

# BANNER OF LIGHT.

VOL. 96.

Banner of Light Publishing Co.,  
204 Dartmouth St., Boston, Mass.

BOSTON, SATURDAY, SEPTEMBER 17, 1904.

\$2.00 Per Annum,  
Postage Free.

NO. 4

## Practical Spiritualism.

### A COURSE OF LECTURES THROUGH

J. J. MORSE, Editor of "The Banner of Light,"

To a Class of Spiritual Students in  
San Francisco, Cal.

With a Preface by William Emmette Coleman.

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#### FIRST LECTURE.

The Trance as the Doorway to the Occult. Its Magnetic, Natural, and Spiritual Forms of Induction.

(Continued from last week.)

The constant induction of the magnetic trance is an experience not to be sought. Any method or power that always demands your reliance upon it is a dangerous method, an injurious power. It teaches you the lesson of dependence rather than independence; it teaches you to be always leaning upon somebody stronger than yourself, rather than impressing upon you the duty of developing your own strength so that you may walk alone. But, as a means of opening the door, as a means of carrying you forward to the occult, and bringing you face to face with the facts and purposes belonging to it, the magnetic induction of the trance is primarily and pre-eminently a necessity in the great majority of cases.

Now when the psychologist grows just a trifle wiser and learns a little more—not so very much—he will be able to take another step in his own usefulness, and be able to exalt his subjects to a greater degree of value to the world. When he has induced them into the magnetic state he will then teach them how to understand that state while they are in it, so that they, themselves, may induce it, by first showing how they may release themselves from it. He will be able to say, "I have opened the door for you, I have explained the nature of the lock upon it to you, and if you will follow my instructions you will be able to open and close this door whenever you desire. The key is yours; you can use it, and the bolts of the lock will ever respond to it."

If another can induce the trance for you, why should you not be able to enter that state yourself unaided? What another can do for you, you can do for yourself. It is only the knowing of the how that stands in the way. How, then, can you do this? Concentration of mind requires meditation, and a determined effort upon your part to withdraw yourself from external attractions, influences, and sensations—these are the necessary stages towards the self induction of the trance; and when by due attention to other circumstances and surroundings you can seclude yourselves and concentrate your minds upon the determination to withdraw from the external life, from the external senses of the body, from the external desires and activities of daily life, and retire within yourself, you will then find yourself seeking in the right direction for what you wish to accomplish. How often do you do this partially when meditating, or while indulging in pleasant reveries? There you sit lost to the outer life and senses, within yourself and forgetful of all around you, even sometimes forgetting you are living in this world. If you add to this an intelligent desire and an earnest purpose, then you will seal your outward senses completely and pass into the realm of the impalpable and occult, and of yourself gain the knowledge by your own efforts that hitherto you were dependent upon the aid of magnetizers to accomplish for you.

Some will ask, "Is it safe? Is it dangerous? Would I ever wake up again?" When you have been trained in the first manner referred to and spiritually made conscious of your powers in this direction, when in the magnetic trance you have been made acquainted with the machinery you have to use, there is no danger, but every safety. And when you are thus informed and thus able to induce this superior condition upon yourself, you will not only have the Realm of the Occult open to you in its purely spiritual interpretation, but you will have the occult in its material aspect also; for you will come in contact with the finer physical forces of life, and be able to visit remote localities in mind and spirit,—be able to travel the broad world over,—and gain an immense amount of knowledge in regard to the Occult side of terrestrial existence. The psychological phenomena will in their efforts and character be somewhat similar in this degree to what they were in the first previously. But we warn you here, as we warned you in regard to the preceding points, that there is a danger to be considered. If a continual dependence upon another's will and help are calculated to debilitate the body so also is it true that the continued exercise of the subjective powers of your nature will likely be injurious and debilitate the outward powers of your nature. In other words, it is improper and unwise—most improper and most unwise—to sacrifice any department of your nature for the welfare and especial development of some other department. Therefore, beyond satisfying yourselves of the reality of your spiritual natures, gaining the practical demonstrations we have referred to, or utilizing this wonderful power for special and particular necessities, we counsel you not to abstract yourselves from the external life and its duties too frequently, not to neglect the requirements of the outer world, but at all times and under all circumstances remember that your first duty is to that plane of being upon which you at present reside.

Then we come to the spiritual form of the induction of the Trance. We have told you, by reason of the fact that man was a spiritual being, that, because he has these spiritual powers, he is of necessity related to the spiritual world and its inhabitants, and therefore there was a

point of contact between the two conditions; now we have to deal with the point of contact referred to. The spiritual people are like yourselves; they have a rational existence, they possess like powers, they are surrounded with spiritual and psychic natures or magnetic spheres, as are yourselves. Each one and every one of you is surrounded by a magnetic, psychic, or spiritual sphere; and the character, color, and vibrations of that sphere are all visible to the observing spirit, who can see therein their own spiritual character and unfoldment. These are wonderful and important truths; and when you are inclined to deride your fellows, let the counter-reflection come to you that there are eyes looking down upon you that can read your very soul and know of a truth what your natures and dispositions really are.

The spiritual method of inducing the Trance is this: and perhaps to make it clear, we will give you an illustration within our own personal knowledge. Granting that we have all the conditions previously referred to in relation to health, harmony, and cleanliness of body, we have still to add another ingredient, which is cleanliness of mind. It is a most pernicious doctrine, that the mental and moral character of a spiritual subject has nothing at all to do with the phenomena presented through that subject. The very reverse is the case; for, when you enter into the higher consideration of psychical phenomena, everything depends upon the mental, moral, and spiritual cleanliness of the individual subject. Bear that truth reverently in your minds; for the counter-theory is degrading and debasing,—a most dangerous and damaging doctrine, which hinders all psychical progress or spiritual development.

The spirit mesmerists, being in the subjective world, have to commence their operations from the subjective plane and work outwards, as already stated. Hence then, we have to operate upon the counterparts of the physical body as presented in the spiritual body; and to reach these we commence operation upon the outer magnetic sphere, but direct its effects to the spiritual or inner side of the human being. Now this may be accomplished, psychologically, by directing the mind or thoughts of the controlling power towards the affections; for it is by working through the affectional sphere we are able to come in contact with the physical condition of the affectional propensities. The connecting point, so to speak, between the animal and the higher side of human nature is the affections, and through the affections the outer physical organization is reached; and then the control being thus established in the lower or basilar brain, the effect can be continued into the superior or frontal brains.

Then, if the manipulation is purely and solely for a mechanical result, instead of turning the forces into the superior or intellectual brain, the flow of force is continued into the nervous department, and from the nervous outward into the muscular department; and thus, having the sympathetic nervous system under control and influence we are gradually able to withdraw the outer forces and bring them inwardly, as in the case of the human mesmerist; and thus little by little we are able to suspend the active operations of external sensation and consciousness and induce the condition of sleep that you know as the spiritual or magnetic Trance.

The work begins internally in this case, progresses externally, and then reacts and turns inward again. Thus you will observe the induction of the Trance upon the human subject, by the inhabitants of the spiritual world, is a somewhat more complicated process than the process when accomplished by human agency. We have to work from within outwardly, and then from the outward to the within.

The condition being thus induced, the direction of action depends entirely upon the results that are desired; but those results are limited by the possibilities of the organism that we have in control. When it is a case of personation it is a sympathetic, nervous, and mechanical control—which being associated with a suitable and plastic organization, enables the operating spirit to correctly duplicate himself in features, in tone of voice, in character of speech, and in modes of action through the organism he is controlling.

The Trance as induced by natural, magnetic, and spiritual agencies having now been stated to you, let us point out one or two conclusions, that will, we trust, show you its utility. The spiritually-induced Trance is the highest form of entrancement outside of the natural or self-induced Trance that you can have. It is possible, of course, as you know, by the use of various narcotics, to induce the condition of Trance, and by such abnormal means produce similar results to those already detailed. But here we wish again to caution you in the most impressive manner that we can, that all such agencies are radically bad and injurious; they are destructive of the tissues of the body, and they deteriorate the organism as a whole; they lower the moral and mental character and strength of the individual; and if you once become a prey to their use, and a subject of their influence, it will need, in a great majority of cases, a larger amount of will-power than the individual is generally capable of to break the chain you have thus placed around your neck; indeed you will have absolutely conjured up and imposed upon yourself a devil that will claim you as a victim, in all probability, so long as you remain upon the mortal plane.

The spiritually-induced Trance brings you individually into the closest relationships to spiritual personality and consciousness upon the inner plane of life,—the individual then becoming, to a very large extent, one with the spiritual peoples of the spirit world. When mediumship is better understood, and the character of the Trance more clearly comprehended, the individual who is controlled (as the saying is) will be able to return to external life benefited and refreshed, and freighted with a vast variety of experience and information—which information and experience, in a majority of cases, he now possesses; but not being trained in the character of the Trance, not

having psychical education, he is unable to transmit it to the external side of memory, and so bring it into his active consciousness when he returns to the ordinary state.

