to do. Today we decided to come
here and see if we could succeed. I cannot
say that I was any particular kind of a
Christian. I had a sense of decency about
belonging to a Christian community and never
dropped the custom of going to church al-
though I never took active part in the ser-
vice. I always found enough to do and kept
busy, and when I found I had got to die, as
I thought, it seemed strange to begin to
think about the place where I was going. We
took it as best we could. Not with any feel-
ing that it was best, but as something we
could not help, and my wife often thinks
of the things we said about my going and won-
ders so many times what I am doing and if
it is possible for me to see her. She is busy,
too. There are many things for her to do
that I might have done if I had stayed. I
do not care to think of them. I only want
her to know that I don't forget her; that
every day I find myself by her side planning
to do something to make her know that I am
with her. We lost a little girl and my wife
will be glad to know that I have her with
me, and it is a comfort to feel that I have
one child while she has the other. My wife's
name is Lily, and she must feel that no one
else could come and talk to her but me, for
that name is one I gave her."

Julia Glover.

There is a spirit here now who says her
name is Julia Glover. She is an independent
little lady, a little below the medium height,
with hair as red as fire, a broad, open face
and a little out-spoken manner that gives her
a charming personality even though a little
aggressive. "I wish I could say that I know
as much as the woman who spoke before me.
She seemed to know just what to say and
just how to say it. I cannot say half that I
would like to or express in any decent way
what I feel. I have got a little boy. He is
alive and so am I. I can see him and hear
him, but he cannot see or hear me. I know
very well it is no use to fret over the separa-
tion. I know I am what folks call dead and
he is alive. Sometimes it troubles me and I
want to take him with me. It seems as if I
could do it if I wanted to, but something
holds me back and I think it is a fear of the
power over all. I do not know much more
about God than I did before I died. I see
people, people, people, everywhere. Some are
people I know and some are not, but some-
how I feel that I must keep in touch with my
own or else I wouldn't be happy one moment.
I wouldn't feel so badly if his father would
only do what I think is right, but he lets him
have his own way, go just where he pleases,
and I don't believe it is best for him, so I
have come hoping this word may get to his
father and that he may through it begin to
understand there is something to do for a
motherless child besides give him all the
money they want and go everywhere they
want to go. I thank you, it is all I can do.
I lived in Kyana, Ind."

John Wingate.

A spirit comes now who says his name is
John Wingate and he lived in Dover, N. H.
I should think he is about fifty, medium
height, has side whiskers a little gray and a
very quiet, unobtrusive manner. "All my
life I heard more or less about Spiritualism,
but I heard of it as one hears of a thousand
things that we are not the least bit interest-
ed in and I never made any effort to understand
anything about it. I thought it was just a
joyous future, or at worst a sort of a notion
that some people work themselves up into
that they were getting something from some

spirit. It never struck me that it was an in-
dividual spirit trying to communicate with
some one here they loved. It was more like
some power that they could be apparent that
there was some communication from some-
where. This seems very stupid to me as I
look at it now, but I think I was so en-
grossed in my business and my affairs and
this life looked so much more important to
me than anything that might promise in the
future, that I just let it slip by. I had lost
friends. Lucy came before me, and she is
with me here now and tells me that very
often she used to come so close to me that
she thought I might respond to something
which she might say. I find there are many
people over here who are in just that posi-
tion, but not nearly as many as there used
to be. As the days and months go by I meet
people who come up to me with a smile and
say they have found a medium through
which they might return and it proves to me
that very much is going on in the way of
communication that people do not know any-
thing about. I would like to see a circle es-
tablished in every community where spirits
could say just what they want to, could talk
over just the things that interested them
most, and I suppose that will come in time,
but today I must be content to send this
message to Charlie and to tell him that I am
happy to see his affairs taking on a better
look, to see that his wife is better in health,
and to know that the old trouble is over for
good. I wish I could tell Helen how often
I have felt that she was reaching for me
and that it helped me to get to her, but that
seems out of the question. I shall have to
wait until the time comes, so I am just go-
ing to send my love and tell her that when
she gets here we will spend the first week in
talking over the things that have been wait-
ing so long for the light of conversation."

