VOL 96

Banner of Light Publishing Co.,

BOSTON, SATURDAY, AUGUST 27, 1904.

\$2.00 Per Annum, Postage Free.

NO. 1

# Remarkable Phenomena Among the Shakers in 1850.

A Spiritual Mantfestation and Revelation Among Alethians of Shakers, at Mount Lebanon, N. Y. Records of Visits while Entranced to a Spiritual Telegraph Office by Sister Adah Zilla Potter, of the First Family, was Accompanied by Spirit Brother Seth Youngs Wells, who Passed Away in 1847.

Contributed specially to the "Banner of Light" by A. G. HOLLISTER.

INTRODUCTORY NOTE.

Our people began in the forepart of 1850 to rend about the "Rochester Knockings," The Brother Seth Youngs Wells, referred to in the following narrative, was an educator of young people, who joined our society in 1798, and in 1828 moved into the first family at Mount Lebanon, where he was author, editor of much manuscript records of our spirit manifestations, and as clerk to our society, assisted in organizing our schools, and did a large amount of writing. He was a person of the strictest integrity and uprightness, loved and honored by all who knew him, He ascended from earth, October 30, 1847, aged 80.

The term "Mother" contained in the record refers to the Spirit Ann Lee, whom we regard as the first spiritual Mother of all resurrected members of our fraternity, as Jesus is the first spiritual Father. They two, as representatives of the spiritual Bridegroom and Bride in Christ, are the first human representatives of a spiritual Parentage, three which souls are born out of the selfish natural elements of the kingdom of this world, into the fraternal and universal love of the everlasting kingdom of God, of which Spiritualism proper is but an adjunct and manifes tation or shining forth of its presence.

THE NARRATIVE OF SISTER POTTER.

March 25th, 1850, soon after lying down to rest, I was started by three loud raps, and I heard my name called so loud and distinctly that I sprang from my bed and went to the door to see what was wanted. I saw no one there, and I went back and soon fell asleep (or into a trance) but I supposed I was awake, and that Brother Seth came into the room and said that he wanted me to go with him; that he had liberty, and he well knew Elder Sister would be willing, for he had heard her say that she wished some one could go and see what all this strange knocking was, and what it would amount to.

I declined, said it was night, and I did not want to go alone with him. He left, and said he did not want my body, but only my spirit; my body might rest. I told him I never had any desire to see or know anything about it, for I did not think it was a thing believers were called to be concerned with. He said, I suppose not yet, but as far as there is power and liberty given, I doubt not but it will be satisfactory to many. I answered, No one will know more than they do now, if I should go and stay all night, and tell all that I may see and hear. As for myself, I was satisfied, and felt no desire about it.

But go I must, and we presently got into a telegraph office Many spirits were there that I knew, and many that I did not know. Each was attended by his (or her) guardian angel. They appeared to notice me, but did not speak to me. All was silent and solemn, at first. Brother Seth gave me a gold pen, and ink, and told me to copy all the letters I had time to, as they came on the telegraph, then he spoke to the operator and left me.

I exerted all the skill I had to catch the letters and form the sentences as fast as they came, but I did not get half of them, for it was something so new, I could make but slow progress at first. I soon learned that it was answers to questions that had been asked by telegraph at a distance of 130 miles, or more. It came in single capitals, and the first was "Your parents are among the justified." Second, "Yes, if you obey the Holy Spirit," light but distinct rap followed each letter, but no words that I understood. After a while, Brother Seth returned and said he would conduct me home, but he should come after me again. I asked some questions which were satisfactorily answered, so that I felt then as if I knew something. When I awoke or came to myself, I felt very tired, but I arose immediately and wrote all that I retained sufficiently clear to write correctly.

# THIRD INTERVIEW .- MARCH 27.

The third night I heard the rap, and Brother Seth came and desired me to go with him. I was as usual, very reluctant, but soon found myself at the place of employ. My first work was to copy the following verses as they came on the telegraph:

The Lord has commenced a work of His own, The order of which is to mortals unknown. It will surely confound the wisdom of man, And no mortal genius the mystery can scan. God's work, His strange work, will increase and go on,

His act, His strange act, He will surely perform.

-Isa, xviii:18, 21, 22.

Till every kingdom, nation and tongue, Gives glory and honor to whom they belong. He will do many wonders, show forth many

signs, Regardless entire of earth's seasons and times. He will ask of no man condescension in this, For long He has promist that no soul should

Of feeling and seeing the Power of His Hand In judgment or mercy at His just command. Yea, the God of all power, hath His angels sent forth, With His most solemn warning to the ends

of the earth, Saying prepare and be ready for your God's visitation, For in judgment or mercy He will cause ev-

ery nation To feel want His hand in justice will meas-

ure, their vile transactions have wrought his

As their ville transactions have wrought his displeasure.

He will show to all men, He is ruler of all, The high and the low, the great and the small. The servant nor master, the bond nor the free, Will neither be able, His power to flee. The Almighty God, the Father of all, Has sounded His trumpet, all people to call. He regards His own Order, but truly designs That each soul of man in the full and right time.

Shan have equal knowledge of His infinite

But this He'll accomplish in His own way and

hour. He will bear and forbear a time and a season, With man, for know surely that God is all reason.

All wisdom, all patience, all justice, all grace, And accessible to the whole human race. God truly has purposed to visit the earth, From the sage and the sire, to the babe at the birth.

Shall surely receive from His all righteous hand,
So fear ye vain mortals, His power to with-

For the way of his work and the power of his

coming,
Will show forth great mysteries, beyond man's discerning. The proud will disdain, the selfwise will

That by such humble means, the great God is to be known.

The inferior powers of earth will be moved, And man's greatest knowledge in truth will

be proved, To begin with mortality and end with the same, The artist his folly, and philosopher's game.

I received the foregoing in capitals, and heard the rap at each letter, which occupied long time, but no one interrupted me. After I had finished. Brother Seth wished me to have some conversation with the spirits present. Many spirits were there, some that I had known when they were in the body. Others had been statesmen and men of note in the world, whom I had seen in spirit and received communications from, and that they had embraced our faith. Each was attended by a guardian angel, but they now appeared, some in a military uniform and others in garb not well suited to mother's children.

There was George Washington, Lafayette, Benjamin Franklin, Isaac Watts, Isaac Newton, William Penn, and others, whom I asked why they appeared in that costume, since they had embraced our testimony. Now they seemed like the unconverted. I, nor our peo ple, do not understand it. A gloom seemed to spread over their countenances as I asked this question and, after a momentary silence they answered to the following import: "Wo are indeed Mother's children. We know and we love our Mother, and we are here to do God's service in this way. You know it has been predicted by the Holy Spirit, that God would meet man in his own path, and so it is. We are sent to our companions on earth, to be conformed to them as they are, and as we were. But not twelve months (cycles) shall pass away before we shall be privileged to declare who we are, and own our Mother. And believers will be called to witness this work, for it is a free offer to all mankind." This was witnessed by Brother Seth, Ebene-zer Cooley, Richard McNemar and others, whom I knew were of our persuasion while on earth, and in whose word I could confide. The spirits seemed pleased to make this known to me, and desired to have it understood. I asked other questions and received satisfactory answers. They gave me some little songs to prove that they were indeed Mother's child-

FROM BENJAMIN FRANKLIN

"Little and simple, meek and mild, Like a pretty, dutiful child, I will ever be;

Honest and free, loving and kind, Ever ready my Mother to mind, Cheerful in my duty.

"I will never give nor take offense,
I'll strive for a humble and clean sense,
Old big I will put down;
I'll bear my cross from day to day,
I'll love my Mother's (testing) way,
And so I get the crown."

[Note. This is one of the pearls, that are not to be cast before swine. If any such run across it, the lofty scorn with which they will view it should be turned against their own deprayed condition. It is not largeness of intellect that exalts the human mind, but the quality of the affections, of which intellect is but the instrument. God resisteth the proud, but giveth grace to the humble. The humble mind, for whom this is written, the pure in heart and those striving to become so, will see in the foregoing a true description of the ideal and only character adapted to support communal relation in the order of Christ's kingdom. Another proof that God hath chosen the weak things of this world to confound the mighty-foolish things in the eyes of men, to confound the wise,-yea and base things in human esteem, and things which are despised hath God chosen .- (Paul.)

For that which is highly esteemed among man, is abomination in the sight of God, Jesus. Man has wandered so far from the right way, that some of his standards of virtue and honor must needs be reversed .- A. G. H.]

FROM ISAAC WATTS.

"O where are the joys of the meek?
O where is the bliss that I seek?
O where is the power that will save?
O where is the rest that the faithful enjoy?
O where is the peace that guilt can't de-

stroy? O where is the hand that will give?

O God of Love, the power is thine, O grant me bliss and joys divine, And power that will redeem. O this is what my heart desires, For happy [use] my soul aspires, Yea, this is all my theme. O where is the valley of hope? O where is the well-filled cup?

O where is the arm that will lead?
O where is the bread that we eat and not die?
O where is the fountain that never is dry?

O where is the hand that will feed? O Mother dear, extend thy power, O Mother dear, extend thy power, Protect me in each trying hour, O lead me in thy way. O feed me from thy boundless store, That I may eat and faint no more And from thee never stray."

I took these and other songs, feeling much fatigued with my night's labor. It was late in the morning, but I copied the foregoing before I began my other business.

# SEVENTH INTERVIEW.-APRIL 1.

About 8 o'clock in the evening, several spirits entered the room and seemed quite engaged conversing, but did not say much to me. I knew only two of them, Ebenezer Cooley and Richard McNemar. One of them asked me why I was so reluctant to accompany them and obtain what knowledge I might of the mysterious workings of the spirit, and its supernatural operations through mortals and on material objects? Since I could not say it had not been told me, months before, and I well knew it was through my indifference and neglect to comply with the desires of my blessed parents, that an interesting parrative of much that is now going on, both among believers and the children of men, is not in possession of my elders, and would have been of much benefit in some instances.

I felt somewhat affected by this, from a stranger, but answered that I had many reasons for my reluctance, some of which were well known, and some were unknown to any other mortal. They said. "You must remember, where much is given, much will be re-

quired," and left me. By this time my room mate was urging me to kneel, as our custom is, and retire to rest. kneeled, but hardly knew what to ask for nor how to plead my justification, or whether to pour forth the burden of my soul to my elders and suffer the effects, or to go on as had done. I finally concluded to keep silent, as I had given them an account of the first night's proceedings, and if it continued to be my nightly employment to copy telegraph intelligence, I would have the knowledge and union of my elders in it.

I slept comfortably till the clock struck 3, when I suddenly awoke and heard these

words very loud and solemn: Behold, I stand at the door and knock. Do you understand this? He that will open to me, I will sup with him and he with me. Who will do this? I am indeed the Door, through which every soul must enter. Do you believe this? They that seek any other entrance are thieves and robbers. Are ye not all thieves and robbers? He that knocketh to me, I will open unto him. Will ye still refuse to knock?"

I listened to these and other similar sen nces, when a voice from another place said, "Arise and write." Just then I realized that I was far from my own habitation, among almost entire strangers; I knew not where, nor how I came there. As usual, I asked no ques-

tions, but composed my feelings, knowing I was surrounded by a company of Angels. I saw a number of spirits that I knew, and one of the Disciples asked me what I thought of what I saw and heard? I answered that it was marvelous, beyond my sphere to comprehend. That I felt no interest in gaining a knowledge of things which do not concern me nor Believers. I was naturally far from desiring to understand mysterious or foreign matters, and I knew no reason for my being led into a labor so different from the duties of a mortal traveling for redemption of soul. He looked solemn, turned away, and I was seemingly left alone.

Soon Brother Seth came to me, and his very presence caused me to shed tears. He handed me a paper and said, "There is your Mother's word to you; read that, and you will understand what all this means." I did so, and acknowledged its truth. I asked him if I might go home, for it must be time I was about my day's labor. He said that I might and that I should have company. After passing through a long dark hall, I came into the light, and met some of my former friends and companions. Lucy Clark, Polly Lawrence, Olive Fairbanks, Joseph Sampson, Franklin Barber, and others. Franklin asked me if I did not cast some reflections for not being willing to copy his journal, or at least Father James' communication to the Elders. Alluding to a Roll he gave me for the Elders, February, 1849, which I read, but was unwilling to copy, for it spoke of stranger things to be than I felt to meddle with, but I mentioned it to my Elders.

I answered, "That, Franklin, is but one of many things that have been neglected in their season, and now would be of no effect."

I was now left alone with my unknown guide, and I asked what all these seven night journeys was going to accomplish, or who would be benefited. I felt no freedom nor desire to say much about them, for I did not understand half of it-not enough to profit any one. He asked me if I had kept a record of what I had witnessed. I answered that I had not a full record except of the first night, and I did not mention near all of that, for I knew not for some time but I was asleep, and it was all a dream. I had a record in my hand of what I heard spoken at the beginning of this interview. I knew it was the Savior's words in substance, but I could not testify that it was the Savior's immediate voice, nor could I tell from whence the sound proceeded,

for I saw no one. He smiled and said, "You were the only mortal that was permitted to hear a sound of the voice of the spirit. Many were attending to the same, but knew only by signs and movements, what was administered." He asked me if I would know the voice of our blessed Mother, if I were to hear it at so unexpected an hour as this. I answered I believed I should. At this moment, a solemn word of the Holy Savior, addressed to me on the holy feast ground, June 1st, 1843, came forcibly to mind, also the parting address of Mother Ann, Jan. 13th, 1842, and immediately I was home, just as the signal bell rang, at 4.30 o'clock in the morning.

I will here transcribe a portion of the aforementioned notice of the Holy Savior, given to me nearly seven years ago. "Dear Child: I have often called thee to work for me, thy Holy Savior, and to witness the operations of my power, and the Divine influence of my holy spirit, manifested in various ways. But stranger scenes and more marvelous doings will yet come to thy view. When these manifestations shall in a measure cease in Zion. and it shall please my Heavenly Father to show forth His over ruling power among men, then ye will need the armor of my faith, and the shield of my protecting love, for thy soul will be tried and thy spirit ready to halt if not faint. So be wise and remember these my words. For amid thy present sorrows I testify to thee, that seven rolling seasons shall not pass thee by and the morning sun rise upon thee, before I shall sound my word to the children of men, and call thee to witness the strange doings of thy God, and thou shalt not know my voice, nor behold with pleasure what thou wilt be called to witness. But in that day, be wise and careful that the enemy steal not from thee that power and knowledge of heavenly and Divine things which I now give to thee."

For seven consecutive nights I found myself at the telegraph office. I have not attempted to relate the details of all that transpired, even in the three I have recorded, for at their beginning I had no idea that any mortal but myself would ever see it. I had not then heard anything of the mysterious "knockings" or movements of the spirit in the world, that would furnish any explanation of the visions I had been caused to see and feel. But as I am requested to furnish the foregoing account to be read by others. I will here relate a few incidents that I well remember of the other interviews.

In the fourth and fifth visits with Brother Seth I was much interested and satisfied with answers received and with much that I saw. I attended two meetings where I heard much concerning the work of the spirit among

the children of men, that if heeded would benefit spirits in the body or out. I learned it was the desire of our leavenly parents that their children should be wise and careful, and stand as lights to the children of darkness, by their faith in the power and manifestations of God, and that by no means division and unbelief should cause them to be as stumbling blocks in the way of other souls. They said God's work and power are as the wheels of time, uncontrolled by mortals, and would stop for no man, but are continually warning him to hasten on. I heard William Penn, speaking to a company of Quaker spirits to prepare them to aid their brethren on earth, when it should please God to send them forth, assuring them that that time would surely come. His speech was solemn and affecting, as he called them to reflect on days past, when they stood in their integrity and rectitude, as the favored people of God in their day.

I desired to have the questions to the answers I had copied in the first interview and asked Brother Seth if I could have them. He said the time had not come, but it would, and I would not be put to the trouble to come there after them-they would come to me in a far more satisfying way. This aroused a little interested feeling, but I said nothing about it except to my Elder Sisters.

In a few weeks we began to hear more about the "spirit knockings," also of the wonderful display of spirit power in Stratford, Conn. I began to think more seriously of what I had lately witnessed and of my former visions. Also of the many predictions given through me and other instruments that when the special work of the spirits ceased operating among Believers, it would commence among the world outside. That God would manifest Himself by signs and wonders that would confound the wisdom of man. Now I thought the work had already commenced, and we knew it not. [And were not spirits doing their best to show her? A. G. H.1

I thought also of the various signs I had been caused to see in the firmament, at the beginning of our spiritual manifestations, and the many warnings through others, that I had received from our heavenly parents, to be ready to stand as a Witness when their work should appear among the children of men, though it might be in a different and strange way. These were serious reflections, but I felt released and thankful that I had written the preceding account as full as I had, especially of the first interview, and placed a copy in the hands of my Elders, at the time they were shown to me. I felt obligated so to do, lest by withholding I should grieve the Holy Spirit by whom I felt that I was attended for some wise but unknown purpose. I had passed through some tribulation to comply so much as I did, with the wish of the spirit. Two nights I was entirely deprived of sleep, and one night I did not lie down, as I know

Shortly after these things, Elder Richard Bushnel being in conversation with the Elders here, on the mysterious rappings, the Elder Sister showed to him my record of the first interview, as a curiosity. He says he read it and laid it down, and thought no more of it. Some months later Elder Richard and Brother Frederick Evans visited the "spirit knockers" in New York, and went from there to Dr. Phelps' in Stratford, Conn., and there witnessed the marvelous power of spirits to move naterial things. A few weeks later, D. D. Phelps, a retired Doctor of Divinity, and wife visited the North Family, and related to those of the brethren and sisters that wished to hear the singular manifestations of the spirits at their house. As for myself, I sought no opportunities for information from any source. neither did I see Dr. Phelps nor his wife. But from a female spirit that followed the Elders home. I learned that the feelings of both spirits and people were centering toward Believers, and that it was the will or design of the true spirit, that Believers should stand as mediators (or arbitrators) between the powers of good and evil that are in operation mong mankind. As to how soon or in what way, I was not impressed. Dr. Phelps had paid strict attention to the

movements and operations of the spirits, and had sought information of this spiritual phenomena from all quarters that he might form correct opinion concerning their origin, whether from a good or an evil source. If from the source of good, what could be the spirits' design, and what was his duty regarding it? From the conflicting communications made at his house, he was unable to arrive at a satisfactory conclusion. Having learned that we sometimes had communication with the spirit world, he requested, when taking his leave, if anything respecting mysterious knockings should be given us, that we would communicate it to him.

(To be continued.)

One small cloud can hide the sunlight;
Loose one string, the pearls are scattered.
Think one thought, a soul may perish;
Say one word, a heart may break.
—A. A. Procts

#### THE HINDU SCEPTIC.

I think till I weary with thinking,
Said the sad-eyed Hindu king;
And I see nothing but shadows around me,
Illusion in everything.

What knowest thou aught of God, His favor or his wrath? Can the little fish tell what the eagle thinks, Or map out the eagle's path?

Can the finite the Infinite search;
Did the blind discover the stars?
Is the thought that I think a thought,
Or a throb of the brain in its bars?

For aught my eye can discover, Your God is what you think good-Yourself flashed back from the glass When the light pours on it in flood.

You preach to me to be just; And this in his realm, you say; And the good are dying of hunger, And the bad gorge every day.

You say that he loveth mercy: And the famine is not yet gone; That he hateth the shedder of blood, And he slayeth us every one.

You say that my soul shall live.
That the spirit can never die—
If he were content when I was not,
Why not when I have passed by?

You say I must have a meaning— So must dirt, and its meaning is flowers; What if our souls are but nurture For lives that are greater than ours?

When the fish swims out of the water. When the birds soar out of the blue, Ian's thoughts may transcend man's knowledge, And your God be no reflex of you.

-London Spectator.

#### The Tomb and the Rose.

Sir Richard Wellington, naturalist, watered with his tears the yielding earth that closed in a small rose tree, at the head of a freshly

"We both loved her, Dorry. Now that you "We both loved her, Dorry. Now that you are gone over (if there be any truth in the thought that incarnate spirit is not bounded by space) you know that jealousy kept me from your bedside those last wretched days—that alone; and when I saw her undisguised misery as she passed me without the church following the sombre casket made pink by loving hands, I hated you with the Intensa hatred of a strong man's soul.

At the first toll of the village bell, my heart leaped with joy, but as the last filled the air with a subtle cadence, occurred one of those remarkable contradictions of the human heart which often take place within so short a space of what we understand as time, that neither the most learned scientist nor the most advanced psychologist have been able intelligently to compute.

In that brief span I knew that I loved you and hated myself. I felt with indescribably acute keenness that those vibrations of sound were crashing a pathway for you through myriads of balanced souls and that I was

acute keenness that those vibrations of sound were crashing a pathway for you through myriads of balanced souls, and that I was watching you disappear from my sight with the blood of hatred still bright upon my soul, without your forgiveness to wash the stain away; and then I cried out to you in anguish of spirit, "Take me with you, and forgive me for loving her." I seem even now to sense your voice as I oft heard it in bygone days, "Dick, you're a fool." You are right, there old chap, and I have lost you both in the operation unless you'll give me evidence of forgiveness and some hope of her love. And do you recall, Dorry, the quarto that I often quoted to you:

Fly thou about me. To the fields where strange blossoms are, And find the flower that will make her love But give not the answer, it is too far.

Do this for me now, old chap, for you are where you can. I know not what step to take. I'll give you my word of honor I've not spoken one word to her since that fateful day in the birch wood when angry words passed between us, and, later, the accident and you were carried out helpless.

You 'know her father died the following week. Once, only once, during these long winter months have I caught sight of her eyes, and you know how lovely they are, Dorry!

Mentally I hear you supplementing "Son

winter months have I caught sight of her eyes, and you know how lovely they are, Dorry!

Mentally I hear you supplementing—"Sentimental fool." Well, this is one privilege a man owes himself, that of dismantling his soul when he claims the right of solitude, and somehow today, as the lengthening shadows sense the voiceless bursting of the leaf buds on the great trees above our heads, and the tingling of a distant bell mingling with the lowing of the herd as they wind slowly o'er the meadow, treading into limited eternity the yellow slips that you and I, as boys, scrambled over the wet bogs to pluck for her, I feel that I must bear my soul to you, Dorry, and to do that fully I must go back to her eyes: in that one glance I seemed to read a pleading, hungry longing, I believed for you. Now listen, old chap; you remember how we used to talk of ghosts, as boys; then of .Spiritualism, in the old Oxford days; then at last of spiritism, and how we promised each to the other to come after death, if it were possible. Now is your time to give me proof. I'll be here every day at four o'clock, rain or shine, until this bud (touching reverently the only one the small rose tree owned) is ready to bloom, then you, in some way, must communicate through it (in what manner you and God only may knowy, whether there is a ray of hope for me. You may call me a sentimental fool each day, if you like; I care not, if you will but point a way to my longing soul.

Do this for me, old chappie, and I swear to you I'll spread my conviction broadcast, and,

my longing soil.

Do this for me, old chappie, and I swear to you I'll spread my conviction broadcast, and, yes, I'll do more, I'll plant a rose tree on each foot of ground in this ancient village graveyard, transforming it into one great bed of blooms.

As the above conversation was about opening between "the quick and the dead," a tall girl dressed in black, with red-brown hair coiled high, a pair of gray reflective eyes, a few golden freckles dotting a sun-browned skin, a full, sweet mouth with a tender drooping at the corners, came slowly up a narrow side path, which led a little beyond to another spring dyed grave.

She started when she heard the voice; she looked and listened hungrily to every word—(forgive her).

The corners of the beautiful mouth slowly

(forgive her).

The corners of the beautiful mouth slowly lifted, the reflective eyes smiled; sleeping memories awoke about her soul, and hot blood bounded through her velns.

The black-robed figure blending with the light passing into night, knelt trembling at the end of the narrow pathway.

elosure of the ancient village graveyard; while Sir Richard Wellington kept faithfully his appointment with his dead chum and living rose tree.

At length came the knowledge to the naturalist that tomorrow the bud would be a rose: then should he know the worth of spiritism to man, for Dorry would not fall to manifest in some wise and convincing way, for had he not made for him the opportunity.

That night, late into it he paced beneath the stars, drinking from space.

. . The Rose day, at four, a beautiful June day, Sir Richard Wellington's steed pawed the ground restlessly in the accustomed spot, but the bud upon the small Rose tree had been plucked.

As the full realization fell upon his stunned

As the full realization fell upon his stunned consciousness, a passion swept his soul and he cried aloud:

"When you lived and hope was dawning in my heart, you ruthlessly plucked it out, and now that you are dead you do the same. Would to God that we could change places that I might return and destroy you!"

A whir like unto the passing of an angel's wing wafting a faint odor of wood violets—her favorite flower—broke the force of his blind passion. With a crushing sob he rode away.

An hour later, Sir Richard Wellington sat within his study surrounded by evidences of a trained, thoughful, sympathetic mind. The cold dignity of his bearing and the tragic colorlessuess of a usually brilliant skin, told the story of a cycle experience crushed within a limit of time that had already become an eternity.

Suddenly he sensed the words:

Go back, old chappie, the bud has bloomed into the Rose, but you saw it not.

Aloud he angrily replied: "I have acknowledged myself to you a sentimental fool, but never will I name myself a blind one, for did I not see with my own eyes the bloomless stem still bleeding?"

The persistent voice repented, "Go!" An hour later, Sir Richard Wellington sat within his study surrounded by evidences of

stem still bleeding?"
The persistent voice repented, "Go!"
He went not, but sat on in listless solitude, his heart throbbing with a withering pain of conscious loss. The majesty of twilight hung upon him, and with it came the soughing of vanishing dreams.

