

## Remarkable Phenomena Among the Shakers in 1850.

A Spiritual Manifestation 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.

(Continued from last week.)

Elder Richard a while after recollected he had heard or read something on the subject, in a communication shown to him. As he was going to New York in company with Eldress Antonette Doolittle and Jane Knight (September, 1850), with a prospect of calling on Dr. Phelps on their return, he thought he would get the communication and if it appeared likely to interest them, he would take it along. "Examining it, I found it alluded particularly to the subject in question, but in a curious and hidden manner. Nevertheless, I thought I would take a copy with me, and if circumstances made it appear proper I would show it. If not, I would retain it. While at the Doctor's house, the occasion and the conversation favoring it one evening, I brought it forward. After perusing it, the Dr. seemed anxious to ascertain from the spirits, what the questions were, to which the answers in the communication responded. At his solicitation, the spirits promised at a set time to give them." So says Elder Richard Bushnell.

The following are the answers alluded to in Adah Zillah's first interview and recorded at Mt. Lebanon, N. Y., March 26th, 1850, 16 days after the disturbances began in Dr. Phelps' house in Stratford, Conn. The questions to which they respond were rapped out, letter by letter, in Dr. Phelps' parlor in Stratford, Sept. 7th, 1850, in presence of Dr. Phelps and his household, and of Eld. Richard B., Eld. Antonette D. and Jane D. Knight of Mt. Lebanon Shakers, N. Y. Bro. Seth Y. Wells, the communicating spirit.

1. Why are spirits permitted to visit different denominations? Ans. Because in this merciful dispensation, the Lord sees fit to become all things to all men.

2. Will the Lord manifest Himself to all unbelievers. A.—Yes, He will continue to meet each one in his own path, and show them His power according to their dark views of His all wise decrees and mysterious doings.

3. Why are relatives the ones employed to make these communications? A.—Because there is more nearness of feeling, or undisturbed affection between relatives, and a knowledge of many things can be obtained in this way, that is beyond contradiction.

4. Why is no injury ever done to any person? A.—This is also an indulgence from a forbearing God.

5. Does the Lord intend this manifestation to become universal? A.—I cannot answer you myself, but my friend will soon.

6. Can all persons command the spirits? A.—No. There will be means provided by a more holy power than we possess, and the spirits will proceed in conformity to the will of the sincere, so far as they have permission.

7. Will these knockings soon cease? A.—This Almighty work will increase and go on, till every nation, kindred and tongue shall taste of the mercy that quickeneth the rod, sent forth by a just and equitable God.

8. Will man have power to control the knockings by defiance? A.—No mortal will have power to do that, although some have presumed to defy the spirit to give them a satisfactory answer.

9. From whom do they receive the correct information? A.—From the Angels and spirits of the justified before death.

10. Why do not the spirits speak without the use of knockings and other manifestations? A.—The Holy Spirit suffers it to be so now, for a more perfect confirmation. But the power is sufficient, without the aid of philosophy, or any material substance, to act upon the mind.

11. Is it confined to any particular people? A.—No. God nor the Holy Spirit has any respect to person, age, sex, condition, persuasion nor color.

12. Then it does not belong to the Shakers only? No, but their declarations are literally fulfilling, and I doubt not but they, as a first favored people, will rejoice that their fellow beings are sharing a similar notice of their God.

Question 13 was not in my copy but was given to the writer by automatic writing, so called, many years later. Phenology was at that time an interdicted study.

13. Is phenology carried on by spirits? A.—Yes; you may rely on that now, but phenology has no place with the Divine power.

Twelve of the foregoing questions are copied from Eldress Antonette's journal of their visit. The visitors arrived about one o'clock

Thursday afternoon and remained until Monday, the 8th. The unseen actors performed many singular movements while they were there—such as throwing things about, breaking window panes, throwing down a hanging shelf and spilling the books on the floor, repeating the operation after the shelf and books had been replaced, moving furniture from its proper position, tipping a table after it was set and spilling the dishes, making the various sounds of a carpenter, planing, sawing, filing the saw, chopping and felling trees, splitting a log, driving a nail, also of a drunken person staggering and falling—this last and filing a saw suggested by the auditors. But not all were of a malicious or annoying character, perpetrated by boisterous and rough spirits. Some were gentle in their demonstrations, showing different characters. Requested to look in boxes on the mantel, they found there penches, one for each of the company present. And these pranks, shall I call them, had been going on for months. Hannah Pugh, cousin to the Dr.'s wife, who had been there several months, and seen the affliction it caused the family, had become very indignant toward the perpetrators. She told the visitors she did not blame anybody for not believing till they were forced to, for she did not. She believed now, because she could not disbelieve. She had had so much evidence that she was forced to yield. "But," said she, "I hate it, every bit of it, and I scold them. I guess they know I am not afraid of them." The night following, the books were tumbled on the floor, her pillow was drawn almost from under her head, just as she was falling asleep. Raps upon her headboard disturbed her rest very much. We observed that the more quiet and reconciled the members of the family were to these mysterious doings, the less power had unfriendly spirits to act and less annoyance was given. They would not obey imperative commands nor yield to severity. Kindness and entreaty only would control them. A feeling of intelligence filled the room, which was as much to me as the sounds I heard. Spirits called for singing and wanted the visitors to dance. Among others, they sang a dancing song, and spirits kept time by imitating the sounds of dancing.

Adah Zillah writes: Sept. 5th, while the Elders were at Stratford, Brother Seth came to me and earnestly desired me to go with him, for he wanted a Witness, and Mother had told him to get me if he could, in union with my Elders. I asked him where he wanted me to go. He said, "To the present place of communication at Stratford." I said you have three Believers there now, and I do not feel willing to go unless I can go body and all. But, Brother Seth, if you are really there, I beg you to give me evidence of it through Eldress Antonette. He said he would if I would condescend to come in spirit, for he had mentioned me to his company and they wished to see me there. He said, "Give my love to Elder Sister Betsy and tell her that I have not only become a fool for Christ's sake, and my own soul's sake, but for the sake of the poor dark souls of men," and suddenly left.

Friday, 6th, I was suddenly awakened, hearing some one say, "Come Adah Zillah, I am ready and you must come." Before I had time or power to resist or speak for myself, I was on a strangely formed carriage, and soon in a building where a number of spirits were engaged writing. They seemed to notice me but little. Brother Seth gave me several pieces of poetry, and said I would find the same in the book he gave me last spring. He said I must stay till morning, and visit the company there. I told him I could not. I felt no liberty nor freedom in it. I put him in mind of his promise made some months ago, to tell me more about these things. Well, said he, you did not condescend to my wishes, and I do not know that I shall answer yours. But you will soon hear from me in a way that you cannot refuse nor deny. I asked him if he would tell them (the believers) what he had previously shown to me. He laughed heartily and said, "You may ask them when they get home."

By this time I felt the house rock, and things move round so fast, I begged my guide to bring the carriage and let me go home. "Nay," she said, "I would not stay as they wished me to," so I "might go on foot and alone." But somehow, I got home.

Sabbath evening, 7th, after I was ready to retire, a female spirit entered the room, and

gave me a paper which contained the following:

"Delay not your time to work for the Lord, If you expect from His hand to receive your reward: Tho' mysterious His doings, yet more so His will, And a woe to the soul that His call don't fulfill."

I told her I would like to see Brother Seth Wells. She left me, and before I had time to recover myself, I was in a beautiful building and Brother Seth was there. I asked several questions, which he seemed loth to answer, and said, "If you will get leave of your elders and come here tomorrow, I will give you full satisfaction and tell you more things than you ever dreamed of." I told him I could not condescend to anything of the kind. I told him I had not confidence enough in what was shown to me as an individual, to be much benefited by it. He said, "Yea, A-lah Zillah, you see and hear strange things, but stranger and more solemn and weighty, or I might say, awful, will follow, and it will be well if believers will heed the warning. Be ye prepared and ready, for ye know not the day nor the way of His coming."

[The following was handed to the writer by Brother Seth Wells, with a request that it be copied and given to the elders as from him, Aug. 3, 1850.—A. Z. P.]

O Zion, bow before me, saith the Almighty One; Be ready for my coming, my power I will make known.

I'll fill all souls with wonder, the proud will I abase, The humble shall find mercy and feel my pardoning grace.

Reflect, O house of Jacob, upon thy God's decree, That it be not repeated in judgment unto thee.

For I the God of heaven, do yet in truth design, To show unto all people, that all creation's mine.

But O, my holy Zion, how long shall I declare The coming days of Judgment, and for thy sake forbear.

To pour out in full measure, all I have designed, Because of my displeasure with the doings of mankind.

'Tis for thy sake, remember, that Columbia's shores are blest, With nights of quiet slumber, and days of peaceful rest;

And for thy sake in mercy have I full vengeance spared Upon the haughty nations, who have my justice dared.

Altho' I have been filling the vessels of my wrath, And by my warning angels have caused them to go forth,

With my all-righteous orders that none return the cup, Till all without thy borders, this bitter draft do sup.

Thy portion, O my Zion, the smallest measures fill, Altho' my hand hath caused thee my chastening rod to feel;

But yet in tender mercy, or in judgment to each one, I will my work accomplish, my time is hastening on.

The righteous and the humble, shall feel a Father's care, But the haughty and the slothful, shall of my justice share.

Then, O my chosen people, obey the warning voice, Of judgment and of mercy, and make the better choice.

For in my long forbearance, I have devised a plan, Which will prove my right of power o'er every soul of man.

Yea I, the gracious Father, in my own way and time, Will cause the whole creation to own my sway Divine.

[Abridged—in places—from the original, and copied and annotated for printing by A. G. Hollister, April, 1903.]

To those who know little of certain experiences this sister passed through, in the exercise of mediumship, and have some appreciation of the difficulty of distinguishing at all times, the true from the imaginary in spiritual impressions, she will stand exonerated from all censure for unwillingness to comply with the apparent demands of the Spirit upon her, during the experiences here narrated.

### Twentieth-Century Shakers.

Elizabeth Converse Durbin.

"I saw a vision of America; and I saw a large tree, and every leaf thereof shone with such brightness as made it appear like a burning torch, representing the Church of Christ, which will yet be established in the land."

So spake saintly James Whittaker more than a hundred years ago. By the "Church of Christ," Elder James meant the Shaker Church. He was neither the first nor the last prophet to utter prophecies, deeper and broader, higher and more glorious than his own interpretation of them. To the mind of the early Shakers, the Shaker church was the only Christian church; and its leader, Mother and visible head, Ann Lee, was believed to be the woman in whom the Christ had appeared "the second time, without sin, unto salvation." To establish and build up this church

in America, Mother Ann, with eight disciples came from Liverpool to this country in 1774.

The story of Mother Ann's early life—her humble childhood in the home of her father, a Manchester blacksmith, and in an English factory; her early conviction of sin in herself and in the world; her long period of suffering under this conviction; her religious life in connection with a Quaker meeting; the revelation, given to her, as she believed, by the Lord Jesus Christ (who, she said, appeared visibly to her), of the cause of the world's guilt and spiritual loss—all these things have been written and told over and over by disciples and followers who held her in reverence.

The growth of Shakerism in the latter part of the eighteenth and early part of the nineteenth century offers a striking illustration of the fruitifying power of persecution. Some one has said:—

"That Mother Ann was the chosen witness of God to usher in a new dispensation of the Gospel, to read the veil of the flesh, which separated the soul from God, to enter the holy of holies, and became the first spiritual mother of all the children of the resurrection, we most firmly believe."

Think of a poor, unlettered woman, clairvoyant and medium though she was, inspiring such faith as this! One hundred and twenty-nine years have passed since she landed in "free" America, and now sixteen communities, in the north, south, east and west, honor her name and hold to the leading principles of her faith. We hardly believe that this could have been written, even with the admission that the communities are fewer than formerly and that not many converts are now gathered in from the "outside," had Ann Lee been allowed to go on unhindered by unbelievers in her mission; but in her own country, cruelty and bigotry had seized, imprisoned and tortured her—had, in short, raised her to the rank of one of "the noble army of martyrs;" also in this country of religious liberty (?) the evil spirit of persecution prolonged her sufferings and drew about her sympathetic adherents.

Sympathy for a persecuted woman was, however, by no means the only power that surrounded Mother Ann with loving and faithful adherents. Out of her treasure, she brought forth things new and old; and men and women, youths and maidens, listened with fear and trembling, and hailed with tears and shoutings, the proclamation of what they accepted as a Gospel revealed in the latter days, in visions and by audible voices, as well as by inward inspiration, to this woman, who imaged to them the Divine Motherhood. Her clairvoyance and clairaudience, her strong personal magnetism, with her own intense faith in what she taught and the harmony of her life with her doctrine,—all combined to build up the first Shaker church, some of whose spiritual descendants are yet with us in these opening years of the new century.

The cardinal doctrine of the Shaker church was, and is, "Virgin Purity." Shakers claim to be "Children of the Resurrection," and, as such, they "neither marry nor are given in marriage." They believe in that unselfishness that calls nothing one's own; so, giving up what property they may have when coming into full membership with the church, converts become partakers of "the common inheritance," and brothers and sisters in faith and work. Each one is required to confess the sins of his or her past life in the presence of one or more witnesses of God.

The Shaker church teaches that God is both Father and Mother.

They believe in continuous inspiration and revelation, and in the reality of communication with spirits that have passed "within the veil."

They hold fast to the grand old virtues of love, honesty and faithfulness.

The old Shakers of the present day look back to a period of remarkable manifestations, beginning in 1837, and, in large measure, ceasing in 1848. During this time many Shakers were believed to be controlled by spirits of different orders, high and low. Strange phenomena followed: mediums seemed to journey in spiritual spheres, to see visions, celestial and infernal, which they eloquently described to their astonished brethren and sisters. They sang, they wrote, they danced, they personated departed spirits. Some were compelled to undergo distressing and "mortifying" experiences, as they whirled, span about, hopped, twitched, jerked, bounced like balls, etc. One can hardly wonder that believers, thinking the worldly incapable of understanding what was going on in their meetings, closed their doors against the public, and, so far as the shutting of doors could effect it, were separated from outside sinners.

Two of the most remarkable books written during this period, and still cherished by Shakers, are entitled "A Holy, Sacred and Divine Roll and Book," and "The Divine Book of Holy and Eternal Wisdom," the former of which was believed to proceed from the Father in Deity, and the latter from the Mother. The volumes contain, however, besides the messages supposed to have come di-

rectly from God, sundry testimonies and revelations purporting to come from angels, patriarchs, prophets, apostles, the Mother of Jesus and Jesus Himself, as well as from inspired Shakers still in the flesh at the time of writing. These books were published at Canterbury in 1849.

Eldress Anna White of Mount Lebanon, in a recent letter to the writer, says: "In our public meetings, as in former days, we seek to follow the guidance of the Holy Spirit. We do not disregard any of the exercises employed in former times. If the gift is imparted, we unite in whatever it may be. Our devotional exercises in the first place were the expression of spirit influence operating on mind and body. The direct influx of spirit power in that day, for a special need, doubtless, operated in those peculiar forms. It still so acts at times, but by no means so uniformly or constantly."

"As our beliefs have never been fossilized into creeds, but as we retain a conscious connection with the higher spirit spheres, thereby being in the line of continual present-day revelations of truth, so our forms of worship follow the advancing, ever-evolving life of God in humanity."

"Our worship is now characterized by more quiet thought, greater freedom of speech and wider latitude in the subjects discussed."

The Mother Church of all Shakerdom is at Mount Lebanon, and the youngest daughter is at Narcoossee, Florida.

If, when Mother Ann left the body and departed in the "golden chariot drawn by four white horsemen" (according to a recorded vision of Elder John Hocknell) which chariot, Elder John says, "received and waited her soul out of his sight,"—if then she had been carried to some far-away shut-up Heaven; and if now, for the first time since her going away, she should revisit the earth, and go through the sixteen communities of men and women and little children who call her "Mother," one may doubt whether she would recognize her own church, so different from her own conception of its "full glory," as its present condition, and so surprising some of the steps of its progress; yet she prophesied:—

"The wisdom and knowledge and light of God will increase in the church, until Zion shall travel to her full glory;" and we, knowing that the world into which she entered "lies about us like a cloud," may well believe that she has kept loving watch over her disciples, and has rejoiced to find that she prophesied better than she knew.

In a recent visit to the Shaker Home at Sabbathday Lake, Maine, I said to one of the sisters, who for many years had been a member of the family there:—

"You have seen a great deal of progress." "Yea," she replied, and added emphatically, "and I hope we shall see a great deal more."

We were sitting in a beautiful music room, and had been listening to the playing of a young sister upon a fine, sweet-toned piano. This musical "daughter of Zion" was without a "cap on her head;" and in like case were the members of a delightful quartet of girls, who sang us one of the songs of Zion very sweetly. In the early days of the community, such a room, any piano, or capless sisters would not have been tolerated on Shaker premises. The performer on the piano had been permitted to take lessons outside of the community. I think that the Shakers of Sabbathday Lake have the honor of being the first of the "United Society" to allow such an innovation in Shaker custom.

(To be continued.)

Thou art on earth a Trinity,  
Thyself, thy fellow-man and me.  
—John B. Tabb.

Intellect may give keenness of discernment; Love alone gives largeness to the nature, some share in the comprehensiveness of God. —John Hamilton Thom.

One thing is indisputable; the chronic mood of looking longingly at what we have not, or thankfully at what we have, realizes two very different types of character. And we certainly can encourage the one or the other.—Lucy C. Smith.

"Let a man fully realize that he is absolutely responsible for his every action, and he has already gone a considerable distance along the path which leads to wisdom and peace, for he will then commence to utilize temptation as a means of growth and the wrong conduct of others he will regard as a test of his own strength. He will thus continually

When in deep sorrow if we look to God for help, we are led to grave and rich conclusions: Confiding in Providence provides us with that peace which surpasseth all understanding. Life becomes bright, sweet and joyous with God as our sole help. The Guide is always true, and can be trusted; is helpful when all else fails. So sorrow and grief and pain are blessed, for ultimately, some time, somewhere, man becomes so wearied with his burdens that in agony he will cry out to God for help. Then a great mystical miracle is performed. Your sorrows come not from God, but from your own mind, and with God does not afflict. He consoles, comforts and saves a carnal mind. Our own thinking and willing afflict us, and in other instances as persons near we put the blame on the great God of Love.—The Biblical Prophet.



## NATURE KNOWS.

B. A. HITCHCOCK.

When memories come a-thrilling,  
And my heart grows sick and longing  
And the thoughts of other days bring back  
My grief.

A balm comes softly stealing  
When I seek kind nature's healing  
And I find a joy in brook and dancing leaf.  
Over wood and field I roam  
Thinking of that future home  
Where immortal youth and springtime makes  
us glad.

Then when I come back to town  
Every sign of sadness flows,  
None will ever dream that I've been feeling  
sad.

I've had my share of sorrow  
Now, no trouble do I borrow;  
Over yonder I shall find a sweet release.  
What is the use of fretting,  
Soon will come the long forgetting,  
Death will soothe the saddest soul to perfect  
peace.

Long ago I laid to rest,  
One, the dearest and the best,  
And I thought my heart would surely break  
that day.  
Ah! 'tis aching, aching yet,  
Life is now one long regret,  
But no one ever thinks I feel that way.

When'er I get to wishing  
Then I start and go a-fishing  
For the woods and waters make me feel the  
best.

The mellow song of thrushes  
All my sorrow softly hushes  
Into something sweet and holy—full of rest.  
Then the world seems but a dream  
And my life a hurrying stream,  
Hasting on where never parting makes us  
sad.

Ah! I know sometime, somewhere,  
In bright meadows shining fair,  
I shall meet the one I loved so, and be glad.  
Canaan, Me.

## The Ethics of Universal Brotherhood.

James B. Townsend.

An address delivered at Maple Dell Park,  
Mantua, Ohio, Aug. 14, 1904.

Mr. Chairman, Ladies and Gentlemen:  
Through the invitation of the officers of this camp, I am to address you on the subject of Universal Brotherhood. Personal acquaintance and correspondence have enabled me to become acquainted with the noble purposes that animate the officers of this society. Their previous work in behalf of human endeavor makes Maple Dell camp a fitting place to discuss the theme of Universal Brotherhood. May the future reveal that its benign work is to spread until it encompasses the globe. Such thoughts give rise in my heart to the prayer that the words uttered here today may appeal to the Spiritualists of the world, and be as a kindling force on the altar of this Cause. There are many reasons that ought to influence Spiritualists to take a decided stand in favor of practical brotherhood. In former addresses I have canvassed the results wrought out by our pioneers in the first fifty years of Spiritualism. Their herculean work shattered the adamant strata of ignorance, bigotry and superstition.

