

MEDIUMSHIP DEFINED AND DEFENDED.

A Refutation of the Great Psychological Crime.

By W. J. COLVILLE.

(Continued from last week.)

LECTURE III. SPIRITUAL MEDIUMSHIP ANALYZED AND CLASSIFIED.

The title of this lecture is that of Chapter V. in "The Great Psychological Crime", which opens with these words: "Mediumship is the process by and through which a spiritual intelligence obtains, holds, and exercises control of the will, voluntary powers, and sensory organism of a medium. It also includes the relation which exists between the two individual intelligences during the continuance of the mediumistic process." A little further on the words occur, "Mediumship is nothing more and nothing less than spiritual hypnotism. It is indeed the hypnotization of a physically embodied individual by a spiritually embodied intelligence." We have quoted the above sentences at the outset of this discourse so as to leave no doubt in the minds of those who have not read the book to which we are replying, as to the exact position taken by its author, despite the fact that Florence Huntly in some of her contributions to the press since its publication has seemed to greatly modify these expressions while seeming to remain in complete accord with the teaching of the volume she has been defending. So sweeping are the paragraphs just quoted that they leave no room for doubt as to their author's meaning, and as he has only words of condemnation for hypnotism, vigorously expressed in the four preceding chapters, we are not left in doubt as to what his motive must be in thus identifying mediumship in its entirety with his bete noir, hypnotism. The definition is singularly crude, dwarfed and garbled, and its chief error consists in the fact that it arbitrarily confines the use of an expansive and elastic word within the circumscribed area of its poorest, smallest, and least desirable definition. Mediumship as a word is entitled to no such restrictive use, as any student of the English language perfectly well knows. In the first place it needs to be remembered that a medium properly means a channel of communication, which by no means necessarily implies that the mediumistic process is involuntary, coercive, or in any sense opposed to the desire of the individual who acts as medium. The simplest definition of mediumship as applied to communion between two or more intelligent entities is that one is willing to transmit intelligence to, through, or from another. Voluntary and active mediumship is quite as readily conceivable as passive and involuntary mediumship. When the author, whose conclusions we are disputing, goes on to say: "Mediumship is a subjective psychic process" we ask him to define "subjective" comprehensively, and not take refuge in a term of many meanings; then even if the word may be correctly used in such connection, and sometimes it may be, though not always, there is nothing evil or dangerous implied by that word which, when rightly understood, is as innocent of all harmful meaning as its companion "objective." We simply deny the allegation that "the spiritual intelligence dominates and controls the will, voluntary powers, and sensory organism of the medium" in anything like all cases; though we are ready to admit that there are phases of mediumship which may be justly described in such language. Utter lack of discrimination is displayed whenever such a wholesale charge is made, and it is just such statements as the foregoing which catch the attention of the timid, and of all who are swayed by prejudice, and which cause them to denounce and vilify without investigation, a whole system like Spiritualism, which, while it has its defects, has also its decided excellencies. A great deal that follows after the passages we have referred to would be reasonable enough if disconnected from the absurd endeavor which is made to qualify all mediumship as destructive, and only to discriminate between milder and darker shades of turpitude in mediumistic processes. If all mediumship is thus placed under the ban, there is no chance for considering the topic impartially, or weighing evidence dispassionately. A foregoing conclusion that there must be harm in all mediumship robs the investigator of rational judgment, and causes him to prejudice and perforce condemn without examination.

The benighted author of "The Great Psychological Crime" has two words to conjure with,—hypnotism and mediumship, thus whenever he seeks to place the seal of condemnation on anything, one or the other of those perverted terms is at once brought into requisition, and to the book-hypnotized there is no appeal from the awful decision when Sir Oracle has given forth that sentence. The classification of mediumship is fairly good in the chapter which seeks to condemn everything it classifies, but the denunciation of all the classified phases of mediumship is arrant nonsense. Impressional Mediumship receives first attention, and this is sub-divided under two heads, into Conscious and Unconscious. The Conscious phase does not imply "control," and if it were properly investigated it would soon be discovered that a person who is simply sensitive enough to receive impressions but is not dominated by them, is in a thoroughly normal condition and differs from less sensitive individuals only by reason of his greater sensitiveness. A person who can receive an impression if he wishes to receive it is under no obligation whatever to take it or act upon it, therefore he has simply a wider range of psychic pos-

sibilities open to him than has his less sensitive neighbor. It is merely a gratuitous assertion that "mediums of this class are unable to differentiate accurately between their own independent thoughts and those which are impressed upon them from without." Some may not be able to discriminate, while others can discriminate clearly. At this point it is in order to enquire how far any persons have learned to thus discriminate. We are all probably impressional or impressible to some extent, thus we are all in something of a quandary when the ultimate question is reached—how far do any of us know positively that our thoughts are completely independent? The law of reciprocity is certainly self-demonstrating, and though one may greatly admire and profit by such noble teaching as Emerson has given in his splendid essay, "Self-Reliance," we can none of us say that our mental independence is so complete that interdependence can be ignored. Interdependence is indeed well defined by Kate Atkinson Boehme and authors of a similar school to that of the editor of "The Radiant Center," when it is described as dependence upon the life, light and power within, instead of on extraneous influence; but independence is never absolute, and though its relative importance is very great, it is quite possible to attach to it so exaggerated a value that while seeking overmuch to become independent individuals, we cut ourselves off from right relations with our fellows in the spiritual universe. If we know anything of universal order and of natural law, we must perceive that solitariness is not the goal of life which is set before us, therefore it is quite possible to take a mistaken view of self-reliance, and also of direct dependence on Deity which, though it may prove highly attractive to the unreflecting mind, is soon seen to be a specious sophistry by all who reason deeply. It sounds very pious and sublime to declare that we rely entirely upon the infinite absolute, and that we find God in the depths of our own souls, and therefore can feel no need for any finite help or guidance. But strangely inconsistent with their own profession must ever appear those who make such claims when, at the same time, they depend upon human teachers, and upon the contents of libraries, for a great deal of their information. There are indeed two sides to every question. James Martineau, the foremost advocate in England for many years of the intuitive school of religious philosophy, gave us that sublime hymn which begins with the exquisite stanza

"He who himself and God would know,
Into the silence let him go,
And lifting off pall after pall,
Reach to the inmost depth of all."

We know of no poem which counsels more strongly a right sort of introspection coupled with a study of external nature at first hand, but Martineau was a great reader and a great writer, as well as a great thinker. Not only did he meditate and follow an interior voice and vision; he also consulted with his fellow men and acquainted himself with all that was most edifying in ancient and in current literature. So happy a combination of mental habits develops the symmetrically cultured or well rounded human being, and though we should not call Martineau in any exclusive or distinctly modern sense, a Spiritualist, he gave abundant evidence of feeling as well as knowing very much concerning the true relation of human soul to human soul, as well as of all souls to the Infinite. Impressions must come to us one from the other, and one to the other, continually, and we should have to be extremely blunt and dull if we never consciously received any; but it is well to discriminate as clearly as possible between the results of our own reasoning processes and our susceptibilities to outside influences. This is where a great many people are sadly lacking, but this lack is chiefly due to failure to study the workings of the human mind as it operates in one's own case. Intellectual idleness is one of the chief dangers besetting the average sensitive.

But the so-called "medium" or "psychic" is by no means the only type of person who errs in this respect. Almost all victims of popular superstitions and all blind devotees of injurious fashions, customs, or usages of any sort, are victims of this dangerous neglect. A rational persistent study of the human mind is rarely undertaken, but when it is pursued fearlessly it yields abundant harvests prolific of immeasurable good. A very sensible test to apply is to discriminate between what we reason out industriously by a palpable mental process, and what is simply suggested to us, we may not know how or whence. It is quite possible to be so highly sensitive and immediately susceptible to suggestions as to know exactly what other people wish you to know or desire you to do, and still be thoroughly free to accept or not to accept the proffered information; but even when suggestions are accepted merely as information, it by no means follows that one's conduct is necessarily affected by them. An Impressional Medium is often simply one who knows what others wish him to know, and who receives mental telegrams from those who send him such. It may be easily understood by any average thinker that capacity to receive a message does not imply obligation to act upon it. Receptivity is not mental weakness, but is often associated with more than ordinary intellectual and moral strength. The great divide between two diametrically opposite states, such as unusual weakness and extraordinary mental power, is that though sensitiveness to impressions may be present alike with both: the former, because of weakness, is dominated by impressions, while the latter, because of strength, does exactly what he pleases in the way of handling or not employing any information he receives. Impressibility is an evidence of possible mediumship, and all real students of Modern Spiritualism and Modern Psychology are coming into agreement on this one point, if on no other,—that the means of communicating with our friends who have "passed over" is exactly the same essentially as the means employed in the practice of simple telepathy or mental telegraphy of which spirit

communion is a natural and logical extension. The enlightened Spiritualist simply admits and proves more than does the telepathist or mental telegraphist, who falls short of being a Spiritualist. We again quote from the pages of "Light" an interesting record of experience related by a lady with whom we are well acquainted, one who, though a practising mental healer, is opposed to the practice of hypnotism. The following narrative gives opportunity for much instructive query and comment. Mrs. Bell Lewis sent this letter to "Light" in answer to an invitation in its columns for narratives illustrating "Home Telepathy," as distinct from professional experiments.

"PRACTICAL HOME TELEPATHY."

"Sir,—In your 'Notes by the Way' of March 12th, 1904, you say that you would like to hear of more being done in Home Telepathy, and perhaps some of my experiences may be of interest both to yourself and your readers. From a child I have always been able to bring to me some persons, when I wished to see them, by simply thinking of them. Formerly I did it unconsciously, but now I do it consciously. For example, I have had living with me for nearly six years a servant, who is a thorough unbeliever in all these things, and who would scout the idea of such a thing as telepathy; yet she was so in rapport with me that I have sent her a telepathic message, when away from home, to change the dinner already ordered, and she has carried it out; and on one occasion had to send out to buy things for it, or she could not have complied with the message sent. The day before a Bank Holiday in August, I had occasion to go to the top floor of my house, then unoccupied. H. was sleeping in the basement, and had no knowledge of my going to the top floor. I left home by midnight train for the West of England, and arrived at my host's between 6 and 7 a. m., in a flood of rain, and almost as soon as I got there I remembered that the three windows were wide open, and no one would have any occasion to go up there during my absence. It was too early to telegraph, but not too early for telepathy. 'H., I said, 'as soon as you are dressed, go up and shut the top windows.' Now she was an old woman, and never would go upstairs if she could help it, but on my return I found it had been done, and my rooms were saved from damage. Another time, when at a lecture of the London Spiritualist Alliance at St. James's Hall, I remembered that an important message was to be left while I was at the lecture, and as it was a verbal one, neither of the servants would be likely to receive it correctly. 'H., I said, 'when the messenger comes tell Frederick to ask Mr. D. to see him.' Next morning, when H. brought up my breakfast, she told me that it all happened as I had mentally ordered. I rarely find, however, that I myself am affected in like manner, my work as a mental healer making me too positive; but shortly before last Christmas, one day when I least intended to do so, I paid a sudden visit to a friend, one whom I can always help in sickness, and she said, 'I knew it was your knock at the door. I have been praying all day that you would come today.' So I had evidently received her message.

"With regard to hiding things, etc., I have often experimented in that way, but in such cases I think that the fact of all the persons being engaged thinking on the same object, enables the thought to be transferred, and makes it comparatively easy of success. When I want persons whom I know to write me, I do not write them, but call on them telepathically to do so, and I usually receive a letter within twenty-four hours. It is needless to say that both time, trouble and money are saved by my use of telepathy.

"BELL LEWIS."

Now the "H." mentioned in the above letter was evidently an "impressional medium," though seemingly unconscious of the fact, and many other equally good sensitives are apparently quite unaware of the nature and extent of their sensitiveness, which is, in many cases, constitutional rather than acquired. "H." was in the employ of the lady who signs her name Bell Lewis, and was always ready to comply with her employer's directions when given verbally in the ordinary way, at least as far as closing doors to keep out rain and providing meals for the guests in the house was concerned. The lady who sent her message from a distance sent no other sort of directions than she was accustomed to send and "H." was accustomed to receive and act upon. There was in that case no loss or surrender of individuality on the part of the receiver of the psychic dispatch, because, had her attention been called to the same matters in any ordinary external way, she would have with equal readiness responded. The only really open question is how far do people of the type of "H." really know of psychic experiences, consciously, beyond what they verbally profess to know? The writer of the letter introduces also another query. How did she send her mental messages "unconsciously" before she had learned to send them "consciously?" The problem of our sub-consciousness is truly a profound one. We certainly must inwardly know more than we outwardly know that we know; this is a curious phrase, but it is the best we can fashion to meet this immediate requirement. Sub-conscious knowledge is closely related to rapport or affinity. Probably no telepathist, consciously or sub-consciously acting, is able to transmit intelligence to all people, or with equal clearness to any people at all times. Very much invariably depends upon the psychic state of both senders and receivers. The problem grows simpler the longer we study it, as we are soon able to trace very clear analogies between psychic and ordinary terrestrial phenomena. We hear, for example, certain conversation intended for our ears, and also much that is not so intended. This depends partly upon the clear enunciation of speech, partly upon the state of the surrounding atmosphere, and partly upon the listener's immediate receptivity. Here are three definite factors directly involved—a speaker's voice, the am-

bient air, and the condition of a possible hearer. Transfer this illustration to the psychic plane, and we have at once plunged into the modus operandi of simple telepathy, and of impressional mediumship. No control of any sort is exerted by one entity over another, though it is possible in some instances to connect control, or the will to exert it, with any objective as well as with any subjective process. The word control is not a pleasing term in any case, and we wish Spiritualists would put their heads together and replace it by a more agreeable word, one which would not give rise to so much controversy or require so much defining and refining. To control is often to coerce, therefore to be controlled is often to be coerced, which opens the door to a great deal of slavery and mischief. To impress and to be impressed is something entirely different, and certainly it must be admitted that we are all sometimes impressed, though many of us may never be controlled. A series of questions might well be put to mediumistic persons who claim simply to be impressed, and also to those who claim to be "controlled" with a view to ascertaining as far as possible, what is the sensitive's own mental attitude toward the unseen influences to which he is in a degree subject; and as we cannot accept the mere unsupported assertions of outside critics, we must base our verdict partly upon the replies to our questions given by the sensitives to whom they are addressed, and partly upon observation of the general condition of these sensitives. Their answers will throw light on how far they are desirous of receiving impressions or of yielding to control; their manifest condition, when intelligently examined, will afford data on which to build a conclusion as to the moral, intellectual and physical consequences of mediumship. Among many other questions the following may well be asked of as many sensitives as possible.

1. Are you consciously a medium, and if so, do you wish to continue such?
2. What is your own desire as regards your relation to those intelligencies by whom you believe yourself to be influenced?
3. What effect upon your health has your mediumship as far as you can judge?
4. What effect has your mediumship upon your memory and power of definite thinking?
5. Do you receive impressions gladly, or do they cause you annoyance or inconvenience?
6. If you think you are controlled by any outside intelligence, what is your own wish in the matter, and what effect do you consider that such control has upon you, speaking generally?

These six questions cover a great deal of ground, and we hope to receive a number of answers to all of them which we shall be at liberty to embody in a treatise on Mediumship based on widely extended experience and testimony.

Concerning Inspirational Speaking, the author of "The Great Psychological Crime" makes some reasonable and some very foolish statements, the most ridiculous of which occur when he says that inspirational speakers are overtaken with "lassitude, depression of spirit, physical exhaustion, general inertia of the entire being." When our author undertakes to quote such symptoms as attendant, in any special degree, upon mediumistic speaking, he makes himself ridiculous before all impartial students, for two reasons:—first, because such conditions by no means invariably attend upon the kind of oratory he discountsenances, and second, because quite equal lassitude frequently follows what everybody regards as strictly normal speaking. We should like to be able to convince lecturers in general that subsequent exhaustion is almost always due to one of three causes, and often to a combination of them all. First, adverse auto-suggestion, amounting to expectancy that fatigue will follow speaking; second, undue anxiety concerning the speech prior to its delivery or during it; third, imperfect ventilation and unnecessary heat in the audience room. There is food for thought in the following sentence: "All these symptoms serve to distinguish the impressional medium from the genuine inspirational speaker, who, by the exercise of his own independent powers, rises to the level of his inspiration." A fair moderate version of the entire case, which we are prepared to stand by, occupies middle ground between all extreme positions, consequently we should say that in order to guard against unpleasant sequences, it is essential that the impressional or inspirational speaker should be a voluntary co-operator with unseen influences or inspiring intelligencies, and that the nature of the discourse delivered should be always of an elevating character.