Ceaselessly the moments lengthened into hours: at last a faint air stirred his benumbed soul, as a gentle echo seemed to waft the sigh of a dying bloom in perfume sweet. He rose and unsteadily found his way

the sigh of a dying bloom in perfume sweet. He rose and unstendily found his way again to the hillside. Lighting a clgar, he began carefully by its fire to examine the bloomless Rose tree. From the midst of its night drenched leaves he drew forth the tender, spreading Rose; around its stem were twined the words, which he read by the same light that had discovered them:

I've flown far above thee, to the fields where straifge blossoms are; And I've found the bloom that will make her love thee; And I've made not the answer—it is too far.

The chirography he knew not, neither did he think or care, for the spirit of the com-munication had enveloped his soul.

An hour later as he clasped tightly within his own a slim, warm hand, he said:
"Agnez, I am at last fully convinced of the truth of spirit return."
"I have known it for years, what has convinced you?" questioned she who was called Agnez, lifting a pair of soft, reflective eyes to search thoughtfully her accepted lover's face.

He held her close a moment before he re-

olied:
"I will tell you on our wedding night."

She listened to his story, but she said not a word, believing that the good of the acceptance of the great truth made justifiable the means, but in her heart she sorrowed silently, recognizing that ultra-intelligent minds will attempt to force impossible condi-tions, therefrom confidently expecting impos-sible results in pursuing psychological in-

vestigations.

The learned naturalist's conscience troubled him not a little as the fulness of life envel-oped him, for he had not as yet planted a rose tree upon each foot of ground within the city of the dead on the quiet hillside.

# Our Castles in Spain.

William Brunton.

If we are to enjoy the sunny side of life, we must build quite a number of beautiful castles beyond the river of hope, in the fair land of Spain. This is the richest of all reland of Spain. This is the richest of all regions the earth has known, though it is always a little beyond the earth, and to it is drawn everything that is pleasing to the eye and greatly desired by the heart. It is a wise and a wonderful land, and millions of souls have loved it dearly and will to the end of time and beyond.

It is a land of the imagination, you say. Most true, but the imagination is quickened of God as the seed in the ground is touched by the sunshine of May in order that it may grow from its place of darkness and come in

by the sunshine of May in order that it may rrow from its place of darkness and come in its developed strength into the light. Yes, it is this in the loving wonder of the boy and girl, in the strong hope and faith of the man and woman. It is the sign and seal of how great and good we can be when we reach the radiance calling us above.

This country is not upon the map. The name of Spain is but the poetry of the old time to tell in symbol what was longed for and prayed for, and which was seen in vision are real coming down from the skies, and resting where assuredly the heart some day

should find it.

The name is a suggestion of beauty that enables us to see with the eyes of love the land far, far away over the meadows, across the river, and beyond the hills, and hiding somewhere in the along of the super. What

there is a ray of hope for me. You may call me a sentimental fool each day, if you like; I care not, if you will but point a way to my longing soul.

Do this for me, old chapple, and I swear to you I'll spread my conviction broadcast, and, yes, I'll do more, I'll plant a rose tree on each foot of ground in this ancient village graveyard, transforming it into one great bed of blooms.

What's that I hear you say? Just the kind of an idiotic promise a man in love will make,—well that's like you.

As the above conversation was about opening between "the quick and the dead," a tall girl dressed in black, with red-brown hair coiled high, a pair of gray reflective eyes, a few golden freckles dotting a sun-browned skin, a full, sweet mouth with a tender drooping at the corners, came slowly up a narrow side path, which led a little beyond to another spring dyed grave.

She started when she heard the voice; she looked and listened hungrily to every word—trogive her).

The corners of the beautiful mouth slowly lifted, the reflective eyes smilled; sleeping memories a woke about her soul, and hot blood bounded through her veins.

The black-robed figure blending with the great of the meadown, across with the ground the mild, and hot blood bounded through her veins.

The black-robed figure blending with the great of the meadown and the stars come out, what falls of crimson and gold, and lingers long after the sun has gone down, this, all this is part of the measage of its might and beauty. Picture the most gorgeous coloring you have ever seen and add to it all other splendor of all the sunsets witnessed from mountain height or murmuring shore, look with a poet's fascination on it—and there light and beauty. Picture the most gorgeous closering you have ever seen and add to it all other splendor of all the sunsets witnessed from mountain height or murmuring shore, look with a poet's fascination on it—and there light and unsubstantial treasure? I san't it a waste of time and native energy? By no means—and it is much good every w

from having the least possibility of being a fact. It is the instinct of the llly-bulb to assert its right of hope and dreaming and to proclaim the fact by pushing its stem through the soil, and so finding hope is true, and it is crowned for its fidelity with the cup of fragrant whiteness.

We may not get the things we picture in the shape they appear to us. Most likely not, for there is nothing definite. We have the outlined hope only and the intimate's hidden trensure, awaiting good, and this is wonderfully cheering and inspiring through the days that seem to be dark. The fact that we are learning to love the present more and to appreciate things here and now—this fact is an added reason for our castle bullding, as we must have more to follow and more after that, world without end. Immediate happiness is a lien on the future, and present good bespeaks opportunity for its enlargement and following to its full issue.

But when we talk like this we have got to watch out, for the critic sweeps—we on this bird of song like a kite and then if is no more, so they say, and some people are afraid to let their wants be known; they are rafraid to let their wants be known; they are rafraid to let their wants be known; they are rafraid to let their wants be known; they are rafraid to let their wants be known; they are rafraid to let their wants be known; they are rafraid to let their wants be known; they are rafraid to let their wants be known; they are rafraid to let their wants be known; they are rafraid to let their wants be known; they are rafraid to let their wants be known; they are rafraid to let their wants be known; they are rafraid to let their wants be known; they are rafraid to let their wants be known; they are rafraid to let their wants be known; they are rafraid to let their wants be known; they are rafraid to let their wants be known; they are rafraid to let their wants be known; they are rafraid to let their on the castitution of the universe, and in no place can we have the felicity as we find in our Cas

is for the bird. And I belleve in holding to our native rights of life, love, and happiness. They are guaranteed to us in the constitution of the universe, and in no place can we have the felicity as we find in our Castles in Spain. What the hand owns is not to be compared with what the mind has. It discounts the wealth of the wealthy and pours contempt on all their pride because its good is the greater and the better.

And then the poor man is never poor with this consolation, unless he were actually suffering from necessity, which is rarely the case with a man that has any gimp at all to him. We can look to the future with great expectations and we can see beyond the parting line that there must be a new adjustment and many office-holders of the present will be out of a job and some of us poor folks have a chance to feel how good it is to sit in paying places. I am not anxious for lucre, but I can think of the pleasure there will be in having a little more honor in moving about my castle. I shall meet true men and women there who will have the kindness to be kind without any stuckupness at all. If there is anything that would make daily life sweet to us. it is this good, noble sentiment that will obtain in the hearts of those that are in that fair land of Spain.

I am not tired of living here. I am, however, enchanted with the ideal of a better betterness that is to be here and that I am always wishing to see. I think I would be very willing to come again through the flesh for the opportunity to fight for it anew and to help my brothers to come into this estate of beauty which they should have and hold forever. I have known friends of a beautiful disposition whom I would follow again through time because one of my Castles in Spain holds all my friends, and one or two friends have each a castle of their own and I should be very willing to give a number of lives that we might enjoy the great gladness of learning the mystery of the music of love. Perhaps the lesson may be in other worlds, but this little planet wonderful Castles in Spain.

#### Christ and Christians.

William Phillips.

In a recent issue of a western paper I read an article on what constitutes a Christian of today? And while I do not wish to criticise the writer's opinion as to what it takes to constitute a Christian, yet I must contend that belief determines our creed. If we be-lieve that Jesus of the New Testament really had existence—that he was crucified as had existence—that he was crucified as claimed by the church of today—then we are claimed by the church of today—then we are Christians, though our life be dark with sins. Nor does the fact of our living pure lives make us Christians any more than it makes us Mohammedans or Confucians. Men may live such lives without ever once hearing of

ire such lives without ever once hearing of Jesus.

To be a Christian is something deeper than the church seems to know. The primitive meaning of the word "Christ" is Soul, or Spirit, unfoldment. A principle of life that inheres in all men. The pagan philosophers of four thousand years ago seemed to understand this fact. And to illustrate this principle of life to the understanding of the common people, instituted the allegory of the crucifixion of a God. This allegory seemed so complete an illustration of Soul unfoldment that other peoples in subsequent ages adopted it, and taught salvation from sin through a crucified Savior of their own, the last of which was Jesus of Nazareth.

But it seems it was somewhat painful to the intelligent portion of the people of ancient ages to observe so many different sects of religionists. Hence a world's convention was called to meet at Alexandria, Egypt, to determine if a compilation of religious thought could not be formed that would be acceptable

could not be formed that would be acceptable to the world,—"one God, one allegorical illustration of the evolution of life in all"; such compilation was made and submitted for consideration. But this new compilation needed a designating name, consequently at a subsequent convention, held at Antioch, it was agreed that this designating name should be "Christian." And in recommending this name for the new compilation Saint Augustine is made to say, "Not that we have anything new, only having adopted a new name." Consequently when the Essene churches and others whom Graves is pleased to designate as "Christians before Christ," turned their attention to this new code they went by the denomination to this "Christ"-ian church to the number of five thousand in a single day.

It is plain to me that what we call Christianity today was taught in all its fullness ages before the reputed days of Jesus. And what for? Plainly to teach, through illustration, the process of soil evolution, which unfolding power was called "Christ." But we of today should give it a new name. A name in harmony with the Philosophy of Life. But the name most sultable we may not at once be able to determine. Yet there is an unfolding there. A blooming of the rose, as it were. Such process needs a more spiritual name. A name that will at once suggest a higher plain of thought and wean the affections away from Orthodox grooves.

It is strange to me that in the light of this 20th century there are so many people zealously bowing down to personlified truth, when in fact we have the plain truth before us and of easy access. Easy of access when the debris is moved away, when the scales to the world,—"one God, one allegorical il-lustration of the evolution of life in all"; such

when in fact we have the plain truth before us and of easy, access. Easy of access when the debris is moved away, when the scales are pulled from our eyes. And while I believe it is our duty at all times to "feed the lambs," yet it is equally our duty to clear away the encumberances of the Soul that more nutritious pasturage may grow.

Of the many crucified Saviors spoken of by Graves and others, not one of them was a reality. But each was an allegory written to illustrate the unfolding process of the Soul. A theme, as I understand, which delights the angels in Heaven today and of which we of earth should always sing. And of which I am happy to believe, we all shall sing in the

sweet by and bye. But to gain this happy condition, we need to preach more directly from the soul and to the soul of things.

The personality of Jesus, as well as the personality of each of the other supposed Saviors of the world, is in doubt, as well it may be, for an ideal personage was all that was needed in either case. In fact, all that there was in either case. Yet men have admitted to me that all the crucified Saviors spoken of by writers were ideals except Jesus of Nazareth! His birth, His life, His death were realities as written in the Book. But what shall we do with the similarities? The same history applies to each of the reputed Saviors alike, and as far as I can see for the same purpose, the illustration of soul evolution.

the same purpose, the Illustration of soul evo-lution.

But the history of Jesus is nearer home to us than is the history of the Saviors who preceded him. And perhaps we are better qualified to view it with a critical eye than we are of the others, or, as I might say, to judge of its literal truthfulness. But if the history of Jesus will not bear criticism it seems to me useless to call the history of others into court.

The claim that a human being could be born without a human father is to me too umphilosophical to merit serious consideration, and is only worthy its pagan origin. Yet

unphllosophical to merit serious consideration, and is only worthy its pagan origin. Yet perhaps these pagans were compelled to borrow from materiality to illustrate the spiritual. But have we no progression?

Again I have read that Jesus, and also Paul, was born in Egypt four hundred years before the time claimed for his birth in Palestine, but went to Palestine to teach the art of magic. Again that he was a waif picked up in the streets of Nazareth by the brotherhood of Magicians, and educated by them in hood of Magicians, and educated by them in the art of magic. Again, that he was the son of Joseph's son, and of ill repute. And Graves and other writers like him but beg the ques-

and other writers like him but beg the question when they claim that Jesus was a man as we are men, was crucified on a cross as a criminal, but was adopted by the theory makers as an ideal in a subsequent allegory for the theory of crucifixion. But the New Testament theory of a miraculous conception must be fully accepted or wholly rejected. There is no middle ground to stand upon.

But when the allegory of the crucifixion is ylewed in its spiritual light, in the light I fully believe it was intended to be understood, one of nature's most beautiful truths will appear. Man, like the rose, is a flowering plant, and must needs unfold to higher plains of goodness and truth. Men are units of the Infinite Life, subject to the same laws of unfoldment by or through which all nature unfolds. The Christian religion as taught today possesses no element of evolution. Under its influence no soul will evolve to the plain of nature's light, or the plain of nature's plain of nature's light, or the plain of nature's truth.

Clackamas, Oregon.

# "Body, Soul and Spirit."

Dr. J. M. Peeb'es, M. D.

The perusal of your recent editorial in the "Banner of Light" of Aug. 13, on the above topic, friend Morse, very greatly pleased me. The truth is always pleasing. Such editorials are educational. Not only are they this, in fact, but they are spiritually helpful and eminently classical.

fact, but they are spiritually helpful and eminently classical.

It is passing and painfully strange that any Spiritualist making even ordinary pretensions to literature or sound scholarship should persist in using "soul" and "spirit" interchangeably. They are not synonyms. Not only did many of the more classical writers of Greece and Rome differentiate the words, but the old Hebrew writers carefully did the same.

The phrase "immortal soul" does not occur in either the Old or New Testament. These hackneyed phrases, "the immortal soul," "the precious immortal soul," "the never-dying soul," are the children of sectarianism, the babe-begotten medieval churchdom. This same ecclesiastical thought or dogma runs like a rusty wire through many of the old church wire through many of the old church Take this as a sample:

A charge to keep I have, a God to glorify; A never-dying soul to save and fit it for the

This orthodox poet evidently meant by the "never-dying soul" the self-conscious, immor-tal spirit. The spirit, a potentialized, filiated, life-atom, so to speak, of God, who is Spirit, essential and immutable, requires no salva-

tion.
The Gentile Apostle Paul, acquainted with

The Gentile Apostle Paul, acquainted with the Greek poets (for he quotes them), speaks of the "dividing asunder of soul and spirit." Again he writes to the Thessalanians, "I pray God that your whole body, soul and spirit be preserved."

That illustrious philologist, Schubert, considers soul the inferior, varying part of the human being. Prof. Porter notes that the word "soul differs from spirit" as the "species differs from genus." They "should not be confounded, the one with the other." The soul, or soul-body, being particled may die. That is to say, the particled and the organized may by some superior powers become disorganized, disintegrated, passing into the great Nirvanna-vortex of unconscious, indefinable substance.

The distinction of these two words, soul and static is aleasity beart with the of Market.

inable substance.

The distinction of these two words, soul and spirit, is clearly kept up in the old Hebrew writings. Hence, see this class of passages: "In whose land is the soul (Nephesh) of every animal and the spirit (Ruach) of all flesh that is human." Again we have the phrase of the old prophet, "The God of the spirits of all flesh." The Jewish Nazarene is the horse of the lightness refresher evidence.

phrase of the old prophet, "The God of the spirits of all flesh." The Jewish Nazarene in the hour of his intense suffering, cried out, "Father, into thy hands I commend my spirit." When the martyred Stephen fell from the stones hurled by murderers he exclaimed in agony, "Lord Jesus, receive my spirit." Remember, then, that man is a trinity in unity, the physical-body, soul-body and spirit; the soul-body, called by Paul the "spiritnal-body," in his letter to the Corinthians, being the intermediate, the censory vehicle between the grosser physical and the conscious immortal spirit. This latter is the Ego, the divine innermost—God incarnate! Dear reader, teacher, writer, author, this article endorsing Editor Morse means you, praying that you will quickly quit using soul and spirit interchangeably or synonymously. Let us all try and be both scholarly and systematic.

Battle Creek, Michigan.

# "Some Illogical Conclusions."

Frances Holbrook Pefleffer.

There seems now to be two directly opposite ideas in the New Thought teaching. One sect says, "Do everything yourself. Look neither up nor down for help. You do everything, gain health, strength, character, money, and life more abundant by your unaided self."

We must "hold the thought and hustle."
This is the illogical conclusion; God knows what I have need of, and gives me exactly what I need, be it poverty and illness, or health and plenty;—but I by my thinking, god and I work together. If I bring upon myself the need of sorrow, or poverty, or ill-health, God sees to it that those things come to me. My part in it may be unconscious, but I can profit by that which God sends to me as a result of my unconscious act. If I live and think in a manner which demonstrates that I am capable of more abundant life.

Both teachings are true, and thus we near the converging lines.—Mind.

#### A Remarkable Monument.

As we go towards the entrance to North Laurel Hill attention is attracted by a remarkable monument erected by a Spiritualist, which nobody can pass without noticing. It is of cast iron, resting on a stone base.

On the top of this is an open book with the following inscription:

"New revelations from the Spirit world to the children of men, through the mediums, Mr. and Mrs. Levi F. Smith."

On the front is an account of Mr. and Mrs. Smith, as follows:

"Professor Levi Franklin Smith was born at Milltown, North Stonington, Genn., on Wednesdny the 31st day of March, 1824, at ten minu is past 12 o'clock in the morning, and passed to Spirit Life October 24, 1901, from his residence, 2430 Thompson St., Philadelphia, Pa.

"Professor Smith was a philosopher and inventor, and a consistent and devoted Spiritualist, and passed to Spirit Life with a full knowledge of this beautiful philosophy.

"Mrs. Catherine Rrinkhouse Smith was born at Reading, Berks county, State of Pennsylvania, at fifteen minutes past 5 o'clock in the morning, and passed to Spirit Life fifteen minutes before 12 o'clock, the 27th day of March, 1833, from the residence of her husband, Professor Levi Franklin Smith.

"Mrs. Smith was a devoted Spiritualist and one of the best mediums of her time, and ac-

husband, Professor Levi Franklin Smith.

"Mrs. Smith was a devoted Spiritualist and one of the best mediums of her time, and accomplished great good in spreading the beautiful truth and in demonstrations of continuity of life."

On the other sides are some of the revelations from the Spirit world: "God is the oldest of all things, has always existed. The world is the most beautiful and perfect of all things, because it is the work of God."

"Hope is the most constant of all things, because it remains with men after everything

is lost, and virtue is the best of all things, as without it there is nothing good."
"Necessity is the strongest of all things, because it makes men face all the dangers of

"It is not what persons think but what they say and do, that makes them good or bad persons in the community."
"Life is eternal. Death is merely a change of condition.

"All evil done to others after it serves its purposes reflects back curses upon its authors." "The ultimate of the natural law or the

"The ultimate of the natural law or the divine law, or the law of God, is absolute justice in this life and the next."

"Be truthful, be temperate in all things, be charitable, be merciful, be just and honest to God and yourself and to all mankind."

"The individual who will not reason is a bigot, who dare not is a slave, who can not is a fool."

On another side is the following with a symbol at the top:

symbol at the top:
"Hands around ye faithful brotherhood, bright fratemal chain. We part upon the square below, we meet in heaven again. What words of sacred meaning these words masonic are. We meet upon the Level and we part upon the Square. Revised by Bro. Levi. F. Smith."—Philadelphia Evening Bulletin.

# Moses Hull Upon Spirit Control.

The time was when most of us believed The time was when most of us believed that Spiritualism came from a high and wise source and that, if left alone it would soon regulate itself, all that was wanted was to give the spirit world, as we called it, an opportunity and all would be well. Today those who know Spiritualism the most thoroughly see the most clearly the necessity of a clear comprehension of its philosophy before giving too loose a rein to its phenomena.

ena.

What shall be done with, and to prevent these untamable manifestations? A kind of general answer might be made as follows:

1. Have no trifling with spirits; consult spirits only on things spiritual.

2. Live spiritual lives; develop no element in yourself which would call for the society of the wilfully ignorant tramp-spirits who seem to have no other desire than to consume the sitters' and their own time with Munchausen stories of where they have been and what they have seen in the Spiritual world.

3. Make your Spiritualism a religion—a

3. Make your Spiritualism a religion—a life, and not a mere show to gratify curiosity seekers and those who have no higher than mercenary motives—no matter whether such are in the spiritual or earth world. Sitters, mediums and spirits alike must reform in this particular before we can always be sure of coming in contact with the highest and

Submit to no control Wise and un-4. Submit to no control. Wise and un-selfish spirits do not wish to control, that is, to subjugate their mediums. Mediums should live so truly that the spiritual can blend into live so truly that the spiritual can blend into their lives, and thus influence or make suggestions, without making a mere tool or machine of their mediums. Mediumship means co-operation with spirit forces and not submitting to be overpowered by the denizens of the other sphere of existence.

5. Never submit to being controlled, or even influenced by every knave or wag who has crossed the river of death. I have never known a medium who was perfectly willing

known a medium who was perfectly willing to become the tool of any and everything in the spirit realms, but that came to an unde-sirable end. The better way is to submit to

the spirit reaims, but that came to an undesirable end. The better way is to submit to no control, no matter how wise nor how good. Be yourself. Converse and get wisdom from others, whether in earth or spirit life, but always be yourself.

6. Do not try to develop merely as a machine for the use of spirits; develop yourself so that you can use your own individuality. You are a spirit with unlimited powers; find and use your own power. You are now strictured; remove these strictures. This can be done by a proper education of all your faculties. Become a man, or a woman; you are the repository of infinite possibilities. Bring these possibilities into actualities. When you are thoroughly developed as a man or woman with all your powers in good working order, then you will become not merely a medium, but a seer—one who can go through the universe and read the answers to all your questions. This is practical Spiritualism.—The Sunflower, Lily Dale, N. Y.

The simplest and most trivial work or duty helps to make our characters; every thought and act leaves its impress upon our character, and makes us for future success or what is called failure.—A. Z.

# The Rebiewer.

About Biopinets.

The Scientific Demonstration of the Soul's Existence and Immortality, Henry Frank, The Alliance Publishing Co., New York City. For sale by the Banner of Light Publishing Company.

Truly a most portentous title for a little book, but one which is entirely descriptive.

One familiar with Mr. Frank's writings knows that whatever he produces ought always to be well dressed. This is true of this little work. But it comes before the public in a poor binding, with poor paper and poor press work. The proof reading is unworthy a cheap daily. Many an "Annual Report of the Sciectmen" of some country town, coming from the office of the local newspaper, is better printed than this book. What excuse can be offered for the transposition of three or four lines on a page, which occurs once in the volume?

The book is in three parts, or rather in two parts, with appendices. Each part appears

or four lines on a page, which occurs once in the volume?

The book is in three parts, or rather in two parts, with appendices. Each part appears to have been issued as a separate volume. In this edition they were simply bound together. Appendices are always unwise. They distract the attention from the thread of the argument. One of these seems to be an addition rather One of these seems to be an addition rather than an explanation and on that account

may be pardoned.

Part I, is called "The Physical Basis of the

Soul."

Part II. gives "Psychological Evidence of the Soul's Existence and Immortality."

Appendix II. is a statement of the author's belief in the near possibility of photographing the soul.

br. Lionel S. Beale, a distinguished microscopist and chemist, is responsible for this book, inasmuch as it was his reading of some of Dr. Beale's experiments which suggested to the author the theory which is here developed, a theory, so far as the writer knows, entirely new and distinctly original with Mr. Frank.

The late Dr. W. L. W.

The late Dr. T. J. Hudson published a sci-The late Dr. T. J. Hudson published a scientific demonstration of Immortality, but on lines of argument entirely distinct from those of Mr. Frank. Mr. Frank is certainly more scientific than Dr. Hudson and far more convincing and satisfactory. Hudson demonstrated an immortality which was for the soul a mere existence after death without conscious individuality. Mr. Frank's immortality is a conscious, living, individualized existence.

conscious individuality. Mr. Frank's immortality is a conscious, living, individualized existence.

Dr. Beale was the first scientist to note certain characteristics of Protoplasm. When Protoplasm was conceived (probably scientists would demand that we should say, discovered), it was said to be the ultimate form of matter. It was structureless and the last analytical product of all organic forms of tissue, a colorless, transparent, jelly like substance. Soon, however, this ultimate form which could not be divided farther, was found to be of two kinds, one of which it pleased scientific men to call living protoplasm, the other being dead.

Dr. Beale calls the living Protoplasm, Bioplasm and by his microscope finds Bioplasm, or particles of Bioplasm, in every known form of matter. These Bioplasts are spherical, about 1/500 of an inch in diameter, separated by a space of 1/1000 of an inch from each other. They are not only transparent, as is all protoplasm, but, unlike dead protoplasm, they are absolutely invisible to the human eye, even when aided by the microscope. They can only be seen when artificially colored for the purpose.

The remarkable thing about these Bioplasts is that they move toward all dead matter, like food for example, and in an instant by their simple contact change it into live matter That is to say, in these Bioplasts there dwells a force which gives life, a creating force which they alone possess. It is in these Bioplasts that Mr. Frank contends lies the seat of the soul. As they are in every portion of the human frame, if the dead portions of the body se removed from them they still would furnish a form like the form and features of that man. As these Bioplasts live after the body's death, the soul lives after the body's death, the soul lives after the body's death, the soul lives after the body's death.

death.

In Part II. he takes up the Psychologic side. He maintains that these Bioplasts are the seat of the subliminal mind and that every the seat of the subliminal mind and that every act or thought of our lives here, leaves its impress on the nervous system like a scar. The Bioplasts forming 'the nerves are thus given a record of our mental acts. As these Bioplasts are immortal, so our mind's records live. As the subconsciousness is active in direct proportion to the inactivity of our conscious minds, so when death destroys our mortal minds the subliminal part comes into its hielest activity and we not only live after its highest activity and we not only live after death but we know we live and we are then conscious of this Bioplastic body, of whose existence prior to death we have no conscious

knowledge.