Eliza Cummings.

A spirit comes of a woman who says her
name is Eliza Cummings and she is from
Hartford, Conn. "It is not a trilling thing
to be here in the spirit and feel that you
want to talk to your children and friends and
not know just how to go to work. It seems
easy enough when I think of it here, but
whenever I try it is a good deal harder than
I thought. I have been over here between
ten and twelve years and from time to time
I have thought I should be able to say some-
thing, but each time I would find some con-
dition that prevented me from speaking
plainly. When I first came it was all so new
and I came so suddenly that I could not
quite make out the meaning of things. I had
no particular belief and had never experi-
enced any change of heart, and was afraid
that I was in a Catholic's purgatory and that
the time would come when I would either go
up or down. As time goes on I grow more
steady and now I feel sure that my life is
opening up and I would like to tell all those
who are interested in me and those who
tried to do so much for me so many times in
the past, that I am very

From Our Exchanges.

A Meritorious Bequest.

At the May meeting of the directors of the Massachusetts Society for the Prevention of Cruelty to Animals and The American Humane Education Society, held May 18th, it was voted that in memory of the generous gift of the late Arlohe Wentworth the Massachusetts Society hereby offers to the Selectmen of each of the over three hundred Massachusetts country towns twenty dollars to aid in establishing watering troughs or fountains for animals, attached to which should be an iron cup for the use of human beings, and on or near which shall be inscribed or painted the words, "Blessed are the merciful."

The Selectmen of all Massachusetts towns are requested to kindly notify me of their acceptance and checks will then be forwarded to their chairman.

We shall hope to publish widely a long list of towns which have kindly accepted our gift. We would like to have the Selectmen, as well as everybody else, read the story of an Italian boy, on pages 3-4. Geo. T. Angell, President of the Massachusetts Society for the Prevention of Cruelty to Animals and the American Humane Education Society, No. 19 Milk Street, Boston, Mass.—Our Dumb Animals.

The Nature of Children.

As a rule, children manifest three excellent traits which deserve more attention than they ordinarily receive. "Unless you become as little children you cannot enter into the kingdom of heaven." First, children are unprejudiced; their judgments are unformed; their minds are neutral and impartial; consequently they are more teachable than older people. This mark of childlikeness, being universally admitted, may be dismissed as a truism. Secondly, children manifest a noteworthy sense of justice and love of fair play, a trait in itself sufficient to raise the childlike disposition to high rank in the estimation of all whose ethical sense is keen and who regard moral influence as the highest educative force. Thirdly, children are pre-eminently inquisitive; they are living points of interrogation. Always unwilling to accept things as they are and to take established propositions for granted, they insist upon penetrating the arena of everything. For these reasons, if for no others, it may well be said that children are amenable to right direction in all things, provided that the teacher understands and appreciates the child-nature, knowing the precise way in which it is willing to be reached.—W. J. Colville in The Two Worlds.

Indiscreet Church People.

In a letter to a friend, a young church member writes: "I really did not think there was so much animosity towards Spiritualists among our people until it was known that I had been attending spirit circles at Mr. R.'s house. Hitherto no one has troubled about me and my doings, but now I get hit all around. Very little argument, but the everlasting statement that Spiritualism is of the Evil One. I told them that I had learned more in four or five visits to R.'s house than I did by going to church for twelve months, and this, made matters worse. The things that are said of Spiritualism and Spiritualists by church people are so untrue, so far as I have proved, that I am full up of church people, and I think of leaving them. When I do, young — will do the same." Indiscreet churchmen are driving out the flower of the flock.

Where B. F. Underwood Stands Now.

My conviction of man's survival of death (so called) is so strong that it would not be shaken if I stood alone on this point; for the certainty which I feel is not the result of tradition, longing, or authority, but of personal examination and experience, with verification, which no amount of outside testimony could effect. I would probably go as far as Mr. Jamieson in putting aside as un-evidential much which is claimed as the direct work of invisible intelligences, but the falsity of ignorant pretension and the frauds of charlatanism should not be permitted to obscure the validity and value of such facts and phenomena as can neither be denied nor ignored by the investigator who pursues the subject for years as Crookes, Myers, Lodge, and Hodgson have, not to disparage earlier and less systematic investigators.