One other suggestion, which will be more clearly illustrated in a further lecture in regard to the induction of the Trance by the artificial methods used by the magicians and sorcerers of ancient and modern times, we only wish to suggest that there is a general psychical condition established by conforming to the requirements of the gatherings where such phenomena occur, whereby a mental atmosphere is created, and a psychical condition established, sufficiently powerful in their effects upon sensitive natures to induce the Trance in their cases as the results of the conditions thus created.

Here, then, we have established the fact that the Trance can be induced by three different methods: by another for you, by yourself for yourself, by spirits from the spiritual world. We have found that the induction of this Trance in either case brings you into relationship with the spirit world, with the spirit people, and with the spiritual powers of yourselves. We have found that this corresponds to death, for death will do no more for you than the Trance, save only in this one respect: death results in your absolute departure from the material ties, while the Trance but temporarily releases you from the conditions of material existence, and enables you to return to outward life again. The Trance may inform you, as a consequence of your experience while therein, that there is another realm of being, that there is another self within you, that there are other people beyond you,—those other people being those who one time lived amongst you, and who have passed through the valleys of the shadows of death into the Morning Land beyond. These evidences, these proofs, indeed, make the Trance an artificial and partial death; enable you consciously and understandingly to enter into the Spiritual world, and, as already stated, enable you also on the physical side of life to come into contact with the occult powers and forces of nature. You are thus brought in contact with the subjective side of material existence as well as with the spiritual side of life that lies beyond the boundaries of the mortal state.

Thus have we clearly shown you that the Trance is the doorway of the occult—to that occult which ordinary experience and education declare is entirely concealed, or even deny the existence of. The possibilities we have referred to, as the doorway through which you may pass to the occult, bear no relation either in strength or beauty to that deeper and sublimer doorway, Death itself. That gateway is gemmed with radiant beauties, twined with divinest flowers, shined with the purest lustre; and when the faltering footsteps approach it, as the outward senses vanish from you, and the outward form, like a discarded mantle, falls upon the floor of mortal life, and you at last free and unencumbered enter in and pass that portal, you then will behold its glories fully disclosed to you; and in that spiritual awakening you shall realize all the bright pleasures and sweet experiences of your mortal life, when, perchance, sleeping the sleep of nature, or in that other sleep of the magnetic state, or of the spiritually-induced Trance, you have had views of the fairer country and mingled with its happy people,—all these shall come back to you in vivid reality, as you enter into that sublime and beautiful occult world: all shall then be made plain and clear; but even here, by the Trance this can be done for you today. We repeat that the Trance, either in its magnetic, natural, or spiritually-induced form, is God's evidence and nature's indication of the utility of death and the reality of immortal life.

#### SECOND LECTURE.

Mediumship: Its Physical, Mental, and Spiritual Conditions.

In this lecture we take up the consideration of a most important subject,—that of Mediumship. To enable us to do the matter as much justice as possible, we have concluded to divide the subject into two sections: dealing with mediumship in this lecture in regard to its physiological, mental, and spiritual conditions in the individual; while in the next lecture we shall deal with its development and dangers, and some other matters of importance,—by which we hope to put you in possession of a tolerably clear, but necessarily condensed, statement of the laws and philosophy of mediumship.

There are many people who consider that mediumship is the greatest possible blessing that can come to them, while others would not have it under any circumstances, considering it to be dangerous and inimical alike to health and morals. We are by no means satisfied that mediumship is either an undisputed blessing or an unlimited curse, for there are so many things to be considered in regard to it that any harsh or absolute judgment of this kind would be most improper. When asked to consider whether mediumship is a thing to be sought for, and an experience that is calculated to benefit all individuals, our judgment is clear and decided;—it is not a thing to be sought for, and it cannot always be considered a blessing to the person who experiences it.

It must always be borne in mind that those characteristics of your life's expression that are spontaneously made manifest are the best for you in their expressions and in their results, while those expressions that have to be forced into activity, and require constant nursing and care to maintain in operation, entail such drains upon body, mind, and spirit, that they are very questionable benefits to you in the end. When mediumship comes or expresses itself spontaneously, manifesting itself of its own inherent power, then there can be no question, that, rightly used and within proper rational limits, the exercise of mediumship can be made a means of great blessing to the individual; not only to the individual, but to the community as well.

Mediumship must be accepted, then, as an illustration of latent possibilities within the character of the medium

and as another avenue towards the occult side of life. But the persistent effort to cultivate mediumship or to force it into activity, should be always discouraged and discountenanced. There are so many other things, so far as the practical necessities of human life are concerned, that press thick and fast upon you on every side for attention and doing, that, in our judgment, in the present condition of human development and human society, it is better to attend to the pressing needs of this world's life, education, and development, than to squander the precious powers and energies in order to develop a flower that, perchance, may bloom a little season, and then wither and die, leaving scarcely a memory of its hue and fragrance behind it.

The first thought we have to consider in relation to mediumship is its physiological conditions. These are of two kinds; the strictly nervous, and the strictly psychical. In the first instance we consider the highest degree of physical health perfectly compatible with the very best manifestation of mediumship; and where mediumship results in personal deterioration or in the destruction of physical health, then it is most unwise and extremely pernicious to continue to utilize such part of your nature, because it emphatically means that such part is being exercised at the expense of other powers. Therefore, the first caution we would suggest is, that whenever and wherever the exercise or development of mediumship results in continued ill health, it is wisest and safest to abandon its exercise, because it is maintained at the expense and injury of your physical well-being. Our ground is strong and sure here. Physical health is one of the greatest blessings that Infinite Intelligence has rendered possible for finite humanity; it is far too precious a thing to be cast lightly aside or trampled beneath your feet. But distinctly understand what we mean by physical health. It is this: that personal condition wherein all functions of the body are in their natural, normal, harmonious operation; wherein you are "sound in mind and limb," to use a homely expression. If mediumship continually lessens the functional activities of your nature, then emphatically an injury is being done to you.

At first, almost invariably, incipient mediumship, or mediumship in its early stages, will result in severe physiological derangement, nervous prostration, and many altogether strange experiences in body and mind, which frequently cause the frightened beholders to believe that the individual is surely going out of his mind. Nothing of the sort. If judicious care be exercised in these earlier stages, the resulting disturbances may be successfully overcome, reduced to order, and harmony being re-established, such extreme disturbances will be very unlikely to recur again. The causes of these physiological disturbances are various. All people are born with certain tendencies, and with certain weak spots in their physiological natures, and whatever psychical power descends upon them will most certainly search out that weak spot first; because there will be the line of least resistance, and that being the case the first disturbance will be manifested in that direction. Is the heart weak in its action? Is there weakness in the circulatory system? Then the result of the influx of psychological power will be to affect the action of the heart and circulatory system. While, as concerning the brain, it may be that some particular part of the cerebral structure may be stimulated into abnormal activity, and people may suppose (when they know no better) that mediumship has unhinged the person's mind and affected his brain; whereas the real fact is, that the possibilities of the affection existed prior to the development of the mediumship, and the development of the mediumship has only brought to the surface the latent possibilities. Here is a most important lesson. If the influx of psychological power and the development of what is called mediumship results in making plain the weak spots of the physiology, then the information thus presented should be utilized so that you be taught to direct your mind to the building up, strengthening, and rounding out of these weaker parts, that they may come into the line of general health with the remainder of the system.

There is another side to this physiological aspect of mediumship. It occasionally acts in such a manner that it becomes a stimulant to every organ and function of the system, and the individual becomes excited, nervous, and irritable, so that people say the development of mediumship "is just burning that man right up;" this is true, for the functions of his bodily exercise are all so accelerated, that, though he eats and drinks as usual, he appears to get no benefit therefrom,—the fact being that he is really wasting away, because the great stimulus that has fallen upon him is exhausting his vitality quicker than it can be recuperated. Here, then, must be laid down the law. The greater the acceleration of physiological functions, as the result of psychical influences upon the human body, the more need of caution and restraint in every department of physiological life. Thus the lesson is clearly borne home upon you, that under no circumstances can you afford to allow the functions of the body to be your master; and if you feel the physical nature is gaining the mastery over you, then plant your foot firmly down and say, "I will be the master of myself."

(Continued next week.)

The noblest workers of this world bequeath us nothing so great as the image of themselves. Their task, be it ever so glorious, is historical and transient; but the majesty of their spirit is essential and eternal.—George Brown.

When love enters the heart, then belief in God becomes once more possible. Then, too, moral duties cease to be hard and repulsive; for they are the steps that lead upward to a life of hopefulness, not downward to a life of despair.—John Dandy.