This theory thus briefly outlined is truly new. Certainly no one, least of all a Spiritualist, can say it is not true. There are flaws in the argument which seem to indicate some confusion in thought. You will observe that the immortality here "proven" is an immortality that the immortality here "proven" is an immortant that the immortality here "proven" is an immortant that the tality of a material being, viz: a Bioplastic

It is entirely true that the soul may exist without Bioplasts. These may be merely the seat of the soul or the material mechanism provided for the manifestation of the soul's activities. Dr. Frank seems to recognize this distinction in some places, while in others he is a pure materialist. To one who believes that all is spirit and that there is no valid distinction between matter and spirit, the ex-

is a pure materialist. To one who believes that all is spirit and that there is no valid distinction between matter and spirit, the explanation is easy.

To show the author's apparent confusion of thought, let us take three or four definitions of the Soul as he gives them in different parts of his book.

On pages 19 and 20—"The soul is that universal force which transmits diffuse ether into visible form and evolves the lowest stages of matter into the most complex organisms, manifesting in these living organisms its supreme potency of transforming so-called dead matter into living matter; that is of manifesting itself in a special mode of motion known as vitality or the vital force." Here you see the soul is a spiritual thing, merely "a universal force."

On page 64 he speaks of the soul as synonymous with the unconscious mind. On page 86—"Now what we understand as the soul is simply the invisible material organism which is ... responsive to the operations of the

is simply the invisible material organism which is . . . responsive to the operations of the mind; and is not a separate person within the human body, distinguishable from the organism itself and sometime to be separate from all material relationship." Here, you see, the soul is entirely a material thing.

On page 90—"I understand the soul to be this invisible reflection of the mental process upon the delicate nervous organism." Here you see is an entirely new sort of soul. In fact, Mr. Frank seems to change his definition of soul to suit the emergency of the argument.

# The Gratification of Reform.

Athur F. Milton

The duality of man is not only exemplified by his physical and mental nature, but by his combat against sense and self—his two cardinal animal proclivities.

His search for truth and craving for sympathy are the natural or intuitive agencies employed to overcome the aforenamed. But as truth cannot be acquired without effort. neither can sympathy nor love.

The effort exerted in the acquisition of knowledge is education, study, reflection and observation. That of obtaining sympathy is to extend it. As nature gives, imparts and bestows, man must do likewise to enjoy their equivalents.

Light and power are thus the principles or conditions man is reaching out for. But sense and self are the obstacles to be removed in the effort. His success depends upon his will to subdue them.

Education and duty are the most commonly employed means,—intuitively instituted by man himself, which is synonymous with being inspired or programed by Nature.

But sense and self, though naturally endowed qualifications of the body and mind as needed agents for growth and development, have been more or less perverted and transformed into sensualism and selfishness; the first named through intemperance, gluttony and lust, the latter through avarice, injustice and hate. Pain or suffering is the ultimate of one; penuriousness, jealousy and crime of the other; one constituting the body diseased, the other the mind diseased.

Now, while Nature may ispire to combat the context the mind diseased.

other; one constituting the body diseased, the other the mind diseased.

Now, while Nature may ispire to combat the ordinary animalism in man, it has lost control over his perversions, these being self-instituted conditions through walch man has made a law unto himself, has defied Nature, as it were, by closing his audition to her admonitions.

monitions.

In that state we now find him struggling for light and power, lost through his own wilfull-ness. But the spirit world has come to his aid, as we would aid a loved-one in distress and is bringing its influences to bear on man's

aid, as we would aid a loved-one in distress, and is bringing its influences to bear on man's better qualities. Inspiration, genius and mediumship are some of the results.

Through the latter we have been taught a new philosophy of salvation. It is not quite as simple a philosophy, however, as those of former dispensations. It is more varied because it has more requirements to meet. No one individual has its exclusive understanding or its complete revelation. But there is a general principle in it on which all canunite, the phenomena excepted, which is a special privilege accorded to its advocates and workers, which general principle is the method of overcoming the aforenamed perverted sense and self, or what may be known as sensualism and selfishness.

Of course, education and duty—mental and physical activity—are known as fixed principles. 'A higher law added self-denial and charity to them. They are sublime in practice. But a large portion of mankind felt the need of more stimulating doctrine, something more appealing to reason and its sense-consciousness. This feeling, which vibrated as a desire, found its sympathizers and Spiritualism was born,—a new revelation, like those of the past, with proofs of immortality and a philosophy attached.

This philosophy we are teaching. Its practice depends upon the effect it has on the hearer or reader, not to forget the recipient or medium, who is expected to be the exem-

hearer or reader, not to forget the recipient or medium, who is expected to be the exem-plar. But the best may have odds to com-bat against, and thus we must be temperate in soul as well as body, and not judge without

measoning.

But so far as the effect it has on a hearer is concerned, it will depend upon special need. The Itinerary introduced into our system was ordained, apparently, to spread this new light in its varied aspects, to reach all and not the few. In like manner we need a variety of methods of instilling this new light into those who have outgrown the listening period and have become students of the philosophy in its causal relations. There is no lack of the same. Nearly every inspired speaker has a method that may be applied somewhere and all are benefited. But as all can agree on the phenomena, all can agree on its philosophy which relates to man as a dual being and which, in fact, is proven by the phenomena. That he is sensual and selfish is proven and which, in fact, is proven by the phenomena. That he is sensual and selfish is proven by the facts of experience, that is, relatively speaking and as may be adduced from the press-despatches and local news of the daily papers. If he were not, there would be no need of prisons and police regulations. Thus we cannot waive the issue, and both nature and the spirit world have lost the grip on this class. class.

this class.

The scale here descends, but on the same lines. It is always sense and self manifesting—inviting rather than combating them—adding to their force instead of spiritualizing them by seeking truth and doing for others Such is not natural—not in conformity with Nature's rulings or man's mission on earth. Such discord with nature cannot bear good fruits. As the individual suffers who is out of harmony with her, so must nations or the

Such discord with nature cannot bear good fruits. As the individual suffers who is out of harmony with her, so must nations or the entire world if all mankind were corrupt.

But general harmony with Nature depends on the individual. Every link added to a vibration with the spirit world brings that nearer to us, and insures further protection. It is to the individual's interest, therefore, to strengthen this bond. He not only saves himself, but his loved ones, friends and neighbors. Or, it may be better said, by saving the latter, he saves himself. It partly constitutes the reward of giving or doing. Every reformer is thus a savjor of his race—a warrior in the fight against Nature's frownings and the dangers impending—a peace-maker in a greater cause than any other known—and of which he can be justly proud or gratified.

And this is not all, for with every victory And this is not all, for with every victory gained over his animal nature, man adds vibration to his soul nature—increasing its activity for the understanding of more truth and the acquisition of more power. The storing of physical force or vitality through mental or intellectual in place of sense-gratification, expands the mind and incites inspiration. The storing of soul-force through kindly feelings or benevolence in place of ill-feeling or self-gratification engenders an influential will—the reward being the light and power intuitively solicited, and constitutes the aim of mortal life or the reaching out for spiritual perfection.

perfection.

Happiness is the ultimate thought and ac tion in harmonious vibration—the duality of martial life merging into the oneness of spirit mortal life merging into the oneness of spirit life, which is love.

#### A Widely Known Medium Passed Away.

fact, Mr. Frank seems to change his definition of soul to suit the emergency of the argument.

St. Paul wrote, "It is sown a natural body, it is raised a spiritual body." The Spiritualistic medium of New York city, recently passed to the higher life from the midst of her family, suddenly without warming. On the previous evening she was in an unusually bright and happy condition of health and mind, and busy laying out plans for the future of the work in which she has always taken so much interest for 57 years, man would say, is Mr. Frank's Bioplastic-agrandous and jointy with her son, Mr. De Witt C. Hough, for 50 years. Truly her end was peace, for she passed away without a strugteness.

gle in the presence of the writer and her son. The beautiful expression on her features showed clearly that she suffered no pain in passing to the higher life. At the recent celebration of the Fifth-sixth Anniversary of Modern Spiritualism this year, in making the introductory remarks to her audience, it was observed that she seemed to suffer from unusual feelings of emotion, and within six months afterwards she is suddenly taken away from the midst of her family and those who loved her deeply, not only for her labors in and for the cause of Spiritualism, but in her household as well. Never was a hungry, tired or distressed mortal turned away from her door, and thousands will miss the kind words of encouragement which always accompanied her benevolence and philanthropy. She also visited the homes of many of the poor and distressed with supplies, doing this unknown to any except to myself who accompanied her, for she carried out this generous work without ostentation of any kind. Her home life was beautiful, and everyone who entered her presence at once recognized her as possessed of rare spiritual culture and refinement. That she was well-known and greatly admired and esteemed not only throughout this country, but in other countries of the world as well, is witnessed by the numbers of people of all ranks in life, from the humblest to the highest, who attended her meetings. Her life was well lived. Love, peace, and harmony were hers at home, while respect and good will, and kindness came to her from abroad. She will be sodly missed by all her friends and loved ones who will grieve and sorrow for her departure, yet their sorrow will be softened by the comforting asby all her friends and loved ones who will grieve and sorrow for her departure, yet their sorrow will be softened by the comforting assurance that she is free from care and sorrow and the struggles of this world, and is now resting in the peaceful dwelling of the Spirit Land. During her life many appreciative letters were received by her from friends in various parts sympathizing with her in the trials which beset the pathway of all mediums who stand before the public, and urging her to stand stendfast in the good work, also letters of thanks for sympathy and support in time of mental and spiritual distress and physical necessity, all of which stand as an excellent testimony to her goodness of heart and carnestness of purpose. Mrs. Stoddard Gray was a direct lineal descendant of one of the Scottish Ducal families, and her ancestors came here to America with the one of the Scottish Ducal families, and her ancestors came here to America with the Maydower Pilgrim Fathers. She was in her seventy-third year at the time of her passing out. Funeral services were held at her late residence, and were very impressive. Her remains were interred in the family burial plot at Saratoga, and the work hitherto conducted by her and her son jointly will now be conducted alone by her son.—J. Knapton Thompson Ph. D. son, Ph. D. 331 West 57th St., New York.

COPY OF A MESSAGE RECEIVED FROM MRS. STODDARD GRAY, ON THURSDAY, AUG. 18, 1904.

Our Dear Charge and Co-worker:

I am indeed glad to be able to make myself known to you so soon after passing from you to this beautiful land of the soul. I have wished to materialize, but have not yet been strong enough to do so. Do not worry for I will surely first come to my own old cabinet and DeWitt and all dear friends who attend there before I go to any other place.

Take courage and be comforted dear one for you have much to be thankful for. Your great band of guides and controls say to me much grander work can be done now. Dear one I am chosen your leading guide; our great bond of unison and our psychic nature are so finely blended by our united work all these years, will enable the guides to do a grander and mightier work.

years, will enable the guides to do a great years, will enable the guides to do a great and mightier work.

Hypatia, Alice, your mother and Katie are with me often. Watson, Franklin Stevenson and others speak for the band, the great delight with the grand prospects for their future work. I speak for all of your loving and anxious guides their words of encouragement, sympathy and love to you all. Dear one, I am now and always your loving guide.

J—, Mrs. G.

# For Over Sixty Years

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

PLANETS.

F. J. Miller.

I stand and gaze on the heavenly blue, I think of God's law so divine and true, I dwell in the midst of ages past, And know the same law through eternity

The myriads of worlds beyond our ken, All influence some way the lives of men, Thus teaching the lesson of eternal love, Which descends upon all in flames

I live in the past, I live in the now, look and I see the eternal vow Unchangeable, endless, written in all, The sun, the moon, and stars without our call.

Does man disbelieve that God hath foretold. The virtues he needs his soul to unfold? If so, let him learn his errors he made, In former lives, the foundations he laid.

And rise with majesty, glory divine, To see how beauty of soulship doth shine, In self which hath power now to o'ercome, The mistakes of past lives writ in the blue dome.

Yes! we leave this vale that we may behold, More clearly the path we did not unfold, We take up life's work just where we have

The sorrows and sins we bore to the grave. Oh endless! Great! is this majesty of life, Which vibrates through all and without any

strife,
In harmony rolling from shore to shore,
Teaching the vastness of Divine Lore. Shall man reject what this finger of love,

Has written so plain in heaven above, For those who will read with hearts all Awake to the glory of heavenly gain.

'Tis wr'tten for guidance that men may know,
The path they should tread on this life below,
And o'ercome boulders that stand in the way,
To dim the bright light of heavenly day.

The planets do roll in their course so true, That all of the past remains to our view, The cross aspects are shown to teach us

THE MOST OF

# Dr. Peebles' Books and Pamphlets AT REDUCED PRICES

Who Are These Spiritualists?
What is Spiritualism, and what has it done for the world? 151 pages. Price 50 cents;
paper, 35 cents.

Three Journeys Around the World
Handsomely bound octavo volume, 500 pages, illustrated, describing nearly all nations,
India's magic, Egypt's pyramids, etc. Price reduced to \$1.23.

This large volume, soo pages, treating of the past seers and sages with their visions and trances, and treating also of God, heaven, hell, faith, repentance, prayer, haptism, evil spirits, etc. Reduced from \$1.00 to \$1.25. 10th edition.

The Employment of Spirits in the Spirit World What they say of their dwelling places—infants, idiots, suicides, etc. 320 pages. Reduced from \$1.50 to \$1.00; paper, 50 cents.

The Spiritual Harp

A book of songs, anthems, hymns, with both the words and music. 300 pages.

Reduced from \$2.00 to \$1.25.

The Christ Question Settled

Who was Jesus Christ? A symposium by Hudson Tuttle, W. E. Coleman, Rabbi Wise,
J. R. Buchanan, Col. Ingersoll, and others, with what she spirits say about it through
J. J. Morse, W. J. Colville, Mrs. Longley, and other mediums. 200 pages. Reduced
from \$1.50 to \$1.00. Third edition.

The Secret of How to Keep Young
A book of 220 pages, treating of conception, gestation, marriage, divorce, foods, drinks, sleep, flesh-eating, how to live a 100 years and more. Reduced from \$1.25 to \$1 00.

Vaccination a Corse

A book of between 300 and 400 pages, treating of inoculation, vaccination, cow-pox, call-lymph poison, Jenuer's discovery; how vaccination causes death, eczema, pimpled faces, cancers, unlers, consumption, etc. Price \$1.00.

Spiritualism Versus Materialism

A fine, handsomely bound book, showing the fallacy of materialism, and the truth of Spiritualism. Price 50 cents.

Reincarnation A discussion between Dr. Helen Densmore and W. J. Colville, affirming, and J. M. Peebles, denying the truth of reincarnation. Price 50 cents.

Obsession, or the Influences of Evil Spirits

This volume treats of demonism in all ages and countries, and especially as manifest in modern spiritism, exorcism, hypnotism, insanity, the rescue of evil spirits, etc. Price \$1 oc.

Biography of J. M. Peebles
By Prof. E. Whipple. A large, elegantly bound book of 600 pages. Price \$1.00.

Three Jubilee Lectures
Delivered in Hydesville, Rochester, and London. 125 pages, illustrated. Price 25 cents. Spiritualism Commanded of God Thirty pages. The Orthodox Hell and Infant Damnation Price to cents. The "Soul," Did It Pre-exist Price 15 cents. Spiritualism in All Lands Pamphlet of 30 pages. Price 10 cents. The Pro and Con of Spiritualism
The Rev. H. A. Hart versus J. M. Peebles.

Price to cents. An Epistle of Dr. Peebles to Seventh-Day Adventists Price 5 cents. A Plea for Justice to Mediums Large pamphlet. Price 10 cents. The General Teachings of Spiritualism Price 5 cents. The Eightieth Birthday Anniversary of Dr. Peebles
Fifty pages with the speeches, addresses, poen
Fiftieth Anniversary of Modern Spiritualism
With speeches and illustrations. Price 15 cents.

The Pentecost Neatly bound, 23 pages. The Pentecost Nearly What of Prayerr Are Animals Immortal? What of Prayerr are in manuscript ready for the press. Price 10 cents. Whatever is, is Right,

#### Mediums' Relief Fund, Supplementary Report.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The following sums, intended to be included in the amount being raised not long since for special service, have been received since July first, when final report was rendered, viz.:

Mrs. E. M. Lindsay, \$5.00; Jacob Hey, 2nd contribution, \$2.00; "T. S. A. Truth Seeker," 4th contribution, \$2.00; Mrs. T. E. Geoltz, \$2.00; Mrs. H. G. Harmon, \$1.00; T. F. Malitz, 65 cts. Our sincere thanks are due to each contributor. We trust the mediums' fund will not be forgotten in future days; the N. S. A. is paying out a large sum monthly in pensions for mediums, and we feel it to be a blessed work.

Mary T. Longley, N. S. A. Secretary. Washington, D. C.

A Cough will be quickly relieved by Piso's Cure for Consumption. 25c

#### Campmeeting Announcements. Season of 1904.

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

The Connecticut Spiritualist Campmeeting Association will hold their camp at Niantic, Conn., commencing on June 20th and continuing until September 12th inclusive. Secretary, George Hatch, South Windham, Conn. The First Maine Spiritualists' State Campmeeting Association commences its camp season at Etna, Me., on Friday, August 26, and closes on Sunday, Sept. 4. Secretary H. B. Emery, Glenburn, Me.

The Island Lake Camp, at Island Lake, Mich., commences July 17, and extends through the month of August. H. R. La-Grange, secretary, 84 East Montcalm street,

Grange, secretary, 84 East Montcalm street,

Detroit, Mich.

The Lake Pleasant Campmeeting opens
Sunday, July 31, and closes Monday, August
29. Albert P. Blinn, clerk, Lake Pleasant,

Mass.
The Lake Brady Spiritualist Campmeeting opens July 3 and closes September 4. Secretary, A. G. Peck, Akron, Ohio.
Lily Dale Camp, N. Y., opens July 15 and closes September 14. Mrs. Abby L. Pettingill, president, Lily Dale, N. Y.
The Madison, Me., Spiritual Association holds its annual campmeeting at Hayden Lake, Madison Centre, Me., from September 2 to 11, inclusive. Rev. F. A. Wiggin, president.

dent.

Maple Dell Park, O. The American Spiritual, Religious and Science Union will hold a camp session, commencing July 24 and closing September 1. Lucy King, secretary. Address, Box 45, Mantua, Ohio.

On-1-set Wigwam Co-Workers, Onset, Mass. Meetings commence on Friday, July 15, end on Thursday, Sept. 15, 1904.

Onset Camp commences July 24 and ends August 28. Secretary of the camp, Onset, Mass.

The seventh annual measurement of the Other Camp contents of the Other Camp.

Mass.
The seventh annual meampment of the Ottawa Spiritualist Association will be held at Forest Park, Kansas, August 20 to August 30. Jacob Hey, secretary, Carbondale, Kans. Parkland Heights Spiritualists' Home and Campmeeting will open on Sunday, July 3d, and continue until further notice. Elizabeth M. Fish, secretary, Parkland, Eden P. O., Pa. Queen City Park Camp. The meetings will commence on Sunday, July 31st, and close on Sunday, September 4th. Dr. G. A. Smith.

Smith.

Salem, Mass. Camp Progress opened Sunday, June 5th. Admission free.

Southern Cassadaga Camp, at Lake Helen, Florida, will open the first Sunday in February and close the 26th of March. Mrs. J. D. Palmer, secretary, Willoughby, Ohio.

The Lynn Spiritualists' Association will hold meetings every Sunday at Unity Camp, Saugus Centre, Mass., commencing June 5 and ending September 25. Mrs. A. A. Averlill, 42 Smith Street, Lynn, Mass.

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

Wedded.

PAXON-M'COY.

A very pleasant wedding party assembled at the home of Dr. Horace Paxon, of Hamburg, N. Y., on the evening of July 27. The bride, Miss Armata Paxon, is the niece of Dr. Paxon, and the groom, Clarence H. McCoy, is a resident of Jackson, Mich.

The house was most beautifully decorated with ferns and sweet-peas. The bride was gowned in white organdie and carried a bouquet of white carnations. The marriage service used was one accepted by The National Association of Spiritualists, last October, and was considered very beautiful.

The supper was delicious and was served by the dear friends of the bride. A pleasant departure from old customs was the showering of the happy couple with sweet-peas instead of rice. The wedding presents were many and beautiful as well as useful.

Mr. McCoy is thought a great deal of by the people of Jackson, and will take his bride to the home he has prepared for her in that city. They are both firm Spiritualists and are not ashamed to own it. The writer officiated at the wedding.—Carrie E. S. Twing.

# MORRIS PRATT INSTITUTE.

Founded by Mórris Pratt. Chartered in 1902. A school under the apoptees of Sphilualism. Established for the diffu lou of get eral culture and the acquisition of useful knowledge. THOROUGHLY QUALIFIED TEACHERS.

A large and beautiful building. Steam heat and hot and cold water throughout. A Two Years' Course

Prepares specially for pub ic and private work. Open to all of both sexes and or all ages over 15. Admittance Without Examination.

Absolute treedom of thought and expression encouraged.

For thoroughness and the growth of individual and independent thins ing unequalied.

Tuition per 1 e. r. 850. Tuition by the week, 81.78.

Board, with jurislated rooms, per week, \$1.00 to \$1.50.

Opens September 27, 1904. Located at Whitewater, Wis., 60 miles north of Chicago.
N. B.—All who: ecide to attend should be present at the pening when he classes are formed and take the full two cars' course.

malogues write to MOSES HULL, Pres., Whitewater, Wis., or CLARA L. STEWART, Sec., Whitewater, Wis., or A. J. WEAVER, Prin., Old Urchard, Maine.

# Wisdom of Passion

BY SALVARONA.

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

Hinstrated with three handsome portraits of Emer-son, Howe, Byron, 12mo, 250 pages. Red cloth; gold title. Will be malled to any address on receipt of price by postal note.

ALOO NET. POSTAGE 10 CENTS

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

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

I am somewhat familiar with the tendency in mothors, to give primary place to feeling — with a "Will to Belleve," with Ward's social philosophy. Bhelley's and Browning's philosophy. The Wadry Pastion," fat in with their contributions. The main is of the book—that the Soul forms its own forms by its of least section to the Tort. Usear Lovel Triggs, University of the Soul forms.

BANNER OF LIGHT PUB. CO.,

204 Dartmouth Street, BOSTON, MASS.



PUBLICATION OFFICE AND BOOKSTORE No. 304 Dartmouth Street, next door to Ple Building, Copier Sq., Boston, Mass.

WHOLESALE AND RETAIL AGENTS. THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston, Mass. THE AMERICAN NEWS COMPANY. 41 Chambers Street, New York

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

Issued by

THE BANNER OF LIGHT PUBLISHING COMPANY.

All communications to be addressed to IRVING F. SYMONDS, arer, Business Manager and Managing Editor.

Representative t-Large, Dr GEORGE A. FULLER, M.D.

ADVERTISING BATES. Full particulars furnished upon application

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

The BANNER OF LIGHT counci well undertake to rouch for the honesty of its many advertisers. Advertisement which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are usuago our advertising columns, they are at ouce interdiction. We request pairons to notify us promptly in case they discover in our columns advertisement of parties whom they have proved to be dishonorable or unworthy of confidence.

give expression.

The No attention is paid to anonymous communications.

Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return

canceled articles.

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

# Banner of Tight.

BOSTON, SATURDAY, AUGUST 27, 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.

#### 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.

We believe in Infinite Intelligence 2. We believe that the phenomena of na-

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

# Brevities.

The Shakers.

Who are they?

What do they believe and teach?

In the "Banner" for next week you will be able to read some interesting details about these good people. Their "families" are pleasant spots in a weary world, their lives sweet and placid, and nearly seventy years ago they had learned the usefulness of that equable living which is called "poise" in the language of the present day new thoughtists.

This week the account presented by Brother Hollister will prove exceedingly interesting reading since it serves to show in simple guise that these good living people in their own way interpreted the phenomena and message of our Spiritualism when the spirits came to them in years past.

The account of the Wesley experiences, the details of Shaker phenomena, and the following account of the Shakers to appear next week, constitute a singularly interesting series of valuable historical data for all thoughtful readers who are students of the history of the spiritual experiences associated with the progress of the human race.

A number of years ago, the Editor published a book with the title "Practical Occultism." being a series of trance lectures given to classes in San Francisco. So popular was the work that the entire edition was speedily sold out. Since then numerous requests for its republication have been received, these coming from literally all parts of the world. It will therefore be a source of satisfaction to many to learn that arrangements have been made to reissue the work, under the revised title of "Practical Spiritualism," and with a view of placing it first in the hands of our subscribers, it has been decided to run it through the "Banner," and when completed to issue it in book form at a reasonable price. Next week we shall announce full particu-

If you are desirous of ascertaining what is claimed on hehalf of what is called "personal magnetism" you should procure Leroy Berrier's work on "The Cultivation of Personal Magnetism," which you will find advertised on the fifth page of this issue. The author claims to be able to instruct you how to accomplish many things through this peculiar power,

The prettiest program which has reached this office is the one issued by the Minnesota State Spiritualists' Association for its Seventh Annual Convention to be held in the Unitarian Church, Minneapolis, on Thursday, Friday, Saturday and Sunday, September 8, 9, 10, 11. The session opens with the usual reception on the first evening and closes on the Sunday with two meetings, afternoon and evening. The speakers are Miss Elizabeth Harlow, Moses Hull and Will J. Erwood; the "message" medium is Mrs. J. A. Murtha.