At present, to all intents and purposes, our phenomena are accepted as an established fact. It is the exception to meet a cultured and intellectual person who does not confess to having attended seances, or who does not express the desire of witnessing such phenomena. The battle has advanced so far that scientists are investigating and formulating deductions concerning our phenomena. During the last century and a half scientists, in working out great problems, have employed the Baconian method of inductive reasoning; searching first for facts, then from these facts drawing conclusions. Prior to that time knowledge consisted of metaphysical disquisitions and empirical affirmations. Through the labors of specialists in the physical sciences, a vast amount of phenomena was accumulated, from which deductions were made in the form of generalizations that are now regarded as perfect; generalizations that grew out of the deep conviction that changing phenomena were subject to unchanging laws. Bacon, Descartes, Newton, Cuvier, Buffett, Agassiz and others, welded into a harmonious whole what we now know as natural history. They carried their study of the vertebrate animals so far that the structure of a single tooth became a criterion of the nature and organization of the species to which it belonged. Great praise is due these investigators. Every age produces in abundance men of sagacity and industry. To us comes the domain of spirit. If we are vigilant it will be our privilege to formulate generalizations that will greatly extend the boundary line of freedom for mankind. Spiritualists, with their advance knowledge of man's dual organization, should push ahead and formulate a working hypothesis for the reconstruction of the social and civil life of man.

Fifty years of Spiritualism has accumulated sufficient data in the abstract to warrant our passing to the concrete; that is, to reason from particular facts to general laws. The fact of spirit return, aided by sound reasoning, should enable us to overcome the hypothesis upon which rests our present civilization and its institutions, and substitute, by virtue of our greater knowledge of man, the more comprehensive one of Brotherhood. The advocates of the present system tell you that all civilization must have for its antecedent the accumulation of wealth. Among the philosophers who have dealt with the questions of man's progress and the systems of civil and social life, Adam Smith stands out pre-eminent. His work entitled "The Wealth of Nations" is considered the most original in thought, and far reaching in influence. His system was based upon the "idea of selfishness" (observed only in physical man). In working out his theories he assumed "that the great moving power of all men, all interests, all classes, in all ages and in all countries is selfishness" (which selfishness I assert is due to the struggle for existence). He claimed that the principle is not to restrain selfishness, but to enlighten it; that selfishness (struggle for existence) accelerates the progress of a community by stimulating the incentive to competition, the habit of saving and the desire of bettering our condition. From these principles Adam Smith worked out his system of political economy. Spirit return has been discovered since his time, and through its phenomena and philosophy has developed the scientific fact of man's dual body. We neither quarrel with Adam Smith nor concur with his enemies, the Socialists, when, in the light of spirit return, we assert that Adam Smith and modern Socialists start with mistaken premises, because their view is limited to the physical alone; hence the logic of both is bad. Instead of their idea of one world at a time, instead of looking upon man simply from the standpoint of a mortal, we know this world to be an integral part of the universe, and that man is possessed of a dual organization—one physical and the other spiritual. Therefore, in the interest of humanity, let us strive to popularize the knowledge of these great

truths. In the past, Spiritualists, through the sheer force of self-preservation, used cudgels and other weapons of defense. Now that Spiritualism has entered upon its work of construction, our methods should be in harmony with the work undertaken. Therefore, in the light of fifty years of special investigation, as humanitarians, we should lay before the world this larger knowledge and more comprehensive theory of man. To popularize these facts and work out man's reform we should, in alliance, constantly call upon the co-operating army of invisible friends. Emulating their ways by seeking "to be the means of blessing others," we shall remove the mountains that bar our way. The advocates of existing systems, while maintaining that selfishness and wealth-getting are the controlling motives of man, admit that under their operation there is a constant rise and fall of nations. We shall concede that the line of intelligence and knowledge has steadily risen. We shall go further and accept their view that in the infancy of these nations, in the pioneer period of their upbuilding, strength and manly virtues abounded. Later, the evil effects of these principles resulted in each race losing its individuality and virility, and finally succumbing to decay, as had their predecessors. Our working hypothesis must carry within itself full and ample explanation of this recurring race decay. Proving as we do that man has a dual organization we maintain that the physical body is simply a device, a battery, a means for growth of the spirit body, whereas, among past nations, the physical body was the sole point of view. In the infancy of nations the struggle for existence employed all the physical and mental powers. This concentration of effort, together with the indulgence of the body, led to the decay and death of the individual and on to the race.

To illustrate what would have been the result had the equation been reversed and the spirit body the chief concern, we are forced to refer to such analogies as the lives of individuals may afford. Such lives demonstrate the very opposite effects. History affords plenty of material for illustration in the career of Phoenicia, Egypt, Greece, Rome and others. The fall of the apple before Newton's eyes, the telescope in the hands of Galileo, no greater instruments in demonstrating gravitation or revealing the universe, than are the facts of spirit phenomena to explain the fall of nations and to forecast the possibility of the solidarity of the future races. This line of thought elaborated and accompanied with the phenomena of spirit return would enable us, in time, to select their adoption as principles of action and government. Then again, excluding the thought of effects on races of mortals, we should, in behalf of the world of spirit, demand a hearing for the idea of Brotherhood.

When we question spirits they tell us that immediately upon passing out of the physical body, all men experience discomfort through lack of knowledge while living, of the relation that should exist between the dual organizations; that this discomfort, or spiritual infirmity, compels every spirit after the change called death, to seek asylums, hospitals and schools of knowledge for the cure of earth maladies. In the light of race decay and the statement of spirits, we should aim to lead mankind to change the organic laws of the world. To that end I should counsel Spiritualists throughout the world to begin by resolving that, "When, in the course of human events, investigation and research disclose the fact that man's physical body is a house or temporal dwelling in which resides an eternal spirit body, which in turn is related to all spirit bodies, whether born on this earth or other planets, it is incumbent upon mankind to declare for the Brotherhood and Sisterhood of man and the Fatherhood and Motherhood of God, and thereupon begin an agitation looking toward the establishment of civil, political and social institutions based upon these great truths." Within our ranks there are some who maintain that such a declaration means nothing more or less than Socialism. In so far as Socialism or any other "ism" stands for the true spirit of religion, then all well and good. To the average Socialist, per se, the whole trouble lies in the unequal distribution of wealth; with us, the cause lies deeper, for we have found a spirit body which is eternal and learned that earth is but its first sphere of spirit life. Relying upon the spiritual knowledge of the churches, we are inclined to look to the brotherhood of all denominations to become allies, and, sooner than any others, join us in a movement in behalf of guaranteed economics and the establishment of institutions designed to develop man's dual organization. To also stand with us on the proposition that the inalienable right to the "pursuit of happiness" should therefore be understood as "the development of man's individualism through the evolution and involution of his dual organization." Spiritualists should be individualists in that larger sense conveyed in the instructions of exalted spirits, that earth's career should be devoted to the service of others, which is the true principle of action in the developing of our "individualism." They know the present system magnifies the weaknesses of the physical body, and in that ratio enslaves the spirit and gives rise to all the crimes of earth and the monumental burdens of the spirit world. Therefore, governments and institutions that perpetuate unnatural life should be abolished, and governments and environments that contribute to spiritual life (natural life) should be established. Such a movement is rightfully termed a Universal movement; a movement for Universal Brotherhood. Spirits say it is the goal towards which the inhabitants of all the spheres are directing their efforts.

Reverting to the fact that this address was designed for Spiritualists alone, and recalling the different opinions that prevail among our people, I shall, even at the expense of being tedious, repeat some of my remarks. Speaking of spirit return, I said that scientists were investigating it and soon would be formulating deductions concerning its phenomena, extending their investigations to telepathy, hypnosis, healing with the hand, healing with music, distant treatment, new thought, and the work of Christian Scientists. These various schools are doing good, also accumulating material which later, in the hands of scientists, will be accounted for by the then recognized fact that within ever human organization there is a spirit body. As a close observer of the world's doings, I predict that within the next twenty-five years this hypothesis will be generally accepted. Among our own people a claim is often made that the humblest Spiritualist is at least twenty-five years ahead in knowledge of those scientists now engaged in psychic research. Conceding this to be true, it certainly is allowable for me to ask my Spiritualistic friends, "What are we going to do with our advanced position?" For myself, I stand ready to declare for Universal Brotherhood. In effect, I argued that philosophers like Adam Smith and others, through a lack of knowledge of the dual man, advocated false systems because of insufficient data. For the main premises in their logic. Should you consult the great works of Buckle, DeTouqueville, Brice and others, you will observe they concede that dominant races succumbed to the evil effects which grew out of existing systems. They tell you that on the alluvial plains of India, Asia, Africa and America, civilization first appeared and they account for their subsequent decay in the growth of castes. They state that in these tropical regions Nature, in her bountifulness, yielded al-

most without labor more than was required to sustain those engaged in labor. They further claim that, as these races passed away, civilization extended into the northern latitudes of Europe where Nature was not so bountiful and labor more in demand. Here man found the orb of his greatest possibilities. Notwithstanding this change the current literature of the world evidences despair of the present race. Daily we read discussions of the yellow peril and the decline of the white race through the evil effects of wealth. As distinguished from Socialists, these advocates speak of themselves as being individualists; however, I claim their definition of individualism is faulty, also that true individualism is not achieved under existing institutions.

Confining our observations to the world of business, statistics show that ninety-five per cent. of enterprises out of every hundred, in the end, fail. The advocates of the present system account for this in various ways. On the other hand, our Socialist brethren in trying to make out their case, point to these effects as the result of interests, rents or profits. We, as Spiritualists, standing for individualism in the highest sense (which individualism we define as the evolution and involution of man's dual organization), urge that the five per cent. that succeed are sturdy witnesses in favor of our position that the physical body is merely a mechanism for the spirit within, for examination of this five per cent. will show that somewhere in that business or enterprise there is one or more individuals whose very spirit and soul is on fire for its success. If every human being were clothed with a perfect body, and builded his character upon the understanding of his dual organization, had experienced a happy childhood and at his majority were permitted to follow the bent of his genius, statistics would show as a result of such civilization, 100 per cent. successes, failures none.

The ultimate result of such civilization should inspire us to perform great deeds in its behalf. Angels hosts lead the way. Time and time again they have declared that Universal Brotherhood is the goal at which they aim; shall we join them? The supreme moment for our future is at hand and I ask, "Are you not willing to be guided by spirits?" For myself, I answer absolutely, "Yes." In a few words I shall give the result of my reflections on the reliability of spirit guidance and what constitutes the boundary line of co-operation between spirit and mortal. We all agree that all spirits who leave kindred upon earth are soon, after the change called death, striving to aid those remaining behind. The departed are not going "beyond," rather going "before," are still in our midst, and are very often found engaged with their earth kindred in earthly undertakings, and in performing their part in spirit find their lines of work crossing and recrossing, opposing and interfering with other spirits similarly engaged. The spirit world impinging on the earth, has at least seven distinct spheres. In the work just alluded to, spirits thus co-operating are mostly from the first to second spheres, and when so co-operating for earthly ends are affected by conditions under which their mortal kindred labor. However, when the question or issue broadens so as to appeal to the spirits of all the spheres, spirit becomes infallible and the result well named "destiny" or the "divinity shaping the end of man."

Choosing Universal Brotherhood as our issue, we shall quickly find the inhabitants of every sphere piling, pyramid-like, at our back. Spiritualists, do you concur in this assumption? Consult your spirit guides. Yes, go further and draw on your imagination, forcing yourself, as it were, to stand where they are in spirit and look back through their eyes upon earth's inhabitants and see hundreds of millions of your mortal brethren shackled and tortured within the "jail" of environment. Then, if this does not bring the required answer, take the question up scientifically. Consult the libraries of the world and see whether the facts and arguments of which this address is made up are not, in the main, correct. If so, then your responsibility is great. Yes, I go further, and charge you that if we fail to act, we shall be written down as "thrice traitors"—traitors to our brother man, traitors to our invisible friends, traitors to our Creator. Never before in the history of the world have mortals been permitted to give battle for so sacred a cause. Summed up you will then have brought about the end of "race suicide" and, as a direct result of this, eliminated for all time the burdens now being loaded upon the spirit world. Understanding as you do that man has a dual organization, you will lift the future work of Spiritualism on to the plane of freedom, a work similar to that battled for by the Fathers of the Republic. The institutions under which you now live grew out of their opposition to "the divine right of kings." Our work shall be to secure institutions built on "the divine right of mortals to possess and sustain on earth a perfect dual body."

Granting this, you may say, "What is to be the mode of procedure?" I answer, "First, a wholesome agitation." Later will come the drafting of a proposed amendment to the constitution of the provisions of which will render all future laws and institutions unconstitutional that interfere or impede the natural growth of man's dual organization or obstruct his "pursuit of happiness." This term is therefore to be regarded as synonymous with the expression "the natural evolution and involution or man's dual organism," or freeing the spirit man within, and granting him the inalienable right to develop here on earth (the first sphere of spirit) his true individualism.

To idealize Universal Brotherhood into material form, I favor the general reading of the immortal Bellamy. When you add our spirit man (within each human organization) to his renowned word painting, you illuminate the purpose of destiny in producing "Looking Backward" and "Equality" through his inspired mind. In passing, I desire to say my future purpose is to reproduce Bellamy's works in cheap form and furnish them at cost to all who may desire to join in the work for Universal Brotherhood. During the period of agitation for Universal Brotherhood, it seems to me it would be unwise to inject into the discussion the religious controversies of the past. Outside the outward forms of service, we are now rapidly getting together. It is the exception to attend a funeral service and not hear frequently that the departed are around about us and that every mortal has a guardian angel. I speak in this vein because of the practical experiences that have entered into my life on this line. At the present time, and for years past, I have had associated with me in the closest intimacy, Methodists, Baptists, Episcopalians, Universalists, Catholics, Agnostics and Theosophists, who, notwithstanding the differences of outward form, are my loyal and trusted associates and heartily in accord with me in the general proposition of Universal Brotherhood for which I stand. Within the next few years the "divinity that shapes the end of man" will be observed directing the course of events so that the American people will have to deal with propositions that involve the changing of the functions of our government. At that hour Spiritualists will be solicitous for an alliance with the brotherhood of all denominations. Therefore, let us take time by the forelock and demean ourselves so that when the hour of our necessity comes, we can grasp their hands in the true spirit of brotherhood. Furthermore, the churches are growing and becoming more liberal in their views. A few years ago the religious world was horrified by the thought

of evolution; later, the scientific generalizations of investigators were absorbed into their daily utterances. As scientists take up the facts developed through spirit phenomena, the brotherhood of denominations will, in time, accept our ideas of the finer forces of Nature and their use, the healing power of music, the human hand, and many of the teachings of the school of new thought and Christian Science. Therefore, as I said before, it is unwise to continue discussions on subjects that would prevent this friendly alliance. Remember, brethren, our watchword of the future is "Freedom." In this instance freedom for the real man, the spirit man, discovered through the divine office of mediumship. To succeed, the movement we are to inaugurate must have a majority of the voters of the land. Let us demean ourselves toward our fellow men so as to always merit the approval of the invisible army of spirits co-operating with us. Within a decade this issue will assume living form and before the close of the first half of the century will, I am sure, be in operation upon at least this part of the globe. As to the form of the first work likely to begin under these changed conditions, I would say that the first century's work under Universal Brotherhood will be devoted not to tariffs, labor issues, foreign relations or commercial expansion but exclusively to Children; returning to the cry of our Elder Brother, "Suffer little children to come unto me," making the world akin for the first time since those words were uttered by Him.

The present age is an age of specialists, and with genius delving into the material life about us. However, to me neither the attractiveness of the field nor the superb results of these specialists can compare to those promised when, under the new republic, we give the first century of work to children—their growth and their culture.

## Echoes of the Visit of the G. A. R.

References were made during the recent visit of the G. A. R. to emigration, and it was declared that the Grand Army of the Republic owed it to those who flocked to the shores of America to let them know how high should be the character and how ample should be the preparation of those who seek the privileges of blood-bought franchises and how complete should be the responsibility of those in public places to the American requirements for citizenship.

It should be spoken in no uncertain words that notice is given of our beliefs and our desires for pure, exalted, enlightened citizenship to the end that what we have won shall be kept by those who are fit for the sacred trusts we must relinquish to our successors.

The Grand Army—its mission is not yet fully performed—its members have noble duties that devolve upon them—they are entering upon a higher plane and marching under a cloudless sky, and becoming exemplars and teachers of those truths that are greatest and best in our history. Wherever the Grand Army exists, there spirits of the mighty abide with teeming recollections of the struggles. Our brothers from all over the South have come to this encampment to grasp our hands in token of friendship and reunion, to join again their voices with ours, to proclaim the sentiment that the government the Fathers molded and the nation which the great Lincoln gave his life to save should be one and indivisible forevermore.

The great gulf has been bridged over, in the only way it could be bridged over—and the after results of the war have convinced our brothers of the South that victory over them was better than victory for them.

All agree and all unite in the one opinion that this is the greatest nation on earth and it is intended to maintain its supremacy on sea and land against any and all forces that may question our integrity or interests.

The civil war exhibited to the world our valor and our resources and we of the South and the North had our lessons. We soon learned that all the courage and patriotism was not confined to any one part of our country. Each side had its victories and glories of war, those of the Blue and those of the Gray fought with a courage unparalleled in the annals of war. The South stands ready today to defend the old Stars and Stripes to the last drop of their blood and with all the loyalty of any man who wore the blue.

Virtue and intelligence is and must be the basis of American citizenship and the Union is ours and our young manhood is stronger than ever—then out of the fragments that are left from the heritage of centuries there is safety for the Republic.

All hail, then, to the spirit and purpose of this occasion, ushered into being by the survivors of that great struggle—which breathes a sublime faith in our country's destiny, which seeks to unite in a common brotherhood the manliest and most masterful of the races of men in a union cemented by the best blood of fallen heroes.

Our Grant said, "Let us have peace." Lee to his veterans: "Remember that we form one country now—abandon all sectional animosities and make your sons Americans."

Today we realize the difference—the South thought they were right and we knew we were right and might and the heaviest artillery proved it. The South says: "No one has a greater love for the flag than we have. It is true we did try to break the government, but we failed, and now no one else shall attempt it." Faneuil Hall is the cradle of the old liberty and it is also the cradle of the new liberty that unites the North and South.

The South, breathing the words of Daniel Webster, "Liberty and Union, now and forever," said we have not to wait until the Blue and the Gray are all gathered beneath the sod to see the time when the glory of God comes marching on, but we can see it right here and now when in this old Citadel of Liberty the Blue and Gray are brothers again. And the comrade who will lead them in the year to come, speaking, says, "Comrades, let our prayer be that we may be spared our reason to the very end, and when our time shall come, with head erect and courage still un-falling, look calmly into the face of Death as we have hundreds of times and with a smile go to greet our comrades across the river. May our eyes then, for the last time, rest upon one of our beautiful American sunsets where the sky is streaked with the Red, the White, the Blue from which was born the flag we fought under and brought home without a star missing from the field."—Alonso Danforth.

Boston, Aug. 25th, 1904.

## Conscience Our Guide.

Mabel Gifford.

It is of the greatest importance to know that there are two kinds of conscience, the true conscience and the acquired conscience.

The true conscience is the natural conscience, the Light, the Voice, the Presence that is in every man born into the world. In normal development this conscience, born with the individual, grows as he grows, but in nearly everyone the development of the true conscience is prevented by the cultivation of an artificial conscience taught by parents, teachers, the church and society.

Having faith in these teachers the individual believes himself, bound to obey the teachings, and according to the faithful observance of them his conscience is "good" or "bad." He is taught that his "feelings" as

he defines the inner presence, are simply unreliable impulses, and cannot be trusted.

If the inner presence is strong, the man suffers much by being pulled in opposite directions when the true and the artificial consciences disagree. As the artificial conscience enlarges, the other is nearly eclipsed, and at last becomes indistinguishable from the man's personal feelings. These teachings are made up of the ideas of men, but they are presented as the will of God. Being man made they partake of the infirmities of men, their selfishness and inhumanity.