Emotional insanity is classed with impressional mediumship in the book we are reviewing, but it sustains no necessary relation to any phase of mediumship and there is no proof that mediumship has anything to do with it, though it is not unreasonable to teach that hysterical persons are sometimes mediumistic, but hysteria, which is a disease, may often only bedevil and pervert mediumship. Spiritualism is in no way responsible for insanity, for a great deal of dementia has been evidently brought about by particularly false and terrifying religious beliefs, which nearly every Spiritualist repudiates. Though it is possible that religious mania may be in some way connected with "obsession," yet the special doctrines which most readily induce and foster madness are doctrines taught by religious bodies which condemn Spiritualism, and not by Spiritualists. To what profound depths of emotional insanity many people have been plunged by accepting views of the hereafter which Spiritualism completely disowns, is a matter of history, and alas, of present experience also, which cannot be gainsaid. Certain it is that highly hysterical people are apt to imagine and misinterpret many curious psychic experiences, but in their cases the regulation, not the condemnation of their mediumship is the only means of getting rid of distressing symptoms. A placid confidence in the goodness of the universe is the completest of all anti-

notes to emotional insanity, and though all Spiritualists are not sufficiently enlightened to thoroughly endorse the sublime philosophy of Robert Browning's magnificent poem, "Abt Vogler," it is but reasonable to maintain that the whole trend of Spiritualistic teaching is drifting further and ever further away from an acceptance of possible conclusions which have grown out of materialism and also out of false theology; these conclusions when saddled on to Spiritualism are only like barnacles upon the sides of a ship, though attached to it they are no part of the true vessel. Even the bugbear "obsession" can easily be disposed of when it is honestly canvassed, for we have only to assail it in public print for its upholders to reply to us with such a modified version of the theory that diabolical element is nearly all out of it. To use an expression of Miss S. C. Clark's, published in the "Banner of Light," there are "friendly, loving obsessions." No doubt there are such, but how wide is the gulf between such a conception and the old theory of demoniacal possession whoever runs may surely read. When an author who soundly berates mediumship tells us that by means of a Ouija Board "authentic messages from Spiritual intelligences have been, and may be received," we have no comment to offer. Granted that such is the case, we entirely fail to see that there is any need for an outcry against Ouija or Planchette.

Negative and passive states of mind appear very dreadful to the author of "The Great Psychological Crime," who is perpetually on the scent for criminality, but every reasonable thinker knows that positive and negative, and active and passive states are equally good. The former are distributive, the latter are receptive; the former are essential to propelling or giving forth; the latter are necessary to absorbing or taking in. Every magnet has, and must have, two poles, one positive, the other negative; but one of these poles is precisely as good as the other. So with the human magnet, the active and passive directions of human will are equally voluntary. Voluntary passivity and receptivity can just as readily be conceived of as voluntary activity and positivity. We can be just as actively willing to receive a message as to send one, and just as truly in possession of all our voluntary powers when we are receiving communica-

tions from others as when we are actively transmitting intelligence. W. T. Stead, the well-known journalist, has explained the matter very clearly in his widely read "Letters from Julia," and it is absurd to invent and enforce a crazy theory of "crystal deception" or some other fabrication of disordered fancy to bolster up the untenable theory that every phase of mediumship is due to some evil unseen influence seeking to lead a poor misguided sensitive into some pit of destruction. The essential meanness of the theory of the universe displayed by the author whose scare-crows we are seeking to demolish, can only excite contempt and pity when that theory is seen in its native hideousness as a recrudescence of a very ancient and most unpleasing form of dualism, in which "the destructive element in nature" is clearly stronger, for all practical purposes, than the constructive element. It is easy enough to believe that people sometimes deceive themselves and imagine that outside influences are writing to or through them when they are only giving objective form to some of their own subjective fancies, and particularly is this the case when people are flattered and led to believe that all sorts of wonderful things are coming to them without work or merit of their own. Quite possible also is it that when a dominant ambition sways an intellect, such an ambition may serve as a connecting link between its entertainer and unseen influences who encourage the illusion; but in that admission there is a decided ethical note, and the strain of warning contained in it is a protest against indulging vain ambitions which may give rise to illusions and serve as points of contact with undesirable unseen associates.

"Neurotic Mediumship" is a term greatly approved by the neurotic writer who stupidly classifies clairaudience and clairvoyance under that hysterical heading. Neurotic is a word frequently met with in treatises on pathology and is almost invariably employed in connection with some phases of "disease." To show up the absurdity of using so offensive an adjective in such a connection, we have only to quote from page 155 of the book under review, which says under heading "Clairvoyance": "Under this form of mediumship spiritual intelligences who understand the process are able to control the nervous organism of the eye through which impressions are conveyed to the consciousness of the medium. By this method of opera-

tion, they are able to impress upon the consciousness of the medium, whatever picture or image they desire. Or, they may, in a higher form of clairvoyance, produce a condition which opens, for the time being, a direct channel between the spiritual world and the consciousness of the medium. In this latter case the medium unconsciously employs the spiritual sensory organs of sight. He thus sees whatever there is to be seen upon the spiritual plane within the immediate range of his spiritual vision." Now, in the name of simple reason, if the above is all correct, what is there to be so alarmed about, and where are the symptoms of neurosis? Rubbish is a correct term to apply to very much of such an author's hysterical ravings against a phase of mediumship, among many others, which, if his own definition of it be correct, is in no way objectionable. As "delusional insanity" is not, properly speaking, genuine mediumship, it is impertinent to mix it therewith in a pretended classification of different phases of mediumship. Insanity is some form of mental disorder, and as such, needs special consideration; for its removal, we specially advocate intelligent and continuous mental treatment. When, concerning Speaking Mediumship, it is said that it involves "absolute subjection of the will and voluntary powers of the medium," we know it does nothing of the kind, though there may be occasional aberrant instances where any disorderly condition may be manifested. With regard to Materializing Mediumship the ground is very open for debate, as many phenomena advertised to the world under that caption are somewhat dubious in nature, and many enthusiastic Spiritualists are very uncertain in their views as to how far personation and transfiguration may account for much that passes for materialization. That "every living human psychical organism is a natural generator of animal magnetism and vital energy" is undoubtedly true, and furthermore, we can rationally endorse the saying that "under proper conditions animal magnetism is faintly visible to the physical eye;" it is also quite conceivable that this pabulum is made use of in the production of physical phenomena in general, and of materialization in particular; it may also be correct to say that "it requires but a very small amount of attenuated physical matter added to this physical magnetism to bring the compound clearly within the range of physical

vision," but such possible scientific facts in no way justify or lend support to any "destructive" theory. The author who treats mediumship most unfairly covers his own tracks, to the best of his ability, whenever he gets into a corner by such a statement as "this, however, has nothing to do with mediumship, and its further consideration is therefore out of place at this time." With such subterfuges any phenomena of which a certain person deigns to approve can be arbitrarily eliminated from the mediumistic category and safely landed in a specially constructed ark of safety from the adverse gales of denunciatory criticism. Such pettifoggery is repugnant to reason and can only influence the stupidly gullible who are prepared to mentally devour whatever an anonymous dictator chooses to enforce on the authority of his ipse dixit. Independent Slate-writing, Trumpet Speaking, and Spiritual Tattoo Writing are all admitted to be genuine and "though it is nevertheless a fact that genuine communications are thus received from those upon the spirit side of life" all alike are under the ban of the same anathema, and mediumship is never to be regarded as either a "gift" or a "power." We should certainly hesitate to inflict so much of this silly diatribe upon our readers or audiences, were it not a fact that there is always a numerous class of timid and largely unthinking persons who are led to most distressing and erroneous conclusions by just such apparently, though unreal, authoritative dicta. Two things are made pretty plain by a perusal of the often nauseating contents of "The Great Psychological Crime." First, that mediumship cannot now be successfully denied or laughed out of existence. Second, that its most relentless opponents are resolved to scare a public which cannot be induced to scoff or to deny. Spiritualists are now simply challenged to defend the righteousness of their position, and this they ought to be able to do with dignity and some ability.

(To be continued.)

Sorrows are often like clouds, which, though black when they are passing over us, when they are past, become as if they were the garments of God thrown off in purple and gold along the sky.—Henry Ward Beecher.

After Death—What?

Charles Dourban.

It has been pretty well demonstrated that manhood is not destroyed by death. Cautious officers of the Psychological Research Society admit as much as that. We may even go still further, and admit that intelligences who have reasonably proved their identity are sometimes able to give wise counsel to the mortal. It is certain that such returning intelligences possess memories, more or less confused, of their earth experiences, although, for the most part, they seem to pick up such memories here, rather than to bring them with them from the other side of "fog-land." They also, at times, exhibit a knowledge of earth happenings beyond that of the mortal. And they apparently possess and wield faculties that make them more or less independent of time and space. They seem to have a power of entrancing a mortal, provided he be a natural sensitive, and using his organism as a means for entering earth life, and exhibiting their ultra normal faculties and powers.

So much hardly admits of dispute by anyone who has been once introduced to a fact such as "spirit return" and has made its friendly acquaintance. So we have gradually evolved our present conception of a border land as dividing our visible and invisible life lines, where spirits and mortals meet, and extend greetings to each other.

In spite of shouts of joy, and tearful greetings from the bereaved, there seems to be little sunshine in this border land. It is immersed in a perpetual mental fog, and, as we know too well, both mortal medium and returning spirit are alike befogged when they enter it. But out of this "fog-land" comes the entire history of spirit return, called Modern Spiritualism. And as a remarkable fact, spirit return has proved to be a very one sided affair. It evolves intelligences, once mortal, who can and do talk lucidly about their own earth life and ours, though, so far as known, they have never yet startled the world with any new grand invention or discovery. Radium and the X ray were not announced by spirits, and we look to mortal genius for whatever may be our next advance in knowledge and its power, for good or ill upon earth life. But, as we have said, the results of spirit intercourse, such as they are, have proved very one sided. Spirits talk to us of earth incidents with a fair degree of accuracy, but when we would travel the other way and peer out into their lives and experiences, we only get deeper and deeper into the fog. Not a tale comes from spirit life of spirit happenings that will bear scientific investigation.

The reader should not be repelled by the term "scientific investigation," for science is really only the orderly arrangement of facts. That is to say, every fact has its own place in the eternal sequence of cause and effect, and it is the business of science to discover that place. It is true that science may not always discover just where a fact belongs, but it can usually discern, almost at a glance, where a fact does not belong.

Of course the various tales of spirit life with which spirit return is festooned and garlanded are presented to mortals as statements of fact, that is, of actual occurrences on the spirit side of life. They have been, and still are, accepted by many as truth, because such statements and histories are made and given in the name of a spirit. It sounds like heresy to the average Spiritualist when these fascinating tales are declared to be full of impossible facts; that is to say, of facts that are impossible under the supposed conditions of the story to which we are listening. Instead of being an orderly arrangement of facts, and therefore scientific, they are facts belonging only to this life, although most ignorantly asserted to belong to the life and experience of the spirit who is telling the tale. Such impossible statements of fact repel the scientific investigator, and usually lead him to make an illogical denial of the proved fact of spirit return.

It may be a very ungrateful task, but the writer is proposing, in this article, to expose some of these impossibilities which have been, and still are, accepted as gospel by the average believer in Modern Spiritualism.

Every investigator soon discovers that many of his spirit visitors are so unspiritual as really to belong to earth life in thought, word and deed. In everything, but the texture of their bodies they are of the earth, and very earthy. For the most part everything that is disorderly and unsatisfactory in sense experience is really caused or evolved by these earth-bound spirits. Necessarily their experiences, no matter how high may have been their mortal station, are much the same as those lived in the slums of earth life by the unprogressed mortal. They are children of the fog, and know nothing of the beyond we are seeking. So, unless they assume to play the reporter for the higher life, we will pass them by, so far as this article is concerned. It is the pictures of spirit life,

drawn by spirits apparently worthy of respect, that we are about to carefully examine in this article.

That the law of evolution, so dominant on earth, should continue after death, is so natural an assumption that we accept it as a most reasonable statement when made, for instance, by the returning spirit known as George Pelham, through Mrs. Piper, the medium. But when we are asking, "After death—what?" we must remember that evolution means both more and less to the spirit than in earth life. It does not mean the survival of the fittest, for all alike "over there" have already survived death. But it means, or seems to mean, that there is in the beyond a law by which progress continues to be evolved as the result of effort. But that progress carries with it consequences unknown in earth life. Death seems to evolve a most startling change in the substance of which our mortal bodies are composed—but all alike experience that. The new body is invisible and intangible to the old one. But the intelligence inhabiting the form seems literally unchanged by the death process. Man sleeps here, and wakes yonder. That is death. But the truism that a man can carry none of his possessions with him when he dies, includes every particle of his old form, as much as his money and houses. So he finds himself with a new form, just as material as his old one, but adapted to the other side of death.

Our first and all important question at this point is what has the spirit left behind him beside his old body? Is mortal life composed of experiences compelled by the shape of his form, and its conditions, which cease at death? Is the new form maimed and scarred by the earth experiences of its intelligence? At this point we have our first painful experience of the "fog-land" through which the man has passed in his death sleep, and to which he must return if he would communicate with a mortal. The painful experience which here meets us is the direct mutual contradiction by returning spirits as to how much of the mortal has become the personal property of the spirit.

Theology has taught from the very beginning that his earth life makes a man happy or miserable after death. And, to a certain extent, that has seemed a most reasonable conclusion. Our modern spirit return has repeated the tale, although it has dropped the vagaries of hell fire and endless torments for sinners. This modern spirit return has had as one of its most eminent and respected exponents, a highly educated English clergyman known as M. A. Oxon, but whose real name and title was Rev. William Stainton Moses, M. A. Mr. Moses was not only a clergyman, but also a remarkable medium, and had a number of controls, through whom much information was given concerning the life after death. His inspired teachings have been counted as high water mark by most Spiritualists, although there was always a pronounced theological bias. The reader will please note that in this article we are only concerned with what his spirit guides and inspirers taught as to the effect of his earth life upon spirit man. The names of these guides by which, at least, they are distinguished one from another, are "Rector," "Doctor" and "Prudens," as subordinates of a powerful intelligence calling himself "Imperator."

In Stainton Moses' book called "Spirit Teachings" we are told that men take with them beyond death all their desires, and all their evil passions. This is, so far, of course, an emphatic answer to our question, "After death—what?" and we are not now concerned with the influence such spirits cast back upon mortal life. The reader will please remember we are confining ourselves to an enquiry as to what awaits man in spirit life. And the fact that the mortal carries himself over there, just as he was mentally here, is thus taught by Mr. Moses, just as it has been taught by thousands of other mouthpieces for spirit teachings.

This has seemed so natural a result, at least for a time, and to explain so many happenings in earth life, that it has been almost universally accepted. But the war between fact and fiction seems to begin just here, and the first gun of contradiction has been fired by spirits through the organism of the now renowned Mrs. Piper, who for many years has been under scientific direction, and held at the disposal of officers of the S. P. R.

It came to pass, by due process of Nature, that Rev. Stainton Moses "slipped with his fathers," that is to say, he passed into spirit life. When safe across the divide he most naturally forgot with the authors of his "Spirit Teachings." In coming back through Mrs. Piper he has succeeded in proving his identity to the satisfaction of the scientific men who keep one eye on Mrs. Piper, and the other on "spirit return." But he startles everybody, including the present writer and probably the reader, by declaring that he was wrong, completely wrong in his old teachings. He now denies that spirit man carries with him any of his old passions and desires, and positively asserts that the souls of the wicked are not playing any part in our

present earth life. He now solemnly teaches that evil thoughts, and passions die with the body. And still more startling, his old guides, "Imperator" and the rest, make the same direct contradiction of their old teachings.

We are thus face to face with a question of fact, and it is useless and absurd to set one spirit statement against another spirit statement, and sit as a jury to determine which tells the truth. But, all the same, it is direct proof that even the very best and clearest spirit communications must pass through "fog-land," and that both medium and spirit are alike bewildered and befogged by the conditions. We further remember this applies just as much to the spirits writing or speaking through Mrs. Piper as it did to mortal Moses, and as it does to every other medium.