## THE POWER OF LOVE.

True love can conquer and accomplish everything;

It is the power that never needs despair;  
In prison cell, like linnet free it still can sing;  
And has a smile to face the frowns of care!

It sees pure love alone in one it truly loves,  
No fault, no failing, not the least of lack;  
In our companionship, a pleasantness it proves  
Without a thought of ever turning back!

It holds its own tenaciously with bands of steel;  
It stirs the other with emotion blest;  
And each for each does deep devoutest duty feel,  
And has in sympathy the soul of rest!

And when the darkness comes to mark the closing day,  
And seeking light must take its onward course,  
Love bends to us, and sister-like, does softly say,  
"I'll be with you and break the terror's force!"

It is indeed the angel of the timid heart,  
It gives it joy and sense of sweet surprise;  
And all the seas of fear before Love's foot-  
steps part,  
And path of promise open to us lies!

The great almightiness of heaven to it comes down,  
To meet and greet its child upon the way;  
It changes cross of doubt to shining of faith's crown,  
It changes darkness into God's bright day!

—William Brunton.

## Spiritualism Built on Facts.

Hudson Tuttle, Editor-at-Large, N. S. A.

The objections urged against Spiritualism are generally based on manifestations which Spiritualists themselves reject, or hold of questionable value. Dark circles are ridiculed and excite skepticism. Unless such circles are held under strictly test conditions they are of doubtful value. The mediums who give them may be honest, but darkness, and the difficulty it presents for correct observation, casts a shadow over manifestations thus received. These manifestations have occurred in the light, and hence it cannot be said that darkness is absolutely essential. Every honest medium, in self-protection, should demand such conditions as will give value, as tests, to whatever may occur in the seance.

Our facts may now be divided into two distinct classes—physical and psychic—the first embracing those relating to the moving of matter, the second to those influencing mind.

When genuine, those of the first class are most valuable evidence to those trained in the material school of thought. If it can be proven that matter has been moved without physical contact, that the movements indicated intelligence, and the intelligence is identified, the chain of proof is complete. The psychic phenomena depend on the impressibility of the mind, and until more is known of its conditions and laws, the evidence drawn therefrom must be taken with reservation.

The movement of physical objects without mortal contact, in an intelligent manner, and production of sounds or rappings must be accepted as of great importance as scientific evidence. If several witnesses of veracity agree in their statements of what they have seen or heard, it is morally certain that they speak the truth as they understand it. No judge would set aside evidence on the grounds that the organs of sight and hearing were not to be depended on. Where thousands of reliable witnesses testify that they have seen objects move without human contact, the probabilities are infinite that they have done so. That a thousand individuals have not seen a table move, or heard a rap, does not invalidate the testimony of one who has. If a score of persons were in a circle and saw a given manifestation, it cannot be correctly said they were hallucinated, for hallucination never affects two persons in the same manner and at the same time.

Electricity, magnetism, and odd forces have in turn been called to explain the phenomena, and always by those who were as ignorant of the forces as of the phenomena. It seems exceedingly learned to refer unexplained manifestations to these forces and has become quite the fashion. The resort of presumptive ignorance is in mystery. There is not a fact in support of these assumptions. The human body cannot charge a table electrically or magnetically, and the moving table does not indicate the presence of these forces to the most delicate tests.

The attitude of a few scientists at first has given the cue to the repeated assertions that as a class they consider it beneath their notice. It is true these did not give the subject the cautious consideration they bestowed on other fields of thought. It required retreat from many of their favorite positions, and overturned their materialistic theories. When Prof. Robert Hare attempted to induce it to the American Association, Prof. Henry G. O. Farquhar, the rules of ordinary politeness as to interrupt him in the midst of his reading with the remark that it "was a dangerous subject to introduce into the convention," and moved that it be laid on the table. And yet Prof. Hare, as a chemist, inventor, and investigator in the walks of science, was an acknowledged peer of any member of the Association. His whole life had been devoted to science.

In the celebrated investigation by the Cambridge committee, the conduct of the members was such, that manifestations were impossible. In each of their favorite sciences, these professors would hasten to comply with conditions required, nor expect success unless they did so in the most exacting manner, but here they persistently defied conditions and then heralded their want of success as evidence of the falsity of the claims of Spiritualism.

It appears untimely, now, to reiterate that men of science stand aloof, and none have investigated, when such as Hare, Mages, Crookes, Wallace, Varley, Butler, James, Wagner, Myers, and scores of others, have publicly announced their acceptance of the genuineness of the phenomena, after patient research. All these, in the words of Judge Edmonds, speaking of himself, "went into the investigation originally thinking it a deception, and intending to make public any exposure of it. Having from my research come to a different conclusion, I feel that the obligation to make known the result is just as strong." He further speaks of the facts which demonstrate to him that he was dealing with his spirit friends and not a blind force. The facts he gives do not stand alone, but are duplicated in the experience of thousands of Spiritualists.

He says: "Preparatory to visiting a circle I have sat down alone in my room and carefully prepared a series of questions to be propounded, and I have been surprised to have my questions answered, and in the precise order in which I made them without my even taking my memorandum out of my pocket, and when I knew not a person present even knew I had prepared the questions, much less what they were. . . . I have heard the mediums use

Greek, Latin, Spanish and French words, when I knew that they had no knowledge of any language but their own, and it is a fact that can be attested to by many, that often there has been speaking and writing in foreign languages and unknown tongues by those who were unaccustomed with either."

Judge Edmonds further says: "When I was absent in Central America my friends in turn heard of my whereabouts and of the state of my health seven times, and on my return, by comparing their information with the entries in my journal, it was found to be invariably correct."

Many Spiritualists have had their doubts removed by experiences like the following, which have come unexpectedly, often after many disappointments.

A report by Gen. Bullard of a seance held with a little daughter of Mr. Alwood of Troy, N. Y., is of peculiar interest. He was induced to attend by a clergyman, and the party was joined by four other eminent men. While the little girl sat in her high chair, her tiny feet resting on the footboard, she was lifted and carried about as a feather blown by the wind. The heavy table, around which we were seated, rocked, while loud raps resounded from various parts of the room, and spelled out names and dates and messages identifying departed friends of the sitters. And as they were about to adjourn a message was given from Gen. Bullard's deceased brother. Then he thought, as a test, "If it is my brother, move the medium in her chair toward me." His idea was to have her moved a little way; but she was carried around the table and sat by his side almost instantaneously. Then Gen. Bullard started up, exclaiming: "By heavens—it is all true!"

These instances, like all others of their kind, not only indicate intelligence, but identify that intelligence.

If a friend should come to our door and rap, if we could not open it, or in any way see him; if he could not speak and thus be known by his voice; if he could only reply by rapping, how could we identify him?—would we prate about the unknown laws of mind, or simply ask questions such as he only could answer? and if these were rightly responded to, we would believe that he was present.

In this manner do our spirit friends come to us, and by a series of questions establish their identity as perfectly as we could of a mortal standing outside our door.

## Reincarnation Analyzed.—Wit and Wisdom Condensed.—Dr. Peebles, Dr. Densmore and J. W. Colville.

Lyman C. Howe.

Reincarnation is advocated by many bright minds who regard it as the key to the solution of all of life's problems. It was pretty thoroughly discussed in the Progressive Thinker some four years ago, by Prof. Wm. Lockwood and Hon. E. C. Titus of Toronto. If that were preserved in a booklet, to accompany Dr. Peebles' publication, there would not be much left to be said on either side of the subject. In fact, it appears to me that the discussions between Mrs. Dr. Densmore, J. W. Colville, and Dr. Peebles with the comments, analyses, quotations, stinging sarcasm, startling testimonies, and logical presentations of historic facts and natural science, in this lively little book of Dr. Peebles cover about all the ground there is to be covered on both sides of the question.

It is not likely that many who have pronounced convictions on the subject, will see the force of the doctor's arguments with sufficient clearness to change their faith in reincarnation; but it seems to me that all who read with an open mind, ready to accept truth wherever it may lead, must see the absurdity involved in the theories of its advocates. All who would know the pros and cons of this moot subject should read this strikingly original book. Not that the matter on either side is essentially new, but the best, and worst, that has been said, or written, on both sides, is here condensed in a racy, spicy, and forceful style, animated with pungent inspiration and laughable queries and suggestions, and ludicrous Peeblistic sarcasm, tempered with some good natured ridicule, and grotesque analogies. Not a page or sentence is dull. From start to finish it bristles with amusing and instructive interest.

Dr. Peebles agrees with his critics in a belief, not in reincarnation, but in the eternal self-conscious identity! In answer to Dr. Densmore's question, "Does Dr. Peebles think that his eternal past existence was one of self-consciousness?" he answers: "Emphatically he does; finitely self-conscious, as a potentialized portion of the infinite consciousness, God." In reading this expression, I confess to some puzzled curiosity. In what does this self-consciousness consist? Has it any memory? What evidence can we have of past consciousness without memory? If there was a time when this self-consciousness began to remember, when was it? And what caused it? What reason can the Doctor give us for believing in an eternal self-conscious past.