From Salt Lake City comes to our table the latest issue of the monthly magazine, The Character Builder, edited by J. T. Miller, Dr. Sc. The contents are varied and interesting and deal with many important topics in connection with health questions and personal morality, the bulk of which appear to be called from various publications.

We have a fine article from the facile pen of Dr. Dean Clarke on file for early publication. It is entitled "Theosophy: An Analysis and a Criticism," and will well repay perusal upon the parts of theosophists and Spiritualists alike. Probably it may appear next week.

We take pleasure in stating that Dr. Geo. A. Fuller, M. D., of Onset, the well known and highly esteemed author, speaker and medical practitioner, will act as Representative-at-Large for the "Banner of Light" wherever he may be serving our Cause among the friends. The doctor was good enough to spontaneously proffer his kindly co-operation which we have much pleasure in accepting.

Spiritualism is evidently taking a firm hold of Portland church goers and Congress Hall, where the First Spiritual Society meets, was full last night to listen to the address given on Spirit Return and to hear the messages. There are still two more Sundays to enjoy the social meetings which have proved so popular and a hearty invitation is extended to the public to come and join the ranks.

#### Lynched!

Justice had need to be blind and deaf, else would the blush of shame suffuse her cheeks and her ears be split when the infamy of lynching is perpetrated in her name. In new settlements, away from civilized life and among the lawless and the outlawed, the peremptory punishment of evil doing can be accepted as a substitute for the orderly proceedings of the courts. While in cases where the courts have been debauched and justice thwarted it may be understood that the anger of the people explains, if not excuses, resort to the summary process of Judge Lynch. But when a community wherein the machinery of justice is of long establishment, where judge, jury, marshal and police fulfil their functions and soldiers are at hand to sustain the law in its operation, it is an awful thing that the passions of the people should override the law, and in spite of the restraints which civilization is supposed to exert in all well regulated communities the vengeance of the mob should supplant the process of law.

In theory, all men are equal who are Amer ican citizens. In practice, all American citizens are not equal. The Asiatic and the African may be citizens, but the common multitude still call them "Niggers" and "Chinks," the latter contemptuously and opprobriously. The only real American citizen to thousands is he who has a white skin! Racial antipathies? The white man is the dominant partner in the world's life? If so let us cease to be hypocrites and leave off talking about human equality and universal brotherhood. But if we whites claim superiority over all races, let us live up to the high position such claim implies. Where much is given, much is required, is a phrase many will recall. Spiritualists need the hint as well as others; race prejudices are not unknown among them, and the son of Atrica, and the "Ah Sin" of the story, are to many Spiritualists men whose rights no one need pay an exaggerated reraces-are not to be closely mixed, that each is est apart socially and otherwise, that the white is the highest type; but let us remember also that the white must in such case set the breath of universal rights, justice and equalprofession along such lines of Altruistic as

But in sober truth are all men created equal? Is universal brotherhood a possibility today on earth? Is the "Blackfellow" of Australia the equal of an American, or the Kaffir of South Africa the peer of an Englishman? There is but one answer, and that is in the negative, but also let us remember that there are fundamental human necessities pertaining to all men's lives which are the common rights of nature in all of us.

The irony of fate was never more fantastically illustrated than in the following instance. as reported in the Boston papers of the 17th inst., when, on the front page of the Herald, almost in the centre of that page, and literally surrounded by full reports of the doings of, the G. A. R. veterans on the day before, there stood a long report with full "scare heads" reading thus: "Two Negroes are Burned at Stake. Horrible Scenes at Lynching of Convicted and Confessed Murderers of the Hodge Family. Military Guard Overpowered by Mob." The facts of the crime for which the negroes had been tried and convicted were horrible and brutal, but due trial had been had, and the criminals were sentenced to be hung on the 9th prox. The mob objected to the removal of the men from the local jail, presumably because they would escape the lyuching which seemingly had been determined upon. The military guard made but so feeble a resistance that It was asserted they sympathized with the would be lynchers, and the commander had posted his men with unloaded rifles. The mob refused to listen to all appeals to allow justice to take its course, seized the negroes and tramped off to work their will upon them on the homestead of the murdered Hodge family, but the distance and much we can promise for the future, but we

mob halted and proceeded to its fell work, per continually better, more useful and help-many shouting, "Burn them, burn them." ful, if they will support us on all sides. This inflamed the crowd to the burning pitch, you can do by securing new subscribers, by the negroes were chained to a twelve-foot stump, a wagon load of pine wood was stacked round them, and ten gallons of kerosene oll poured over wood and men. A space was cleared in front of the pile so that a photographer could take pictures of the miserable wretches and the fearful picture. Then followed an awful scene, frenzied cheers rent the air as men, almost crazed with hatred of the victims, saw the flames envelop them. As the flames touched one man he twisted his head around in an endeavor to choke himself and avoid the fearful torture. The other man screamed in agony and begged to be shot. His oil-soaked hair was the first thing the flames consumed, his acreams acrony were awful. He was in three minutes chycloped in a wall of fire, and as the crowd saw his head swing to and fro in his agony, some commenced to throw lighted pine knots at it, and when the shameful tragedy was over, and the mob had dispersed, hundreds of citizens who had not in any way participated in the affair visited the scene hunting for souvenirs of the ghastly drama just concluded!

The above all occurred in this land of Liberty! A land where the sacred preambles of that immortal document, the Declaration of Independence, is the political shibboleth and personal gospel of every patriotic American. It took place at Statesborough, Ga., where hatred of the negro and scepticism regarding the administration of the law seem to have united in a violation of every principle of justice, law, Christian faith, and of the very things the Federalists fought for and wor during those heartbreaking four years of Was it not irony, indeed, that the account of this tragedy should appear in the midst of the account of the doings of the remnant of those hosts who fought that the negro might be free and attain to the rights all men are supposed to enjoy under the laws of this land, even that of being decently executed in accord therewith if condemned so to be! Would those men who fired that funeral pyre have so served two white men under similar circumstances? We doubt it.

Now Spiritualists, Theosophists, Occultists, Metaphysicians, New Thoughtists and reformers and liberalists, what are you going to do about these burnings of your blackskinned brothers? Have you no word of protest, no scathing denunciation of a crime which blackens the fair name of Columbia? In the name of the brotherhood of man, of the rights of men, in the interests of justice, law and social polity, will you not raise your voices and boldly proclaim that the rights of even the worst of criminals shall be respected wherever float the Stars and Stripes? When a nation is not able to protect its judicial proceedings and sees mob violence overcoming its officers, then justice is a mockery, human rights a by-word; and that nation is starting on a downward career, the end of which will be social chaos and national disruption and death, and age

# Volume Ninety-six.

An old adage has it, "The Past is gone; the Future belongs to God; the Present alone is ours," and today we cast our eyes about in the hope of seeing what we can accomplish in the present for the good of our glorious Cause and the spiritual and mental welfare of our subscribers and friends throughout the world. For forty-seven years the good old "Banner" has bravely championed the facts of spirit communion and the varied phenomenal forms by which intercourse between the two worlds is accomplished; for mediumship and the private spirit circle: for sane and orderly relationship between the peoples of both worlds. It has never shrank from this labor of love, and the past history of the paper will abundantly show that it has done more than any other journal to promote the Cause and disseminate the facts and teachings associated spect. Let it be understood that the world's therewith. In the past all the most noted writers in our ranks have contributed to these pages, as they do today, and it can be truly said that the ninety-five now completed volumes contain as complete a history of our example to the inferior and not boast in one Cause, and as perfect a summary of its teachings, so far as American Spiritualism is conity, and by his actions give the lie to every cerned, as can be found. The past has handed to us a rich legacy of good things, the con- as tale bearing. A single word may ruin maid templation of which inspires us to go on in the good work which our honored editorial sire, Luther Colby, so ably initiated and loyally continued right down to the time of his

Today we commence the ninety-sixth volume of the "Ranner," and start out upon another six month's voyage under the most satisfactory auspices. The gales of winter have spent their force, the angry waves have subsided, the threatening skies have cleared, and the mists which clung so tenaciously around the vessel have been dispersed. True friends have remained stanch, doubtful ones think our umbrella a useful shelter, and those who had axes to grind have sought other grindstones. But through all, the dear old "Banner" has calmly pursued the even tenor of its way, turning neither to the right nor the left from its one settled plan and purpose:-to present each week a Spiritualist newspaper for Spiritualists. A paper standing first and always for Spiritualism, the spirits and spirit return. But not hostile to any other form of thought along similar lines, though ever strictly bolding that the real philosophy of Spiritualism affords us all that others claim as higher, better or newer. Our subscription list, the letters in praise of the paper which reach us, and the widespread interest in the paper outside our own movement, plainly indicate that our policy has triumphed-for freedom without favor, justice without malice expresses onr aims and objects.

As to the future we are more than hopeful, There will be no turning back, no break in continuity of effort, purpose or work. Instead, there will be a constant striving to improve upon what has been accomplished. So the heat proved too much, so that when two ask each reader to bear in mind that he or out of the six miles had been traversed the she can help us wonderfully to make the pa-

you can do by securing new subscribers, by mentioning the paper to your friends, and by sending to us any accounts of notable phenomena, exceptional events in your city or vicinity, and articles or letters containing thoughts and reflections upon either our facts or philosophy. The editor will always be glad to receive such help from his readers, and he desires all to feel that he is their friend and co-worker.

With hearty thanks from all the staff of the Banner"-editorial, literary and commercial, the editor greets his readers and invites them to help him in making the ensuing issues of the paper so useful that we may all be proud of the work which will be accomplished when we close the

Ninety-Sixth Volume.

#### Mental Assassination.

Secret assassination has ever been held in abhorrence in all ages, and rightly so. What name is more execrated in this connection than that of the Borgias, what was more feared than their vile aqua tofana, an almost indistinguishable toxic fluid. While the alleged killing by spells, by the so-called practice of what is spoken of as the Black Art, has filled the minds of countless hosts with a nameless horror. The witches and wizzards of old times struck terror to the souls of men through inspiring the fear of a belief in their baleful power to kill their enemies and the foes of those who could secure their services towards the removal of some obnoxious personage. Small wonder that the powers of church and state, and the opinion of the people were directed against the practicers of these evil arts, and that those who were suspected were badly used when caught, and sometimes done to death. The secret assassing is a creature to be abhorred whether he uses drug, steel, or so-called magic to effect his purpose.

Those advertising mountebanks who promise to teach you how to use your mind power to achieve all your ends, to overcome your foes and competitors in the enterprises of life. are dangerously near the old time eyil of black magic, and in certain cases it might easily be that the pupil might better instruction and strive to exercise his thought to the detriment of some fellow creature, if it is true that such results could be produced. But is it true? We very much doubt it. It is difficult to hypnotize a person the first time without that person consenting, or being in some way associated with the operator. But if "absent treatments" are true, and thought currents are sent out may not evil, as well as healing, currents be propagated? Consequently may not it be possible to "think" a man to death, as well as to "think" him to health? If so, the practices of the new thought need to be most carefully watched and its teachings in regard to our mental powers most carefully safeguarded from

evilly disposed and unscrupulous persons. Frankly, we are of opinion that much of the results of "absent treatment" is due simply to what may be called the "expectant attention" of the patient, who thus creates his own mental state, rather than has that state created for him. Likewise, if a person thus self-treats himself, unconsciously, so to say, he could do it more effectually if conscious of his effort; therefore, to teach people how to treat themselves would be more sensible than to offer them so-called absent treatments "out of the silence" when there may be a reasonable doubt if the current (?) if it exists, will ever reach the patient? If treatment is given at a time when the absent patient is always unaware it is being given, and his improved health can be actually traced to such treatment, then we may suppose a "current" or 'wave" is transmitted, but we seriously question whether it is possible to "think" a man dead, while to hint at such a possibility is to let loose the old terrors of witcheraft and to bring all so-called mental science into utter disrepute.

There is, however, a form of mental assas sination which is a real and horrible fact The law calls it slander, morals define it as false witness against one's neighbor, socially it is called gossip, and children describe it or mother, boy, youth or man. Blast the reputation of a lifetime, send a man to jail or make him an outcast for the rest of his life. The childish gossip which is recklessly flung around in many circles is as murderous as a poison. Half words, hints and innuendoes, a shrug of the shoulders, and the deed is done. Have nothing to do with it or they who indulge in it. Flee from them as you would from a pestilence. First, metaphorically, smiting them hip and thigh with your moral sword, and showing them that no more despic able creature crawls the green earth than the slanderer of his fellows, for in very truth he is a mental assassin whose words are steeped in venom thrice poisoned with every evil tincture distilled from a hellish mind.

A little more of study and a little less of theory will be of more service to us all, if we are to have more than a merely empirical system of mental therapeutics on one side, or practical psychology on the other side of our studies of the possibilities of the human mind, will and consciousness.

# Movements of Platform Workers.

DeLoss Wood, of Danielson, Ct., Box 199, will accept Sunday engagements with Spiritualist societies for season 1904-5. Mr. Wood is a spirit healer, and in his platform work answers questions from the audience inspirationally. As a healer he is said to have few superiors. He has some of the finest testimonials. Mr. Wood is the son of the late Mary Macomber Wood, one of the pioneer trance lecturers in modern Spiritualism, and has spoken with marked acceptance for many societies in New England.

G. W. Kates and wife may be addressed at 35 School St., Lynn, Mass., during September, October and November; or at their home address, Thornton, Delaware Co., Pa.

READ THIS!

# Extension of Time!

# SPECIAL ANNOUNCEMENT

# Co-operation Accomplishes Much.

THE BANNER OF LIGHT PUBLISHING COMPANY has arranged a little treaty of Fraternal Reciprocity with its supporters throughout the world in recognition of the community of interests which unite us in the great work of Modern Spiritualism and the dissemination of the facts and philosophy associated therewith. This reciprocal offer comes into effect at once and will continue operative until further notice, and it is in the form of

# A Splendid Premium To Our Subscribers In all Parts of the World.

### PARTICULARS.

FOR EVERY SUBSCRIP-TION for one year paid in advance, either a renewal or a new subscription, there will be sent on terms stated below, one copy of that delightful book

# "THE GENTLEMAN FROM EVERYWHERE"

By that talented author

# James Henry Foss,

the ordinary retail price of which in our Book Store is \$1.50.

# THE TERMS.

The Book and One Year's Subscription to the "Banner of Light" for \$2.60 if the order is paid in at our store in person by the subscriber. Profit to the subscriber, \$1.00.

The Book and One Year's subscription to the "Banner of Light" if the order is sent by mail \$2.70. Profit to the subscriber ninety

The above terms apply to all subscribers new and old in the United States, Mexico, Cuba, the Philippines and Canada.

# FOREIGN ORDERS.

The Book and One Year's subscription to the "Banner of Light" for \$3.10. Profit to the subscriber \$1.00.

# THE ABOVE OFFER

is rendered possible through the generous co-operation of the talented author of "The Gentleman from Everywhere," and

#### IS MADE IN YOUR INTEREST

therefore do not delay sending in your renewal subscription or, if not a subscriber send in your name at once and so secure twelve months of the most important reading matter offered to the world, and one of the most intensely interesting works that a native son of New England has

# LET US HEAR FROM YOU NOW!

Send all communications and remittances to

IRVING F. SYMONDS, Gen. Mgr.

BANNER OF LIGHT PUBLISHING CO. 204 Dartmouth St., Boston, Mass.

# Campmeeting Rews.

#### Clackamas, Ore.

Clackamas, Ore.

Having been engaged by the Clackamas Spiritualist Campmeeting for the season, we, Mr. and Mrs. M. E. Gilliland Howe, had a most delightful session. Mr. Howe and myself in unison with others kept the program to two sessions each day and four on Sunday, with Lyceum on Tucsdays, Fridays and Sundays; dances on Saturday evenings and an entertainment by the ladies and one by the children. Two most beautiful recitals by the blind musicians, Prof. A. J. Davis and wife, and a regular Camp fire for the Indian guides gave us plenty of enjoyment. The lectures by Judge Garratson, G. M. Hyland, H. D. Hendee and Arthur S. Howe were all that could be desired. Mediums from Portland assisted with message and Mrs. Ladd-Finnagan and myself were always ready to speak for spirit friends. I held three special seances, netting about \$2.00 for the Association. From Camp we went to Portland where by special request, on Sunday July 24, Mr. Howe delivered his address on the life and works of Thomas Paine, before a large audience at the Progressive Society. From there we went to McMinnville, Oregon, where Mr. Howe gave his lecture on: Is Spiritualism from the Devil? July 26 in the Opera House, Mrs. Howe followed with messages. On Wednesday evening held a large circle at home of Mrs. Jennie Fuller (one of your subscribers) and left for Portland on Thursday, Many of the friends made at Camp and in Portland gathered together on Friday evening at the home of Mrs. Armstrong and gave us a most pleasant reception. Saturday we started for San Francisco on steamer Columbia and arrived late on Monday night. Glad for our outing, glad for the work done; but glad to get home.

Franklin, Neb.

#### Franklin, Neb.

Franklin, Neb.—The Franklin Campmeeting held its ninth annual session at Franklin, Neb., beginning July 29 and ending Aug. 15, 1904. The meeting this year was very harmonious, and while it was bothered by rain somewhat, the results were good. Mediums present were J. M. White, Kansas City, Mo., Mrs. Walker, Hastings, Neb., and Mrs. Wilkins. Officers were elected for 1905 as follows: President, W. M. Saelbura; vice-presilent, C. H. Moody; secretary, D. L. Haines; assistant secretary, Roscoe Burton; treasurer, Mrs. D. L. Haines. The lectures of Mr. C. H. Moody were very fine and the excellent music of the Hart family of Mankato, Kans., gave excellent satisfaction. Dr. Casterline, of Edgar, Neb., rendered good service by rendering solos and delivered an excellent lecture.—J. M. White.

#### Lake Pleasant, Mass.

The annual business meeting of the New England Spiritualists' Campmeeting Association was held on Monday, August 15th, at which the following officers were elected: Vice-presidents: 1st, R. F. Churchill, 2d, Alice S. Waterhouse, 3d, M. L. Sanger; clerk, Albert P. Blinn; treasurer, Byron Loomis; directors, A. H. Dailey, H. C. Douglass, K. D. Childs, L. F. Crafts, H. S. Streeter, Wm. W. Lee, Wm. C. Pomeroy, Nathan H. Read, Byron Loomis; R. F. Churchill resigned as vice-president and Wm. W. Lee was elected to the officer At a meeting of the directors, Judge A. H. Dailey was re-elected president. Mrs. Carrie S. Thomas, of Brooklyn, has been giving seances in the Temple with gratifying success.

open giving scences in the Temple with grati-fying success.

On Tuesday afternoon, Aug. 16, Mrs. Tillie U. Reynolds was our speaker. She gave an excellent discourse and her messages were splendid demonstrations of the spiritual phe-

All through the convocation our meetings have been prosperous and successful, but somehow in late years the season does not seem to reach its zenith, and Lake Pleasant is not thoroughly-itself until May S. Pepper arrives. On Wednesday afternoon, Aug. 17th, this fact was demonstrated, for when the hour for the meeting arrived the largest audience of the season was assembled in the Temple, and when Mrs. Pepper was introduced she was enthusiastically received. It is often said that good test mediums are not good lecturers, and vice versa, but Mrs. Pepper gave a very interesting lecture and her messages demonstrated her powers as a clair-All through the convocation our meetings

per gave a very interesting lecture and her messages demonstrated her powers as a clair-voyant to be second to none.

In the advertising matter recently issued by the association announcing that Mrs. Pepper will lecture Sunday forenoon, Aug. 28th, and that George Elmer Littlefield, the national orator of the Socialists, will lecture upon "Socialism" in the afternoon, Mrs. Pepper is mentioned as "Anierica's Wonderful 'Psychic," and her splendid demonstrations here certainly warrant the appellation.

warrant the appellation.

Mrs. C. Fannie Allyn was with us Aug. 18th and 19th as speaker. "Fannie" is a pioneer in the work and we younger workers feel that It is well to have followed in the footsteps of such as Fannie Allyn, for she practices what she preaches, and she preaches well. Sunday forenoon the writer occupied the plat-

form and spoke upon the subject "Some Rea sons Why," endeavoring to answer the quer-les in a logical manner, why Indians control, why spirits come to Spiritualists, why clair-voyants and clairaudients discern and hear.

A goodly sized audience was in attendance and listened appreciatively. The band concerts which are given each day in the groves from 1 to 2 and 4 to 5 p. m. are a great attraction to our music lovers and 'lovers" and the selections rendered are

other "lovers" and the selections rendered are of a high order.

This has been one of the best seasons for "tripping the light fantastic" that Manager Stratton has had. The masquerade held last Friday night in the Pavillon was a grand success and the cake-walk given by twelve couples of little tots, all under ten years of age, drew children of all ages to the Pavillon last Tuesday night and was a "feature" of the dancing season in every sense of the word. In all probability Manager Stratton will be with us again next year.

ith us again next year. The Lake Pleasant Hotel is crowded and the

proprietor, Philip Yeaton, has earned his popularity and success. The hotel was never better handled nor the guests better pleased.

The annual concert of the Ladies' Schubert Quartet came off last week and, as usual, was another occasion for congratulations to the

The fair held by the Ladies' Improvement Society netted goodly receipts. The fair is always an important event for the grounds and to the association, as the society is an active auxiliary to the association and its annual donation is always a great financial benefit. We appreciate our ladies and their efforts.

structive addresses that we have ever listened to. His utterances were punctuated with frequent applause by the audience and at the close of the discourse the audience gave him a rising vote of thanks. Dr. McElveen is in himself a splendid representative of his subject, being an up-to-date, progressive clergyman, and we are the better for having had him as a sojourner with us.

The numbers at our camp have not been quite as large during the past week on account of the Grand Army Encampment, but this week has witnessed many new arrivals, among whom were Mrs. A. M. Strong and Ellen Dyson, Miss Mollie Blinn, Mr. Philander Wilbur, Mrs. M. A. Clayton, Mrs. A. S. Hall. Mrs. Carrie A. Pierce, Mr. Thomas furpee and Alonzo Worthen, Mr. and Miss Sampson, Miss Anna Houghton, Miss Carrie L. Brown, Miss Clara J. Brown, Miss C. A. Woodard, David Sloan, H. M. Osgood and wife, Jonathan Whitcomb, Mr. and Mrs. A. E. Fish, Mr. E. A. Fischer, Chas. Battle and wife and Miss Nellie Wilder.—Albert P. Blinn, clerk, and special correspondent and agent for the "Banner of Lyght." clerk, and special correspondent and agent for the "Banner of Light."

### Niantic, Conn.

August 14—Unfavorable weather occasioned the meetings to be held under the shelter of the Parillon. Mrs. Cora L. V. Richmond gave two highly appreciative lectures supplemented by poems improvised from subjects selected by the audience. In the afternoon she answered several questions. A new organ has been purchased and taken the place of the old one which had seen so many years' service. Mrs. Church and Mr. Hamilton of New Loudon are our principal singers. August 15 don are our principal singers. August 15 a sale of fancy articles followed by a dance was held.—E. J. Bowtell.

### Temple Heights, Northport, Me.

The twenty-second annual meeting of the Temple Heights Spiritual Corporation opened on Saturday morning, Aug. 13, with a social meeting and rather small attendance for the opening day. The afternoon session brought more people, however, and the number on the grounds over Sunday was equally as large as in former year.

grounds over Sunday was equally as large as in former years.

The session opened with an address by Vice-President Albert T. Stevens, of Belfast, followed by several of the speakers and a social meeting. The meeting was interesting and one of enthusiasm, which was pleasing for the management. In the afternoon, Mrs. Carrie E. S. Twing, of Westfield, N. Y., lectured to a large audience upon a popular topic and was assisted in the readings which followed by Mrs. Effie I. Webster, of Lynn, Mass., who will remain here during the week. The evening of the opening date was devoted to social gatherings and was pleasantly passed with private parties and the general acquaintance-ship of all.

ining of the opening afte was aevoted to social gatherings and was pleasantly passed with private parties and the general acquaintanceship of all.

On Sunday morning, the morning lecture was given by Mrs. Effie I. Webster, of Lynn, Mass., and the afternoon lecture by Mrs. Carrie E. S. Twing, of Westfield, N. Y. Both addresses were excellent and pleased the large audiences which greeted them.

The music this year will include Madame Marie Foster, of Boston, who was here last season, and who is a gifted soloist. Mrs. Irving Clement, of Stillwater, is the organist and there will be congregational singing.

Sunday there was a social meeting at the auditorium which was well attended, and their services were of an elevating nature. The speakers were among the ablest on the Spiritualist platform of the present day, and the day's services were especially interesting.

The Monday morning program opened with a social meeting at nine o'clock, and, at ten, Mrs. Carrie E. S. Twing lectured, following each lecture by tests as is the case with Mrs. Effie I. Webster. Mrs. Webster's lecture in the afternoon was especially interesting, and in the evening the weekly social gatherings were held over the grounds.

The annual meeting of the Association took place at the auditorium on Thursday afternoon, Aug. 18, at four o'clock. The annual concert was given in the evening. The steamer Castine ran down from Belfast, thus giving all who desired to attend an opportunity to return after the program.

Accommodations for reaching the grounds were never better than at this season, when all directions during the entire week.—Orrin J. Dickey.

# Lily Dale, N. Y.

City of Light Assembly.—Sunday was Peace Day at the City of Light, and everything in nature testified to its beautiful reality. The skies were bright and clear; the wonderful band music permented the grounds with a flood of inspiration, and a spirit of glad rejoicing filled the air. The crowds came quietly, pausing under the delightful shade of the tall park trees and filling the comfortable seats in the great auditorium. "Peace Day," in large golden letters shown from a white back-ground above the stage, and in the region of the foot-lights a banking of fresh ferns held the word "Peace" arranged from wild flowers of a violet hue, the artistic handlwork of Mr. Armburg. President Pettengill, Mrs. Lillie, Eleanor Kirk and daughter occupied sents on the platform, all arrayed in white, as was the platform, all arrayed in white, as was also the speaker, making a most pleasing picture, surrounded by ferns and flowers. Mr. Colville sang the Holy City, and Miss Clark was introduced as the apostle of peace—her text—"Behold, I will lay thy foundations with sapphire." Her lecture was an appeal for practical work and unity of action to bring about the universal peace so much desired.