We have now discovered, and proved, that our question "After death—what?" cannot be answered to our satisfaction by any spirit communication, so far, at least, as to prove the moral status of the new born spirit. We are left in the fog, and can only pick and choose that which may seem to us most reasonable. But it then becomes a matter of belief, and not of knowledge; and it is not at all the purpose of this article to decide which assertion is true, and which is false.

So dense is the fog in which M. A. Oxon finds himself, even after his identification, that he cannot recall his own earth knowledge of Greek, in which he was an adept; nor even the true name of "Imperator," which he had recorded in writing before his death.

So far we are obliged to acknowledge that we have not made much progress in determining the condition of manhood after death. We have proved that he must enter "fog-land" when he would try to return, and that the mortal who would clasp hands with him must enter the same. But this fact destroys our interest in the many fascinating tales of spirit life which have been spoken and written in the name of spirits. We see that so far as they are genuine spirit productions they also come from "fog-land." Instead of accepting them as true because they come in the name of a spirit, we grow suspicious, as we are now sure that a befogged spirit could not describe spirit life as it really is. But ten thousand such tales, often of deep interest, have been told and accepted as true because they seemed a continuance of our earth life experience. Just as Robinson Crusoe describes what takes place day by day on his island, so do these whisperers from "fog-land" make their autobiographies fascinating and interesting. And they claim to be telling us their experiences just as they actually are.

The grown-up boy discovers that the histories of Robinson Crusoe and of David Copperfield were tales of events and experiences that might have happened. But the grown-up Spiritualist discovers that these tales of "after death" are describing impossible events and experiences.

Suppose we make a brief examination of some of the tales told us by "befogged" spirits, through "befogged" mortals.

San Leandro, Cal.

(To be continued.)

Some Things We Should Know.

Moses Hull.

A Lesson delivered before the Homiletic Class of the Morris Pratt School on some things every writer, lecturer, preacher, or teacher should understand.

(Continued from our last.)

The onus probandi or burden of proof always rests upon the party who affirms. The making of an affirmative statement puts into existence an issue which never had a being until that statement was made. Now it becomes the duty of the one who makes a statement to prove it true. Where there is a presumption in favor of anything the burden of proof is always with those who take the opposite side. A person accused of a crime is always supposed to be innocent until his guilt is proved. Old institutions are always supposed to be right, just and wise until they are proved otherwise. In any case the onus probandi is always with the attacking party.

An argument a priori differs so little from a deductive argument that most logicians call them the same. An a priori argument is literally an argument from something prior to something posterior. The opposite argument is an argument a posteriori. Arguments from cause to effect were generally called by old logicians a priori arguments.

A deductive argument is the process of drawing a general rule from a sufficient number of cases. When a thing is found to be true of certain individual objects we generally think it is true of the whole class to which such individuals belong. There are many arguments which may be called either a priori or deductive. All deductive arguments are in a certain sense a priori, while

all a priori arguments may not all be called deductive.

That old Latin proverb, "Ex nihilo nihil fit," out of nothing nothing comes, may be classed as either a priori or inductive. Such a statement is made to show that nothing can be expected where there is no cause. An a priori argument is sometimes made in this way: We are here; this world is here; neither we nor the world in which we live could be here without a cause. That cause was here first, and was potent enough to produce us.

Day, in his work on Logic makes an a priori argument to prove the existence of deity. Now if Christianity was really an unmistakable evidence of virtue and honor, as is sometimes assumed, we could say that John Doe is a Christian, therefore John Doe is a good, virtuous and honorable man. That is an a priori argument.

There are persons in the world who sometimes gain a knowledge of things before that knowledge could come to them in the usual way. A German girl once upon a time awoke from a deep sleep exclaiming in rather bad English, "My mother is dead! My mother is dead!" This girl was in Providence, R. I., at this time and her mother was in Germany. Her statement was true; her mother had, perhaps, not been out of the body more than ten minutes when this girl had this revelation. There was no external means of her knowing of the fact of her mother's death. This was, in a certain sense, a priori knowledge. Webster says a priori arguments infer from causes previously known. This is generally, but not always true. The cause which led this German girl to infer her mother's death may not have been previously known.

Any argument from cause to effect is an a priori argument. Paul reasons a priori, when he says: "With many of them God was not well pleased, for he overthrew them in the wilderness."

In the statement, "The King of England will die, for he is a man," you have a sample of a priori reasoning. A priori reasoning and deductive reasoning are so nearly alike that in most cases they are exactly the same. It is only Logicians of the old school who use the former term. I would advise that the term be used very seldomly. Familiarize yourselves with it on account of its use in the pulpit and at the bar.

A Sample Argument. An a priori or deductive argument for Spiritualism could be made by first asking the questions: 1. Does man continue his conscious existence after death? 2. Does he wish to communicate with his friends on earth? These queries would be answered deductively about as follows:

1. It does not seem that man could be born, grow, gain by knowledge, and every step of his progress make other steps necessary to satisfy his longing nature, and thus go on retreating and ripening on purpose to be blotted out of existence.

2. That there are intellects not clothed in mortality may be inferred from the universal desire to appeal to, and call upon some invisible power—some power and intelligence beyond the ken of all our physical senses. If there is conscious thinking outside of and beyond the material, then it follows that the material is not necessary to generate thought. That being the case, why should thought cease when that in which it inheres leaves the mortal body?

3. If, then, there is a conscious existence after so-called death it is less perfect than the existence in the mortal? Is the tendency of all life upward, or is it downward? If life tends, as Herbert Spencer said, from the homogeneous to the heterogeneous, then the life after earth experience should be farther reaching and more diversified than in this stage of existence.

Now let us take the other part of the argument. If love lives and grows beyond this mortal existence, would not that more intense love in the after-life incline those who enjoy that life to try to devise some means by which they could reach those in this life who especially need their guidance?

Would not the mother, who in this life would expose her life for her child, incline to do all in her power to assist that child after she had passed to the great beyond? Does not that mean an effort on the part of both worlds to seek to establish some means of communication?

When we come to the phenomena of Spiritualism then we would reason inductively, or a posteriori, which is exactly in the opposite direction. The first thing to do in this case would be to examine the facts. Do they occur? When it is ascertained beyond a doubt that there are phenomena to examine, a posteriori or inductive reasoning would first form hypotheses, concerning their cause. Are they induced by tricks? by toe-joints? or knee joints? Are they machinery? or electricity?

If either of these hypotheses will cover all the manifestations, then the problem is solved and no further investigation is needed. The question is settled inductively. "But if

there is one manifestation beyond either of these explanations then another hypothesis must be considered. If after investigating every hypothesis we find that there are phenomena which cannot be explained except by the hypothesis that spirits of departed friends do the work, then you have a reasonable a posteriori argument.

While a deductive argument is an argument from cause to effect, or an argument from something past to something which is to follow every species of argument, involves deduction or a priori reasoning; there is no place where it is not used.

On the contrary, inductive arguments never prove anything. They are true, if true at all, if something else is true. They generally infer particulars from generals. As, All men must die. The President of the United States is a man, therefore the President of the United States must die. This is only a different statement of the proposition the President of the United States must die for he is a man.

In deductive reasoning we show that one thing includes another; that is, we infer a particular thing from a general thing, while an argument a posteriori is literally an argument from effect to cause, or from something which exists to the cause which produced it. The argument is, I am here. I am here as an effect, as no effect can be produced without an adequate cause, that cause of which I am an effect was here before me. That cause must have been superior to me.

Testimony and Judgment. These two words so often confounded, or used for the same purpose, mean two entirely different things. Testimony means only that to which one can testify after having seen, heard, or in some way experienced or examined. All the people can testify as to the coldness of the winter or the backwardness of the spring. What is the cause of this? That is a matter of judgment.

Authority. The word authority comes in here. When I say that a priori reasoning is reasoning from cause to effect, I speak neither from testimony nor from judgment, but by the authority of Noah Webster and others. When I say that spirits return and communicate, I speak partly from testimony and partly from judgment. In every nation people have witnessed and can testify to certain phenomena called spiritualistic. When I say these phenomena are produced by the spirits of those called dead, I give you the judgment or conclusion at which many great thinkers have arrived after the most thorough investigation. Millions of people can testify to certain phenomena occurring in their presence; by inductive reasoning, or reasoning a posteriori, some of us have formed judgments as to what produced these phenomena.

(Concluded next week.)

Ghosts and Their Critics.

It will, perhaps, be remembered that there was considerable talk over a year ago about the alleged return of the spirit of Henry Ward Beecher, in connection with what was known as the incident of the Widow's Mite, a rare coin, whose whereabouts was revealed by a trance-medium. She was supposed to be under the control of Beecher's spirit. Mr. Funk was present, and determined upon a thorough investigation, seeing in the incident possibilities of a test case of especial value. After going through the evidence very carefully, we cannot profess ourselves as in favor of the spirit hypothesis. One feels that up to now, and including the mass of new and interesting matter brought together in the present volume, Mr. Podmore's picking of some sort of telepathic power of theory the thoughts of living people still holds the field, although the "Widow's Mite" does to some extent and in some particulars suggest the agency of ghosts. Mr. Funk, although not himself entirely a spiritist, and certainly not a credulous believer, leans to the explanation of ghosts.

The work is throughout highly critical, and comprises such subjects as a plea for psychic research, atmospheres favorable or otherwise to seances, fraud, thought waves, wireless telegraphy, telepathy, spiritism, obsession, apparitions, etc. The researcher will find it a veritable storehouse of information, while it will not be without interest for the ordinary lover of a good ghost story, or the amateur with a liking for the marvelous. Mr. Funk well sums up his own belief in an interesting note which accompanies advance copies of the work. "It is well to remember that surrounding alchemy, a few centuries ago, was a world of fraud, but underneath it, struggling into the light, were the imperishable laws and facts of chemistry." So he would have us believe that under all the fraud, the wild conjectures, the unscientific speculation of the present psychic movement, is struggling into recognition a world of law and fact which may be of extraordinary proportions and importance.—The Daily News, London, Eng., June 20th.

The Hebever.

A Practical Manual.

Healing Currents from the Battery of Life, by Walter DeVoe. The College of Freedom, Woodlawn, Chicago, Ill. Price \$2.00. For Sale by the Banner of Light Publishing Company.

It is a pleasure for a reviewer to find a book like this, a book with which absolutely no fault can justly be found by any class of believers. It is a homely maxim which teaches that a man with no enemies is a fool; but as all rules are subject to exception, so is this old maxim robbed of its universality by this little book. It is a book which does more than to show how to have a healthy mind in a healthy body, though this is often regarded as the attainment of perfection. It adds to this two things. It gives a healthy soul; and then it shows how you may help others to attain the same blessings.

To the teachings of this little volume, which intersperses with its lessons showing the how, philosophical discussions of the why, no one can object. The materialistic physician, who relies solely on his drugs and his anti-toxins, is not spurned. His medicaments are shown to be useful. The Christian Scientist need find no fault with a book that teaches that all is mind and all is good; albeit this book avoids the pitfalls of bad logic and worse philosophy into which "Mother" Eddy is oftentimes led. The mind healer, the faith curer, and here their claims allowed, and the clairvoyant and healer by spirit power strike no discordant note in the pages under review.

There is one exception to be noted to the universal acceptance which should be claimed for the doctrines of this book and that is the pessimist. No pessimist should dare to look into its pages. Should he be so bold, he cannot lay down the volume until he has read it all, and if he does that his doom is sealed. He will rise an optimist, and with wonderment at his ever having held any other belief.

The law, under which the human mind seems to dwell on this planet and, in its disembodied form, elsewhere, demands that it be controlled and compelled to act by and in accordance with intelligent and repeated suggestion. If this suggestion come as in hypnotic trance, or as the Eddy cult claim, or as the mental healer or faith curer asserts, or from spirit influences, makes no difference. The point is that the suggestion comes. That the great vitalized sea of mentality, or as Emerson called it, the universal over-soul, should be put in vibration attuned to the vibrating receptivity of my own soul or mind is all that is necessary. The doctrine of vibration is over it all. Not only in the material universe, erroneously so called, but in the realm of mind and soul and spirit, does the differing vibrating wave create the differing result of electric force, of sensation, of thought and of life. Tyndall touched a mere needle point on the whole mighty superficiality of the universe when he discovered that Heat was only a mode of motion. Then came the thoughts that light and color and sound and magnetism and electricity, nay, the very force which holds in place the atoms of ether, as well as the orbits of the mightiest planetary movements, are all dependent upon the differing wave length, or the rhythmic or discordant vibrations of a something, a force, which, we are now learning, is but the expression of thought from the soul of God.

To use thought, then, so to direct these vibrations to the uplifting of our physical selves, our minds, our souls, in our everyday lives here and in the further development of the beyond, is certainly a great desideratum, and how to do this in a practical, every day way, is shown admirably in this little book.

It should be in the hands of every man and woman who can read and comprehend it. It will make life worth living here, add joy and comfort to the happiest existence, and banish sorrow and pain from the lives of those who practice its teachings.

Mr. DeVoe is not a discoverer. He is as great a benefactor; for he has given us a practical manual for living a higher life and one to use which no special skill is needed. "He who runs may read," may be reversed and it is quite true that he who reads this little book may run, though he be crippled physically or mentally or in his soul, a far better, happier race than could have been run without it. The book is entirely incapable of harm and it is wholly within the limits of safe assertion to say that it is thoroughly good from cover to cover. It would be difficult to praise it too highly.—Mime Innes.

Verbose Enthusiasm.

Natural Laws Governing the Mortal and Immortal Worlds. By Charles H. Crawford, M. D. The Homewood Publishing Company, Chicago, Ill. For Sale by the Banner of Light Publishing Company.

This book has been carefully edited and much that it contains should have been blue penciled. The author seems like a prosylete who, with the enthusiasm of the class, wishes all the world to hear the good tidings which he has heard. With this commendable fury burning in his blood, he seizes an unskilled pen and with halting grammar and confused rhetoric, shouts the glad tidings. Those who hear cannot but be pleased, for the message he offers is a true one, but to him alone is it new.

From the beginning to the end of the book there is not a thought which has not been expressed before and usually better expressed. That the ideas are true does not make them any less commonplace and a perusal of the book will scarcely impress the reader with the idea that Dr. Crawford has succeeded in the desire expressed in the first chapter, "I hope to be classed with advanced minds of the age."

The topics discussed show the writer to be ambitious. "The Science of Life," "Philosophy of Religions," "Investigation of Immortality," are subjects too ponderous to be successfully dealt with by an author who begins his second chapter with a sentence as meaningless as "Ignorance is a bane of Contentment." And yet the doctor discusses all these and other equally difficult subjects and he does it all the time. Each chapter opens with a discussion of the whole field and the rhetoric is so involved and the thought so altogether commonplace, that one tires of the book early in its perusal.

The doctor is at his best as a writer in the description given of his experiences in the investigation of spiritualistic phenomena. When he leaves philosophy and tries to describe facts, he writes more clearly and one's flagging interest revives. His experiences, however, cover nothing unique and this sort of demonstration never convinces the unbeliever; for most of us have had similar or even more marvelous experiences ourselves.

The book perhaps was intended to bring home its truths to the unitarian and those who are not deep philosophical thinkers. If this was the author's object, he certainly owed it to his readers to have given them clearer thinking and better rhetoric. To teach the unthinking to think, they should have presented them models which possess the merit of clear, logical argument, clearly thought out and clearly expressed. This is not done in this book.

The ideas which evidently have struggled for expression through the author's instrumentality are all good, all true, all commendable and they cannot be too often brought home to us all. But the process is too del-

cate and the results sought too precious to be entrusted to one whose skill evidently lies in other fields than authorship. If you wish to see how great truths should not be imparted, read the book.—Mime Innes.

Poetical Poverty.

Poetical Inspirations from the Granite Hills. By Homer Darling Trask. Price \$1.50. For Sale by the Banner of Light Publishing Company.

Serious criticism on this book is impossible. The author calls them "Poems," but the only poetic things in the whole book are the titles. The "Poems" are simply inexcusable. The sentiments which the author attempts to put in rhyme are harmlessly moral, but unutterably commonplace, banal, weak.

The grammar is frequently faulty, the rhymes and metre also. The book is issued by the author. Probably no publishing house would permit even the use of its name on the title page. Surely, this young man has some friend who should have been kind enough to have prevented his advertising his hopeless weakness as he has in this book.