Dr. Densmore makes the most consistent plea for reincarnation in these words: "One cannot overcome temptation unless one is tempted. A woman confined in a nunnery is entitled to no credit for not yielding to temptation. She must be living in the world, with the opportunities of the world and must overcome the world, before she reaches the highest pinnacle of virtue." "It is also easily seen that one in spirit life is in no more danger of sensual temptation than one living in a nunnery. One must be embodied, and immersed in the flesh, to be subject to the temptations of the flesh, and this is why successive embodiments are necessary to give each and all an opportunity to overcome all representative weaknesses; and this according to the philosophy of embodiment is for experience and satisfaction, and not for expiation or punishment."

It seems to me that the temptations that try our souls are sufficient in this life, and for purposes spiritual have no need of repetition or extension after this primary pilgrimage is finished, be it a hundred years, or but a day. Dr. Peebles says: "Reincarnation is considering the consensus of science and scholarship, an outcast—a Brahminic outcast, begotten in a priestly convocation, suckled by superstition, and cradled in Hindu stupidity. These are the logical inferences deduced from personally knowing multitudes of Hindus, deduced from racial studies and scientific research."

He quotes from a San Francisco paper the appeal of Darmapalla of Ceylon and India as follows: "I want to enlist the tender sympathies of Americans in behalf of 200,000,000 people in India, who are like a race of donkeys without a ray of hope, sunk in the mire of polytheistic sensuality and pantheistic pessimism." And adds: "What a comment upon the practical influence of 2,000 years of reincarnation!" But no casual notice of this unique book can give an adequate idea of its value as a whole. It is a text book for all classes of readers who are interested in the subject upon which it treats. We might call it the Encyclopedia of Reincarnation, rich, racy, radical and revolutionary.

170 Liberty St., Fredonia, N. Y.

## The Meaning of Salvation.

C. S. Cair, M. D.

The word salvation is on the lips of everybody who attempts to talk about theology. There is no word, however, that is more in need of a clear definition. What one man means by salvation is exactly what the next man does not mean. I have numerous questions sent to me in which this word salvation is used, and I have many times been tempted to make answer to them. The difficulty of making answer to any question that contains the word salvation is the totally different views which are held as to the meaning of the word. Here is one of these questions: "Do you believe that every man and woman in the world is in need of salvation?"

My answer to this question is, if by salvation is meant that men and women are in need of being saved from a place of hell, or are in need of being saved from the wrath of God, if this is what is meant by salvation, my judgment is that no one is in need of salvation.

We all have faults. Our faults differ more in kind than degree. These faults lead us into wrong ways of living which is sure to bring us trouble and disappointment. We all need to be saved from these faults, and there is no man so good that he does not need salvation in this sense.

All there is in this universe to be afraid of is wrong-doing. Every wrong has its natural penalty. Nothing in this world is surer than that every wrong will find us out sooner or later. No man can be saved from the consequences of his wrong doing. The only salvation we can ever hope for is to be saved from doing wrong. We all need this sort of salvation, and there is no other way of salvation except to quit sinning. If the sacraments or ceremonies of the church help us to quit sinning, then we ought to use them, exactly as we would any other remedy. All there is about salvation is to leave off evil-doing.

Here is another question: "In what way does Jesus save men?"

My answer to this question is that the only way Jesus saves men is through his life and teachings. He not only told us how to live, but showed us how to live. If we live as he directed us to then we are saved. We may be able to read the words of Jesus in many languages. We may be very learned in our exposition of Scripture. But if we do not obey his precepts Jesus cannot save us.

The idea that Jesus in some way became a sacrifice for our sins, and that his pure life has somehow solved the problem of our own salvation, is a very pernicious one. The only way in which the life of Jesus can be of any use to us, is an example for us to follow. Jesus' mission was simply to teach people how to live. If we live as he taught us to live, he has then indeed become our Savior. If Jesus lived a pure and noble life then he has received his reward. But his life can become nothing to us only so far as we make it the rule of our lives.

Let me read another question along this same line: "Do you believe that salvation comes through the sacraments of the church?"

My answer to this question is, if the sacraments of the church are the means by which we are led to become obedient to our Master, Jesus, then we are saved through these sacraments. If through the sacraments we receive the inspiration to take the words of Jesus as our rule of conduct, then the sacraments have been instrumental in our salvation.

But I do not believe there is any intrinsic value in the sacraments themselves. Neither the taking of the Lord's Supper, nor baptism, nor any other sacrament of the church is able to bring salvation to any man, except just so far as they help him to lead a loving and honorable life. If we rely upon the sacraments, in some mysterious way, to bring us salvation, and yet continue to live lives at variance with the teachings of Jesus, we are building on the sand. No man is so hopelessly lost as that man who is depending on the intrinsic value of any sacrament for his salvation.

It is strange, indeed, that after all these years of studying the plain words of Jesus it should be necessary for me or any one else to say these things. Jesus was so plain and frank in his utterances on the way of salvation that it is strange indeed that any man should misunderstand him.

Speaking on this very subject once, he said: "Not every man that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them I never knew you. Depart from me ye that work iniquity. Therefore whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man which built his house upon a rock."

In other words, Jesus did not care one fig about professions or ceremonies or sacraments. He simply will judge men as to whether they do the things he did.

I know it is very convenient for people who wish to live lazy and indolent lives, who wish to continue to be indifferent to their brother's need, who wish to grasp and hold things that belong to other men—it is very nice indeed for such men to be able to believe that Jesus has somehow "paid their debt, all the debt they owe," and now all that remains for them to do is to help support some church, or go through with some ecclesiastical performance occasionally, and thus secure their salvation.

Jesus tried as hard as he could to eradicate such notions from the minds of men. It is the cruel irony of fate that the very words he spoke to show that each man's salvation depends upon his own acts, that these same words should be selected by theologians to make it appear that men are not saved by their own right living, but are saved through the right living of Jesus.

It has always been a favorite doctrine with those who wish to follow the vocation of priestcraft to teach the people that through some hocus-pocus or conjuring of theirs that men can avail themselves of the credit that belongs to Jesus. Instead of holding up the life of Jesus as a pattern for men to live by, they simply hold up the life of Jesus as a sacrifice for the sins of the world, which the people can profit by if they will only accept the church ordinances in faith. The theory makes the vocation of the priest a necessity, and the work of ecclesiastical institutions of the highest importance. It is no wonder that priests took this view of the case.

If all there is to salvation is simply to follow Jesus and do as he did there would be nothing for the church or the priest to do about the matter. Jesus had no church to help or priest to assist him. His life was a perfectly natural one, and he neither kept ordinances nor partook of sacraments, but simply lived a humble, helpful life among the common people, and taught others to do likewise.

A man who is not hospitable to strangers, kind to the poor, forgiving to the depraved, does not visit the sick and those in prison, who does not seek to have fellow relations to all men without respect of persons, such a man is in need of salvation, whether he is a priest or a pauper, a church member or a bartender, a preacher or a footpad. But a man who does these things is already in the way of salvation, and no priest or petition, no

sacrament or church service, can either help or hinder such a man's salvation.

God deals with every man direct. His spirit is striving to lead each man. God has no agents or vicegerents. If men obey the striving of God's spirit within them, giving no heed to the creeds of Christendom, they are in the way of salvation.

But if men give heed to liturgies and creeds and ceremonies, and neglect to listen to the voice of God within them, such men are on the road to damnation. They may be very pious, they may be strict in observing church services, church days, and church ordinances, but in the final judgment these things will count for nothing. The Judge will not ask them about such things at all. They will not be asked whether they said prayers or prophecies; whether they were rich or poor; whether they belonged to the upper or lower classes; whether they were princes or paupers; whether they were called by men, saints or sinners; nothing of this sort will be asked them.

The Judge will simply divide them into two companies. On the right he will put those who gave meat to the hungry, drink to the thirsty, who were hospitable to strangers, who helped to clothe the naked, visited the sick and those in prison,—such men will sit on his right hand. At any rate, this is what Jesus said.

But on his left hand he will put all those people who cared nothing for the poor, who did nothing to help the depraved or the outcast, who never visited the prison or those who were sick, who never gave hospitality to strangers or sympathy to the down-trodden.

These people will sit on his left hand, and he will say unto them, Depart, I never knew you. It will make no difference whether they were called Methodists or Baptists; whether they were called Jews or Gentiles; whether they were called Protestant or Catholic; whether they were called saints or sinners; whether they were called the upper classes or the lower classes; all these things will make no difference whatever. Such chaff will be quickly burned away in the searching rays of truth. All that any man will have left to sustain him on that day of judgment will be the worth that he has been to his fellow-men. All else will be considered as filthy rags. At any rate, this is what Jesus said.