In the light of my present knowledge, if I had my work as a liberal lecturer to do over again, I would put emphasis upon the future life, to which the present is but a preparatory stage of being. I used to lecture on "The Pros and Cons of a Future Life," giving the arguments for and the objections to the doctrine, allowing my hearers to draw their own conclusions. With my present knowledge and my present convictions I should have been able to fortify and strengthen the faltering faith of many in what I believe to be an important and helpful view of man's destiny, with no less but even more success in battling against absurd and revolting dogmas.—The Searchlight, Waco, Texas.

The Arena.

The "Arena" for July appears in an entirely new make-up, and contains twice the amount of reading-matter given in its monthly issues during recent years. It is now one of the few magazines in the English-speaking world printed on all-rag paper and sewed. The cover is printed in colors. The frontispiece—a new portrait of Dan. Beard, the eminent artist, illustrator and author—is printed in deep sepia on India tint paper.

Under the new management the "Arena" has become one of the most artistic of the world's great magazines of opinion. The content-matter shows improvements quite as great as those that mark the mechanical work. In variety of subjects and conspicuous ability of treatment the papers in the July "Arena" are sure to command the interested attention of the thoughtful everywhere, while the editorial departments have never been so strong or so well calculated to attract progressive thinkers as at present. One striking feature of interest is the new department, "In the Mirror of the Present," where Mr. Flower discusses briefly the leading events and happenings of importance throughout the world. In this number there are a score or more of these brief and pungent editorials, dealing with progressive movements and important events connected with social, economic, political, religious, educational and artistic matters. Book-studies and reviews are also a strong feature of the "Arena" under the new management. Here each month the editor gives an epitome of some really great work, often extending the discussion to a survey of the life and works of the thinker with whom he deals. Thus, in the July issue we have a study of the life and work of Thomas Carlyle, in which, in addition to the extended review of "The New Letters of Carlyle," Mr. Flower vigorously re-asserts the character of the great Scotchman, though pointing out his limitations as a thinker, both of his failure to grasp the dominant note of nineteenth century civilization.

Among the contributors to this issue are Edwin Markham, Joaquin Miller, Professor Edwin May, F. Edwin Elwell, the Curator of Ancient and Modern Statuary in the Metropolitan Museum of Art, F. F. Mackay, the well-known actor and Director of the National Conservatory of Dramatic Art, Hamlin Garland, Albert Bigelow Paine, Irving Bacheller, Will Allen Dromgoole, Capt. W. E. P. French, U. S. A., Daniel L. Cruik, Frederick W. Nicolls, and Mr. Dan Beard. Mr. Beard contributes a full-page original drawing, satirical in character and wholly suggestive. It is entitled "A Cold Snap in the Middle Ages." This picture is the opening one of a series of drawings to appear monthly in the "Arena," by Mr. Beard.

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THE SUNFLOWER

Is an 8-page paper, printed on the Cassadaga Camp Ground, and is devoted to Progressive, Religious and Scientific Thought, Spiritualism, Hypnotism, Astrology, Psychology, Theosophy, Psychic Science, Higher Occultism. Has a Spirit Message Department. Published weekly at \$1.00 per copy.

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makes this clear, giving a complete psychic delineation of your character, capabilities, insight, business qualifications, and the possibility of medial development. Send 2 cent stamp for circular.

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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.—Louise Hall, Pleasant Street, Sunday, June 26th. Our meetings for the day not so largely attended, owing to the heat. Lyceum at 1.30 p. m. Piano solo by Alice M. Whall, well rendered. Recitation, Viola Marshall, entitled "Decorations," very prettily delivered. Circle at 3.30 p. m. We had with us Mrs. M. C. Borden, Mrs. R. P. Morton, who gave fine messages from spirit friends. Alice M. Whall made fitting remarks upon the work, and her guides gave excellent readings. We missed our little "Golden Hair." Her medium was unable to be with us. Evening session opened as usual with song service, scripture reading by our president, Harvey Redding; Invocation, Mrs. Abbie Burnham; "Cyrus" gave a brief address in English; poem in foreign tongue by new element; "Twilight" and "Prairie Flower" demonstrated the return of the spirit to the satisfaction of all, as also did Mrs. Morton and Mrs. Fagan. Indian control "Big Dog" completed the evening's work by giving full names and impersonations. Vegetarian supper Friday, July 29, 6 to 7.30 p. m. The "Banner of Light" on sale at all of our meetings.—C. L. Redding, cor. sec.