A few extracts from the book will show the hopelessness of the situation:

But one did not suffice us,
So we prayed to God again.
This time the Angels brought us
A babe called Julia Ann.

There have been many more families
Lived there since then.
Some numbered two,
Some numbered ten.

The house must be refurbished,
Both my sisters said.
Everything was old and shabby.
The crockery and every bed.

Thus it was with McKinley,
Beloved by every nation.
He was slain by the hand of a villain
In the midst of his pleasant vacation.

Any young man who could imagine that these attempts were "Poems," is beyond mortal help.—Mime Innes.

A Special Request.

Will the readers of the "Banner of Light" do the Cause a great service and help its spread by contributing an article, or an experience of a Spiritual or mediumistic nature to the Editor of the Sunday Sentinel, of Indianapolis, Ind.? This journal has kindly opened a Column for Spiritualism, and will be pleased to use short contributions from Spiritualists therein. Let us keep the ball rolling.—Virginia Barrett, Indianapolis, Ind.

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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.

A Few Words from the N. S. A. Headquarters on Mediumship.

To the Editor of the Banner of Light: In some quarters the misleading idea has been set afloat that the N. S. A. Trustees, as a body, and personally, are not friendly to mediums or mediumship; such an idea is entirely erroneous, for I venture to say that every member of this Board is a friend to mediumship of every phase and manifestation. However there are those among us who have strong thoughts against whatever is given forth in the guise of mediumship that is not of the honest and correct stamp; perhaps these friends have expressed their opinions rather strenuously, but I know beyond doubt that the majority of our trustees—your secretary included—would far rather err on the side of the medium, than to hastily condemn anyone.

These remarks are occasioned by words recently written to our honored Treasurer, Mr. T. J. Mayer, whose manly article against favoring the formation of a board of censors to investigate mediums, recently appeared in the spiritual papers. The words to him, referred to, are from the pen of a true and prominent Spiritualist, who expresses commendation of the article of Brother Mayer, and is "Pleased that at least one officer of the N. S. A. is a stalwart defender of mediums." We recognize Mediumship as the bed rock of Spiritualism; without it, our Cause would lose all value, therefore it is nonsense to charge the N. S. A. officers as against Mediumship. On the other hand, we detest fraud in our ranks as all Spiritualists must do.

But have we not too much cry of "Fraud" and "Fakes"? Would not an unbeliever be prone to consider that we have no faith in our own claims in regard to what Spiritualism brings to the world? One would surely think that all mediums are false and untrue to spiritual Truth, to read some of the accusations against the practice of mediumship, which are made by some prominent Spiritualists. We are giving, in some directions, a great prominence to tricksters, and ignoring the thousands of honest mediums who have made Spiritualism an honor and a revelation of "Glad tidings" to the world. On the one hand, we are told by those who are after the fringe, that they will not rest till platform mediums are driven out of the work that tempts to fraudulent practices; on the other, our old time and present day mediums who are honest in their work, affirm that the fraud cry is causing them, and all self-respecting mediums, to shrink from the exercise of their spiritual gifts at any time. A true medium does not like to feel that he is considered a trickster who must be watched at all times, and we know that there are thousands of true and unselfish mediums in the ranks of Spiritualism. Therefore, Mr. Editor, it does seem as if something might be said in favor of the true and good mediums—and less of the false deceivers. Brother Mayer's article has the true ring. I had the pleasure of reading it before it went to press, and I endorse every word of it; no will others of our Board. We do not want to be censors over mediums, and we do want our mediums, however humble or high in the work, to feel that they are free to go on with their good work for the blessing of mankind. Of course people who are ever ready to run after every sensational fakir who comes along must expect to be tricked, but a few such experiences should teach them where to look for better things. We do not want our mediums to be driven from the field. All honor to them for their good work for humanity. We love them and the glorious light and comfort and instruction they bring from on High.—Mary T. Longley, N. S. A. Secretary.

Flashes from France.

The Czar and Spiritualism. The Emperor Nicholas II. shows much more assurance since the spiritualistic seances under the direction of the French medium, Philippe, specially attached to the person of the Czar. The Emperor is convinced that the period of proof is completed.

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SARAH A. CHAPPELL.

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WE will send to every subscriber or reader of THE BANNER OF LIGHT or worthy person recommended by a subscriber or reader, a full sized one dollar package of VITÆ-ORE, by mail, Postpaid, sufficient for one month's treatment, to be paid for in one month's time after receipt, if the receiver can truthfully say that it has done him or her more good than all the drugs and doses of quacks or good doctors or patent medicines he or she has ever used. Read this over again carefully, and understand that we ask our pay only when it has done you good, and not before. We take all the risk; you have nothing to lose. If it does not benefit you, you pay us nothing. Vitæ-Ore is a natural, hard, adamantine, rock-like substance—mineral—Ore—mined from the ground like gold and silver, and requires about twenty years for oxidation. It contains free iron, free sulphur and magnesium, and one package will equal in medicinal strength and curative value 800 gallons of the most powerful, efficacious mineral water drunk fresh at the springs. It is a geological discovery, to which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Affections, Stomach and Female Disorders, La Grippe, Malarial Fever, Nervous Prostration, Debility and General Debility, as thousands testify, and as no one, answering this, writing for a package, will deny after using. Vitæ-Ore has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach such cases with a more rapid and powerful curative action than any medicine, combination of medicines, or doctor's prescription which it is possible to procure.

Vitæ-Ore will do the same for you as it has for hundreds of readers of THE BANNER OF LIGHT if you will give it a trial. Send for a \$1.00 package at our risk. You have nothing to lose but the stamp to answer this announcement. We want no one's money whom Vitæ-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how prejudiced he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitæ-Ore on this liberal offer? One package is usually sufficient to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package at our risk and expense, giving your age and ailments, and mention THE BANNER OF LIGHT, so we may know that you are entitled to this liberal offer. This offer will challenge the attention and consideration, and afterward the gratitude, of every living person who desires better health or who suffers from illness, and diseases which have defied the medical world and grown worse with age. We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what illness you have, by sending to us for a package.

Not a Penny Unless You are Benefited.

Address THEO. NOEL COMPANY, CHICAGO, ILL.

Banner of Light Dept.
VITÆ-ORE BUILDING.

The spirit of his father has appeared to the Czar, through the impersonation of Philippe, and the late Emperor has announced that something happy is about to happen very soon.—La Revue Spirite (Paris), June.

Dispatch from the St. Petersburg correspondent of the Petit Journal, April 25, 1904: "The sister of Admiral Makharoff, Madame Elizabetha Ossipowna Tatounoff, the widow of the captain of that name, told a representative of the press who was sent to see her, that the night when she received the fatal telegram, the admiral had twice appeared to her. She understood him to say, 'The explosion was caused at the boy. I am not yet lost, Liza, but I am ill, very ill.'—La Revue Spirite (Paris) for June.

We regret to announce the loss of Mrs. Corner, nee Florence Cook, on the twenty-second of April, 1904, at London, aged 48. She was scarcely sixteen when in 1872 she served as medium in those famous seances wherein were produced the materializations of Katie King, seances which were the study of Sir William Crookes and which are memorable in the annals of Spiritualism. They continued the following year and almost up to 1874. In more recent times, Mrs. Corner still gave some seances in which sometimes remarkable phenomena were produced.—Revue d'Etudes Psychiques, Paris.

Zenobia Galatzky. Le Rappel of May 14, 1904, under date of St. Petersburg, says: "In the great world of the Russian capital, one often hears of a new sort of Spiritualism by means of which a young girl of rare beauty, Zenobia Galatzky, has gained control of the Czar, who is much taken up by psychic study. She came from Galicia and has studied at the University of Kiev. She pretends, by the aid of a radio-active metal, to throw upon a screen images which represent future events. Thus she has shown the Czar a picture of Port Arthur in ruins and the fleet destroyed. The Czar was very vividly impressed by it. To console him, Miss Zenobia has shown him the final success of the Russians, who drive the Japanese from Korea."—Le Rappel, Paris.

From La Revue Spirite, of June, we learn of the spread of the investigation of matters psychic on the continent.

At Yverdon, Canton de Naud, Switzerland, there has recently been established a Society for Psychic Study, M. A. Moser, secretary.

At Nice, France, Prof. Moutonnier announces the organization of a Society for Psychic Research, of which the presidency has been offered him. M. Montellier, director of "La France-Revue," has been named secretary.

New societies, says La Revue Spirite, are being organized almost everywhere; we do not doubt their success, since their mission is to spread the truth, console the distressed and give us a glimpse of the life beyond, so far as it is permitted to us to know.

A Chance to Make Money.

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

An Extinct Mineral Spring.

For many centuries mineral springs have been utilized for their curative, healing power. The ancients knew of them and had their favorite springs and baths, to which they resorted when weak of body or feeble of health. We read in the Testament of the Pool of Bethesda, whose waters were troubled twice a year and at these times possessed healing powers of a remarkable nature, which caused them to be sought by thousands, who tramped many miles to drink of and bathe in the waters, receiving therefrom new life, health and strength.

The mineral properties which give to the waters of the world's mineral springs their curative virtues come from the rock or mineral ore, through which the water is filtered on its way to its outlet, only a small proportion of the medicinal power in the ore being thus assimilated with or absorbed by the liquid stream. The rock contains that which furnishes the medicinal and healing power, the water serving only as a conveyance to carry but a small part of its properties to the outer world.

Our readers have seen and noticed the announcements of Vitæ-Ore, a peculiar mineral formation, and have wondered at the origin of this remarkable product and the source from which it derives its known and established healing powers. This Vitæ-Ore is no more or less than a mine of this mineral rock, originally discovered by Theo. Noel, a Geologist, while prospecting in the Southwest. It was the belief at the time, which has since been confirmed by leading scientists in America and Europe, that the surface on which this magnetic ore was discovered was at some ancient time the location of a powerful mineral spring, compared to which the springs of the present day are but pygmies, which, sprung its healing waters, impregnated with the wonderful mineral found at its base, for centuries before the foot of man trod the Western Continent. Some years after its discovery it was decided to give to the world the benefit of this great boon for the world's health, and it is this magnetic mineral ore which has since astounded the people by its marvelous cures, and won everlasting fame and an enduring reputation under the name of Vitæ-Ore. Many of the remarkable cures wrought are among the readers of this paper and people well known to our subscribers. Read the announcement in this issue, the Special 30-Day Trial Offer by the Theo. Noel Company, Chicago, proprietors.

To Cure a Cold on the Lungs, and to prevent pneumonia, take Piso's Cure for Consumption.

Mrs. Jones.—"Just think of it! That fellow came in and actually stole the clock right off the mantelpiece!" Mrs. Brown.—"And your dog was in the very same room?" Mrs. Jones.—"Yes, but that didn't count. Fido is only a watch dog, you know!"—Boston Transcript.

There is no wealth but character, no security but brotherhood, no salvation but knowledge, and no supreme court but the enlightened conscience of man.—Herbert N. Casson.

It does not take very much to convince the man who wants legislation to regulate the religion of the country, that he is a successor of the prophets.—American Sentinel.

The chief object of all good governments should be the protection of all the natural rights of their constituent members.—Alexander H. Stephens.

The Wisdom of Passion.

BY SALVARONA.

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

Illustrated with three handsome portraits of Emerson, Horace, Byron. 12mo. 250 pages. Red cloth; gold title. Will be mailed to any address on receipt of price by postal note.

\$1.00 NET. POSTAGE 10 CENTS.

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

I have found "The Wisdom of Passion" to be a book of powerful erudition and fine intuition. I would be happy 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 his new thoughts 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.—Medica Times, N. Y.

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

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

Many passages show a marvellous insight. An intuition that is really wonderful. It seems with it. I have said, and shrewd observations on the motives of men. I expect to go over it again in order to mark and margin the epigrams, the pithy sentences, the gems of poetry, 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 retarding conventionalities. The book fairly bristles with wise sayings. I believe the thesis is sustainable and that the author has gone a long way toward fortifying it. After I took up the book, I did not quit, except for meals and sleep till I had read it carefully from cover to cover. Albin W. Small, Head of Dept. of Sociology and Director of Affiliated 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 Shellenbarger's and Browning's philosophy. "The Wisdom of Passion" fits in with their contributions. The main thesis of the book—that the Soul forms its own forms by its choice—I can subscribe to.—Prof. Oscar Lovell Briggs, University of Chicago.

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WITH SOOTHING, BALMY OILS. Cancer, Tumors, Catarrh, Piles, Fistula, Ulcers, Eczema and all Skin and Female Diseases. Write for Illustrated Book. Sent free. Address DR. BYE, Cor. 9th & Kansas City, Mo.

He who rebels against conscience ruins character.

Man alone is and shall be our god.—Feuerbach.

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

Issued by
THE BANNER OF LIGHT PUBLISHING COMPANY.

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

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Full particulars furnished upon application.

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whereon they are to appear.

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the society of its many advertisers. Advertisements which
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whenever it is made known that dishonest or improper persons
are using our advertising columns, they are at once withdrawn.
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in our columns advertisements of parties whom they have proved
to be dishonest or unworthy of confidence.

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

Notification is paid to anonymous communications.
Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return
canceled articles.

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

Banner of Light.

BOSTON, SATURDAY, JULY 16, 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.

There is a great deal of knowledge which
is not so!

A case in point comes to us with a copy
of a new four page monthly issued at Great
Bend, Kansas, by W. H. Kerr, and devoted
to the work of establishing another "Church
of Humanity." Our good brother runs tilt
against God, owing to the Iriquois and Gen.
Slocum disasters, and in the issue before us
he has this paragraph, which we reproduce
verbatim.

"A Question for Spiritualists to Answer.
Many Spiritualists believe the spirits of their
relatives and friends who have passed on
are all around them protecting them from
harm by warning them of danger. Some
believe they even can know coming events.
Now how do you account for the fact that
not one of the thousand victims of the Slocum
disaster was not warned of the impending
calamity?"

It may interest Mr. Kerr to learn that the
following appeared as a special despatch in
the Boston Herald of the 16th ulto. "June
16, 1904. Mrs. Philip Straube of No. 92 St.
Mark's Place, said today that she had a pre-
monition of danger while she was on the
Gen. Slocum Wednesday morning, and she
left the boat just before the gang plank
was pulled in. A man to whom she told
her fears thought the premonition so strange
he made his wife and five children leave the
steamer. He went to her home to thank her
this morning.

"In connection with the death of Mrs. Kate
Leutjen, the wife of August Leutjen of 101
Clymer Street, their 16-year-old daughter
Margaretta, and Mrs. Ella Bowden, living in
the same house, a singular story is told. Of
this party only the elder Leutjen and his
son August, Jr., were saved. Mrs. Boden, it
was said, was warned by her husband on
Wednesday morning not to attend the excursion.
She promised to remain at home. When
her husband heard of the disaster, he
hastened home to congratulate his wife on
her escape, and then learned that she had
gone on the excursion." Having realised
"that God is a myth to thousands of Chris-
tians," would it be asking too much for W.
H. Kerr to decide whether God or spirits
were responsible for the premonitions men-
tioned above, if not what, or who, was?

If you are going West for a vacation and
wish to explore an entrancing region full of
fascinating wonders which reveal the might
and power of Mother Nature visit the Yel-
lowstone Park, for there are crowded won-
ders that, otherwise, you would need to travel

nearly all around the world to see. In the
park they are concentrated in a convenient
radius, and as splendid transportation facili-
ties are provided, and hotel accommodations
also, the trip to the Wonderland of the West
will abundantly repay you. The Northern
Pacific R. R. have issued a splendidly pro-
duced tourist book, "Wonderland 1894," which
can be had from any of the agents of the
Road, or from the General Passenger Agent
of Northern Pacific Railroad, A. M. Cleland,
St. Paul, Minn., and the book will be sent
you in return for six cents in stamps.

The managers of our camp and other
meetings are requested to turn to the adver-
tisements of Maxham's Melodies on page 7
and they may find something for use at their
gatherings. The Melodies were selected with
much care and have been sung from Maine
to California. As the price is now reduced
to 15 cents anyone can procure a copy with-
out feeling the cost.

There has just reached our table a stout
little pamphlet of 139 pages, bearing the
title "Rigid Test of the Occult," being a
precise narration of a series of really "test"
seances for apports and materializations,
through the mediumship of Mr. C. Bailey, of
Melbourne, Australia, the booklet being a re-
print from the columns of our contemporary,
The Harbinger of Light, of that city. We
personally know the writer of the account,
an eminent professional man in Sydney, N.
S. W., who simply appends the initial "X"
to his records. The tests appear to have
been crucial, the phenomena extraordinary
and the results satisfactory. They, in the
main, are similar to those which the editor
recorded in the London Light last year and
some months since in this journal.