Columbus, Ohio.

## Exploitation of the Individual.

B. A. George.

To praise that which is worthy, is commendable and just, and as necessary as it is to dispraise that which is non-deserving and unworthy. Both are equally legitimate. But to praise one over-much, is even worse than to undervalue him or her.

The good that one does disinterestedly for his kind, is the measure of his service to the children of men. Whatsoever of self-glorification, of personal ambition, the exploitation of the individual, enters in to the thought, detracts from that goodness and taints its entire character.

To labor for others with one eye constantly employed in watching how best to gain the plaudits of the crowd, is to raise a crop of dead sea apples.

To be more anxious that what we do and all that we do, whether for religion or ethics, for education or amusement, for literature or logic, for social or christian science, shall first be made to redound to our own glory, vitiates the whole proceeding.

The highest type of any blessed charity—benevolence, generosity, kindness—is graciously and vastly enhanced by the degree of consideration, good taste and modesty with which it is conferred or performed. The manner of doing a favor, increases or decreases its value, immeasurably.

To proclaim from the house-tops through the largest of megaphones, one's creditable doings, that the world may be solemnly impressed with a sense of our personal importance, should be enough to destroy whatever of good one may contrive to do. Apart from the original prompting, such after-play is fatally poisoned with selfishness.

In the cause of social betterment, there is nothing more deplorable than to become, or to be made, a victim of self-worship. One of the world's workers—Alice Herring says: "He who seeks compensation for any other purpose than to give his life more effectively to the work of world redemption, is breaking the very first, last and all-controlling law of spiritual life."

These reflections were awakened by a perusal of the August issue of the Christian Science Journal, the organ of the Christian Science organization, wherein the words "Mrs. Mary Baker G. Eddy, Discoverer and Founder of Christian Science," appear recorded eight different times, in as many places. In addition to this, Mrs. Eddy's name is repeated in every form of laudation more than twenty-five times.

A glance at the other numbers of this Journal, shows the same unwholesome if not sickening sense of subservience and personal worshiping, by this official exponent of the Christian Science movement. And all this is but in keeping with her assumed title and claims, found carved in stone over the doorway of the first church.

The perusal of these facts would naturally cause an ordinary observer to think that the chief end and aim of such a publication was but an elaborate effort to extravagantly exploit the aforesaid Mrs. Eddy. In fact, it did cause one conservative brother in my hearing to exclaim—"Great is Gush, and Eddy is its Prophet!"

We remember reading of One who after doing an act of mercy—curing a man with leprosy—modestly enjoined upon the man restored not to advertise the fact in displayed type in the Jerusalem Herald.

"As comparisons are offensive," says Don Quixote, we will not make any, but simply call attention to the contrast between the private manner of curing people formerly, and the public parade which is made of it by some in these modern days.

This flood of undiluted praise as from an overflowed dam, necessarily carries along with it, swarms of infectious bacteria to communicate contagion to all surrounding localities.

As against any such wholesale Exploitation of the individual as herein instanced, the Philadelphia Record, has a good one under the head of

## DOING GOOD BY STEALTH.

Wigg—Mrs. Deacon Buncomb is fond of doing good deeds on the sly.

Wagg—Yes; but she's terribly cut up if other people don't find out about it!

## Fact or Fiction?

In the corner of the first Egyptian room in the British Museum, behind the crouching body of the prehistoric chief who lived before there were Pyramids in Egypt or pyramids on the Nile, stands a woman molded from some ancient form of cardboard, says the London Press. She is merely a shell, the cover of a mummy case. Her hands are crossed above her breast and her dark eyes stare forward into vacancy.

According to the catalogue she is No. 22-542, a problematical royal personage and a priestess of the College of Amen Ra. She

lived in the mighty city of Thebes some 1600 years before Christ.

And about this same coffin cover there hangs as terrible a story as ever an Edgar Allan Poe or a Balzac or Kipling produced from a gloomy imagination.

If you question the attendants in the first Egyptian room they will shake their heads and say nothing. But there is a famous professor in the museum who knows that the facts are true, though whether they be a coincidence or a manifestation of supernatural power who can say? There is a second professor of the more exact sciences and a traveler of distinction who is equally well informed.

"For three months I have been gathering the tangled threads of evidence. I have now in my possession proofs of the identity of all those who suffered from the anger of the priestess of Amen Ra. But for the sake of friends and relatives I have been requested to suppress the names."

"About the middle of the 60's a party of five friends took up in a dahabiah for a trip up the Nile. They traveled to Luxor on their way to the Second Cataract, and stayed there to explore the ruins of the great and wonderful city of Thebes, with its avenues of sphinxes and rams, its vast hall of columns, and its temple to Amen Ra, which is unequalled on earth in the sublimity of its ruined magnificence."

"Lady Duff Gordon entertained the party at a dinner, while the consul, Mustapha Aga, held a strange dance of the galazal ladies of Luxor. There were salutes and illuminations to mark the arrival of the guests."

"One night an Arab sent by Mustapha Aga, came to one of their number, Mr. D., as we may call him, saying that he had just found a mummy case of unusual beauty. What became of the mummy the man did not explain. The next morning Mr. D. bought the case. Both he and his companions were impressed by its remarkable beauty and by the curious face of the woman portrayed, a face that was filled with a cold malignancy of expression unpleasant to witness."

"They had agreed that being all interested in Egyptology they should apportion their finds by lot, and though Mr. D. had been the cause of its discovery, he lost the mummy cover which passed to a friend, whom we will call Mr. W."

"It was on their return journey that the series of misfortunes commenced. Mr. D.'s servant was handing him a gun, when without visible cause it exploded, the charge lodging in his arm, which had to be amputated; a second died in poverty within the year; a third was shot, while Mr. W., the owner of the mummy case, discovered on his arrival at Cairo that he had lost a large part of his fortune. He died soon afterward. The priestess of Amen Ra had signified her displeasure in a very convincing manner."

"From the date it was shipped on board the steamer Mr. D. lost sight of the mummy case for several years. He did not at the time in any way associate the misfortunes that had occurred to the party with its discovery; but when he next heard of it and had full information of the disasters which had been subsequently associated with its possession he began to suspect that it was not merely chance, nor merely a coincidence that had brought so sinister a fate on all who had dealings with the priestess of Amen Ra."

"On the arrival of the case in England it was given by its owner, Mr. W., to a married sister living near London. From the day the case entered the house misfortune followed misfortune. The family suffered large losses, and the end came with painful troubles which need not be specified."

"The lady, while in possession of the case, received one day a visit from Mme. Blavatsky. The great theosophist became very disturbed on entering the room, and after a few minutes' conversation told her hostess that there was something in her house possessed of a most malignant influence. She asked to be allowed to search the house, and on discovering the coffin lid appealed to her hostess to send away an object which she described as of the utmost danger. Her hostess, however, refused, laughing at what she imagined to be an example of foolish superstition."

"Some time after the lady sent the case to a well-known photographer in Baker street. Within a week the chief of the firm came down to this lady's house in a state of great excitement. He had, he said, photographed the face with the greatest care, and he could guarantee that no one had touched either the negative or the photograph in any way. Yet it was not the cardboard features that looked out of the photograph, but a living Egyptian woman staring straight before her with an expression of singular malevolence. Shortly after the photographer died suddenly and mysteriously."

It was about this time that Mr. D. happened to meet the owner of the coffin lid and begged her, upon hearing her story, to get rid of it at once. She agreed, and a carrier was found to convey it to the British Museum. This carrier died within a week."

## Words, Their Extravagant Use and Vibratory Effect.

Arthur F. Milton.

"It is horrible," "Mad as blazes," "Fearful," "Terrible," etc., may not be intended as curses, but they amount to the same thing when wrongly applied, and most especially by the "weaker" sex. Whether they feel stronger under their imparting and thereby hope to be more effectual in expression, must be inferred. But the proper adjective applied would certainly be less disturbing to the mental atmosphere, and thus more effectual. The most forcible expressions are often made in the mildest terms—the softest word in the right place giving the hardest hit under circumstances, as may be noted in satire. Thus they would have a like effect when fitting the case considered.

For "horrible" the words: trying, serious, annoying, etc., would go direct to the cause and inherit sympathy from the hearer, while "horrible" would do the reverse, because it offends or leads astray—the intuitive sense pronouncing against its use. When applied to a married body it suggests what it is in fact; but when to a person, who has simply tired us, it creates a distorted picture, which destroys the interest, and we reject the information; for it really tells us nothing of the true condition of the case; and that has the same effect on us that a prevarication or an untruth has.

