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## MEDIUMSHIP DEFINED AND DEFENDED.

### A Refutation of the Great Psychological Crime.

By W. J. COLVILLE.

(Continued from last week.)

#### LECTURE VI.

#### AN ADDRESS TO PUBLIC EDUCATORS.

In this concluding discourse of the present series we shall devote ourselves to giving some "admonitions and suggestions" to various classes of people, following the order of classification in "The Great Psychological Crime."

First to the Hypnotist. Hypnotism, we will agree, "is a subjective psychic process," but though those two innocent adjectives have been bitterly denounced by the unknown author who condemns all hypnotists unsparringly, we see no mischief in them, so we employ them in an inoffensive sense. As a class, you hypnotists are accused of the most malicious motives and deadly designs upon your fellow-beings, and though within your ranks there are probably a few persons to whom the bitterest condemnation might measurably apply, you may rest assured that as a class, you are not thus looked down upon as a set of dangerous reptiles to be exterminated by the strong arm of the civil law. You are told that by your own testimony you stand convicted of teaching and practicing a process which deprives your subjects of the inalienable right and power of individual self-control. If that charge is substantiated, then you are indeed acting unrighteously, and you are herewith called upon to immediately mend your ways. But we do not credit anything like the whole of the accusation brought against you, at the same time we admit that some of you are on dangerous ground, especially those whose advertisements reveal the fact that they do seek to assist in bringing about results not altogether compatible with a due consideration for the general well-being of humanity. However, gentlemen of the hypnotizing fraternity, you may well afford to laugh at the inanity of the anonymous person who condemns you, for he clearly states in his address to the Bench and Bar (pages 373-4) that when the public mind, through the agency of his strenuous efforts and that of the "School of Natural Sciences," has been sufficiently awakened to the enormity of your crimes, "it is not only possible but probable that criminals of every class will endeavor to excuse their crimes upon the ground that they were committed at the hypnotic suggestion of some one else." That is precisely what they will do, and for once in his life, your arraigner has seen the inevitable result of resuscitative devil worship. Beyond telling members of the legal profession that to cope with this fresh and very serious problem "will call for the exercise of their best intelligence and finest discrimination" they are given no advice whatever, as to how, in the interests of society, they may counteract your foul machinations. Messrs. Hypnotists, it appears that to condemn you is to play into the hands of the vilest scoundrels on earth, but then if you are such villains as you are painted, all we can do in any case is to play into the hands of iniquity, because the "destructive principle in nature is always the dominant force in a dualistic system of philosophy." You can well afford to turn away with sneers of contempt from a writer who claims by his own confession, that he is promulgating a dangerous doctrine, of which every criminal can quickly take advantage, but you members of the hypnotic fraternity cannot justifiably refuse to heed a reasonable call to purge yourselves from the offence of some unrighteous advertising, and you will do well to be on your guard in the future, more than you have been in days past, against giving plausibility to wholesale attacks upon you and all your practices. We are not afraid of you, nor do we consider you as a class, a set of blacklegs, or impostors, but we would recommend to you a more excellent way than the path which many of you are now treading.

Permit a word of friendly counsel couched in moderate language:

I. Never seek to gain undue advantage over a weaker fellow-being.

II. Never advertise to assist in bringing about results which cannot bear the most rigid moral scrutiny.

III. Acknowledge that you take upon yourself considerable responsibility when you invite easily led people to follow your every suggestion, and as you are men and women with hearts to feel as well as minds to think, we urge upon you the paramount necessity of looking well to your motives and so reasoning your methods wherever revision is required, that the stigma now attaching to the terms you employ may, by your own good conduct, be effectually and finally removed.

TO THE HYPNOTIC SUBJECT: Some good advice is given to you on pages 350-1, so if you have read the book to which we are referring, you may profit by much that is told you about your lack of individual self-assertion and self-control. In all probability your chief need is to cultivate more self-reliance and self-esteem. Most hypnotic subjects are altogether too servile in their general mental attitude, far too ready to follow fashions, and generally too timid to tread any path which runs counter to established precedent and prevailing sentiment. We advise you to study mental science with a view to gaining a fuller knowledge of your own inherent powers; you need to learn to depend far more upon yourselves and to be far less easily swayed by other people. If you imagine that you require to be controlled by some one else, or in any way to come under the dominion of any outside influence, you are mistaken. Practice mental co-operation and employ all such elevating mental communion as may be open to you but do not permit your-

self to believe that you can be coerced or led to do, say, or even think anything not in harmony with your own volition. We advise you to steer clear of all persons who promise to do great things for you if you will but submit yourselves to their dictation. Quite true it is that human beings are endowed "with certain distinctive and exclusive attributes and characteristics" which distinguish them as superior to animals. Bear this well in mind and never permit your emotional susceptibilities to over-ride your reason. Remember you are properly at all times your own masters and never allow yourselves to believe that any influence seen or unseen can compel you to do aught that your own judgment and volition would rebel against. If you wish to take part in any so-called hypnotic experiments for the demonstration of a scientific proposition, suggest to yourselves exactly what you are willing to do and co-operate, if you please, with a reputed hypnotist to carry out what you jointly wish to accomplish. We recommend No. 1 to think of himself as a "subjective" to any operator. Mental co-partnership is reasonable and dignified, but blind unreasoning subjection of one human entity to another is unworthy of the dignity of human nature. This is where the line can be drawn between willing, rational obedience, and unwilling, irrational submission. Heroes can obey; only cowards submit.

TO THE GENUINE MEDIUM: "All that has been said by way of admonition or suggestion to the hypnotic subject applies with equal relevance, materiality, logic and force to you." The above paragraph is quite sensible provided that only sane and sober words have been addressed to hypnotic subjects, among whom are to be found many genuine mediums. A great mistake is made, however, by the same author, when he tells you that "it is not a question of motives or intentions at all" as to the results which the exercise of mediumship will produce. Such a saying is one of his very weakest and most misleading, and proves his utter lack of real knowledge of the law which binds us to the unseen universe. Your motives and intentions have a vast deal to do with the class of influences you will draw to you, and with whom you will associate if you are a genuine medium, consequently, we urge upon you most seriously, the supreme necessity for centering your affections exclusively upon what is noble, avoiding all envious and other ungracious dispositions and determining to become a magnet to attract only what will be of service in the elevation of humanity. When the author says that "no true religion ever has demanded nor in the very nature of things, ever will demand of you the surrender of your individual responsibility, nor your moral accountability, nor your power of self-control, nor any of the faculties, capacities and powers upon which you must depend for the achievement of your individual immortality," we can utter no word of protest, indeed, such a statement can but receive the unqualified endorsement of every sane and fearless thinker and again, we must express our entire sympathy with another paragraph (page 354). "However desirable it may be under right conditions to obtain definite knowledge of a life beyond the grave, this cannot be justly nor rightfully, nor lawfully done by any process or means which involves the sacrifice of individual life, or the surrender or suppression of any of the individual and material rights and powers of the soul." What follows is by no means so excellent because your critic does not allow that you can be a voluntary medium. Some good advice is given you, but its influence is greatly weakened by the ignorance of the one who gives it concerning a genuine medium's ability to determine whether he will or will not submit to extraneous guidance. The unfortunate word "control," to which a large percentage of Spiritualists cling with leech-like tenacity, has given very great reason for opposition to Spiritualism on the part of many who rejoice in the thought of spiritual intercommunion. "When your controls are lofty in expression and exalted in thought, you, as their instrument, lend yourself to the harmony of thought and expression. It is then that you appear to greatest advantage. When your controls are frivolous, coarse, or vulgar, their spirit and intent reflect themselves through you, and it is then that you appear to great disadvantage." While the above quotation embodies a manifest truth, its author makes two stupid blunders. The first, by declaring that all mediumship is depraving, which it cannot be in the first set of instances he has cited. The second, supposing that because you are a genuine medium you are obliged to take whatever comes from the unseen, and though at one time you are under very high influences, at another time you must be under equally low ones. Clear thinking on this subject will soon disperse this cloud and we urge upon you genuine mediums to remember that you must keep your own desires and thoughts upon the high, pure level if you wish to be permanently protected against all undesirable incursions from unseen realms. Nothing can be more nonsensical than to teach that pure and wise "controls" (we like the word "guides" very much better), will injure a medium by expressing themselves through him, or that because one may be a genuine instrument, for such he certainly may be, voluntarily, that he is thereby compelled to yield to any coarse or vulgar influence which may at some time be in the sphere of his surroundings.

TO THE SENSITIVE: It is indeed true that because you are possessed of an unusually delicate organism in some specific ways, you are liable to be exposed to more subtle temptations and difficulties than though you were of blunter fibre. For this cause you have the manifest capacity for greater enjoyment and equally for greater suffering than the ordinary, but while your extreme sensitiveness could prove you have, it can be made to prove your greatest blessing. We very strongly urge upon you the high necessity of paying no unnecessary attention to the miseries and vices of the world around you. It is not for one so delicately organized as you are to enter into

cesspools of iniquity for the purpose of cleaning them out. Such work belongs to those who are cast in Herculean mold and you are above all else adopted to resume and transmit the softer melodies of life. In musical parlance you resemble an Eolian harp far more than you resemble a trumpet. You must learn to use and dominate your sensitiveness so as not to be used or dominated by it. You are naturally predisposed to take on and even to absorb the conditions of feeling about you. Your psychical surroundings are therefore very liable to influence you to a greater extent than is desirable. Never encourage a tendency to feel people's ailments, or to become dependent when others are depressed. At the same time you can do very much useful work by diagnosing conditions sufficiently to be able to prescribe a remedy for the afflictions of your companions. There is an immense difference between becoming aware that certain conditions are existent, and that certain methods are required to improve a situation, and falling a victim to an unpleasant state of affairs one's self. Do not seek to diagnose disease, but seek rather to discover how to minister to paramount necessities so that causes of distress may, by wise treatment of a sufferer, be eradicated and a new and healthy condition of mind and body be established through wise compliance with the law which governs all expressions.

Though mediumship in and of itself is nothing to be deplored or avoided, it is unwise and even dangerous to sit in promiscuous developing circles, or submit to the dictation of any person who may offer to develop your clairvoyance or any other faculty dormant within you or incipiently manifest. Without at all agreeing with any one who pronounces mediumship itself a destructive process, we may well quote the following excellent advice which, if it stood alone, could well be heeded by every sensitive the world over. "You must use your reason. You must maintain the highest possible measure of self-control over all the faculties, capacities and powers of your own individual being." A very good exercise for all who wish to make intelligent use of their psychic possibilities is to train the senses one by one until all five are entirely subject to the command of their trainer. Make the resolve that your sight, hearing, tasting, touching, and smelling shall be completely subservient to your demand to the end that though every faculty grows increasingly acute, you are not compelled to see, hear, taste, touch, or smell anything because it is in your vicinity, for you can open yourself to an influx or close yourself against it at your desire. For example: You may be sleeping in a room into which the sounds of feline music often enter at night. There are many cats in the neighborhood and frequently they make loud and strange noises after midnight. Being very sensitive alike to harmonies and discords and constitutionally, perhaps, a very light sleeper, you are greatly disturbed by these nocturnal sounds which jar your nerves and grate upon your susceptibilities. There are only two practical courses open to you; one is to put yourself into sufficient harmony with the cats to be simply amused at their vocalization and therefore not disturbed by it. The other course is to entirely shut the noise out of your consciousness by deliberately concentrating your thought on something which is so agreeable and engrossing that mental pre-occupation soon, with this selected theme, becomes so intense and complete that nothing outside can arrest your attention. In either case you go to sleep if you need sleep and are not disturbed by unpleasant dreams, nor do you suffer next day from nervous irritation. Take some such simple illustration as the foregoing and apply the teaching it conveys to situations in general, and though we do not rashly promise that you will all at once gain complete possession of your nerves and entire conquest over your impressibility, we can conscientiously assure you that with every renewed performance of so sensible and practical a mental act, you will find yourself possessed of added self-control and thus increasingly well-equipped to stand secure amid the many discordant mental currents which you are certain to encounter in the general world.

TO THE SPIRITUALIST: Though the author whose strangely unbalanced book we are still reviewing fails lamentably to discriminate between mediumship which is rational and desirable, and mediumship which is irrational and undesirable, he says to all of you something you can do well to heed, and the best of his exhortations are in the following paragraph. "If Spiritualism is to become a permanent living factor in the moral and spiritual evolution of our race, you who represent its best brains, wisest thoughts and highest morals, must come to the front and assert your independence."

But following that statement (page 363) is a very wild and foolish dictum, at which all veteran Spiritualists will certainly laugh at the expense of the ignorance of the man who pronounced it. "You must insist upon the entire abandonment of every phase, form and degree of mediumship." Such a sweeping statement loses all ethical value because it stands to reason that the very people to whom it is addressed will positively refuse to even consider it, whereas, if you as Spiritualists are called upon by a friendly critic of past and present methods to set to work to revise what needs revision, you may be assisted to do much that you are both willing and anxious to accomplish, viz., to elevate the practice of mediumship to a higher moral and intellectual level than that whereon a great deal (though not all) of it has long stood and still stands. The consideration of mediumship is the only antidote to its desecration. It cannot be blotted out but it can be judiciously encouraged and devoted to noble ends. Here is a very serious question for leaders in Spiritualism, if such there be, to answer in such a manner as to prove to the world that Spiritualism is truly a beneficial philosophy and that those who have embraced it are moved by truly philanthropic impulses.

TO THE MINISTER: You gentlemen of the ministerial

profession (and ladies also) are generally engaged in exhorting others, but occasionally you are in turn exhorted and you must confess if you are thoroughly honest, that, regardless of denomination, your attitude toward Spiritualism has been, as a whole, rather weak and unsatisfactory. Eliminating certain honorable exceptions, you as a body of public educators have been rather afraid of Spiritualism, and sometimes some of your number have displayed execrable taste in denouncing it unsparingly without having adequately investigated it. Occupying, as you do, a prominent public position, you are reasonably supposed to investigate all matters pertaining to religion and morality, which are affecting the communities in which you work. You ought, therefore, to be prepared to say something intelligent and intelligible upon the matter concerning which you are sure to be questioned at some time by members of your congregations, or by your fellow townspeople who regard your opinion with respect. There are probably among you many agnostics, to some extent, and you may conscientiously feel that on some subjects your light is dim and your knowledge small, even though on many other points of practical doctrine pertaining directly to practical morality, you can speak with definite conviction.

The author of "The Great Psychological Crime" has performed a dastardly act by hitting one of your number anonymously, and he ought to be forced to appear before some of you and make good his insinuations. An anonymous author generally needs instruction in the very rudiments of literary fairness, and we read (on page 366) that "a prominent minister of the Methodist Episcopal Church" who was then and is now "the honored pastor of one of Chicago's conspicuous and prosperous churches" the denomination should insist upon his name being given for two necessary reasons. 1. That suspicion should be lifted from those in the same communion to which it may be unjustly attached. 2. That the gentleman himself may have an opportunity of rebutting charges brought against him, if they are, in any measure, unfounded. It is quite worthy of an anonymous coward to strike namelessly, and thus shield himself from all counter-attack while attributing to a man from whose opinions he has a perfect right to dissent, the most unworthy of motives. If attacks are to be made by you upon others, or by others upon you, then let us all unitedly insist that there be no suppression of name, no innuendos, no backbiting, no unctious moralizing on the part of nameless moralizers behind closed shutters, but open straightforward declaration of principles. If charges and counter-charges are in order, then let all be open as the day so that the public may see that ministers of religion are at least brave and honest, no matter what may be the special theological trend of their thinking. Quite true is it that ministers of religion have been altogether too ready to blink questions they need to face, and one cause for the lessening influence of the ministry in many places is that people have had some justice on their side when they have complained that educated and salaried teachers of religion have not fairly and squarely faced the vital problems with which the public mind is wrestling.

Spiritualism is in your churches, and you must awaken to a knowledge of this fact. You should stand ready to deal with it calmly and dispassionately, and be prepared to give sound, helpful advice to the sensitive and inexperienced who come to you for counsel, and who may be easily led into foolish and even dangerous courses by following the lead of unscrupulous persons who pose as Spiritualists when they are often only money-grabbers trading on a community's unbalanced love of sensationalism. You must also refrain from practising or countenancing unduly emotional methods for arousing religious feeling for experiencing the direful after effects of hysterical revivalism, many people turn a deaf ear to all your ministrations and denounce the entire church as a foe to progress and a promoter of dementia. The hysterical diatribe of the author who lets his fanaticism oftentimes lead him to the very verge of insanity, says (page 370) "To admit that mediumship is a fact does not admit that it is right, any more than to admit the existence of murder is an admission that murder is right." Such utterly stupid diatribe can influence only simpletons, provided readers are possessed of dictionaries or know a little of etymology. Murder is a direct and violent perversion of force and cannot in common sense fairness be placed in the same category with the expression of natural sensitiveness which is all that mediumship often is. Murder must be a deliberate act performed with an intention to destroy, and thus to characterize mediumship in its simplicity is the height of absurdity. If you ministers of religion make such wild assertions from your pulpits, as you are recommended to make by the author who evinces utter ignorance of the very meaning of the word "mediumship," in its uncorrupted form, you will make yourselves laughing stocks. But if you will soberly and good-naturedly discriminate between the use and the abuse of mediumship as between the consecration and desecration of all else also, you will certainly largely increase your usefulness and greatly add to the respect and admiration you will win from the most thoughtful elements in all communities.

TO THE BENCH AND BAR: As you of the American Bench and Bar are very highly complimented in the book to which we must still refer, you may perhaps be very ready to listen, attentively to the awful indictments of hypnotism poured into your ears, but, learned gentlemen, you are surely too wise to be caught in the trap thus flatteringly baited for you, for no sooner have you been instructed how to proceed against all hypnotists than you are told in unmistakable language that it will be the most deeply criminal element in the population who can and will take advantage of your obedience to the instructions of the scholastic and in some instances, distinctly necient "School of Natural Sciences." That august institution by its own mouthpiece confesses its inability to



ward off calamity, if you follow its nonsensical teachings. A compliment to your superior wisdom may be very polite, but it seems unmistakably to show the hollowness of the source whence that compliment proceeds. Listen and consider well the import of these words (pages 373-4).

"It is not only possible but probable that criminals of every class will endeavor to excuse their crimes upon the ground that they were committed at the hypnotic 'suggestion' of some one else." That is exactly what they will do, if you allow yourself to be influenced by scarecrowism, and you are far too cautious and intelligent a body of men to be thus influenced. Hypnotism does need regulating and it is for you to righteously repress the abuse of it, in common with all other abuses, when it can be demonstrated that injury has been inflicted on any one, through any agency. The professional hypnotist may be a very excellent man, or he may be a rascal. Hypnotism exists, but it is by no means entirely criminal. While legislation is certainly required in many instances, but the adult American population will never submit to such extreme paternalism in government as, if it were enforced, would give to a few people supreme power to dominate all the rest of this suppliant democracy with absolute autocracy.

TO THE PHYSICIAN: You, ladies and gentlemen of the medical profession, richly deserve much of the eulogy pronounced upon you, but you know well enough, that as a whole you are neither better nor less good than members of other professions, therefore, you will smile no doubt, at the flattery which is poured into your ears by an author who evidently thinks he can induce you to use

your influence in spreading his "School of Natural Science." The sickly compound of flattery and pomposity in his address to you has no doubt awakened your risibilities. If you have taken time to read it. Knowing as you must that hypnotism is a very wide word, and that some of your number approve, while other disapprove, its use; and knowing also, as you must, that good is often done outside as well as within the ranks of your ancient honorable profession, the wisest among you are giving, and in the future will give to a far greater extent than in the past, attention to the practice of suggestion, especially for overcoming deep-seated neurotic disorder and for the ultimate conquest of insanity. A great deal of highly condensed information is contained in "Practical Hypnotism" by O. Hashnu Hara, published in London, which will give those of you who may need it in your busy lives, the utmost amount of fact in the smallest possible compass. As many of your number, good doctors, are thoroughly level-headed, we expect you to display discernment and discrimination when dealing with all psychic or mental, as well as other curative and healing processes. If you are true to the Esculapian Oath you can well afford to be undogmatic on many questions, but ever open to embrace whatever remedy or method can prove of benefit to sufferers.

TO MASTER MASONS: As you are no doubt quite competent to conduct the affairs of your ancient and illustrious organization, without suggestions from the outside, and as there are among you, without doubt, Spiritualists, as well as persons of many other phases of religion, scientific and philosophic, our comment upon what has been

addressed to you shall be very brief. As a powerful body of earnest men you can do much to promote the cause of human liberty and we feel quite well assured that, as a body you will not allow yourselves to become the tool of any man or "school" in his or its attack upon any portion of society whose rights and liberties are as sacred as those of any other man or "school." All organizations in America may claim equal legal protection, if duly incorporated, but it is surely an outrage upon the constitution of the United States to endeavor to employ every conceivable agency, invoke its aid by flattery, to bolster up the claims of a certain sect or cult which has not even the bravery to stand side by side with other denominations and institutions publicly in view of the world's approving or disapproving gaze. Masonry has done good and has had a noble record and it does not seem probable that it will now become the tool in the hands of some despotic clique whose ignorance of fair play and the laws of honest controversy is colossal to the point of insanity.