Another work of note has come to hand
from The Austin Publishing Company,
Rochester, N. Y., the title of which is "Re-
searches in the Phenomena of Modern Spir-
itualism," by Sir Wm. Crookes, F. R. S. The
book is illustrated with pictures of the
instruments used by the Professor in his en-
quiries. No price is assigned to the book,
which has a preface by the publisher, B. F.
Austin, whom we presume knows that the
copyrights of the English edition are not yet
expired. Possibly he has made due arrange-
ments with the representatives of the dis-
tinguished English author and his pub-
lisher. Any way, the circulation of the book
in the United Kingdom, Canada and the
British colonies will be contrary to the
copyrights acts unless the book has been
placed upon the International copyright
register, which is not shown on the title
page.

Copies have been received of The Pro-
gressive Lyceum, edited by John W. Ring,
for July, with many interesting pieces in it
for lyceumists; the Cadet Hall (Lynn,
Mass.), Messenger, for July, edited by Alex-
ander Caird, M. D., which, among its read-
able contents, has placed portraits of Mrs.
C. L. V. Richmond and Mrs. Kate M. Ham,
and the June issue of The Psycho-Ther-
apeutic Journal, edited by Arthur Hallam, is
also to hand, this last named considerably
overdue. The contents are interesting and
of value to the students of psycho-therapy.

The "Banner of Light" of June 18th, just
to hand, contains an excellent summary of
the Lyceum Conference as reported in our
last issue. Bro. J. J. Morse, its able editor,
has our hearty thanks.—The Lyceum Ban-
ner, England, for July. Our contemporary is
carefully edited, and its monthly contents
must be invaluable to the 7,000 odd lyceum-
ists throughout Great Britain. May it con-
tinue to prosper under Editor Kitson's judi-
cious care.

At the recent meetings of the general com-
mittee of the cancer research fund, in Lon-
don, the disappointing announcement was
made that radium has been found to exercise
no curative effect on that dread malady. As
an offset to this piece of information the
committee states that cancer is not an infec-
tious disease and is not transmissible from
one species to another, is not caused by a
parasite, that the malady is not on the in-
crease, and that a serum has been discovered
from which good results are hoped.—Boston
Herald.

One of our British monthly contemporaries
thus felicitates itself upon the completion of
its fourth year of publication: "With this
issue The Spiritualist enters upon its fourth
year of publication, and we would like to take
the opportunity of again thanking the "old
friends and new, tried friends and true,"
who by their kindly encouragement and loyal
support have assisted us in placing this
journal in its present proud position. We
launched our first number in most modest
shape, and had certainly no conception then
of the proportions to which we should in so
short a time attain. We can now boast of
having the largest sale in the world of any
Spiritualist Monthly, and of being the
largest publication of the kind issued at the
price."

Turn your gaze to the last two columns
upon the last page of this issue, and see if
you can divine what is to appear in the
space shown? The "Banner" is entitled to a
"test" sometimes from the mediums it assists,
so now is their opportunity.

"Peace is Produced by War."

Life and our experiences contain many a
paradox, and the old Latin maxim of
"Paritrix pax bello," as quoted above, would
at first sight certainly seem not one of the
least. Does not Shakespeare say somewhere
that every ill has its balm, or something to
that effect? And how true it is that evils
apparently must first become intolerable be-
fore men take steps for their removal. This
fact is the foundation stone of nearly every
reform which has hitherto blessed the world.
Political oppressions lead to revolutions and
liberty. Religious persecutions precede tol-
eration. Pain and suffering in body or mind
are the warnings against evil living and evil
thinking, in each and all cases the "bello"

precedes the "pax" and by its fierceness
finally compels the procedures which estab-
lish peace and render less likely the recur-
rence of war. But harmony and discord,
light and shade, pain and pleasure, joy and
sadness chase each other across our field of
view, and call them by what name we may
they obstinately retain their characteristics
and remain true to themselves however false
—or out of focus—we may think ourselves to
the facts which neither philosophy nor sophis-
try have yet succeeded in destroying.

No enlightened person, Spiritualist or other,
needs to be told that war is terrible, and
equally no one needs to shrink the fact that it
has, in spite of its horrors, played a con-
spicuous part in working out the destinies
of races and nationalities. Paradoxical as it
may read, the evil has led to benefit, and
peace has come out of tumult. The point so
often lost sight of is this: that in the past
career of the human race the animal charac-
teristics of mankind predominated, and, an-
imal-like, he settled his disputes in the way
which accorded with his development, that
is by appeals to force. Increasing intel-
ligence and wider experience enabled him to
add craft to brute force so in the due
progress of time the immense armies of an-
tiquity were organized. The animal predom-
inated and plunder, ruin and slaughter of
captive, the outrage of women and the sub-
jugation of the conquered were the accepted
incidents of warfare. The horrors accumu-
lated and produced more or less of reaction
against their perpetration and repetition, for
slowly but surely the moral and spiritual
consciousness of man has unfolded, and this
process has continued down to our own time,
and will extend indefinitely into the future.

The fact is, then, as noticeable today as
in the past, that the horror of war as well as
the love of peace is doing its part to em-
ancipate mankind from the greatest evil which
has been associated with his progress. It may
be said that this argument is saying in
effect that the race is literally whipped along
the path of progress? True, and it will be
found if the subject is carefully thought out
that this is the case. And another curious
point is that the fact referred to has its
parallel in the orthodox theology! For the
fear of hell was held to help keep men good,
and certainly the fear of war in these days
keeps many a nation good, since the cost and
suffering of modern warfare is almost incal-
culable. As war grows more deadly the na-
tions protest, as man grows more spiritual
he adds spiritual force to material objections
against war, yet out for the terrible lessons
of war we could not adequately appreciate
the blessings of peace. Every picture needs
a background, contrasts enable us to appre-
ciate experiences, and many a sad lesson has
been needed to lift us to higher planes of
thought and action.

The Coming Peace Congress.

To the Spiritualist the varied experiences
associated with human progress are each and
all elements to be studied and their meanings
and relationship to the mass of the phenom-
ena of being sought out. War diminishes as
an element of life in this world as the moral
and spiritual advances. We claim spiritual
culture and moral advancement are the im-
mediate results of an intelligent study of the
principles taught us by the spirits when we
truly and honestly embody such teachings in
our life and practice, therefore we must re-
joice that there are royal souls interested
enough in seeking the way by which peace
can be established among the nations of the
earth. It is, therefore, with unalloyed sat-
isfaction we look forward to the great Peace
Congress to be held in Tremont Temple in
this city during the first week in October of
this year.

Says a writer in the daily press: "The
forthcoming congress promises to exceed in
interest and importance the meeting of 11
years ago in Chicago. Indeed, it is confi-
dently expected that it will be the most im-
portant and interesting meeting in the history
of the congress."

"It is eminently fitting that Boston should
be chosen as a place of meeting for the peace
congress, for no other city in America has
had more to do with the movement for uni-
versal peace than has Boston, and for sixty-
four years Boston has been the headquarters
for the American Peace Society, which held
its first meeting in New York on the 8th of
May, seventy-six years ago. Although the
American Peace Society held its first meet-
ing in New York, it was in Boston that not
only the first peace society in America was
founded, but the first peace society in the
world was founded in this city, in which so
many great movements have had their begin-
ning."

The peace movement has for its father in
this country William Ellery Channing, for it
was in the study "of Channing, on Dec. 28,
1815, that the Massachusetts society came into
existence, and the movement for universal
peace never had a warmer supporter nor a
more hopeful and confident believer in its ul-
timate success than Channing, who said that
'war is the consummation of all human
crimes.' There were 22 members of the
peace society formed in the study of Chan-
ning in the year 1815, and among them were
the president of Harvard and the Governor
of Massachusetts. Four years from that
time the society had 1000 members, and
among them were many of the most distin-
guished men of the time, just as today the
peace societies of the world number among
their members the most eminent men and wo-
men in the world."

That this forthcoming congress is no mean
affair or hole-and-corner proposition may be
inferred from the list of the names of the
general committee having charge of the af-
fair, for among them are such men and wo-
men as "The Hon. Andrew D. White, the
Hon. George F. Edmunds, the Hon. John W.
Foster, the Hon. Robert Treat Palme, the
Rev. Edward Everett Hale, Andrew Car-
negie, David Starr Jordan, William Dean How-
ells, Jacob G. Schurman, Anna Garlin Spen-
cer, Jane Adams, Miss M. Carey Thomas,

Julia Ward Howe, Mary A. Livermore,
Bishops Warren, Spaulding and Warren, and
a long list of other men and women notable
in the world of achievement."

The Hon. Robert Treat Palme is to be the
president of the congress, while Dr. Benja-
min Trueblood is to act as secretary. He
has been "for many years secretary of the
American Peace Society, is a member of the
Society of Friends, and he is one of many
members of this society who are active work-
ers in the cause of universal peace. Dr.
Trueblood devotes his entire time to the work
of the peace society, and has attended all
the international congresses held for more
than a dozen years."

Here is a practical work in which Spiritual-
ists can take their part. Will they share in
the labors of such an admirable undertaking?
Or if repulsed, as is not unlikely if they of-
fered to co-operate as a body, will they emu-
late the example and convene a great Spir-
itualist National Peace Congress in the name
of the Spiritualists of the United States and
throw themselves, heart and soul, into the
work of helping the promotion of universal
peace and good will amongst all mankind?
Let us haste to do something to help forward
the coming of the era wherein "grim visaged
war" having "smoothed his wrinkled front"
no longer "frights our souls" or devastates
our world.

Let it be shown the world that Spiritualists
are on the side of the angels and the happi-
ness of man.

An American Upon America.

In the "Banner of Light" for June 4th we
printed an editorial entitled "If True—Why?"
in which we dealt with some of the pressing
questions affecting the present conditions and
future prospects of the moral and religious
outlook for the peoples of this land. Our
remarks were based upon an address deliv-
ered in Chicago by Dr. Charles Cutbert
Hall, president of the Union Theological As-
sociation, of New York, and we endeavored
to point out some of the causes which in our
opinion had led to the conditions the learned
doctor discussed. Our remarks dealt as said
above mainly with the ethical and spiritual
aspects of the case. The social and economic
sides of the subject we intentionally reserved
for subsequent treatment. The opportunity
to deal with those matters has now occurred,
and the occasion was presented on the 3d
inst., when the Sunday Herald of this city
published an interview its representative had
with the honored and greatly esteemed head
of the Protestant Episcopal church in the
United States, Bishop Henry C. Potter.

The Bishop dealt chiefly with these three
points,—the national love of luxury, the lust
of riches, and the problems of domestic life.
Upon the first of the three issues the
bishop says: "In discussing the pitfalls and
dangers assailing us as a people, one cannot
overlook the love of display, the craving for
luxuries, the widespread disposition to make
life more ornate and less rugged, more smooth
and less satisfying than when the foundations
of this country were laid. Explain as you
choose that the austere life of the fathers has
provoked the luxury of the children; appeal
to the age as placing greater luxury within
easy range of a greater number—the fact re-
mains that on the whole our habits are not
simple, our training is not frugal, and our
social customs are not plain nor inexpensive.
This national love of luxury is terribly en-
ervating. We need not go back to Rome to see
that national luxury paved the way for na-
tional dishonor. France discovered it in the
reign of the Louisies. England experienced it
in the time of Charles. Costliness of living
and unlimited personal indulgence means en-
feebled manhood and decaying intelligence."

History teaches that the Republics of an-
cient days did not die because the principles
of republicism were untrue, or evil, but
because of the corruption which grew and
flourished within their borders. Indeed
Greece and Rome were never really republi-
can as an American Revolutionist inter-
preted that word. Slavery, oligarchy, aris-
tocracy (in theory the rule of the best) and
priestcraft marked the republics of the past,
while vice, crime and poverty were con-
stantly in evidence. The decay of those re-
publics was caused by the greed, luxury and
licentiousness, political and social, which
surely sapped and undermined the founda-
tions of the state and ultimately caused it to
fall. The concubine was of more importance
in the public eye than the wife, wealth
squeezed from the throbbing frame of the
toller, wanton display in which millions were
wasted while the multitudes cried for bread,
these were some of the circumstances associ-
ated with an age which men have stupidly
disguised with the appellation of "Golden!"
The soldier played no small part in maintain-
ing "order" at home, which translated means
in suppressing any indications of dissatisfac-
tion by the "populace" who did the work and
found the "drachmas" which the aristocracy
wasted on their feasts and their favorites. It
is time the world ceased to consider that the
art and poetry of Greece sufficiently atones
for her luxury, wantonness, pride and internal
vicefulness. The welfare of humanity is
preferable to the finest poetry or statuary, the
art that is raised upon the blood and sweat
of the toiler is purchased at too great a cost,
but the "common man" fared as badly in
Athens as he does today in Boston or New
York. While, what is worse, the luxury and
lust of wealth is as marked today in this
republic as ever under the republics of the
past. The fact is that a state is no better or
more worthy than is the character of the
citizens who make it.

Dealing with the mental strain imposed
upon men by the reckless pace at which life
is now being lived, Bishop Potter says: "It
means something more and worse. It means
the growth of a relaxed sense of individual
honor and common honesty. It means a dis-
position that will have luxuries by paying for
them if it can, but which will have them at
any cost."

"Is there any degradation more abject and
slavery more absolute than they are now sure
(Continued on page 5.)

An Important Announcement

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(Continued from page 4.)

to involve? Every now and then the community stands aghast at some vast system of pillage or some tragedy of horror, in which a poor wretch, rather than face his creditors, drowns himself or blows out his brains. A dozen of his fellows, hastily gathered and as hastily dismissed, register their verdict of suicide occasioned by financial difficulties and the story is soon forgotten.

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"Where shall we look for a corrective? I answer, in a higher ideal of the true wealth and welfare of the nation. Nothing in our day covers so many faults as money. Neither the joy of birth nor the tragedy of death are separate from a query as to how much shall be inherited or bequeathed."

Friendly Commendation.

That the earnest efforts of the management and editor to maintain the standard and continue the admittedly high reputation of the "Banner of Light" in its earliest and palmiest days has not entirely failed is testified by the following few selections from the many kindly words expressed in letters which have reached this office during the past seven months. The readers and friends of this paper will be pleased to note what has been said of the work accomplished by correspondents in widely separated districts and across the ocean. Considerations of space—to say nothing of the natural editorial modesty—prevent a further selection, which would easily supply material for several columns of similar extracts.

The "Banner" fully appreciates the kindly words printed below and the support extended to it in the months of trial after the tragic issues which led to the change of management. Its one aim is to serve the cause, to be a link in the chain between the heavens and men, and a messenger of glad tidings each week in the homes of its subscribers and friends the world over. The evidences are that these ambitions are not without their realizations: help us, dear friends, to still greater triumphs, and the glory of success will be part of the sweet things of your lives.

The "Banner" has decidedly improved.—Mrs. Albert Preston, Whitier, Cal.

The "Banner" is lovely, it is beautiful!—A. W. Gorham, Boston, Mass.

The "Banner" has clearly improved under your care.—Editor of Light, London, Eng.

May your praiseworthy efforts for the "Banner" be each one crowned with success.—Susie C. Clark.

The "Banner" is food and drink to me, I would be very sorry to miss a number.—Sarah J. Taylor, Marlboro, Mass.

I wish to renew my subscription for 1904, with best wishes for the dear old "Banner".—M. Gleichauf, Youngstown, O.

I wish to renew my subscription as I feel I must have the dear "Banner of Light" which I have read for forty years.—Mrs. I. R. Marson, Gardiner, Me.

I hear great praise from many people for the splendid appearance and fine editorial work of "The Banner," and I trust Mr. Symonds, with your able assistance, may be able to go on with the good work.—Mrs. Cora L. V. Richmond.

I wish to commend your editorial work in the "Banner," and bid you Godspeed in the promulgation of Spiritualism pure and simple.—A one-time prominent leader in a noted Western campaigning.

I enclose P. O. to pay my subscription. I rather think I am at least one of your oldest subscribers, for I began with the first volume and have taken it ever since.—S. E. Marsh, Minto, N. D.