In the afternoon Mr. Colville was pre In the afternoon Mr. Colville was presented as a representative of the wide, wide world. Mr. Colville said, Because we are of the wide, wide world we may well take the subject of Universal Peace. "Sorrow may endure for the night, but joy cometh with the morrow," so we may be sure the night of war is passed. We are told that the lion and the lamb shall lie down together, and that the implements of We are told that the lion and the lamb shall lie down together, and that the implements of war shall be converted into plow-shares. The seers of the ages have not been mere fortune-tellers. When Bellamy predicted the dawn of the 21st century, he saw evolved on earth a system of civilization where all would be provided for. That state of life seems far distant, but the thought awakens responsive thrills in all who love humanity.

Mrs. Ada Davis, for many years a resi-

singers.

The fair held by the Ladies' Improvement Society netted goodly receipts. The fair is always an important event for the grounds and to the association, as the society is an active auxiliary to the association and its annative auxiliary to the association and their efforts.

One of the most pleasant and profitable occasions of the convocation recently occurred in our Temple, which was not only a financial but an ethical benefit to the association. Rev. W. T. McElveen, of the Shawmut Congregational church, of Boston, is spending the month here with his family, and kindly voluntered to give a discourse upon the subject. The Coming Man." The date set was Aug. 18th, and on that evening the Doctor gave us one of the wittlest, most interesting and in-

kindly services. On Tuesday Mrs. Nelson, who has lived at Lily Dale for many years, and has been ill for several weeks, answered the summons of the death angel to leave the worn-out casket of clay and "come up higher."

Ingher."

On Sunday evening J. Clegg Wright talked to a well-filled house on the "Social, Political and Reformatory Condition of the Time, viewed from a Spiritual Standpoint." The subject was handled in a facetious fashion, and kept his audience in a merry mood from start to finish

aud kept his audience in a merry mood from start to finish.

Mrs. R. S. Lillie was the speaker for Wednesday, and took the quaint subject "What of It?" She reviewed Spiritualism from its advent at Hydesville to the present day, recounted its victories and failures, the short-comings and virtues of its advocates, and urged those who have the light to illumine the pathway of those who are stumbling in the darkness, and thought, despite our failures and imperfections so much of real value had been wrought from the world through the agency of Spiritualism we could pat ourselves on the shoulder and call ourselves pretty good."

selves on the shoulder and call ourselves pretty good."

Its. John Duss and her pretty daughter Vera, from Economy, Pa., are visiting Lily Dale for the first time, and are delighted with its many attractions.

Editor Bach, of the Sun Flower, is the busiest man on the grounds. He has a lively interest in all that is transpiring, and is always ready to lend a helping hand whenever and wherever it is needed. His pretty Pagoda, between the auditorium and the hotel makes a convenient half-way house, and provides the current literature on Spiritualistic vides the current literature on Spiritualistic

vides the current literature on Spiritualistic lines.

Mrs. Colleen, of Jacksonville, Fla., finds the City of Light well worthy of her long journey, and is in deep sympathy with the good work that is being carried forward.

The 17th of August will be Woman's Day, and Mrs. Lillie, Mrs. Gilman and Helen Campbell are the speakers. On Thursday and Saturday Willard J. Hull will be with us, and on Friday Charlotte Perkins Gilman. On Sunday the 21st Paul Tyner and Willard J. Hull. . Hull.

J. Hull.

People in the crowded cities are sweltering with the mercury up in the 90s; people at the City of Light are comfortably fixed in cold

City of Light are comfortably fixed in cold storage.

Everything at the City of Light is moving steadily forward with assured success. Showers by night and sunshine by day afford a most delighful climate. Lectures and classes follow in close succession, and activity on every plane is the watchword of the hour.

The mental science advocates are teaching the practical application of the truths which Spiritualism has been giving for more than half a century and the people accept it cordially. Thursday afternoon Dr. Chas. Brodle Patterson addressed a fine audience on Mental Healing. "The best psychologists are getting to know it is not what we think but what we feel. Herbert Spencer said 'thinking is not the master, but the servant of feeling.' If there is no love of the work or love of humanity, two vital factors are missing, and you have the healing like drug medicine that never reaches below the surface. I am seeking to explain the action of law in human life. People have studied and believed and are not well. It is not enough to think that we are well we must commence at the heart of life well. It is not enough to think that we are well, we must commence at the heart of life and feel, and, through feeling, come in touch with the vital side of life and the power with-in, and express it in the outer. Mind takes in, and express it in the outer. Mind takes the force of life and directs it for the good of the body. No experience but may prove bene-ficial if we only know how to find the life les-son. No use in lamenting over the past. It ficial if we only know how to find the life lesson. No use in lamenting over the past. It is possible to bring about a new adjustment of life, have faith in ourselves and faith in our fellow-man. Whatever we are thinking for other peeople we are thinking for ourselves, and this is of great importance to understand. Whatever titury our thoughts and feelings exert on another that thing comes back to trouble our own lives. Health and strength are resident in the life, we need concentration. The mind must be fully centered on what we wish to do. There are no dead people. The soul and mind are in no degree lessened because of the change, and we can be acted upon by the other side just as well as this. Every soul heals itself in the last analysis. The treatment calls out latent power in the patient and because of this awakening the healing is accomplished."

The Lyceum sessions held at the Auditorium every Friday morning are full of interest, marching with band music and carrying flags and banners affords the keenest delight of from 60 to 70 children, and their songs and recitations show the faithful labors of philanthropic teachers. Mrs. Peterson and her assistants may well feel proud of the splendid results achieved.

Friday afternoon, Mrs. Helen Campbell talked on the Education of Children. Mrs.

results achieved.

Friday afternoon, Mrs. Helen Campbell talked on the Education of Children. Mrs. Campbell was the bearer of sympathetic greetings from Green Acre. Me., where a summer school is conducted on a liberal thought basis and doing an excellent work in its own way. The president introduced Mrs. Campbell as a life-long reformer, to which the lady objected and said, "I am an anti-reformer. I have ever been seeking in all directions for something better which was to come. former. I have ever been seeking in all direc-tions for something better which was to come, whether I could find it or not. Every white white head before me knows they have had too much education, too much bringing up. We look to the children for the hope of future relook to the children for the hope of future regeneration. I have seen with eyes that have witnessed all kinds of living methods that are not of the spirit, but of the flesh, and from which the child should be saved. The 20th century is the beginning of a better life for man, woman and child. Every morning paper is a book of revelation, and fairy tales are being enacted on every side. Education is best represented in the public schools and by psychology with its higher methods. The child who has an inferior father inherits the same, and it is our work to provide a sense-culture

who has an inferior father inherits the same, and it is our work to provide a sense-culture where the child can have recognition on every line which results in good health and the perfection of the whole organism. Manual training is not only a restorative but a moral tonic. The principles of the kindergarten are over-estimated. Justice is just as important as love. Love is no virtue and must be estimated for its use only. The child will get a better understanding of real life when taught consideration for others. Bring the rich phenomena of the world, with all its varied expression, to the mind and train the hand and brain into a knowledge of use. He who is trained in the highest manual expression has countless avenues open to him. The American fashion of doing everything in the shortest time is apparent in our public schools, and they turn out an immense percentage not canable of becoming teachers. The world is and they turn out an immense percentage not capable of becoming teachers. The world is filled with feeble and unresponsive people who have been crammed instead of having their natural impulses brought out.

Letters of inquiry are received daily from most intelligent sources concerning the pos-

# DO YOU NEED SPECTACLES

and better Eys Sight. I can help you. I will fit your eyes by Clair worshee and Soirit assistance, at your own home, with my finproved MELITER PEBBIE LENSE, to see near and at a distance. Write for 'linear ared circular showing styles and prices, also my spirit method of freating that restores lost vision and impaired even-wht. I guarantee in it your even are is as delivery by mail.

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

Dear Sir—Tour Magnetized Melited Pebble Spectucles received. I am delighted, they are perfection in every way.

E. A. PIERSON, Gebo, Mont., 85BS eow.

# The Banner of Light Publishing Company

204 DARTMOUTH STREET, BOSTON, MASS.,

PUBLISHERS OF, AND DEALERS IN, ALL WORKS RELATING TO

SPIRITUALISM RELIGIOUS REFORM MENTAL SCIENCE NEW THOUGHT

MEDICAL REFORM

OCCULTISM POETRY, Etc., Etc., Etc.

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

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

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

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

# CULTIVATION

# PERSONAL MAGNETISM.

A Treatise on Human Culture. By LEROY BERRIER.

#### SUBJECTS TREATED.

Personal Magnetism; Peasure and Pain; Magnetic Con rol; Cultivation; Life-Sustaining Systems; Tempera-neuts; Anatomical Temperamen; Chemical Tempera-nent; Waste f Personal Magnetism; Exercises; Eti uette au Ethics; Man, a Magnet, desires the attracting ower; Magnetic Induence turough Suggestion and Hyp

Cloth, 81.00. Postage six cents.
Pamphiet, 109 pages, price 50 cents. Postage four cents. For sale by THE BANNER OF LIGHT PUBLISHING CO.

# THE NEW LIFE.

By LEROY BERRIER

This book deals with the P inciples and Laws which open unto man the floodgates of infinite and creative power, and put him into conscious possession of his birth-right—mastery over all things.

Cloth, B1.00 Postage six cents.
Paper, 50 cents. Postage four cents.
For sale by the BANNER OF LIGHT PUBLISHING COMPANY.

sibilities of the City of Light for investigations along phenomenal and mental lines, and they are all here. The most skeptical can secure the evidence if willing to investigate. Mr. Lockwood's class lessons continue with unabated interest, and people are being taught an understanding on purely scientific lines of what has long been considered mysterious. Mr. Conway, a wealthy oil operator from Texas, is making his yearly visit to Lily Dale, and takes a wholesome interest in all our proceedings, Col. Van Horn, of Kansas City, is a keen observer and alive to everything of interest. Mr. J. S. Drake, recently of St. Louis, and the husband of Maud Lord, is a welcome visitor and is enjoying old friends along with the rest and recuperation from business cares. sibilities of the City of Light for investiga-

business cares.

On Saturday, Aug. 13, Dr. Patterson spoke on "Concentration, Meditation and Breath."

We have concentration shown in a marked degree by the aggregations of wealth. Meditation brings development to the inner life and has to do with causes. Concentration has to do with effects and with the outer life, ability to focus thought on whatever you are has to do with effects and with the outer life, ability to focus thought on whatever you are doing. It is the faculty of the mind that takes energy and uses it in an economical way. Desire is the soul's starting point in all meditation and contains the fulfilment of desire within itself. If we hold steadfastly to our thought ideals we can make our lives whatever we wish. Concentration is the highest state of mental activity, meditation is the lowest, but the highest condition of feeling. We should live more simply and avoid trifling conversation. How attle do we talk of our mental and spiritual development. Breath is regulated by our desires, and as they are strong and true there comes rhythmic breathing. Men use about 1/5th and women 1/6th of their lung capacity. Lungs used in the right way make the body light and afford resistance to coughs and colds."

right way make the body light and afford resistance to coughs and colds."

Mr. Wright lectured Saturday morning on the evolution of the human mind, and said, "I cannot imagine any limitations to the universe, though Peter Parley wrote of a sailor who sailed to the end of the world and found a high wall, which he climbed, and looking over saw a heap of old moons on the opposite side. You cannot conceive of the end of space more than a limited space. Reason is not a representation of consciousness, and is not a representation of consciousness, and is only perfect on a certain plane. This life only perfect on a certain plane. This life should be the basis of evolution for another life. The future does not depend on the moral quality of the now. You may be a Hottentot or a civilized being, but none of the qualities inherent in your constitution can be extinguished. You may end soul expression, but you cannot be deprived of existence. You are locked in the treasury of the infinite, and canacquisitiveness is crushing out all moral quality, and the solution of the social problem must be worked out by a different method of education."

(To be continued.)

# Onset, Mass.

Mr. J. J. Morse, in his very excellent address given Sunday, Aug. 7, said, among other

Spiritualism has stood for many things be-fore the world. Man has concluded that Spir-fore the world. We do not litualism can explain everything. We do not ask you to accept any statement as being absolutely true. Man may be called upon to retract his ideas as a result of later experiences. Spiritualism must stand for something mor-Spiritualism must stand for something more than communications from the spirit world. If that is all it stands for it must be a simple question. Spiritualism stands for something in the past of man as well as the future, and it stands for the present.

Man has made an attempt to solve the rid-

Man has made an attempt to solve the rid-die. Explain how he came here. Has he found it? Yes, and no. We think he has failed to discover it, he has been thrown off the scent. The first attempt man made in-volved a mystery. There is nothing mys-terious in the order of existence, only so far that you are unacquainted with the facts in-volved. When you do not know how a thing volved. When you do not know how a thing is done it is very easy to cry—a miracle. Eliminate the mysterious and come back to nature, and you will find everything is natural.

Religion has placed before the world a Religion has placed before the world a mystery. Why should we go back to the Orient for explanation? Because they were wise they sought into the spirit of things! Do you ask your three-year-old boy to explain to you the theory of the universe? You speak of your elder brothers in speaking of those wise men of the Orient. They are your younger brothers; they lived when knowledge was young; they did not possess the knowledge that the world has today.

It is said the Lord made man out of the dust of the ground. The dust of the world is the most valuable thing you can find; without the soil where would you get the trees, the fruit, the valleys, the mountains; where would all these be without the soil? Mother Earth gives you all these blessings and many more. Has there ever been anything put into this world since it has been a world, or did it contain everything? There is nothing incomplete in Nature.

When you say you will not listen to a

HEALTH AND FOOD REFORM

PHRENOLOGY

HYPNOTISM

MESMERISM

THEOSOPHY

PHYSIOLOGY

recontain everything? There is nothing incomplete in Nature.

When you say you will not listen to a truth today, you say you will not listen to the voice of God. Do miracle and mud explain the organization of man?

As Spiritualists what do you believe as a basis of existence? Have you got a philosophy or have you been contented with the messages from beyond? What do you think the universe is? If spirit is all these, everything in being is a manifestation of spirit. God is spirit. The universe is God in action. The stars, the sun, the fruit, in all things God is. God works upwards from the first beginning of Nature. Mind contains the glory of God. Is there anything greater, larger, than God? God is greater than ourselves. All systems are but the manifestation of that one divine being.

The man of today is greater than the man

The man of today is greater than the man of five thousand years ago. There has been no greater thing than man. You, as a Spiritualist, know that man lives after death.

Nature made man for a greater purpose than to snuff him out in three score years and ten. Man is not a spirit within himself, he is altogether spirit. The spirit phenomena drove away the superstition of the past and makes Nature sing of God and man.

Sunday, Aug. 14th.—Notwithstanding the unsettled weather a large audience was in attendance in the Auditorium to listen to a very fine hand concert and a lecture given by Dr.

Sunday, Aug. 14th.—Notwithstanding the unsettled weather a large audience was in attendance in the Auditorium to listen to a very fine band concert and a lecture given by Dr. Geo. W. Carey. Miss Alice Holbrook, of Brockton, opened the meeting with a beautiful song, after which Mr. W. J. Colville offered an invocation. Chairman Fuller then introduced Dr. Geo. W. Carey, late of California, now of West Somerville, Mass., who took for his subject, "Let there be Light," and gave a scientific address. Notes from the above will be published later in the "Banner of Light." At one and four o'clock the band gave concerts. At 2 p. m. Mr. W. J. Colville spoke before one of the largest audiences of the season. Miss Holbrook and Mr. Holbrook opened the meeting with a duet. Mr. Colville followed with an invocation. After another musical selection, Mr. Colville answered the following questions: "What is the Object and Purpose of Planets and Planetary Systems?" "Are Not Sunday Laws a Violation of the Liberty Granted the People by the Constitution of the U. S.?" "If there is no Progression in Spirit, why were we born into the Earth Life?" "What Connection has Man with the All or Universal Intelligence, and can that connection be severed?" Then he took for his subject for his lecture "Religion and Science" and gave a grand lecture. Notes from the same will appear later. Mr. Colville closed the meeting by giving an improvised poem, subject taken from the audience.

In the evening Mrs. Dr. Caird gave a seance in the Arcade before a large audience. This is Mrs. Caird's first trip to Onset and she has given such good satisfaction that we are sure of having the pleasure of the good work of this medium again next season.

The season is at its height and there are thousands upon the ground. To give all the names of the arrivals.

During the past week Pres. J., Q. A. Whittemore and Mrs. Whittemore arrived. Mrs. Charter presented to your correspondent a floral tribute made by spirit hands for his arisen father, J. B. Hatch, Sr., a present

MASSACHUSETTS STATE ASSOCIATION'S DAY.

Saturday, Aug. 13.—This was Massachusetts State Day. The platform was beautifully decorated with bunting and yellow and white, the national colors, also with bouquets and wreaths of flowers. The meeting was conducted by the president of the association, Dr. George A. Fuller, and a good audience was present, all seemingly interested in the State Association. After a musical selection by Miss Alice Holbrook, Mr. J. W. Colville gave the invocation. President Fuller read the objects of the State Association, after which he introduced Mrs. C. Fannie Allyn. She said that she had met with no platform where the principles had been reduced to printing that pleased her so well as the objects of the State Association. She hoped the friends present would rally together and make Massachusetts the banner state for Spiritualists. Saturday, Aug. 13 .- This was Massachusetts State Association. She hoped the friends present would rally together and make Massachusetts the banner state for Spiritualists' organization. We can if we will all try and do our best. Mrs. Annie K. Hinman recited an original poem that was very beautiful. Mr. George Cary spoke upon the question of happiness; said if we only knew how we could be happy under all circumstances, when we realize one universal principle we will very soon become happy. Mrs. Alex. Caird made her first appearance at Onset at this time for the State Association. She volced many messages which were recognized with pleasure. Mr. J. B. Hatch, 1st vice-president, spoke briefly of the work, and introduced W. J. Colville to speak for the finances of the Association, who spoke briefly of the work. He said we had had upon the platform a rich treat of the philosophy and the phenomena of Spiritualism, and now we must come to the material part of the work; that all must know it would be impossible to carry on the work of the Association unless the finances were well built up. He urged all to co-operate with the Association unless the finances were well built up. He urged all to co-operate with the Association, and he took the collection basket and passed it around himself and he received a generous collection. Mrs. Sarah A. Byrnes spoke of the work of the State Association; that she was interested in the advancement of the Cause. Mrs. Carrie P. Pratt, one of the directors of the Massachusetts State Association, spoke briefly. She

(Continued on page 8.)

# Our Some Circle.

MINNIE MESERVE SOULE.

#### We Forget.

So many tender words and true We meant to say, dear love, to you; So many things we meant to do— But we forget.

The busy days were full of care; The long night fell, and unaware You passed beyond love's leading prayer While we forget.

Now evermore through heart and brain There breathes an undertone of pain; Though what has been should be again, We would forget.

We feel, we know, that there must be Beyond the veil of mystery Some place where love can clearly see And not forget.

-Harper's.

# A Link in Our Golden Chain.

GIVE HONOR TO THE BRAVE AND THE TRUE.

A peep at Boston Common and the ever beautiful Public Garden after the darkness had settled down over the city during the late illuminations in honor of the visit of the G. A. R. veterans revealed a scene of brilliant and sparkling illumination.

sparkling illumination.

Like a stage picture or a bit of fairy land it seemed. Long lines of electric lights were festooned and fancifully crossed and recrossed from tree to tree and looked like heavy strings of gold beads.

crossed from tree to tree and looked like heavy strings of gold beads.

An immense star opposite the centre gate of the Common shone like a sunburst of diamonds on the breast of a beautiful woman. As one looked at the Soldiers' Monument with its Goddess of Liberty standing serene and majestic above the thousands of lights, and the surging crowds, it was easy to imagine that the stately Elms were holding carnival and in royal array were paying homage to their queen. Even the pale moon veiled herself in fleecy clouds as if saying to the jeweled throng "there shall be no rivalry between us, the world is yours tonight and your light alone shall shine."

Away from the lights and the eager crowds, across the river, on a little brown house hung a flag. If the house were small the flag was large and from window to window it was stretched by hands more loving than deft. It was old and faded but it swayed gently in the wind and told the story of its service to the silent stars.

"An old soldier lives there or perhaps a sol-

in the wind and told the story of its service to the silent stars.

"An old soldier lives there or perhaps a soldier's widow," said our companion and at the thought of it we could feel the tears beginning to start. The brave hearts who fought and the sad ones who waited, the men at the front and the women at home loved the flag of our country as if it were a living thing and today as they sit in the homes and live again the days of the past with trembling loving the days of the past with trembling, loving fingers they touch it tenderly and almost rev-erently watch it fly from tower or masthead,

the days of the past with trembling, loving fingers they touch it tenderly and almost reverently watch it fly from tower or masthead, from palace or cottage.

A friend, who when a young woman spent some time oil a transport vessel during the war says that the people who have never been in the service can hardly realize the idolatrous love which a soldier feels for his flag. Many times, she says she has seen them as they were exchanged, just manage to crawl up under the shadow of the flag and drop exhausted never to rise again, but with a sweet smile on the worn and wasted face, happy to die just there.

Ah, it is too true that the things we prize we fight for, we struggle for and we gladly die for, content to know that we have given all. And those who love us weep when we return no more and kiss the banner under which we fought and hide from the light of curious eyes the emblems which we wore. Then when the morning dawns in peace and beauty from the treasure chests they are shown to the world for its inspiration. Now, today we kiss our hand to the old flag on the little brown house, we breathe a prayer over the old guns and canteens and we vow in our hearts that no temptation shall be strong enough to woo us from the pathway of perfect freedom over which our stars and stripes hang in safety. Strong men of a republic living in the Here or the There, and brave women who waited we clasp your dear hands in grateful love. We may not suffer as you have suffered in the dark hours of the past, but we may find joy in your joy, and happiness unspeakable in the freedom which you love is your own alway and while you tarry within Boston's opened gates, Boston, too, is yours.

# Room at the Top.

Never you mind the crowd, lad, Or fancy your life won't tell; The work is the work for all that To him who doeth well.

Fancy the world a hill, fad, Look where the millions stop; You'll find the crowd at the base, lad, There is always room at the top. -Selected.

# A Pilgrim Boy.

Mime Inness. CHAPTER V. CAPE COD.

(Continued.) Fresh food, too, was a requirement. So long had all subsisted on salted meats, that there was danger of the scurvey which sallors always dreaded. Why not catch some of

there was danger of the scurrey which sallors always dreaded. Why not catch some of the fish with which the waters of the bay must be teeming?

And "when some clear spring could be found on shore," every woman joined in chorus to declare, "we must get out the tubs and have a good, old-fashioned washing-day."

Every boy wanted to be first on shore to elimb a real tree and to smell the good old earth once more, before the frosts of the coming winter made iron of the soil.

The little boat of the ship was, therefore, launched, and a couple of water casks put therein, while three or four sallors, with John Alden as commander, were sent on shore to

Alden as commander, were sent on shore to look for water.

How anxiously every boy longed to be al-lowed to go, too. None asked, for none dared to crave such a delightful blessing. Then Bradto crave such a delightful blessing. Then Bradford, who remembered the escapade of the Billington boys in the rigging, saw the look of longing and, not forgetting that he himself had once been a boy, said, "Master Alden, to wait and tend and run and carry a boy might be found useful. Why not take young John Billington with thee?"

"It were wise, methinks, to do so," said Alden, "and if Master Billington will be discreet and careful and get into no scrapes, he may go."

"I'll stand guarantor for his discretion and his carefulness, if his parents make no objection to his going," said Bradford.

Paternal consent was forthcoming and John, the proudest boy of the whole ship load, swung himself deftly down into the boat, where bestride a water cask in the bow, he acted as a figure head for the first boat to land on American soil.

Well it was for John that he was so light of body. For when the boat drew near the beach, it struck bottom and stuck fast some rods from the dry beach, so slowly did the land of the harbor "fall off" into the ocean. Overboard went all hands nearly up to their waists in the cold salt water; all except John. He waited to see the depth before taking his ducking. Thus lightened, the little boat floated again and was dragged so near the breakers on the beach that John could almost jump ashore dry shod. He was about to make the attempt when Alden, who knew the boy's somewhat frail health, said:

"Not so fast, my boy. Wait till I fetch ye ashore and keep ye dry. A cold wetting will not be wise for thee and I could ill look thy mother in the face if I allowed her boy to get a chill when he first landed." So big John bore small John on his shoulders to the beach.

The first thing this first boy on shore did

beach.

The first thing this first boy on shore did was to turn and wave his cap at the ship. He hoped the other boys would see it, as in fact they did and waved back; but the woman's kerchief which Mary Chilton waved was the signal John liked best.

#### CHAPTER VI. THE SQUALL,

"A cloud, like the old-time Hebrew saw
On Carmel, . . . began
To lift itself . . .
Growing and blackening. Suddenly, a flaw
Or chill wind menaced, then a strong blast
beat."

—Whittier.