A loving hearted man shrinks from many of these teachings and cannot reconcile them to a God of justice and love. If he is intellectually weak he thinks that in some way all must be right; if he is so shocked that he cannot believe it he becomes an atheist, or searches for a more satisfactory teaching. If the still, small voice has been so neglected that he has no consciousness of it he becomes a materialist and believes only what is evident to his physical senses; or a rationalist, believing also all that he can reason out from the material evidence of things.

If the man's soul has been awakened and he is conscious of an indefinable something causing him unrest and indecision, a something urging him in opposition to his reason, he suffers from fearing to violate his acquired conscience and meeting the disapprobation of the world. Also, because the presence has become so faint, through neglect, he fears confronting it with his personal desires and so deluding himself.

Should he go to his teachers they, one and all will admonish him to heed reason only, or his religious creed, and assure him that anything contrary is of the evil one and all deduction to ensnare his soul, or that his liver is out of order and he needs to diet.

All this is sufficient to discourage most men, but there are always a few who will not be discouraged and give the inner presence more and more attention. He tries to separate his desires from these promptings to make sure he is not creating them; he watches and listens with all his thoughts and feelings in abeyance for the time, and he learns by experience that when he does this he becomes aware of something that is neither his own idea nor his own desire, which reveals truth or impels to a decision, or suggests a course of action, or inspires to some work.

He learns also that this inner presence puts him in communication with other invisible presences who are aiding him and upholding him. He finds that his imperfect condition makes him magnetic to both desirable and undesirable presences, and when he finds anything undesirable, he changes his conditions by changing his thoughts. If he has been holding thoughts and beliefs of disease, he changes them to thoughts of health; if he has been holding thoughts of despondency, he changes them to good cheer.

He learns by experience that when he has chosen well he experiences a feeling of harmony, peace, security. He feels supported and has no fear. Though the whole world is in opposition to him he is unmoved. He discovers that this inner presence is love, and that any impulse other than love is contrary to it. Creeds, or reason, or personal feelings and desires, may urge acts in the name of justice or duty or compliance to the wishes of others; may urge him to severity and condemnation, but the inner voice murmurs, "Judge no man; owe no man anything, but love one another. Love, unfeigned long, and is kind; upbraidenth not, is not angry, returneth good for evil; endureth all things; and believeth all will be well with him who fails not, faints not, but hopeth and worketh ever."

By its works Love is known. It brings health, peace, joy, good-will to all. They are delusive voices claiming to be love doing evil works that good may come; they judge, condemn, punish, take life. But these are the works of the artificial conscience, exorcising itself for what it does, calling its religion and necessity.

But the works of Love are loving works; doing good that good may come. There is always the loving way, the harmonious way the way of peace. It is not love that resorts to force and violence however much these things may be done in the name of love, but the passions of man; his bigotry, prejudice, greed, ambitions or hate.

It is this true conscience that is awaking in mankind today and man finds that when it is followed, even though opposed to reason, it proves to be the right leading every time, while reasons guiding when opposed to it will as surely be wrong. The educated reason is built up by man, but following the promptings of the inner presence reveals a higher reason that harmonizes with it.

## Wisdom of the Ages.

The following appreciation of Dr. Fuller's book, as named above, is taken from H. H. Brown's Now, published in San Francisco: "This book was written automatically through the hand of Dr. Fuller. But it is to be judged independent of its authorship, by its inherent worth. That worth is great. Here are found the essential Principles of the various New Thought cults. They are beautifully expressed. The book is rich in food for meditation. Rich in Affirmation of Power. But that neither was aware of the other's thought, there could be many a charge of plagiarism made by the editor of Now upon Dr. Fuller and by him upon me. We love our own children; therefore do I welcome my own thoughts, so beautifully clad, coming in this form. But having said this, I am compelled in self-defense to say that there is one blemish in the book, and that is occasional references to reincarnation as if it were an established fact instead of being a mere theory. Still, I feel certain that the true understanding of the thought is the same as my own. There is but One Soul and that Soul is reincarnated in every human being. God is constantly reincarnating Himself. Putting aside all references to this unsettled question, I recommend the book as one that 'nerves us' with Affirmations."

Wisdom of the Ages. Revelations from Zerkonem, Prophet of Tlaskanata. Automatically transcribed by George A. Fuller, M. D., Banner of Light Publishing Co., Boston, Mass. 1901. Price, \$1. Also obtained from the author, Onset, Mass.

The true moment at which to call upon one's self to take any new step in virtue is at the fainting-point, when it would be so easy to drop all and give all up; when, if you do not, you make of yourself a power.—J. F. W. Ware.

It is true that love cannot be forced, that it cannot be made to order, that we cannot love because we ought or even because we want. But we can bring ourselves into the presence of the lovable. We can enter into friendship through the door of discipleship. We can learn love through service.—Hugh Black.

It is just as athletic a performance to wrestle with the princes of the darkness of this world as to wrestle with a champion. It needs just as rigorous a training to pull against circumstances as to pull against them. It appears not unreasonable that the supreme interest of an immortal soul should have from a man as much attention and development as a man gives to his legs or his muscles or his mind.—Francis G. Peabody.



# Letters from Our Readers.

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

## Wanted: An Explanation.

To the Editor of the Banner of Light:

A lady came to me last week to be relieved of a severe attack of inflammatory rheumatism in the right arm and shoulder. Her arm was in a sling, and any attempt to remove it from the side of the body would cause the lady to faint. I asked the lady to look at me, she did so, and in less than ten seconds she was in the hypnotic sleep. I did not say a word or touch her. In a few seconds after the sleep condition was produced the arm and shoulder began to be wrenched in a violent manner, the shoulder turning round and round in the socket. Not a suggestion of any kind had been made. In a few minutes the patient came out of the sleep of her own accord, and her arm was well and has remained so permanently.

The reader will please remember that this cure was effected without my making a suggestion in any form, shape or fashion whatever, which proves it was not post-hypnotic suggestion, or any power of my own, as previous to placing the lady in the sleep condition she could not feel over the affected parts any magnetic influence from me whatever, yet would readily feel it in any other portion of her body. Here is where the case is out of the ordinary. What was the power that wrenched the lady's arm and turned the shoulder in its socket?

Another incident: A gentleman came to me to relieve rheumatism in his arm. He proved exceedingly susceptible to my influence. I said to him, making the suggestion of ten minutes as strongly as I could, "Go home, sit down in a chair by yourself, the influence will come with you the entire length of your arm, and will continue just ten minutes, when it will stop." He did as I told him, but the influence lasted over one hour instead of ten minutes, knocking to pieces all theories of post-hypnotic suggestion. Will some one tell me what the power was that caused the man to feel the influence one hour? Why did it not stop at the end of ten minutes as per my hypnotic suggestion?

This power, whatever it is, as a result of my magnetic treatments, rouses the patients, many of them, to see and hear spirits and causes many of them to receive strong magnetic treatments each day while away from me at their homes. Will the editor or readers of the "Banner" explain the above.

Danielson, Conn. DeLoss Wood.

## How a Woman Paid Her Debts.

I am out of debt, thanks to the Dish-washer business. In the past three months I have made \$600 selling Dish-washers. I never saw anything sell so easily. Every family needs a Dish-washer and will buy one when shown how beautifully it will wash and dry the family dishes in two minutes. I sell from my own house. Each Dish-washer sold brings me many orders. The dishes are washed without wetting the hands. That is why the ladies want the Dish-washer. I give my experience for the benefit of anyone who may wish to make money easily. I buy my Dish-washers from the Mound City Dish-washer Co., St. Louis, Mo. Write them for particulars. They will start you in business in your own home.

L. A. C.

## Campmeetings.

Geo. W. Kates.

To the Editor of the Banner of Light:

We have lately heard it said that Spiritualist campmeetings are passing away, as the attendance is growing very small. Pessimists are continually prophesying evil to our Cause, and this class of people breathe it and voice it wherever they go. Feeling discouraged, they see only discouragement in all they witness. Fearing the bad they fail to see the good. "People talk about the cause of Spiritualism being in decay; who only see the failure of their own feeble applied efforts. One or two localities do not settle the status of our public affairs, and one or two campmeetings do not express the entire result. A feeling of progress and security seems to be growing, and we who come in contact with the Cause in many states, see a better and more permanent condition of affairs ensuing. The cause of Spiritualism is too lively and healthful for any one to speculate about its corpse. No such cadaver will ever be dissected. The cause of Spiritualism was born to live!

Local societies are generally more prosperous than ever before. The campmeetings have lost much of the furore, or spectacular, caused by the attendance of curiosity-seekers, who crowded there anticipating a morbid satiety, but have settled into the stable, refined and intellectual healthfulness that earnest seekers for truth will surely bring. The internal growth has commenced, after scuffling off the external excrescences.

The result is better intellectual and spiritual pabulum from the speakers and mediums, and more financial support than the ten-cent patronage of the multitude. Such a result has been a striking feature of the present camping season.

Parkland, Pa., has resumed with good promise of success. We served there for two Sundays. At Lake Pleasant Camp, we were told that the first week was better attended than has been the commencement for several years. Improvements and support were each reported as positive promises of an advance. In Michigan we found a varying condition of attendance at Grand Lake, Island Lake and Vicksburg, the latter having had a larger attendance than for several past years. Each of these camps had new cottages and buildings, showing internal growth. We are yet to visit the Mantua, Ohio, camp, and expect to see this place being restored to its former healthful condition, as reports indicate that their serious troubles are about ended.

From camps that we have not attended this season, such as Lily Dale, Chesterfield and Mt. Pleasant, we hear good reports.

Thus we feel like saying to the pessimists, look up and be cheered by the sun now flooding the horizon of our Cause, and do not look down to the ground and fall to see the dawning light.

We go next to Lynn, Mass., for three months, to serve a "prosperous" society, and they prosper because they work!

Labor given with vigor, and well-applied, will bring prosperity to any industry or cause. It is proper application, that the Spiritualists need to learn. The Lynn, Mass., society has been holding Sunday grove meetings at Saugus during the present summer, and these have been so successful that a permanent camp is a possible result. Thus the work goes on well and with good results to they who are not easily discouraged, and will be continuously successful if energy and sensible management are given.

Take Piso's Cure for Consumption for Coughs and Colds. By all druggists. 25c.

## Intuition the Gift of Wisdom.

Arthur F. Milton.

Imagine the comparative darkness a man is in who walks along the streets of a modern city and unable to read the signs for want of education!

Now, there are just as many who can read these signs, but are in the same comparative darkness concerning other things.

And so the most profound must ever find himself in comparative darkness. There is always something to learn beyond our acquired knowledge, and perhaps some things that never can be explained, though we may have an intuitive knowledge of them.

Among the latter we imagine them to be man's last formulations of life's philosophy. Intuitive knowledge requires more or less time to give it logical definition; and the nearer a man reaches the transitory period of life, the less time he has left for this—his unaided thoughts passing over with him unspoken—and his last must be the best, considering that the space between the two worlds must be diminished accordingly.

If men could tell all they realized in their dying moments, and we could comprehend it in some measure, we would be very much wiser. Or, if we could unfold spiritually to within the transition period without decline, mentally or physically, as a whole, some interesting discussions could be held, and truths recorded that do not obtain because not accepted for want of mutual corroboration.

And yet, who knows, but that this is being done every day, and we denying such truths because not yet within our spiritual comprehension. There is no doubt that many live to within the breaking of the last cord consciously and clear of reasoning powers, but unfortunately are not thinkers on such subjects; while many that are, begin their decline before this period to the extent that they become indifferent or callous on such subjects—knowing enough for their own satisfaction and happy in the knowledge thereof.

Whether it is unkind in such not to reveal all they know is a question. They may think that all have the same opportunity of finding out for themselves by living right; or, they may have become disgusted long ago trying to instruct others, but were reviled or scorned or ridiculed in consequence.

All advocates of a new cause have had some experience in the latter. So that it is not unnatural.

Idiotism is the modern Inquisition, and has paralyzed as many tongues as that of old. It exists in some measure along the lines of civilization that ignorance does. We are all prone to smile upon that which does not irritate in unison with our feelings, tastes, or desires; and then dislike to have a skeptic shrug his shoulders at us because we inform him that immortality is a proven fact.

Do we know it all because we know that? Are there no higher truths to be learned than the mere fact that we "live again?"

With all this, we are in the same comparative darkness that we were before acquiring this knowledge; for after all, it constitutes but the Spiritual Alphabet, and we only begin to read as we begin to reason for ourselves—ever remembering that beyond our understanding there is space for a higher understanding of that which we already know, and something to learn beyond all we have ever learned. Intuition is the mother to all truth—expressed or unexpressed.

## For Over Sixty Years

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

## The Shadow of a Soul.

EXPERIMENTS OF PROF. ELMER GATES.

The shadow of a soul! Nay, more—the shadow of a beast's soul! Can you conjure up such a thing in your wildest imagination?

Were you to distinctly see a shadow cast by something separating from the body of an animal at the moment of death—something penetrating all barriers and passing upward into space, then disappearing—what would you say that something was?

Call it illusion, hallucination, phantom, or what you will, such a sight was lately beheld by experimenters in the laboratory of psychology and psychurgy, near Chevy Chase, according to Prof. Elmer Gates, the director.

Prof. Gates tells the strange story thus: "I have been experimenting with some light rays about five octaves above the violet—a form of wave energy akin to X-rays, but about as different from them as they are different from sound. This new radiant force is invisible when produced in an ordinary room, but I succeeded in making it visible by projecting it upon a wall coated with a substance whose color is altered by the action of the rays in question.

"This substance was rhodopsin—the visual purple of the retina, the seeing substance of the eye which light acts upon. This rhodopsin I extracted from the eyes of freshly slaughtered animals. I find that all known inorganic or inanimate substances are transparent to this force. Unlike the X-rays, they will shine through metals, bones, and such substances which I can hold between the tube emitting these rays and the wall covered with rhodopsin without their casting a shadow, so to speak, or causing the color of the wall to be changed over the corresponding area.

"I find that any living thing, however, is opaque to these rays, and that it will cast a shadow as long as it retains life. "A live rat is placed in a hermetically sealed glass tube held in the path of these rays and before the sensitized wall. As long as the rat remains alive it casts a shadow. On killing the animal it is found, after a certain lapse of time, that it becomes suddenly transparent.

"At the same instant a shadow having precisely the same shape as the animal is seen to pass out through the glass tube and move upward on the sensitized wall.

"Two of my laboratory assistants claim to have distinctly seen the shadow in the full course of its ascent. As soon as we can definitely prove this to other scientific men we will have demonstrated that some organism, presumably not atomic, perhaps ethereal and capable of passing through glass, thus leaves the atomic body of an animal.

"Now, in any way this escaping organism could be caught and made to give evidence that it still possessed mind, then we would for the first time have an inductive laboratory proof of the continuity of life after death."

"How do you now account for the opaque-ness of the living organism under these rays, to which all lifeless matter is transparent?" the professor was asked.

"I can best answer that after describing another experiment," said he. "I arranged a room lined throughout with sheets of lead—walls, ceiling, and floor. The lead was connected with the earth by electric conductors passing through a galvanometer sufficiently sensitive to measure the amount of electricity emitted by any person in the room.

"With this apparatus I demonstrated that the body has its every muscle and nerve electrically excited whenever exercised. Every

muscle and nerve is an electric conductor. If I lift my arm thus and keep the muscles tense, they give off more electric energy than when kept at rest.

"During exercise of the mind there are similar electric discharges into the surrounding atmosphere. By quantitatively measuring the electric waves given off by a person in mental activity we can effect some measurement of that activity. By measuring the electric waves given off by them you can compare two emotions. If you have a more intense emotion of any kind than have I, of that same emotion you will give off more electric waves while exercising that emotion than will I.

"Thus if I were to take two brothers separately into that lead-lined room, announce to each the news that his mother had died, the galvanometer would show in whom I had excited the strongest emotion of grief. This is the first time in the history of psychology that there has been any conceivable method of comparing subjective conscious states.

"But to return to the rat in the tube. My explanation of its opaque-ness while alive is this: In any living body there are electric waves hurrying in all directions through the nerves and muscles. Light waves, which are electric waves, cannot penetrate such a bundle of electric impulses."

"Do you think, then, that the life fluid is an electric fluid, as many aver?"

"I think that life is some unknown resultant of a number of forces of which electricity is one. Life or mind is more intimately connected with matter through electric force than through any other."

"Do you hope to catch that organism which left the dying rat and cast its shadow on the wall?"

"I am unwilling to discuss in detail my experiments in these as yet unknown fields until after they shall have been further investigated by others.

"If such an experiment can ever be successfully made, then biology and psychology will have been extended across the border without an intervening chasm, and the continuity of personal identity beyond death will have been scientifically demonstrated."

"Would that be a scientific proof of the immortality of the soul?"

"No, it would not demonstrate endless existence—merely the continuity of life beyond what we call death."

"The visible animal organism is composed of atomic solids, liquids, and gases. May there not be ethereal solids, liquids, and gases whose particles are infinitesimally smaller than atoms, and might there not be an ethereal body composed of them, might be asked? Such truth could be made a co-ordinate part of the growing body of scientific knowledge.

"In the demonstration of nearly every scientist in the world such demonstration of the actuality of another life has not yet been made."

"Have you ever seen what you thought to be an apparition?"

"No. And while I disclaim to have yet had any such personal experience intending to demonstrate that there is an existence beyond direct death, yet I must confess that I have always had what I will call an emotive certainty or a feeling insight that there is that in my mind which will persist after the death and dissolution of my body."

"But while some of these principles have a scientific basis others are purely speculative. Do you not think that we have waded out deep enough?"—From the Harbinger of Light.

## 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 Etta, Me., on Friday, August 26, and closes on Sunday, Sept. 4. Secretary H. B. Emery, Glenburn, Me.

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. Pettigill, 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.

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

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.

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. Averill, 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.

SHAW-JARRETT-SHARAN.

On Monday evening, August 15th, there occurred one of the prettiest weddings of the season at Springfield, Mo., when Mr. N. J. Shaw, one of our most prominent and highly esteemed citizens, led to the altar Mrs. Mary Jarrett-Sharan, of Cincinnati, Ohio. The bride and groom were attended by Mr. and Mrs. Edgar Emery of this city. The brief but impressive ceremony was performed by H. B. Parmenter, J. P. The room in which the wedding took place was beautifully decorated with flowers—roses, lilies and similar, the bridal party standing beneath a lovely wreath of similar intermingled with roses. Immediately after the ceremony the one hundred and fifty or more guests who were present joined in singing "Blest Be the Tie that Binds" after which adjournment was made to the dining room, where a handsome collation awaited them. The happy pair departed to the World's Fair at St. Louis to spend their honeymoon. Many handsome presents were bestowed upon them by hosts of admiring friends.—Mrs. Maggie Martin.

Peace is a fruit, not a root; righteousness first, then peace and success.—Rev. James B. Dunn, D. D.

Wide is the field of Art; but there is little room in it for weaklings—negative men and women.—Frederick Diehlman.

## THE MOST OF

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

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

## SEEKING FOR KNOWLEDGE.

The birds are gaily singing In the old Pauloma tree. Their happy songs, that in the past Brought tender thoughts to me. But now I scarcely heed them, For I'm mourning every day. For those I loved so truly Who now have passed away.

And when come the shades of evening, When the moon is soft and bright, And the silver stars are shining With a clear and radiant light, Then I'm always sadly dreaming, And I faint would understand, If there is an open port To a happy summer land.

Can we cross the bridge of darkness That must ever us divide, From that other better country, Over on the other side? I have recently been reading Of a fair and lovely creed, And I long for information, For I surely comfort need.

As my days are often lonely In this solemn life of mine, And I seek for clearer knowledge Of this life of summer-time; For I feel a weight of sorrow Press upon me more and more, And I'd hail with joy and gladness, Tidings of that blessed shore.

Then I beg you, gentle readers, If you really truly know That there is a home celestial—Oh, I beg you, tell me so: Help me lift the veil of silence That is hanging like a pall, Hiding from my eyes the passage To that mystic entrance hall.

Teach me faith in life immortal; Make me know and understand, That there can be sweet communion With that happy spirit band. Hoping friends may write me letters On this subject grand and true, I will now, before I tire you, Bid you all a kind Adieu.