I have enjoyed your editorials very much, but those on "Let us consider," and the one about the "Blue" book, and your "Briefings" of May 7, have so inspired me that I must thank you for them.—E. W. Sprague, N. S. A. Missionary.

I wish to congratulate you upon your new editor. I feel you have been exceptionally fortunate in securing Mr. Morse, for with a man of his ability the paper will certainly come back to its old standard.—Elizabeth Harlow, Haverhill, Mass.

Renew my subscription, I can do without other things better. Mr. Father took the dear "Banner" over thirty years before he passed away and it is very dear to me. I am so glad the heading remains the same.—Mrs. Georgiana Preston, North Charlestown, S. C.

Allow me to congratulate you with regard to recent issues of the "Banner." They must be becoming very near your ideal. I certainly hope that success will crown your efforts. My wife and self like the "Banner" very much indeed, and wish you and those associated with it every success.—Geo. A. Fuller, M. D., Onset, Mass.

Permit me to congratulate you personally on the grand work you are sure to accomplish for our great cause in the assumption

of the editorship of the "Banner of Light." I am confident that under your leadership this "light" will "grow brighter and brighter unto the perfect day."—James Henry Foss, the author of "The Gentleman from Everywhere."

You are making the "Banner of Light" shine. Every copy is better and better. The great body of Spiritualists demand it, they have been cloyed with "slush." You are making the paper shine and glitter above gold. Go on, you have all my good wishes.—Dr. J. M. Peebles, M. D.

The dear old "Banner" is the best paper in the world representing our belief and the two last numbers are especially excellent. I desire to congratulate Mr. Morse and all connected with the paper for the grand success they have attained. I sincerely trust Mr. Morse may see his way clear to remain with us many long years.—Wm. Henry Crowell, Washington, D. C.

I congratulate you on your good work with the "Banner," and am heartily glad for your sake that you have the appointment and the opportunity to lift up the "Banner," the whole thing looks like spirit guidance and I hope it will mean that the good old paper will flourish and exert continuously an increasing influence for good.—E. W. Wallis, Assistant Editor Light, London, Eng.

The Old Banner Sign.

A new-old sign now hangs above the windows of the new office of the "Banner of Light." The sign is a veteran in service, having been first used more than thirty years ago at the Banner office on Washington St. It went through the great Boston fire in 1872 unharmed, and for twenty-eight years did good service at 9 Bowdoin St. It has followed us to our new home, and having been treated to a new coat of paint, it looks as if it had just made its first appearance. In reality it is a veteran in service, but like the "Banner," it renews its age with each passing year, and is now able to do better work than ever before. We invite all of our friends to inspect this grand old sign, then to enter our book store and purchase a book or a subscription to the "Banner of Light" for one year, as a souvenir of their visit to our home, and as a memorial to the ancient relic in whose honor these words are written.

The above originally appeared in the "Banner" bearing date of November 24th, 1900, and is reprinted apropos of our book store being now opened upon the street floor. Excepting the "new coat of paint," the rest of the item is as true as when it first appeared.—Ed. B. L.

Mrs. Drake's Book.

From the land of Stars and Stripes comes a volume of some 600 pages, written by the well-known American medium, Mrs. Maud Lord-Drake, of 4433a Evans Ave., St. Louis, Mo. It is entitled "Psychic Light; Continuity of Law and Life," and is a record of psychic phenomena of various kinds, remarkable in their nature, and apparently of the most authentic character. Many interesting references are made to notable occultists, and the volume is in all respects excellent reading. It is well-printed and bound, and contains a number of illustrations. The price is \$1.50.—The Spiritualist, Bradford, Eng. Psychic Light is for sale by the Banner of Light Publishing Company.

Announcements.

Commercial Hall, 6994 Washington Street.—Spiritualistic meetings conducted by Mrs. M. Adeline Wilkinson, pastor, every Sunday.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, holds services every Sunday at America Hall, 724 Washington St., up two flights. Circle 11 a. m. Services at 3 and 7.30 p. m. All mediums invited. Special music every Sunday. Good speakers every Sunday.—Anna M. Strong, clerk.

Malden Progressive Spiritual Society holds meetings every Sunday at 1.30 p. m., Lyceum. Come and bring the children. 3.30 p. m., circle for healing, developing and messages. The best of talent always present. Sunday, July 17th, we shall have with us Mrs. N. C. Perry, Alice M. Whall, "Cyrus, the Persian," "Golden Hair," "Morning Dew," Indian control, "Big Dog," and others to give evidence of life continued. Song service precedes each session. Remember that we have another vegetarian supper Friday, July 29, from 6 to 7.30 p. m.—C. L. Redding, cor. sec. Unity Camp, Saugus Centre, Alex. Caird, M. D., pres. Services 11, 2, 4 and 7. Sunday, July 17th, Mrs. Nettie Holt Harding and other good speakers and mediums. Lunch served on the grounds. Grove lighted in the evening. Admission free. Sunday, July 24th, Rev. May S. Pepper.

Movements of Platform Workers. Douglas H. C. Thompson, inspirational speaker and spirit messenger, will be at Barre, Vt., Room 4, Morse Block, during July, and at Queen City Park during August. Would be pleased to hear from any society desiring a speaker during the fall, winter and spring season. Address all communications to Room 4, Morse Block, Barre, Vt.

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O, God, the Father over all,
To Thee I turn this day
And trust that Thy divinity
Will light my darkened way.
Sometimes my soul responsive is
To all that's good and true,
And anything to help mankind
I'm ready then to do.

But oftener my wandering thoughts
To darker scenes will turn,
Where sin and shame and sorrow seem
As ceaseless fires to burn;
So separate seem such souls from Thee,
So far from Heaven's blue,
I shudder and I'm faint with fear
And know not what to do.

This sweetest message I would feel
Of kinship with all men
Through Thee, one Father over all,
Nor ever doubt again.
Teach me to trace, through blackest sin
The spark of God in man,
And give Thy love to strengthen me
To do whatever I can.

—M. M. S.

A Link in Our Golden Chain.

ADD NOT TO THE PAIN OF THE
WORLD.

In a little church o'er which the mountains
hang in tenderness we sat last Sunday.
The air was heavy with the odors of the forests.
The fragrant winds swept through open doors
and windows leaving the scent of pines and
roses in the quiet room.

The robins were singing.
The young men and maidens were there
and there, too, were the men and women who
six days in the week went through the routine
of the rugged daily life and on the seventh
arrayed themselves in clean garments and
wended their way to the little village
church to hear what the minister would say.

It was evident that only a few of the members
of that little company had ever been long
away from the primitive influences of their
mountain homes. No odor of the city clung
to their garments and their manners were
simple and plain.

A beautiful Collie dog walked demurely
down the aisle and stretched himself between
the pews.
No one laughed. No one made effort to
drive him away and all through the service
he lay asleep as many a man has been known
to do before.

The whole scene was very impressive. Im-
pressive because of its simplicity. There
was no beautiful music, no unusual and per-
suasive power of eloquence, no brilliant or-
atorical effects.

Sitting there with so much of beauty just
outside the door we wondered why we were
there. A mossy bank would have been more
comfortable. The brooks were singing a
hymn of praise and every tree and flower was
preaching a sermon of infinite love. Surely
we could feel our oneness with God outside
where we could be free from the distracting
influences of restless little children and un-
comfortable looking boys who impatiently
waited for the end of the sermon.

So we were thinking when the plaintive
tones of the leader of this little mountain
flock fell on our ears as he led his people in
prayer.

"Oh, Lord, forgive us if in our weakness
we have done aught to bring pain to a single
soul whom we love or a neighbor or a friend."

Deep down in our hearts sank the simple
petition. It was indeed good to be there.
Instantly our thoughts were turned to the
things we had been doing through the week.

The many people we had come in contact
with and we wondered if we had done aught
to bring pain to any of them. It is so easy
to do thoughtless things and so easy to
wound those about us and all too often so
easy for us to go on unheeding the hurt and
the smart of our action or our words.

Whatever our understanding or our belief,
wherever our place or position, however broad
or narrow our conceptions, we may all join
in the petition to our spiritual father which
the little Baptist minister up there among
the hills made for his people. It was the
soul reaching after righteousness. A sincere
desire to be at peace with all the world. A
whisper in the father's ear.

What good did it do for him to ask for-
giveness?
It drew him nearer to his people in tender-
ness and love.

It awakened them to a consciousness that
unkindness was something for which forgive-
ness ought to be sought and the awakening
was the forgiveness.

About Holidays.

Well, dear little "Banner" children, the
holidays have come and you must be very
happy. Perhaps you will write and tell us
what you are doing, for although many of
you are in far away places we feel that we
know you and we are so much interested in
all that you do that we love to hear from
you.

No word has come from the happy family
at Green Hill for some time, but we feel sure
that the loving spirit guides are still teaching
and leading them. That reminds us that
we received a picture of the much loved Grandpa
Drake and it is on our desk now as we write.
A strong good face is his and we are
so glad to have been remembered.

Marjory Taylor is at the seashore. The
long days of the lovely summer months will
find her walking up and down the sands,
listening to the song "Old Ocean" sings. She
is a staunch little Spiritualist and cannot
understand how any one can be so stupid as to
doubt the fact that our dear friends love us
and talk to us just the same after they leave
the body as before. Dear little Marjory!
The years will give her many opportunities
to help lift the mourner's veil and dry the
tears of the sorrowing.

Harold Hewitt is on a farm and he feels
that he is quite a man when he puts on his
working clothes and helps get in the hay.
Harold called on us one day and brought
a bottle of maple syrup which was made on
this same farm.

It was a sweet present, don't you think so?
Way up in New Hampshire among the moun-
tains the boys and girls do quite a business
in the summer. They make little boxes of bark
and fill them with berries and run out to the
road whenever they see a carriage coming,
and try to sell them to the people driving by.
It was too early in the season for berries
when we were there but at one house we
found a sturdy little fellow holding a tray
filled with cakes of maple sugar.

He must have made it himself, we think,
and have gotten some dirt in his sap, for the
sugar was as dark as a cake of chocolate and
about as hard as a rock. Very different from
the clear, glistening syrup which Harold
brought.

The day Harold came to see us he was
much interested in our new yellow kitty. He
wanted to know its name. Now its name is
"Mr. Wiggs." It is rather a pretentious
name for such a little cat, but we are rather

particular and call it "Mr. Wiggs" just as if
it were a person.

Harold didn't seem to care much about the
name and he pondered over the matter a min-
ute or two without saying a word.

"Don't you think that is a pretty name?"
we asked him.
"No, I don't," he said with a shake of his
little head. "I think 'Buttercup' ought to be
its name."

You see he had an idea that the name
ought to fit the kitty and as the kitty was
butter color he suggested an appropriate
name.

Our Edric Wheeler has just graduated from
high school and we are very proud of him and
the good record he has made for himself dur-
ing his school life. He has not told us what
he is going to do next year but we have no
doubt that he will do just what his mother
advises, for they plan and build air castles
and have high hopes for the years to be.
And Errol graduated from grammar school
on the same day.

We did so much want to go and see them
and stand by the happy mother's side as she
saw her two sons take a step forward into
life. How proud their father must be as he
draws near to them from his life in the
spirit. To himself he softly says:

"These boys are my joy and while I am
unable to give them just the same kind of
attention which I would had I lived on with
them, I will bring all the strong and helpful
influences which I can, that they may be a
staff to the mother and a strong arm in the
world."

That is what we think he would have said
to "Sunbeam" if she had been there to de-
liver the messages to his dear ones. Some day
we are going to visit them and we will tell
you more about them.

Dollybugs and Petieboy are having some
glorious times down in the country where they
live. We heard today that Petieboy dug
clams and caught flounders until he had
enough to supply the table for two or three
meals.

He is as quick as a little fish in the water
himself and darts about from one place to
another like a veritable trout.

Dollybugs is like a little bird and the merry
tones of her voice are sweeter than the song
of birds to her mamma and papa. If you
only knew, little folks, how much we all love
you and love to see your smiles and hear your
laughter you would never let a frown come
on your dear little faces again.

Don't you know how dark the day seems
when the rain falls and we can see no sun?
That is the way life seems to us when we
see your tears and the smiles are drowned by
them. Sunbeam has been talking much about
you lately and some day soon she will write
you a letter.

Somebody's Garden.

The rose is made of little frills,
The lily is a cup;
And goblets are the daffodils
From which the fairies sup.

The daisy is a darning sun,
So small and round and sweet;
The sunflower is a bigger one,
Though never half so neat.

It sounds mysterious, and yet
You really can't deny,
The lovely little violet
Was once a piece of sky.

The orchids, that I may not touch,
Are curious, like shells;
The hyacinths remind me much
Of lots of little bells.

In fact, through all our garden plot,
In summer time or spring,
There's hardly any flower that's not
Just like some other thing!

—Margaret Steele Anderson.

Way She Was Afraid.

During an exhibition of fireworks little
Margaret seemed to be very nervous, par-
ticularly when a rocket was fired off. After
one went up unusually high she began to
cry, and when asked by her mother what
was the matter, she sobbed, "Oh, mamma!
I'm afraid they'll hurt the Lord."—Harper's
Magazine.

The Troubles That Never Come.

The story is somewhere told of a lady who
was always foreseeing trouble, and to relieve
her mind of some of its anxiety, she kept a
list of impending evils, and at the end of the
year went over them to find that nine-tenths
of them had never materialized. They had
never really existed save in imagination.
How many of us there are who go through
life laden beneath the troubles that never
come. We have enough for today, there is no
special comfort of which we are deprived,
but how do we know what may befall us
next month or next year? We can ask God
to help us bear the present troubles, but
there is no cure for the trouble that never
comes.

An old lady once said she had spent most
of her life in a vain effort to find happiness,
and as a last resort made up her mind to be
content without it; when to her surprise
it flowed naturally and serenely into her days.
"And to think," she said, "that I fretted
away sixty years in a fruitless effort to find
it."—Sarah Virginia Du Bois.

The Song of the Sunshine Club.

Katherine Lee Bates.
"What shall I make this morning?"
The Sunshine Angel said.
"Canary birds and merry words
And a yellow crocus bed."

Chorus.
The Sunshine Angel, dear to God,
Goes singing on his way,
Across the hills of goldenrod
To make a happy day.

The wings of the Sunshine Angel
They brushed the willow trees
And goldfinch flocks and weathercocks
And grumble-bumblebees.

"What shall I make this morning?"
The Sunshine Angel said.
"A marigold swamp, a butterfly romp,
And the curls on a baby's head."

The smile of the Sunshine Angel
Went into a barberry shrub,
A meadowlark's throat with its golden note,
And the hearts of the Sunshine Club.
—The Congregationalist.

Some Three Years Ago.

Some three years ago, while on my way to
Boston, I spent a few days with some friends
named Payne, who own a pleasant place
called "Hill Farm," near Passacon, R. I. Mr.
Payne is a retired Methodist preacher, and
proved a very interesting and genial host,
full of stories and anecdotes, which he tells
with pleasing effect.

One evening our conversation related es-
pecially to peculiar instances of intelligence
on the part of domestic animals, and the
following story was told by my host. I give
it as nearly as I can remember, in his own
language:

"Several years ago we had no less than a
half-dozen cats about the house and barns.
"One morning, as we were eating break-
fast a favorite house cat walked in and de-

posited two young kittens upon the floor, and
then looked up to the group around the table
with an expression which seemed to say:
'Allow me to introduce my youngest pair of
twins.'"

"I turned from the table and exclaimed:
'What, more cats? Well, I'll kill those
kittens after breakfast.'"

"The mother-cat looked up, eyed me sharp-
ly, as if to convince herself that I was in
earnest, and then, turning around picked up
her children one after the other and carried
them out of the house before we had hardly
time to realize that they were gone."

"For some weeks we saw nothing more of
the trio, and the children mourned the loss of
their pets."

"At last a member of the family called one
morning at the house of a neighbor living a
mile away on another road, and there, mak-
ing themselves at home in the kitchen, were
puss and her two kittens."

"After mutual recognition it was learned,
by questioning the farmer's children, that the
cat had brought her little ones there the very
day she had fled from her old home—evidently
to save their lives."

"They were carried back to our house, but
nothing could induce the mother to risk them
there, and they again disappeared and took
refuge with their adopted friends, where
they all remained till the kittens were suf-
ficiently grown to take care of themselves,
when the old cat returned and resumed house-
keeping at the former home as though nothing
had happened."