John's next impulse was to run on the beach and stretch the legs on shore which for three long months the confinement of the ship had repressed. The clear, cool air made a run doubly desirable and, before John Alden knew it, the boy was down the beach almost beyond recall. Fearing he might wander too far and become a prey to possible lurking of the boy was down the beach almost beyond recall. Fearing he might wander too far and become a prey to possible lurking wild-men, Alden was about to shout, when John, running up the beach toward the woods, stopped and repeatedly raised his hand to his mouth. He had found a little, purling stream of fresh water, and even before announcing his discovery he refreshed himself with draught after draught of its clear, cold waters. Oh, the freshness of it after the long abstinence on ship board! How it cooled his mouth, how it refreshed his whole body! It seemed to him that he could feel its stimulation even to his very toes. Then he washed his hands in it, then his face. Oh, how good to wash the salt from his skin and to feel that he need not fear using too much of it. Suddenly he remembered the others, and shouted,

Suddenly he remembered the others, and shouted,
"Oh, Master Alden. Come, come quickly. I have found it. A spring, a splendid spring. Oh, come and drink."

John Alden was a young man. He had not forgotten his youth. He had not yet had his spirits crushed out by privation, illness and death; and the boy's cuthusiasm caught him. With matchlock on his shoulder and Jackies following in a more or less clumpsy caralleade. following in a more or less clumsy cavalcade, he ran to the spring and did for himself just what John had done, drank and laved his sea-worn face.

Then, following the little rivulet up from the

Sea-worn face.

Then, following the little rivulet up from the beach, while the sailors brought the boat to shore at a nearer spot, he and John soon came upon the source from whence the limpid waters ran. This they found to be a spring, boiling up not far from the beach, with water enough to supply the whole ship's company for a voyage as long as theirs had been.

With bucket after bucket, the casks were soon filled and a quick passage made back to the ship. John Bellington was at once a hero; for it was he who found that delicious water and in such quantities that it could be used almost without stint. The older women, especially those who had the dire need of an immediate washing day before their minds, were particularly pleased and called John "a nice boy, a fine brave chap; his mother should be proud of him. Mistress, well may ye be proud of your gallant, yong son," and other expressions of praise, which made John proud; and yet, being a boy, he did not altogether like it.

Mary Chilton made him the happiest by

together like it.

Mary Chilton made him the happiest by
telling him, "Thou art my true night, Sir Waterman; for thou hast found the spring of

And John thought he had indeed. Of course he had to meet the raillery of the other boys. Too much praise might make him "feel big" and, as boys, it was their duty to keep him down on earth where every boy

belongs.

He was, therefore, treated to remarks in a tone of pretended concealment, just loud enough to be surely heard, such as: "Oh, yes; he's Mary Chilton's water-bug." "Oh, Johnny found the water, the water, the water." "Huh, any feller could find water when it was running in a stream right in front of him. How could be beln finding it. I'd like him. How could he help finding it, I'd like to know?'

John was too happy to resent even the wa-ter-bug nickname very much. His only re-tort was "Sour grapes. Don't you wish you had gone ashore. They wouldn't take you fellows ashore.

Ah, but the days were busy on the May-flower. There was more water to get. There was wood to chop and bring on board. There was a big wash to do. There were fish to was a big wash to do. There were hish to be caught and fowl to be shot, in order that the salt-sated company might once more have fresh foods. There was the shallop to get up out from between-decks and work for the carpenter to repair her. There was a good place for a settlement to be found. There were Indians to be looked out for. There was a new government to be begun.

were Indians to be looked out for. There was a new government to be begun.
So, of all the little Company, each one had his tasks and plenty of them. As usual the boys found they were permitted to do only those things which they did not want to do. However, they managed to work in a good deal of fun.

After the water had been replenished all bands went select to show word. The wallers

deal of fun.

After the water had been replenished, all hands went ashore to chop wood. The sailors were as pleased as any others to get the kinks out of their legs by a "watch ashore." So axes and hatchets were fished out and as many as the ship's long boat would hold, started ashore. John and Frank and Love Brewster and his brother Wrestling were taken along to row back the boat for a second load, Wrestling was old enough and big enough to row, and Frank could pull an oar, sturdy, broad shouldered chap that he was. John could steer and Love was permitted to go because Wrestling cared for him.

It was only a mile to the shore from the ship. The boat load of wood choppers were merrily thwacking at the little red cedars which, with their fragrant red wood, the Pilgrims called Junipers, when the boys started back. The black cloud which was coming up from the south, gave no uneasiness to these people unaccustomed to the vagaries of the New England climate.

Half the returning journey had been successfully accomplished when—phew—a wind blew out of the little, black cloud making the waters hiss all around the boat and driving her back toward the shore in spite of the redoubled efforts of Wrestling and Frank. To

and to their difficulties it grew bitterly cold and the boys' hands, wet with the spray, grew numb as they grasped the clumsy, old-fashloned onrs. John's inability to steer the boat frightened him and Love cried with fear and cold.

But to cap all, a snew squall enveloped them completely. They could see neither shore nor ship, and, as the cloud came up, the wind shifted suddenly and blew them toward the open see.

shifted suddenly and blew them toward the open sea.

Lravely Wrestling justified his name and Frank, although terrified, betrayed no sign of fear. John was pale with terror, but would not speak of it. To quiet Love, they set him to bailing out the water which dashed in spray into the boat. Frank said:

"Go ahead, now, Love. Keep the water down. Blubber if you want to; but bail. Blubber and bail, but be sure you bail."

This started John to laughing and put new pluck into them all. So they rowed with all their might, while John tried to per through the snow and to find the ship. The anxiety both of those on the shore and those on the ship was great. Sailor Tom got down close to the water and bellowed his loudest, directing the boys to "Come ash-o-r-e," and Capt.

ship was great. Sailor Tom got down close to the water and bellowed his loudest, directing the boys to "Come ash-o-r-e," and Capt. Jones blew a horn from the ship.

The boys heard neither. The wind and the storm were too loud.

It looked dark for the boys. As they were then going, a few minutes would take them out of the harbor and the waves would probably swamp the boat.

"Oh, Wrestling, don't you think it is getting rougher? It looks just as if we didn't get ahead one jot. Can't you boys row harder? Suppose we are blown out to sea," said John. "Oh, be not afeard, John my boy. We shall yet get to the vessel. But, faith, we gain nothing against the wind. Let us try a course where the wind may help us. Turn her about, John. If we be going to sea, let us go bow first as if we intended it," and he ceased pulling and bade Frank also, while they warmed their freezing hands by breathing on them and slapping their wet sides.

Resuming their rowing, they found that, in this new direction, they made some progress.

their freezing lands by breathing on them and slapping their wet sides.

Resuming their roying, they found that, in this new direction, they made some progress, although they seemed to go to leeward as much as thy did forward. In a short time the wind changed again and they grew still more confused as to their whereabouts. With the change of wind, the waves grew slightly smoother; but the boom of the surf close at hand startled and pleased them. They knew they were close to shore, somewhere.

They had scarcely time to appreciate their supposed escape, when the squall ceased, as suddenly as it had come up. Then they saw they were fast "going ashore" at Wood End, a mile or more away from the choppers and fully as much from the ship.

"Pull, Frank. Put all thy might upon the oar," shouted Wrestling. "Here, John, drop thy oar and help Frank, quick! Quick! Pull in thy oar. Now, boys, all together, now hard! We are gaining on it. Now again!"

The boys grouned with each stroke, so hard did they work-to get away from the breakers. Love ceased crying. He scarcely appreciated the danger, but seemed spellbound with terror.

Little by little, foot by foot, the boat drew away to safety, and the breakers gradually faded in the distance, while the boys, now panting with their efforts, gradually approached the ship.

Capt. Jones' shout, "Ahoy, there, boys!

faded in the distance, while the boys, now panting with their efforts, gradually approached the ship.

Capt. Jones' shout, "Ahoy, there, boys! Keep on! Ye will soon be here out of harm's way," gave them strength for a few final strokes and they were safe in the lee of the Mayflower, pale from their exertion and too weak to pull another stroke. Love was delighted. "Oh, mother," he exclaimed, as his mother's anxious face peared over the side. "I was dreadfally frightened. I am so glad to get back."

They all were. This was but one of those

to get back." at This was but one of those dire experiences which fitted the boys for the terrors and privations which, all unknown to them, the future had in store.

(To be continued.)

# Playtime.

I love my mother more than words Can tell, also, my father; I love my uncle and his friends, But, still, I wonder rather Why God compels us to be old Before we're tired of playing; To sit in chairs and talk, and still Say nothing worth the saying.

But I suppose He made the world And put young children in it To pick His flowers, climb trees and play; And then He saw, next minute, There must be people tales to tell
To children, and to feed them,
To build them houses, and to find
Warm clothes, if they should need them.

So, children, come and play with me; You soon will be grown older; And every day is as a night That hourly groweth colder.

And you, who once were children, too, Be careful what you're saying, Lest ever you should chance to speak A word to stop our playing.

She was as fresh in color as a girl, her hair without a touch of gray, her face without a wrinkle, and she felt, I am sure, as she cerlooked, far younger than I did, So I ked her finally: 'How do you keep so fresh and young with

all your great family?" all your great family?"

She looked at me a moment and then laughed a merry little laugh. "You see," she said, "I haf my von little naps."

"Your what?" I asked, puzzled to under-

stand her. "My von little naps," she repeated. "But tell me; I do not understand," I said.
"But tell me; I do not understand," I said.
"Vy so," she said in her pretty broken
English, "about twelve o'clock, or maybe one
or maybe two, as you like it besser, I takes
de baby, vichever is de baby, and I goes to de
room and takes my naps."

"But if the baby won't sleep at that time?"
I objected

She shrugged her shounders. "Oh, he sleeps all right.' "But there are so many things to do while the baby sleeps," I went on.
"I vill haf my paps," was her smiling an-

swer.

"But," I urged, "suppose something happens to the other children while you and the haby are asleep?"

Then she did stare at me. "There could be not'ing happen to dose children vorse dan I not get my you little naps," she said indignantly.

nantly.

I gave it up. 'nis closed the argument.
Christian Uplook.

The effect-of home influence, indeed, consti-tutes with most of us a sort of secondary heredity.—Selected.

He who is content to walk, instead of run, on his allotted path through life, although he may not so rapidly attain the goal, has the advantage of not being out of breath on his arrival.—Maryatt.

At times angels drop new beauties into certain souls.—Lillie Hamilton French.

It is for the devil and his angels to be sad; for us to be happy and rejoice.—Paul Lavatier.

# SPIRIT Mesinge Department.

MESSAGES GIVEN THROUGH THE MEDIUM. SHIP OF MRS. MINNIE M. SOULE.

Report of Seance held August 17, 1904 S. E. 57.

#### In Explanation.

The following communications are given by Mrs. Soule while under the control of her own guides for the good of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a representative of the "Banner of Light" and are given in the presence of other members of the "Banner" staff.

These circles are not public.

#### To Our Renders.

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?

#### INIOCATION.

Breathe upon our waiting hearts, O Spirit of love, the influence and power of love that shall make us loving and strong, even in the midst of temptation and trial. Lead us out into the soul life of the spirit away from the distractions and misunderstandings of material life, and there may we see ourselves, and there may we cleanse ourselves, from all that is impure and imperfect. May no pressing need of time or place keep us away from the hallowed spirits' trysting-ground. May no thought of evil keep us away from the pure and holy influence of those who have known, who have understood life and who now stand prepared to teach and to lead us. O may we feel the inflowing of that heavenly peace, that divine aspiration which makes us in the midst prepared to teach and to lead us. O may we feel the inflowing of that heavenly peace, that divine aspiration which makes us in the midst of difficulty and darkness assured of the presence of God in the world. The sweetest message which comes to us in this hour, the sweetest understanding of God, is that He has not left us without some witness of His life. That these dear hearts, our possessions, our loves, are all in his tender keeping, and that from out that life where they have gone they may speak back to us and teach us and tell us of themselves. So hungry are we at times for the worl that shall tell us all is well with them; so eager are we and so weary sometimes with watching for the light that shall signal back the message of their safe entrance into that sunny harbor, that today we would feel that all is well and that the peace which has come to them is being wafted back to us on an angel's wing. When once this has entered into our hearts we grow eager to express it to every darkened soul in the world, and so we take hold of hands and clasp hands with the weak and the weary, with the eager and the anxious, and we would assist them to speak to their own, to breathe the loving message and to give the influence of strength and potency where it is most needed. Amen.

# MESSAGES.

# Hattle Bacon, Lewiston, Me.

There is a spirit here of a woman about twenty-three. She is very slender and graceful. She is all in white as though she was ant away in a dress that was a very great favorite of hers. She says her name is Hattie Bacon and she wants her father George Bacon to know she is here. Her father is not well; he has been sick for some months and only a few days ago he had a vision of her which frightened him, but she says tell him she was not tnere to harm him but only to help him, and if there is anything she can do to help him more she will do it without his asking. "I am not sorry that I joined the Church, although I don't find it did for me much over here, but it certainly gave me a lot of good friends and I was happier with them than I was with any other friends I ever had. Aunt Harriet, the one for whom I am named, is here, too, and she says tell them ever had. Aunt Harriet, the one for whom I am named, is here, too, and she says tell them all that she will take care of me until they come. I want to go to Lewiston, Me., and I will thank you for your effort to get the message to my people."

Amos Gilbert, Rochester, IN. H. A spirit comes of an old gentleman. He has long white hair; that is, it is-longer than the average man wears it. He has a white beard. He wears a large straw hat and he is in his He wears a large straw hat and he is in his shirt sleeves. He seems to enjoy this kind of weather and likes to work out of doors. He says his name is Amos Gilbert and he is from Rochester, N. H. "I went from Genese there a good many years ago. It was in Genesee that I lost Ruth and then I went to the other home and there I lived and died. My brother Simon was over here before me and when I got here it didn't make the place seem so lonesome or as though I had gone off by myself to enjoy a good time and leave my friends at home. I am very anxions, more so than I can tell you, to send this word to Lydia. Lydia is not well and needs just a little help from us that we may make her understands he is working too hard and if she will cease she will soon be well and strong. I cease she will soon be well and strong. I have a son here and he is the joy of my life. His mother and I are pretty well taken up with his schemes and plans. He had been here so long and had so many things to show us that it seemed as if it could not be our boy. us that it seemed as if it could not be our boy, but we are growing accustomed to it now and are very happy indeed with him. I would like Horatio to do what he is planning just as soon as it is possible. Get it out of the way; it will be much better for everybody. I am doubly grateful for this chance and will say good bye."

Marjory Bradley, Cleveland.

I see a spirit of a girl not over eight years old. She says, "My name is Marjorie Brad-ley. I lived way off in Cleveland but know the paper where the spirits come. My ley. I lived way off in Cleveland but know the paper where the spirits come. My grandma told me I could come and she said it would do my mother and father lots of good to hear from me. She wants me to tell them that Arthur is with me and that he would speak if he could, but he is not able today. He isn't sick but he hasn't got the power yet. I would like to tell my mother that I have seen how she feels about the kittle and I often play with it. She thinks I do and is afraid sometimes there is danger of the kittle having a fit, but she won't. It is only I chasing her around. I want to send a kiss to Bertie and one to Grace, and tell them that I shall never forget them although they may forget me. I don't have any colored woman to take care of me how. My own grandma takes care of me which I think is much better. I don't like to wear white dresses any better now than before I came, so I have got on a pink one. They will know why. Goodbye, and I will come again if I can."

# Arthur Harrington, Scheneciady,

Arthur Harrington. Schenectady, N. Y.

A spirit comes of a man about thirty-five years old. He is a little above the medium height, slim, and has a very nonchalant manner, as though he never took things very seriously but wanted to sift and weed them, and if they were what he wanted, he took them; If not, he let them slide. He stands picking his teeth as if it was a custom of his to have a toothpick in his mouth. He is very fond of birds and seems to make quite a study of taking care of them. I hm inclined to think he was a taxidermist because all about him I see these birds. He says his name is Arthur Harrington and he is from Schenectady, N. Y. "This is peculiar. Before I say the words, and while the thoughts are still in my mind. I hear you speaking to the stenographer and I am amused to think you can interpret what I am thinking, but, never mind, I suppose it is all a part of this business of senaing messages back to our friends. I cannot say I wish I was back, but I can say that I would like to come back for a little while and kind of touch up the friends I knew and make them feel they had an acquaintance over here. I have decided to make every effort I can to convince my people that not only am I alivo but everyone else that has come out—of our neighborhood over here. Just before I came I saw Julia Iurdock and she said she didn't believe I could get in, there was so much going on, but here I am and I am getting along first-rate with my message. It was too bad I cut my hand and worse than too bad that I got the poison into it, but I suppose all things work together for good so I am not going to fuss or fret, but just take things as they come. Geoffrey is trying to send his love through me."

#### Martha Chisholm. Pittaburg, Pa.

Mariba Chisbolm. Pittaburg, Pa.

A spirit now comes of a woman about fifty. She is very pleasant, almost mineing in her talk. She is very plump, about the medium height, brown hair with a attle gray in it, and she seems to do everything just the right way, as if she would never do it in any way except her own. She smiles when I say that and says, "Let me tell you who I am and then they will understand. My name is Martha Chisholm and I am from Pittsburg, Pa. I want to tell you that I am making an effort to understand this law of spirit communion. Fred has had a sitting of late and I wasn't able to come to him as I wanted to, so I am finishing up my communication here. He has an idea that I ought to speak just as clearly as before I came out but I find that is difficult for me. It is about all I can do to express myseif clearly enough to give any hope of my identity. I want Clara to stop her work for a little while and take a rest. It will be better for her in the end if she does. There is nothing to be worried about, but it is better, that is all. I have seen Wyman and he says it is good for me to make this effort." says it is good for me to make this effort."

#### Henry Dow, Tewhsbury, Mass.

A spirit comes now of a man I should think about forty. His name is Henry Dow and he is from Tewksbury, Mass. He strikes his hands togther just as if he were always jecticulating and could not say anything without making a noise with his hands. He says, "Well, I wanted to come and now I am here I don't know what to say. I suppose that is making a noise with his hands. He says, "Well, I wanted to come and now I am here I don't know what to say. I suppose that is the way with a good many things. We make up our mind we want them and when we get them we don't know what to do-with them. I know very well who I want to talk to but I am not sure that she will want to talk to me. There are times when it seems as though she would and there are other times when it seems as though she wouldn't give a snap whether she ever heard from me or not. I am sorry for a good many things I didn't do. I have seen Hattie and Old Burnes. They both tell me there is a chance for me to make up for some of the things I didn't do. You have got an Indian around you who is as big as a house. Anyway, he covers the whole house with his presence and there is not much use of anyone trying to get in when he doesn't want them to. I would like to tell you that a good many things I used to laugh at when in the body I have taken to myself with a good deal of seriousness and am beginning to get a little light on the subject. If I could come back to stay I don't think I would do it. If I could come back and give you a lift I am very sure I would. I really don't know what to say to you next. I don't see anything in your condition that needs my special attention. You seem to be able to take care of yourself so I will just leave you with a God bless you and dition that needs my special attention. You seem to be and to take care of yourself so I will just leave you with a God bless you and the glad hand."

# A Spirit Message Verified.

To the Editor of the Banner of Light:

In the issue of the "Banner of Light," for the sixth of August, I noticed in the Message Department a message from my wife, Emma Smith, and I fully recognized it as coming from her. It is an ideal picture of her, and I wish she could have said even more. It gave me much comfort to read what she had to me much comfort to read what she had a say, and I yearned to speak to her, and I trust there will come a time when I shall be able to hear from her again. I am grateful to the medium for allowing my wife to come, and to the editor for printing the message in the comfort to read what she department, I am, very truly yours, Albert W. Smith, Dixfield, Me.

#### Midsummer Sumber of the Youth's Companion.

The Youth's Companion of August 18th shows no sign of midsummer dulness. Prof. W. H. Holmes, chief of the Bureau of American Ethnology, contributes an article packed with interesting information on "The Earliest Americans," and there are four first-rate short stories, several character sketches, and half a dozen of those brief humorous paragraphs for which the Companion is famous, and are so well worth remembering and telling "over the teacups."

# WHENCEP WHY? WHERE?

"Where did I come from?" Straight from Like the shell from the sea, or the sprout from

You are part of it all—no less, no more— So stop your queries, and trust and adore.

"What did I come for?" You came for a cause.

To strengthen the purpose, to better the laws-Like the rivet or bolt of a great machine, You are all important, though all unseen.

"Where am I going to?" Never mind; Just follow the signboard that says "Be-kind,"

And do the duty that nearest lies For wat is the pataway to Paradise. Ella Wheeler Wilcox.

The seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.—Colton.

A thorough knowledge of Shorthand and Typewriting by the young is a great stepping stone to success.—The Mystics.

# from Our Exchanges.

Overstretched Telepathy.

We do not deny the existence of something akin to the duplex mind, but we do say that it is misleading to work it too hard and to cite it for everything. This is almost as bad as the old-fashloned assignment of everything unusual to the devil,—printing included The subjective or deeper mind, call it what we will, is probably no more than an unexplored faculty of the soul, waiting for its new birth and its wings. Upon that soul a thousand influences play, coming we know not whence, and going we know not whence, and going we know not whence, and impressions, gathered we'know not when, and stored we know not how: and there, as in a book open to visitors at an inn, may be written the fancies and warnings, the bright thoughts or sad outlooks of passing unseen pilgrims. Is not that the arean of inspiration for good or evil? and, if so, who can explore its depths or describe its limits? It is no vain imagination that we are all living as in a boundless ocean of vitality—probably a boundless ocean of voscious inspirational powers. That is a hypothesis which covers the vast area better than any other, and which, better than any other, lolds the anchor of our hope in the profound depths of human thought and experience. It is there we find God, as Dr. Hudson himself suggests in words which we gladly adopt as our own: "With a difference only of degree, we find in the Soul of Man every power of Omnipotence. . . . Last, but by no means least in importance, we find the faculty of telepathy which we must suppose to be a divine potential. Science pauses here and asks this question, which each must answer for himself: Does not the possession of this faculty involve the logical deduction, not only that it is the obvious means of social communion in the future life, but that it is the ever open channel of communion with God through prayer; and not only that, but is it not the potential agency of divine inthat it is the ever open channel of communior with God through prayer; and not only that, but is it not the potential agency of divine inspiration?"—Light, London, England.

#### Talismans.

We will now consider the question of talls-mans. There used to be a universal belief that a jewel or almost any object might be mans. There used to be a universal belief that a jewel or almost any object might be charged mesmerically with good or evil influences; and though this idea would in modern days be regarded as a mere superstition, it is nevertheless an undoubted fact that such influence may be stored in a physical object, and may remain there for a very long period of time. A man can undoubtedly pour his influence into such an object, so that this definite rate of a vibration will radiate from it precisely as light radiates out from the sun. Naturally the influence put into such an object might be either good or evil, helpful or harmful. In very many cases such magnetic action resembles that of a cordial—that is to say that it is highly stimulant; in other cases it is arranged for the special purpose of calming and soothing the subject so that he may overcome his fears or his agitation. Such a talisman may be magnetized, for example, with the special object of strengthening a man to resist a certain temptation—say that towards sensuality; and there is no doubt whatever that when properly charged it would have a very powerful influence in the direction intended. Here we have at once the philosophy of relics.—The Theosophist, Madras, India.

# Was Washington a Obristian?

Was Washington a Christian?

Bishop White, whose church in Philadelphia Washington attended part of the time while there, wrote to a correspondent, in 1835: "In regard to the subject of your inquiry, truth requires me to say that General Washington never received the communion in the churches of which I am the parochial minister. Mrs. Washington was an habitual communicant." And, again, in a letter to the Rev. B. C. C. Parker, reproduced in Bishop White's "Memoirs," he said: "I do not believe that any degree of recollection will bring to my mind any fact which would prove General Washington to have been a believer in the Christian revelation further than as may be hoped from his constant attendance upon Christian worship, in connection with the general reserve of his character."

When not an attendant at Bishop White's

tion with the general reserve of his character."

When not an attendant at Bishop White's church, Washington generally attended the Rev. James Abercromble's church in the same city. Dr. Abercromble's recorded utterances on the subject of Washington's religion are of much the same character as Bishop White's. Indeed, it is stated (in the "Annals of the American Pulpit," vol. v., p. 394) that on one occasion Dr. Abercrombie administered a public rebuke to Washington on account of his attitude toward religious observances. "I considered it my duty," says the preacher, "in a sermon on public worship to state the unhappy tendency of example, particularly of those in elevated stations, who uniformly turned their backs upon the celebration of the Lord's Supper. I acknowledge the remark was intended for the President, and as such he received it." Dr. Abercromble is also reported as saying emphatically to the Rev. Dr. Wilson, of Albany, "Washington was a Deist."—The Investigator, Boston.

Ism, Theosophy, and Mysticism, so that they could become addept and realize ther Divinity. Mr. Grumbine has long since been known as an advocate of Universal Religion, as the Spiritual Movement.

ARE YOU A SPIRITUALIST?

If so, you owelt to yourself and the Cause to study and understand yourself by Mr. Grumbine's system. Are you success and excess land the Cause to study and understand yourself by Mr. Grumbine's system. Are you success, and properly at the bargain counter and at somebody else's expense. It iso, foo not fail to take the college course. It will be of priceless value to you seeking for health, success, and prosperity at the bargain counter and at somebody else's expense. It iso, stop and learn the better thug the agreater power and magnet. Are you a medium or do you wish to be one? If so, co not fail to take the college course. It will be of priceless value to you seeking for health, success, and prosperity at the bargain counter and at somebody else's expense.? If so, stop and learn the better thurst by mr. The Order of

# Harmonizing Reason and Belief.

Harmonising Reason and Belief.