THE GENESIS OF DOGMA, which supplements "The Great Psychological Crime" is on the whole, far more temperate and rational than the book itself and as in this, we are promised another volume, presumably from the same author on the more inspiring theme of individual achievement under and in accordance with the same principle of "Self-control, the principle of Mastership in Individual Life," this volume will also be in the "Harmonic Series." If that book had been issued first, the author or "School" would probably have shown better judgment, for what we all most need to learn and take

to heart, is the need of showing a higher way rather than denouncing a path along which many people quite as worthy as ourselves are conscientiously traveling.

Dualism has its limitations far too long; a supposititious "Destructive Principle in Nature" alias Devil, has altogether too long captured the fears of the human race. One God and no Devil will certainly be the faith of the future. Simple Theism in religion, and undiluted Optimism in philosophy will give us exactly what we need to develop and maintain—one true individuality. Florence Huntly's postscript is about the best that any one could write at the end of such a book as "The Great Psychological Crime," which, no matter from what standpoint it may be judged is a plain setting forth of pernicious dualistic teaching, the effect of which upon the average mind is invariably bewildering and depressing.

As Spiritualists and particularly mediums are assailed together with all hypnotists by this pessimistic drive, even though relieved occasionally by lucid and valuable advice concerning the needed development of individuality, we leave it to those most interested to take up the many points we have perforce neglected, and compile a volume of equal dimensions which shall completely answer the wild effusions of the "School of Natural Science."

(The End.)

Life is reproduced by sacrifice. The life that is lost is the only life that is saved. The dead self is the only life-bearer. Only the man who thus sinks himself in his cause is remembered as its apostle.—Francis G. Peabody.

## AUGUST.

How long the fevered, summer nights  
Do linger with their strange delights!  
How long the fervid days do cling  
To every hope that is a-wing!  
No longer doth the primrose press  
Lip upon lip, with fond caress;  
Nor yet the Georgia Cherokee  
Wave over brambles, glad and free!  
For in its place the marguerite,  
And nest for birds, nods at our feet!  
And where the innocents have bloomed  
The meadow queen stands proudly plumed.

## Spiritualism Versus Theosophy.

There are few among those who are conversant with the latest spiritual and religious thought of the day who have not come in contact with, or read of, the cult, as it is called,—Theosophy. With many it has been associated with the beliefs and teachings of Modern Spiritualism. But they are not the same, and the teachings and doctrines of Theosophy are denied and repudiated by the great body of Spiritualists, and those belonging to the oldest societies.

Many of its followers boast that they are Theosophists, but not believers in Spiritualism, with an air that would imply that they are too intelligent and free from superstition to believe in the latter. They consider themselves superior in wisdom and spiritual knowledge to those who do believe in the revelations of Spiritual mediums, whom they speak of as ignorant or self-deluded. They talk of "astral bodies," instead of spirits, when speaking of those departed this life, and are very knowing as to the formation of "elemental spirits" and their powers. "Concentration, the super-conscious plane, soul mastery and psychic control," they talk of with a superior air, as though the study of this new philosophy had opened up to them every mystery of the Spiritual world!

Theosophy denies that there is anything supernatural or miraculous now in the world, or ever has been. The miracles of the Bible and New Testament they reject as false, or mere myths, and therefore do not accept either books as a guide in morals or conduct in life any more than other systems of philosophies or religions. They declare that: "Man is all divine; all perfect; all wise; isolation should be the goal of the soul, and as long as we require some one else to make us happy we are slaves."

After reading some of their principal text books, and pamphlets, one discovers that the confusion of terms and ideas between what is commonly called Theosophy, and its association with Spiritualism has arisen principally from the teachings of a Russian lady, who was one of the founders of the Theosophical Society. Madame H. P. Blavatsky came to this country in 1873, a self-declared Spiritualist and a medium, whom it is said could produce marvelous phenomena, but who afterwards, for reasons known only to herself, repudiated all mediums, mercilessly criticised and denounced both them and Spiritualism, as understood and practiced here in America. She arrogantly claimed that none but Orientals understood pure spirit growth, and that American Spiritualism is grossly materialistic. Although brought up in the Greek branch of the Christian Church she had never discovered that there is such a thing as Christian Spiritualism and that much of the best revelations given through American mediums has a Christian basis and foundation, and that its best teachings are in accord with the precepts of Jesus.

Eastern or Oriental Spiritualism has behind it the worn out civilization and religion of a dead past, that to day when our Western iron-clads are riding in their waters, and the followers of Buddha and Confucius are gladly asking about the religion of Jesus,—points to the fact that a new and later revelation has come to the world.

No thoughtful person who has carefully read the past history of this world, can deny that notwithstanding much of the cruelty, bigotry, error, and contradiction of all religions that has been connected with the Christian religion in the past, it has a divine origin and through its ethical teachings has advanced the cause of civilization, of humanity and the well being of the whole earth farther on the upward path of progress than any of the religions that have preceded it. When the literature of Theosophy, and it has an extensive one, is read critically one will discover that it is the old Hindu philosophy changed in expression to the language and phraseology of the present century. The apathy, fatalism and want of spiritual progress of that land of constant famine and plague, surely cannot be the best thing that progress has to offer to an orderly or humane mind. And then one is loath to believe that the advent in our midst of monk or priest wearing the white garment of purity, and quoting to us the sayings of Buddha, and being so great an advancement in our present civilization, or by his teachings lead to such a state of human bliss and earthly happiness, as these new teachers from the Orient—these numerous Swamis would have us believe. And yet, strange to say, these old worn out philosophies that have never improved the race in the past, but today in India and China by their teachings prevent the best upward march of progress, are being readily received by some of our educated and so called advanced intellects, as something very wonderful and new, are lectured upon on our platforms, and even by some of our speculative clergymen; who have gone so far in one instance, as to say perhaps it might be the nucleus of a new religion! Re-incarnation, the doctrine of Karma, and Nirvana,

are three of their principal tenets. Then there is the practice of Yoga (or Eastern asceticism.)

Because of the belief in spiritual phenomena, as known by modern Spiritualists, and which the followers of Buddha and their teachers proclaim as a fact, the confusion has arisen that links the name of Theosophy and Spiritualism. But nothing can be farther apart than Eastern and Western Spiritualism. That of the East teaches that only Adepts, Masters, Teachers, and those who have devoted great time and study to occult laws, can ever produce mediumship or phenomena, also that even when the power has been developed it should never be shown among the multitude.

Whereas in Western, or modern, Spiritualism, any one who has given it a fair investigation knows that some of the most wonderful phenomena and revelations have come through mediums who were, and are at present very simple ignorant persons. They are men and women of very little education, who know nothing of religious history, either ancient or modern, nor of religious systems, and often have ridicule heaped upon them because of this lack. They are ignorant of the cause, and can give no reason to explain some of the marvelous phenomena produced. Modern Spiritualism which is based on phenomena as well as written and verbal revelations coming through and by mediums, has no exact philosophy, nor is it a science, so far. It tries to prove the continuity of life beyond the change called death. It has often been the gateway to a belief in the miracles contained in the Christian religion which is founded on them and a belief in immortality. Jesus said to Martha when her brother died, "I am the resurrection and the life; he that believeth on me though he die yet shall he live;" and St. Paul said to the Corinthians, "what advantage it me, if the dead rise not? let us eat and drink, for tomorrow we die." "There is a natural body and there is a spiritual body." "As we have borne the image of the earthly, we shall also bear the image of the heavenly."

"A little learning is a dangerous thing," is an old quotation, and it might be applied to the teachings of Madame Blavatsky and the occult ideas of the Theosophists. Her instructions about the existence of the "elemental" spirit world, has never been proved, neither has the Eastern theories of "sub-human nature spirits," "the earth bound ex-human elementaries," (what ever that may mean.)

Like the early converts to Christianity spiritual mediums are to be found often among the poor and lowly, they are as a rule unpretentious and humble in their walk in life, and some times deprecate the wonderful gift they possess. But this power was foretold by Jesus and his Apostles, and that it would come into the world. It has come to keep alive in this skeptical scientific age a dying faith, and prevent the growth of gross materialism, and confound the philosophies of the present generation. Although much fraud and deception has accompanied its growth, there has ever been sufficient genuine proof of the truth, to keep the knowledge alive and active. In many cases those who possess the power deny it, for fear of criticism and condemnation.

Many faithful earnest Christians have possessed it in the past, and do now in the present day. They could produce phenomena that seemed supernatural, and foretold the future, notably Jung-Stilling, the distinguished German physician, who was a fellow student with Goethe at Strasburg and who was strongly attached to him. Goethe urged him to write his life and he did so. He was a steady champion of Christianity and a firm believer in spiritual guidance. John Wesley, the evangelist and founder of Methodism, was a spiritual medium, and experienced physical phenomena of which he left record, and Emanuel Swedenborg, who has left indisputable evidence of the same power. The latter though he taught of the truths of the spiritual world which he was capable of entering, made the great mistake in supposing that he did so by other means than is possible for clairvoyants and other mediums to do. He discouraged investigation, except what came through himself, and held that people should not seek such intercourse, that it was unnatural and abnormal and a species of nervous disease. In other words, he wished to be something of a spiritual pope. Some of our physicians and scientific men today preach the same doctrine. And because of evil as well as good connected with it, many who have experienced in themselves and witnessed in others wonderful phenomena of all kinds, deny it for worldly and politic reasons, or for fear of ridicule, or that they may be considered weak minded or deluded. They are false to the gift of the spirit that they have received, no matter how or why it came to them. They fear that people will say of them as Festus did to Paul, "Paul, thou art mad; thy much learning doth turn thee to madness."

Many Christians who are in the church have it, but deny it for fear of social ostracism. We read in the New Testament what St. Paul said in regard to the miraculous gifts of the spirit, that had come into the world. "That the manifestations of the spirit is given to every man to profit withal; and then he enumerated these manifestations: 'The word of wisdom, the word of knowledge, faith, the gift of healing, the working of miracles, prophecy, discerning of spirits, etc., etc.'" Some are given to one, some to another. These were not confined only to the Apostles, but to many. The Apostle John warned his disciples "not to believe every spirit, but to try the spirits, whether they are of God."

But theology has for many centuries dominated religious thought, and the teachers

of the Scriptures,—which is one continuous record of spiritual experiences occurring between the seen and unseen worlds—deny that the same power can exist today. Some of the laws connected with the resurrection of Jesus which have puzzled and perplexed past ages is explained today by psychic thought, and the laws of spiritual communication will yet solve other seeming mysteries.

The Roentgen X-ray, and the Marconi system of wireless telegraphy are two new discoveries of material science, and throw wonderful light on some of the mysteries of the universe in which we live. "The unknown is not by any necessity the unknowable," said the late Bishop Phillips Brooks. One of the most noted denials of the spiritual gift of healing or prescribing for disease was made public in Brooklyn, N. Y., in 1888. A celebrated physician of that city, well known to the writer, who was at one time his patient, denied for years that he was a spiritualistic medium. He was a very sympathetic, kind and charitable man, an active member as well as trustee of a well known Christian congregation, and he continually denied that he believed in mediums either trance or clairvoyant. And yet, at the same time, and for many years, he had diagnosed disease by spiritual power alone. He had a great practice, his parlors were filled daily with the best class of people, among whom were many distinguished in art and letters,—waiting their turn to consult him. He never asked a question but threw himself apparently into a trance or unconscious condition, and with closed eyes, or changed countenance and voice, diagnosed the most obscure diseases, prescribed remedies, told the probable course of the disease and if he could help them. In some cases he would say he could not, and refuse to prescribe. He was very successful and made many cures. But he denied that he was a believer in Spiritualism, would not associate with professed Spiritualists, spoke against them, said very hard things against them, and called his power a gift, or super sense, that was not understood, but had nothing to do with Spiritualism, or came from any intelligence or persons who were in a spiritual state.

One day, however, after the pastor of the well known church of which he was a leading member, and elder, had preached a most denunciatory sermon against Spiritualism, and all those who consulted spiritual mediums, or believed in their powers, a reporter of the leading daily paper called upon him for an explanation in regard to his gift which was well known to many in the church as well as the pastor.

Upon making the object of his visit known, the doctor greeted the reporter with a pleasant smile and said: "Ah, yes! I know you and what you come for, and I am glad to do what I have never before done. I am going to tell you my story. I am sorry the interview has been forced upon me, but I will tell the truth." He then said that he had been associated in his youth with Spiritualists, during the earlier years of his development, but had left them because he thought they did not have the truth in regard to the Christian religion, and that he had never accepted their religion or doctrines. Then when asked what do they believe which you reject, he answered:

"I don't know that." His story was long and interesting. He admitted he was controlled by the spirit of an uncle who had died during his infancy who spoke through him to his father and told him he would be his guardian and be with him always. He was then 14 years of age. Shortly afterwards his father died, and he was left alone with his mother and one night when he could not sleep, a very bright light shone in his room, and a voice called him, and said: "Will be with you always." From that time he had been guided and influenced during his practice by advice given him while in a trance state. His fame as a spiritual healer went out all over eastern Massachusetts where he lived, and at a public seance he declared while under the control of this power that he was to be "a great physician." He then took one course of lectures on the practice of medicine, and soon after opened an office as a physician. He was associated for years with the Spiritualists, but as his practice increased and he grew famous and wealthy, he withdrew from them and after coming to Brooklyn he ceased to have anything to do with any of their societies.

All this he told the newspaper reporter, and upon a second visit to get the balance of the story for publication, when asked what difference there was between him and other mediums said: "They seek communication with the departed; I never do, never did. It comes to me." Here was a distinction without a difference. As what were the patients doing but seeking information through him, from a departed spirit, and advice as to their physical ailments.

All Brooklyn was interested in this history published through the newspaper in question, and discussion ran high among those who knew the celebrated doctor; and those who knew his social and church connections understood better than others the meaning of his regret that he was obliged to make the statement that he did, and the true reason. He spoke of his family, said they were annoyed by his admissions, and that he feared it would hurt his reputation among the people in the church to which they belonged.

Now here was a spiritual medium as well as a physician, a man marvelously enlightened in regard to "the gifts of the spirit," but so great a coward that fame, riches, and social or church standing made him deny the truth. He had not the courage of his convictions. He had denied for years that he was a spiritual medium for worldly reasons, until forced reluctantly to make an acknowledgment.

He is dead, died a few years after the inter-

view as stated above,—and he told the reporter then that he was not long for this world, but there are those now living who can testify to the truth of his marvelous powers, not only in the diagnosing of disease, but he would on rare occasions, when the power took possession of him and he could not resist or control it, prophesy future events to those who sought him, all of which came to pass as he foretold.

He was a spiritual medium, like many others, but because of frequent fraud and deception found among them, was ashamed to stand up for the truth.

His family, who are enjoying the comfortable fortune he left them amassed by his spiritual powers, and who understood all about his life work, would no doubt be very glad to consult if possible some medium endowed as he was, but it is also probable that they still deny his gift was the result of spiritual mediumship, and continue to call it a super sense, for fear of loss of social and religious standing.

This distinguished man was a true spiritual medium, possessing a gift given to him by God, and it was not the result of "concentration" as taught by the Theosophists, nor by having reached a high stage of Yogi (a religious teacher) nor did he seek exclusion from the world, nor ascetic practices of life; on the contrary he led a busy, active, benevolent life, and he was a most genial, companionable man. He was a believing Christian. No system of philosophy has ever produced the power he possessed, but it was the gift of the spirit. "The mind bloweth where it listeth," and so of those who receive these gifts.—M. C. M.

## The Beauty of Cheerfulness.

William Brunton.

I recall the picture of a little chap going through the house on rainy days, singing at the top of his voice, "I've sunshine in my soul today." It was an excellent declaration and inspiring in the presence of the gloom. It was a way his mother had taught him to get rid of the shadows and bring blessedness about him. It helped Charlie to the true philosophy of life, the power we have of changing the dark and dreary into the bright and cheery. I hope he will keep that frame of mind through the years, and he most likely will, for it is the facing right and going on that brings us to our happy destination. But even better than that, it gives us pleasure all the way; it opens out cheerful vistas, so that our hopeful journeying is better than arriving.

Now a great many people are unnecessarily sad. They seem never to have considered the duty of gladness, the help, the blessing, the manliness of it. It is something they have never attempted with all their might and main—and yet it is one of the worthiest objects they could have tried. Amid the many new causes of depression, like our higher sensitiveness, the rush and competition of trade, amid whatever mars our inward repose, we have got to fight valiantly for the spirit of cheer, and hold to it in spite of the world, the flesh, and the devil.

And the beauty of a smile is that it is the expression of the sunshine in the soul. One need not have a broad grin or a smirk, but that look of love and goodwill which is so invitingly friendly as you gaze upon another. It bespeaks a good heart and kind so that the birds of song find shelter there. It gives day to our darkness, and summer to our winter. It is the true manner of bearing ourselves in this world of light and shade.

Good circumstances may well to this royal bearing—of course they may—but let us not be deceived about what is good, as if we had to pick and choose, when the chances are it is merely Hobson's choice. We have to take what we have and make the best of it.

Now this is sometimes a bugbear to us and a bother, and something we refuse to learn without making a mess of it. We think we know better than the Power what was fitting for us to have—and if this brother or sister, or neighbor or friend had only been different—why we should have been different and shown a smiling countenance. We could have done it then, easy enough—but now we give it up and are not working at the trade of being good.

Well, shame on us for such lack of virtue, for such petty, childish ideas of life. If we want the beauty of goodness, we must be willing to pay for it in effort and persistent trial for its accomplishment. It is worth all it costs, whatever the price.

And the point is that every man can do it. Indeed, he can. The grumpy, sour, disagreeable man can turn right round and show the quality of cheerfulness to the amazement and delight of his family and friends. He can do more for them in one year's spirit of gratitude and kindness and thanksgiving than if he bestowed a fortune on them. O, yes, a great deal better than that, and it will only cost him the thought of love and watchfulness. When we go out of doors, we look to see if we are all right in dress, if our face is clean, perhaps. We need to add just a little more to this, and see that we have the happy countenance.

But then the culture must go deeper than the outside appearance. A Greek oracle was asked why the Spartans were successful in battle though they gave lean gifts to the gods, while the Athenians, who gave lavishly, were unsuccessful. The answer was: "The Spartans give their hearts, while the Athenians give only their gifts." The matter of politeness is born of the soul. Cheer is of the spirit, it arises out of confidence in the Power, in the Good; it is begotten of the certainty that to man belongs the victory of life. He is immortal; he is the child of the

Eternal, and he is to triumph in the eternal principles. O it is just grand to feel this opportunity of excellence. It is like magnificent music in the soul. It is the sense of freedom and strength, and it grows into an ideal of greatness. It centres itself as a resolution in the heart to be bright anyway and amid all changes and drawbacks and disturbances.

I heard two birds on a tree, singing in the spring with that cheer which is so refreshing to poet ears. I listened awhile, and I felt sure that they were showing how a merry heart feels, and each was doing his best to make the other glad. "Keep it up, brother!" each seemed to say. "Let the good work of cheer go on, for men need to learn a lesson of us how pleasant words are happiness!"

Later I was in the garden, and the June had come, and the roses were blossoming for me, and I loved them dearly. How rich their color, how sweet their perfume, how heavenly the world in which they were, and they seemed whispering, "We must be glad to show men how to hold the sunshine of joy in their lives and shed it abroad for the common good!"

Soon the twilight descended and the stars came out and glorified the gloom. They made spacious and beautiful the darkened expanse, and deepened the thought of the wonders of space, but their light was not so golden as the gleam of brave lives spent in trial and adversity, and yet keeping the smile of heaven for all to see!

## Profit and Spirituality.

To the Editor of the Banner of Light:

Your editorial of July 2d, "One Hundred and Thirty-eight Years," should be thoughtfully read by every Spiritualist in America. With your permission, as a Spiritualist since 1858, and a descendant of a rebel of 1776, I would like to answer, through the Banner, your question, "What is to be done about it?"

Our forefathers bequeathed to us a system of government far in advance of their time, but along with the rights to life, liberty and the pursuit of happiness, comes competition in business, private ownership of the natural resources of wealth and the means of production and distribution, that have developed a power today making the rights of life subject to the power of greed, liberty a farce, and the pursuit of happiness nearly hopeless for a vast majority of our people.

A few rich men now harvest nearly all the wealth that labor produces. Carroll D. Wright shows that labor receives in wages less than two-fifths of the wealth it creates. But why censure the harvesters? They are the direct and foremost product of a system sanctioned by church and state and endorsed at the polls by nearly every voter.

Why blame the "greedy rich," when we are equally greedy and only fail because in the game of industrial competition and lying, we lack the foresight they possess?

If poverty, commercial lying, industrial slavery, and all the ills growing out of our economic system today, are not desirable, why vote to maintain the system?

So long as we preserve this system, just so long men will continue to do all manner of crimes for private profit.

For profit, the doctors deliver us into the world.