Mrs. F. R. C. Nigh (Cousin Fanny), Box 423, Marietta, Georgia.

Religion is not religion unless we live it and unless it brings us health, strength, virtue, vigor, prosperity and helps us to calmly endure any circumstance, any event. A True religious life is one that is lived and not believed in. Lived, it is all Peace, all Joy and all Plenty; merely believed in, it is woe, misery and an empty religion. Too many believe and do not live the life. We ought to completely give ourselves up to God, with regard both to things temporal and spiritual. There can be no peace, no real health, no real power and no real satisfaction only in the fulfilling of His Will. The occult mysteries are solved and known to him who lives the Golden Rule and The Sermon on the Mount; to merely believe them true and not to live them is to remain in utter darkness. There can be no heaven here, now or there until we live the life.—Brother Ananda.

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## Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 3, 1904.

ISSUED EVERY WEDNESDAY AFTERNOON AT 4 O'CLOCK  
FOR THE WEEK ENDING AT DATE.

Entered at the Post-Office, Boston, Mass., as Second-Class  
Matter.

### The N. S. A. Declaration of Principles.

The following represents the principles  
adopted by the 1899 national convention of  
the Spiritualists of America, and reaffirmed  
at the national convention held at Wash-  
ington, D. C., October, 1903.

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

#### Brevities.

Good Bye.

Now for the old familiar scenes.

Such, in brief, marks the closing of the  
Campmeeting season for 1904.

The general report is that all have done  
well, and some particularly so, this year.

A very satisfactory experience has been  
that the attendances have been almost entirely  
composed of Spiritualists and serious en-  
quirers. The absence of the old-time crows  
of Sunday "trippers" who had no real inter-  
est in Spiritualism is more of a fortunate  
circumstance than the contrary.

The reports of the conferences and lectures  
which we have printed from our correspond-  
ents indicate a really thoughtful apprecia-  
tion of the facts and philosophy which con-  
stitute Spiritualism. The sensational element  
is falling into line and taking its place with  
the educational side of our work, which is  
as it should be.

Among the many interesting and helpful  
addresses delivered at the camps this year  
was that of Willard J. Hull, at Onset, where-  
in the speaker took up many pregnant themes  
of practical utility which we as a body should  
give more attention to than we have done  
hitherto. While the address published in this  
issue, "The Ethics of Universal Brotherhood,"  
by James B. Townsend, delivered at Maple  
Dell Park Campmeeting, is another of the  
helpful deliverances of the past season.

As there are still a few campmeetings held  
during this month, and as we have had many  
inquiries as to whether we could continue our  
premium offer to meet the desires of friends  
at large, we have decided to extend the time  
through September. All who intend availing  
themselves of our exceptionally liberal offer  
are advised to do so at once, as when it is  
withdrawn it will not be repeated.

Mrs. Emily B. Browne, of Bridgeport,  
Conn., writes: "I am glad it came, (the 'Ban-  
ner') for in it I find letters which I must  
read. I have read John Wesley's Life and  
his sermons... and I want to read every  
word relative to the Wesleys' Experiences.  
I wish more Experiences were published in  
the 'Banner.' I enclose you a cutting."

We are in receipt of Forty-second Annual  
Report of the proceedings of The General

Theological Library of Boston from which is  
learned that this old-established and useful  
institution is in a flourishing and satisfac-  
tory condition.

Sarah A. Davis, Mechanics Falls, Me.,  
writes: "The 'Banner' was never better, and  
as a pure unadulterated Spiritualistic ex-  
ponent, perhaps never so good. Congratulations  
to the present management."

That one must go abroad to gather news  
from home is an old proverb. Hence we rubbed  
our eyes when noting from an up state  
monthly contemporary that Light, of London,  
Eng., is edited by the redoubtable William  
T. Stead! The only journal devoted to Spiritu-  
alistic and psychic subjects the above named  
well-known journalist ever edited was called  
Borderland, but it was suspended a num-  
ber of years ago. Our esteemed British con-  
temporary is edited by E. Dawson Rogers,  
one of the most modest of our journalistic  
conferees, and, at the same time, one of the  
ablest, certainly the ablest in Great Britain.

In another part of this issue will be found  
a short notice of Dr. Geo. A. Fuller's valuable  
book, The Wisdom of the Ages, taken from  
the San Francisco, Now, edited by Henry  
Harrison Brown, whom we believe is the one  
time well-known inspirational lecturer Capt.  
H. H. Brown, who was an active worker in  
Spiritualism in Maine and Massachusetts,  
many years ago. We met him on one occa-  
sion at the Etta camp.

Next week we hope to commence the publi-  
cation of "Practical Spiritualism" and it will  
run through about ten or eleven issues of the  
paper. When completed in that form it will  
be issued in a handsome cloth cover, printed  
on fine paper, and sold at the low price of  
seventy-five cents.

A further instalment, the fourth, of Charles  
Dawbarn's, "After Death, What?" will ap-  
pear in our next issue. Where are all our old-  
time critics these days? Once on a time such  
thought provokers as our contributor puts  
forth would have created no end of discus-  
sions. Wake up, friends, and if you see any-  
thing in these articles which needs further  
elucidation do not hesitate to write upon it,  
and the "Banner" will find room for as much  
as possible.

"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 to  
become the tool of everything in the spirit  
realm but that came to an undesirable end.  
The better way is to submit to no control, no  
matter how wise and good. Be yourself. Con-  
verse and get wisdom from others, whether in  
earth or spirit life, but always be yourself."—  
Moses Hull. A general statement is always  
difficult to meet. But had it not been for  
the "control" which our brother would  
discontinue where would have been  
Modern Spiritualism, and had there been no  
such Cause the Institute which brother Hull  
so worthily conducts would not have been re-  
quired to prepare speakers for the spiritual  
platform. As to the first portion of the above  
quoted statement we heartily agree, but as to  
the rejection of all control whatsoever we  
equally dissent. Spirit control is no more  
necessarily dangerous or subversive of our  
individuality or morals than is the influence  
of a teacher, since in either case if the in-  
dividual is strong enough to still be himself  
and live his own life neither spirit nor teacher  
will do him harm. What is really required  
is to teach mediums to retain the right to  
select when and by whom control shall be  
exercised, then we shall have an orderly com-  
munion with our spirit friends, and if in the  
process we ourselves grow more into rapport  
with the other life we shall offer a more ready  
channel for its wisdom to flow into. But do  
not let us be anxious to pass an Exclusion  
Act against our spirit friends, for without  
their work Spiritualism had not been.

Notes from Chesterfield, Indiana, from W.  
J. Colville, will appear next week.

#### Three Stages.

A careful examination of the purposes dis-  
closed in the work of the spirits during the  
past half century will show indications of  
three separate stages of operations towards  
three distinct forms of accomplishments. Yet,  
at the same time, these three forms of aims  
and ends continually overlap each other,  
which overlapping sometimes causes some  
confusion in the mind of the superficial  
thinker, therefore what is to follow may pos-  
sibly assist in overcoming any conflict of  
ideas in the reader's mind, if such exists  
therein.

Briefly put, the work of the spirits appears  
to be primarily to dissipate the fear of death,  
to overthrow the domination of false theo-  
logical opinions regarding man as to his future  
life, to demolish the childish speculations  
of the credulists regarding the world beyond,  
and to dissipate the old time absurd ideas  
regarding the relationships between the living  
and the so-called dead, by establishing the  
fact of spirit communion.

Secondly, the purpose apparently was to  
supply a scientific explanation of the laws re-  
lating the two worlds, and the methods in-  
volved in the communication established in  
these days between that world and this. And  
out of that knowledge to secure the building  
up of a philosophy of life and being which  
should include the spiritual and natural, not  
as discreet degrees requiring a miracle as a  
nexus to unite them, but as opposite condi-  
tions of one eternal verity in eternal operation.  
And, thirdly, to evolve a system of ethics  
and spirituality by which human conduct  
could be based upon the facts of the future  
in their relation to the acts of the present,  
in accord with the immutable laws of the uni-  
versal being, and not the limited concepts of  
the credulists of the unenlightened world.

That dear friend now-a-days referred to  
as "the old Spiritualist," rises to explain at  
this point that so far as the first stage in con-  
cerned the movement has passed it, and there-  
fore we must look beyond for something  
higher, deeper or broader. This may be true  
for the Spiritualist, but if you attend a meet-

ing where the one attraction is a "test" or  
"message" medium one finds a very large  
number of "old Spiritualists" who still hanker  
after spirit communion! While—seriously, let  
it be said, has the first stage of our work  
been accomplished? We emphatically answer  
it has not! Millions of men and women all  
over the world still deny our facts, yet long  
for their comfort. Millions cling to the old er-  
rors and denunciations as children of the devil.  
There is as much need now for us to continue  
presenting the evidences upon which we rest,  
as there was when the spirits came to us first  
at Hydesville, in 1848. Not until every one  
is satisfied beyond all question that man never  
dies, can it be said the first stage of our work  
is no longer needful.

The thoughtful student also recognizes that  
if we are to present a really philosophical ex-  
planation of the very phenomena which we  
have witnessed in the seance room, and sought  
and found out the relations of the startling  
facts to the laws and principles of nature,  
can we hope to take our place in the world as  
possessors of the best interpretations of the  
spiritual as it presents itself to us while in the  
material life. Yet we confidently assert that  
if all the sporadic essays, reflections and dis-  
sertations regarding man, his nature, powers  
and possibilities, which have been given us by  
spirits, and the writings of our authors and  
essayists could all be included in a single vol-  
ume, duly arranged and classified, there would  
be presented practically everything which has  
been claimed as the property of theosophists,  
occultists, mental and metaphysical scientists,  
new thoughtists, ec. loc., without due regard  
to the point raised above. To attempt the ap-  
plication of the principles of being which the  
Spirits brought to our notice is a worthy end,  
but to ignore, when doing so, the very source  
from which the knowledge was derived is a  
species of ingratitude that rests upon a vanity  
which ultimately undoes those who fall vic-  
tims to its influence. Spiritualism without  
the spirits is as bread without the leaven,  
poor nourishment at best.

What is needed is a recognition of the fact  
that Spiritualism has a dual function to ful-  
fill. First, that of continually offering the  
soundest and surest scientific evidence of the  
continuity of human life after the great transi-  
tion; secondly, the ministering to the spiri-  
tual culture, mental expansion and moral de-  
velopment of Spiritualists, so that they may  
become evangelists of a higher life upon earth  
for humanity, and not praters about a higher  
life after death, for life beyond could scarcely  
be much worse for millions than it is while  
they live here. But what does this mean? A  
vamping over of so-called Christian ethics,  
Fourierism, Owenism, Bellamyism, and the  
hundred and one other schemes of socialistic  
reforms? Scarcely, for most all of them look  
at man, his life, nature and destiny,  
from a different standpoint to ours. The only  
basis of social life we can acknowledge is that  
Man is a Spirit here and now, and that his  
needs, duties, and unfoldment must be along  
the lines of all that the needs of such a man  
call for. But the definition includes all the  
faculties and functions of our nature, all  
their necessities and right opportunities for  
their exercise and usefulness. Are we pre-  
pared to preach such things as the gospel of  
Spiritualism? Are we prepared to labor for  
the abolition of the slum and the sweeter,  
the removal of the tyranny of the worker and  
the capitalist, the greed of the magnates of  
finance, the rapaciousness of they who "cor-  
ner" our corn, cotton, coal and beef? The  
spirits tell us that in their world it is char-  
acter which makes men worthy and wealthy,  
the characterless are paupers, or else rich only  
in the currency which overburdens and holds  
to the ground their spirits. Brotherliness,  
virtue, kindness, honesty, justice and right  
are the true spiritual riches. Can we not, as  
Spiritualists, tell the world that we are out  
to help make it better, to make heaven for  
men here, to assist in building up heaven on  
earth, and provide the conditions so that ev-  
ery child born into this world shall have an  
angelic birth and a truly divinely human heri-  
tage.

This third stage shows the work we have to  
do for the world, but we must learn how to  
do it by discussing it in our papers, in our  
meetings and with the wise and good who  
visit us from the brighter world.

Let us buckle on our armor and go out into  
the world to fight the evils rampant in soci-  
ety today, thus bringing to a practical worldly  
use and application the knowledge which is  
ours. There are wrongs to right, backs to be  
clothed, bodies to be fed, ignorance to be dis-  
pelled, vice to be vanquished. Be up and stir-  
ring in this noble work and show the world  
that Spiritualism breeds workers and not  
dreamers.

#### How Many Suits Do I Wear?

The above query does not relate to a mat-  
ter of tailoring, nor does it involve a ques-  
tion of fashion in garments. Sartorial artists  
do not concern us, and the "tailor's dummy"  
need not read this article. The coats we are  
about to refer to are made from materials  
woven upon nature's looms, and their fashion  
and fit were designed by a mightier artist than  
the greatest tailor on earth ever was, not even  
excepting Carlyle's immortal garment maker  
in his marvelous allegory entitled Sartor  
Resartus! However, to the point—or the  
coats.

First, let it be understood whom the "I" is.  
We need not for the moment chop logic about  
personality, and individuality, the "me" and  
the "not me," but simply spirit over itself  
with the admission that the "I" is me—the im-  
mortal spirit in which is consciousness and  
all the power which is differentiated in modes  
of expression along the various channels of  
manifestation through which I work.

We have, so to say, two suits—possibly  
three—and each has its several garments,  
each of which is perfectly fitted for the  
work it is called upon to bear. First comes  
the physical wardrobe with its suits of skin,  
tissues, nerves, and bones, surmounted by the  
interesting cap we call the skull, in which is  
housed the most wonderful telegraphic

installation the world has ever known.  
This suit relates to our out-of-door life,  
is our outer garment and suitable to the  
climates of the poles or any variation between  
those extremes. While it is in good shape,  
unpatched by the doctor, or without undue  
strain by the wearer, it meets every reason-  
able demand made upon it, and many seem-  
ingly unreasonable ones also. Without doubt  
no more marvelous suit of clothes could be  
found if we searched the world over. This  
is suit number one, but as a suit is made up  
of single garments, and each has a relation  
to the other, and all combine to be of service  
to the wearer, let us carefully examine the  
separate items in an endeavor to understand  
their utility.

First, let be understood that "I" wear the  
suit and that I live in its most important  
portion—inside that cap, the skull,—and  
actually within that pulpy mass we call the  
brain. The old theologians described the soul  
as devoid of "body, parts and passions," and  
they were not quite wrong in so doing, the  
soul has none! It is pure spirit individual-  
ized, but it depends upon the body, its parts  
and passions for the expression of its inher-  
ent powers and on this plane the body pro-  
vides the machinery for the spirit to express  
itself through, and to enable it to come into  
relation with its present external condition-  
ings. Consciousness, will and intelligence are  
the possessions of the spirit, these flow through  
the organism outwardly from the brain and  
thence through the nerve system and finally  
to the great organs of the body, and the  
faculties and functions ultimate the expres-  
sion of the spirit's activities. These co-oper-  
ate with, or are antagonized by the activities  
of the body, and the reactive effects thereof  
within the thought sphere, and this causes  
the perpetual conflict between what is called  
good and evil, the effort of the soul to rise  
above the body as it is often misnamed, the  
true phrase should be the endeavor of the  
spirit to co-ordinate the body to its own pur-  
poses. Here it will be noticed that the ma-  
terial so called, and the spiritual so called,  
blend and intersphere with each other in  
either direction. But is their relationship  
direct between the enveloping material suit  
and the interior wearer? It does not appear  
likely, the connections would be too crude.  
Consequently we must seek another suit of  
clothes.

Admitting that personality continues after  
death we must also admit it must depend  
upon an organism to ensure that result.  
Further, that organism must perpetuate the  
records of the previous career, that is those  
records which are necessary to the purposes  
of the spirit upon its new plane of operations.  
What more reasonable than to suppose that  
nature is still continuing her evolutions after  
she made a physical man, and that within  
the man himself—we are referring to the bod-  
ily organism of course—she is evolving another  
personality pari passu during the life of the  
outer body and so we may find a second body  
within the first so to say, a psychical body,  
commonly called the soul body, and doubtless  
that inner body has its faculties, organs and  
capabilities as does the outer one! While,  
also, being more refined—spiritual (?)—it is in  
closer union with the inner spirit and consti-  
tutes really its innermost garment. Two suits  
of clothes we can thus clearly trace, each suit  
made up of its single garments, each garment  
related to its fellows, each suit to the other  
and all to the inner spirit whose clothing it  
all is.

The phenomena of our expression are made  
manifest first by the activity of our interior  
being, which, in turn, is transmitted to the  
psychic brain and its dependencies, which in  
turn transfer it to the external cerebral and  
neural organizations which carry it outwardly  
to the appropriate avenue of external mani-  
festation. The possession of what is called  
"sensitiveness" enables people to respond to  
the psychic influences of mortals and spirits  
upon the external plane, and mediumship has  
thus its outer foundation. The next and  
deeper form is when in addition to the sensi-  
tiveness just mentioned that condition extends  
interiorly and induces a similar responsive-  
ness in the psychic or subjective organism  
which affords a more intimate form of con-  
nection between spirits and mediums, and the  
last form is when the preceding states have  
been induced a third one is effected when the  
psychic or soul body is so stimulated that the  
consciousness of two spirits are brought into  
actual rapport and spirit answers to spirit,  
abridging distance and time and making a  
true union of spirit. Perfect intercommunion  
is thus established, the wires are unbroken,  
the connections perfect and the interchange of  
currents undisturbed.

Mediumship is the use of the faculties of a  
person's physical faculties by a discarnate  
person on the lower side of it, or the utiliza-  
tion of the faculties of the psychic body by a  
person on the spirit side. And this leads us  
to an all important question: Can we use  
our own psychic faculties and be independent  
of spirit aid? Our reply is yes, undoubtedly.  
But we cannot get into relativity with the  
spirit side of life without an abnegation of our  
material conditioning, which involves some  
surrendering of that much prized external  
personal consciousness. Indeed we should in  
such cases depend largely upon what we saw,  
and whom we met, when in our temporary  
connection with the spirit world. This in no  
wise professes to decide upon the merits of  
control or otherwise, which topic we reserve  
for a future occasion.

We wear then, at least, two suits of clothes,  
our matter body and our soul body. Each  
suit comprises many garments. Let us keep  
them in good order, rightly using them, and  
when we lay aside our present outer suit may  
it be, fair wear and tear excepted, as the  
lawyers say, in good order and show we have  
worn it wisely and also serviceably.

Life is a sham and not genuine when man  
liveth in strenuous strife.—A. Z.

Misery cometh to man because he is per-  
verse and stubborn and ignores the simple  
path of Love and Righteousness, and persists  
in living in a dark, complex and negative  
way. Man findeth peace in only one way—in  
complete surrender of mind and will to the  
Christ-mind and Will.—Ananda.

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# Campmeeting News.

## Niantic, Conn.

The last meeting on the program for 1904 has been held and many are now busy with their preparations for departure to their respective winter homes, while others are settling down for a few weeks' extra stay in the lovely autumn weather.

Aug. 21, Dr. B. F. Austin delivered two able addresses. In the evening a memorial service for those who have passed from the mortal vision since the close of last season was held.

Aug. 22, Mrs. Kate R. Stiles spoke morning and afternoon. Her discourses were highly appreciated. In the evening there was a general conference in which many participated, followed by messages given through Mrs. Stiles, almost all of which were understood and welcomed by those who received them. The attendance was the largest of any conference meeting during the season. Nothing during the camp season was more successful than its closing service.

News has just reached the camp of the passing out of Mr. Whiting. He had been in infirm health for some time but was present at all the meetings Aug. 21. He returned to his home, I believe, on the Thursday following. He was always an active worker in the cause of Spiritualism and will be well remembered by many who have met him at N. S. A. conventions.—E. J. Bowtell.