"Mad as blazes," suggests a man on fire, which, if true would be more apt to frighten him than to make him mad. "Fearful" applies to a disaster rather than a commonplace household incident. "Terrible" to a calamity, yet it finds its way at the breakfast table in connection with the most trivial incident, and jars the sensitiveness of the hearer—a punishment seldom deserved, and hard to bear so early in the day.

Uttered words have vibration, just as musical notes have, and stir the emotions for good or ill—disturbing comparative to their misuse; irritating or becoming according to their verbal intonation; provoking as they express benevolence or charity. We should conform our speech to our higher knowledge, and remember that it is as important to say what we mean, as it is to mean what we say.



## 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.

### Remarkable Experiences.

To the Editor of the Banner of Light:

A most remarkable demonstration of spirit power was witnessed by several gentlemen a few evenings ago at the home of Mrs. Clara M. Myers. On Sunday evening she remarked to her husband how remarkably strong she felt, as a number of persons belonging to her class had been out for a little outing. They retired about 9.30 p. m. and at 2.30 in the morning she was taken with violent pain in her body and for nineteen hours suffered the most excruciating pain that I ever witnessed. Once in a while her little guide, Rosie, would control her and ease her suffering. We were powerless to help her in any way, as her guides would not allow anything to be given her, that they were removing the old and injecting new chemicals into her body. Every part of her body underwent a change, for what? That the guides could have more power with those in her classes, and I want to say right here, I have seen a great many mediums, but I have never seen one that is more sacrificing for others than this dear soul is.

We were told by the guides to gather around her bed. At 9 o'clock the following persons did so: Mr. Myers, Mr. O'Brien, Mr. and Mrs. Morris, the Messrs. Leisk and myself. The guide explained to us the nature of the treatment, then told us to feel the flesh of the body; it was just as though she had been dipped in water. The guides then left her, and when she came to, she did not have a particle of pain, and the following day was up and about the house.

While this was going on, and the guides were working with her, a spirit got into the next room and turned on the gas, lit it, and burnt a towel that was hanging on the wall. Her spirit mother came and put out the fire. The door of the room was closed. We were told afterwards who put the fire out.

We smelt the smoke and made a search for it. All the persons whose names are above will testify to the truth of what I have written. I have been investigating this truth for ten years or more, but have never witnessed any grander demonstration than this since I have been attending Mrs. Myers' classes.

Her many friends in Boston, New York and Chicago will be glad to know that Mrs. Myers is at the present very well, and faithfully working for the cause of truth. Thanking you, Mr. Editor, for space in your valuable paper, I remain, yours for truth.

Dr. J. W. Cowan.

San Francisco, Cal.

### A Miracle Cure.

To the Editor of the Banner of Light:

Meeting today, July 4, 1904, one who was formerly a next door neighbor for long years, we fell into talk about wonderful cures. He was reminded of what happened to himself here some forty years ago.

Asking him to narrate the facts to find if we remembered them accurately he said: "Well, you knew them as well as I do. It was when that man came here with two boys; some old acquaintance here had invited him. I was present at one of the seances. It was new to me. Of course I had no belief in it. Well, towards the end of his show he said, 'If any person is sick and would be cured, now is the time.'"

"Just think of it; no need to speak out—think you want to be cured if you are ill. Now I had been from childhood afflicted with granulated lids, from inflamed eyes. My father had paid out hundreds of dollars for me, but all in vain. I had suffered for twenty years. I thought to myself, 'I wish he could cure me,' never dreaming of asking the man. The idea simply passed through my mind."

"All right," said the man. "Just step this way," looking at me. "You, I mean you, sir," he kept on.

"I got up and went to him. He began to draw from his pocket a queer looking stuff, ribbon like, saying, 'This is spiritual. There is nothing like it in this world,' and I am sure I never saw its like."

"Now, sir," says he, "put this in your right hand vest pocket, carry it till the fourth day from now. Let no mortal ever see it. On the fourth day bury it in the earth, no one seeing you."

"Though I wondered how he had read my thought, so little impression did this have on me I forgot all about it till the morning of the fourth day, when by chance I was reminded of it. I secretly buried it. Now, as sure as God lives, I woke up on the next morning with my eyes perfectly cured. For the first time in twenty years or more all signs of granulation had vanished, and never returned."

"That is as I remembered it. I was present at the seances with my neighbor and knew the facts."

"At that time there was no cure of a reliable nature for granulated lids. I doubt if there is to this day. However that may be, I do know this cure was sudden and permanent."

Unless we ascribe this case to the spirits, the cause of the cure is one of those mysteries, the solution of which, as Dunderberg used to say, "No fellow can, by Jove, find out."

Clarke Irvine.

Oregon, Mo.

P. S. Occasionally we see remarks in the newspapers on the vast number of books containing narratives of wonders, but the wonderful facts not in books, but written on the memory of living witnesses, are so many that, as the Gospel writer alleged of old, "The world could not contain the books recording them."

### To Delegates to the N. S. A. Convention.

To the Editor of the Banner of Light:

The N. S. A. officials (President and Secretary), last year published requests to their auxiliary societies, not to instruct delegates to vote for any special person for president.

There is no rule of their body to warrant such a request. It was a move in the interest of the combination made that resulted in a re-election of the president, although he had declared that he would not be a candidate.

That declaration caused other candidates to be proposed, and thus a greater interest was taken in the convention and a large attendance resulted.

The auxiliary societies have a full right to consider candidates for N. S. A. officers. That can be more calmly done than during the excitement of the convention, or by trusting to delegates whose emotions might be played upon. And it is entirely against all propriety to have proxies appointed for remote districts, or possibly given to individuals who know very little of the local or public needs of our Cause.

By all means discuss candidates and let the local societies instruct their delegates as to preferences.—Delegate.

## Friendship with God.

A few thoughts given through the mediumship of Anna M. Strong at the morning circle of the First Spiritual Church of Boston, by her guide, "George," on Sunday, Aug. 21, 1904.

"When my father and my mother forsake me then the Lord will take me up." As we journey through earth-life, we find that as the seasons come and go change and decay come in all that is life. Human friendships are no exception to this general rule. Those that were near and dear to us once, circumstances have separated from us, we drift apart, and although our affections may not change there is a new order of things. New friends come into our life and so we live on and on.

The nearest of all human ties, flesh of our flesh, the father and mother, even these may forsake us. No matter how near nor how dear that may be, so long as it is with the human it is subject to change. When the storms of life are round us; when the waves run high and the winds of either adversity or prosperity beat upon our bark of life, in these times we realize our loneliness. Humanity is feeble and frail and can not always rise to meet our needs and conditions. When these things happen what can we do? "Then the Lord will take me up." Then it is that the Great Over-soul, the Father shows us the great difference between human and spirit. He will never fail us. No matter what the exigency of life may be, no matter how hard the wind may blow, in prosperity, in adversity, He is ever able to be with us. His loving arm is ever round us. His loving hand ever guiding us. Interested in all our conditions. Never weary nor too much occupied to listen to our feeble cry. Our Father is ever with His children and we are never alone. If we could only more fully realize this fact we would be far happier at least; because we would know that no matter how hard the storm might be, our Pilot is able to guide our ship.

Spiritualists, wherein are ye different from others who profess the name of Christ. If your faith be not more firm, if ye have not the greater assurance in the power of God, ye whose eyes have been opened unto the great power of the Spirit, what do ye more than others? Let your lights shine. Show unto those in your atmosphere that Spirit Power, not only can but does make of us better men and women. For "by their works shall ye know them."

### LADIES CAN WEAR SHOES

one size smaller after using Allen's Foot-Ease, a powder to be shaken into the shoes. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It's the greatest comfort discovery of the age. Cures and prevents swollen feet, blisters, callous and sore spots. Allen's Foot-Ease is a certain cure for sweating, hot, aching feet. At all druggists and shoe stores, 25c. Trial package FREE by mail. Address, Allen S. Olmsted, Le Roy, N. Y.

## Childish Assertions.

There are great hosts of Natural Elements or Nature Spirits who are severally concerned in the carrying on of the activities connected with their own element; they are the channels through which work the divine energies in these several fields, the living expressions of the law of each. At the head of each division is a Great Being, a Deva or God, viz., Indra, lord of the Akasha or ether of space; Agni, lord of fire; Pavana, lord of air; Varuna, lord of water; Kshiti, lord of earth.

Agni, for example, carries on his administration through the hosts of fire elementals. These Nature Spirits are concerned with the building of forms in the mineral, vegetable, animal and human kingdoms. They are the fairies, elves, etc., the good people who play so large a part in the folk-lore of every nation, the charming irresponsible children of nature, whom science has coldly relegated to the nursery, but who will be replaced in their own grade of natural order by the wiser scientists of a later day. Only poets and occultists believe in them just now; poets by the intuition of their genius, occultists by the vision of their trained inner senses. The multitude laughs at both, most of all at the occultists; but it matters not—wisdom shall be justified of her children.—The New Zealand Theosophical Magazine.