For profit, the food trusts permit us to have food.

For profit, the industrial trusts work us long hours.

For profit, when dead, the preachers "trust" we are in heaven.

For profit, we are boxed up by the coffin trust and finally put to rest in a hole sold for profit.

If profit is indispensable to human welfare, will some one tell me, how many more days will a sack of flour prolong my life because of the commercial profit added to it?

We need today a public press and men and women brave enough to suggest ways out of our commercial filth and bravely to lead the way. 'Tis safe to condemn an old system, but dare to offer a new one to take the place of the old, and instantly conservatism huris fool, infidel, traitor, anarchist and like arguments.

"Spiritualist, here is a work for you to do." If you want spirituality to come to earth, and stay with us, show you do by voting the system off the face of earth that prevents its coming.

You cannot make the change by voting "good" men into public office. The world has been cursed long enough by the blunders of "good" men unintentionally working and praying for a bad system.

The history of our country shows that it was the "bad" men of their time who established new systems that have blessed our land. When our "good" ancestors were turning thumb screws, clipping off ears, hanging witches and praying for chattel slavery, the "bad minority," Penn, Paine, Franklin, Jefferson, Parker, Garrison and Lincoln were working for broader mental, moral, religious and political freedom for us to enjoy.

Isn't it then much safer to trust bad men (bad from old party view points) in public office, backed by a watchful public based on a good up to date system, than to trust good men representing an old worn out system?

Let us then join to vote out the old and outgrown system and vote in the Co-operative Commonwealth based on the brotherhood of man and making possible for the Golden Rule to be popular in business.

Yours for the Co-operative Commonwealth,  
John D. Haskell.

Abilene, Kansas.

A friend's frown is better than a foe's smile.



## The Opportunities of Spiritualism: Are We Grasping Them?

By H. H. Gilbert.

Upon the threshold of the 20th century, Spiritualism, endowed with the qualities which, when accepted, go to make noble men and women, stands as the savior of the oppressed, whether by religion, so-called, or capital. Its people have opportunities that have never fallen to the lot of any sect or creed. Will they grasp and handle them with the calm judgment of the true man and the true woman, with the discernment credited to them because of their peculiar (?) religion, and, with a freedom from all snobishness, or will they pander to "the 400" among the religious, social and industrial world for the sake of a little pap from people who will drop them as soon as they have used them as their tools?

Appearances indicate that the average Spiritualist gives only a passing thought to the questions of the day unless they are forced home to him forcibly and directly. He is a "test maniac" and being such is easily imposed upon by anyone who puts up a bluff claiming to have a "guide or band of spirits" directing them in their work.

In his craze for "tests" he forgets that the most convincing test of all is the ability of Spiritualism to reach all classes, to affect for good all questions and its helpfulness for the alleviation of the suffering of humanity, is not, and never has been, equalled in all the world's religions.

My friends, our Spiritualism is a farce, our position is untenable, if we shut our eyes to the possibilities and opportunities of the present and continue in this "test" worshiping and "guide" doling which must end eventually in the discomfiture of ourselves and an injury to as splendid a truth, as far reaching a principle, as ever came to a people.

There are speakers who are ready to give to societies the results of hard study, of investigation, of heart to heart talks with those under the ban of questions and conditions unfavorable to human happiness; they are Spiritualists and educated ones, too, perhaps not so strong in book learning as in that best of learning, observation and experience, but I venture to say that they would come out second best in the race for platform engagements.

Our Spiritualism, in many cases, has closed our eyes to the trouble and suffering of our fellowman, it has dwarfed our appreciation of the finer nature of the world, and dulled our senses as regards the poor, at hand. It appears to have made us self-conscious, selfish and anything but spiritual. For in admitting Spiritualism to our lives we have taken only the phenomena, leaving the philosophy and its resultant good works for a later generation.

That later generation has arrived on the scene of action. Its representatives are here to work, not idle; they are here to use all honorable means to forward the cause of humanity. They stand ready to take the hand and espouse the cause of the laborer be a miner far below the earth's surface, a sailor fighting for life in the rigging of a storm-tossed vessel, a wife who toils from morning until midnight, the worker in the sweatshop, or the man sweeping the streets. They are ready also to stand side by side with the reformed prisoner or street walker fighting for a chance, side by side with the poorest of the poor and the lowest of the low, and to encourage them by the advanced methods of the present day Christianity in their efforts to become honest men, pure women and good citizens. Their only creed is "the world is my country and to do good is my religion;" no color line is drawn and all are welcome to enjoy the result of the efforts if it will add to their contentment and happiness.

To those who are as dead wood in the work nothing but pity is felt and an invitation is given them to step aside and allow the work to proceed as the exigencies of the times demand, not as the antiquated ideas of the drones think it ought to be. Time has traveled faster than they, and new blood, new ideas, young brains and eyes and limbs are needed to carry on the work which the rapid trend of circumstances demand. The apathetic actions of some during the last few years must give way to the vigorous, practical effort of the present. The government of our societies must be administered by those who will present a determined front, meet fight with fight, and dishonesty and equivocation with substantial facts, and not with the vapors of sentiment. The time has come when the faultfindings, the bickerings, the weak back-bones, the listless action, and the moral leper, must give way to those who will act as well as talk, to those whose spiritual back-bone stiffened by education know no weakness to the vigorous and certain action of the clear brain and healthy body, to those whose ideas of right acting, right thinking and right loving are founded upon honesty, purity and truth.

Maria Child, in her "Progress of Religious Ideas" says "the human soul, unsatisfied in its cage of finite limitations, is always aspiring after the good and the true, always eagerly hoping for messages from above and is therefore prone to believe in them." Does not that appeal to you who are teachers? That is, that the good and true is the universal and ever present desire of humanity. From the workshop, from the prison cells, from the kitchens of the homes all over this busy land, from the hospitals, from the places where people congregate to worship, learn or labor, from the palaces of the rich does that cry go up. It takes different forms, to be sure, but back of them all from the dying cry of the sufferer in the slums to the soul cry of the woman in diamonds and silks is the same universal desire. With all the aims which have been presented to a long suffering people, none touched the heart and spoke to the soul, none gave to the mourner any hope of reaching those who were gone from mortal view until the 19th century of interpretation of the teachings of Jesus was presented to the people way back in 1843 in Hydesville. What we are pleased to call Spiritualism came then with the freshness of youth, alike to the rich and the poor. To the bench or office, it came not to mock the tired soul with its limitations but to encourage, to help it press onward; it removed forever the fear of death and the eternal loss of loved ones, it came to teach health, life, love, honesty, purity and truth as the representatives of that religion.

Let us ask ourselves if we are grasping its opportunities and using them to the best advantage? Are we acting and living our religion in whatever station we may be? We have the sturdy examples of the past, but better than all examples, do we have our conceptions of truth and purity as conceived by lives and minds of those who are looking only for the best in everything. It remains for each to determine whether or not they shall so conduct themselves as to teach in their daily living the honest, independent truth of a cause which, consciously taught and accepted by the spirit, shall make that spirit more contented, rend the bars of finite limitations, leaving the soul free to soar from horizon to horizon. Its aspirations for good will be realized, its hope for messengers from another world shall be gratified, thus opening out to the soul of man the indescribable grandeur of the universe, the ineffable sweetness of soul to soul communion, and the almost perfect contentment which comes from

a realization of the fact that to one and all regardless of rank, position, caste or material condition comes this truth divine in its source, just in its demands on men, and true to humanity for all days to come.

## How Some of Our Readers Can Make Money.

Having read of the success of some of our readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than \$9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-washer Co. will start you. Write them for particulars. Ladies can do as well as men.

John F. M.

## Superstition and Metaphysics.

The extravagances that get mixed up with every good movement we have had frequent illustration of in New Thought circles, including in that term the various schools that have grown out of the discoveries and teachings of the founder of the modern mental healing practice, Dr. Quimby. Some of these extravagances are based in the superstitious habit that seems to be inseparable from human nature in its less developed condition.

There are, for example, intelligent people who really believe that the direct consequences await any one who has the temerity to express dissent from the deliverances of the leader of Christian Science. I speak particularly of the opinions of persons who are identified with the liberal school of metaphysics. They seem to believe that it is in the power of an ill-disposed mind to send disaster-bearing thoughts to one who dares to act the part of a critic. It has even been intimated to me that there is evidence of this fact in the misfortunes that have come upon Mr. Clemens (Mark Twain) since his strictures upon Mrs. Eddy appeared in the North American Review.

In the whole range of superstitious beliefs there is to be found nothing more baseless and ridiculous than this. All who are interested in maintaining the sanity of the New Thought movement should let their voice be heard in protest against it. Such a belief is hardly less deserving a place in human thought than that of a "devil, seeking whom he may devour." Those of us who have eliminated this monster of theology from our thinking should be very much averse to filling its place with another that bears its likeness.

A writer had something to say on this subject recently in these pages in treating of "The Limitations of Thought Power." Since then the importance of this matter has been emphasized by a brief but remarkable manifesto published by Mrs. Eddy, entitled "The Mental Murderers." We quote only the significant portions of the document, as follows:

"Their published boast, in 1903, that Mary Baker Eddy would never again meet with her church is not fulfilled. . . . The mental assassins are in God's hands, and He will uncover their crimes and punish them in His own good time and way. Let us obey Jesus' command to bless our enemies and do good to them that despitefully use us."

The daily press of Boston was used to give currency to this statement embodying the distinguished writer's view that she had enemies who were directing their thought to harm her, and, by implication, restating her well-known position that malicious thoughts may be sent forth on their destructive errand.

In view of this renewed and widely disseminated opinion from such a noted source, it is all the more pertinent that the representatives of the broader school of metaphysics be urged to keep to the more rational lines of thought on this and all other subjects allied with the New Thought movement. —Practical Ideals for August.

## For Over Sixty Years

Mrs. Winslow's Soothing Syrup has been used for children's 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.

## Hudson Tuttle's Latest Book.

Moses Hull.

Hudson Tuttle has just brought out a new book on Spiritualism. He has given it the very appropriate title, "The Arcana (that is, the secrets) of Spiritualism."

Mr. Tuttle has never as yet put his pen to paper without making it say something worthy the attention of the world. He also says what he has to say in the very best manner it could be said. This book of 351 pages is just what its title indicates, "A Manual of Spiritual Science and Philosophy." It should be used as a text book by every one who would gain a comprehensive knowledge of Spiritualism. Mr. Tuttle is not only one of the oldest and most studious Spiritualists of the world, but he is, and has been, a medium since his early childhood. Besides that he is a scientist, backed up on all the discoveries of science; he therefore has a right to know what he is talking about, and he does.

One of the strong points of Hudson Tuttle is just what Artemus Ward said of George Washington, that is, "He never slops over." Mr. Tuttle is neither a great skeptic nor a fanatic. One who knows him is not afraid to bank on what he says.

This book, after an important and instructive introduction has fourteen chapters under the following headings: "Evidences of Spiritualism," "Matter and Force," "Spiritual Atmosphere of the Universe," "Animal Magnetism," "Hypnotism and Mesmerism," "Spirit-its Phenomena and Laws," "Philosophy of Death," "Mediumship—its Phenomena, Laws and Cultivation," "Mediumship During Sleep," "Heaven and Hell, the Supposed Bode of the Departed," "The Spirit's Home," "Resurrections—A General Survey of Spiritualism," "The Old Religion of Pain," "Spiritualism the Religion of Joy." All this is followed by a glossary of terms which should be studied by those who would present Spiritualism to the world. Should the Morris Pratt School ever open a class for studying Spiritualism technically in all of its aspects, and it is hoped that it will—Mr. Tuttle's "Arcana" would undoubtedly be used as a text book. There is nothing in our literature which would compare with it as a book to be used for that purpose.

The price of the book is one dollar and a quarter. The reader is assured that the money spent for this book, and the time devoted to its study are both well spent.

Piao's Cure will cure your cough, relieve soreness of the lungs, and help difficult breathing.

## Voices of the Morning, by Belle Bush.

Here is a second edition of a lovely book of poems that has long been out of print. It seemed such a pity that they should be inaccessible, for those who had seen them, in autumn, but spring is here and the voices of the morning speak to us again. Surely we shall be awake to listen to them and appreciate their cheer and sweetness. They are beautiful in sentiment and expression. They are wise with the wisdom of the two worlds and for all time. They take us back to the days of the struggle for the Union, and they sing songs of freedom, ringing with the strength of the everlasting hills. Their freedom is of the ocean and the mighty heart of man. They sing of the past in memory bells, they look at the lily and all lovely things, and this earth and its interests are with us in their happy verse. But thoughts of the future are also there, and thoughts glorious as the sunset melting into the heaven of stars with all their divine suggestions. The round of life is traversed with clear seeing eyes and rich imagination. The beauty of all is brought out to touch our hearts and be an inspiration to our lives.

We can make a companion of this book and keep it with us for consultation and cheer. We surely should want to mark particular passages so that lovingly we might turn to them. I have many such marked in my copy. We should have long poems of rare beauty that we should want our friends to hear or read, and I am sure we should find it a delightful book to give to a friend as a real keepsake. We assuredly should, and it would not be right to deny such a loving thought. I could not begin to quote, as I should be in a flower garden and after taking one beauty, should wish to give another, and it would be better to let each reader make his own selection.

My favorite is, "Life is in the World." That poem of itself would repay the buyer of the book many and many a time over. It is so pathetic, so sweet and comforting. It is the philosophy of life and death properly expressed and should rank with the best utterance on this great matter. You read it and see how just my estimation is. Then I love "The Artist and the Angel," which is the last in the book, but might have been first and have given its title to the collection. They are all simply wonderful for truth and beauty. They haunt you as the fragrance of a rose and give you delight as a picture, and they are strength and comfort for all the days and the years. The price is one dollar and may be had of the author, Shirley, Mass.

W. B.

## HEART HEALTH.

Information that Resulted in the Complete Cure of Alice A. Wetmore from Chronic Heart Disease Sent You by Mail Absolutely Free.

Alice A. Wetmore, Box M67, Norwich, Conn., wishes to tell every reader of the "Banner of Light" that if they suffer from Heart Disease of any form she will, on receipt of their address, without any charge whatsoever, direct them to the perfect Home Cure she so successfully used.

Coming as it does in the face of quackery and deceit, this information, so freely given, must be gladly welcomed by those who wish a simple, inexpensive and vital a genuine cure. To escape this most terrible of all diseases, should be the object of every sufferer, for to delay or to take dangerous nostrums may, at any time, mean a fatal result. Our advice is to get this life-saving information at once and while it may be had without cost.

## "The Devil on Deck."

It is stated in the Bible that the Son of Man devoted a portion of his time in casting out devils. If the Judean prophet lived today in this country he might exercise his power to good advantage. Certain members of a Congregational church in Cleveland ostracized and insulted their pastor, Rev. Ford Fisher, an able and faithful clergyman of the truth because he would not deal out the old hush of Stone Age theology. Old Nick's emissaries put in their work in LaFayette, Indiana, when a very excellent nominee was defeated for mayor of that city because he was a Jew. Old Nick got in his work in one of President Roosevelt's books in which he stated that Thomas Paine was "a filthy little Atheist." Rev. Peter Cartwright also helped the devil when he assaulted Abraham Lincoln when they were rival candidates for Congress, charging that Lincoln was a deist. Peter was so belated that he did not know that the Nazarene was of the self same faith as Lincoln. Thus it seems that the Divine Dictum: "He that doeth righteousness is righteous even as he is righteous," is ignored. The command, "Justice, only justice shalt thou pursue that thou shalt live," is as obligatory as when uttered by a great prophet more than a thousand years ago.—Quaker.

## A Dream of Fairyland.

Vivian Viola Frisbee.

Fairyland is a beautiful world, but it is very different from our earth, for there is no sorrow there; and as fairies are in reality beautiful and happy spirits, they live forever, growing lovelier the longer they exist, and becoming guardian angels at the last.

It is never night in fairyland, but always day, with its golden sunlight, fragrant flowers, dainty birds and balmy breezes. The cities are like exquisite gardens, and shining crystal palaces are all about. Should you go there you would be compelled to close your eyes, for this world shines so dazzlingly that it would cause mortals to become blind.

Soft, strange music throbs on the air; for this fairy world revolving in space causes the air to be filled with music as it moves. The fairies could not live without this music, for it is to them the breath of life.

Do you know what the fairies are like? Their wings are of sunlight; their garments of a strange light which changes and flashes with all the hues of the rainbow, and above their heads float crowns of sunlight, fire or tinted, shining mist.

The women's and little children's tresses fall in rippling masses down their backs, while the locks of the men cluster in thick curls about their heads.

The king and queen live in the City of Happiness, and are the most beautiful of all the fairies, which is saying a great deal, since their subjects are so enchantingly lovely. These two monarchs had two beautiful children, Narcissus and Lilac Blossom, whom they loved very dearly, caring for them most tenderly. Shall I tell you about them?

Well, one day, after Narcissus and his sister Lilac Blossom had been gathering flowers in the Silver Woods which grew on the shores of the lake, near which was the palace of their father, the king, they started homewards. As they approached the palace grounds, Princess Lilac Blossom stopped walking and said, "Dear Brother Narcissus, have you ever realized how beautiful a home

is ours?" Then looking upwards at the crystal palace that shone so, the flowers, winding walks, and sylvan nooks, she smiled happily to herself. Narcissus sank down on the grass, looking around with eyes full of pleasure at the beautiful sight. "Ah, sister!" said he, "I thank God with every heart-beat for the wonderful blessings he has given us!" Lilac Blossom and her grounds were indeed so beautiful that it seemed as if they were part of some ethereal dream of an angel. A strange light quivered with thousands of delicate hues in this wondrous park, and lovely beings glided to and fro.

The two children now rose and passed slowly up the beautiful avenue leading to the arched entrance of the palace. This avenue was bordered on either side by blossoming trees, flowers, and running brooks, making it one of exquisite beauty. On the children's way, up on broad flights of steps of spar, and through the majestic entrance, into the throne room, where two thousand crystal columns reaching upwards to a domed roof, scintillated with flashes of dazzling light. Surrounded by roses, the king and queen sat, and the diamond throne flashed rays of light from amidst its rose garlands. In the distance, through high doors that faced the throne, was seen a vast garden, and the sheen of waters of the lake, beside which grew the Silver Woods. Winding walks, glimpses of beautiful water birds floating on the lake, and fountains playing, delighted the eye; while echoes of bird songs and whiffs of fragrant perfume were borne on the air into the throne room from the heavily scented gardens without.

The children passed onward to the throne where their father and mother rested, but as the flowers of the bounds of roses. The light that surrounds the fairy forms and all fairyland has an essence in it which imparts life to flowers, hence they never die nor wilt, but when dropped on the ground, instantly take root and blossom again.

King Gabriel was at that hour conducting a meeting of fairies assembled from all parts of fairyland, and when the children entered, they found the throne room, immense as it was, crowded. And for what purpose was the meeting in this kingdom of peace? This is the reason. The fairies are extremely learned and always devote some of their time to study, so that they constantly acquire wisdom. Thus it followed that their king had bidden all who were striving to acquire knowledge to meet once in so often at his court, where gathering would be held in which troublesome problems would be expounded by learned masters.

Narcissus passed through the midst, leading Lilac Blossom, and on reaching the throne, they ascended its steps. Lilac Blossom nestled affectionately down by her mother, who, putting an arm about the child, said, "Where has my little one been today?" "In the Silver Woods," she answered, "and mother, dear, they are more beautiful than ever! While Narcissus and I were there, Lady Sunbeam chanced to come along, and then what a happy time we all had! We played by the Merald Falls, and watched those beautiful children of the water tossing the foam from their long tresses. They saw us, too, and laughing, beckoned us to come and play. So we called our dolphins, who came with our water chariot of pearl, and went out to them. But, you see, mother, we liked the woods best, so Sunbeam, Narcissus and I did not stay long with them, but went back into the forest, where we gathered mosses and flowers, and listened to the river's song."

Narcissus, who had been telling his father about the pleasant time his sister and he had been enjoying, now came over to his mother's side and stood listening. As soon as Narcissus saw that Lilac had concluded her remarks, he said, "Mother, do you know whether father is nearly through with this audience?" His mother smiled. "You will have to ask him, my son," she answered. Narcissus, presently repeated his question to his father, who replied, "Yes, Narcissus, when we have sung the parting song, I shall be with you directly." The fairies sang their song, and then the queen rose, and told them to follow the king and herself. The queen looked sad, but the fairies did not know what sorrow was, and did not understand the expression, so instead of following with song and laughter, they flew along very quietly. The queen was sorrowful because she felt that some strange event was about to happen, which would deprive her of a great joy. A great angel had just informed her that she must give this command to the fairies as soon as the meeting should close, and that he would guide her and the king the way they should go.

When in obedience to the angel she had given the command to the fairies, she caught one of Lilac Blossom's and Narcissus's hands in her own, and hurried through the air after the radiant angel guide, with the king; while the fairies kept coming from all parts of fairyland, hurrying after her.