## Queen City Park.

The meetings at the camp to this date, Aug. 27, have been very instructive and enjoyable. The conferences, held in the morning, have been well attended and of unusual interest. The tests given from the platform by Mrs. Webster the first week, and Mrs. Ham, now here, have been superior to any ever given at the camp before. Mrs. H. P. Ressegue, whose very able efforts at this camp for several years, have been so highly appreciated, was obliged to leave for home, Aug. 22. The weather has been very fine, and all the cottages at the Park have been occupied. The regular campers were on hand early, and quite a number of people who came for the first time, seem interested and enjoy the Park and its beautiful and attractive location on the shore of the grandest lake in New England. The disinterested and transient and wonder-seeking crowds are not in evidence as formerly, but the true and earnest investigators come to realize and know what they sincerely believe to be true. The true gospel of Spiritualism is quietly permeating all countries and religious and scientific organizations as never before; and, in the fullness of time, all must know it from the least to the greatest. The world moves and the Cause ever goes marching on. Queen City Park was dedicated by the Spirit World, and no power of opposition can divert it from its sacred trust.—Newman Weeks.

## Lake Sunapee, N. H.

Aug. 16. The weather is all that could be asked for. At 2.15 p. m. the meeting was called to order by the president, Mr. John Gage, after which a lecture and tests by Mrs. Nettie Holt Harding was well received by all.

Aug. 17. Afternoon: Lecture and tests by Mr. Wellman C. Whitney, of Springfield, Mass. At 7.45, seance by Mrs. Nettie Holt Harding, all tests recognized.

Aug. 18. Afternoon: Ladies' Aid Fair, which was well attended. Everything was disposed of.

Aug. 19. Afternoon: Lecture and tests by Wellman C. Whitney, which gave great satisfaction.

Aug. 20. At 10.30 a. m.: Annual Business Meeting was called to order by the president, Mr. John Gage, and the following officers elected: President, John Gage, of Henniker, N. H.; Vice-President, I. K. Connor, Warren, N. H.; Secretary, Lorenzo Worthen, Hillsboro, N. H.; Treasurer, Mrs. Harriet C. Comstock, Newport, N. H. Business Committee: Thomas Burpee, Charles E. Gane, Mrs. Harriet C. Comstock, Auditors: C. C. Davis, Mrs. Harriet C. Newman. At 2.15 p. m.: Lecture and tests by Mr. Wellman C. Whitney.

Aug. 21, at 10.30 a. m., lecture and tests by Mr. Wellman C. Whitney; at 1.15 p. m., seance by Mrs. Nettie Holt Harding, which was well attended. This was the last day that Mrs. Harding was to be with us. At 2.15 p. m., lecture and tests by Mr. Wellman C. Whitney. His tests were all acknowledged and he was generally liked by all. The vocal music was under the direction of Miss Ida F. Rand, of Worcester, Mass., who was ably assisted by Miss Ida E. Young, of Montpelier, Vt. This day ends the third week in camp.—Lorenzo Worth, sec.

## Upper Swampscott, Mass.

Camp Progress, Mowland Park.—There was a large gathering of interested people at the grove Sunday, Aug. 21. A good work is being done. All efforts seem to be to uplift humanity and bring the dawn of peace and love for all. Three sessions were held, as usual; the morning conference, and the 2 and 4 o'clock meetings. The 2 o'clock meeting opened with a fine song service, followed with an invocation by Mrs. H. A. Baker, of Danvers, and a duet by Prof. Holden and Mrs. Bertha Merrill. A fine feature of the meeting was the musical poem by Mrs. Abbie N. Burnham, of Malden, after which she gave an address. Others who took part in the exercises were: remarks and tests by J. Newhall, W. Tafts, Mrs. Doogue and Lizzie D. Butler; recitations by Mrs. E. Hubbard Miller; address and poem by Mrs. Dix; and fine remarks by Forest F. Harding; solos by Mrs. Bertha Merrill and Prof. Holden. Several circles were held about the grove after the close of the meetings.—Mrs. H. S. Gardiner, sec.

## Temple Heights, Me.

After a pleasant session in which the spirit of harmony, love and truth was daily manifested, the twenty-second annual meeting of the Temple Heights Spiritual Association closed its program and the visitors departed, to look forward to the approach of another session which will be filled with much good. It has been a meeting which has had few equals this year and there has been so much good done that the very grounds seem with the thought and better elements which have been brought forth.

To give a slight review of the week will be interesting to the members and it will be also interesting to readers who were unable to be present. The meetings opened on Saturday, August thirteenth, with a good interest in the morning at the social session which was presided over by Vice President A. T. Stevens of Belfast in the absence of President Harding. In the afternoon, Mrs. Carrie E. S. Twing, of Westfield, New York, delivered a pleasing lecture which was well attended as an opening day. During the evening there was a social meeting which was well attended.

On Sunday morning, Mrs. Effie I. Webster of Lynn, Mass., lectured before a good

audience considering the bad weather and in the afternoon another lecture was given by Mrs. Twing. The social meeting in the evening received a good attendance which was noticeable during the entire camp session and the opportunity given the young mediums to come to the front, is pleasant to all. Many were deeply benefited by this open opportunity and the time at each session was well filled.

Tuesday's program consisted of a social meeting in the morning at nine followed by a lecture by Mrs. Carrie E. S. Twing and Mrs. Effie I. Webster in the afternoon. Monday's program consisted of the morning social meeting, a lecture by Mrs. Twing in the morning and by reason of the poor health of Mrs. Webster during the afternoon she spoke again, but Mrs. Webster followed with messages and in the evening there were addresses by the young mediums in a social meeting.

The evening program of Tuesday was a dance on the new floor in the auditorium and it was well attended, music being furnished by a hurdy gurdy which was a novelty and pleasant feature in the program for the young folks. This would have been repeated on Saturday evening in connection with the fair given by the Ladies' Aid Society and entertainment, with an ice cream sale, but for the downpour of rain, which made it impossible. The young people met in the hall however and passed a pleasant evening.

Mrs. Effie I. Webster followed the social meeting of Wednesday morning with a short address and in the afternoon Mrs. Carrie E. S. Twing, spoke to some length. In the evening there was given a meeting when Mrs. Twing and Mrs. Webster gave readings.

On Thursday, Mrs. Twing had charge of a pleasant meeting which was given in the morning for the Grand Army as their program with a good representation and a fine program. Edgar W. Emerson of Manchester, N. H., arrived in the morning and spoke during the afternoon, which was followed by the business meeting and the annual concert in the evening. Each speaker was followed with spirit messages and the readings were beautiful, bringing light and love to all who were fortunate to secure them.

Friday forenoon was devoted to the State Association and there were a number of addresses by the officers and others present who were interested in the state organization. In the afternoon there was another lecture by Edgar W. Emerson and in the evening, Mrs. Twing, gave her "Ichabod" circle, which was largely attended.

Saturday morning there was a social meeting in the morning at the regular hour, followed by an address by Effie I. Webster and one in the afternoon by Edgar W. Emerson. On Sunday there were two lectures, Mrs. Twing speaking in the morning with messages by Mrs. Webster and in the afternoon Mr. Emerson spoke following the address with messages. In the evening there were circles at the cottages and a farewell meeting.

The music this season was highly satisfactory and pleasing to all who had the pleasure of listening to the selections which were beautifully rendered. We were fortunate in securing the services this season of Madame Marie Foster of Boston as the soloist and she was very pleasing. The instrumental music was well rendered by Mrs. W. Irving Clement of Stillwater, Maine.

Mrs. Effie I. Webster has showed marked development in the past year and her addresses and messages were interesting and with hardly an exception the messages were recognized. Mrs. Webster is one of the shining lights of this age. Mrs. Carrie E. S. Twing delighted all with her addresses and good messages of love. The light of kindness shines in her face and her voice gives one new love for all that is good.

A grand good work has been done at Temple Heights by the Ladies' Aid Society and it is to them that much of the improvements is due and there is often felt the needs of interest and good will which come from the purse of this society. The newly elected officers this year are, president, Mrs. Nellie M. Kneeland, Belfast; Secretary, Miss Ellen Smiley, Newport; vice-president, Mrs. Ellen Snibbles, Knox; treasurer, Mrs. J. P. Stearns, LaGrange.

The accommodations at Temple Heights this season have been greatly improved and there has been a general effort to give to each visitor the hand of fellowship and welcome from all. Transportation has been well looked after and there has been daily communication with the grounds and plenty of steamers running back and forth to other points.

At the annual meeting of the Corporation the following officers were elected for another year, president, J. G. Harding, Morrill; vice-president, Mrs. M. W. Williams, Providence, R. I.; secretary, Orrin J. Dickey, Belfast; treasurer, R. A. Packard, Newport. Directors, Dr. M. R. Webber, Fairfield; A. J. Skidmore, Liberty; Newell Bagley, Belfast; Miss Ellen Smiley, Auburn; Mrs. N. H. Rhoades, Rockland; Mrs. Lenora B. Harding, Morrill; Prescott Shibles, Knox.

This year's session has proved one of the most successful financially and otherwise which has ever been held on the grounds and all have walked hand in hand with the friends of earth and those who have gone before with the thoughts of love and success. Very truly yours,

Orrin J. Dickey.

Northport.

## Lake Pleasant, Mass.

Albert P. Blinn, Clerk of the Camp and Special Correspondent and Agent of the "Banner of Light."

The closing week of the convocation was marked by many interesting events and was successful in every sense of the word. In fact the entire season has been one of progress and improvement to all who have had the opportunity to spend it here.

On Tuesday and Thursday afternoons Rev. B. F. Austin occupied the platform. Mr. Austin was upon our grounds for the first time, but his reputation as one of the ablest workers in the vineyard of Spiritualism had preceded him and his addresses attracted large audiences and fulfilled all expectations. Mrs. May S. Pepper continues to hold her popularity with Lake Pleasant audiences, and every lecture or seance given by her attracts the people in numbers to fill the Temple to the doors.

Mrs. Tillie U. Reynolds spoke to us for the second time this season on Friday afternoon, August 26th, and followed her lecture with tests. Mrs. Reynolds is a favorite with our people and an earnest worker for the cause. She has recently been elected third vice-president of the association in place of Mrs. M. L. Sanger, resigned.

George Elmer Littlefield lectured here on Sunday afternoon upon the subject of "Socialism." As the national speaker of the Socialists Mr. Littlefield is known throughout the country, and he was certainly deserving of the large audience that assembled to hear him; he is an eloquent, forceful and conscientious speaker.

The Scalpers' Band of 25 pieces has given two band concerts daily and has done much to add to the pleasure of the campers.

On Tuesday evening last Mrs. Carrie E. S. Twing gave a seance in the Temple that proved her to be an excellent psychic. We have had several seances given by our local mediums that have attracted the people and

proven a power of good. Mrs. Alice Wilkins, of Norwich, gave one, and Mrs. Tuttle, of Boston, occupied the Temple on Wednesday evening, August 24th.

Several excellent concerts have been held and the singing of the Ladies' Schubert Quartet has been very enjoyable.

The event of the season was the annual banquet, which was held at the Lake Pleasant Hotel on Wednesday, August 24th.

Promptly at 9.30 o'clock in the evening the doors of the spacious dining rooms were thrown open to the 150 guests, and the well-laden tables and beautifully decorated hall presented a handsome appearance.

President Dalley acted as toastmaster, and gave the first toast of the evening, drank standing, "To our arisen friends, though unseen by us they are still with us."

Toasts were responded to by Rev. W. T. McElvin, Rev. B. F. Austin, Mrs. Sarah A. Byrnes, Mr. Albert P. Blinn, Mrs. T. U. Reynolds, R. F. Churchill, Mrs. M. L. Sanger, H. A. Budington, G. W. Kenyon, Mrs. May S. Pepper and Mrs. B. W. Belcher. The Schubert Quartet sang several times. It was the most enjoyable banquet ever held upon the grounds, and Landlord Yeaton served an excellent repast.

Many arrivals came last week, among whom were Sarah A. Byrnes, Mrs. E. M. Isaacs, Miss May L. Viall, E. B. Parsons, Mrs. M. A. Clayton, Mrs. C. A. Pierce, C. W. Merry, Mrs. F. L. Spalding, and Miss Faith Spalding, W. R. Pike and wife, P. B. Southwick, Mrs. Mollie Buell, Mrs. Bishop and Miss Margaret Bishop.

Although the convocation is over the hotel and stores will remain open for some time longer, and the dancing pavilion will reserve its usual evening party until after Labor Day.

## Onset, Mass.

J. B. Hatch, Special Correspondent and Agent for the "Banner of Light."

Saturday, Aug. 20th.—Today was N. S. A. day and we were greeted with a tremendous gale. At one time it looked dubious for the meeting, but there were many who braved the elements and responded to the call of the bell. The meeting opened with singing by Miss Alice Holbrook, after which Dr. Fuller spoke briefly, saying that he had received word from President Barrett that his train was delayed but he would be present during the session, or about 3 p. m., so Dr. Fuller would proceed as chairman until the president arrived. Mrs. Annie Knowlton Hinman read an original poem, "The Ministry," which was warmly received. Mrs. Carrie P. Pratt, one of the directors of the Massachusetts State Association, was the next speaker. She said her voice was always raised in the interest of organization, that she knew we could not have success without method and united effort. She thought all should come together for one common good.

Dr. G. A. Fuller, president M. S. A., then told of some of the benefits of the N. S. A., and said that the State Association endorsed the work of the N. S. A. He spoke of the Mediums' Fund and of the grand work the organization was doing pensioning our mediums and keeping them out of the almshouse, and for this reason if no other we should support the N. S. A. Mr. J. H. Foss said he had been battling against organized effort of war and wind, and he was alone in a boat trying to reach land. He questioned what would the Army of the Potomac have done if every man had said "I want to flock alone. I want to be independent?" Why, we would have gone down and would not now have a Union, but the grand old Army did not take any such position. They filled up the gap and became united and followed their leader, and that is just the way we should hold up organization. We should organize to send out the message of light and to tell to all that they need not fear death, but prove to them that life is continuous. President Barrett arrived at this time and said it gave him great pleasure to be present and greet his Onset friends once more. He brought the greetings from the "City of Light" to the Onset Bay Grove Camp. I have wondered what I shall say of the work of the N. S. A. and of the work accomplished during the past year. He told of an aged medium, 92 years old, whom he found in an inmate of the almshouse, that he reported it to headquarters, how the lady was taken out and that the N. S. A. would take care of her as long as she lived; of another case of an old man, 82 years old, who was in a destitute condition, and this man had been put on the pension list; of several in New England who have been pensioned by the N. S. A., and I believe, my friends, that we are going to help an institution that is doing this kind of work. He asked the friends if they did not wish to contribute toward putting the N. S. A. upon a solid financial basis so they could enlarge their work.

The collection was then taken up, some \$100 being obtained in cash and pledges. Mr. S. Mann, of New York, spoke of the Jews, and said there were many Spiritualists among them and he knew they would help the Cause.

Sunday, Aug. 21st.—After a storm, what? A delightful day. The sun came up bright and warm and dried up the grove so it was possible for the meeting to be held in the auditorium. The band gave a fine concert at 9.30 a. m. At 10.30 there was a large and enthusiastic audience gathered to listen to the address to be given by that veteran speaker, Mrs. Sarah A. Byrnes, who is always sure of a large audience and the audience is always sure of hearing a fine address. After singing by Miss Holbrook, Mrs. Byrnes was introduced and read a poem entitled "Between the Light." After another selection by Miss Holbrook, Mrs. Byrnes took for her subject for a lecture, "Light," and gave an educational address, which is characteristic to the control of the speaker. The audience gave the strictest attention and after the close of the address gave Mrs. Byrnes great applause. The address should be heard by all who think they know it all about Spiritualism. It was a lecture that was for the so-called Old Spiritualists. At one o'clock the band gave another concert. At 2 p. m. Mr. F. A. Wiggins spoke before a large audience. This was a special lecture and was followed with messages. This is the first time in two years that Mr. Wiggins has followed his lecture with messages. After singing by Miss Alice Holbrook and Mr. George Holbrook, Mr. Wiggins gave an invocation and followed with an address, taking for his subject, "The Status of Spiritualism," and gave a very instructive address. Extracts of the same will appear later in this paper. After another selection by Mr. and Mrs. Holbrook, Mr. Wiggins gave a seance, much to the satisfaction of the audience. In the evening Mr. Wiggins gave an interesting seance in the Arcade, when he gave many messages.

Monday, Aug. 22, was Conference day and the friends always seem to be glad when these days arrived. The meeting opened with singing. Mr. Whitney said many like himself were probably deterred from coming to the platform by false pride and fear, and he had made up his mind he should overcome both. He spoke very earnestly of his experiences. Dr. Blackden also spoke briefly and said all should strive to do their best. Mrs. Corliss said she was a christian scientist, and that this religion was the broadest, grandest one she had ever found. She said it taught her love and how to love one another. "It teaches

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me we are all brothers and sisters." This lady was cured by the christian science treatment and this religion lifts her up into the realm of the Infinite. M. S. Mann, of N. Y., said that Spiritualism embraced all of christian science and more too; that 2000 years ago we were told to love our neighbors and our enemies, and that this teaching is not a child of christian science. Mrs. Cahoon spoke briefly in regard to love and prayer, that prayer was the earnest desire of the heart whether expressed or thought. Mrs. A. K. Hinman told of her experience with christian science, and said she was beyond the pale as she was a Spiritualist. Mrs. Channing, of New Bedford, spoke briefly of her experiences. Dr. Huot gave communications, and the meeting closed with singing.

Tuesday, Rev. F. A. Wiggins was the speaker. He took for his subject, the same as that of Sunday. "I want to say I am an uncompromising Theist, but that which constitutes a Theist today, perhaps would not fifty years ago. Today we realize that our idea of God is firm within, and that it permeates nature; if God wants us to be loving, he must be a loving God. The definition of God, in a few words, is Love. We are all Theists because we realize that God is in all nature. Spiritualism has come to the world for many purposes, to make better the conditions of life around us, morally, spiritually and physically. I want to tell you, friends, that you all walk where God is, but you do not all walk with God; there is a vast difference between the two. Spiritualism is teaching man to get closer, and to walk with Him." Miss Alice Holbrook sang several selections during the meeting, and the session was closed with benediction.

Wednesday, Rev. F. A. Wiggins was the speaker again; after a selection of music by Miss Holbrook, he read a poem and gave an invocation. He took his text from the Bible, "And behold, there came a leper (Sermon on the Mount). Among other things he said, "Now, my friends, it is for us to see that we heal the leper within our midst and be strong, and do not be pulled down instead. I call your attention to the seance room, a sacred place, but oftentimes permeated with leprosy. It is so often spotted with a commercial spirit that instead of uplifting, it drags down."

Mr. Wiggins gave a test seance in the Arcade in the evening. There was also a moonlight sail enjoyed down the bay by many, and a band concert was held on the common and by the crowds that were out to witness and listen to the music, it would seem as though camp was just commencing instead of closing.

Thursday, the meeting opened with singing by Miss Alice Holbrook, after which Mr. Willard J. Hull read a poem by Judge Holbrook. After another selection by Miss Holbrook, Mr. Hull delivered a very able lecture. "The history of every reform or regenerative movement is the history of all reforms; all reforms in the past have been met with sneers and derision; men have reared gods and have destroyed them in anger and tyranny; the history of Spiritualism is the same as all other history that has been for the regeneration of mankind. Spiritualism may be said to have passed one of the three great stages of advancement: the 1st degree is agitation; the 2d, discussion; the 3d, adoption. Spiritualism has passed the first and is, practically, upon the second stage and has arrived at the age of discussion. The anxious mind is seeking for the truth of this thing called Spiritualism. In the early days our mediums, writers and speakers were set upon and forced into a continual warfare, but they sallied forth and met the opposition until they conquered it. I want to say from my view, I hold that any man or woman of ordinary intelligence, abreast of the times, who denies the truths of Spiritualism or belittles it, belongs, not to the 20th century, but to the 17th century. They are way behind the procession. I am afraid some time that the energy and cohesiveness that inspired and guided our pioneer workers is cutting loose from us and going somewhere else. I do not mean that Spiritualism will ever be lost; it will move onward and upward through all time. The purpose of this great movement is to breathe into the human soul the love for every human brother. A child has been born this day, the child's name is Spiritualism, the new Christ-child, born where every child of reform is born—in the stables of human consciousness. It is nurtured, cultured and cultivated; you, as the custodians have much to do; to you lies the work to construct; to you have come the commands of the Divine,—see to it that you cherish it and use it for the good of humanity. I have sought light from the spirits, have earnestly asked them what is the secret to end strife and warfare, to uplift mankind,

that which is the best for all, what will bring absolute happiness;—and the answer has come to me repeatedly, simply, 'We are happy only as we serve and uplift one another.' It is as simple as the Golden Rule. I was amazed I had never been taught this before, and I was afraid if I preached this I would be laughed at, and they said, 'Raise thou, thy soul, catch the wings of the higher vibratory thought and take the message to the people, we will take care of the rest.' You be mindful of us, we will take care of the rest. You go with it to the Spiritualist fraternity, we will take others into other walks of life. This is our message to the world, this will regenerate the world." The meeting closed with benediction.