Here was a case where the mother-cat
evidently understood the meaning conveyed
in Mr. Payne's words, 'I'll kill those kit-
tens.'—Our Dumb Animals.

A Little Song.

[From the German of Marie von Ebner-
Eschenbach.]

A little song—how can it be
That it should mean so much to me?
What is it then revealing?

It holds a breath of melody,
A touch of gentle harmony,
A soul of tender feeling.

—A. M. von Blomberg.

Don't say the world is growing worse when
you are doing nothing to make it better.—
Our Dumb Animals.

It pays to transact business in a loose,
unbusinesslike way. That is, it pays the
lawyers.—Sel.

What Have You Done?

S. E. Kiser, in Escondido Times.

You are going to do great things, you say—
But what have you done?
You are going to win in a splendid way,
As others have won;
You have plans that when they are put in
force
Will make you sublime;
You have mapped out a glorious upward
course—
But why don't you climb?

You're not quite ready to start, you say;
If you hope to win,
The time to be starting is now—today—
Don't dally, begin!
No man has ever been ready as yet,
Nor ever will be;
You may fall ere you reach where your hopes
are set—
But try it and see.

You are going to do great things, you say,
You have splendid plans;
Your dreams are of heights that are far
away;
They're a hopeful man's—
But the world, when it judges the case for
you,
At the end, my son,
Will think not of what you were going to do,
But of what you've done.

A Discontented Man.

Translated from the Japanese by Mrs. R.
P. Bickel.

Once there was a man who quarried stone
out of the mountain. His work was hard,
he labored long, his wages were small, and
contented he was not. He sighed over his
hard lot, and cried out:

"O that I were rich, and could rest upon
a couch with curtains of red silk!"
An angel came from heaven and said,
"As thou hast wished, so it shall be."

And he was rich and rested upon a couch
with curtains of red silk.
The king of the country traveled and
passed by where the man lay, and he saw
that the king had an escort of soldiers, some
riding before his chariot and others follow-
ing, and servants held a golden parasol over
the king's head.

Then the man was not contented and
sighed and cried out: "O that I were a king!"
And an angel came from Heaven and said:
"As thou hast wished, so shall it be."

And he was a king. And before his chariot
rode horsemen in gay apparel and others
followed after him and servants held a para-
sol over his head to shield him from the sun.

But the sun sent forth its fierce rays so
that the earth was parched, the grass with-
ered, and the king was faint from the heat,
and contented he was not, but sighed and
cried out: "Would that I were the sun!"

And an angel came from Heaven and said:
"As thou hast wished, so shall it be."
And he was the sun. And he sent forth
his rays to the right and to the left—the
flowers withered, the grass dried, the earth
mourned, and princes were prostrated by the
great heat.

But a fleecy cloud swept between the sun
and the earth and lent its shadow to revive
the earth and everything upon it. And the
sun had no power to overcome the cloud.

And the sun was angry and said: "This
cloud is more powerful than I." And he
was not contented, but cried: "O that I
were the cloud!"

And an angel came from Heaven and said:
"As thou hast wished, so shall it be."
And he was the cloud and swept between
the sun and the earth and caught up the
sun's rays, so that the earth was refreshed.
The grass became green and the flowers
bright.

But the cloud continued to pour down its
rain until the rivers were swollen and over-
flowed their banks, carrying away flocks and
herds and the habitations of men; and the
torrents rushed against a mountain, but it
remained firm and the water could not move
it; then the cloud was angry and cried:

"This mountain is stronger than I, would
that I were the mountain!"

And an angel came from Heaven and said:
"As thou hast desired, so shall it be."

And he was the mountain, and he moved
not when the sun shone, and stood firm when
the floods beat.

And a man came with a pick and a sharp
chisel and a heavy hammer and quarried
stones out of the mountain. And the moun-
tain cried out: "What is this? This man
is stronger than I. Would that I were this
man who is so strong!"

And an angel came from Heaven and said:
"As thou hast wished, so shall it be."

And he was a man and quarried stones out
of the mountain. His work was hard and
he labored long, and his wages were very
small.
And he was contented.—Watchman.

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SHIP OF

MRS. MINNIE M. SOULE.

Report of Seances held July 6, 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?

INVOCATION.

Again we come into this little circle of in-
fluence. Again we come to those who are
seeking to express their tenderness and love
of their own. And again we would join
hands with them and make easy and light the
burden of expression. O Spirit of love and
tenderness, everywhere present, everywhere
expressing that love and that tenderness,
draw very close to us today and may we be
like Thee a spirit breathing softly strong in-
fluence for good wherever we may be. Some-
thing of the infinite love may be ours to ex-
press; something of infinite tenderness may
be ours to give to those who suffer and are
in sorrow. May all the strong ones of life,
all those who are living in the sunshine and
whose hearts are filled with hope and joy,
may they gather close together, making a
strong band of mighty influence to lift the
weak, the fallen, the discouraged and the
faint-hearted. O, it is so sweet to sit here
with these who have passed over the border
and who are still loving and still seeking their
own. It is so wonderful to feel the pulsating
of their hearts, to look into their eager eyes
and to hear the words of love which they
would have us bear to those who mourn for
them and know not of their presence. It is
our joy this day to give all that we have.
May every black thing in our lives be made
white in this light of spiritual love and un-
derstanding. May our past conceptions of
sin and misunderstanding be swept away in
this eagerness to do and to bear for some
other and may we from this time be purer
and better for the influences of love borne in
upon our lives. Amen.

MESSAGES.

Isabel Palmer.

A spirit comes to me this afternoon who
says her name is Isabel Palmer. She says,
"I was always called Isabel." She is very
quiet and unassuming and has a manner of
restraint as though it were almost an effort
for her to say what she wants to say to me.
"It is so hard to give just the message that
we want when we get here that sometimes it
is discouraging. I have tried to come before
and never have been able to give anything
definite enough to satisfy myself or my
friends. I lived in Nevada City. I am most
anxious to send this message to Harry and I
want him to understand that it isn't a lack
of interest in him that keeps me away, but
is a lack of strength to express in the way
that I feel he will understand. He is so
tense and insistent that sometimes it seems
as if he must have the thing he wants im-
mediately. He is very melodramatic, but all
his power is dissipated in his eagerness to
have it at once. Tell him for me that I will
never leave him; that I will always stay
where, if there is the least shadow of a
chance to get to him, I will be ready to im-
prove it. Mother and Annie are both with
me and they both send love."

William T. Ellis.

A spirit comes of a man who is rather
stout, about medium height, has brown eyes,
brown hair and gray in it, but his head is
bald. He is very quick and energetic and
seems to make himself at home wherever he
is and to push his way right through every
obstacle to obtain the thing he wants. He
says, "Well, I am here. My name is William
T. Ellis and I am from Saratoga Springs,
N. Y. This is the first time I have ever
communicated. What I believed has nothing
at all to do with what I believe now. I am
making some experiments on my own hook.
I am anxious to find an avenue to express,
because I believe it is good for the world to
know something more about death than they
do now. It isn't altogether that I want them
to know about the life hereafter. I want
them to know about the first expressions that
death gives us. I was not afraid to die, but
I would have liked to stay a while longer.
Most every man feels the same, but I had
gotten my invention just about to a point
where it seemed that I was needed to carry
on the plans and I had to answer the call and
come over here. I have tried to have Hattie
and Mother see that I was no use to push
their plans at present, but they have not been
able to comprehend my method of manifest-
ing and they seem to think they are carrying
out my will by just pushing along the lines
that I had started. If this will keep them
from making any more for the present, it
will help us all very much. Arthur laughs at
me for making this effort, but I tell him it
is worth any trouble to get to anybody
that you are interested in. I am very grate-
ful for this opportunity and thank you."

Emma Harding.

A spirit of a woman comes here now and
says her name is Emma Harding. She is
slender, not very tall, has dark eyes and
quite dark hair. She is devoted to the
thought of Spiritualism and has made very
much of it in her past life. She says, "When
you ask me if I have changed my opinion, I
answer promptly, not changed my opinions,
only added to the strength of them, and in-
deed my opinion is a knowledge. My father,
who was my guide before I came, was the
first to take me by the hand in my new life,
and he has made it very easy for me to see
the workings of the spirits in very many
centers. My own desire was with my own
people, but he said, and wisely, I think,
'Come away for a while and see the work in
some other centers and then return to them
when you are less agitated and you will be
better able to give them what you are so
anxious to give.' So I have done this and
today it is with the greatest pleasure I tell
you that I have been able to accomplish much

that seemed impossible when I first began. I
lived in New York many years of my life and
was interested in the work there and am to-
day. I have many friends who will remem-
ber me and be glad to know that I do not
lose interest in the thing which I held dear
when I stepped over to this side of life."

Lydia Thompson.

A spirit of an old lady comes. I should
think she was about seventy-five or six years
old. She is quite large, broad shouldered, her
hair is white and her eyes are as black as
coals. She has a very pleasant face and al-
ways keeps even and cool. She says, "It is
new to me, my child. I have never com-
municated before nor have I ever known any-
thing about spirit communication. It is all so
strange and almost uncanny to my mind that
I can hardly get accustomed to saying what
I want to through an interpreter. It is be-
cause of my children that I make this effort.
My name is Lydia Thompson and I lived in
Arlington. I want my children to know that
I can see them, that I am alive and that I
have much to say about the way I passed to
the spirit. There were some things that
troubled them; they were afraid that some-
thing had happened which did not, and so I
send this message hoping they will get the
comfort and solace that I am trying to give
them. My brother William is here and he
says it is an easy matter to communicate
when one has started, so I am hoping this
will not be the last time I send a word, or
perchance, use your columns. The influence
is helpful to me here and I am grateful for
it."

Ernest Townsend.

A spirit comes of a young man who says
his name is Ernest Townsend and he lived
in Cleveland, Ohio. "I am upset. I cannot
say that I am altogether unhappy or happy.
I am in that state of mind where it seems
that something else is needed to make me
definitely sure one way or the other. My
father is alive. He has taken it so philoso-
phically, my death, I mean, that sometimes it
has pretty nearly upset me. I have wished that
he would make more of an effort to commu-
nicate with me to see if I couldn't help him
in his plans and undertakings. Truly, I am
much interested in everything in the earth
life. I find only a larger opportunity in the
spirit through the releasing of some of the
demands that I might find on me in the body.
I came away before I had finished my edu-
cation and it seemed as though it was a
dreadful thing to have one with opportunity
and promise leave all that life held for them
and go to the spirit, but I do not find it so;
every step I took fitted me for a better place
where I am. I can better understand the ex-
pressions of the spirit because of the fitting
that I had for the life on earth. I am much
interested in engineering and have been very
much interested to see how many men are
guided by spirits to discover, to unearth, to
bridge over and to get at the secrets of life,
and I have now and then had an idea that
I might settle down and do some definite work
that my father might be proud of me when
he came over to me. I am happy to be able
to do this much."

Mamie

Information About Colorado

The thought has occurred to us that we might induce a great many people to go to Colorado if we could only make them realize how quickly and comfortably the trip to Colorado is made, how low the rate is and how wonderfully beautiful Colorado really is.

With that end in view we have prepared this blank. Fill it out, enclose it in an envelope, and we will not only answer any questions you may ask, but we will send free of charge a copy of "Under the Turquoise Sky." We usually charge six cents in stamps for this book, but for this special occasion we will send it free.

Mr. K. E. PALMER, N. E. P. A.,
283 Washington Street, Boston, Mass.

I am interested in Colorado, and would like to know:

1. What is the round-trip rate from _____ to Denver or Colorado Springs?
2. When should I leave here in order to connect with Rock Island trains from Chicago to Colorado?
3. What will it cost me for a good room and board at _____ Colorado?
4. What is the sleeping car rate from Chicago to Colorado?

Please send me "Under the Turquoise Sky," as well as such other literature about Colorado as you may have.
Address _____



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.

First Spiritualist Church, 624 Washington Street, Mrs. M. Adeline Wilkinson, pastor, Sunday, July 18.—At the morning Conference, subject, "Law of Mental Suggestion." A large number of speakers were present. Those taking part were Prof. Downing, Mr. Prevost, Dr. Brown, Mr. Badger and Stevens, Mr. Brewster, Mrs. Blanchard, Mrs. Sanden and Grover. Evening, opened by remarks by Mr. Kingston, followed by Mr. Baker, Mrs. Robertson, Mrs. Blanchard, Mrs. Carbee, Mrs. Reed. Meetings every Sunday, Tuesday, Wednesday evening, Thursday afternoon. Mr. Brewster assistant pastor, Mrs. Nelly Grover, organist.—Reporter.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, July 18.—The subject for the morning was taken from the eighteenth of Matthew: "He who would become great let him become as a child." "Sitting Bull" and "George" spoke in the light of the higher intelligences. Mrs. Strong tried to lead each one's thoughts to a more child-like faith and to live more spiritual lives. Mrs. Brown gave several communications. Mrs. Lewis and Mr. Lewis gave experiences. Mr. Brewster spoke under inspiration, 1 Cor. xiv: "If Christ be not risen, then is our faith vain." "George" gave spiritual thoughts upon this text, applying it to our everyday lives and to Spiritualism. Miss Strong gave several communications. The Indian control spoke through his medium, Mrs. Julia Davis: "We are told in His book that not a sparrow falleth but He knows it." No matter how rough the way our Father has given his angels in charge concerning us. We do not always know why we have our trials, our conditions, nor why the crown of thorns has been pressed to our heads; but if we bear all with a smiling face and loving heart we are more than conquerors. We know that "by their fruits we shall know them." So spoke the mother of the pastor controlling her. "Sitting Bull," after speaking of a few of his earth experiences, gave several communications. The subject for the evening was Christian Courtesy as exemplified in Acts xxiv, 16. Capt. B. F. Bailey spoke grandly upon earth and spiritual conditions. Mrs. Izzetta B. Sears, Mr. Aurin F. Hill, gave instructive and helpful thoughts. Mrs. Brown, Mrs. Sears gave spirit communications.—A. M. S. clerk.

Malden Progressive Spiritual Society, Sunday, July 18.—Lyceum at 1:30 p. m. We had with us Mr. N. C. Berry, who talked interestingly on Spiritualism and Spiritualists. Recitation, "Title Lost," by Viola Marshall. Circle at 3:30, conducted by our president, Harvey Redding, well attended. Mr. John Goddard made remarks on "Good Thoughts and Harmony." "Little Golden Hair" was interesting as ever. We were glad to welcome "Starlight," a sweet little spirit, and her medium, Mrs. Chandler Bailey. She was also present in the evening. "Morning Dew," through her medium, sang "Beckoning Hands" very sweetly and gave nice messages. "Floating Feather" is doing good work. Evening session opened with service of song. Hall well filled. Every seat taken. Scripture reading by our president. We were pleased to have with us Mrs. Abbie Burnham, who offered invocation in her usual earnest manner. "Cyrus" rendered recitation entitled, "The Story of Damascus," in his native tongue. Indian song by Mr. Graham. Alice M. Whall, in her very pleasing way, gave comforting messages to many present, as also did Mrs. Chandler Bailey and Mrs. R. P. Morton. Indian control "Big Dog" convulsed the audience with his droll expressions. The "Banner of Light" on sale at all of our meetings.—C. L. Redding, cor. sec.

Waverley Home, July 18.—Soul strength comes from one's own will, and not from the will of another; Mary Alling Aber. And we think, we may also add, that the product of a noble, beautiful nature in earth life is in that degree in which the soul strength is in command over the mortal mind. One possessed of an active will to do good and to be good is indeed fortunate. To be in this state of progressive spiritual development opens to one's consciousness a beautiful world, even while they are living in the body. The soul is ever trying to impress spiritualities upon our consciousness if we will, and it is this willingness to know more of things spiritual that gives us soul strength to overcome the frailties of the mortal mind. Evil thoughts and evil things can find but scant lodgment in the mind when the soul is well to assert its strength, its dignity, its beauty and its power. God has endowed the personality of mankind with all the possibilities of attaining great heights of spiritual endowments, and it remains for us to redeem ourselves from the flesh and the devil, and to work out our own salvation, by spiritual unfoldment and righteous living. The above and other good thoughts were given out at our meeting today, and interested all. Mrs. E. A.

Brown, of Waltham, presided; address, by the Rev. Mr. Brewster; in the remarks and delineations, Mrs. Wood, Mrs. S. E. Hall, Mrs. Kemp and Mrs. M. A. Bemis.