Today the tendency is to bring belief and reason into harmony, rejecting everything that appears to be irrational, and emphasizing the practical element. There must be many truths which the human mind is as yet unable to grasp, but no one should be asked to accept anything contrary to reason, while religion, if it is to be anything more than a dead letter, must come into close relationship with daily life, becoming the light and the guide of both thought and action. But this must not be done to the exclusion of the mystical aspect, which alone can open up the way to the higher spiritual life. In speaking, with reference to this point, of the Christianity of the past and of the present, Mrs. Besant says in "Esoteric Christianity": "Nowadays religion is considered to have gloriously accomplished its object when it has made the saint—then it was to the saints that it devoted its highest energies, and taking the pure in heart, it led them to the Beatific Vision." This modern view of Christianity results largely from the idea that religion must above all things be simple, that it must contain no teaching which cannot be grasped and understood by all—the ignorant as well as the learned—hence come many of the crude conceptions which cause the desertion from the Church of so many of the most intelligent, the most highly cultured minds. Knowledge, as St. Paul tells us, must be added to faith; and the more spiritual aspect of religion must be restored. This spiritual aspect has always been present in Christianity—concealed from the popular mind, but revealed to such as are able to grasp it. Christ Himself spoke to the multitudes in parables, giving to them plain, practical teachings, reserving the inner meaning, the spiritual interpretation, for his chosen disciples. The existence of Mysteries within the Christian Church was fully recognized by the early Christian writers, and many of them speak also of allegorical and figurative meanings conveyed beneath the popular form of

Christian teuching—even the gospel histories not being altogether regarded as literal fact. The value of Christianity and its hope for the future depend largely upon its attitude in this matter. If it is to live and mold religious thought, it must regain the mystic knowledge it has lost—it must again seek to unveil the inner meaning of religious truth.—The New Zealand Theosophical Magazine.

#### A Title for Frank Podmore.

We are sorry to see, in "The Independent Review," a paper by Mr. Podmore on "The Newer Spiritualism":—sorry, not because we think the paper can, in the very slightest degree, injure us, but because its appearance in such a Review shows that this tiresome cheapener of precious things is not yet entirely found out by responsible persons. It is a pity. Mr. Podmore is not an inquirer: he is only a "devil's advocate" whose vocation is to rake up all he can against the proposed saint. The only difference between a devil's advocate and Mr. Podmore is that the latter probably believes that his slanders are truths. Even now, all he can say about the wonderful mediums of Hydesville is that they "produced raps on their wooden bedstead, in the first instance, doubtless, by the time-honored method of scratching it with their toes. Later, more subtle methods were introduced." He ignores the experiments and testimony of thousands of persons in America and in this country who were at least as keen as Mr. Podmore, and much more in earnest.

But what are we to say of these two lines,—his very first words: "The belief-in intercourse with the spirits of the dead may be said to begin with Swedenborg?" "May be said" is thoroughly characteristic of Mr. Podmore. Anything "may be said" by him, in order to wriggle out of a fact or to round a theory. Fut, as to "belief in intercourse with the dead" beginning with Swedenborg,—has he ever looked into the Bible? If so, what "may be said" about that?—Light.

#### Pettingill.

The Advertising agency of "Pettingill" which for the last decade has been located at 22 School Street, Boston, removed last week to commodious offices in the Tremont Build-

Since 1849 the house of Pettingill has stood

Since 1849 the house of Pettingill has stood for everything which has been progressive in the advertising world, and while most of their time has been devoted to cultivating the Eastern field, their name is favorably known to every newspaper in the country.

The Pettingill Advertising Agency will now devote its endeavors to every phase of advertising—newspapers, out-door display, street cars, circulars and booklets, so as to be in a position to take charge of each customer's whole advertising and give him an individual advertising department.

Their experience of over half a century peculiarly fits them to serve their clients judiciously and well.

Man's strength cometh from God. The God-loving man is strong; the God-fearing man is weak.—A. Z.

# Shorthand in 20 Lessons

Absolutely most complete and up-to-date methods; post tion guaranteed; lessons by mail exclusively; no interfer-ence with regular occupation; 25 cents per lesson; no dim-culties; everything simple and clear; indorsed by boards of education and lead ng newspapers; thousands of gradu ates; first lesson free for stamp. Department 1, Campaigr of Education, 211 Townsend Bldg., New York.

TRUMPETS. The infallible FIBRE TRUMPET is guaranteed enter than metal. No. 1.—315 in.—insulated top and ortom, cardinal colored enamel 31.30. No. 2. 117 chees, plain, with no insulation, brown color. Pamphlet rith instructions for all kinds of development will-be tabled on receipt of II cents in stamps. Trumpets will be ant on receipt of II cents in stamps. Trumpets will be ent on receipt of price. Manufactured by

JAS. NEWTON, 423 Dorr St., Toledo, Ohio.

# THE COLLEGE OF DIVINE SCIENCES AND REALIZATION.

Founded 1894.

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

BOSTON, MASS.

Any of Mr. Grumbine's books may be bought of the BANNER OF LIGHT PUBLISHING CO. 94B17-11

# LONGLEY'S

CHOICE COLLECTION OF

For Public Meetings and the Home.

Por mile by BANNER OF LIGHT PUBLISHING COM

# Wisdom of the Ages.

Automatically transcribed by GEO. A. FULLER, M. D.

PRESS NOTICES.

Cloth. 211 pp. Gilt top.

PRICE SLOO. FOR BALL BY BANNER OF LIGHT PUB. CO., 904 Dartmouth St., -: BOSTON,MASS.



CERTAIN SEND ME NO MONEY. But a URE for statement from the publisher of ANCER have deposited with them the sum of \$25.00 to be forwarded to me when the Cancer is removed or returned to you if it is not, and I will send you postpaid, my Remedy, which is painless and has NEVER ralled.

O. B. Lowe, Jefferson, Oklahoma, cancer removed in 3 days. Mrs. J. E. Bay, Conii'r, Colo., cancer removed in 4 days. Mrs. J. Hartin, Green Luke, Seattle, Wash., cancer removed in 4 days. Mrs. J. Hartin, Green Luke, Seattle, Wash., cancer removed in 6 days. Daughter of S. F. Eaton, Whitman, Mass., cancer of breast, 3 inches in diameter, removed in 10 days.

EDWARD E. GORE, LAWRENCE, KANSAS

# THE CHILDREN'S PROGRESSIVE LYCEUM EDUCATOR.

Containing easy and progressive Lessons on the Spiritnal Philosophy and the Spiritual and Moral Culture of Chil

By ALONZO DANFORTH.

For sale by BANNER OF LIGHT PUBLISHING CO. Send 10c. for Samples.

First Lessons in the

# New Thought:

The Way to the Ideal Life.

J. W. WINKLEY, M.D.,

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

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

Cloth, 60 cents; paper, 30 cents.

For sale by the BANNER OF LIGHT FUBLISHING CO.

The Strongest Argument for the Immortality of the Boul.

# Mrs. Piper and the Society for Psychical Research.

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

Boston Transcript: "This volume, published under the auspices of the Bociety for Psychical Research, will have unusual interest for a very large class of readers." The New Work Times: "Fifteen years' study of her (Mrs. Piper), under all precantions, has produced a body of phenomena which the most orthodox psychologists will be unable to Ignore." N. W. Evening Sun: "The testimony collected here

For sale by the BANNER OF LIGHT PUBLISHING

# DIVINE SCIENCE AND HEALING

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

MALINDA E. CRAMER.

AUTHOR OF

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

TWENTY-THREE LESSONS.

1, B ing. 2, Thought. 3, The Effect of Thought. 4 and 5, La \* of Expression. 6, Denial and Ammation. 7, Prayer. 8 Faith 9, Intuition. 10, Truits Practice. 11, The Spoken Word, the Purpose of God. 11, Heal the Sick. 12, Facts about Healing. 14, Special Instructions to Patients. 18, Faith and Bellef a Unit. 16 and 17, Marriage. 15, Overty. 18, Immortality. 20, Questions for Beginners. 11, Thought 2, Conclusion. 12, About Healing. 24, Conclusion. Index. Portrait of the Authoress.

W. J. Colville, the well known Inspirational Speaker and writer, says of this book: "This beautiful volume consists of a Preface and introduction in which the author's thought is stated in twenty-three distinct Lessons covering practically the entire ground occupied by all who wish to practice Divine Healing as well as to understand its basis. The appearance of the book leaves nothing to be desired; it is beautifully printed and bound, and in the value of its contents for the studious reader is considerably enhanced by an ample Index from which alone the bury skimmer might easily gather many very important and useful seggestions."

me Cloth. Marbled Edges. Price \$2.00. Postage 11 Cents.

For sale by the BANNER OF LIGHT PUBLISHING COMPANY.

Baing a full account of the life and work of the well-known medium, lecturer and author, and present editor of "The Banner of Light."

J. J. MORSE.

CONTENTS.—Birth and Early Life. Introduction to Spirimaliam. Headman a Medium. His Future Foresold by Wells Anderson. Portrait of, and Interview with, Tien size Tie, the Other Control. Interview with the Stanling Player. etc., etc. Appendix. Trance Lecture. Home Experiences in Barth and Spirit Life," of Mr. Morse's Speaking Control. Hand-come cloth, sixty-one pages, with portrait of Mr. Morse.

Price 25 cents. Postage 4 cents For sale by the BANNER OF LIGHT PUBLISH-ING COMPANY.

SECOND EDITION.

# **Human Personality** AND ITS SURVIVAL OF BODILY DEATH.

THE LATE FREDERIC W. H. MYERS MDITED BY

RICHARD HODESON and ALICE JOHNSON.

TWO LABGE VOLS. 8vo. Price, \$10.00 Net. Postage 40 cents extra For sale by the BANNER OF LIGHT PUBLISHING CO. Boston Advertisements.

# OLIVER AMES GOOLD ASTROLOGIAN

Is still at work the same, and with prices the same at 30 years ago at No. 1 Builineh Street. P. O. address, Box 1884, Boxton, Mass. A few of sits for all ordinary work such as counsed in law and all affairs in life, answering all manner of questions—writing biographical and predictive letters. Eigher fees for more detailed work.

A 20 if

# MRS. THAXTER.

Marshall O. Wilcox. AGNETIC and Mental Healer, 204 Dartmouth street Boom 2, (twe doors from Copley sq.), Boston. Hours 72. E. 15-5 F. E. Telephone Illi Back Hay. D 19

Osgood F. Stiles, DEVELOPMENT of Mediumship and Treatment of Ob-ession a Specialty. Houman House, 212 Columbus 95Berr

Mrs. J. Conant Henderson, Formerly "Banner of Light" Medium. Trance Business Psychometrist, Headings by letter, \$1.00. Address Boy 215, Kingston, Mars. 4B-25cf

Mrs. F. J. Miller.

L'SOTERIC and Genethical Astrologer, Palmist and Bolopathist, Readings in office, \$1.00 and upward. Beadings by mail, \$2.00. Send date and year of birth, sex, and hoar if possible. Boom 207, Hotel Pelham. Bostons. \$3185t.

LEMUEL ALBERT EDMESTER, Medium, osophy Classes Tuesday and Friday vernings, 8 p.m. Beceptions daily, Hours 10 a.m. to 5 p.m. Mrs. Edmester will rive evidences of apirit return. Room 22, No. 25 Eunting ton Avenue.

MRS. A. FORESTER GRAVES, Trance and
Business Medium, #Union Parkst., Boston 10 to &
Bit-17

MRS M. E. KEELER Medical and Business Medium. Messages. 755 Tremont Street, Suite 2.

MRS. STACKPOLE, Br s nesa Medium. Sit tings daily. 577 Tremont St., Boston. 85B22-23-24-25

# PROFESSIONAL MEN

Offered opportunity free of charge for scientific Psychic lives igation, development, etc. Call or write. WM. A. BARNES, Doctor of Psychology, 176 Huntington Ave., 85Bert

# BOOKS by Carlyle Petersilea.

Giveniby automatic writing through the author's mediumship.

MARK CHESTER; or A Mill and a Million.

This is a Psychical Bomance which appeared as some months since in the columns of the Basner of it is now reproduced in book form to meet it is now reproduced in book form to meet lemande for it in convenient shape for circulation. In paper covers 40 eta. In cloth covers 60 eta.

THE DISCOVERED COUNTRY.

A narrative of the personal experiences in spirit-life of the author's father, who had been a natural philosopher and a materialist. Choth 81.00.

PHILIP CARLISLIE

A deep philosophical romance by the band of guhles, the subject of the title b ing a scientific young philosopher, who is a medium; his chief opponents being a ciergyman and a materialist. Cloth 81.86.

OCEANIDES.

A scientific novel based on the philosophy of life, as see from the spirit side. Paper 50 etc. For sale by BANNEE OF LIGHT PUBLISHING CO.

# Spiritualism in the Bible

By E. W. and (Mrs.) M. H. WALLIS. Authors of "A Guide to Mediumship."

Authors of "A Guide to Mediumsnip."

This work has been prepared to show "that the connection between Biblical and Modern Spiritualism is far closer than many people imagine—that, in fact, the resemblance is so great that it suggests ident ty rather than similarity." It deals with:—Inspiration and Mediumship; The Prophet Mediums; The Word of God; Angels: who and what are they? The Endor Seance; Spiritualism, Past and Present; The Psychic Powers of Jesus; Good Conditions Indispensable; The Spiritual Teachings of Jesus; The Spiritual Experiences of Peter, Stephen, Philip and Paul; Biblical and Modern Psychic Phenomena; God in Man, or "the Christ of God."

Price Thirty-five cents.

For sale by THE BANNER OF LIGHT PUB-LISHING CO.

### Five Epoch-Making Books By HENRY HARRISON BROWN

Editor of "NOW": Author, Lecturer and Teacher of wide repute. of wide reputs.

These "Big Little" books are having a phenomenal rais, and give universal satisfaction. They should be in every home. Mr. Brown's writings have received high recommendation in all English speaking countries. Among others Ella Wheeler Wilcox. Lilian Whiting. Andrew Jackson Davis. and Mayor Samuel Jones have all paid tribute to "Now" literature.

HOW TO CONTROL FATE THROUGH SUGGESTION. (A Soul Culture Lesson.) Fourth edition, 60 pp. Beautiful print. Paper, 254. This book evolves the Science and Philosophy of Life; snows the Place and Power of Suggestion.

NEW THOUGHT PRIMER. Oligin, History and Principles of the Movement. 64 pp. printed on fine book paper and well bound in red covers. Price 25c.

DOLLARS WANT ME. Fourth edition. 24 pp., pocket size. Price 10 cents. 81X "Dollars" will be sent to one address for 50 cents.

NOT HYPMOTISM, BUT SUGGESTION.

(A Remarkable Text-Book on Suggestion.)
Third edition. Typographically beautiful.
Printed on excellent book paper. Price 25c. MAN'S GREATEST DISCOVERY.

Deals with Thought-force and Telepathy. It explains how a thought can go from one mind to another. This having been demonstrated, the author terms it "Man's Greatest Discovery," Third edition. 60 pp. Popular price, 25 cents. For sale at the BANNER OF LIGHT Bookstore.

DR. C. E. WATKINS,

The Physician and Spiritual Seer, again established in Boston, at his home in "The Westland," corner of Westland and Massachusetts avenues (next Symphony Hall) the Doctor will daily devote his mornings to free diagnosis of disease, and his afternoons to experiments in Independent Slate Writing.

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

# MAXHAM'S MELODIES. Arranged for Solos, Duets, and Quartets Also Six Poems.

There are angels near Don't shut the door between us, mother surely the curtain is lifting The evergreen mountains of the large and the large Sweet semewhere Old melodies You never can tell We shall not pass

If all who hate would le Solimés
A good time now
When the wife has go
away
The stilley man's fale
Don't lede for the flaws
He careful what you my
The jid from knocker
And so good the world
the lede for the flaw
As hobest man
The sagel child

# New Bork Advertisements.

MRS. STODDARD-GRAY and Son, Da WITT C. HOUGH. Materializing and Test Medicana, hold Seances Sunday, Volucating & Friday evenings, 19-faturdays, 1 o'diest at their residence, Say W. 19764.

MRS C. SCOTT, Trance and Business Medium. Sittings to L. 116 W. 22d St., New York.

Ladies Mendelssohn Quartet. Julia E. Whitney, Manager, 306 Gates Avenue, Brooklyn

#### THE SUNFLOWER

Is an 8-page paper, printed on the Cassadaga Camp Ground, and is devoted to Progressive, Religious and Scientific Thought, Spiritualism. Hypnotican, Astrol-ogy, Palmistry, Theosophy, Psychic Science, Higher Orthicism. Has a Royrit Message Department. Fub-lished weekly as \$1.00 per year.

SUNFLOWER PUB. CO., LILY DALE, N. Y.

REASON" Formerly "The Sermon Edited by REV. B. F. AUSTIN, B.A., D.D.
"The Canadian Heretio."

NEW THEOLOGY.

PSYCHIC RESEARCH.

SPIRITUAL PHILOSOPHY.

so Cents a Year. Send for Sample Copy.

THE AUSTIN PUB. CO., ROCHESTER, M.Y.

Cincinnati Adbertisements.

Mrs. Elizabeth Hedrick. DROPHETIC readings by mail, \$1.05. Business advice and instructions in spiritual unfoldment a specialty. Address 2019 Reading Road, Cincinnati, Obs. 50:24-60810

YOU SHOULD READ THE "SPIRITUALIST."

A MONTHLY JOURNAL DEVOTED TO
OCCURL Research, Spiritual Development and

Humbe Progress.

AT THE TOP FOR QUALITY OF CONTENTS!

AT THE BOTTOM IN PRICE!

pages. Yearly Subscriptions c25, post free Published at the Progressive Press, 150, Folkestone Street, Bradford, England, fiem

THE TWO WORLDS THE PEOPLE'S POPULAR SPIRITUAL PAPER. WILL PHILLIPS, Editor.

Subscription, Post free, 81.60. A 24-cks' trial subscription for 65 cents. THE TWO WORLDS gives the most complete record of the work of Spiritu lism in Great Britain, and is thoroughly representative of the progressive spirit and thought of the movement. Office, 18 Corporation St., Manchester, Eng.

Specimen cories, price 5 cents, for sale by the BANNER OF LIGHT PUBLISHING CUMPANY.

THE MEDIUM. THE BIGGEST, BRIGHTEST AND BEST SPIRITUAL-IST MONTHLY JOURNAL.

20 Pages! Not One Dull Line! Annual Subscription 25 Cents, post free. Issued the second Saturday in each month.

# Office, Waverley Road, Preston, Eng. In the World Celestial

DR. T. A. BLAND.

DR. T. A. BLAND.

Is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherealized, materialized and incomit trance medicines, the him put into a hypnotic trance by spirit seeding, the him put into a hypnotic trance by spirit seedings and held in hat condition for ten days, which time he spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his friend is Dr. T. A. Bland, the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

This book has a brilliant introduction by that distinguished preacher, Rev. H. W. Thomas, D. D., president of the American Congress of Libers i Religions, who gives it the weight of his us qualified endorsement.

He says: "This beaming book will give us courage to pass with the sanith close the world celestial."

Boy. M. J. Bavage says: "It is lineasly interesting, and gives a picture of the future life that one cannot help wishing may be true."

The Medical Gleaner says: "It lifts the reader into enchanting realms, and leaves a sweet taste in his consciousness."

Hon, C. A. Windie, says: 'It is inexpressibly delightful."

cloumess."

Hon. C. A. Windle, says: 'It is inexpressibly delightful."

President Bowles, of the National Liberal League, says:
It is one of the choicest pieces of literature of this mar-President Bowles, of the National Liberal League, says:
'It is one of the choicest pieces of literature of this mar-elous age of books."

Everybody will be charmed with it, for it is not only a Everybody will be charmed be sufficiently be to the con-great spiritual book, but a most beautiful love romance of wo worlds. It is printed in elegant style, bound in cloth

# nd gold. Price, \$1.00. For sale by BANNAR OF LIGHT PUBLISHING OO. THE OTHER SIDE OF DEATH,

SCIENTIFICALLY EXAMINED AND CAREFULLY DESCRIBED.

C. W. LEADBEATER.

Price \$1.50. Postage twenty-two cts.

Cloth Bound. Large Octavo. 500 Pages.

# For sale by the BANNER OF LIGHT PUBLISHING An Astonishing Offer.

Send three two-cent stamps, look of hair, age name, sex and one leading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. DOBSON BARKER, 230 No. Sixth St., San Jose, Cal.

# PALMISTRY

BY HATHAWAY AND DUNBAR.

(Continued from page 5.)

continued from page 5.)

and one of the best ways for success was to work with a concerted effort for one common purpose, and if everyone in this audience would unite with the Association, a grand work could be accomplished. Mr. J. H. Foss said he believed the Spiritualists were willing to remain forever to listen to a word of their religion, always anxious to receive. He believed in organization, for he believed it was the right road to success. Mrs. Carrie F. Loring spoke briefly of the work of the State Association; said its object was to upbuild, and invited all to assist in the good work. A vote of thanks was here tendered to the Onset Bay Grove Association for their kindness in placing the auditorium at the disposal of the Massachusetts State Association for their summer meeting, and for the kind advertisement upon the camp circulars; also a vertisement upon the camp circulars; also a vote of thanks to the speakers, mediums and musicians who so kindly consented to assist at the meeting; to Mr. J. B. Hatch for decorations, and to Dr. Prentiss for flowers. All

rations, and to Dr. Prentiss for flowers. All oli these motions were carried unanimously.—Carrie L. Hatch, sec.

Monday, Aug. 15.—The week opened with bright blue sky, and everything was auspicious for a good meeting at the conference. After singing by Miss Alice Holbrook, Mr. Young spoke briefly of his idea and belief in Progress, He was controlled by "Father Lyon" who gave Mr. Scott spoke of the lectures that were given on Sunday, and said he believed he was a part of God, but he was not satisfied, and did not believe he could be, as he believed in the upward progress of man, in fact, of everything. Mrs. Cahoon spoke of the development and unfoldment from within. Mrs. Ring spoke briefly and gave communications. President Fuller said he was

munications. President Fuller said he was glad he had lad such an interesting meeting, that our platform was broad, and that the speakers are employed to express their ideas, not ours, and I think sometimes we grow stronger by comparing opinions. The meeting closed with singing.

Tuesday, Dr. George W. Carey took for his subject. "And there was light." It was not in the night time and asleep, but in the daytime and awake, that I had a vision of a temple. It was of stately proportions and divinely fair. I was pleased beyond measure with it, and asked aloud "What temple is this?" and a voice from out the everywhere answered "This is the temple of Truth." I was pleased; I had searched patiently and long to find Truth. As I approached, I saw sentences engraved

is the temple of Truth." I was pleased; I had searched patiently and long to find Truth. As I approached, I saw sentences engraved upon the circular walls. I read "Peace, Joy, Love, Wisdom, Life, The Absolute, One Power, One Cause, One Life, Perfection."

I walked around the temple and, as I proceeded, a shade and mist began to dim my eyes, and my blood was chilled. On looking again I saw through the shadows the words, "Doubt, Fear, Evil, Disease, War, Hatred, Two Powers, Envy, Criticism, Imperfection." Then I was in despair and I cried aloud, Am I deceived, for even the Temple of Truth has its negative side and my ideal forever cludes me. But as I looked, the letters vanished, and the worls "Peace, Perfection, Love and Being" appeared instead, and I wondered greatly, and again I heard the voice, "The negative words that distressed you were only appearances, they are formed in the mist, and when the cloud was dissolved by the vibration of light from within, the words or appearances dissolved also. But the real words are carved in the substance of the temple, and are, therefore one with it. This is only a page from

dissolved also. But the real words are carved in the substance of the temple, and are, therefore, one with it. This is only a page from Dr. Carey's lectures; they are in pamphlet form and may be purchased at the "Banner" office. Miss Alice Holbrook furnished the music during the afternoon.

Wednesday was conference day, but in place of the conference, Mrs. Annie Knowlton Hinman gave a lecture for the benefit of the Lyceum. It was a very able lecture; she said the perversion of our national government is caused largely by citizens failing to do their duty, and a misunderstanding of its laws. We should strive to seize each effort, no matter should strive to seize each effort, no matter how small, if we arouse earnest, honorable ex-ertion in those who seem to be drifting aim-lessly, and to instill higher thoughts into those lessly, and to instill higher thoughts into those who seem to have lost ambition is a Divine mission. To walk through the Garden of Gethsemane, to drink of its dregs draws us into the atmosphere of the arch angel. With an indomitable will the sunkissed spiritual peaks can be reached. "When we break a law of eternal justice it echoes through the world," if we hug sin and misery to our bosom it will submerge us in the blackness of desnair. We live in a superficial age and go world, it we may sin and insery to our bosom it will submerge us in the blackness of despair. We live in a superficial age and go along in a happy-go-lucky manner, and do not try to understand ourselves. "Know thyself" is a saying that we should all remember; we should act the Columbus over ourselves and discover possibilities. America is the land of opportunity, and there are supreme moments in everyone's life when they must decide for good or evil. Mrs. Dutton read a poem at the opening of the lecture.