Waverly Home, June 26th.—Though the clouds looked a little threatening, and the mercury ran well up to the nineties, a large gathering assembled to hear the well-known and eloquent trance speaker and lecturer, Mr. J. J. Morse, of England (editor of the "Banner of Light"). He spoke on Spiritualism from a scientific and religious standpoint; of its verities, of its facts, of its constant verification through the phenomena; he spoke of the increasing development of the spiritual nature of man, whereby the incarnate and exanimate denizens of both worlds can come in sweet natural communion with one another. He spoke of the religion of Spiritualism (not as a theory, or dogma, formulated by human authority, but as a sequence of the development of the spiritual nature of man) implanted in man's soul by divine Law; and when spirits on either side of the great divide commune together in conscious recognition, it is God's divine Law at work in our spiritual nature, and the further truth that this Divine Law encompasses each human soul, and makes it possible through our spiritual unfoldment to interpret the great love and wisdom of our Heavenly Father, who has so wonderfully provided for us all a home for the soul. President Irving F. Symonds presided, and read from Timothy, in that old and venerated Book, in whose pages golden strands of spiritual Light have been recorded for our guidance. After the regular services circles were formed on the lawn. Many messages were given and many helpful remarks were made by Mrs. Raymond, Mrs. S. E. Hall, Mrs. George and Mrs. Bemis. Dr. Herring made some happy remarks; as did also Mr. Brewer, Mr. Webster; Mrs. Bemis, pianist.—J. H. Lewis.

General.

Brooklyn, N. Y.—The First Spiritual Church, of Brooklyn, N. Y., held its closing service for the season on Sunday evening, June 26th, at Aurora Grata Cathedral, Bedford Ave., cor. Madison Street. Dr. John C. Wyman, an active and enthusiastic worker in our Cause for many years, has successfully conducted the meetings since last September, and for the past three months has also filled the position of lecturer, presenting in his logical and forcible addresses the scientific and religious philosophy of Spiritualism in an acceptable and convincing manner. Mrs. Carrie S. Thomas has won enduring laurels by her demonstration, at each service, of the power of spirits to return to earth, identify themselves to their mortal friends, and transmit to them messages of loving counsel and consolation through her mediumship. The ladies of the Mendelssohn quartet have delighted all lovers of good music by the exquisite rendering of their well-selected repertoire, and the musical program was added to last Sunday evening, by Mr. Sonnenbach favoring us with an exceedingly well rendered baritone solo.

Our church will reopen its services on the first Sunday of next October, when Rev. May S. Pepper will officiate as our Pastor and Medium. Mrs. Pepper was with us last January—the audience room being filled to overflowing at each service. We also intend to keep a supply of Spiritualistic literature for sale and distribution at our public meetings hereafter, prominent among which will be the "Banner of Light," as the leading Spiritualist Journal of the United States, and we shall use every means in our power to increase the number of its patrons and its circulation.—Sartor.

Movements of Platform Workers.

E. J. Bowtell has completed the course of class lessons given in New London, Conn., since October last and is now at liberty for lecture engagements for 1904-5. Address Pine Grove, Natick, Conn.

Mrs. Virginia Harrett desires to engage with Spiritual societies as lecturer and medium—west of Indianapolis, Ind. Terms as follows: The society pays all expenses of hall, rent and advertising and entertainment; charge 10 cents admission, and give her the total door receipts as compensation for her services. Address her at 29 Gladstone Ave., Indianapolis, Ind.

Mrs. Thaxter will close her rooms in the "Banner of Light" building during the months of July and August, as she is in need of a complete rest from her arduous labors. All letters can be addressed to her as usual at this office, and appointments may be made for September as usual.

Announcements.