The Lyceum held its sessions as usual and the children are very faithful in their attendance. Great credit is due Mrs. Allyn for her untiring work. Miss Gallancy and Mrs. Hinds, both of Philadelphia, are here at the camp, and the query has been, where are Mr. and Mrs. Thomas Locke, of Philadelphia? Weather all that can be desired. Plenty of people and good meetings are conducive of a good campmeeting; all of these are at Onset.

Friday was Lyceum day, and Mrs. C. Fannie Allyn had charge of the platform. Mrs. Allyn thanks all for their kindness in assisting her during the Camp, she has had a very pleasant summer, and hoped she had aided the children. The Lyceum marched from the Arcade to the Auditorium carrying banners and singing songs, and it was a very pretty sight. The following children took part, Porter Allen, Jennie Mills, Josephine Valin, little Irving boy, Myrtle Lawrence, Gertrude Newman, Mabel Lawrence, Mary Sherman, Sam'l Wood, Gertrude Eslinger; Mrs. A. K. Hinman read an original poem, "Who are the Heathen?" Dr. Fuller spoke briefly. Miss Holbrook gave musical selections. After the meeting closed with the singing of "America," the children were all treated to a feast of ice cream and cake. The children gave Mrs. Allyn a note of thanks for her kindness to them.

Saturday was conference and Miss Alice Holbrook furnished music. Mr. James Young read an original poem. Mrs. Mary Charter gave a wonderful experience that had come to her. Mr. Sampson read a poem. Mrs. Burnham read a poem, "The Unwritten Song." Mrs. Dr. Wright of New Haven spoke of Onset and how she loved the place; she loved life, that there is but one life and one mind, we are all from the same expression, we must seek for light if we would have it. When Spiritualists shall learn the great law of life, to live and let live we will have a grand world. Mrs. Cahoon said Onset is the oasis in the desert of life. It is here that I first came to the platform, and I was shown my duty to humanity. Mrs. Clare spoke briefly. Onset is the dearest spot in the world. It was here I gained a great deal of my development and I met the old veterans on both sides of life. Dr. Fuller spoke briefly of the speakers, of the way they have traveled for the benefit of the Cause, they are earnestly working for the Cause with their voices and their money. Mrs. Lizzie D. Butler, first appearance at Onset, said if we would we could unfold from within, and in this way grow. I believe all the obstacles that come in our way are educators and are of benefit to us. Mrs. Butler closed with tests. Mr. Willard J. Hull spoke briefly. He said the conference was a delightful affair, when conducted with decorum, and we have all been instructed by this one. I meet with a great many grades of people in thought, but no matter where you meet the same spirit is manifested, indicating that oneness and wholeness of all. This was the last conference of the season, and was a very instructive one. Miss Holbrook closed the meeting with singing.

## CLOSING DAY AT ONSET.

The following account of the closing Sunday at Onset appeared in the Boston Herald of Monday, August 29th, which we are pleased to place before the friends of the Camp who may not have seen it.—Ed. B. L.

(Special Dispatch to the Boston Herald.)

Onset Bay, Aug. 28, 1904. The annual campmeeting of the Spiritualists and Liberals came to a close today at Auditorium Park. There was a large number of people on the grounds, and a fair attendance at the meetings. Dr. George A. Fuller presided. The morning speaker was Miss Susan C. Clark of Cambridge. Miss Clark's subject was Plato's precept, "Inscribed over the entrance to his academy, 'Man, Know Thyself.' She first outlined man's spiritual anatomy, explained the distinction and relation existing between the

(Continued on page 8.)



## Our Home Circle.

EDITED BY  
MINNIE RESERVE SOULE.

## God Has No Creeds.

Our God has no conflicting creeds  
By puny mortals classed,  
He judges man by deeds  
And not by creeds or caste,  
Terms meaningless to him  
Who sits on Heaven's throne,  
Where aeons vast and dim  
Belong to Him alone.

His kingdom has no bounds,  
Each system has its groove  
On their eternal rounds  
The stars forever move,  
Dials of fleeting time  
How orderly obey  
The will of One sublime  
Who made the milky way.

God's great almighty hand  
Fashioned each living thing,  
The sea, the sky, the land,  
Hosannas grateful sing.  
He holds no narrow creeds  
When he fills mother earth  
With vivifying seeds  
That death may hasten birth.

The song bird pipes his lay  
Beside some shaded rill,  
He sings the live long day  
His noisy, gladsome trill,  
He asks not for a reason why  
The stars forever glow,  
The rippling brooks near by  
With gentle murmur flow.

The eagle wings the sky  
And gazes on the sun,  
He asks not for a reason why  
The seasons changeless run.  
He is no proselyte!  
Content he soars in space  
Proud in his dizzy height  
Above his nesting place.

Creations protean hand  
Is God's eternal law,  
In wisdom nobly planned  
Without a single flaw.  
God rules all time and space,  
One God, one law divine  
That mortals humbly trace  
In stars that vastward shine.

God knows our humble needs,  
Why should we selfish pray?  
Or mock with mortal creeds  
The God who molded clay.  
He fashioned mind and soul  
From some primordial cell  
That our senses may control  
Bright reasons citadel.

Is God more just than thou  
Who kneel'st in selfish prayer,  
Perchance to seal some vow  
Born of this earth's despair?  
Prayer means naught unless  
'Tis born of God—like deeds,  
Though mortal man confess  
A thousand narrow creeds.

—Junius L. Hempstead.

## A Link in Our Golden Chain.

THE TRUTH ALONE CAN MAKE YOU  
FREE.

The following letter is so beautiful and tender that we print it in full just as it was received. What a wonderful revelation of truth has been given us dear Home Circle friends!

Is it not worth all the time and effort which we are able to give and any pain, too, which mediumship may cost us, just to know that one woman has found strength and comfort through any service our guides may have rendered? Sometimes when the work drags wearily and our seeming lack of success makes us an easy victim to that foe to effort, discouragement, then the bright face of some one who has left the shadow-path and now walks in the light of our truth may help us to an understanding of the importance of every message and may give us a renewed interest in our work.

Our joy over this particular message is not because it was given through the "Banner" columns, nor because it is unusual, but because the truth has brought peace to a waiting spirit and joy to an anxious heart and that peace and joy have bubbled up and overflowed the limits of these two souls and reached the life of every one who loves peace and joy more than pain and despair.

There is hardly a home centre anywhere that at some time of stress and trial has not felt the helping hand of the medium in some form and it would be a difficult matter to find a family in New England where no member of it is indebted directly to Spiritualism for light in time of darkness and help in time of need.

This has not been accomplished by one medium but by all the workers, and just as soon as we begin to understand this fact the work everywhere will be our own.

Then we will smile and be glad over every bit of work that is done everywhere, and never will we feel that any department of it is unimportant nor any message of little value. While a heart aches or a sombre veil hides a tear-dimmed face from the sunshine we may never rest nor falter, but must be up and doing. We do not know what pearls may be revealed when the tears are washed away. God speed you, gentle mediums, wherever your path may lie, and if, perchance, some day you grow tired and feel that some other may do the work you hoped to do more easily or more perfectly than you are doing it, remember that we have need of you.

Jealous fears will unfit you for the mission entrusted to your care. A desire for recognition will prove a temptation to help out the spirit message with supplemental knowledge of your own acquiring.

An undue desire to convert people to your way of thinking, even though you may feel that they will be happier after conversion, will prompt you to exaggerate the power of the spirit.

The end will not justify the means in any work which we may have to do. Nothing but the simple truth will stand the test of time and the burden of false or unworthy motives, or the consciousness of a "padded test" is too big a price to pay for money or fame or place or recruits to the Cause we all love so well. Let us tell our story simply and truthfully, give our messages without fear and with confidence, have no desire to shine except as truth illumines us and leave the result to those who are wiser than we.

Esopus, N. Y., Aug. 13, 1904.

My Dear Friend, Mrs. Soule:

I thank you so much for letting your dear guides bring me so sweet a message from my dear husband, now in the bright beyond. I could not believe it could be possible at first, but am compelled to believe it. The only thing that puzzled me was about the white flower, but last night my dear one came again to me and told me what it was. Every spring he always watched for the first flower to bring to me. It was always the white snow-drop, and I always used to kiss him, and then

the flower, and then put it into my bosom telling him my thanks for always so kindly thinking of his crippled wife. May the good God bless you for the blessed hope your message has given my poor torn heart. I am as sure now that my darling husband is alive and with me as I know I breathe.

Mr. A. C. Hasbrouck, of Highland, N. Y., came up here—nine miles away—to bring me the paper, not knowing I had one. He said it is the Captain for sure; he was always so pure and womanly in all his ways, never liking anything impure, and was a gentleman loved and honored by all. If it had not been for the dear "Banner," and your loving words, I should have committed suicide long ago, but now I am satisfied to wait until the time ordained for me to meet my husband comes. I know that he is alive for he has been with me in body the same as in life, only so happy and free from pain, and has told me he is with me always. God bless all the mediums and Spiritualists, and may the good work spread until the sting of death is taken from every heart. With a heart full of love and gratitude, I remain, sincerely your true friend, Mrs. Frank A. Tracy (widow of Capt. Perry W. Tracy, who lost his health in Libby prison during the Civil War, and never saw a well day after).

## Why Eloise Was Glad.

Eloise is a little Canadian girl who not long ago made her first appearance at Sunday school. When she returned home she said nothing of her visit, so she was asked what she had learned.

"Well," said Eloise, "they caught a man—I forget his name—and hung him, and I am glad they did it, too."

"Why, Eloise! How shocking!"

"I don't care, I am," persisted Eloise, "cause if they hadn't, not a sinner would have been saved."—Caroline Lockhart.

—Dumb Animals.

## A Word from Lake Sunapee.

On the banks of the beautiful Lake Sunapee, some years ago, a little company of devoted Spiritualists gathered beneath the spreading branches of the fragrant pines and drew inspiration and strength from the atmosphere of peace that hung like a canopy over the little hamlet nestled there among the hills. Under the softening influence of fleecy clouds, rippling waters and the majesty of the eternal mountains their hearts warmed toward their brothers and sisters who under less auspicious conditions were striving to understand the message of the spirits then so new and so wonderful.

It was so easy to keep in harmony under the rustling boughs, and it made the material necessities of life seem so insignificant to breathe the air of physical freedom that plans were made to make it possible for all who were interested in these things to meet together once a year for a few weeks to be guests of Mother Nature while the dear mediums voiced the wisdom and messages of the spirit world and its waiting loved ones.

And so the Lake Sunapee Campmeeting was born.

Today the lapping waves kiss the shore, the sunshine still paints the hills, the soft winds still whisper among the treetops, and the kindred spirits still gather in the grove to hear the latest message from the spirits.

Old men are there with snowy hair and faded cheeks but with spirits young and eager; mothers there are who softly weep at the beauty of the homelife where their darlings now abide is pictured to them, and the young men and maidens whose thoughts have been turned to matters spiritual are enthused with a new spirit of service.

It is a good place to be, and on Sunday morning as we sat there with our friends it seemed a pity that every lover of nature and of Spiritualism could not be there to enjoy both.

"Just a handful of Spiritualists and a town-full of excursionists," some one said, but it was something of a compliment to the good taste of the Spiritualists that they had selected a place so lovely that it was impossible to keep the excursionists out; and, too, it will be good for the excursionists to find a faithful few still holding to the original purpose of the early founders of the camp.

We were greeted like old friends, although it was our first visit to the place. A common cause made us feel at once as though we had known each other for years. Mr. Lorenzo Worthen, a sort of godfather to the camp and everyone interested in it, Mr. Gage, the most genial president; Mr. Burpee, the active secretary, all made us feel that we were special guests of the camp. Miss Sadie Hand was the "good angel" of the camp and her helpful word and kindly smile would be sadly missed by the visitors and friends. To our mind there is no more useful work to be done by our mediums than to always be womanly and sweet, and forget, and thereby make everyone else forget that there is any difference between mediums and other people.

One of the pleasantest features of the services at Sunapee was the singing by Mrs. Young of Vermont, who has returned after an absence of two seasons. She sings in spirit the songs which her voice brings to us and because of her unqualified and outspoken interest in all Spiritualistic purposes and problems becomes a part of every meeting.

Truly, this is as it should be. It is disconcerting to say the least for a speaker or a message bearer to have to combat the non-interest and sometimes the actively resistant force which an unbeliever in our method and manner of work displays while simply carrying out a part of the program of the day's work with no other thought than to collect pay for so much music rendered.

Mediums are not so dependent on classical music as they are on helpful interest, and the best platform work will never be done until every person taking part in the work loves the work for the work's sake, and makes the pay the secondary consideration.

Two beautiful Shaker sisters lent their sweet influence to an old-fashioned circle held in the room of Mr. Worthen, Sunday evening, and on the following day we called at their Shaker store and for an hour or more listened to their soft flowing tones, so like a purring brook, as they talked of their home, their work and their understanding of the Spirit of God in the world today. Sometimes we little know how near we are to the workers in other vineyards, and sometimes, in the presence of one we have thought very different from ourselves if we lay aside our wrappings of prejudice and let soul speak to soul, we shall find that we are all reaching to accomplish one and the same thing.

The calm dignity and the sweet serenity of our Shaker sisters is in strange contrast to our oftentimes argumentative and assertive ways, but the conviction was borne in upon us that our combativeness is born of our contact with the world and the world's problems with no perspective to soften the hard lines of the picture, and while we may admire their poise they may admire the strength and activity of our own earnest workers. So much for the lessons learned at Sunapee, the pine-scented camp of New Hampshire.

It was a pleasure to meet our earnest little friend, Mrs. Nettie Holt Harding, of Somerville, who arrived on the grounds just a few hours before we left. Although we live in the same city her bird-like migrations from one end of the country to the other, and our own busy and confined life, make it a rare treat to be able to sit together and commune with

each other as our hearts might prompt us to do.

A few of her opening sentences were all that we were able to carry to hear, but with her voice ringing in our ears we walked down the quiet street with a feeling of happiness to know that while we were obliged to journey to the home field the friends whom we were leaving behind were under the shadow of Everlasting Love whose witness was Little White Flower.

## A Pilgrim Boy.

Mime Innere.

## CHAPTER VII.

## THE SHALLOP'S VOYAGE.

Sail forth into the sea, O ship!  
Through wind and wave, right onward steer.  
—Longfellow.

To get the shallop out of the Mayflower's hold, to float it ashore and to repair it sufficiently to make it serviceable was one of the earliest efforts of the men on board. This shallop was about twenty-five feet long and was fitted with a mast carrying a spirit-sail. We should call it a sail boat today. Of course it was wanted for exploration purposes as soon as they had reached Provincetown. To explore the country was necessary in order to find the best place for a permanent settlement.

It was found on examining the shallop that some of the passengers, the men and boys, driven from the cabin by its overcrowded condition, had used the shallop as a sleeping place. The banging about that the stormy Atlantic had given the voyagers, had not helped to keep the shallop in good shape. A boat is contrived to sail upon and in the water. The pressure of the water on the outside is equal and even to a degree. When the weight of men and boys, whose feet are shod with heavy hobnailed boots, was thrown upon the thin boarding of the inside of the shallop, it tended to strain and crack the sides, especially when this treatment was more or less frequent for three long months.

After much trouble, for the weather was cold and growing colder and ropes would get encased in ice so easily, the shallop was raised to the Mayflower's deck and examined. Her sad condition was then discovered for the first time. The ship's carpenter declared that it would require at least a fortnight to complete its repairs on her and to do it in that length of time some means of getting her ashore must be devised.

Accordingly she was calked up roughly and towed from the ship to the shore, very carefully but with a little delay as possible. Then the carpenter went to work upon her and got her into pretty good shape. But he consumed fifteen days at the job.

In the meantime exploring parties had been wandering off afoot into the woods. They had discovered some corn, which they took, and, in after days, when they learned to whom it had belonged, paid for. They found an Indian hut or house and the fires of recent camps. They saw several Red Men but none who were not apparently more afraid of the white men than the whites were of them.

By the time the shallop was ready, it became very evident from the increasing cold and stormy weather, that they must determine where they would disembark and do it quickly.

The shallop was quickly fitted out to bear an expedition of explorers.

This was the sixth day of December. The day before had been stormy and it was a cold and blustering morning which dawned the sixth. Ten men volunteered to go. Capt. Standish was in command. Carver, Bradford and Winslow with John Howland and the others made the rest. The mate Clarke, the master gunner Coppen and three sailors went to handle the shallop.

Among this Company were three of John's old London acquaintances. For some reason John was crazy to go with them. But to take a boy with an expedition which might be dangerous seemed too daring. Tom, sailor Tom, was to be one of them and to him John appealed and not in vain.

"Jacky, my boy, jump down into the shallop and ease the painter a bit. See? There at the bow. See how that rope chafes. Just let it go and take a new turn or two round that cleat and hold the bight in your fist," said Tom.

John had taken the precaution to put on his warmest clothing in order to be prepared in case consent should be yielded to his going. When Tom made this request of him, perhaps he guessed what might happen, or perhaps he wished to gain favor by appearing to be very useful and biddable.

At all events, he was quickly in the shallop and although soon relieved by a sailor of what might have been too hard a task for a boy, he still sat on the gunwale of the rocking boat when the members of the expedition began lowering themselves into the shallop and taking their places in the somewhat cramped quarters.

All were ready and Master Clarke, the mate, who assumed charge of the boat, shouted,

"All aboard. Cast off the bow there."

Quickly the order was obeyed and Tom whose station was at the bow, gave a stout shove with his boat hook.

The shallop swung clear of the larger vessel before any of the Company, who happened to be facing the stern, noticed John's presence.

As she gained headway and they found they were going backward, everyone turned about in order to face the other way. It was then that John's presence was discovered. Standish shouted,

"Put about, Master Clarke. We must return. We cannot take this boy. This is no child's play we be upon. The lad cannot go. His death shall not be laid at my door. About again. Put the lad aboard the ship."

Clarke wanted John no more than did the rest of the company. A sailor, he had many of the sailor's superstitions. Clarke was commander of the boat, as Standish was commander on shore. Clarke would take no orders from Standish. Therefore he replied,

"Captain Standish, as it pleases thee, I command while we are afloat. It is indeed a bad omen for our expedition to return now. It bodes evil. The lad hath chosen his course. Let him abide by his choice. Tom, have an eye to the youngster. Make him useful but see that no harm befall him."

"Well, Master Clarke, if ill befall him, it rests upon thy conscience, not mine," said Standish. "As thou sayest, thou art the commander on the sea. I would however that the young man be taken back." Clarke made no further reply. So John went.

(To be continued.)

Mitigating Circumstances.

There is a little New England village which has produced no less than seven lawyers who have achieved distinction and even fame in the outside world. A visitor to the village mentioned this fact to the host of the Little Inn, a rosy-cheeked person who had reached his seventieth year.

"This place has been the birthplace of a good many lawyers," said the guest, as they sat on the narrow piazza, looking down the elm-shaded road.

## SPIRIT

## Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SHIP OF

MRS. MINNIE M. SOULE.

Report of Seance held August 23, 1904, S. E. 51.

## In Explanation.

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

## To Our Readers.

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

## INVOCATION.

Unto Thee, O Spirit of Life and Love, we would lift our hearts this morning in grateful acknowledgment of all the beautiful gifts from out thy storehouse of love which have been freely showered upon us. Not for new blessings would we dare ask until we have searched deeply our lives to find if there we have lived the thankfulness which we feel. Earnestly would we strive to be all that is pure and good and true, and striving to do this we can but seek to give the message of truth that is given unto us. O, to the weary waiting world we would spread the knowledge of this wondrous and telling word of truth that should be as a benediction of peace to the sin-sick, the distressed, and the unhappy. Into every difficult corner we would send the ray of light which comes from the knowledge of the continued life and love of those who have walked with us—those who are still interested in us. Bless us in our effort, O Messengers from that other life. May we be strong and steady. May the dear ones who come to us this morning have only a perfect word of message to give without faltering or stammering, without fear or trembling. May they come and whisper their word in our ear that we may pass it along to the bereaved one. Amen.