Then King Gabriel said to her, "Dearest wife, whence art thou leading us?" but she answered not, only quickening her speed. And now Narcissus began to look strangely white and frail, and the paler he grew, the brighter the glory clothing him glowed. Lilac Blossom, too, was changing; a dreamy, far away expression coming into her eyes. The fairies did not know, neither did the king and queen, that their little prince and princess were about to leave them, and that they were no longer fairies, but fast becoming angels. On, on, the shining hosts flew, till even the fairy world was left far behind, shining like a beautiful star with a soft, red light. The fairies passed many worlds, but still they never stopped their journey through space. Comets and meteors flew past them, but they soon left worlds, stars and all behind, and entered a sea of endless light. Light everywhere, above, below, and all around them: light that seemed to burn with an intense, luminous glow; light that became more wondrously beautiful as they passed on. This sea of light was called the Angel's Sea, and surrounded Heaven. In the distance they could see a world thousands of times larger than any other world in the universe; and yet, even now, words will fail to make you realize how immense and grandly beautiful it was. And here it was, the fairies stopped, and could go no further, for the angel told them they had reached their journey's end, only angels being permitted to go on. And now they would all have to return except Lilac and Narcissus. Then Lilac and Narcissus, turning towards the angel messenger, knelt, their eyes expressing a great joy and longing for their future and final home, Heaven! And as they knelt, a star of ruby-red light formed itself over the watching fairy hosts, and around Lilac's and Narcissus's kneeling forms, flames of crimson glory shot up to an immeasurable height, the children's forms growing brighter and brighter, till even the fairies could hardly bear the splendor with which they shone. Yet they could not turn their eyes away, such beautiful and strange spectacle was it; and the angel whom they thought they had seen in all his beauty was now too glorious for their vision to longer endure.

Around the angel and his little ones, strange glories met only for angels' eyes, played. But it was time for the fairies to leave, yet they lingered still. After the fairies had again started for their own little world, King Gabriel and Queen Star-Eyes cast one longing glance backward, feeling a strange, heavy loss in their hearts, for they missed their little ones. As they did so, two sweet voices, like mingled bells and music,

## HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

## WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It cures inability to hold water and scalding pain in passing it, or had effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Banner of Light. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

sounded downward through space. It was Lilac Blossom and Narcissus bidding them farewell. They turned back, though the fairies flew on, and with agonized expression, listened. "Farewell, dear father and mother. Mourn not; for soon shall ye follow with all fairyland, and, parted only for a time, wait patiently till thy morning of heavenly joy breaks." Bursts of music followed, and angelic forms, far in the distance, were seen hastening joyfully to welcome Narcissus and Lilac Blossom.

Then the first tears ever shed by fairies were those of the king and queen. And why should they weep, you say? It was not for their dear ones they grieved, but at the heartache of separation, for they felt as we do, and it was hard to wait such a long time, as they thought it would be, before they should see their loved ones once more.

At last they reached fairyland, but it was changed. Things did not shine now; only a soft glow fell over everything, and the music was very low. And now the fairies grew sad and pale, until finally a deathlike silence reigned, and the fairies were no more. Their souls had followed Lilac's and Narcissus'; and now fairyland was a beautiful world without inhabitants.

Slowly the light that surrounded it began to grow still softer and whiter, and the dwellers of the earth know it only as the moon, who shines so quietly and softly, that it seems as though she were some fair, unhappy spirit, dreaming of things long past, which she had lost forever and forever.

## Abby Morton Diaz.

IN MEMORIAM.

Christine B. Wheeler.

A star, whose light will shine for time to come has sped its way. We gaze, lose sight, and gaze again—Its splendor bright to glean and make our own.

Haste not, O toilers on the world-wide way—Haste not, but heed,—gaze on, and ask To know how she became the star she was: Ask what her spirit gave for such rare gift Of wisdom which she won; Ask what the light, which in her, sped her on.

Ask of thyself the eternal question How worlds are made; how suns Become the centres of life force: Ask, and the question soon will to thee Bring the victory won—A soul illumined; a spirit free to face The laws enfolding all eternity; To trace and learn the way Of order's stern decree,—Ask, ask, thou pupil of the world's great school, And soon thou'll be in Realm Celestial Free, untrammelled; A new-born soul Here, now; a blossoming lily of the All: Like her, the star, whose beauty and serenity Shall live on, on, and bless, thro' all Eternity, All hearts.

—Practical Ideals.

## The Wisdom of Passion.

BY SALVARONA.

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

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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 to gain the reader's agreement.—Prof. William James, Harvard University.

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

Here is a man who sees and says things for himself. He is not retelling conventionalities. The book fairly bristles with new sayings. I believe the thesis is sustainable and that the author has gone a long way toward settling 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.—Alfred W. Small, Head of Dept. of Sociology and Director of Amiliated Work of the University of Chicago.

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

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## Banner of Light.

BOSTON, SATURDAY, AUGUST 6, 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 Washington, 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.

The end.

A useful season.

A reluctant farewell.

But you will hear from him again.

This week's issue contains the final installment of Mr. Colville's work, "Mediumship Defended: A Refutation of 'The Great Psychological Crime.'"

So great has been the interest aroused in the series of chapters of the work that the Banner of Light Publishing Company has made arrangements to reissue them in book form at an early date, and next week we anticipate being able to announce when the work will be on sale. The price will be twenty-five cents per copy and at that moderate charge no doubt many will desire to procure copies for their own use and to distribute among those whose judgments concerning mediumship and Spiritualism have been in any way influenced by the anonymous book which Mr. Colville has so cleverly criticized.

Our readers, we find, have had a useful season these past six weeks in perusing the chapters, and many will undoubtedly reluctantly lay down this issue, seeing that it concludes the series. But Mr. Colville will continue to contribute to our pages in the future as in the past, so anticipation of future good things will console all for the end of the present able presentation.

A Baltimore contemporary contains a letter upon Capital Punishment from our occasional contributor, Henry Schaffetter, in the course of which the writer says he "would suggest a more adequate and effective punishment for all who dare to prey upon helpless womanhood. A law should be passed in every State of the Union which would make all offenders subject to the knife of the surgeon, thus making it a physical impossibility for the individual to repeat the same crime. In thus sparing the life of the criminal it would give him an opportunity to repent and change for the better before entering the other world, and not subject the spiritually undeveloped thousands in the other life to prey upon their unsuspecting victims in this life. Capital punishment is, therefore, a mistaken method to rid this world of criminals."

In the August issue of our neighbor, Practical Ideals, we find the following kindly remarks regarding this journal: "Our contemporary, the leading organ of our Spiritualist friends, the Banner of Light, is a welcome weekly visitor to our editorial table. We are glad to render it our meed of praise. The present management is editing and conducting it with genuine force and ability, and its many able contributors, seconding the efforts of its editorial staff, fill its pages full with a large variety of reading matter." It is a pleasure to read such appreciation from such a quarter.

The following is an extract from a letter received from Sydney, Australia, the writer being a well known contributor to the Harbinger of Light, writing over the signature of "Devotion": "I acknowledge with hearty thanks the receipt of the 'Banners' which continue to come forward regularly by every mail, and many a message, prose and poetic, of peace, comfort and encouragement, has been read by my wife and myself to our spiritual upliftment. William Brunton, especially, sings from the heart to the heart and I know and feel he is fulfilling gracefully and finely the work of a message bearer, which is his. May heaven bless you in your editorial capacity, so that your paper may continue to be, and ever increasingly so, a veritable 'Banner' and Lamp of Light to all the world."

The Daily Leader, Corry, Pa., recently contained the following item regarding the labors of that splendid instrument of the spirit world, Mrs. Richmond: "Mrs. Cora L. V. Richmond addressed a large and intelligent audience at Corry in the New Opera house Sunday, July 24th. The subject, 'The Soul, the Spirit and their Relations,' was selected by the audience and handled in a profound and masterly manner, and yet so clearly that all could comprehend it. Many questions of a Spiritual nature were handed in and answered in her usual clear, concise way."

1831-1904. After existing for seventy-three years the Boston Investigator has just ceased publication. Its business and subscription list has been taken over by the Truth Seeker Company, of New York City, who will fill out the unexpired subscriptions, and it is anticipated retain the support hitherto accorded to our liberalist contemporary. But the sad comment is that the paper was forced to suspend because it could not collect the just dues owing to it by delinquent subscribers. It is unfortunately the fact that nearly all liberal papers suffer more or less from a similar experience. Yet there is another aspect of the case—are men getting tired of a negative gospel, and a campaign of destructive criticism, just as much as they are of the teachings of an unproved and unprovable theology? If so that may in part explain the case in point. This is a positive age; we all want to learn what we each know, not so much what we each disbelieve! Nevertheless, we extend our sincere sympathies to our friends, and also congratulate them on the long and sturdy battle for truth under the direction of those old captains of strenuous criticism, Abner Kneeland, J. P. Mendum and good old Horace Seaver, which has been conducted from 1831 until 1904.

### Our Standard of Measurement.

Settled standards of measurement are necessary to the intelligent conduct of commerce, trades and manufactures. Other nations depend upon such when trading with us. The merchant and retailer depend for such when dealing with the producer, and a settled money measurement enables the successful international exchange of commodities. The mechanic has his rule and calipers, the sailor his sextant and quadrant, and the mathematician his tables. Such aids are universally admitted as necessary among all civilized peoples and by their use accuracy and certitude are assured in our dealings with one another.

But we are not always concerned with purely physical standards of measurements. There are moral as well as material standards to be considered. Intellectual and spiritual standards must also be included, for by these three we are able to approximately at least judge with some reasonable accuracy of the dimensions of a man's character and personal unfoldment. What is true of man is also true of a movement in which numbers of men are united. A movement may proclaim a lofty standard of measuring its conception, or expression, of right, duty and principle, but if in practice its actions fall below the standard professed, we have placed before us the ever present fact that the tendency to lower our ideals is a constant factor in the membership at large of all reformatory movements. The old phrase about "the Spirit is willing but the Flesh is weak" naturally occurs to the mind at this point, but the weakness may be only because no really honest endeavor is made to gain the spiritual strength necessary to the living up to one's standard of measurement individually or collectively.

One of the several stock criticisms against our Spiritualism is that it has no coherent system of either morals or religion! But such a statement rests upon a misconception of what morals and religion are. A rigid system of theology upon which is based a system of morals in dependent accordance therewith we have not, and may we be long preserved from such a dangerous association. But a moral system which emphatically asserts that all, without exception, will inevitably encounter the results of their own lives and suffer or enjoy accordingly, we do offer to the world. The outcome of these ideas is that the higher our plane of thought the truer will be our life here and hereafter.

Now what does a high plane of thought mean? What is the significance of the words "the truer will be our life here?"

Surely these words must mean that we look at life from the high plane of principles and not persons? That we look for truth rather than opinion? That in our fellows we esteem character above clothes, mind above money, personal dignity above servility, useful labor above inglorious ease, and honesty

of purpose, the championship of truth, and the opposing of the false as worthy of honor; in a word we esteem men brothers, and do not judge them by the accidental circumstances of worldly rank or fortune. These standards of measurement we consider are inculcated by the Spirits in their teachings to us. As Spiritualists we present them to the world as our standards of measurement of our fellows, but do we live up to them in practical daily life?

Honestly Spiritualists are like all other bodies. They include "all sorts and conditions of men," and there are among them many who are more or less worshippers of the modern equivalent of the golden calf, who fight as tenaciously as the rest for interest on their investments, and often taboo a speaker or writer who is so bold as to say such things are of the earth earthy! While it is also noticeable that those who swing to one extreme or the other become so worldly or other worldly, as the case may be, as to be in either case impracticable for real help in reforming the world.

Is there no tendency in our Cause towards the worship of the auriferous beast of a former age? Is the standard of our meetings the sole desire to spread abroad our principles, or to make the meetings attractive by exhibitions of the phenomenal evidences of our truth? Do the attendants at our Sunday gatherings flock in hundreds to listen to expositions of our principles and the philosophy resting thereon? How often are such lecturers—normal or inspired—voted "dry and uninteresting!" But start up something sensational, say the "Most Wonderful Medium on Earth" will give marvelous tests of spirit return and the hall is packed to the doors! Why is this? It is because finance is the ruling spirit of society management, and unless something is done to attract the Spiritualist—not the outsider—empty benches greet the conductors of the meeting.

This very evil, for it is no less, exists in Great Britain as well as in America, for in a recent editorial article by Will Phillips, editor of The Two Worlds, of Manchester, Eng., he asks:

Is the movement in danger of losing its standard of measurement? Today the cry is often heard, "we must engage the mediums who pay!" "Why?" we ask. "Because our society cannot otherwise go on," is the response. "Would you engage that person if the monetary consideration were not a necessity?" "No!" but it is, and the existence of the society depends upon it." Our reply is clear and plain: "If a society is worked upon a financial basis with its keynote the constant query, 'will it pay?' the sooner such society ceases to exist, the better."

Is the Golden Calf to be the standard of measurement for the movement in the future? Is gold to be sought regardless of good? If a worker is put upon the platform merely because he "draws the shekels," apart from any question as to his fitness, or the good he is doing, then it must be conceded that the standard of the pioneers has been relegated to limbo, and the fetish worship of the past introduced in its stead.

Surely we can conform to a higher standard of measurement than that suggested in the foregoing quotations? Surely the Boards of our societies can select teachers, as well as wonderworkers, to help Spiritualists to a plane of higher thought and so to a purer living on earth? If our societies are only links in a vaudeville circuit and run their meetings to make them pay, the sooner we drop the fool talk of our glorious principles and honestly admit our meetings are not run to educate the world in our facts and truths presented soberly and reputably by intelligent, high minded workers on both sides of the veil, but merely to provide a sensational show as unspiritual in effect as an entertainment would be. There is but one worse evil than the one referred to and that is where "a wealthy Spiritualist" destroys the value of the work by paying the bills, and in return demanding that only his favorite speakers and mediums be allowed to feed the people, irrespective of whether or not this "good friend of the Cause" possesses the necessary qualifications to enable him to decide as to the requirements of the audience or the fitness of the workers.

We cannot close this without reproducing the closing words of the article quoted from above, which all true Spiritualists will surely fully endorse:

Heaven and all its hosts forbid the coming of the day when a man shall be honored in Spiritualism for the money he possesses. "Are we not brothers all?" Is not life the criterion by which all shall be judged? Is not the widow's mite as honorable as the merchant's millions?

We may be wrong in our outlook, our principles may be false and our premises wrong, but they are all honest. We declare that so soon as money is taken as the standard of measurement, and the Golden Calf becomes the god of the movement, Spiritualism will be fossilized and useless as a movement, and the fate of all mammon-worshipping organizations will overtake the most glorious revelation ever vouchsafed man by God.

### A Few Suppositions.

Try and suppose you are dead. Then follow that supposition with an effort to form some idea of what you would be like if death does not mean extinction. Exclude from your minds all the spirits have taught you while indulging in these suppositions, and work them out just as a natural series of ordinary considerations would be dealt with on any other matter of practical life.

Let us lay down a fundamental proposition, viz.—Self preservation is the first law of nature, so we each instinctively seek to protect our own lives. Further, we have an inborn fear of losing consciousness and we therefore dread, as a rule, anything which abnormally suspends our normal consciousness. Without any elaborate reasonings about the matter, practically everybody realizes that personality and consciousness are the only means of efficient manifestation of the inner self. With our present environment we cannot conceive of ourselves apart from the two factors already mentioned. In nature force expresses itself through phenomena, in ourselves the ego manifests itself

through consciousness and personality. Then suppose you have died, what are you, for we are not arguing that your physical body is you? Suppose you, the persisting It, has gone where consciousness is not expressed through a personality as is the way in this world, your previous identity is extinguished and it would be an idle speculation to discuss what you are like, for you would be so unlike men in this world that no comparison could be made, for man here has no faculty to enable him to comprehend what would be to him a nondescript. Indeed we could right here drop our suppositions at once for there would be no point of contact between them and the actual facts as they concerned you.

But suppose after death you regained consciousness, what would that imply? Certainly that a mechanism rendering consciousness possible was connected with you, the persisting ego, and as that consciousness would be, to enable you to realize it, a consciousness in all respects similar to the consciousness you were familiar with on earth, you would realize that so far at least you were yourself. But the retention of the consciousness would be dependent upon the mechanism required which would therefore have to be similar in character to that through which your consciousness functioned while you were in this life, and that mechanism is not to be restricted to a possible cerebral organ and nervous system or their analogues, but will also require an organized structure relating you to the new conditions by which you are surrounded, and the supposition based on the argument presented is that you will be not only a continuing entity but will continue to manifest consciousness in association with personality.

This reads simply as an argument in favor of the personal continuity of man's life, but if the facts of mediumship and spirit return are worth anything at all they support the argument and prove it to be a correct one. Now let us suppose some more.

In your new life you realize that you are still yourself. Seemingly as real as ever and more acutely conscious of your existence. No one can convince you that you are not yourself, and a real person at that. And as we will suppose that you passed away knowing that the departed could return, therefore we will suppose that as soon as possible you will set out to return and tell your friends on earth that you still live. Immediately you do so your troubles begin! You are enabled to enter some meeting and the "psychic" commences to say an "influence is sensed," or a "vibration is felt," or "I feel the forces" and the "influence tells me" he is so and so, and supposing you hear or know what is being said you are charmed to realize that you are not any more a person but a "vibration," a "force," or an "influence!" Such wretched phraseology is calculated to make you wonder what sort of a being you really are? You supposed yourself to be something real, eye even more real than formerly, but you are evidently not much more real than a vibration! While what comfort can it be to a mourning mother to be told that "your darling's influence is here and his vibrations go out to you," when the simple, straightforward announcement that "your son is here, and he sends his love to you and his name is," so and so, would convey a real message from a real personality to good use and purpose? But it has come to pass the many workers will use nearly any phrase or word rather than utter the words spirit or spirits! Indeed it almost seems as if in many cases they had grown ashamed of the word medium, and sought to avoid it by such noncommittal terms as "sensitive," "psychic," and other alternatives. Is it not time to call a halt and reconsider these points?

Let us now abandon suppositions and come to facts. When you are living in the next life you do not want to be described as above mentioned, nor will you be ashamed of being described as a spirit, but your opinions upon being called an "influence" or "vibration" might not be elegant enough for print, you being assured of the reality of your being!

It may seem to some that the foregoing are but minor points, but they are not, far from it, indeed, for they touch vital principles in our work. We started out with spirits and mediums, we fought our battle with those two words, we have achieved our present position by standing firm for those words, and it is traitorous to abandon them merely because we seek a little popularity for so doing. The "Banner" stands for the good words medium and spirits. There is nothing derogatory in mediumship when mediums rightly exercise the functions and by their mode of life secure the best associations with the spirit world. So, let us suppose that we call our departed friends not merely "spirits," or "the spirits of," but our kindred in fact and deed, speaking of them as human beings who have moved one stage forward on the great journey of life, and not mere wraiths of vibrations seemingly as unsubstantial as the baseless fabric of a dream.

Paul F. de Gournay.

Our readers will regret to know that the good brother, whose name appears above, will no longer contribute to their delight by his able articles, which from time to time have appeared in these columns. For many months his physical health has been declining, and he has suffered intense bodily pain, which precluded him from writing for a long time past. Now we learn from the Baltimore Sun that he passed away on Tuesday, July 26. As our readers may know, our friend was Col. Paul Francis de Gournay, a Frenchman of noble birth, and a distinguished Confederate soldier. We congratulate our arisen brother on his freedom from physical pain and discomfort, and upon now entering into the realities of the life which he so fully accepted as a reality, and so ardently espoused by word and pen, while in the flesh. Truly, we shall meet again!

The unrighteous hate the righteous. The righteous love the unrighteous in calm and holy alliance.—A. Z.

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## V. S. U. Special Meeting at Onset.

Special attention is called to the fact that on Saturday of this week, i. e., August 6, by courtesy of the Onset Bay Grove Association, the Veteran Spiritualists' Union will conduct the afternoon program. The Union will present an array of talent which will undoubtedly attract a large audience, for among those to be present are Dr. C. E. Watkins, the well known and remarkable slate writer and physician; Mrs. Minnie M. Soule, who is so well known as the "Banner" message medium and the conductor of its Family Circle department; also Mrs. H. M. Corey, of Newton, Mass., who for sixteen years past has been giving messages, healing the sick, and teaching spiritual truths in our midst; and also Mrs. S. E. Hall, of Cambridge, a veteran worker in the Cause. Mr. Irving F. Symonds, president of the V. S. U., will conduct the proceedings.

New England and Boston friends, as well as the friends at Onset, are cordially and earnestly invited to attend, and by their fraternal co-operation contribute to the successful issue of this gathering in the interests of this important work for the needy in our ranks.

## J. J. Morse at Onset.

On Sunday next, July 7, Mr. J. J. Morse, editor of the "Banner of Light," will deliver a trance address at the morning meeting of the Onset campmeeting. This will be the only time this season that Mr. Morse will be heard at Onset, and no doubt a large audience will accord him a hearty welcome and an attentive hearing. The talented "Gentleman from Everywhere" delivers the afternoon lecture.