Lynn Spiritualists' Association, Alex. Caird, pres. Meetings at Unity Camp, Saugus Centre, every Sunday at 11, 2, 4 and 7, also every Wednesday afternoon. Sunday, July 10th, Miss S. C. Cunningham will be the medium at 4 and 7, local and visiting speakers at 11 and 2. Opportunity is offered at these meetings to all mediums who feel that they have a message for the public. Lunch can be procured in the grove. The grounds are lighted in the evening. Mrs. Pepper expects to be present July 24th, if she recovers from the results of her present illness.

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.,

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 at 2.30 p. m. Come and bring the children. 3.30 p. m., circle for healing, developing and readings conducted by Mr. Harvey Redding. Sunday, July 3d, Alice M. Whall, "Cyrus the Persian," Mrs. R. P. Morton and others. The best of talent always present. We shall hold these meetings all summer. Do not forget the next monthly supper, Friday, July 29th, 6 to 7.30 p. m.—C. L. Redding, cor. sec.

Bishop Lawrence on Vivisection.

The paper entitled "Vivisection and a Human Spirit," by the Bishop of Massachusetts, in a recent number of the Outlook, constitutes an interesting contribution to the literature concerning these subjects. An obvious comment, however, would be that the humane spirit in the article is much more in evidence than is vivisection; in reading it one breathes such an atmosphere of serene optimism and of charity for all, and one is so little enlightened about the true character of vivisection, that the casual reader is in danger of ignoring, as the writer does, the dark side of the practice, and of being lulled into sharing his comfortable belief that all's well with the animal world.

For instance, the bishop says that "horses are today put to discomfort and some slight pain in the manufacture of antitoxins; and again, that 'dogs may be studied under vivisection * * * and beyond the discomfort attending etherization, feel no sensation equal to the prick of a pin.' Do these statements contain any suggestion of 'the cruelties and horrors which' Dr. Wilson (late president of the section of state medicine of the British Medical Association) says 'are perpetrated on animal life' in scientific experimentation?"

When the reverend writer asks "What were the lives of a hundred pigeons or a hundred horses?" the reader may not stop to inquire how such lives were taken—whether painlessly or with a degree of suffering that, to quote Dr. Bigelow, late professor of surgery in Harvard Medical School, "may be, and sometimes intentionally is, of the most excruciating nature possible for human science to invent."

Again there is danger of unintentionally misleading in coupling the growth of humane sentiment with the increase of vivisection. The writer says: "This generation is probably more sensitive to the thought of pain and suffering in animals than any other in history. * * * At the same time that these conditions prevail, it is also the fact that vivisection has never before so much prevailed." These statements are undoubtedly true, but is the obvious inference from their association warranted? If there is any force at all in this suggestion, it could be applied equally to satisfy us that the alleged abuses of children in factories or of the insane in asylums are either greatly exaggerated or entirely unfounded, and so to justify inaction.

Along the same line Bishop Lawrence says: "We find them [doctors and investigators] tender and humane in our homes and in the hospitals. We cannot believe that they become brutes in the laboratory, or that they will countenance brutality." Such generalizations are really not convincing, and they form a sharp contrast to statements, based upon actual knowledge, like that of Dr. Lefingwell (in the same number of the Outlook): "Some of the worst vivisections recorded in history have been made in an American laboratory within the last ten years." And we have the testimony of Dr. Bigelow that a scientific torture of animals is prevalent—"more terrible, by reason of its refinement and the effort to prolong it, than burning at the stake."

While the great majority of physicians are undoubtedly humane, there is no reason for assuming that the instincts of savagery have been entirely eradicated from this or any other class of men. There are, on the authority of Dr. Parvin, late president of the American Medical Association, men in America, "who seem * * * to be blind to the writhing agony and deaf to the cry of pain of their victims."