## MESSAGES.

George Bennett, San Francisco, Cal.

The first spirit that comes to me this morning is a gentleman about forty-eight or fifty years old. He is a little above the medium height, not very stout, and has gray-blue eyes and dark brown hair. He has a mustache that droops a little, and he has a very calm quiet manner. The first thing that he says to me is, "My name is George Bennett, and I hailed from San Francisco, Cal. I had many friends in the East, but I have not seen them for a long time, and when I came over into this spirit life the thought was so strongly with me that I would like to see my friends that almost unconsciously I found myself among them. My mother is with me in the spirit. Her name is Alma. She has been here a long time, and has been such a help to me. She has made me feel that I could do very much for those who are left. It was quite a cross to come away when I had so many things I wanted to do, and I shall never forget how I felt when I first understood that death was staring me in the face. It is no fine joke to sit day after day waiting for death to release you from pain, and also to release you from those that you love to stay with. I wanted Ernest to know that I have been with him. He is so headstrong that he doesn't care to take the advice of any one, but I am sure that if he could only understand that I am able to guide him and help him that he would never cease to make effort to get into my presence. Tell him, if you please, that I am just as fond of him today as ever, and that whatever it is in my power to do shall be done. Thank you."

Ella Wilson, Gordon, West Virginia.

There is a spirit of a woman. I should think she was about thirty-five or six. She's as nervous as she can be. She just seems to be so agitated that it's all I can do to get her steady enough to get her message. She's dark, small, and very thin, and I should think that she had suffered a great deal before she came over here. She clasps her hands to her face and seems to be trying to shut out the light as though the light had hurt her and that the pain in her head had made it necessary for her to have a darkened room. She says that her name is Ella Wilson, and she says, "I lived in Gordon, West Virginia." She says, "I think that it will be better for me that I come today. I am so troubled over the friends I left in the body that I cannot seem to get any rest or peace, and I was told if I came here and gave my message that I would feel better, so I am making this effort, and indeed it is an effort for I hardly know how to begin or what to say. I have a mother and father alive. They know no more about this fact of my living after death than the baby can. They thought that when they put me away that the end was then, but I want them to understand that I'm in the house with them and I can see them and I can hear what they say, and sometimes I try to make some noise or show myself to them that they may be sure that I am there. My father is getting old and very feeble. His name is James, and he often says that I won't be long before he follows me, but I don't like to hear him talk that way. I would rather he would understand and leave mother with a feeling that she will not be entirely alone when he is gone. I have with me Annie and Will. Annie is so different from what she was when she was living with us in the old home. She seems so much more patient and strong, and I feel that she's one of the best friends that I have over here. There's so many things that I want to say if I only had a chance to speak in a more personal way, but I want to send my love and my hope for a better understanding of this experience. I thank you people very much."

Fred Mason, Youngstown, Ohio.

There is a spirit here now of a young man. He is about twenty-five or six. He's full of fun and life. He's tall and slim, has blue eyes and brown hair, and he's got a mustache and rather a prominent nose. He laughs when I say that and he says, "It isn't fair to tell how big a man's nose is just when he is trying to get a message back," and then he laughs again as though he thought that were a good joke. His name is Fred Mason, and

he says, "Everybody knew me where I lived and they all were surprised as could be to think that I had left the body. Indeed, they couldn't have been any more surprised than I was myself for I came out so sudden—a switch and a bang, and I was gone. It's strange, isn't it, how one can go on with no thought of death, and suddenly wake up and find that the end has come. My mother is here and she is so happy to have me with her that it sort of reconciles me to the loss which I suffer, for I can't quite feel yet that I got all out of life that I ought to. I was married and had as nice a little wife as anybody would wish for, and a baby too that was my pride and joy, and it was such a hard thing to look back on them and see how they suffered over my death, but my wife is a brave little thing and she took up the burden just as bravely as any one could, and now she's much happier than she was when I first came away, and that is what makes me able to come and speak to her. Frankie is growing big and by and by he will be able to do for her what I had hoped to do. I don't want him to forget me, and I wish he would understand that although he has no papa to take him about and show him life and the things in the world, he has one over here who loves him and watches over him as tenderly and carefully as a mother could do. I lived in Youngstown, Ohio."

Andrew Le Roix, Halifax, N. S.

There is a spirit of an old man that comes here now. He's very feeble, leans heavily on his cane and his eyes are dim. He seems to be eager to get back—I don't mean to get back to stay, but eager to send a message, and he says, "The reason that I am so eager is because I am alone. My dear companion with whom I lived so many years still lingers in the life we both loved, and so I am anxious to get near to her and tell her that I will never go away but will wait close beside her until she is able to come over here with me. My name is Andrew Le Roix." He says, "I am from Halifax, N. S. My wife's name is Hannah. It won't be long before she is free and can with me see all the beauty of this life which seems so open and so big. We had always lived in a small way, and I did not realize how big the world could be, but since I came over here my daughter Lizzie has taken me to so many places that I might see just how they looked, and every time I turn and wish for mother to be with me because I know she would enjoy it as much as I do. My mother who came out about six months before I did was so excited over my coming that it pleased me very much. He never seemed to show much interest in anything I did, and it seemed very strange to have him make such a demonstration of his joy. He had with him his whole family who had passed out before him, and was like a king in the midst of a little kingdom of loving friends and subjects. It was very pleasant to see them all, and I find myself every time saying to Lizzie, 'If mother could only see it!' and then Lizzie smiles and says, 'Well, she will, she will,' and that quiets me. I want to say that I am satisfied with everything that you have done, dear wife, I knew that you would arrange everything just as you thought I would like to have it, and I am glad that I left no more definite plans than I did. Don't fear to come over here. There's nothing to be afraid of. It is all peace and quiet and there will be no pain and darkness, but just light when you come to me. Thank you."

Annie Wyman, Everett, Mass.

There is a spirit of a woman frail and delicate. She doesn't seem to be strong enough to take a step by herself. She's light with blue eyes, and chestnut brown hair that's combed so plainly as though for a long time she couldn't have anything else done with it—I mean couldn't have it messed up in any way. She suffered so long that it was a great relief to her when she came over here, and she says, "My name is Annie Wyman, and I'm from Everett. I knew something of this but I didn't feel that it was quite as real as it is. I didn't fear to die, I even wished to die sooner than I did for I began to feel that I was a great burden to everybody, and I knew that I must go sooner or later, and so I wished that it might be soon. It's a hard thing to linger along and feel that there is nothing in life for you, and it was with something like curiosity that I looked about me when I first opened my eyes in this new life. Although I had suffered so it was as natural when I passed from one condition to another as though I had just been lifted from the bed to a chair, and there to rest. The last thing I remember was that I kept trying to get my breath, and I couldn't. I couldn't seem to breathe at all. I struggled to sit up and found myself sitting up with my friends in this life bending over me and telling me that at last it was over. My husband was kindness and devotion itself. I know he felt just as I did, that if it had got to come it was a relief to him to see me through this suffering. He has never been quite like himself since, and that perhaps is the incentive to my coming today. I don't like to see him so quiet and so much at home. I wish he would get out among his friends. It doesn't make me feel any better to have him sitting at home and thinking he can't go because I'm not there for wherever he goes I will go. I often go to his work, and while it's in a noisy place I am able to see him and read his thought. I was with him a week ago Wednesday, and I know how much disturbed he was, and I tried at the time to make him feel that it was all right. It didn't affect me any what was said, and I don't want him to be affected by it. I have Aunt Bertha close beside me. She was always like a mother to me you know, dear, and she is now, and she says that time will help us both—that you will grow away from the horror of what we've been through and will feel me nearer, and that life will still give you some pleasure. I feel that you ought to get much out of it and I shall strive to help you do so. Don't worry about the things you wish you had done. Everybody can think of a thousand things they might have done, after death comes, but that isn't what you must dwell upon. You did all you could, and these things that look so easy to you now were impossible for you then. I always knew and felt that you were doing all you could, and that's enough. I send you my love today just as I would if I were living with you. Good bye."

Wesley on Spirit Return.

In one of the early Methodist Conferences a minister arose and charged Mr. Wesley with teaching the doctrine that our departed friends came back in ministry of love to their friends on earth, and then with contradicting this teaching in one of his hymns, quoting in proof these lines:—

The saints are impassive above,  
And nothing of mortals they know.

As he sat down Mr. Wesley arose, and said that as the brother had not been honest enough to quote the entire stanza, he would give the completion of it, which he did in these words:—

Unless on an errand of love  
They visit the mortals below.

—The Messenger, Melbourne, Australia.

Every day for thirty years Shorthand has been a great aid to my success; the knowledge of Shorthand has been a great blessing to me.—Frank Harrison.



## From Our Exchanges.

### Curious Burial Beliefs of the Ancient Egyptians.

The excavations which were commenced at Benihasan, on the east bank of the Nile, some 200 miles above Cairo, in December, 1902, have now been completed. There have been discovered and searched in the necropolis extending along the face of the limestone cliff, 857 tombs, including that of Senebhetep, 2300 B. C., together with its curious funeral models. Each burial chamber was formed of a recess at the base of a square shaft, occasionally at a depth of thirty feet, hewn in the solid rock and carefully filled in. By this careful means the body of the deceased was preserved from disturbance. This type of burial antedates the mummification period; but it was found in the case of two bodies that decay had been arrested by the wrappings, which were found still intact. Each tomb contained a wooden sarcophagus, with the lines of religious formulae and text inscribed upon it in the orthodox hieroglyphics, and with the head pointing to the north and the painted "eyes of Osiris" toward the east. The sarcophagus was surrounded with a large number of little wooden models representing river and sailing boats, a granary, group of persons baking, a man brewing, a man leading an ox, a girl carrying a basket of birds in her hands and a basket on her head. Notwithstanding the extreme age—4,000 years—of these curious relics, they were found to be in a remarkable state of preservation, the carmen in the galleys leaning upon their oars intact, and the paint still bright and clean. The ceremonies attending the interment of a woman were slightly dissimilar, the departed lady being provided with a basket of toilet requisites. These curious little models were buried in accordance with the ancient Egyptian religious rites, in order to provide the departed one with the necessities for their future life. One highly interesting discovery was made in the course of these excavations—an exact counterpart of the modern weaving reed as used in the mills at Wigan (England), the only difference being that the ancient Egyptians of 2300 B. C. used cane teeth instead of steel—Scientific American.

### A Commendable Stand.

The Episcopal diocese of Maine went on record as emphatically opposed to all games of chance as means of raising funds for church aid. The diocese does well, and all religious bodies would do well to take the same position and then live up to it. Many churches present a pitiful spectacle in permitting to be conducted for their financial profit gambling schemes, the like of which the government would not tolerate to be advertised through the mails, and which, as a matter of fact, are in violation of state law.—Springfield Republican.

### Roosevelt Upon the Quakers.

What Theodore Roosevelt wrote some years ago about the Quakers is reproduced by his opponents for use among the Friends of the Keystone State. In his life of Thomas H. Benton, Mr. Roosevelt said that the universal peace and non-resistance element in the northeastern states was a more unhealthy symptom than border rudeness, and added: "A class of professional non-combatants, is as hurtful to the real healthy growth of a nation as a class of fire eaters; for a weakness or folly is nationally as bad as a vice, or worse; and in the long run a Quaker may be quite as undesirable a citizen as a duelist. No man who is not willing to bear arms and to fight for his rights can give a good reason why he should be entitled to live in a free country." A non-resident might point out that in the opinion of the signers of the Declaration, the right to life, liberty and the pursuit of happiness is an endowment from the creator, though Mr. Roosevelt's contempt for the author of that sentiment prevents him from having any weight with him. Mr. Roosevelt's doctrine that the title to life in a free country rests on his willingness to bear arms and fight for his rights would become insurgent in the mouth of a Filipino and Anarchist if carried out by an American citizen who objected to a chief executive or the head of a department acting as dictator.—The Truth Seeker, New York City.

### Kuroski—or What?

Kuroski is a Polish name which is pronounced Kuroki, which also is the name of that invincible Japanese commander who is steadily pushing the Russian army back from Korea and the southern parts of Manchuria. In a curious story, apparently told on good authority, this Kuroki appears as the son of Baron Kuroski, a Polish refugee who fled to the Far East about the middle of the last century, married a Japanese lady, and before he died exacted from his son, now Gen. Kuroki, a promise that he would seek to avenge upon the Russians the wrongs suffered by his father. If the tale is a true one, the strife now raging is not altogether between East and West. It is partly the cause of rebellious Poland asserting itself; and, after taking a long compass in the East, coming back to plague the tyrannical government and rulers seated in the West. Of all places in the world the Japanese empire is one of the last in which any one would look for the penalties exacted by the unwritten law of nations for the political crimes committed in Europe three-quarters of a century ago.—The Christian Register, Boston, Mass.

### Open Dance with Prayer.

A dance given by the Pastime Club of Knightsville opened with a prayer by the pastor of the church as a compromise with the young dancers who were members of the club and church, says a Brazil, Ind., dispatch. The pastor and older members of the church who opposed the dance attended in a body, with authority to stop the fun if it became to the eyes unseemly. The waltzes were played slowly and there was no interruption. There is still much feeling, however, as a result of the entertainment. Note.—Our friends in Indiana are behind the times, for it has been the custom of a church in San Francisco for several years to have its Pastor or Elder present to ask divine guidance and protection while they trip the "fantastic toe," and at the close, render thanks, etc. This is consistent and rational.—Ed., Philosophical Journal, San Francisco, Cal.

### THE SHADOWS FALL.

The shadows fall. A day is closing, and for toll comes rest. It is the time for peace, for silence after sound; The time to count our gain, our loss, To mark our progress on the road. Say, have we blessed or marred? The shadows fall.

Life's shadows fall. The path is hard, the toll seems vain. The peace seems balanced by the constant strife. When we would win we ever seem to lose, And smiles are chequered with the rain of tears.

May Love shine clear, Faith still more firmly stand. Life's shadows fall.

Death's shadows fall. The heart is breaking, and the throbbing breast No comfort finds, save that which Time can give. O for a balm to heal the wound now made, Just for a flower of grace to fill the void. For now the hand is vanished and the voice is still. Those that we loved lie silent in a grave— We seem to stand alone. Death's shadows fall.

No shadows fall. When this I know: That death is but the gate of Life; That after all the toll was not in vain; That after all the progress on the road Was but one step toward the goal, The only goal—Perfection; A life behind, a life beyond, And death but just the link. When this I know No shadows fall.

—"Town Hall," in "The Two Worlds."

True Religion is absolutely natural—not supernatural, but natural. It is the alleged supernatural in religion that has well-nigh destroyed it. Religion is both natural and scientific. Do you hear? Both natural and scientific.—Frank Harrison.

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(Continued from page 7.)  
soul, the spirit and the mind, but reminded her hearers that the truest discovery of self was to know what we were capable of doing, of becoming and achieving, what psychic powers we could unfold, how much of injury or injustice we could meet, how strong a temptation we could resist, how many times we could forgive a wrong.

In the afternoon Willard Hall of Chicago lectured upon the topic, "Render to Caesar the Things Which Are Caesar's and to God the Things That Are God's." We should live on an economic principle, Mr. Hull declared, and then proceeded to give a demonstration of his idea of the correct economic principle, which, in brief, was Socialism. His handling of the subject was socialistic throughout, finding fault with existing conditions and proceeding to lay a plan for bettering them in accordance with approved socialistic doctrine.

#### Lily Dale, N. Y.

Mrs. S. M. Kingsley, Special Correspondent of the "Banner of Light."

Mrs. Campbell spoke Sunday morning on "Body Building." "Unless we have a well built body, a well built soul is impossible. We are all staggering under an inheritance that is too much for us. We must have a different conception of what the body stands for, and simpler methods of living. The savages fare better than we, the Japanese are fighting a race of flesh-eaters on a diet of rice and a less amount than any other civilized people. Simplification in living means a recognition of the spiritual possibilities of the soul." The speaker was followed by Mrs. Lillie, who received her subject from the audience—"The Growth of the Soul." She said "The soul is the intelligent, conscious ego. Dr. Buchanan said we have soul, brain and body and that we become body as well as soul builders by various processes. The soul, like a seed finds its own way of growing and is dependent largely on its environment. Every thought we think is to help us in soul development. Spiritualists want the best light that can be given, the greatest amount of truth that can be received. We have sent for teachers of the various cults, and are willing to accept truth from every source. In our associations with each other our spiritual side is only indicated by what it sends out. There is a conscious power unfolded by doing the best you can, not hearing and seeing spirit, but in trying to bless others we get our best lessons on the growth of the soul." Sunday afternoon Dr. Patterson discoursed on the "Law of Success." "We may differ as to what constitutes success, but we all wish for that which finds its completeness in old age. We must recognize a large relationship which includes all people, the oneness of life must permeate our whole being. Intuition must decide when we meet people who cannot enter into our thoughts and feelings and with whom we have nothing in common that there is no benefit in the association for either, and it's best to get out of the condition and save a great deal of trouble, for the lines of success are not there. With others the moment we touch hands we recognize something that appeals to us, that is reciprocal and becomes mutually helpful and beneficial. Be thoughtful and careful, and do not harbor ill-feeling, and always think of people as being what you wish them to be. Associate with the people who have faith in you and trust you."

On Sunday evening Mrs. Mabel Todd lectured on "Japan Revisited." Mrs. Todd is the wife of a professor of astronomy and the only white woman who has penetrated the wilds of Japan. It was a delightful recital of the manners, customs and peculiarities of the Japanese people, full of rare personal experiences and novel adventures while accompanying Professor Todd in the pursuit of an eclipse. Her realistic description made one almost feel that they had visited Japan.

Tuesday afternoon was the time appointed for Mrs. Gilman to speak, but failing to arrive in time, the platform was occupied by Willard J. Hull, who paid a glowing tribute to President Pettengill and to his old friends Mr. and Mrs. Lillie, also to the memory of Mr. Skidmore, and other tried and true ones who had been loyal supporters of the Divine gospel taught on these grounds. Mr. Hull rejoiced in his return to Lily Dale, and pronounced the feast of good things unexcelled and unexampled anywhere in America, and filled with all that is uplifting to humanity. He said the spiritual rostrum has no parallel in this world, and Spiritualists, of all people, ought to be and are on the peaks and along the firing-line of modern social up-building. Spiritualism was the grand discovery of the nineteenth century, but the twentieth century must find what lies behind spirit return. "I am trying to find the purpose of Spiritualism in this world. The assurance that man lives hereafter is a small part of the meaning lying behind the rap. Mr. Hull spoke eloquently of the altruistic principle taught by August Comte and Bellamy, and pointing words the crying needs of the ignorant and criminal classes living in congested portions of our large cities, so low in their degradation that not one-fifth would take advantage of an opportunity to rise. If there is anything practical in the warnings and counsels given from the spiritual rostrum we should search and find means for bringing about a better condition of living. Opportunity should be guaranteed to every individual to be and do the very best that is within himself to do."

Woman's Day, one of the fairest of the season, and a grand gala day at the City of Light, was ushered in with great pomp and display. A large banner bearing the inscription "Lily Dale Greeting to Political Equality" was suspended just within the gate-way. Flags floated from every available place, while drapings and festoons of yellow and white made beautiful the line of cottages from the gates to the auditorium. Badges of yellow were everywhere in evidence, and bright yellow blossoms were profusely worn by the ladies, on the waists and in the hair. Everywhere women had the floor, but the perfection of artistic handiwork was realized when the auditorium was reached. Busy hands, under the direction of Mrs. Pettengill and Miss Florence Ahl, with Mr. and Mrs. Further, had been active all the night long and transformed the great platform into a veritable bower of beauty, surpassing everything in the line of decorations ever before produced. Evergreens and yellow blossoms covered the columns on either side of the stage, and above the decorated arch was stretched a scroll with "Women's Congress" in large letters. The front of the stage, festooned with yellow, tied with huge white cords and tassels, and surrounded with an evergreen border produced a most charming effect. In the background was a large white flag of peace, over a section of which was arranged the small flags of every nation, and beneath it the pictures of Mrs. Skidmore, Elizabeth Cady Stanton and Susan B. Anthony. Over the electric lights were immense yellow pond lilies, while groupings of ferns and blossoms were arranged in beautiful profusion with the most surprising taste and skill, and elicited unbounded admiration.