### How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than \$9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co., of St. Louis, Mo. I used it to take orders and sold 13 Dish-washers the first day. The Mound City Dish-washer Co. will start you. Write them for particulars. Ladies can do as well as men.

John F. M.

### The Teaching That Is Most Needed.

Louise Muhlenhausen.

In these days of metaphysical teachings we hear many lecturers speaking out of the abundance of their hearts to the public. After one of such addresses we hear such remarks as, "How wonderful!" "What an abundance of knowledge!" "Would that I knew as much and could speak such beautiful words!" etc. These remarks remind one very forcibly of similar ones we hear on attending a grand concert, at which some great artist appears and fills us with wonder and astonishment. The majority of the audience will marvel how a pianist can play one of the masterly concertos without a note of music, music so grand and complicated that those of us who know very little, or nothing, of the art are unable to really feel and enjoy that which the master who wrote it, or the artist who renders it, means to convey. We leave the hall with praise for him or her, but very soon it is but as a sweet memory to us; but there were some few in the audience who entered into the very heart of the Concerto, who were strongly moved one way or the other with the grand harmony. To these souls there are no words sublime enough to express their feelings, they offer no great praise, they move along with the enchanting melody still ringing in their ears and with the glad uplifting of their innermost being they carry this feeling with them till they become a part of it.

This latter class corresponds to those souls who are far enough advanced to enter into the very spirit of the Metaphysical Teacher himself, and do therefore reap the most benefit from the teaching. The class of souls first mentioned correspond to the majority who attend lectures and are trying to learn more

of and become better acquainted with their innermost being. How often do we hear it said: "I read a great deal and study, attend a great many lectures, still I am not where I would like to be. I don't know how to get to the centre of the very heart of the teaching and I am willing to be taught." Here is a valuable suggestion: that we have need of more primary lessons, just as we have small entertainments for the little folks who can and do enjoy them better than those on larger scales. We see from the Scripture that Jesus realized the need of this by using parables as a means to convey to the infant world what he wished them to know, and we are only now beginning to know and feel the importance of his teaching. We must have these primary lessons again and again until we are able to comprehend the whole of truth.

Speaking with a friend on Spiritual teaching she said she saw how beautiful it was, yet knew not how to apply it; after some conversation, she still could not comprehend it. Was it possible that I could find no illustration to give to make my meaning more explicit? An idea came and I at once used it thus: We all know that we have within us some mysterious power which keeps the human machinery working; some call it "God," "Life," "Christ," etc. It is very difficult to explain just what it is, but we know it is there. We are conscious of our heart's action, our throbbing pulse, and the blood coursing through our veins, but we know very little about them; their working and management must belong to a higher power. Whether we wish it or not we are compelled to live forever; we cannot destroy that life and power within ourselves though we may destroy its vehicles, nevertheless the life goes on just the same.

Now the question is, how can we lay hold of this power, or appropriate it for ourselves? If any one asked us for a draught of water would we turn the reservoir on him? Would he be able thereby to quench his thirst? He would feel very much refreshed with a glassful drawn from the faucet and would be able to drink as much as he wished. So is it with the great power called God. We would be overwhelmed, instantly annihilated, were we to receive the whole of that power upon us at once if that were possible; but through the Christ, who is always the only begotten son in every one, we are able to receive all the God power we can use or drink. In other words, the Christ or mediator is like the faucet through whom we are able to quench our thirst.

When Jesus journeyed from Judea to Galilee and passed through Samaria he sat on Jacob's well to rest, to which a woman came to draw water. Jesus asked her for some to drink, whereupon she said: "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?" Jesus said: "If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink,' thou wouldst have asked of him, and he would have given thee living water." The woman said: "Thou hast nothing to draw with; from whence, then, hast thou that living water?" Jesus answered: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in a well of water springing up into everlasting life." The woman said: "Sir, give me this water that I thirst not, neither come hither to draw." At the close of our conversation my friend's countenance brightened, saying: "I think I understand how we can lay hold of and use this power which we all have if we but make an effort to become acquainted with it."

The world is like a large infant class and the lessons must be made as interesting and simple as possible so that the little pupils will not become weary; but, on the contrary, watch with eagerness for each succeeding illustration. And when we have mastered our primary lessons we will be ready for a higher class.

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### Tidings from St. Louis.

On Sunday, Sept. 4, the Pine Street Temple (close to 30th Street), of which Thomas Grimshaw has been regular pastor since its purchase by the Spiritualist Temple Society, reopened its regular season of work with four well attended meetings. The Lyceum commenced at 9.30 a. m. when a goodly number of young people and children were in attendance. Regular morning service began at 10.45, conducted by Thomas Grimshaw, who delivered a very fine inspirational lecture on "Stepping Stones to Universal Peace." The speaker, showed conclusively that no genuine reform can ever be inaugurated on any other base than a full acknowledgment and deliberate cultivation of the spiritual, which is the only permanent element in human nature. The president, Mr. Pohl, made some very pleasant remarks after the discourse and invited all who were vitally interested in the cause of human progress without dogmatic test, to membership in the congregation.

A meeting for spirit messages was held at 3 p. m., which was also well attended. Mrs. Harvey and Mrs. Jones, local workers in excellent standing, conducted that exercise.

At 7.45 p. m. evening service commenced. A very fine program of instrumental and vocal music was tendered by talented musicians who work actively in the interests of the Temple. The lecture was delivered by W. J. Colville, who spoke forcibly on "Essential Elements of Universal Religion." After calling attention to the spiritual significance of the gigantic Fair and the splendid opportunity it is giving to bring people of various nationalities and differing creeds near together, to see each other's work at its best, the lecturer proceeded to define the essentials of religion as philanthropy and purity. No better definition is to be found anywhere than in the Epistle of James. Religion ought to conciliate and reconcile. It should be the universal pacifier and to the extent that it is anything else, it is something other than genuine. Faith in one supreme deity, superdefinable, lies at the root of all religious systems. All contain a Spiritualistic and also an ethical element, and one of these elements can never be successfully separated from the other. Universal religion is adapted to all climes of peoples, for though its fashions in ritual expression vary in changing times and places, it is always a spiritual bond uniting all truth lovers in an indissoluble embrace. The ten great religious systems of the world, as enumerated by James Freeman Clarke, are like the ten fingers on our two hands, simply variant expressions of what is greater than all the digits put together, that which we mean when we use the singular phrase, the Human Hand. Universal brotherhood and sisterhood must be acknowledged or the prophet's dream of the world's coming harmony cannot be realized. After the lecture an impromptu poem was given on a combination of topics furnished by the audience. Daily lectures and other functions of interest to visitors will continue during the Fair season.

W. J. Colville lectures every evening at 8, till Saturday, September 24, inclusive, except

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on Wednesdays, when a meeting for Spirit Messages is held.

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### NEVER MIND.

What if some people slight you—  
Never mind.  
What if some people wrong you?  
Still keep kind.  
What if some ill judge you?  
Unto yourself be true.  
By doing unto them as you  
Would have them do.

What if some snub you  
For the clothes you wear?  
What if some slight you because  
You lack a stylish air?  
What does it really matter?  
Do not hold a spite.  
Cheerily tread life's pathway  
Leading unto right.

Ever greet people kindly  
With a smile:  
We are only here for a little while.  
 Oftentimes a smile has lightened  
The heavy load  
Of some weary wayfarer on life's dreary road.

What if some do have more money  
Than you have?  
What if some can do that  
Which you cannot do?  
You can try to do your very best,  
Day by day  
To make some one better for your passing  
this way.

Try to forgive the wrongs others do you,  
You will need forgiveness for the wrongs you do;  
Always do your duty with a kind word or smile,  
And you'll find all wrong righted in the "afterwhile."

### HEART HEALTH.

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

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

Coming as it does in the face of quackery and deceit, this information, so freely given, must be gladly welcomed by those who wish a simple, inexpensive and withal 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.

### What They Want.

If one has decided to do something for somebody else, why not do the thing that is wanted? In other words, why, if one asks bread, shall he be given a stone? or, if he needs a shirt, shall he be given advice? The garment and the counsel may go together, but in the majority of cases the former is much more satisfactory when unencumbered by words.

One day, having taken a long walk through the woods, I came out into the open where a man with his back against a stone wall sat talking to himself. On his left was a crutch; on his right a lot of old clothes. He had evidently taken them from a bundle and was looking them over.

"Good morning," said I, as the man at sight of me ceased his soliloquy.

"Good morning," he replied politely. "I beg your pardon, but I suppose you have heard me gasping to myself. Maybe it frightened you."

"Not in the least," I answered. "I often talk to myself. But what have you there?"

"That's what I am trying to find out," said he. "You see, I called at that house over yonder," pointing to a place I knew well, "and asked for a piece of bread and butter and a drink of water. This is what I got."