Thursday, Mrs. Kate R. Stiles, speaker of the afternoon, read a poem, "Old and New," afterwards taking for her subject "The new interpretations of 20th century Spiritualism." Those who have been careful students of our scientific philosophy of Spiritualism, as well as the phenomena, well know we place a larger interpretation upon them than we did 20 or 50 years ago; if so, do we not expect in the

years ago: if so, do we not expect in the next 50 years we shall still have larger views of what the power of spirit will be, and we believe that all possibilities are with us awaiting for opportunities for expression. Toawaiting for opportunities for expression. Today we declare to you we have all reverence
for the past, but we have been "born again,"
and we are continually being born. We often
hear Spiritualists say the old Spiritualism is
good enough for them, but there is no new
Spiritualism, only we are placing a larger interpretation upon it today. In the early days
we seemed to be striving only to prove the
continuity of life, to know that our loved ones
did really live, and we were satisfied and became centered in the thought. It is true no
other religion has done this, and if Spiritualism had done no other good than this it would
be at the head of all other religions. Faith is
beautiful, but knowledge is greater. I believe
we are the happiest people upon the face of beautiful, but knowledge is greater. I believe we are the happiest people upon the face of the earth, but is this all, this knowledge of the continuity of life, are we content? Nay, we must be discontented, and there is a healthful discontent which forces us to put forth fresh effort so we will be able to read the book of life. The 20th century is bringing to us a new light, it has a fuller message, it deals with larger possibilities; has the time not come, have we not reached that condition that we do not clamor for a sign? When we have we will learn that we do not need any outward sign, we will receive the message from within. Spiritualism is not only a comforter, it is a discomforter; but blessed is the thought that it wounds to benl, and teaches us to weigh ourselves, and in this way we gain us to weigh ourselves, and in this way we gair wisdom. The meeting closed with singing and

wisdom. The meeting closed with singing and benediction.

Friday, the conference was held in the grove; meeting opened with singing by Miss Alice Holbrook. Mr. Sampson opened the meeting by reading a poem, "How did you die?" Mrs. Curtis read a poem, "No sect in Heaven." Mrs. Tillie U. Reynolds spoke briefly of her progression; she was formerly a Baptist, and now we all know she is a devoted Spiritualist, and of course she has wonderfully progressed. She is now a teacher of truth, when she only, in former years, had faith that these seeming mysteries portrayed in the Bible were true; she has substituted knowledge for faith. Mrs. Annie Knowlton

Hinman read an original poem which was very beautiful. Dr. George Carey read thoughts from Ella Wheeler Wilcox, and also read a selection from Epictitus. Mrs. Kate It. Stiles spoke briefly and quoted also from Epictitus, the philosopher of past ages. Dr. Huot spoke briefly and said he was searching for the light. He gave communications. Many others spoke at the meeting and it was one of our most spiritual conferences. Mrs. Tillie U. Reynolds gave two very interesting and remarkable test seances in the arcade, for the Association. The Lyceum was held as usual, but Friday we all missed Mrs. Allyn, as she was away for the day. The Lyceum was conwas away for the day. The Lyceum was con-ducted by Mrs. C. L. Hatch. Everything is beautiful here at the camp and all should take advantage of remaining weeks and visit Onset. (To be continued.)

#### Verona Park, Me.

The opening meeting of this camp was on the 7th inst. The day was delightful and the number in attendance was larger than on any

opening Sunday for several years.

Mrs. Katie Ham, of Haverhill, Mass., was
the speaker. President A. F. Smith gave a
brief and eloquent address of welcome, after
which Mrs. Ham delighted the audience with a fine discourse and many excellent tests. She is very popular with our people, both as a woman and a medium. She has many calls for

man and a medium. She has many calls for sittings and all are pleased with the results. The fine hotel has been much improved this season, and under the management of President Smith is a welcome and charming home for all its guests. Two new cottages have been erected of late and several lots sold for the building of others. Parties from out of the state are enjoying the beautiful scenery, the invigorating air, the cool breezes, the opportunities for boating, fishing, driving, berrying, etc. Frequent excursions are arriving from points on the lovely Penobscot above and below the camp. These grounds are becoming better known every year, and are highly appreciated for their natural beauties, the harmony prevailing, and the cordiality of the officers and members of the Association.

Ars. Ham gave two addresses on Sunday, the 14th, each followed by convincing tests. Many persons were anxious for private sittings whereally have become and the second of the street of the contract of the street.

Many persons were anxious for private sit-tings who could not be accommodated.—F. W.

#### Announcements.

Malden.—We hold meetings every Sunday, Lyceum 1.30 p. m. Come and bring the children. Circle, 3.30 p. m., for healing, developing and rendings, conducted by our president, Harvey Redding. 7.30 p. m., inspirational speaking, and messages. The best of talent always present. Sunday, August 28, we shall have with us, "Cyrus the Persian," "Golden Hair," "Morning Dew," "Prairie Flower," "Dinah," Indian control, "Big Dog," and others, to demonstrate that life is continuous. Song service precedes each session. Monthly supper, Friday, August 26, from 6 to 7.30 p. m. The "Banner of Light," on sale at all of our meetings.—C. L. Redding, Cor, Sec. First Spiritual Church of Boston, inc., Rev. Clara E. Strong, Pastor, holds services every

Chan E. Strong, Pastor, holds services every Sunday at America Hall, 724 Washington St., up 2 flights. Circle 11 a. m.; services 3 and 7.30 p. m. All mediums invited. Special music and good speakers every Sunday.—A. M. S., Clerk.

Unity Camp, Saugus Centre, Alex Caird, M. D., president. Sunday, August 28, con-ference at 11. Short addresses and communications from local and visiting mediums at 2. Mrs. J. S. Scarlett at 4 and 7. Good music; lunch served; admission free.

# Societary Aews.

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 plainty.

### Boston and Vicinity.

Malden Progressive Spiritual Society, Louise Hall, Pleasant St.—Sunday, Aug. 14. Meetings for the day: Lyceum, 1.36 p. m.; circle for healing, developing and readings, conducted by our president, Harvey Redding. We had with us "Little Golden Hair," who is rapidly gaining ground in her message work. Mrs. Morton also gave proof of spirit return. Evening session opened with service of song scripture reading and remarks by the president. Invocation and poem by "Cyrus the Persian." Mrs. Abbie Burnham gave a brief address on "the different religions," which very much appreciated. Vocal solo, "Face to face," by Mr. Jas. Milton, with good effect. Alice M. Whall then took the platform and, with the assistance of her guides, "Twilight and "Prairie Flower," did very fine work, as they always do. Indian control, "Big Dog," finished the evening as usual in his own fashion. Do not forget our monthly supper, Friday, Aug. 26, 6 to 7.30 p.m. We expect to have with us Mr. J. J. Morse, editor the "Banner of Light." The "Banner of Light" on sale at all of our meetings.—C. L. Redding, on sale at all of our meetings.—C. L. Redding,

Cor. sec. Waverley Home, Sunday, Aug 14.—Very interesting and instructive were the services held here today; despite the lowering clouds and falling rain, a goodly number assembled, and were rewarded for their perseverance in braving the storm by listening to an eloquent address by Dr. Green; in illustrating the power of thought in uplifting humanity to a higher and nobler inspiration of spiritual progression, as exemplified in the life work of Theodore Parker, Wm. Lloyd Garrison, Wendell Phillips, Alice and Phebe Cary, and the Quaker poet, Whittier; this galaxy of noble men and women, who worked and toiled for the freedom of four millions of enslaved souls, is authorized in the mercary of earliest and the second of the control of the freedom of four millions of enslaved souls, is authorized in the mercary of earliest and the second of the control the freedom of four millions of enslaved souls, is enshrined in the memory of all hearts today; they wrought in deed and in truth, to carry out the spirit of the Declaration of Independence, that all men shall become free, regardless of color or previous condition of servitude, until now, the broad National Flag does not cover beneath its folds, one soul in bondage. The meeting opened with singing; invocation, Mr. Smith; address, Dr. Green; remarks, Mr. Marston; poem by Mr. Webster; delineations by Mrs. Burton, Mrs. Ott, Mr. Howe and Mr. Smith; conductor of music, A. H. Lamson; pianist, Mr. Wilder; conductor of the services, George C. Clark.—J. H. Lewis.

First Spiritualists Church, 694 Washington St., M. Adeline Wilkinson, Pastor. At the

First Spiritualists Church, 694 Washington St., M. Adeline Wilkinson, Pastor. At the morning conference, subject "Friendship," the following speakers took part: Mr. Thomas Jackson, Dr. Frank Brown, Mr. Prevoe, Mr. Hill, Prof. Henry, Miss Sears, Mrs. Thomas, Mr. Harcoat; mediums and speakers assisting during the day, Mr. Marston, Mrs. Reed, Mr. Hardy, Mrs. Blanchard, Mrs. Fremont. Meetings Sundays, Tuesdays, Wednesday evenings, and Thursdays.—Reporter.

porter.

First Spirfitual Church of Boston, Inc., Rev. First Spirfitual Church of Boston, Inc., Rev., Clara E. Strong, pastor, Aug. 21.—Regular services were held. During the absence of the pastor, Mr. Walter I. Mason presided. Ps. 27:7 formed the subject of the morning. Miss Strong, Mrs. Davis' "White Fawn," gave communications. An inspirational poem was given by Mrs. Creighton. Excellent thoughts were given by Mrs. Davis, Mrs. Chapman, Mr. Brewer. Rom. 15:1, "We then that are strong," was the subject for the afternoon. Communications were given by Mr. Eveleth, Mrs. Davis and Mr. Mason, Mrs. Lewis sang another of her inspired hymns. St. John 9 formed the subject for the evening. Mrs. Cutter, Mrs. Davis and Mr. Hersey gave spirit communications, "The Homeland was sweetly sung by Miss Raupht. Mary B. Norcross, of California, was heard with pleasure. A solo by Mrs. Lewis, and then Mr. Eveleth gave communications,—A. M. S., clerk.

Eveleti gave communications,—A. Al. S., clerk.

Portland, Aug. 21.—First Spiritual Society, Congress Hall, 420 Congress St.—But one more Sunday remains for social meetings as we have carried them along this summer and then the season's work will commence. Mr. J. S. Scarlett will be our first speaker. Last Sunday we had a most enjoyable meeting. Mrs. Vaughan gave a number of messages and all were recognized. Tonight the president of the society, Mr. Ross, delivered an address, speaking at some length. "Man's Own Responsibility." Mrs. Vaughan again gave messages and also spoke to Spiritualists on their duty to the society. We have the "Banner" for sale at all meetings now and many are pleased to get it.—S. H. R.

#### 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.]

MRS. MELINDA H. DICKERMAN, ONSET, MASS

At a special meeting of the First Spiritualist Church of Onset, the following was enacted:
Whereas: It has pleased the "Higher Intelligences" to remove from our midst our beloved
Sister Melinda H. Dickerman, thus breaking

a link in our fraternal chain, therefore be it Resolved: That in the transition of Sister Dickerman, our Church has lost a worthy and Dickerman, our Church has lost a worthy and faithful officer, a highly respected member, a kind and loving sister whose smile and cordial greeting is missed by all.

Resolved: That we tender our heartfelt sympathy to her husband and children.

Resolved: That a copy of these resolutions be sent to the bereaved family.

Resolved: That our charter be draped in mourning for thirty days, and that a copy of these Resolutions be spread on the records of our Church.

ur Church

Resolved: That a copy be sent to the "Ban-ner of Light" and Brockton Enterprise for publication. C. D. Fuller, Susie Tripp, Mrs. S. A. Cur-

The following resolutions were passed by the Oniset Wigwam Association in commem oration of the departed friend referred t

Mrs. Malinda H. Dickerman, wife of E. E. Dickerman, who passed to spirit life from her home in Onset, Mass., Aug. 5, 1904, aged 71 years, an earnest worker in the cause of Spiritualism.

Whereas: Under the inevitable laws of Nature our beloved sister and co-worker. Nature, our beloved sister and co-worker, Mrs. Malinda H. Dickerman has been re-

moved from our physical sight and associa-tion, and has arisen to a more exalted sphere of existence as a spiritual being; therefore— Resolved: That in the transition of our much esteemed co-worker, beloved sister and kind friend, the Oniset Wigwam Co-Workers,

as a society, has sustained an irreparable Resolved: That as an Association, we here-by extend to the afflicted husband, children and relatives of our arisen sister, our heartfelt sympathy and sorrow for them in this, their

great affliction. E. A. Blackden, Mrs. Lulu B. Lidy, George H. Goodwin, committee. Onset, Mass., Aug. 10, 1904.

### MRS. LYDIA WESTGATE.

Resolutions passed by the Oniset Wigwam Association concerning the departure of Mrs. Lydia Westgate, widow of the late Robert Westgate, who passed to spirit life April 1904, aged 75 years, a true Spiritualist man

whereas: Under the inevitable laws of Nature, our much beloved and highly esteemed sister and co-worker, Mrs. Lydia Westgate, has been removed from our physical sight and association and has passed on to the higher life as a spiritual being, therefore be it Resolved: That in the transition of our much esteemed co-worker, beloved sister and kind friend, the Oniset Wigwam Co-Workers, as a society, has sustained an irreparable loss. Resolved: That, as a Society, we hereby extend to the surviving members of the family and relatives of our departed sister, our most heartfelt sorrow and sympathy to them in their great affliction.

E. A. Blackden, Mrs. Lulu B. Eddy, George H. Goodwin, committee.

I. Goodwin, committee. Onset, Mass., Aug. 10, 1904.

# LEVI WEAVER, BALTIMORE, MD.

Buried in Loudon Park Cemetery, Balti-more, Md., on Aug. 14, the physical remains of Levi Weaver, under the auspices of Cassia Lodge, No. 45 A. F. and A. M. Brother odge No 45 A. F and A. M. Brother Weaver was one of the oldest pioneers in Spiritualism in Baltimore. For many years he was president of the First Spiritualist Church; he was highly esteemed by all who knew him; as an evidence of his peaceful disposition it was stated at the grave by the of-ficiating Mason, that Levi Weaver was never known to give a cross word to anyone. He attained the age of ninety years.

# RACHEL SMITH, STOCKPORT, N. Y.

RACHEL SMITH, STOCKPORT, N. Y.
From Stockport, N. Y., August 13th, 1904,
Rachel Smith, in her 76th year. "Aunt Rachel" was a woman of admirable qualities,
and a Spiritualist for more than forty years.
She possessed mediumistic powers and was in
frequent communication with the world beyond. Therefore death for her had no terrors,
and her transition was but a step across.—
O. M. P.

# Some of the Blessed.

Blessed are the defrauded who smile and go their way in peace, for they have entered into knowledge.

Blessed are the hungry who are hungry enough to find the dinner where God has spread it.

Blessed are they who do not keep awake at night in expectation of tomorrow's bad at night in expectation of tomorrow's bad

Blessed are they who can give their neigh-bors a lift without being dragged into the pit with them. Such are the saviors of the world

world.

Blessed are they who recognize unity in diversity, for they do not consider their own pattern the only desirable one. Of such is the kingdom of knowledge.

Blessed are they who, not knowing that which seemeth necessary to know, are willing to wait until they find out. This is the kingdom of the plump and the jolly.

Blessed are they who can trace the processes of progress even among the laggers and the strayers—better known as sinners. These are possessed of the vision of God.—Eleanor Kirk.

# WONDER WHEEL SCIENCE.

By C. H. Webber (Prof. Henry).

Table by which Every Individual may know his True Standing. From September 1 to 21, 1904, inclusive.

Birth Numbers	1	2	3	4	5	6	7	8	9	10	11	12
September	-								1.30	1.5		
1	0	В	P	F	A	G	?	M	?	E	D	K
2-3-4	K	0	В	P	F	A	G	?	M	?	E	D
4-5-6	D	K	0	В	P	F	A	G	?	M	?	E
6-7-8	E	D	K	0	В	P	F	A	G	?	M	?
8-9-10	?	E	D	K	0	В	P	F	A	G	?	M
10-11-12	M	?	E	D	K	0	B	P	F	A	G	?
12-13-14	?	M	?	E	D	K	0	В	P	F	A	G
14-15-16	G	?	M	?	E	D	K	0	В	P	F	A
17-18-19	A	G	?	M	?	E	D	K	0	В	P	F
19-20-21	F	A	G	?	M	?	E	D	K	0	B	P

#### PRIMARY TABLE OF INFLUENCES.

BPECIAL BULINGS.—For the above period, Birth Number 8 is the Ruler of the World, favorable for Numbers 2, 4, 8 and 0, to put forth their best efforts. In this period Numbers 3, 8, and 13, abould go alow, or, take a rest. People born within a few days of April 19, June 20, Aug 24, Oct. 27, Dec. 29, and 13, abould go alow, or, take a rest. gain. People born between the 18th of September and the 18th of October, are promise at party period in the above twenty-one days. We should be pleased to receive the testimony of BANNER reservations at 10 ppr period in the above whose birth numbers or dates come under the e-rulings. "Prove all things, hold fast to that which is good."

Brief explanation of the LETTERS in the TABLE:—B, means the Betaining of Birth Number Cycle. O, means that the path is 0 pen. K, means Kindnesses on the way. D, means a Desirable resting place. E means time for Enjoyment. 7, means Indifference, or a Questionable period. M, means the Material time or Mutualities. G, means Good Will. A, means Ambition. P, means Friendsbips. P, means Possible Good or Evil.

#### Birth Numbers.

(Continued from last week.)

Man's Sphere is never more than six feet Man's Sphere is never more than six feet from what is known as Terre Firma. In those six feet of space surrounding the earth are all the products of the combined action of spirit and matter in a multitude of differentiations of Form, created by the action of the heaven-wheel and the earth-wheel moving in opposite directions, making a current of Thought-Life which surrounds our globe, as the Intermediate, or souship sphere.

the Intermediate, or sonship sphere.
This belt of animal life, or the animation of spirit and matter in mutual accord, has unseen stratums (layers or belts) from surface outward; ranging in quality of life-expressions from what are represented as crawling crabs, to mountain climbing goats. Man's Heaven, is never more than six feet above his head, and his "bottomless pit" is never more

head, and his "bottomless pit" is never more than six feet below his feet.

By man, I mean Thought, or action of the mind, and not Form. The realm of Form extends to the bowels of the earth, materially, and to the head-centre of space, spiritually, but the realm of Thought is confined to nine feet above and below the navel, or centre of the abdomen, represented by the "scales" or "belowers" in symbology or the "scales" or "balances," in symbology, or by the "cqui-noxes" in Nature. From that centre the Human Mind is downward to the feet and below them, if material, and upward to the crown of the head and further above, if spir-

itial.

Beyond the nine feet downward, the Mind is purely material. Above the nine feet the Mind is purely material. Above the nine feet the Mind is purely spiritual. These are the realms of the Lords, Gods, or Powers of the Universe. They have no need of Thought in their realms. Thought, or Man, is needed only in the six feet above Earth Form, and in those six feet Man may draw material substance from the Powers beneath, or from the Powers above, provided he proceeds, in either case, in strict accordance with the laws of each realm, as governed by what are known as Time and Space.

What is The Spiritual World? It is the unseen world, and the garments of the unseen is that which it clothes itself in, in order to be seen.

is that which it clothes itself in, in order to be seen.

Just for one moment, stop and think. The only thing that we can see in what we cill the material world, is but the garments in which the unseen, or spirit world, is clothed. The seen world is nothing but Form. The seen world is nothing but the crust of the pie. The Unseen is the inside of the pie. The Seenworld is the kettle and its cover; the Unseen is the contents of the kettle. The Seen-world is the flesh; the blood and the bone are unseen. So, there are unseen material factors as is the flesh; the blood and the bone are un-seep. So, there are unseen material factors as well as unseen Spiritual Factors; a spiritual side to matter as well as a material side to spirit. The moment our eyes behold a thing whether it comes from out of the kettle, or out of our body, or out of the skies, it belongs to the World of Form. It is the Ghost (or ap-pearance) of a spirit or a material power which stands within, behind, above, or around that ghost-form, shape, appearance (or whatthat ghost-form, shape, appearance (or what-ever you choose to term it), to uphold it. The life of the thing is not the form, it is the un-seen spirit and the unseen matter that sustains that form The inside of the form is tains that form. The inside of the form is called body; which we do not see. The outside is called aura, which we do not see. As polarities of powers, at a given point called brain, or lungs, or heart, where the two forces meet and combust, there in their mutual laborntory they create Thought, which is called Man, or the image of the two powers at the foci, and the Man is as unseen as spirit or matter, for the only thing seen is the garment in which the man is clothed.

Possibly our readers may have become in-erested enough in the table presented to wonterested enough in the table presented to won-der how it individually affects them. Some, indeed, may already know, and are using it to their own advantage. We wish it to be of adantage to all, but the author can do no more han to present it and give brief hints as to

s use. The pastry cook may make a good pie, but the enjoyment of the pie-is in the eating of it. If the pastry cook had also to make the hands, the mouth, the teeth, the tongue and the palate, by which pies are to be eaten, it would be a long while before the world would have the beauty of the control of the know whether pies are good or not? I would satisfy hunger before any one would condescend to eat the pies, the pies would grow moldy and then would be of little

use.

These tables are made for you, dear reader, and they are for daily use. The letters on the different lines are of no good to anyone after the date of the month on the same line that

the date of the month on the same line that the letter is on.

Now, find your Birth-Number. We explained how in "Banner" of July 23. A copy of the "Wonder Wheel," or "Astrology in a Nutshell," will give the fullest explanation of the Birth-Numbers. Everybody should have one of these works. They are as useful as an Almanac, or as an ephemeris, but of course we know that it takes a long while for people to find that out when the subject is new to one's mind. Then there are many people who do not like to study a thing, or think about a matter for themselves. They want someone to tell them all about themselves, and let them believe "on faith," whether true or not.

"Knowledge is Power," and, to know a thing for ourselves is the highest order of intelligence. That which we ourselves know,

od. M, means the Matelag time or Mutualities. G, means P, means Possible Good or Evil.

and know why we know it, is worth a hundred times more than what we "believe" because someone else has told us.

Supposing, now, I want to know how the Table affects me on any day, and suppose my Birth-Number is One, and the day of the month is the 16th. I look for the date, and find it to be the last of three days, viz:—Sept. 14, 15, 16. On that same line, under my Birth Number (1) I find the letter G. It shows me that my life on that day is under the influence of G, which means "good" (as explained in "Banner" of Aug. 30.) It shows that a good influence will be operating silently upon me, for the 14th and 15th, and still good on the 16th. This assures me that some sort of good is in my atmosphere and surrounds me for three days. When the powers ruling my life are good, then I ought to take advantage of their aid. Nothing can be very evil to me on a day marked "G." It would be contrary to Nature. Even though some things about me may be unpleasant, still they cannot bevery serious on a day marked "G." This is my time to overcome these minor evils. This is a time when Nature is with me, even though all the world be against me. This is a minimum of the "Time" spoken of by Shakespeare, "which when taken at the flood leads on to victory." It does not mean that I will receive a fortune on these good days. It does not mean that I will most surely carry out, on these good days, anything, or everything that I wish, but it does mean that I will find things moving more smoothly on such days, or that people are more agreeable to me, or that I will be better able to get on the track of things most beneficial to either the present or the future.

One of these three days will be, to me, stronger than the others. Just which one I

track of things most beneficial to either the present or the future.

One of these three days will be, to me, stronger than the others. Just which one I cannot say without the key, but there cannot possibly be any evil influence to me on those three days, on the spirit plane of my life. There are various planes of life. Lack of knowledge of these Divine laws have caused to the fort that fact was are any to mix

us to forget that fact, so we are apt to mix up the influences of one plane with another, and in that way we often lose these good influences in one plane because we are looking for good on another plane, which may not at the same time be good. "There is a time for all things." The influences of this Table is the Superior Influence of our life; therefore other inferior influences cannot be very bad, when these superior influences are good. No other influences can be of the highest good when the influences of this table are bad or weak.

weak.

The Key provides for the other influences, which are the Material, the Physical, the Financial, the Affectionate, the Energetic, the Intellectual, the Passional, and the influences which correct the provided in the Passional of the Influences. Intellectual, the Passional, and the influences which create changes, journeys or travel in our lives. They are Inferior Influences in our life. The Key has to be special. No two Keys can be alike. By this it will be seen that our individual lives are like the Yale locks. Other people's keys will not answer for our own lives. For centuries the teachers have been trying to make one style of key fit everybody's heart. They have failed, because each heart has a special key of its own. Now, notice how different are the spirit influences on the 16th of September to those who have other than Birth Number 1.

No. 2 is ?, No. 3 is M, No. 4 is ?, No. 5 is E, No. 6 is D, No. 7 is K, No. 8 is O, No. 9 is B, No. 10 is P, No. 11 is F, No. 12 is A. These people with different Birth Numbers

These people with different Birth Numbers cannot think as I think, nor act as I act, on the 16th; neither can I think as they think, nor act as they act. By civil laws of morality, or agreements to agree, we may pretend to think and act the same, but it is an utter impossibility to do so, for our brain nerves are differently vibrated by a law of Nature. If the law of Nature is the same, why should it not act on all alike. It does, so far as the law is concerned, but we are each of us differently constituted, and we do not, and cannot, alike respond to the same vibration. The same sun shines for all, but, as an il-

The same sun shines for all, but, as an il-lustration of how differently the same in-fluence affects different things, put a piece of butter and a piece of putty under the same sunlight, or near the same stove, and note the difference. There is as much difference in brain, nerves, muscle, blood, thought, en-

the difference. There is as much difference in brain, nerves, muscle, blood, thought, energy, intelligence, or modes of passion, between these birth-numbers as between the butter and the putty. All are good, but all are not alike good at the same time for the same thing. This law of differences is the one and only law that makes for health, for success, for mutual enjoyments, for peace, for harmony, for affinity, for love or for war. When our influences differ from the influences of others, then we differ from the influences of others, then we differ from them in thought, action and feeling. We cannot help so doing. No will-power of man can overcome this law. We may be silent; we need not be disagreeable, we need not be antagonistic, but there can be no "two souls with but a single thought; two hearts that beat as one," unless these Divine influences are in harmony as laid down in the above table and in the keys.

Some people have been bold enough to deny this fact, but their denial is due to their ignorance of these laws. We challenge anyone to the centeries. Certain bitch-num-

this fact, but their denial is due to their ig-norance of these laws. We challenge anyone to prove to the contrary. Certain birth-num-bers agree most harmoniously with other birth-numbers, as we have stated in previous numbers of this series, and they are the peo-ple who always work together for good.

(To be continued.)