(To be continued.)

Love is the eternal simple that souls are made of.—A. Z.

God-love is the means to high character; the only means.

#### The Pilgrim for September.

The Pilgrim for September is one of the very best magazines of the month and of itself is proof that a popular magazine may be published in the West without any lack of quality or of interest. The cover is beautiful and most seasonable, and so far as human interest is concerned we do not recall a more valuable article than that which opens the number, entitled "The Miracle of the White Horse." Every parent will want to read this true story of the horse that has saved the lives of over 6,000 little children. Another article of timeliness and decided value is "Politics and Business," by John O. Baglin, an authority on finance, in which he tells why "times" are so often hard in presidential years, but why they are not this year. A third article is "What Makes a Tramp a Tramp," and when it is remembered that the author, Jack Hazle, is himself a tramp, the paper takes on an added interest. The usual department of the playhouse is devoted in the September issue to Madame Rejane, the celebrated French actress who is to visit this country this season.

#### The Century's "Around-the-World" Number.

Following its "Western," "Fiction" and "Midsummer Holiday" numbers, the September number of The Century is also of a special character. It is called a "Round-the-World" number and the name is justified by the geographical distribution of the text and pictures. Appropriate to this idea are two drawings by Castaigne, "The Flying Dutchman" and "The Wandering Jew," which are printed as frontispieces. The opening article is the first illustrated account in English of the canonization of Saint Seraphim, the Russian popular saint, at Sarov last August, in which the Czar and Czarina took part. It is entitled "The Russian Lourdes" and is written by David Bell Macgowan, one of two English-speaking spectators, and the illustrations include views of the Czar and Czarina in the processions. The article gives a timely and interesting view of the Russian peasant.

#### Societary News.

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

#### Boston and Vicinity.

First Spiritualist Church of Boston, Inc. Sunday, August 28.—Regular services were held during the day. Ps. 23 for the subject of the morning, and the need for the faith of David as exemplified in his life was brought by the speakers present. Rev. Mrs. Strong having returned took her accustomed place and spoke very forcibly during the day. Miss Strong, as an inspiration speaker, demonstrated the power of the spirits. Mrs. Davis, with her little control "White Fawn," was heard with pleasure at each of these meetings. Mr. Newhall, Mr. Hicks, Mr. Brewer, Mrs. Chapman, Mr. Evelett assisted with spiritual thoughts and communications: Matt. x: 22 formed the subject of the afternoon, the underlying truth being a continuation of the morning's subject of faith. The solo by Mrs. Raupht was very much enjoyed. Mrs. Cutter, controlled by "Pat," gave very helpful thoughts; Mr. Brewer spoke in his accustomed energy. The pastor gave helpful thoughts and report of her trip to Lake Pleasant. Mark v: 23 was the text for the evening, having the underlying thought Spiritual Progress. Dr. Huot, being home from Onset, gave many fine communications. Mrs. Davis gave communications, after which George Cutter sang Americans' Toast. Mrs. Lewis sang and George Cutter gave communications. Mr. Hicks spoke. The pastor closed the meeting with a few thoughts on our daily life, and then the benediction was pronounced.—A. M. S., Clerk.

Malden Progressive Spiritual Society, Louise Hall, Pleasant street. Sunday, Aug. 21.—Meetings for the day: 1.30 p. m., Lyceum. Circle for healing, developing and readings, 3.30 p. m., conducted by Harvey Redding, pres. We had with us Mrs. Frank Abbott, who gave a brief address and fine messages from loved ones over the ether. Mrs. Maria Ewertson, under control, gave a short address which was appreciated. She is a new medium and gives promise of fine work. Mr. William Smith talked on "The Progression of the Spirit," and gave some very wonderful impersonations, all of which were recognized. Mrs. William Smith sang, "Looking this way," very sweetly. Miss Coy read an inspirational poem, entitled "Loved Ones," very acceptably. Mr. Morse, a new one in our midst, voiced fine thoughts and wanted to know more of the spirit. Evening session opened with song service and scripture reading by our president. Invocation, Mrs. Abbie Burnham. "Dr. Wilson," one of Mr. Redding's band, came and talked with much force in regard to the work. This is the first time that he has spoken in our Malden meetings and we hope that he may keep right on. Mrs. Morton read, "Happy sweet home," and gave very accurate readings to a number present. Indian control, "Big Dog," did his work in his own original way. The "Banner of Light" for sale at all of our meetings.—C. L. Redding, cor. sec.

Waverley Home, Aug. 21.—One of the important offices of Spiritualism through the phenomena, is the determining of the ever present question in the minds, "If a man die, shall he live again?" The denizens of the world of spirit have been tireless in their efforts to convince mankind of this fact ever since the first human soul departed this life. "This precious promise" has been handed down to us, in legend, in story, in literature, and Bibles, and this yearning, ever-present question, common alike in all peoples and among all nations, has never been so pressing, and the great problem so near solution as in the present day. This vexed question concerning the conscious immortality of the soul, and the belief of which has caused such dire calamity and misery in the world in the past, is now being peacefully demonstrated and explained through the phenomena of Spiritualism. Sweet messages of hope, courage, and love's most sacred endowments, are wafted across the great divide. The dignity of manhood and womanhood is enhanced. The conviction in our hearts that life, conscious, beautiful life, exists over there; begets love, sympathy and helpfulness here. The above were some of the beautiful things said today. I am pleased to record that among our hearers were a number of Grand Army men. Texas, Louisiana, Nebraska, Ohio and New York, Maine, Vermont and, of course, our dear old Bay State had each a representative that stood up and said a good word for the Cause. Mrs. Adams and Mrs. Raymond were most felicitous in their remarks and delineations; so also was Mrs. M. E. B. Mrs. George and Mrs. Wilda. Alonzo Danforth read a paper on "The contrast of thought between now and fifty years ago." Mrs. Wilda read a beautiful original poem; Mrs. R. A. Grives made very interesting remarks; Mrs. M. A. Bemis, director of music; Geo. O. Clark, chairman.—J. H. Lewis.

#### Movements of Platform Workers.

DeLoes Wood of Danielson, Ct., would like to make arrangements with Spiritualist Societies in New England. Mr. Wood is known in Connecticut as Connecticut's Magnetic Healer and has, in the past, spoken for many societies in New England. He is the son of the late Mary Macomber Wood, one of the early pioneer trance lecturers.

John Slater the well known test medium, has commenced his Fall and Winter seasons' work in this city. He holds public meetings every Sunday evening in Berkeley Hall and private sittings as per his advertisement on page five.

#### 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 readings conducted by our president, Harvey Redding, 7.30 p. m. Inspirational speaking and messages. The best of talent always present. Sunday, September 4, 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, September 16, from 6 to 7 p. m. We have the "Banner of Light" on sale at all of our meetings.—C. L. Redding, Cor. Sec.

First Spiritualist Church of Boston, Inc.—Rev. Clara E. Strong, Pastor, holds services every Sunday at America Hall, 724 Washington St., up two flights. Circle 11 a. m. Spiritual music 3 to 7 p. m. Good mediums and special services every Sunday. All mediums invited.—A. M. S., Clerk.

Unity Camp, Saugus Centre, Alex. Caird, M. D., pres.—Conference, open to all, at 11. Short addresses and messages at 2. Mr. and Mrs. George W. Kates at 4 and 7. Good music. Refreshments can be procured in the grove. Admission free.

#### Malden.—A Pleasant Occasion.

The Malden Progressive Spiritual Society meeting at Louise Hall, Pleasant Street, held another of their monthly suppers on Friday evening August 26th and the usual large number of friends was present. The fare provided was all that could be desired and the ladies in charge all fulfilled their duties as hostesses in a manner in every way admirable. These monthly suppers have been continued all the summer and contrary to the fears of some have proved eminently successful. The next one will be held on the third Friday of this month and it will probably be in the nature of a fish supper.

After the supper the meeting was called to order by president Harvey Redding in a neat little speech which was followed by an inspirational piano solo by a young lady of sixteen, Miss Florence Chandler, of Brooklyn, N. Y., which was entitled On the Lake, it was stated that the young performer, has never had any musical training. "Cyrus the Persian" then gave an invocation and addresses were given by Mrs. Abbie Burnham, Mr. Hall, Mr. Osgood F. Stiles and Mrs. Alice M. Whall. The editor of the "Banner," J. J. Morse was with us and in response to an invitation to say a few words spoke in his usual chatty and interesting manner complimenting us upon the harmony and good feeling characterizing our work and expressing the pleasure he again experienced in being with us. The president replied in a short kindly speech thanking the "Banner" for its kind consideration of the work of the society which attention was highly appreciated by them all.

The supper was in charge of the following ladies, Mrs. Harvey Redding, Mrs. J. F. Cooper, Mrs. E. A. Sherfield, Mrs. M. E. Dean, Mrs. R. P. Morton, Mrs. Alice M. Whall, Mrs. Mosier and Miss Gow.

The mediums present included Mr. and Mrs. Osgood F. Stiles, Mrs. Abbie Burnham, Mr. and Mrs. Wm. Smith, Mr. and Mrs. Hall, Mrs. Alice M. Whall, Mrs. Fagan, Mrs. Morton and several others whose names the writer could not ascertain. "Little Golden Hair" spoke during the evening to the pleasure of all.

#### 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. SAMAR S. WRIGHT, SPRINGFIELD, MO.

From Springfield, Mo., Aug. 12, 1904. Mrs. Samar S. Wright, widow of William A. Wright. She was born March 3, 1837. They were natives of Vermont, but have lived in this city many years. In the midst of the long and severe suffering of our good sister Wright, from a cancerous affection, the Spiritual philosophy, which had been her staff and her comfort so long while in health, still cheered and sustained her.

It was her special request that I should officiate at her funeral service—as I had also done at the funeral of her husband.—James Madison Allen.

#### MRS. RHODA WELLMAN RICHARDSON, GUILFORD, CT.

Entered into rest at Plainville, Ct., Aug. 14, 1904, aged 80 years, Mrs. Rhoda Wellman. Possessed of many endearing qualities, she made friends wherever she went, and will be sadly missed by her children, and those who knew her best. A faithful wife, mother and friend has gone home after a long life well spent, to join the loved ones gone before. Her belief in the communion of spirits was beautiful, and was her greatest solace through many troubled years of her life, even unto the end. "If it be possible, I shall surely come back to you," were almost her last words to her daughter shortly before her release from the body. "Only a little while to wait, and we shall meet again."—Miss Emma E. W. Burr.

New Britain, Ct., Aug. 24, 1904.

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## WONDER WHEEL SCIENCE.

(July 20, Copyrighted, 1904, by C. H. Webber.)

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	O	B	P	F	A	G	?	M	?	E	D	K
2-3-4	K	O	B	P	F	A	G	?	M	?	E	D
4-5-6	D	K	O	B	P	F	A	G	?	M	?	E
6-7-8	E	D	K	O	B	P	F	A	G	?	M	?
8-9-10	?	E	D	K	O	B	P	F	A	G	?	M
10-11-12	M	?	E	D	K	O	B	P	F	A	G	?
12-13-14	?	M	?	E	D	K	O	B	P	F	A	G
14-15-16	G	?	M	?	E	D	K	O	B	P	F	A
17-18-19	A	G	?	M	?	E	D	K	O	B	P	F
19-20-21	F	A	G	?	M	?	E	D	K	O	B	P

#### PRIMARY TABLE OF INFLUENCES.

**SPECIAL INSTRUCTIONS.**—For the above period, Birth Number 6 is the Ruler of the World, favorable for Numbers 2, 4, 8 and 9, to put forth their best efforts. In this period Numbers 3, 5, 10, 11, 12, should go slow, or take a rest. People born within a few days of April 15, June 20, Aug. 24, Oct. 27, Dec. 20, and Feb. 19, are promised financial ease or gain. People born between the 1st of September and the 1st of October, are promised a happy period in the above twenty-one days. We should be pleased to receive the testimony of BANNER readers as to the experiences of those whose birth numbers or dates come under these rulings. Prove all things, hold fast to that which is good. B, means the Beginning of Birth Number Cycle. O, means that the path is Open. K, means Kindness on the way. D, means a Desirable resting place. E, means time for Enjoyment. ? means Indifference, or a Questionable period. M, means the Mating time or Mutualities. G, means Good Will. A, means Ambition. F, means Friendships. ? means Possible Good or Evil.

#### Birth Numbers.

(Continued from last week.)

All other birth-numbers, all other letters and all other dates are read the same as I have read Birth Number 1 for Sept. 16, only the letters for the different days are good or bad, as previously explained. Each letter is good for such influences as the letter suggests, but is not good on those days for other influences, except such as may be in the key, or as we may otherwise speak of when we think the readers have grasped the fullest import of this Primary Table.

There is another little matter that may be pleasing in a general way, with this table, and that is to judge of the birth of any child on any of these dates (this year).

For instance, a son-heir was born to the Czar of Russia on Aug. 12, at 12.30 p. m., Russian time. We don't care anything about the Hour time. That belongs to Horary astrology, and is a matter of very small importance.

Aug. 12 was Birth Number 5. That is the very best number for a king to be born under. There is none better. Therefore, he is by Nature a king, regardless of his blood relationship, which is so on the animal plane of life. What was the letter influence on that day, in Russia as well as here? It was "O." That means the "Open Door." The ways of life are open to him. The bars are not up, as they are when some people enter the world. He did not enter unwelcomed. He entered when the whole road is clear before him. Not an obstacle in his path. He came in at the very beginning of the Kingly Cycle, which begins with B, and is followed by O, as may be seen by noting the order of the letters under any column that has a B in it. This is a grand influence, and could only be vitiated by some adverse influence which might be shown in his key. There is none. As it happens he is well born, and his birth will mark a change in the recent misfortunes of Russia.

In reading from the table for other children, just observe the birth-number, the date and the letter. If it is not B, or D, or M, or ? or A, it is all right in the main. It is very rarely that any key influence can injure to any great extent, the life of any child born with the good letters. There are others that may be bad, and others that may not be good, but when it happens to be K, or E, or G, or F, it is almost impossible for anything else to make the life bad. So when these letters occur in our daily lives, it depends upon our key whether anything bad can come to us on those days, and even though something does come there is a good and sustaining power about us that in some way lightens the burden. Get familiar with this table for your own personal good.

#### ANSWERS TO CORRESPONDENTS.

J. K., Ark., asks, "What is Wonder Wheel Science?"

Wonder Wheel Science is a new name for the Natal laws of Astrology. The new name is used in order to distinguish the high and noble laws of divinity from the pretence and pretext that have gathered about and almost choked to death the grandest of all knowledge ever vouchsafed to man. To the mind of the great majority of people, religious or secular, the very mention of Astrology, seems to imply some sort of hocus pocus fortune telling operation, or some matter designed only to assist money-grabbers and love sick people in furthering their superficial aims in life. This erroneous idea of Astrology is so firmly rooted in the popular mind that worthy astrologers, to whom the pure Astrology is a religion as well as a science, are classed by the press all over the country with people who, having no knowledge of astrology whatever are engaged in every kind of questionable operations, under the name of "Astrology," and thereby take advantage of honest and well-intended people who are seeking for the spiritual light of truth. Again and again, worthy astrologers meet with people who imagine that they have tested the science, and found it to be of no value, but, when shown what they have received, the true astrologer finds that they have been imposed upon by something which had been passed off upon them as astrology, when in reality it was but the efforts of some misguided person who was using "the livery of the heavens to serve the devil in." In many cases it will also be found that the pretended astrologer is by no means dishonest in his pretensions, for he, too, is under the impression that he is engaged in astrology because the popular ignorance of the science, and the classifications of this subject by the press, warrant him in believing as he does. Under such conditions of the popular mind it is almost an impossibility to make true astrology understood, because, as one says one thing, while someone else says another thing, the people not knowing anything at all about the subject cannot tell which to believe. Some grains of truth will be found in the most unenlightened methods. We want wonder wheel science to contain all truth.

There is still another reason for presenting true astrology under a new name, which is this. There are two kinds of astrology that are of popular and of substantial benefit among adept astrologers, but they have become so greatly mixed and confused in nearly all the modern works on astrology that many worthy astrologers do not know how to separate one from the other. They are thereby often led to perform an unnecessary amount of work in order to obtain facts that

would be otherwise instantaneously known without the expenditure of so much labor. Nativities and horoscopes are governed by independent laws. Nativities are of the greatest value and comprise more than three-fourths of all the findings, while horoscopic matters are at their very best, of an unreliable nature, and yet most people are led to suppose that it is necessary for them to have a horoscope in order to have a delineation of their life.

By our presentation of Wonder Wheel Science we hope to be able to correct this wrong impression, and thereby save many a worthy astrologer much of his most valuable time. A circle, like unto what is called a "horoscope," is useful in both the casting of a nativity or a horoscope. On that account it is quite difficult to make this matter understood to those who have learned the routine work of a horoscope without learning the laws of the heavens. The difference between the two is like the difference between an old-fashioned stage coach and an automobile.

Horoscopes belong to what may be termed "Commercial astrology," and, of course, are the most popular among people who are impressed with the idea that they can overcome the laws of the divine. Nativities belong to the true life. Therefore, nativities are the primary or fundamental laws, while horoscopes are secondary, relating only to physical attachments, and cannot be depended upon without a full understanding of the higher spiritual laws which belong to the nativity. Between the laws of the nativity and the laws of the horoscope, there is another law, which may be called the "intermediate," or the "medium." The true law of the horoscope, or of the medium law, never can be properly understood without a clear understanding of the nativity-laws. Wonder Wheel Science is now engaged in an endeavor to make these laws of trinity in nature, fairly well understood, and without in any manner underestimating the elements of truth which exist in any of the present understandings.

We have thus endeavored to answer the question of J. K., and the answer will no doubt be appreciated by others. Any questions relative to the science we should be pleased to receive, as it is our desire to assist in placing the science of all sciences at the head, where it properly belongs, and where it will be one of the greatest blessings to mankind, instead of being belittled, as it so long has been, by being considered only a method of fortune telling.

J. K. asks us if it is for sale. So long as it is presented in the "Banner of Light," there need be no reason for withholding it, as it can be obtained, as fast as it can be published, by subscribing for the "Banner." The Wonder Wheel and various books containing the practical features and the philosophy, are for sale by the "Banner," as may be seen from time to time among the advertisements in the "Banner." We have yet to hear of any purchaser of these works who has regretted the expenditure.

The table which is each week presented at the head of this series, is for daily use. It contains the fundamental law of what is known as "good days" or "bad days," but by studying, or reading the philosophy of the science as from week to week presented beneath the table, our readers will soon learn that there is a law supreme in nature which governs these good or bad times, and these supreme laws must be understood in order to depend upon the good or evil times promised by the horoscopes, or, inferior forces.

Inferior influences can never injure when the superior or, supreme influences are good. This we have already spoken of, but they cannot be spoken of too often, to make impression upon the lay mind.

The philosophy connected with this science, as presented, is from the highest sources, for the truths of Wonder Wheel Science are the truths contained in all forms of philosophy and of science since the world began. The term "wonder" is taken from Shakespeare, who wrote that there "were wonders in heaven," etc. The word "Wheel" is taken from Ezekiel, in the Bible, who attempted to show these wonders to the people of his day in scientific order and his crude illustration was called "Ezekiel's Wheel." The Wonder Wheel is a circle with twelve departments, precisely like what is called a horoscope, and can therefore be used precisely the same. Its important features consist in having all the general laws which are laid down in the books, arranged about the horoscopic circle, and thereby giving the person having his planets once placed in the circle properly, an opportunity to study them and their changing conditions as long as he lives; and also to easily compare the lives of others with his own, and find out what times in each year they come into harmony and also what times each year they are quite disposed to disagree. Nothing else was ever made to enable one to study these matters, without the aid of ephemerides of books and tables. As soon as the people become familiar with the usefulness of the Wonder Wheel and the handiness, they will have no use for the old fashioned circle, which gives no information unless it is written in, and then it is the same as in the Wonder Wheel, for it can be no different and be a law of the heavens.

(To be continued.)

We should do our utmost to encourage the beautiful, for the useful encourages itself.

A man must stand erect, not be kept erect by others.—Marcus Aurelius.