Equally misleading—unconsciously, no doubt—is Bishop Lawrence's reference to anaesthesia. He says: "With very rare exceptions, the subject of vivisection is completely under the influence of anaesthetics." How is it possible for any one man to make this assertion as to the numerous experiments that are being made daily throughout the country? How many "exceptions" are there in the course of a year? They might be numbered in the thousands and yet be relatively "rare." But suppose that a subject is completely under the influence of anaesthetics during the cutting operation; no account is here taken of his sensations during the days or weeks in which he may be allowed to linger after retaining consciousness. And the word "anaesthetics" itself needs definition. If by that term the bishop means that in the great majority of cases the subjects are put completely under the influence of ether or chloroform, which are indeed the only anaesthetics, strictly speaking, medical records would seem to show that this statement is wide of the mark. If he means to include in this term morphia, chloral and curare, then (with all respect) he is not informed as to the effect of these drugs. The first two are not anaesthetics at all, but only mitigate pain in a slight degree. The third—curare—which is used extensively if not universally, makes the subject incapable of muscular movement, but leaves him sensible to every pang. Claude Bernard, the famous French experimenter, has said that death under curare may be accompanied "by sufferings the most atrocious the imagination of man can conceive." Verily "anaesthetics do more to lull public opinion than to mitigate suffering."

Nor is it possible to share the satisfaction that the bishop derives from the contemplation of "the societies for the prevention of cruelty to animals and the stringent legislation against cruelty." Every humane worker knows that in regard to the cruelties of vivisection such societies are powerless and such laws useless. We are reminded in this article that "dogs may be studied under vivisection and then killed. * * * And if a student or an investigator allows one to suffer unnecessarily, he is liable to arrest." But are such dogs, in fact, always killed? And are scientific tormentors arrested?

Let me mention a recent incident which occurred in the medical school of one of the largest universities in the west, and which has come to my certain knowledge. A dog was experimented upon, and after two days was found in the laboratory by his owner in a pitiable condition of mutilation and exhaustion. The wound had been roughly sewed up, and the dog had been tagged and put by, presumably for future experimentation. Was this investigator prosecuted under "the stringent legislation"? Of course not; for the university promptly settled, by the payment of \$100, the civil suit against it that the owner brought for the mutilation of the dog, and thus prevented the revelation of the experimenter's name.

To Bishop Lawrence's inquiry, "Why the state should take this responsibility" (of overseeing such experimentation) "and go to this large expense," the simple answer is: Because the terrible abuses of vivisection are not reached by general humane laws, and because it is worth while to prevent what Dr. Parvin has called "the most damnable cruelties," not only for the sake of rescuing their human brothers from brutalization. Can any expenditure of dollars and cents be too large for this end?

In conclusion, I beg to submit the testimony, as to the propriety of state control, of the following two witnesses, whose credibility and authority scientists will be the last to dispute:

The late Herbert Spencer gave his approval to the statement that "within certain limitations we regard vivisection to be so justified by utility as to be legitimate, expedient and right. Beyond these boundaries, it is cruel, monstrous and wrong. * * * The common interests of humanity and science demand that vivisection, like the study of human anatomy in the dissecting room, should be brought under the direct supervision and control of the state."

Dr. Bigelow, of Harvard Medical School, expressed the following views: "The law should interfere. There can be no doubt that in this relation there exists a case of cruelty to animals far transcending in its refinement and in its horror anything that has been known in the history of nations."

"There will come a time when the world will look back to modern vivisection in the name of science as it now does to burning at the stake in the name of religion."—S. H. Taber, Secretary of the Vivisection Reform Society, in the Chicago Evening Post.

What is Human Flesh?

In his lecture on "Meat" Dr. F. G. deStone gives the following as the composition of human flesh:

Water	74.20
Solids	25.55
Soluble Albumen	1.93
Coloring Matter—Glutin	2.07
Alcoholic Extract	3.71
Fats	2.30
Insol. Albumen	1.54
Blood Vessels, etc.	15.54

Continuing, the doctor says: "You will note in this table that there are 3 and 2-3 parts of alcoholic extract but there is no tannic acid, tea, coffee, caffeine, chocolate, or cocoa; therefore there can be no excuse for using any of these beverages, while the drinker of alcohol has at least the excuse that it is a normal part of the body; and this should show that body of zealous reformers known as the W. O. T. U. that they have taken hold of the wrong end of the dilemma, and that they better stay at home and wreak vengeance on the coffee and tea pots, where drunkards are manufactured; for while their intentions may be good, they should study the book that they are professing to defend as the gospel of God at least enough to learn to 'pick the beam from their own eye before attempting to cast the mote from their neighbors'."