## Abby Morton Diaz.

In view of the present "awakening" to all things pertaining to Peace, we will call attention to that great life worker for all human uplifts, Mrs. Abby Morton Diaz, and will especially call attention to her book "Neighborhood Talks," published many years ago. This book, remarkable in its way as was "Uncle Tom's Cabin," had to do with the subject of Peace and War, and in its day had a very large sale, being one of the Peace Society's great "tracts."

The Emerson Union, for which Mrs. Diaz lectured regularly the past season, has secured the last few copies of this fine work, and holds them as a priceless treasure.

As time goes on, Mrs. Diaz's works—all educational in their respective ways—will be sought, more and more, and their teachings.—Sec. Emerson Union.

Commencing with this issue we shall inaugurate a change in dealing with the printing of Passed to Spirit Life notices. In future twenty lines will be the limit of free insertion, and above that number of lines a charge of fifteen cents per line will be made. The space occupied by twenty lines will hold one hundred and forty words, with which many good things can be said without undue prolixity.

## Campmeeting News.

## Onset, Mass.

Sunday, July 24th.—Dr. Fuller spoke on the "Outline of the work that lies before us this season for the future of Onset and Spiritualism," and said in part: "This season work as outlined on our program is important and may result in great good, but there must be an impact of true, harmonious and earnest effect. We must try and accomplish something for the benefit of the Cause. Let us sink the individuality and raise the spiritual, and it will bring us closer together. We are going to have a spiritual feast this year. We are arranging to have seances all through the month of August."

"The people come here for the love of Spiritualism. Let us have a revival at Onset this summer. It depends upon you as a people. If you come here with love of peace and happiness it will prevail all over the ground. Peace is here. Let us keep it and Onset will grow during this summer. The phenomena is changing in character to the demand for more of the mental. Forty-five or fifty years ago we had the physical phenomena. It was necessary to attract the attention of the people. In a measure we are outgrowing that and instead of feeling with our hands we are feeling it from within."

"There never was a time when we had better mediums than now, because we are growing closer in touch with the spiritual. Our aim is to present the best of the physical and phenomenon of Spiritualism. We want entertainment. It is as necessary as it is to eat our meals. We as Spiritualists should keep in touch with all the new thoughts."

"We recognize the relationship of the new thought, but it is wrongly named. It is the old thought. We must keep in touch in order to see what good they are giving humanity."

"I believe the new thought movement is doing a good work for the country with its new book. Our attitude should be an attitude of friendship. We ought to be ready to be taught all good thoughts and we will have a Spiritualism that is broad. We want a Spiritualism that is broad enough for all mankind. Prof. Denton was asked at one time why it was if Spiritualism was making the progress they claimed it was, why they did not build churches, and his answer was because in a short time we shall own all there are in the world."

"Why we do not own all the churches we have got a finger in them all. They can't get satisfaction in any other creed."

"I have never seen the time in the past thirty-four years that I have been ashamed of my Spiritualism. Work lies before us. Not talk, but to do something and be something to help all that need assistance, that is a part of Spiritualism."

"Spirits don't care for you unless they see the awakening spirit within you and find you are one that will help. Spiritualism demands earnest work from those that are with it. I believe that we should cultivate a kindly spirit towards all living beings."

"It is well for us to be live men and women in this movement. Let us show to all that we are alive. Let us be alive to all things that are to better humanity."

"I would like to see schools of all branches started in Onset and make it a place of education and instruction. I believe Onset will rise. I believe the day is at hand. Let us work together and show the world what can be done."

Mrs. C. Fannie Allen took her subjects from the audience: "Harmony at Home,"

"God," "Spiritualism and Mediumship in the Present and the Future." She said in part: "Spiritualism that has given us facts is ancient. Modern Spiritualism, and has opened the gate to the unseen ones within."

"We have not prepared the body so we can see the soul."

"We do not understand our own bodies. Many say I would like to be a medium. If we understood we would not require to have a medium."

"Somebody asks, why don't the spirits come to me? The fact that you ask that question shows you are making a beginning."

"Some say I have been thinking of some person all day and think it was singular. It is not strange at all."

"They sent their thoughts out and you received them the same as the medium does the thought of the spirit."

"All life is a communication from an inner life. Step by step we enlarge until we take in everything."

"Some think that when they go to Heaven all they will have to do is to sing, but they will find there is something else to do besides singing."

"Think of a loving mother doing nothing but singing. No, she will not be happy until she finds her children and can still continue to love them."

"There is not a public institution in this land that could stand an investigation at any time without the keeper knowing something about it beforehand."

"There is only one thing that can overcome wrong until you realize that mediumship means everything. You talk of the angels coming down to us. Do we ever try to come down to the lowly on earth? You cannot tell a lie but what it will act upon the soul of your child. Harmony at home produces harmony abroad. Until you have harmony abroad you will not have harmony at home."

Monday, July 25th, the first conference was held and a goodly number was present. The subject of the hour was Lyceum work and many of the friends expressed themselves as in favor of the work. Mrs. Carrie F. Loring opened the meeting and urged all the Spiritualists to see the importance of this work. She thought anything that would benefit the child was a blessing to humanity.

Mrs. C. Fannie Allen, who is to have charge of the Lyceum at Onset, then spoke of the truths she wished to teach the children. She thought that generally the lessons were so deep that the children did not comprehend them. Her method would be to simplify the lesson so all could understand. She wants to teach the children that "Little deeds of thoughtfulness build up the character."

G. A. Fuller spoke in the interest of the Lyceum and said the association was deeply interested in the work.

Mr. James H. Young, as well as Dr. Huot spoke upon this important question, and Dr. Huot gave some excellent communications, which were recognized.

Mr. A. J. Maxham furnished vocal selections during the session. Many friends responded in a financial way toward the support of the Lyceum, and everything looks favorable for a good season.

Mrs. C. L. Hatch will, as before, take charge of the finances, and the friends are kindly requested to assist.

Tuesday, July 26.—The session opened with singing by Mr. A. J. Maxham, after which Mrs. Carrie F. Loring, speaker for the day, read a poem entitled, "Where Do You Live?" After another musical selection Mrs. Loring took for her subject: "What is Our Noblest Birthright?" I admit that work is. It is not a mark of degradation or servitude, but it is a beautiful and uplifting, every development must come through it and by it. It is a God given gift and why should we not fulfill our mission. In order to derive the greatest good from this gift it must be accompanied with cheerfulness, self reliance, responsibility and perseverance. When accompanied by these life can be uplifted. The lecturer then took up each of these virtues and told why they should be associated with work, and the audience was much pleased with the result.

At 4 p. m. in the Arcade was held the first session of the Lyceum and Mrs. Allen may well feel pleased at the results. There were 110 in the march and of course during the Lyceum session Mrs. Allen had a very fine lesson, within the comprehension of the youngest child and you may know that this was appreciated by all. This lady has the happy faculty of understanding the children, and is able to teach the truths of Spiritualism in a simplified manner, a rare gift we feel. Lyceum meets twice a week and has fair to exceed in interest last year's success.

Wednesday, July 27.—A conference was held in the auditorium and it was well attended. The speakers were Mrs. Ring, Mrs. Allen, Margaret Gaulle, Mrs. Byrnes, Mrs. Loring and Dr. Huot.

Thursday, July 28, the meeting opened with singing by Mr. A. J. Maxham, after which Mrs. Nettie Holt Harung read the poem, "The Sunset Gate," and followed the same with an invocation. Mrs. Harding took for the subject of her lecture "The Good and Evil in Spiritualism." Spiritualism opens the door of Nature and gives us an opportunity to look deeper into it. It has saved many men and women from degradation, and has led them on to light and liberty of thought. One of the evils in Spiritualism is that many have abused their gifts and have only sought for the almighty dollar, but honest Spiritualists are striving to eliminate this evil. Mrs. Harding dwelt at length upon her subject and urged all her hearers to stand steadfast for the good, the true and the beautiful. After a musical selection by Mr. Maxham, Mrs. Harding gave some very interesting tests. Friday afternoon a very interesting conference was held, many taking part in the same. At 4 p. m. the Lyceum convened, and notwithstanding the rain a goodly attendance was held.

Mr. J. H. Foss, author of "The Gentleman from Everywhere," celebrated a birthday at this camp on Monday. He received many letters of congratulation.

Two that are missed very much at the camp this season are the Hatch brothers, who are in the South filling engagements. This week they are pleasing the people of Richmond, Va., with their music.

Among the mediums that are here are: Dr. A. A. Kimball, Dr. Chas. King, Dr. E. A. Blackday, Nellie M. Putney, Minnie Ladner, Mrs. L. A. Bryant, Miss Sadie M. Bowman, Mrs. Farmer, Mrs. Kate R. Stiles, Carrie F. Taber, Dr. Huot, Mrs. M. A. Chandler and Mrs. M. F. Ring.

J. B. Hatch, special correspondent and agent of the "Banner of Light."

Saturday, July 30th, a fair sized audience was in attendance to greet Rev. Moses Hull and Mrs. Stewart, who were here in the interest of the Morris Pratt Institute, the day being set apart as Morris Pratt day. Dr. Fuller opened the meeting by calling upon Mr. Maxham for a song, after which Mrs. Cora L. V. Richmond gave an invocation. Dr. Fuller introduced Rev. Moses Hull as chairman of the meeting, and gave a detailed report of the working of the school and reported the standing of the school at the beginning and at the present time. He reported all bills paid except \$500, which they were trying to raise. They were working without salary, but taking out of donations and collections the cost of traveling and boarding. He mentioned the name of some that had left Spiritualism and gone into the church for the sake of education. Among these were Chas. Hayden, Wm.

Dutton, W. S. Bell, H. H. Brown and the children of Mr. and Mrs. Sprague, the missionaries of the N. S. A. He told how the children were ashamed of their parents and asked them not to go to Grand Rapids to speak on Spiritualism. He spoke of the education that was being given to the students at the Institute.

Mrs. Stewart corroborated what Mr. Hull had said, and told how the school became the property of the Spiritualists, how it had been offered to the N. S. A. and how they had voted at a convention to accept it for ten thousand dollars and then left it in the hands of the board of directors, and consequently it had fallen through. Then a board of trustees were appointed and the school was organized and chartered. She gave a detailed report of its finances and made a plea for money to carry on the school.

Other speakers were Mrs. Cora L. V. Richmond, Mr. Thos. Cross and Miss Susie C. Clark. A collection of \$39.88 was taken up.

Sunday, July 31st, a most delightful day and many new arrivals via train and electric made Onset look as of old. The band gave a concert in the auditorium in the morning and was enjoyed by the large audience that had gathered. At the close of the concert Mr. Thos. Cross, of Fall River, gave one of his very able addresses that was well received.

Mr. Cross is one of the coming speakers and when you once hear him you are sure to want to hear him again. After reading a poem, Mr. Cross took for his subject "Spiritualism and Its Critics." Extracts from his lecture will appear later.

At 1 p. m. the band gave another concert. At 2 p. m. a fine audience greeted Mrs. Cora L. V. Richmond. After a song by Mr. Maxham and an invocation by Mrs. Richmond, she took for her subject "A Vision of Peace," and gave an address that should have been heard by every liberal thinking person. It was educational, spiritual and entertaining. Only a verbatim report would do justice to the address and the speaker.

Mrs. Richmond is always listened to with great attention and is always welcomed to Onset by a large audience and all hope that for many years to come Mrs. Richmond will be able to visit Onset.

Miss Flora Tallow acted as organist for this meeting.

In the evening at the Arcade a large audience gathered to listen to the communication given through the mediumship of Miss Margaret Gaulle. Miss Gaulle is very popular here at Onset and is always sure of an appreciative audience that fills the Auditorium, Temple or Arcade. The communications were many and were all recognized.

Rehearsals for the opera to be given by Mr. Leverett will begin Monday evening and continue until the time for the production of the opera under the auspices of the association.

Next Sunday the speakers will be Mr. J. J. Morse, Editor of the "Banner of Light," and Mr. J. H. Foss. Miss Margaret Gaulle, of New York City, will be the medium in the evening.

## Lake Pleasant, Mass.

The past week has been a decidedly busy one and has witnessed a most auspicious opening of the 21st convocation of the New England Spiritualists' Camp Meeting Association.

On Wednesday, July 27, the Children's Progressive Lyceum held a fête that will live long in the memory of those who had the good fortune to be here. Promptly at nine o'clock Mrs. S. A. Kimball, our conductor, called the Lyceum to order and for an hour and a half a most interesting session, with the usual exercises, was held. Then followed a rehearsal for the evening's program, after which the friends were admitted again to the Temple, and were greeted by a spectacle such as was never before shown at this camp, viz: the "Lyceum's Agricultural and Flower Show." The Temple was beautifully decorated with ferns, evergreens, plants and flowers, and the numerous tables were tastefully and tastily arranged with vegetables and fruits of all kinds in a way that would have gladdened an epicure's heart. Handsome prizes in glass ware and vases were conspicuously displayed on a side table, to be given to the ones having the best exhibits. Mrs. A. W. Bates of South Deerfield won the first, Edna Boothby the second, The Montague Town farm the third, and Katie Rising the fourth. In the afternoon the children gave a musical and literary entertainment, and in the evening the elders gave "Aunt Jemima's Quilting Party." Miss Blanch Harriman as "Aunt Jemima" was excellent. George Cleveland's impersonation of the "hired man" was inimitable, and Mrs. Millie Guilford as the gossip old maid could not be surpassed. Miss Alice Kimball, as the "irrepressible young lady inclined to flirt," held her own with Mrs. Boothby, "troubled with nerves," and our friend J. J. Fremont, as the "eccentric fiddler," was decidedly funny. In fact, it was a grand success and a credit to Mr. A. S. Wheeler's drilling.

The ladies of the camp have been particularly active in promoting all affairs that would tend toward the improvement of the grounds. Mrs. A. S. Waterhouse, Mrs. S. A. Kimball, Mrs. Guilford, Hattie C. Mason, Mrs. M. L. Sanger and Mrs. A. W. Bates being prominent, and they had faithful assistants in Abner S. Wheeler, George Cleveland, Dr. Wm. Critchley and R. F. Churchhill.

Through their efforts the bridge received two coats of paint, the roof of the Temple and its verandahs have been painted, the walks and stairs about the grounds have been put in excellent condition, ornamental flower beds have been set out, and several other betterments are being considered.

John Slater has made a hit in a new role. As an impersonator and character singer he captured the audience at one of our concerts recently, and we all unite in feeling that Lake Pleasant is indeed fortunate in having him upon the grounds. Interested in the Cause as a whole, interested in the camp and its prosperity, Mr. Slater's benefits have each increased our treasury fund substantially.

The dances in the pavilion continue to increase in popularity. Manager Stratton has arranged for a prize waltz for Tuesday evening, August 9. The young people are always interested in this feature, and the gift of \$5 in gold to the ones adjudged the best waltzers has always been granted in a way to meet the approval of the large numbers of spectators. The annual cake walk of the children is advertised for Aug. 18, and the association will hold a concert on Friday evening, July 5, with local talent.

On Sunday last, Judge Dailey greeted the friends in the Temple at 10.30 a. m., and presented the Ladies' Schubert Quartet, it being their fourth year with us. The opening selection was beautifully rendered, after which Vice President Churchill introduced Mr. Dailey as the speaker of the forenoon. The judge was never in better voice and his address was eloquent, forceful and instructive, and most attentively listened to by the large audience.

Mrs. Zaida B. Kates followed with communications and though she was a stranger to our grounds and its people, her work was a splendid demonstration of the fact that the dead (so-called) still live and can communicate with us. In the afternoon Mr. George W. Kates gave a masterly discourse and proved himself to be an eloquent advocate of the spiritual philosophy, and Mrs. Kates deepened the good impression made by her forenoon's work.

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

The conferences are attracting good sized audiences.

The electric light plant went into operation July 27th. The sale of the "Banner of Light" continues to increase. It is, par excellence, the camp paper.

Our concerts are of a high order. Mrs. Joseph E. Ripley, contralto, Miss Mabel Kelsey, soprano, Mrs. H. C. Lyons, soprano, Miss Gertrude Stockwell, contralto, are all soloists of note, and always ready to assist.

Miss J. E. Harvey, as an accompanist, does credit to her former teacher, the well known musical instructor, Carl Faillon; and Miss Blanche Harriman as a reciter has many admirers. We are fortunate as a camp in having lots of excellent talent.

On Saturday evening, August 6th, the "Scalpers" military band will give a concert at 7 p. m. in front of the pavilion, C. M. Bickford, conductor. In spite of its name, which would give one the impression that its music was of a hair lifting nature, the band is most popular with our people, and contains many of the best instrumentalists from the military bands of western Massachusetts.

The arrivals of the past week were numerous. Hon. A. H. Dailey and wife, L. F. Crafts and wife, Mrs. and Miss Dyson, Mrs. and Miss Stockwell, Mrs. M. E. Rutner and son, W. W. Lee and wife, Miss Olive Reynolds, Mr. and Mrs. Samuel Graham, Mrs. W. Holmes, Mrs. F. A. Thral, Dr. and Mrs. M. A. Shaw, Mr. and Mrs. Evert, Mr. and Mrs. Vm. P. Davis, Mr. and Mrs. Jas. Crozier and Miss Mary M. Sheldon were among the more recent.

Mrs. Dr. Critchley has purchased the Venners' cottage on Massasoit St., and the Coburn cottage, which in a former letter was stated by me to have been purchased by Capt. Butler, was purchased by Mrs. Helen M. Caldwell.

Splendid weather, no mosquitoes, cool nights, mountain breezes.—Albert P. Blinn, clerk, and special correspondent and agent for the "Banner of Light."

## Lily Dale, N. Y.

City of Light Assembly.—Sunday morning, July 24th, dawned cool and comfortable and incoming trains left a crowd of happy people at Lily Dale station, who joyfully wended their way to the gates of the City of Light.

Exclamations of glad surprise and admiration were heard on every side as the improved appearance of the beautiful grounds met the eye and filled the heart with delight. Eulogies of appreciation for President Pettingill fell from many lips as they realized the countless opportunities for enjoyment so bountifully provided.

Miss Elizabeth Harlow, of Haydenville, Mass., made the address of the morning and spoke eloquently on the subject, "How Do Men Grow?" The speaker said we are on the threshold of a new era of human life. Songs of the yet to be are being sung by dreamers. Scientists are telling us of new powers and possibilities and what may be done with them. But we only appreciate as fast and as far as we have grown, and must come down to the commonplace things of life to avoid disappointments. Men grow from two forces and in two directions: From his outer environment the force of the must, and from the awakened sensibilities of his inner life. She made strong the point that men grow through their habits. In the operation of the law of self-preservation, protection from cold, want and hunger, drawn together by kindred motives and purposes, habits are formed that are common to all as the result of concerted action, doing things continuously and from necessity. Men have learned to modify and rearrange conditions of society till we talk of the art of living, and have developed an abnormal selfishness craving more than we need. This has resulted in tragedies all along the line of the past. Men have been forced to think diligently and tenaciously in favor of higher and better living, but the man living on the animal plane does not like to change, and resents the disturbing power. But in sending out opposition has given vital force to the thought. When men array themselves in an army against a movement success for the cause is eventually sure. Woman has demanded a wider and higher sphere of activity, and when Lucy Stone knocked at the door of Oberlin College she met with opposition because it had been the habit of men to consider her inferior in intellect, but it had been discovered that education makes better wives and more faithful mothers, till from the slums to the palace there has grown a desire for education for girls equally with boys, and the thought life of the world has met a new awakening and cannot be put to sleep. It has taken millions of years to develop this and it will take time to develop a change in the habits of men. And we must plan, work, go into the slums and work to bring about the awakening of the possibility of humanity holds. First and foremost are the laws of sanitation. The cleanliness that is next to godliness, and cleaner associations along with clean food to establish better habits. We need manual and industrial training for building integrity of character. The speaker plead for the habit of learning how to arbitrate rather than for the habit of shooting men down and then erecting monuments. Many of our experiments have been failures and we have no precedents to follow, but George Washington and his colleagues had the moral courage to establish a precedent when the history of our country failed to furnish it.

People from the cities are rapidly making their headquarters here for the season. Miss Leavins, of New York, with Madam Mandorina and her Little Boy-Blue, are at the Leavins. Madam M. is a psychic of rare ability. Sunday afternoon Prof. Lilly opened the exercises by singing a beautiful solo, the "Loom of Life." A packed audience greeted the Rev. Ford Fisher, who addressed a Spiritualistic audience for the first time. Mr. Fisher has outgrown his theology, and is looking toward the liberal cults for a realization of his high hopes and honest desires. He ex-

(Continued on page 8.)

## Moses Hull at V. S. U. Home.

The last Sunday in July was marked in the deservedly popular Sunday services at the Waverley Home by the presence of the old teacher, Moses Hull. One would hardly dare present the old worry about spirits interfering with the health of their earthly co-operators in such a presence as he offers after more than forty years of constant service in their name. With all the elasticity of a man of forty years, with intellectual powers undimmed, for over an hour he poured forth in his inimitable way historical fact, logical argument, keen satire and apt illustration bearing out of the spiritual interpretation of "The Bible of the World." Appropriate selection by President Symonds, from what he termed "Susie Clark's Gospel of the Melody of Life" opened the service. This was followed by a tender, trustful invocation by Minnie M. Soule, of the "Banner" staff. Then in a fervid heat, in the face of a southwest wind, an audience of hundreds of people in closest attention followed him up through the history of the religious inspirations of the world.