July 18.—A general invitation having been sent out to all the friends to celebrate the glorious Fourth on the grounds, was generously accepted. Some two hundred were present. It was a most enjoyable occasion, a genuine Fourth of July picnic. The day was perfect. The tables were spread on the lawn, amid the shade of the trees, loaded with tasteful viands to satisfy the inner man. After all had partaken of the viands, then came the patriotic exercises of the day. The American eagle never screamed louder in old Faneuil Hall than it did out here upon the lawn; for amid the reading of the Declaration of Independence, the patriotic addresses, the singing of patriotic and some of our old war songs, it started the blood coursing through veins at a faster pace until our enthusiasm burst forth in cheers for our country, for "Old Glory," for the cause of Spiritualism, and for the success of the Waverley Home. Music, dancing and fireworks concluded the exercises of the day, and the curfew bell was about to peal forth before all had departed, and so a glorious memory of a glorious day has come and gone, leaving us tired in body, but oh so happy in pleasant memories. We offer our congratulations to Mrs. A. M. Wilkinson for the successful manner in which she directed the exercises for the day.—J. H. Lewis.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor, Sunday, July 18.—America Hall, 724 Washington St. The subject of the morning was "Faith," as found in Deut. 31: "Be strong in the Lord." Speakers, Mr. Mason, Mr. Brewster and Mrs. Strong. Mrs. Brown gave communications. Mrs. King, Mrs. Lewis and Mr. Winslow spoke upon Spiritual Truth. Miss Strong gave spirit communications. Mr. Van Vleck gave a description of scenes shown him by the spirits. A service of song preceded the afternoon service and after that the subject was given out as found in Isaiah 2 and the real meaning of fasting was brought out. Mr. Mason and Miss Strong spoke at length upon this theme. "Mattie," speaking through her medium, Mrs. Cutter, gave many spirit communications, also Mrs. Strong, Mrs. Lewis and Mrs. King spoke a few words to show the growth of spiritual insight. The solos by Miss Bessie Roberts, "I Am Far From My Home," and Rev. Clara E. Strong, "When the Bells Have Rung Away," were both excellently rendered. The subject in the evening was Romans XII, "Present your bodies a living sacrifice." "Sitting Bull," through his medium, Mr. Mason, expounded upon this subject, followed by Mrs. Strong, who dwelt upon the need we have to be led by the Spirit. Miss Strong gave us several spirit communications. Rev. Mr. Cooper of New York spoke of our need to live here the lives to prepare us for the future life—spirit world. Communications were given by Mr. Mason.—Anna M. Strong, clerk.

General.

Elmira, N. Y., July 15.—A few days ago we heard some one say: "It is about time we heard from Elmira," so I take pleasure in writing that we are having very enjoyable meetings at the different homes on Sunday afternoons, when all are welcome who desire to attend. During my absence while in attendance at the Convention in Syracuse, the friends met and surprised "Uncle" Benj. Rhodes on the anniversary of his birth and presented him with an easy chair as a token of esteem and good fellowship. An enjoyable time was had by all present. The 27th of last month was the advent of another birthday anniversary when friends met and surprised "Auntie" Hatch, presenting her with a purse as a token of esteem. An enjoyable evening was spent in recalling some of the events that had taken place in the years gone by when the older workers, most of them now "Over There," made it their home with her while in this city. The last two weeks we have had with us "Grandpa" Backy, who will soon be 90 years "young," another earnest, ardent, faithful Spiritualist and worker for the enlightenment of humanity, who still loves his Cause and continues to "Do good" whenever and wherever the opportunity presents itself, and who, like the others, when the summons comes will find many loved ones to welcome him after a life of well doing. May we all leave as sweet a fragrance behind as will these when we pass to "The home not built with hands," but by good deeds, kind thoughts and loving acts. There are several private home "circles" from which very encouraging reports reach us that the Truth manifests itself to the satisfaction of its seekers. Owing to illness which makes it impossible for the writer to leave home, the meetings will be held at her home, 112 E. Chemung Place until later. Wishing you unlimited success.—Louise E. Zimmerman.

Portland, Me., Sunday, July 18.—Connecting today, the Society holds only one service on Sunday, at 7:30 p. m. Tonight a very pleasant and interesting social meeting was held, the subject discussed being "Practical Spiritualism." Many helpful thoughts were given, and all felt that it was good that they were there. We intend to carry at least one service every Sunday all through the

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summer, and feel that in the fall we will find an increase in interest in our work here, and that our Society will be recognized as a power for good in this city. We are trying to let our light shine. It must and will shine for we shall keep it trimmed and burning.—Mrs. F. E. Allen, clerk.

Augusta, Me., June 26.—The Spiritualists of this city were favored by having Mr. Edgar Emerson of Manchester, N. H., with them. His guides gave two very able discourses and Sunbeam followed with delineations, all of which were recognized. Although the weather was exceedingly warm the meetings were well attended. We hope to have Mr. Emerson with us again in the near future. Mr. W. E. Bradish of Portland, Me., served us Sunday, June 5. He delivered two lectures followed by spirit messages, proving to us that our spirit friends can and do return. Mr. Bradish has made many friends here and all hope if we resume our meetings in the fall that he will again be with us.—Mrs. Georgiana Staples-Davis.

Campmeeting News.

Camp Progress, Upper Swampscott, Mass.

Camp Progress, Upper Swampscott, June 30.—Upward of one thousand people visited the grove Sunday. Those that took part in the exercises were as follows: J. J. Scarlett and Mr. Graham, of Cambridge; H. F. Hall, Mrs. Miller, Mrs. Sears, H. Clough, all of Boston; Abbie W. Burnham, Malden; J. Newhall, Lynn; D. Fowler, Salem; Mr. Fry, Beverly. Instrumental music, Mrs. B. Merrill; singing by quartette and others. A large circle was held at the grove at the close of the meetings.—Mrs. H. S. Gardiner, sec.

July 3.—The meetings were opened by the president, Mr. B. H. Blaney, of Marblehead; the exercises were of a patriotic nature, the national songs were sung, and all seemed imbued with the spirit of the meeting. Those who took part in the exercises were Mrs. H. M. Miller, Mrs. Robertson, Mrs. E. Raymond, Mrs. Kneeland, M. A. Graham, F. De Bos, H. D. Clough, Prof. Arthur and O. F. Stiles, all of Boston; Mr. and Mrs. James Smith, Cliftondale; J. Newhall, Lynn; Mrs. Page, Swampscott. Poems were read by Mrs. Robertson and Mrs. Curtis. Circles are held on the grounds at the close of the meetings.—Mrs. H. S. Gardiner, sec.

Lake Pleasant, Mass.

The grounds are looking splendidly after the heavy rains of the past week and all nature seems refreshed. The unoccupied cottages are now few and far between, and every place of business is open and well patronized. Our genial expressman, Mr. H. S. Savage, informs us that business is rushing, and that he has transported twice as much baggage this year as he did during June of 1903.

The "headquarters" of the association, near the dancing pavilion, is open and the "Banner of Light" and spiritual literature of all kinds can be obtained there.

During the Saturday evenings of the past month Mr. H. S. Streeter has held dancing parties in the Temple which have been well patronized. On Saturday evening, July 2, the regular dancing season opened with a Grand Ball in the pavilion under the management of Mr. Jesse R. Stratton, who will hold a dance every week day evening during July and August. This is Mr. Stratton's fourth season as manager of the pavilion and "Stratton's Dancing Parties" have become exceedingly popular among the young people of Franklin county.

Each Sunday, well attended meetings have been held in Association Hall. On Sunday afternoon, June 28, Mrs. A. S. Waterhouse called the meeting to order and then called upon our second vice-president, R. F. Churchill to preside. Mr. Churchill took the chair and also made a brief address to an interested and attentive audience. This association is fortunate in its presiding officers, as our president, Judge Abram H. Daley is a lecturer of note, and Mrs. A. S. Waterhouse, R. F. Churchill and Mrs. M. L. Sanger are all good speakers. Mrs. George Cleaveland followed Mr. Churchill's address with a solo, accompanied on the organ by Mrs. Millie Guilford, and the other speakers of the afternoon were Mrs. A. S. Waterhouse, Mrs. A. S. Wheeler, Mrs. E. M. Shirley and Mrs. M. L. Sanger.

Every train brings in new arrivals. Among the more recent were Jesse R. Stratton and family, Fred Hart and family, Mrs. E. S. Loveland, Mrs. Washburn and children, Mr. Charles Barron, Miss Anna Blinn, Mrs. H. C. Mason, Mrs. A. W. Caswell and Miss Maud Caswell, Mrs. Irene Wentworth, Mrs. Atwood and daughter, Mr. and Mrs. Kelsey and Miss.

About two hundred cottages are already opened and occupied. Successful meetings are being held in the Temple every Sunday, in which our local mediums, and one or two of national reputation, participate.

A thriving children's lyceum is in operation which meets every Wednesday, Mrs. A. M. Kimball being the conductor. At the last meeting fifty-two children joined in the march and twelve of them either recited or sang.

The project of George Cleaveland to raise money to paint our new bridge has met with splendid success. Under his direction the ladies formed a sewing circle and had a sales from which over \$25 were realized. Whist parties were also held, and entertainments were given from which goodly sums have been realized. "Uncle George," as the children delight to call him, has worked hard and has met with well merited success.

On Sunday afternoon, July 2, our meeting was under the chairmanship of Vice-President

Read and Ponder.

By virtue of a general trend of the times, our journal, the "Banner of Light," is very rapidly broadening its influence and its field of operations. The various cults of the general world are fast drawing towards a unity of thought and action relative to what, in past times, have been considered mysterious and beyond the ordinary comprehension of worldly mind.

Churches and the Sciences are growing more and more in harmony with each other. The causes of hitherto misunderstandings are fast dissolving, with a tendency towards a universal understanding of "A Fatherhood of God and a Brotherhood of Man."

This causes in others refreshing interest in the good work which the "Banner," as a pioneer, has for years been doing in an exclusive field. It awakens in us a reciprocal interest in the good work of others.

Such mutualities have not hitherto been made manifest for ages. The Spirit is active all along the lines. New pages are to be written in the great Book of Life that may be freely read by clairvoyant vision. We have been made to feel this impulse to such an extent that we move as the Spirit guides. We are making great efforts, with our especial forces and with our hitherto exclusive opportunities, to meet all friendly advances as the occasion demands.

Space unobstructed is as clear and white as the soul that emanates from the Divine. We ask that all mediums and those whose powers are clairvoyantly penetrating, read to their audiences and interpret in their own good way, the unwritten promises of truth and good cheer, as they may so keenly view it on the blank space surrounding this brief thought-working.

dent Churchill, with a large audience in attendance. After a duet by Mrs. Millie Guilford and Mr. George Cleaveland, Mr. John Slater delivered an address that merited the statement of one of his hearers, who declared it to be one of the ablest addresses ever given at Lake Pleasant. At its close, Mr. Slater stated that he would be present the next Sunday and give a test séance for the benefit of the association. Mrs. Alice S. Waterhouse gave one of her encouraging talks that inspire one to go on with renewed effort. Mrs. M. L. Sanger spoke briefly, and Mrs. B. W. Belcher gave messages.

A large crowd visited the grounds to participate in the festivities that have for ten years been a feature of the "Fourth." A "Pedlars' Parade" was given at 1:30 p. m. One hundred children dressed in comic, historical and picturesque costumes paraded the principal streets. They were received with shouts of laughter and hearty applause the entire length of the march.

Assembling at the Temple at 2:30 the people were met by an audience that packed the spacious auditorium to the doors. R. F. Churchill presided and introduced Director Wm. C. Pomeroy, Edith Kelsey, Mr. John Slater and family, Mrs. Frelander and daughters, Mrs. M. L. Sanger and Mrs. S. P. Jones with a party of friends.

Mr. and Mrs. Lloyd Locks, of the B. & M. R. R. are the guests of Mrs. Esther H. Blinn. Capt. Butler, of North Adams, has purchased the Coburn cottage and is making extensive alterations.

Mr. Ansel Harrington is enlarging his cottage.

Mrs. M. A. Glapp has purchased the Cheever cottage and rented it to H. S. Streeter. The Lake Pleasant Hotel is rapidly filling with guests. Mr. Yeaton's excellent cuisine and careful management has given the hotel an enviable reputation. Mr. John Slater has hired the Tice cottage on Lyman street for the season.

George Cleaveland, assisted by Mrs. A. S. Kimball and Mr. and Mrs. Wheeler and Mrs. Guilford, has started a thriving lyceum and the attendance is steadily increasing.

The arrivals for the week were Geo. C. Allen and wife and Henry Allen, Mrs. E. H. Conant and daughter, Mr. and Mrs. Edwin B. Cook, Fred Colie and family, Mr. H. S. Lyons and daughter, T. W. Dorset and family, Miss Mensing and Miss Frances Mensing, F. A. Blackford and family, and J. R. Stratton and family.—Albert F. Blinn, clerk and special correspondent and agent for the "Banner of Light."

Onset Notes.

In going over the ground at Onset one would think camp had opened. Everybody is astir, many are painting up their cottages and cleaning up the lawns and gardens and the place is getting on its campmeeting appearance. Everything looks now as if there would be a grand meeting this season. Cottagers are arriving every day. Among some of the late arrivals are:

Mrs. Palmer, Mrs. Kate R. Stiles, Dr. Huot, Miss Minnie Lachner (test medium), Mr. and Mrs. Geo. G. Dun, Mrs. Claire E. Boss, all of Boston; Mrs. J. A. Robertson,

O. B. Brown, Mrs. M. A. Doun, Fred Eastman, Mr. and Mrs. Loring Q. White, Brockton, Mass.; Mr. Melza Langdon, Cairo, Mich.; Mr. and Mrs. Chas. F. Young, Attleboro, Mass.; Mrs. Caroline S. King, Brooklyn, N. Y.; Mrs. Cora E. White, Miss Ellen Berger, Roxbury, Mass.; Mr. Fred S. Keene, Avon, Mass.

Circles are held every Sunday night by Dr. Huot at his home on West Boulevard, foot of 8th St. Also circles are held Thursday evenings at Harris Manor on 9th St. by Miss Minnie Lachner. Services are held every Sunday evening at the First Spiritualist Church on Highland Ave. Every indication of large attendance at the campmeeting this season. Remember it commences Sunday, July 24, Geo. A. Fuller, M. D., Mrs. C. Fannie, speakers. Test medium for Sunday evening Mrs. Carrie F. Loring. The Bridgewater Band will give three concerts every Sunday during camp.

Mrs. Fanny Benker and sister of Boston have opened the Benker House for reception of guests for the season. A. W. Washburn has opened the Washburn House for transaction of business. H. W. Lewis, proprietor of Union Villa, keeps that place open the year round. This spring he has had the hotel thoroughly renovated. Already he has many guests. Among them may be mentioned Dr. Lister Gibbons, who is back for the summer from his trip to London and Paris. There are many guests already at the Glen Cone as far as water view is concerned the best located hotel at Onset. The Marcy House has been most thoroughly overhauled and under the competent management of Mrs. Black will prove a delightful place to sojourn. Several other hotels, Hotel Brockton, Highland House, Glen Cone, Aneme House, etc., are also open for transaction of business.

Don't forget to visit the Headquarter Book Store and register on arrival at the camp so we may know where to find you and while there don't forget to order the "Banner of Light" then you will be posted on all camp news. For programs address Geo. A. Fuller, M. D., Onset, Mass.—H.

Unity Camp.

Mrs. Dr. Caird and Mrs. Mamie Helyett gave convincing demonstrations of spirit identity on Sunday, July 3. Short addresses were made by J. O. Allan, Mrs. Ida Pye and Mr. Aurin F. Hill. Satisfactory communications were also given by Mrs. Edith L. Browne, Mrs. Izzetta Sears and Mr. George L. Baker. Mr. Chester Carlton, of the Boston School of Oratory, excited a large degree of enthusiasm by dramatic readings, being obliged to respond to numerous encores. Services are held at this camp every Sunday, under the direction of President Caird, assisted by Vice-President Merchant. Conference, open to all, at 11, mediums' meeting at 2, lectures and messages at 4 and 7. H. C. Chase, W. H. Atherly and Miss Eva Gilliland, musicians. Palatable lunches can be procured at the society's restaurant. The grove is lighted in the evening. The rails are in place and electric cars will soon be making direct trips from Scollay Square to the camp gates, without change. Test séance every Wednesday afternoon. All meetings free.