SUMMER LAND HOMES.

Air: Maryland, My Maryland.
Away beyond the bright blue sky,
In Summer Land, Summer Land.
I see my home, and I would hie
To Summer Land, Summer Land.
Yet here awhile I fain would stay,
Complete my work, prepare the way,
Adorn my home from day to day
In Summer Land, Summer Land.

'Mid flowers and trees we'll find our homes
In Summer Land, Summer Land,
Where birds do sing in sweetest tones
In Summer Land, Summer Land.
If here we give a listening ear,
To 'th orphan's cry, the widow's tear,
Our deeds, like song birds, will appear
In Summer Land, Summer Land.

Our acts of love will e'er be found
In Summer Land, Summer Land,
Our gardens will with them abound
In Summer Land, Summer Land.
The naked cloth, the hungry feed,
Attend the poor in time of need.
As angels to your homes they'll speed
In Summer Land, Summer Land.

Around our homes will roses bloom
In Summer Land, Summer Land,
And shed o'er all their rich perfume
In Summer Land, Summer Land.
We'll meet our loved ones gone before,
With them we'll walk that Golden Shore,
And upward progress evermore,
In Summer Land, Summer Land.

To loved ones left on earth we'll come
From Summer Land, Summer Land,
And bring the treasures of our home
From Summer Land, Summer Land.
To their earth homes pure joy we'll bring,
Our sweetest songs with them we'll sing,
Repeat each song as oft we sing
Of Summer Land, Summer Land.

—James H. Young.

"SEEK YE THE TRUTH."

"In every clime, through every age,
From Prophets old, from seer and sage
Comes this one thought from sea to sea,
'The Truth shall make you free.'"

"Seek ye the truth wherever found,
Lift up your voice, let it resound
And speak to all earth's weary throng
And this the burden of your song."

"Arise! ye souls in bondage here
And teachers from a brighter sphere
Will gladly lead you in the light,
And guide your wandering feet aright."

"Oh, Soul of Nature! grand, sublime,
We worship at thy holy shrine,
In all thy realm so bright and fair,
No human discord enters there."

"Oh, Life Divine! In every sphere
We see thy presence everywhere;
In all, through all, below, above,
We feel thy great and changeless love."

—M. Lizzie Beals.

Worcester, Mass.

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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, Mowland 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 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.

Edgewood Camp, Wash.
Edgewood camp, Washington, opens July 31, and will continue three weeks, ending August 22 and 23 with their eighth annual convention. For full particulars address Julian W. Smith, 1115 North Fifteenth Street, Tacoma, Wash.

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.

Freerville, N. Y.
The dates for the Central New York Spiritual Association Campmeeting, at Freerville, 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 Lodge, Mich.
The Grand Lodge (Mich.) camp opens July 31 and closes August 28. For full program address J. W. Ewing, Grand Lodge, Mich.

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

Haslett Park, Mich.
This old and popular camp opens July 30 and closes Aug. 28. For full programs address J. D. Richmond, secretary, St. Johns, Mich.

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 Montclair 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's 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 session 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.

Nanticoke, Conn.
The Connecticut Spiritualist Campmeeting Association will hold their camp at Nanticoke, 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 18 miles south of Portland. George Laselle, 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 23. For full programs and particulars address the secretary of the camp, Onset, Mass.

Ottawa, Kans.
The seventh annual encampment of the Ottawa Spiritualist Association will be held at Forest Park, Kansas, Aug. 20 to 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.—Ellenbeth 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.

Southern Cassadaga Camp.
The Southern Cassadaga camp at Lake Helen, Florida, will open the first Sunday in February and close the 26th of March. For information regarding rooms in apartment house or cottages, also for programs, write to Mrs. J. D. Palmer, corresponding secretary, Willoughby, Ohio.

Temple Heights, Northport, Me.
The Temple Heights Campmeeting will open on August 13th 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 5 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 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.

Winfield Camp, Kansas.
Opens July 16 and closes July 26. For full particulars address Mrs. Maud K. Gates, 133 South Manning Street, Winfield, Kansas.

Wonevoo, 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, Wonevoo, Wis.

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

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