"If we could sit under instruction like that every Sunday we would know something." "What study he must have made to be able to bring us such knowledge!" were some of the remarks the spectator heard at the close of the meeting. After his address the president asked him to tell us some facts about the Pratt School at Whitewater. At the close of his remarks the president suggested we did not let him go until we had given an evidence of our interest in a school where all truth could be taught, including spirit co-operation. As a result a substantial monetary offering was made and an arch of sympathy and fellowship was made to connect one of the oldest philanthropic institutions in Spiritualism with her new educational undertaking. Thus do the brethren dwell together in unity.

He must have caught the spirit of the audience, for on the spot he generously offered to return from Lake Pleasant for next Sunday, and allowed us to share his hope that Mrs. Stewart, secretary of the Morris Pratt Institute, would also be present.

Such evidence of the unselfish work of Mrs. Stuart in the West has come to our ears that we will be glad indeed to have her with us, and the writer feels warranted in prophesying that all that were present at this service will be there next Sunday with hundreds more who will learn in the meantime that they are to speak next Sunday at 2.30 p. m.

Every one seemed pleased that the directors have decided to take a silver offering at the door, with no collection, except for special occasions. The people seem to be mastering the fact that the Waverley Home is a philanthropic undertaking and not a part of the "Park System" and a free picnic ground. With this in mind they spend a delightful afternoon on the grounds and leave behind a little substantial contribution to this worthy undertaking that has too long lagged in the hands of an indebted people.—Spectator.

## Announcements.

Malden Progressive Spiritual Society, Louise Hall, 128 Pleasant Street.—We hold meetings every Sunday, Lyceum, 1.30 p. m. Come and bring the children. Circle for healing, developing and reading, 3.30 p. m., conducted by our president, Harvey Redding. The best of talent always present. Sunday, Aug. 7th, we shall have with us "Cyrus the Persian," "Golden Hair," "Morning Dew," Indian control, "Big Dog," and others, to demonstrate that life is continuous. Song service precedes each session. We shall hold these meetings all summer.—C. L. Redding, cor. sec.

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

Unity Camp, Saugus, Centre, Dr. Caird, president.—Aug. 7th, conference at 11, mediums' meeting at 2, Mrs. Cora L. V. Richmond of Chicago at 4 and 7. The new railroad will be open and visitors can take the Cliftondale car at Scollay Square and ride direct to the camp. Refreshments served. Grove lighted. Admission free.

W. J. Colville is now at City of Light Assembly, Lily Dale, N. Y., for a few days. He will commence a brief season of lectures at Onset, Mass., on August 9, at 10 a. m. and 2.30 p. m. His late lectures at the Noonday Club, New York, drew excellent audiences in spite of stormy weather and the city being at its dullest. Address all letters to him at Onset, Mass.

## Niantic, Conn.

July 31.—An unusually large gathering in the grove listened to addresses and tests by Mrs. May S. Pepper. The lectures were well received and tests about all recognized. There have been several new arrivals within the last few days and most of the cottages are occupied. Mrs. Case and Mrs. West are among the most recent. Occasional private circles are held at which Mr. Callender is the principal medium and two parlor lectures have been given by your correspondent at the residences of Miss Eva Potter and Mrs. Ripley.—E. J. Bowtell.

Our country is growing and the times are prosperous as never before. There is an ever-increasing call for energetic and intelligent men who thoroughly understand their business.—Stephen M. Griswold, Banker.

Large comfortable cottage at Mrs. Mabel's. Price reasonable. 210. Portland, Me. Mrs. C. B. Williams, No. Lexington, Mass., or Miss M. E. Williams, 11 Monument Sq., Portland, Maine.



## Our Home Circle.

EDITED BY  
MINNIE RESERVE SOULE.A Link in Our Golden Chain.  
LOVE LEADS TO BROADER LIFE.

Oh, the babies, and the mothers with the babies! Everywhere one goes there are. The little dependent creatures drawing life and sustenance from the overbrooding mother-life and absorbing with that life everything that makes up the expression of life for that mother.

How they cling and nestle and coo and cry and are all the time the property of the older two who may do so much or so little, so long as they do not break the law of the land, to make or mar the days that are to be. It is well that the young mother may sink the awful responsibility of maternity in that care which love makes sweet else we would have a company of haggard women, who could smile not because of fear.

The possibilities for pain, the open pathways to sin, the hungry form of want would be as blazing eyes of dragons which nightly sauntered forth to gleam through the darkness. The many cares which parenthood creates so occupy the attention that the days slip by and the babies grow from arms to carpet and the dimples and smiles and the first "mum, mum," and "da, da" sweep out of the mind all recollection of any pain or sacrifice that may have been borne. Those are blissful hours when any moment the baby may be clasped close to the breast and "love mama" find an answer in the gurgling laugh. Every night a little head on a snowy pillow is the most beautiful picture in the world to tired papa's eyes, and all through the dark hours the soft breathing of the baby as it sleeps is as the whisper of angels in the quiet room. The world may have its triumphs; Society may adorn her queens, but the baby is the centre of the universe. The dreams are all of "my baby," and "my baby" the little one remains until the great outside world begins to claim its own. Playmates, pictures, books, games, school and pleasure grow around and into the little life as do leaves on a tree and out from the narrow limitations of the personal existence, lovely and sweet as it may be, "my baby's" interests lead "my baby's" father and mother out into the world of life and work and joy.

Then dawns that era of faith and the faith that is often revealed by parenthood is well nigh sublime. Indeed, without it the child life will be narrowed and confined, until petty and small it loses itself in selfishness. Now all the teachings of the years are to be put on trial. Out from under the watchful eye there will be opportunity to carry out all the childish whims and propensities which have called for "douts." Who cannot remember the final instructions about good behavior when a visit was to be made to some relative or friend? And who cannot remember the cross-questioning on the return? "Did you say please, and ask to be excused when you left the table?" and various other manifestations of proper training at home were inquired into and with diligent sifting the record of our visitation was unrolled. Still we had been put upon our honor to be what we had been taught to be, good and proper.

And that is what every parent has eventually to do, put the little people on honor and with faith and exceeding great love await the result. The first separations are so hard to bear but separation broadens. The heart expands until it covers every place where our darlings may be sheltered and clasps hands with every hand which is extended in welcome to the one so dear to us. From the home centre of expression is sought and used.

No effort is too great, no expense to be spared, nothing of too much value to be used in our search for tidings of the little wanderer.

The purpose and value of parenthood is in a measure revealed to us at times when we catch glimpses of how the life is enlarged as the heart follows its own through many countries and in far lands lingering lovingly with people who before were strange and distasteful.

## A Parent Reprimanded.

Sometimes I think 'at parants does things ist about as bad as us—  
Write 'fore our vurry eyes, at that!  
Fer one time pa he scold' my ma  
'Cause he can't find his hat;  
An' she ist cried, she did! An' I  
Says, "Ef you scold my ma  
Ever again an' make her cry.  
'W'y, you sha'n't be my pa!"  
An' nen he laugh' an' find his hat  
Ist wite where ma she said it's at!

—James Whitcomb Riley.

## The Three Things.

Three things to love: Courage, gentleness, affection. Three things to admire: Intellect, dignity and gracefulness. Three things to hate: Cruelty, arrogance and ingratitude. Three things to delight in: Beauty, frankness and freedom. Three things to like: cordiality, good humor and cheerfulness. Three things to avoid: Idleness, loquacity and slippant jesting. Three things to cultivate: Good books, good friends and good humor. Three things to contend for: Honor, country and friends. Three things to govern: Temper, tongue and conduct. Two things to think of: Death and eternity.—Henry Van Dyke, D. D.

## A Pilgrim Boy.

Mime Inness.

## CHAPTER II.

## THE ADVENTURE OF THE CROW'S NEST.

(Continued.)

Then seeing that some had turned, wearying of the new sight and fearing discovery of his brother's escape, he exclaimed, "Look, look everybody! There is another! Do they swim in pairs? Mayhap if we keep careful watch, we may see a baby whale, beside."  
"Well thought, shrewd master," and William Bradford, noting the boy's skill in helping his brother, ever after had a soft place in his heart through all the colony's troubles for the brave but slender little gentleman, Johnnie Billington.

How did he get Francis down unseen?  
He sought John Alden, whom he knew to have tact.

"John, get thee at once into the cabin and with thee take John Billington. Ask me not why, but do as I bid thee and do it quickly. I will go down, too, and would speak to you twain."

"May I rest assured?"  
"Most certainly, Bradford," said John Alden.

Then, going to Billington, Alden said: "John, Bradford would see us twain in the cabin now that the space within is free from chatter. Come, shall we go?"

"I'll go with thee, John. But what nonsense to rush so when we have matters of interest on deck. The life is always making mountains of mole hills. Have my boys been transgressing again? I'll trounce them soundly if that is what he wishes. Some fussy woman's fault finding, I suppose. I'll go, John. Come on."

The two descended just as Bradford spoke to the sailor who stood nearest.

"Cast down their eyes and look not up after I have told thee. Young Billington hath climbed the main shroud and is now afared to come down. Without calling the affair to the notice of any, climb the shrouds and get the youngster down as shrewdly and quickly as ye may."

"Be it young Frank, master Bradford?" asked the seaman.

"Yes," said Bradford.

"I'll do it, sir. Faith I like the lad. He's a dare-devil chap and hath pluck. I'll have him in a trice." Nimble climbing the shrouds, the sailor got the boy and with Frank's legs and arms clasping his neck, was soon on deck again. The boy's mother saw it, and Bradford, to quiet her, said:

"Faith, Mistress Billington, thy boy hath a brave heart to undertake so daring an adventure. He is no coward, although the danger frightened him at length a little. Punishment enough he already hath. Would it not be well if his father were not so hot?"  
A hot temper is usually accompanied by a warm heart. Bradford's tact had touched Mrs. Billington and she said:

"Aye, Master Bradford, and thank thee, too, for thy kind speech of my boy. It is oftener complainings than praise of my wayward boy that I hear. I will be discreet and shall always feel more kindly to thee for thy attention and thoughtfulness."

Thus a kind word turned wrath to joy. But the baby whale was not seen.

## CHAPTER III.

## A NARROW ESCAPE.

Storms beat, and rolls the main;  
O! beat those storms, and roll the reas, in vain.  
—Pope.

The pleasant weather lasted not long. The storm wind seemed to have rested only to gain new strength. Two short days of sunshine and then the little craft was beaten out of her course, driven north by the fury of the southeast gale. The high stern, called the poop deck, was so lofty that one would suppose it would have been free from the wash of the waves. And so it might have been, had the Mayflower been longer. At the bow, however, the bulwarks rose almost as high as at the stern. They formed a sort of fortress against the waves and prevented the nose of the ship from plunging into and under the waves, when she ran from the crest of a wave into the trough. But this very protection for the bow sent the disappointed waves which it broke into spray dashing back amidships and the very worst would even saturate the whole poop, so short was the little vessel.

But it was in the low deck amidships where the danger from the waves was greatest in a gale. The breakers would often wash completely across this deck, covering it with solid water clear to the top of the rail; and we betide any luckless man who chanced to be caught in the wash. If not carried completely overboard into the sea, he would be thrown against some obstruction like the masts, or the rail, and would be thus saved from drowning at the expense of broken limbs or crushed ribs. Sometimes the sailors fastened all hands below and covered the entrance and the hatches with tarpaulin, securely fastened and made tight to keep out the water. Then the air below became so stale that it was difficult to keep nausea away.

This process, however, was resorted to only in the case of the greatest danger. The companion way leading to the cabin opened on the poop and being so high, was comparatively dry. Indeed, it was frequently thought better to endure triling wettings than bad air and the companionway was therefore often open in very heavy weather.

The more daring boys would frequently slip out with some of the men who were good natured enough not to send them back and one of the most frequent dare-devils was Francis Billington, as you may imagine.

Then John would miss Frank and, peeping out into the storm, would see him standing with his red hair (it was always worn long in those days) blown back from his face as, ensconced in some safe vantage ground, he faced the gale for a while. Often John would watch his chance and rush at Frank and try to get him back into the safety of the cabin again. It was a sport which could not last long, for it was directly contrary to the commands of the boys' father. So it was only to edge out and back again a few minutes or detection would follow. Sometimes this few minutes stolen pleasure would result in a salt water bath, and wet clothing could not be seen by Mr. Billington, so that meant skulking between decks somewhere, until the evidence of transgression had dried.

Once John Howland had taken two or three of the boys on deck. William Bradford had gone with him and several of the men had joined them, to get a fresh breath as the seas seemed a little less high. All the boys, whose parents would consent, were skulking about the deck to find a place of protection from the wind.

Howland was young and strong. Like those younger, he felt the confinement of the days of storm and his nerves dared his muscles to some sort of combat. Therefore he would traverse the lower deck to go forward to the forecastle and see the men. Bradford spoke:

"My dear Howland, men, good men, lusty like yourself, are not so many with us as to permit you to expose yourself to danger foolishly. Be advised and stay with us."

"Ah, Bradford, you forget your own youth. The danger is slight. A ducking in the brine is its worst measure. Forsooth, a good bath might be a brave thing for me this morning. I'll warrant I'll not be so lucky as to get it. But go I will. Watch, and thou'll laugh, if I am in truth so foolhardy as to incur the penalty of a ducking. Here goes. Look ye well."

Then Howland boldly ran down the deck, jumped the stairs and, as he ran across the space intervening, turned to wave his hand at Bradford with a rollicking laugh, just as with a mighty roar the biggest surge of the storm, black and huge, overwhelmed the whole lower deck. It washed the ship from under Howland's feet and with a groan he could not suppress Bradford stared at the spot where the young man's form had disappeared.

So mighty had been the force of the wave that it tore off a piece of the rail, letting loose the main-top-halyards, which blew far to the leeward, thrashing the sea with the wood work which, torn from the rail, still held fast to the loosened ropes. As the Mayflower rolled, Howland rose to the top, just visible amidst the foam, like a floating speck. Help was vain. Nothing could be done to save him. Even had a boat been launched, it must have been swamped at once. Bradford, in his frenzy, shouted aloud: "Swim for it, man. Swim! We'll save ye yet."

This was only an idle cry.  
The return of the wave drove the hull upon the opposite pitea. Again the halyards with their burden of broken wood work swung wide to sea as the career of the ship bent the yard arm nearly to the water, until the flying rigging dipped its burden into the spume almost upon Howland's head.

With a mighty lunge, the drowning man grabbed at the rope and seized it just above the piece of broken rail. With both hands he held it, while the careening stopped and the recoil began to the other side.

Now John Howland, thank thy stars for thy vigorous strength, which even a cold plunge into the November Atlantic could not overcome. With an agility equal to his

strength, Howland threw both arms over the floating wood and pressed it firmly against his chest. Thus fastened, he was jerked upward as the ship recoiled. Like a fish torn from the water by the hook, he was swung in mid air a moment. Then his weight straightened out the halyards so that they bore him in-board again. Dropping quickly to the deck, he sprang up the ladder and with the breath he had left, he laughed at Bradford. As soon as he could speak, he said:

"Ay, my careful William, thou'rt right and I was wrong. Too close my call that time. But, truly, I had a noble bath."

Bradford's anxiety and terror, thus turned to unexpected joy, soon changed to indignation at the jolly way in which Howland took the escapade which had resulted in such a miraculous return from death's very jaws.

"Oh, man," he said, "durst not thy joy in the face of thy Maker. On thy knees, rather, on thy knees and offer thanks to thy Savior that he did not reward thy folly as was fitting it should have been. Verily, thy escape was a miracle, and it will well behoove thee to take it to heart and its full meaning to ponder well."

John, Francis and most of the other boys had seen all this. Francis thought it jolly sport. John was sobered by it. Each of the others were affected in their own way. It was indeed a miraculous escape. Had not history vouched for it, fiction would have been held absurd in recording it. Here, indeed, truth was stranger than fiction. The tale of this chapter is a fact.

And still onward swung the Mayflower. Trembling with the force of the contest, she still defied the Atlantic and won her fight, bearing successfully to their journey's end the germs of a mighty nation yet to be.  
(To be continued.)

## When Mother Died.

We folded tenderly those quiet hands  
When mother died.  
And softly smoothed the silken, silvery bands  
On either side.  
And as, so often, she her vigils kept,  
We now sat watching while our mother slept  
That eventide.

We rained caresses on that placid brow  
When mother died,  
And kissed the lips that never until now  
Our own denied.  
We talked of patience and of all her care,  
And grew regretful as our own small share  
Shrank down beside.

We idly moaned: "Were she but back again  
Our hearts beside,  
How much unhappiness, how much of pain,  
We'd scatter wide."  
"How lovingly"—ah, me! that it is ever so,  
How gleam our jewels as we watch them go  
Adown the tide!

Why speak we not to longing, listening ears  
So close beside,  
That love that brokenly, above their biers,  
We all have cried.  
Why to so many must that cry of Fate  
Come drifting earthward with its "Late! too late!"  
Thou art denied?"

Go, clasp thy mother in thy strong young arms,  
Dear boy—her pride!  
Cast from thy life each folly that alarms  
Thy truest guide!

Know that her prayers, her love, thy mother's faith in thee,  
Thy glory is! a richer legacy  
Than aught beside!  
—From the Atlanta Constitution.

"Is't to begin to live? It is to end  
An old, stale, weary work and to commence  
A newer and a better. 'Tis to leave  
Deceitful knaves for the society  
Of Gods and goodness"  
—Sophocles.

## My Mail Box.

Mrs. H. R. B. Darien Centre, N. Y.

Ah, dear friend, your letter creates a great longing in my heart to help you. There are times in the lives of most of us when it seems as if the road were too rough and the burden too heavy for us to longer make effort to go forward. To be left alone with no friend to whisper "I love you" into the ear at the night time, no eye to flash hope and joy into your own, no hand to clasp yours tightly as you make your way through the shadowy paths at the twilight hour of life is indeed a heavy cross to bear.

"Ask some of my dear ones to teach me how to endure the bitter cup I have to drain," you write, and instantly I have a vision of a woman bowed with grief and heavy eyed, walking alone unconscious of a company of attending spirits who with many a loving caress and many an expression of tenderness keep constant watch and guard.

If you could be assured that no throb of loving heart was ever stilled by death your life would be glorified today.

Yes, my dear friend, poverty or toil while the sweet companionship of a loved friend flavors the common fare and sanctifies the irksome duty and the consciousness of a dear face across the table will sweeten every bitter cup.

You are not alone. Every message from the spirit life makes evident the fact that no home is left without its attendant spirits and no life is lived unheeded and alone. It may seem almost harsh to tell you that you are blind to the wonderful beauty which your dear ones hourly weave into your atmosphere, but it is kind to tell you that the beauty is there and that all you have to do is to come into the realization of it.

A child in a darkened chamber can hardly comprehend what his little mates are telling him of the green leaves and bright flowers and people with smiling faces preparing soft garments for his body and picture-like cakes for his tea. When he says, "I will come out into the sunshine myself and see if you are telling me the truth," we know it is only a question of time when he stands in the full knowledge of the truth and beauty which was first discovered by his little friends.

So, dear friend, may say to yourself, "I will see if there is any truth in the assurances given by Spiritualists that our spirit friends love to come and assist us."

That will be the first step. Then systematically and regularly give a portion of your day to the experiment. The first consciousness may be only a sense of peace and happiness that settles down over you without any special reason for it as you can see, but the purpose will be accomplished when the sense of bitter loneliness is swept away.

After awhile you will be able to recognize the presence of your friends more definitely and distinctly through the sense faculties of sight and sound or just as readily and tangibly through that finer and more subtle spiritual sense which simply knows and is satisfied.

With love I will hold you in my thoughts and I hope that soon, oh, so soon you will enter the house of knowledge where you will know that nothing can keep you from your friends. Your friend—M. M. S.

"Anger rebleth in the bosom of fools," says the Bible. How can man imagine the Father ever angry when He always pleadeth with His children to be not foolish with anger?  
—The Mystics.

## SPIRIT

## Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SHIP OF

MRS. MINNIE M. SOULE.

Report of Seance held July 25, 1904. S. E. 71.

## In Explanation.

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

## To Our Readers.

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

## INVOCATION.

Into this little company of waiting spirits we come this afternoon with the hope, that something of the joy of the spirit life may come to them. Earnestly we seek the guidance of those who have passed on into the other life. Sincerely we reach for their undertaking of our problems and the issues of this life, and honestly we would receive and be blessed by whatever they have to give us. May every shadow that is cast over the life of any one here be made a means of seeking after the true life and the sunshine of spirituality. May every pain that makes the heart ache be but a growing pain toward a stronger and a better life, and may every joy that sweeps aside the shadow be strengthened and the support of some other soul still walking in the valley where the sun shines not. Bless us in our effort this afternoon. Bless us in our undertaking as we try to bring these souls to those who are waiting for the message. The severest blow, the hardest burden that can come to the human heart is separation. And so we would earnestly strive to have everybody understand that there is no separation made by death, but that often the gate is wide open and a new light shines in that never before has come into the home or the life of one left here. And through this blessing and the understanding of this truth may we all be made better men and women. May we understand God better. May we trust his loving heart and feel that he has not loved us without a witness of that love, that always and forever his hand will guide, his heart will beat for us. Amen.

## MESSAGES.

## Nellie Grover.

A spirit comes of a young woman. She looks about twenty-five or six. She is very dark, large black eyes and hair as black as coal. She is quick as a flash. She comes in a very nervous way, takes hold of my hand and says, "You must let me speak because I come in great need. My name is Nellie Grover and I come from Tiverton. I have got my baby, but Fred is separated from me. Oh, I didn't want to die. It seemed wicked that one should have to go and leave the rest. I don't know what I ever did that I should have to pass through this trial. Perhaps it is better to be patient, but Fred knows that I could not rest until I made an effort to come to him. I think I will be happier after I have spoken. I think when I have done all I can that I can rest easier until he makes an effort to hear from me. There are so many of us over here who have such a desire to speak to the people we love and have just put us away and never think of making the least effort to find out where we are. They seem to think when we die we forget everything we have ever known. I don't, and there are a good many others who don't. Some seem to take it naturally and go along as though it were the right thing to do, but I tried to stay and help my friends. Mabel often feels me and she said the other day that she knew I came to her, so I am going to try and get to her oftener than to the rest. I wanted Arthur to come but he said he would let me try first. I wish mother would go away a little while. The change would do her good. If you want me to tell you what I am doing, I will tell you that I am busy every minute planning some way to make myself known to you. I live in the house with Grandmother and Uncle Dan and we talk of you all the time. They have a good many friends over here that they have made since they came, but I don't want to see them much yet. Perhaps I will by and by."

## Joanna Chisholm.

A spirit comes of a woman about fifty years old. She is rather stout, has gray eyes, brown hair and has a very smiling face. She seems to be so filled with good influences that you feel better the minute she comes into the room. She says, "My name is Joanna Chisholm and I am from Brockton. I say from Brockton because that is where I passed away, but I used to live before that in Fall River and I have friends in Boston. I was not a medium and not a Spiritualist. I always believed, though, there was a good deal of truth in what they preached, for I knew some people who believed in spirit return, and they told me some very remarkable things. My husband and son are alive. Frank is my boy and I would like him to know that I understand how hard he tried to do the thing I requested and that I have no feeling about it since I understand. I have seen Sadie and she is quite happy. At first she was unconvinced to the change and thought she would rather be with her own in the body, but now she is looking forward to the days that will bring you all to her. She is just as interested in her painting and embroidery as she used to be, and she says if it were not for work we would be very miserable over here and the thing she thanks God for is that there is something to do in Heaven. I do not know much about Heaven. I know I am alive. I know I can see my friends. I know I am conscious of their thoughts and I am now making effort to communicate. I know there must be a power somewhere that makes all this possible and that is as far as I have got. Please tell Edith that I believe if she would make an effort to go out more she would not have so many headaches and life would look quite different to her."

## Henry Joyce.

A spirit of a boy comes. I should think he was about fifteen or sixteen. He is not very tall for his age. His hair is brown, his eyes are brown and his face is freckled. He laughs and says it is funny how the freckles last over and I know by that he is full of fun. He has a dog with him and it seems as though he was always fond of dogs. He says his name is Henry Joyce and he is from Biddeford. "My father's name is John and my mother's is Clara and she is the one I want to send the comfort to. She talks about me so much and says she would be satisfied if she knew I was taken care of. I wish you would tell her for me that I can take care of myself and that I want to take care of her too. I won't go so far away but what she can get me any time she wants me. I am sorry I didn't always do just the things she wanted me to do. I am afraid I plagued her a little more than I meant to, but I thought she was too fussy and I knew better than she what was good for me. I know she doesn't think of those things now. She only thinks perhaps she didn't do the right thing and scolded me too much, but I guess she didn't scold me half as much as I needed. I have got a little sister over here, Hattie. She is awful cunning. She has helped me to come and she says, 'When mother goes out to that place where she goes to rest and think, that is the best chance we have of getting near her!' I would like to send my regards to Chesley, you know, Teddy. He would think it was funny wouldn't he? But I guess he would think it was pretty good if he was over here to have a chance to send a word back. I will be all right. I will be good and come as often as I can."

## Emma Smith.

There is a very sweet-faced lady about the medium height with a very drawn face, as though she had suffered much, but she hasn't grown so very thin except her face. She puts her hands out and takes hold of mine and says, "Oh, I want to speak so much. My name is Emma Smith and I am from Dixfield, Me. I want to get to my family. I suffered so much with my head before I came here that it is almost impossible to think clearly now that I am here. There is much I want to say. So many things I would do. I appreciate everything that has been done for me and I know how much my husband and the boys yearn for me back in the home. So many times he has wondered if there was any way that I might have been saved, and I want to tell him there was nothing that could have been done. I am only sorry that I didn't give up quicker and then perhaps I might have stayed longer, but it seemed to me there was so much to do that it was better for me to keep about as long as I could. I know what has been done and how hard it was the first few days. It seemed at first that I was glad it was all over, it was such a relief, but when I saw how much I was needed and I began to feel better in the spirit I thought I would give anything to be back there and with my strength help take up the burden and make it lighter for them. I wish you would not fret over doing anything about the grave. Wait and in time you can do what you want to. I am happy except that I yearn to speak to you all. If you will hold a little family circle I will try and make some manifestation for you." With this woman is a man who seems to be her father. He is taking such care of her as though he had been gone to the spirit much longer than she. She smiles and says, "William is here, too."

## Joseph Hart.

A spirit stands here now who says, "Will you please say that my name is Joseph Hart." He is tall, slim, has gray side whiskers and blue eyes. His hair is just a grain longer than fashion might demand. He has a very quiet, unassuming manner, but has a mind of his own and can accomplish whatever he sets out to do. He says, "I am from Plainfield, N. J., and living there are many friends of mine who will doubtless be surprised to know that I have been about and am conscious of what they say and do. It is remarkable how easy it is to get into the old associations. It seems as if we are taken on the wings of thought. I no sooner think of some one I used to know than I find myself in his presence and it is almost startling sometimes to find myself there so quickly. I came over here rather suddenly and have often wished I might have had a chance to fix things up a little differently. I suppose I would have told just what I wanted done with everything I left, and as it is, everybody had to guess what I wanted and they made pretty bad guesses in most of the cases. I have been talking along the line of a chance for that was what I was interested in, and I have found that whenever I had an earnest conversation bearing along the lines of some patent or something that might be used in the old business, invariably the thought was caught by some mind in the mortal life, taken up and carried out to completion. That is only to show you we are very close together; we in the spirit and you in the physical life. I have with me Jane. She says it is no use for her to talk now that I have got to talking, for I would use up all the time. So all she will say is 'Give my love to Abbie and the children.'"

## Mary Esther Gidden.

The first spirit that comes to me this afternoon is a woman who says her name is Mary Esther Gidden. "I was about forty-five years old when I came over into the spiritual life. I lived in Haverhill and for some time had been interested in this thought of spirit return. I had never made myself known to the Spiritualists, but after the death of my mother I had some manifestations which made me believe that she could see and could communicate with me. So when I came over here I naturally made very many inquiries as to the close proximity of spirit to mortal and the power that they had. I have felt for some time that I would like to speak to Abbie. He is not as interested in these things as I was, but I am sure the time will come when he will be glad to know I am near him and can advise and help him. His prosperity is so marked and his future seems so bright that he does not feel the need of me today, but there will come an hour when he will want to know what comes after this life and then he will turn to me. I only hope I may be able to answer clearly and definitely all his questions. I have seen Ada and have had a long talk with her about her strange death and now feel quite differently over it than I did before I came. I would also like to send my love to Lavinia."

The destruction of Christianity is essential to the interests of civilization.—Reade.

High aspirations must always precede great achievements. Energy and application are the great essential features after a man has tested himself for honesty of purpose.—Gov. Myron T. Herrick, of Ohio.

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Love lives in all things and animates all. 'Tis only when blinded to this that men fall. They enter love's kingdom who follow Love's call.

Her companion is Wisdom, and pure, undefiled, Are the pleasures she seeks, yet gentle and mild. She dwells in the heart of the innocent child.

Then greet the world lovingly, never with scorn, And know in thy heart when the Christ-love is born, Ah! then mayest thou enter the gates of the Morn.

Like a pearl-light of life from the infinite sea, Where the soul finds its summer and hearts are as free As the perfume of flowers when it sweetens the air, And floats on the breeze, like a hymn or a prayer, That lifts from a grief-burdened spirit its care,— Like a messenger-bird from the radiant shore— Where Morning has dawned, and "the Night is no more."

Like the light of all beautiful visions combined, Like the essence distilled from all pleasures refined, Like our joy in the loveliest things that we find, Like these was the birth of that song to my mind.

Oh! pearl-light of life from the infinite sea, Oh! breath of the Summerland wafted to me, I bless thee that ere in my heart thou wast born, As I labor and sing by the gates of the Morn. Ah! high the tuition and holy the art That worked the deep fountains of peace in my heart.

And taught me this beautiful lesson of life, "That a power comes with love that can triumph o'er strife," And soothe the dark spirits that wander o'er earth, By wild passions driven, sin-stained from their birth.

Since then with a patience and trust growing strong Thro' the blessings up-springing from sorrow and wrong I have toiled with a courage that cheerfully waits, Off hearing the angel that sings by Love's gates.

Ever saying to mortals, "Behold ye the law" In the life that God giveth is never a faw; Then shelter and cherish, but never deem low One child that his wisdom alone can bestow. But oh! give it time, give it room here to grow.

In the sunshine of love let it ripen below; Then its fruits will be blessings, and curses no more Will sweep o'er the world with their pestilent lore; Every heart then will plant in Love's garden the seeds That will show in her harvest increase of good deeds, And the blessings of life will then equal man's needs.

Then prisons and chains, then the gallows and knife Will mar not the growth of this wonderful life, Or wake the dark fountains of hatred and strife, But men, taught of angels, will cultivate flowers To bloom in life's garden, as well as her bowers.

And Love, and Love ever give wings to the hours,— Then "wars and rumors of wars will cease," And the triumphs of Justice and Mercy increase, Till Earth shall resound with the "Gospel of Peace."

The Occultism of the Australian Aboriginal.

Isidore Kozminsky.

(Concluded.)

"The strings of beads correspond to the network of beads with which Egyptian mummies were wrapped as the symbol of the net that recovered Horus or Osiris from the waters of the Nile." Mr. Massey also draws attention to the similarity of the Yarn dialect word Ang, to breathe, with the Egyptian symbol of life, Ankh. The occupation of the blessed in Paradise was, in common with the thoughts of the American and other aboriginal tribes, one of play and sport, with plenty of food to eat. The principal mourning color of the Australian was, as with the Chinese, white, although red and black were also sometimes employed. They believe that some sorcerers have the power of stripping off their skins and so rendering themselves invisible—can fly wherever they please. We can trace the flying magician far back into the old heathenish times. He is introduced into some of the most fascinating stories of the "Arabian Nights." When traveling some years ago through Poland it was no uncommon thing to come across some cracks in old churches and one or two broken crosses. The peasant said that this damage was done by witches whilst hurrying to the Sabbath in the dead of night. This witches' sabbath was one of the terrible nightmares of the middle ages. It was believed that men and women made themselves invisible by anointing their bodies with some magic unguent and flew through the air to the place of the meeting held under the presidency of Satan and the Pagan gods. There they had their revels and their feastings. Some changed themselves into animals and some into human forms of wondrous perfection. At these sabbaths—accounts of which vary slightly—the witches indulged in all conceivable kinds of sensuality and wickedness. One hideous old woman, by name Agnes Sampson, in the time of James I. of England, stated that she and others flew over the sea whilst Satan rolled along with them on the waves. They went on board a richly-laden merchantman, and after tiring themselves with feasting, sunk the ship and its crew.

I have said little tonight about talismans, as I will have more to say about them and other matters of curious interest in my next paper. I cannot refrain, however, from giving the following extract from an interesting letter which I recently received from Professor William Ridgway:—"At the British Association at Southampton, in September," writes the Professor, "I gave a discourse on the origin of jewelry, holding that it had originated in magic rather than in aesthetic. This I was able to support by a large induction from ancient, medieval and modern times, showing that most of the objects used by modern barbarians, such as cowries and other shells, red coral and all forms of precious stones

amongst the ancients were primarily valued as talismans, as is now the case amongst the Hindus, etc." Mr. S. Young, of Blinnan, South Australia, has kindly sent me a soft triangular crystal rain stone, together with the following curious information:—"It is called Beekie or Rainbow stone. This is on account of the various colors it contains resembling the colors in a rainbow. Rain making can only be effected by one in the tribe. Usually the men but occasionally a woman has the power. A small piece is bitten off and ground up fine in the mouth (you will observe that the crystal is very soft), the particles are then blown from the mouth in the direction rain is wished from. As in other nigger charms it is very much prized by them and their faith is large. No time appears to be stated in which the charm must work. It is seemingly sufficient that the performance has been some through—rain been come now." Name: Mulhoo Beekie, literal translation, Rain stone or Cloud stone, possibly from its general color. Another name given to it is Undhooorrie. It is remarkable that the ancients and the savage tribes associated stones with water so much. Diana taught the Greeks the art of navigation in return for a ship of stone which Agamemnon dedicated to her and Neptune changed the ship of Ulysses into a rock near Corfu. In the 17th chapter of the book of Exodus, we are told that Moses smote the rock in the desert with his magic staff and secured for the people by this act an abundant flow of sweet water. Some savage tribes have amongst them rain-makers, who with certain incantations threw stones in the air in order to cause the flood gates of heaven to open. The falling meteorites possibly suggested an analogy to the savage mind. Other Australian tribes have their ceremonies for the producing of rain, but in these stones more or less take a prominent part. The following selection from an excellent paper, "Australian Light on Britain in the later Stone Period," read before the British Archaeological Association on the 16th of February, 1898, by the Rev. W. S. Lach-Szyrna, M. A., will serve to complete my remarks this evening on the Occultism of the Australian Aboriginal: "Superficial thinkers, said this scholar, might say that Australia as among the newest group of our colonies had nothing to do with history. I am inclined to think just the contrary, and that to the prehistoric archaeologist Australia may offer light on obscure and almost apparently insoluble questions of primitive British archaeology, such as hardly any other portion of our British Empire can; for in most other parts the natives, civilized though they may seem to us, have developed among themselves a sort of semi-civilization higher than the Australians, and quite distinct from that which ever existed in this island; or else, as in the case of the negro races of Africa, they seem to belong to another type. It is thus that Australia, though the newest to the sight of the 'man in the street' of the great regions of the earth, to the archaeologist offers light on the oldest periods of European history, or rather on the dim ages of prehistoric Europe, and gives us an object lesson of what Western Europe might have been in ages long anterior to the Aryan migration, or the coming of the Celts and Cymri into Gaul and Britain. With such remains as we have, with the early monuments, menhirs, dolmens, rock-circles, etc., and the more primitive traditions of early European folk-lore, we can, by the illustrations of what primitive mankind still is in the Southern Hemisphere, have some conception of the state of society in Primitive Europe."—The Harbinger of Light.

"DON'T."

Lida Keck Higgins.

Don't get discouraged when you hear What people say about you; Don't get the blues and doubt a tear Because they chance to drop you.

Don't go around with troubled brow, O'erlooking all life's beauty; The folks that talk will suffer more Than you, so do your duty!

Don't fret and fume and wish them ill— Their lives hold little pleasure; Send back a message of good-will— 'Twill serve to heap your measure.

Don't be discouraged, for the world Will always criticize you; Earth's dearest treasure is the few True friends who love and prize you.

An angry man is weak and impatient. A man filled with love is strong and near omnipotence. Who dare say the great God is ever angry, weak and impatient? God is love, and is omnipotent.—The Blissful Prophet.

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(Continued from page 5.)

pressed the deep appreciation he felt for the "Welcome" that adorns our platform, and standing under Old Glory, and seeing the display of foreign flags, rejoiced that all the nations of the world are represented here, adding, "I feel that the ground on which I stand is holy ground. Sensing the presence of the sainted Ingersoll and of Major Jones who was to have been here today, I feel like saying Beloved, let us reason together along the lines of eternal truth. My theme is 'The True and the False Theology.' Truth is the only thing that lives for ever. The man who is true to himself cannot be false to God. Man sleeps but the loom of life goes on, and he who is false breaks a thread in the web that will destroy the beauty of the fabric. He dwells on the transitory nature of things, the change and decay that is written everywhere, that all who have achieved greatness must finally be buried in a common grave. There is nothing of value that belongs to this life save what is noble and true and pure that abides. He dealt orthodox some sledge-hammer blows, full of satire and sarcasm, referred to the Huguenots who came to this country to escape persecution, came as truth-seekers, and became tyrannical and burned people for heresy. Poor Galileo was put to death because he made the telescope to bring a higher knowledge of truth, and the privileges we enjoy today are ours because men laid down their lives for truth. It has been the heretics who have made progress possible. For 25 years I have tried," he said, "to be true to truth, hoping the church would be liberal enough to see that 2 and 2 make 4, and not 5. And now I am out of it. Like the old Irish woman who lost a husband, I have my consolations. 'Yes,' she said to her sympathizers, 'Pat is gone, but I have a parrot who swears, a chimney that smokes, and a cat that stays out all night, so I don't feel very lonesome.' Yet we should feel serious in view of all that confronts us, and I have sometimes felt that death ends all, yet within the past fortnight the fact has appeared to my thought that we all have a strong desire for the continuity of life, like vegetation in a dark cellar that is always sending out little shoots toward the light. I propose to tell the truth. Truth for truth's sake, no matter what it brings." The speaker evinced great earnestness in tone and manner, and held the rapt attention of his large audience for nearly an hour.

A spirited conference was held on Sunday evening in which the best talent on the ground participated. The Uses of Wealth was the leading topic, which led to the expression of a variety of opinions along radical lines, and lasted to a late hour.

More people are coming daily. Mr. Bonnell and wife, of Pittsburgh, are at the Leolyn. Mr. B. is a valuable acquisition, and contributes to the mirth and merriment on many occasions. Our obliging Postmaster Griswold is doing land-office business.

Prof. Lockwood met his large and attentive class on Monday morning, and with the use of his magnet and bar demonstrated the correlation of forces which constitute invisible infinities on the material plane, and their remarkable correspondence in human nature with the psychic relationship we cannot see. As divergence in structure produces the differing expressions of power and energy in mechanical inventions, so the varying organizations of individuals result in attraction, repulsion and other manifestations. His exhibition of the high rate of vibration, capable of producing transparency, clearly illustrates the statement that the higher the vibration the more radiant are the forms of nature. That molecular activity that lies behind all manifestations of matter, and the life-principle in all nature is enduring an eternal. He displayed plates showing the formation of the brain, the cortex of which has two thousand millions of cells capable of sensation that corresponds to the receiver in wireless telegraphy. Forty million fibres connected with these brain cells can be stimulated into activity by the thoughts and suggestions used as curative methods by the Mental Science healer. The thrill from the hand of friendship that expresses fraternal feeling vibrates through these forty million avenues an element that is helpful to mind and body.

Tuesday, Mr. Wright gave the regular class lecture to an assemblage of eager listeners. Mr. Wright's thought is always elucidated by ready illustrations. "The purposeful cause of all phenomena is the 'reason why' that lies back in the brain guiding the strong hand that applies the force to the pump that yields the water." He said the faculty of causation is innate, a constitutional faculty.

Holding the deserted skull of a man in his hand, he pointed to the large convolutions lying on each side of the brain, to show the location of the organ of causality. Mr. W. who holds it small cannot trace causes. Large intellects sometimes give large perceptions without power to co-ordinate, with no benevolence or moral quality, and this is the organization lying back of the man who kills somebody. Spirit life will have power to expunge these conditions, but the soul will hold the consequences. Causality is a great necessity in the strategies of war, and is seen in every department of life from the money lender to the gambler. A blow struck at the organ of causality will produce a loss of personality, and the perfect overthrow of intellectual power. Reason is a conscious recognition of the harmony of perception and ideality. Veneration is not an emotion, but there is an intoxication of veneration that comes from religious excitement as well as intoxication of the appetites, and both are a hindrance to the operation of the faculty of causality. Mr. Wright quoted freely from Kant, Herbert Spencer, Edmund Burke and Carlyle, and deplored the cramming processes of colleges that turn out educated fools instead of independent thinkers, who express what comes from within.

Prof. Lockwood spoke in the afternoon, and read from the writings of Zoroaster, the founder of the ancient Persian religion, who lived 500 years before Plato, in the days of Moses. He went back in retrospect to the time when tradition and allegory tell of the teachers who lived in ancient India thousands and thousands of years ago. This school of thinkers taught the Messianic principle which was typical of the Christ. Jesus was born in a period so remote that we have only a traditional knowledge of him, and many of his sayings have been misinterpreted because they have been given an exoteric instead of an esoteric meaning.

Wednesday evening brought light showers which cooled the air and gave special zest to the regular dance at the auditorium which was largely attended. W. J. Colville will be here the first week in August, and give a series of class lessons on very interesting subjects. Miss Harlow took Spiritualism for her subject, Wednesday p. m., and the words of Emerson for her text, "Your summit will be as high as your base is broad." Many workers in the Cause have had great expectations and have been disappointed because the base on which they built has not been broad enough, and there is agitation in the minds of the great majority as to just what position spiritualism really ought to occupy. If it be a science or a religion.

Thursday brought the first unpleasant day of the season, but the parched grass and flowers were in serious need of the refreshing baptism, and the light rain-fall did not prevent the gathering of a goodly audience at the auditorium. A choice vocal solo was rendered by Mrs. Lawrence, of Dunkirk. The

speaker of the hour was Swami Rama, of India, whose mellow voice and benevolent smile are in pleasing harmony with his quaint costume, and help to constitute a striking personality. He sounded in prolonged musical intonations the word Ohm-m-m-m, the God of the Vedanta philosophy, and said: "Beloved friends, noble ladies and gentlemen: When I first came to Seattle I was received by Spiritualists who accorded my first welcome in America. My best friends in Portland, who arranged for my lectures, were Spiritualists, and among them I met the sweetest souls, broad-minded, liberal, sympathetic, Christian souls I have ever known, and I am delighted to be amongst Spiritualists once more. We are all heathen, for heathen is one who lives on the heath and under the free canopy of heaven, so I am proud to address my heathen brothers again. The ancient Spiritualism of India is not like organized societies here, but we read, write and dictate under what is known as the 'inner light.' A Guru, or preceptor, sitting at the distance of one hundred miles can see what is transpiring on a battle-field. Books have been written several hundred years before the actual occurrences took place. One of these greatest books no one can read without becoming one with the All. Education should be purified by weeding out all but the one thing needful—love, which makes us realize our oneness with the All. Walt Whitman said 'Unless you feel all you cannot know all.' He dilated on the power and significance of the word 'Ohm,' and its natural and universal application to nearly all religions. Those who seek to rise above local consciousness and receive the higher inspiration, the 'God-vision,' must derive their light from the Ohm. It is not only a chant of the lips, the mind chants it intellectually, the heart chants it, and the threefold expression brings us in unison with all life. The soul of our soul, the life of our life, is Ohm. It has its origin in the Sanskrit of the Hindus, is not subject to grammatical change. It is nature's syllable and belongs to all languages. It is an elementary sound with which every child is born. The sufferings of the sick find relief in its sound. In it the joy and ecstasy of happy children find expression. It represents a state of mind lifted far above the limited consciousness of mortal life—the egoistical consciousness, and in all the languages of the world it is the natural name for God."

Every Friday morning affords an opportunity of seeing the Lyceum children carrying flags and marching to the time of exhilarating music. They make a beautiful panoramic picture, and suggest promise for the future. Nothing is lost sight of in the line of attractions here at this wonderful City of Light. Its royal president is on the outlook, and ever mindful of the needs that exist in every department of the broad sphere of operations. Mr. and Mrs. Archie Clark, and their pretty daughter Josephine, with Miss Leolyn Everett of Cleveland, have been the guests of Mrs. Pettengill during the past week. P. O. A. Keeler is always busy giving slate writings, tests and seances that seldom fail to convert the skeptics. Mrs. Lillie, Mr. Colville, Rev. F. A. Wiggins and Miss Susie C. Clark are to be the speakers next week. The climate is cool and comfortable, and aside from numerous other attractions is sufficient to call people away from the scorching heat of the cities to this delightful spot.

#### A Hint.

Lily Dale, N. Y., July 27, 1904. Noticing the difficulty of making change on the campground I think it would be a pious notion for you to place notice in your paper advising persons going to campmeeting to take with them the bulk of their money in one- and two-dollar bills and small silver, as it is hard to get 5's, 10's and 20's changed which the bulk of the visitors bring.

Yours truly,  
J. J. Bender.

#### Society 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 Spiritual Church of Boston, Inc., Rev. Clara E. Strong, pastor. Sunday, July 24th.—The morning subject was "I have blotted out thy transgressions," as found in Isaiah lxiii. Mr. Mason, Miss Strong, Mrs. Lewis, Mr. Winslow, Mrs. Strong and Mr. Brewer spoke upon this subject. "His delight is in the Law of the Lord, and in His Law doth he meditate day and night," was the text for the afternoon and was admirably treated by "Sitting Bull" through his medium, Mr. Mason. "Only a Thing Veil" was delightfully rendered by George Cutter, who afterwards gave several elevating thoughts and spirit communications. Mrs. Lewis sang "Beautiful Light," a composition given her by spirit power. Isaiah lxiii, "Be not afraid," formed the subject for the evening. Uplifting, elevating thoughts were given by "Sitting Bull." Mrs. Cutter gave several communications. Mrs. Lewis sang "What are you doing?" an original composition. Mr. Hicks spoke very earnestly of Spirit power, and afterwards gave several thoughts in poetic form on "Is Death a Door?"—A. M. S., clerk.

Malden. Progressive Spiritual Society, Louise Hall, Pleasant Street. Sunday, July 24.—Meetings for the day not quite as well attended as usual, owing to the inclement weather. Our Lyceum, 1.30 p. m. Circle at 2.30 p. m. for healing, development and readings, conducted by our president, Harvey Redding. We had with us Mrs. Clara Fagan, and her guide, "Starbright," who gave many fine delineations to the waiting ones present. Our little "Golden Hair" also gave some very accurate messages, which were readily recognized. Mrs. R. P. Morton did very nice work on the same line, both afternoon and evening. Healing thoughts were sent out for the recovery of our treasurer, Mrs. M. E. Dean, who has been quite ill for the past week at her home in Malden; also for Miss Margaret Murray, who has been confined to her bed for many months. We hope that the good thoughts may reach them. Evening session opened with service of song, Scripture lesson and remarks on the same by the president. Invocation, "Floating Feather." Recitation, entitled "The Refuge," by "Cyrus." Reading, "Waiting and Watching," by Mrs. Morton. Solo, "Mother, meet me at the gate," sweetly rendered by Mrs. Mosier. Moscow gave proof of spirit return. Indian control, "Big Dog," gave impersonations, as is his custom, at the closing hour. The "Banner of Light" on sale at all our meetings.—C. L. Redding, cor. sec.

Waverley, Sunday, July 24th.—God's laws, and God's will have never changed from the beginning, but man's reasoning, relative to the will and purpose of God, have changed from age to age. The cruelty, savagery and the countless destruction of human life, as being outside of God's will, is not now believed to be an attribute of the all-loving Father, although now and then, in our day, a potentate of a nation that becomes land hungry, will his himself to some favorite church edifice, in pomp and splendor, and invoke the

aid of the war god, of long ago, to help him destroy the people of another country, that he may become possessed of their land. But war, rapine, and the destruction of human life are no longer considered as being numbered among the attributes of a just, wise, all-loving Heavenly Father. This was the trend of thought expressed at the home today, and all were impressed that the silent messengers of the unseen world were, surely and silently, softening and eliminating the cruelties in our nature. Mrs. E. A. Brown of Waltham presided; invocation and address, Mrs. Raymond; remarks and delineations by Mrs. M. A. Bemis, Mrs. S. E. Hall, Mrs. Smith, Mrs. Jackson, Mrs. George. Mrs. M. A. Bemis presided at organ and piano. An increased interest is being manifested at the circles, which are held at the close of the regular meetings. The "Banner of Light" may be had at the home every Sunday.—J. H. Lewis.

#### The Work at Malden.

The editor of the "Banner" was pleased to accept an invitation from the genial secretary of the Malden Progressive Spiritual Society, meeting in Louise Hall, Pleasant St., to take supper with the members and friends on Friday night, last, the 23rd ulto. The tables were bountifully spread with a choice provision of eatables, and each visitor was provided with a table napkin whereon the national colors were vividly emblazoned. A charming bevy of ladies provided the guests with the viands and assiduously catered to the creature comforts of all. The dining hall was bright and clean, and the snowy table, linen made a pretty background, so to say, for the dishes, flowers, and salads. Smiling faces, happy chat and many a ringing laugh during the progress of the meal gave abundant evidence of the harmonious and happy nature of the assembled company.

Supper concluded, an adjournment to the upper hall was made and after a season of visiting, which was of the same happy character as the social time previously enjoyed, the meeting was called to order and the company, which now comprised a double circle of visitors right around the hall, settled down to the enjoyment of the spiritual portion of the exercises of the occasion.

The president, Mr. Harvey Redding, made the usual preliminary announcements, and after that a short service of song, whereby the spirit of harmony was further increased. Later on Mr. Redding was controlled by "Big Dog," who gave some remarkable communications in his own inimitable fashion. The editor of the "Banner" was invited to make a few remarks, and in doing so he complimented the society on its very comfortable quarters, the unmistakable harmony prevailing amongst them, and number of able and willing workers who so generously rendered assistance. He was particularly glad to learn of the success of their Lyceum, and that they were continuing their meetings right through the summer. The president expressed his pleasure at our editor's remarks, and desired, in the name of the society, to thank him for his kind and generous help to their work by the full reports he gave of it each week.

The proceedings included a number of communications from the mediums present, among whom were Mrs. J. T. Crocker, Mrs. R. P. Morton, Mrs. Alice M. Whall, Mrs. G. B. Mosier, Miss Nellie Gow, Mrs. M. E. Dean, Mr. and Mrs. Ossie G. Stiles, Mr. and Mrs. Wm. Smith, Mr. and Mrs. Hall, Mr. and Mrs. H. C. Berry, Mrs. Clara Fagan and Mrs. Abbie Burnham, whose invocation at the commencement of the meeting and remarks later were greatly enjoyed by all. The supper table, it may be mentioned, was graced by a large bowl of fruit punch given by Mr. Foster, whose kindness was greatly appreciated. Mrs. Redding, the courteous secretary, was as indefatigable as usual in seeing that everything went off happily, as it did.

#### PASSED TO SPIRIT LIFE.

[Notices under this head will be inserted free when not exceeding twenty lines in length, beyond that a charge of fifteen cents per line will be made. About seven words make a line.]

LUCY TRUSCOTT AND NANCY M. HAYWARD, FITCHBURG, MASS.

On May 11th, Lucy, wife of John H. Truscott and daughter of the late Moses and Nancy M. Hayward passed to spirit life. She was possessed of those qualities which endeared her to all who knew her. She passed through a long and painful illness with cheerful courage and patience. In accordance with her request the writer officiated at the funeral service, which was largely attended.

Also from the same city, on May 28th, Mrs. Nancy M. Hayward, widow of Moses Hayward, aged 84 years. She was a woman of great business ability and was for many years proprietress of the Temperance Hotel. The remains were buried at Acton beside those of her husband. The writer officiated at the funeral services.—Juliette Yeaw.

SARAH M. TEMPLE, WESTBORO, MASS.

Passed to Spirit Life on June 30th, Sarah M. Temple, widow of John N. Temple, aged 78 years. She was a Spiritualist of long standing, and all mediums who experienced her hospitality found rest and comfort under her roof. A large concourse of people came to pay their respects to this good woman, and most beautiful floral decorations abounded. Seldom has the writer attended a more uplifting occasion than that of the funeral ceremonies.—Juliette Yeaw.

MRS. ELIZA GOODRICH, BOSTON, MASS.

Born in Marblehead many years ago, Mrs. Eliza Goodrich passed away at the residence of her sister, H. Frances, No. 108 Huntington Ave., on Monday, June 11. For forty years she had labored with her sister, Mrs. Mumler, in the spirit cause. Funeral services were held at the home of Mrs. Mumler, Rev. Clara E. Strong officiating, Wednesday, July 13, at 8.30 a. m. Body taken to Marblehead for interment. The spiritual cause thereby losing one of its earnest workers.—S

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Table by which Every Individual may know his True Standing.  
From July 27 to August 10, 1904, inclusive.

		12	11	10	9	8	7	6	5	4	3	2	1
27	July	O	B	P	F	A	G	?	M	?	E	D	K
28	"	O	B	P	F	A	G	?	M	?	E	D	K
29	"	O	B	P	F	A	G	?	M	?	E	D	K
30	"	B	P	F	A	G	?	M	?	E	D	K	O
31	"	B	P	F	A	G	?	M	?	E	D	K	O
1	August	P	F	A	G	?	M	?	E	D	K	O	B
2	"	P	F	A	G	?	M	?	E	D	K	O	B
3	"	P	F	A	G	?	M	?	E	D	K	O	B
4	"	F	A	G	?	M	?	E	D	K	O	B	P
5	"	F	A	G	?	M	?	E	D	K	O	B	P
6	"	A	G	?	M	?	E	D	K	O	B	P	F
7	"	A	G	?	M	?	E	D	K	O	B	P	F
8	"	G	?	M	?	E	D	K	O	B	P	F	A
9	"	G	?	M	?	E	D	K	O	B	P	F	A
10	"	?	M	?	E	D	K	O	B	P	F	A	G

#### PRIMARY TABLE OF INFLUENCES.

#### Birth Numbers.

(Continued from last week.)

Which church, now, do we belong to? We first came into life in earth, when some one of the twelve congregations was receiving light and life, and that life and light we received. It is designated by name and number. It is the church (or column) over which our Birth Number stands in the above table and the letters beneath the number denote how our earthly and heavenly account stands. The debits and the credits. We may tell for ourselves how that account is by noting from day to day whether or not we are in harmony with the special law, or lord's word, as dealt out for each particular day.

We can tell, by our feelings and by the feelings or actions of those about us (as compared with the letter) whether we are acting in some excessive way (termed good and evil) regardless of what the "Spirit saith unto the churches." Having this knowledge of harmony and discord, by Birth Number record and the powers of clairvoyance are exceedingly heightened.

Distance between the pulpit and each member of each congregation, is a matter of wonder only to the material mind who can appreciate nothing of importance beyond the bias of his own senses. Ministering angels, which the world now calls angels, supply the acoustic properties for each spirit ear, with which each mortal is supplied. None are so deaf as they who will not hear, was spoken of old in relation to the lines of communication which, through the life and the light of the sun, come to the churches on earth.

When in the proper angle, we are able, if our ears are attuned, to be impressed by any thought from any departed one, whose church in heaven is in that angle, and we will receive according to our harmony or discord with that angle, and under such messages, we are impelled or impressed to act, speak or think, as the spirit moves.

To get the fullest understanding of these laws, a portion of which will be found in every form of science and philosophy, in every fad and fancy, in religious and secular life, etc., we must follow carefully the trend of our life from day to day by the letter influences of the table.

With every receipted bill for subscription we will give an order for a Key, by which the various other influences of life may be read.

We will soon learn that we are a spirit in the flesh connected by an endless chain with the spirit world outside of the flesh. We will soon realize that we are individually commissioned with a special mission, to be performed in our own church; and that not only our church is numbered, but every specification in our commission is numbered. We cannot escape the performance of our part, but, if our mind is elsewhere diverted, we suffer as people suffer in other known ways, by neglect of duty. The true law of success is the law of the letters under our own Number.

Every four weeks a new congregation comes before the pulpit to receive its sermon. They are then in their strength.

Birth Number 5 is now in strength for at least four weeks.

Friendly forces are likewise favorable to Birth Numbers 9, 1, 3, 7, 4 and 6. As we proceed with this series we will gradually perfect our method of information until (if proper encouragement is shown) we will make it more reliable than a broker's tip, but, at the start, we wish our readers to understand that we are ploughing a field which has long been overrun with weeds and has been used by everybody as a dumping place.

Some of the most beautiful places in Boston, were once in the same condition, till enterprising and courageous spirits led the way towards improvement.

The above table is precisely the same as in the last week's "Banner," because it is useful up to August 10. After that date, this table could not again be presented in the self same manner during an entire life time. On this fact, Shakespeare said: "There is a tide in the affairs of men which, when taken at the flood, leads on to victory."

Victory never comes to any one who does not move towards it. In our ignorance of which way the tide of our life is running, we are as likely to move away from victory as we are to move towards it.

There are two kinds of victory. One is a victory over matter, under which we become a soldier of the spirit. The other is a victory over spirit in which we become a soldier of matter.

We cannot fight spirit with spiritual weapons, for the more we use the weapons of spirit, the stronger we become in the spirit. We cannot fight matter with material weapons, for the more we use the weapons of matter the stronger we grow on the material side of life.

When we grind corn or coffee, it is done by two wheels. One wheel goes one way and the other wheel goes the other. Or, it may be with only one wheel with teeth against another set of immovable teeth. Between the two the corn or coffee is made finer. This is a crude illustration of every individual life.

Spirit and matter are like two wheels, one moving one way, the other with an opposite movement. Or, one moving, with the other immovable. In either case, the principle is the same. Spirit and matter are measured by time and space. One wheel is called "Time" and the other wheel is called "Space." These

two wheels, or these two powers, are in continual operation and as they stand related to our life on earth, and as our life on earth stands related to them, so our joys and our sorrows in our earthly existence are. We can in no manner evade the general law of these two powers. "In every attempt to do so, we only delude ourselves. We are the corn in the hopper, and it is our destiny to go through the wheels."

"The mills of the gods grind slowly, but grind exceeding fine." We may go through, taking Time as our Spirit Guide, or Space as our Material Guide. In reality, they are but polarities of each other, like father and mother, yet, in their finality to us, they are one and the same thing. The terms, "father and mother," or "pater and mater," may be applied to anything having extreme or opposite qualities. Pater means "top," and "mater" means something to match it. Time cannot be measured without space. Space cannot be measured without time. Spirit cannot be recognized except by matter, and matter cannot be recognized without spirit.

What we see with our physical eyes is neither spirit, nor matter, nor body, nor soul. It is merely the form, or the appearance, presented to our physical eyes by the powers of both spirit and matter.

What we see with our spiritual perceptions is a dream, or in a vision, or in a trance, or in a condition of absentmindedness, is neither spirit nor matter, nor body nor soul. It is merely the form, or the appearance, presented to our mind by the powers of both spirit and matter.

The form, or appearance, as related to father and mother, is the son, or the child of spirit and matter. It is, in other words, the "conception." That is to say, the power of the spirit, blended with the power of matter, causes our mind (which is but a spark of the Divine Mind) to conceive, or see (corporeally or ideologically) that which the spirit and material powers have created for us to know.

The form is but an "image," and the image is good or bad to our mind, according to the sphere in the great universe which we at that time are in, and this form is received or rejected by us in accordance with our mental obedience to the mission to which our particular spark of the Divine is entrusted.

And now, with this understanding of the law, we may judge of our duty, from day to day, by observing what portion of our life cycle we are appointed to express from day to day.

For instance, I am now writing under my own influence of this day. It is "O," to me. Without any attempt to study the above statements, the form of presentation came to me as I wrote. That form is the image, the son (the word) conceived by the spiritual and material powers in me, at this time. At any other time, the same form would not appear. My mind is on my writing and not at all concerned about other visible forms in my visible surroundings.

If I had been disposed at this same time to fix my mind on visible surroundings, I have no doubt I might have conceived another kind of an image. It might have been in the form of a dollar. "The wish is the father of the thought." Thought is visible in material forms, or in idealistic forms.

I feel that the world is starving more for truth, such as will drive away pain and sorrow, than it is for dollars and cents which only feed the form or clothe it, just as a child feeds and clothes its paper dolls. The world is now at a turning point, and not far from the time when the baby form will be fed and clothed without fighting over dollars and cents. Then, "Death will be swallowed up in victory," and instead of going yonder to meet our spirit friends, our spirit friends will come hither to meet us. Friends like to come where they are welcomed.

The letters in the table form a cycle, so also the Birth Numbers form a cycle.

Find the letter B, in your own column, and on the same line see what letter is under the other Birth Numbers. That will inform you how you are spiritually related to those of your acquaintances who have those other birth numbers.

Some people are moving on material lines of life more than on spiritual. Their forces move one way from the letter "B," while those who are more on the spiritual line of life move from the letter "B," in the opposite order of the letters, but, when we get more familiar with these laws we will notice that P, F, A, and G, coming down the column from "B," correspond to O, K, D and E, going up the column.

There is but a shade of difference between the two, like the angels going up and down on "Jacob's ladder." They are all angels. The only difference between men and angels, is, that angels never bother each other, no matter which way they are going, but men are always contending with those whose duties call them to move on other moral lines than their own. Men will outgrow this annual propensity after awhile. Every mind moving spiritward, moves one step at a time from spirit's equilibrium with matter. Every mind moving towards matter, moves one step at a time from the same equilibrium. The ladder surrounds the whole heavens, so if both keep on far enough, they will meet each other, always on lines of polarized equality, at B and M, provided they both start in opposite directions at the same time. This we will find illustrated by a comparison of our own Birth Number with the seventh from our own.

(To be continued.)