"And no bread and butter?"

"Not a mite, but I got a lecture on being a tramp that took the starch all out of me."

"What are you going to do with those duds?" I asked.

"Dunno, mam. What would you? There isn't a thing here that could be useful to me; and though I have acquaintance with a good many men who are down on their luck I don't know one whose clothes are not fifty per cent. better than these. I've seen dirt and rags before, but these things take the cake."

You see, mam, I am not quite what I look. I have had a lot of trouble. I am lame and I am dirty and pretty hungry, but I have money enough to pay my railroad fare to where I am going, and for the absolutely necessary bread and butter. But I had no time to explain to that woman over there. She talked too fast for me, and was too intimate with God."

If this man had known "that woman" a hundred years he could not more accurately have described her character.

"When you asked for bread and butter up at the big house, was bread and butter what you really wanted?" I inquired after a hearty laugh in which my companion joined.

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

Here is a man who sees and says things for himself. He is not retelling conventionalities. The book fairly bristles with wise sayings. I believe the thesis is sustained and that the author has gone a long way toward fortifying it. After I took up the book, I did not quit, except for meals and sleep till I had read it carefully from cover to cover. Albion W. Small, Head of Dept. of Sociology and Director of Amiliated Work of the University of Chicago.

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

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"Exactly. There is nothing in the round world that would come up to it." I knew where there was good bread and good butter, enough and to spare, and thither I towed the lame man. He was served with milk which matched the bread in quality.

"Here's to you!" he exclaimed with a little quiver of the lip, which I could not help noticing as he lifted the glass of white nectar to his lips. "May you always have good health, and may you live as long as you wish."

"Amen!" said I with fervor. To me this was a beautiful experience. I had found the man where the other woman had found only a tramp. I had given my man exactly what he wanted. She had dispensed Christian counsel and old clothes which were entirely useless.—Eleanor Kirk's Idea.

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# Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 17, 1904.

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## 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.

Gone!

The chair is occupied by another.

The accustomed footfall no longer sounds upon the floor.

Sailed out on to the mighty deep away from the sunset land, on to the east, to greet the God of Day.

The foregoing express the thoughts of the non Spiritualist when the great Gatherer visits the home and selects such head of wheat as he may.

The tender shoot, the growing stem, or the full corn ripe in the ear, it may be either, for neither infancy nor age is spared, and sometimes all are gathered in at one swoop.

Truly death makes dismal the home and heart when the light of our gospel does not illumine the mind or spirit. At first it seems a sacrilege that another should use the accustomed chair, while the silence of the footfall no longer heard seems more noisy than the clatter of the street or the stroke of the forge. Well may it be if the loved one has sailed away on a voyage to what land no man may say!

But look on the other side of the picture.

The beloved one is not gone, the chair may be still occupied, the feet may still pace the floor, and the voyage from the sunset of death is but the preparation for the sunrise of immortality.

If we Spiritualists are not hopeless and helpless lunatics we know that death does not end all, that it does not separate the loved who have gone before, that in very truth they are about us still, for as Tennyson has said, "All houses in which men have dwelt are haunted houses," filled with our beloved though our poor mortal eyes see them not.

We are not mocked, the cumulative evidences of nearly sixty years incontestably demonstrated that the "dead" are not dead but living, and able to successfully demonstrate that fact in thousands of ways, and do so daily the wide world over.

May all eyes in time be unsealed and the presence of the mighty cloud of witnesses continually encompassing us about, be seen and known of all men.

The following item at once witty and wise was found in one of our Exchanges, and the lines express an important fact. "Some people think they are in tune with the infinite when they are only out of tune with the definite."

Reason, for September, B. F. Austin, B. A., editor, has reached us. The article which most pleased us was upon "How to Hold a Successful Meeting," from which the following sensible words are taken: "In the meeting, conference or seance, let all the people concentrate their thoughts in kindness, love and expectation upon the speaker or medium. Give out the best if you would get the best. In the spiritual realm, giving and getting are equal. Open your mind to truth and your hearts to the vibrations of love from the Exalted Ones, and 'wait on the Lord' (the Spirit World)."

We have on file for use at an early date a capital article by our able contributor, William Emmette Coleman, upon the subject matter of Dr. Peebles' recent book about Obsessions, etc. It will repay attentive perusal.

Many pleasing references reach us in our letters concerning the Home Circle and Message Departments. As to the first the story now running each week, A Pilgrim Boy, has attracted much attention among the junior readers of the paper especially in the East, here, and out in the West. Mine Inness writes with pleasing facility, and as his story unfolds it will be found to be most interesting as a resume of the struggles of the sturdy Pilgrim Fathers in the early days of their efforts to establish themselves on these shores. Mrs. Soule's Links speak to the heart, and touch the tender chords of human sympathy. Altogether the "Banner's" sixth page is greatly appreciated by our readers far and wide.

Dr. Andrew Jackson Davis is back again in Boston, and once more busy healing the sick in his own inimitable manner, and his manner is just the cheery medicament that is itself a tonic to the mentally dyspeptic as well as the physically disturbed. The great Seer looks hale and hearty and even more youthful than ever. Truly he has made good use of his own magic staff, i. e., "Under all Circumstances Keep an Even Mind."

The book, "Mediumship Defined and Defended," by W. J. Colville, is now being rapidly completed and we hope to announce it as ready for sale before many days. It will be tastefully gotten up, and well worth the small price of twenty-five cents, which is all that it will cost you.

Since the "Banner" bookstore has been removed to the street floor a large business has been done in books, periodical and pamphlet literature. Very many friends call, and frequently animated reunions occur by reason of people from various sections meeting in the store. Call as you pass, a cordial welcome is assured.

We are informed by Dr. Peebles that his new book, the "Demonism of the Ages and Spirit Obsessions," is meeting with an unexpectedly rapid sale. Over one-half of the first edition of 1,000 is already sold. See the advertisement in our columns.

The message the "Banner" sends abroad each week is Immortality Demonstrated by the return of the departed to the world in which they previously lived. The comfort of spirit communion. The doing of right because it is right. This is a noble message, it fills us with joy and inspires us with courage. Let us present it in all its purity, free from suspicion or taint of even seeming evil. Let us at all times uphold and sustain every worthy worker and enterprise, and strive to be as good in ourselves as we would that others should be. God—the Universal Good, continued life, right thinking as the aid to right doing, communion with the hosts of the arisen, justice to all, malice to none, these are the truths contained in the message of Spiritualism, these the beautiful teachings the "Banner" sends abroad each week into thousands of homes all over the world.

## The Forthcoming Convention.

Modesty is a becoming virtue in private life, and not quite out of place in public. Occasionally it can be carried to excess in either of the above connections, and in such case the subject is open to animadversions not altogether pleasant. The N. S. A. is presumably suffering from an excess of the above named commendable virtue, for up to the time these lines are being written neither the "Banner of Light," nor any of its esteemed contemporaries have, apparently, been advised as to what is to take place when the N. S. A. convenes in St. Louis at the end of next month.

In contrast with the above state of affairs our New Thought friends exhibit a marked difference of procedure, for nearly every issue of their organs during the past nine months have published full and complete information of the convention they propose to hold a few days in advance of the N. S. A. in the same city, and quite a number of circular letters and requests for notice in the "Banner" have reached us. That convention has been thoroughly organized, and persistently worked up; but, our own, so far as can be ascertained, has depended upon bills posted up at various campmeetings, and not a line of announcement has either been sent to, or solicited from, some of the Spiritualistic journals. Each of the journals of our Cause would cheerfully have helped the N. S. A. if the required materials had been duly supplied.

Perhaps it is not too late to repair what seems a lamentable omission?

What is to be done at St. Louis? The election of a new board of trustees of course, and no doubt the well deserved re-election of the secretary. Also, doubtless the re-election of the treasurer, whose generosity is the financial backbone of the N. S. A., for financially he has been a tower of strength to the national body, though he, as all of us, recognize that money is not the only thing in the necessary elements making a National Spiritual body. Probably an important issue will

again be the presidency, for which three names are "in the air," the present incumbent, who is not making a flat refusal this year to be again overcome by friends; Dr. George Warner, who is an uncompromising denouncer of fraud mediums, and Geo. W. Kates, who gracefully surrendered his opportunity last year. Let the best man have it, not merely because he wants it for the moment and presently will hand it over to some one else when expected other interests claim attention, for an honor thus conferred is obtained unjustly and serves to bring the National body into contempt if any such procedure should be indulged in. And let the election be carried out without wire-pulling as palpable as that indulged in by ward politicians, if possible, and the spiritual-mindedness of the assembled delegates should be sufficient to that end. The office of president is a dignified one. It should be held by a man of stable, conservative, and sound spiritual convictions. And being one of honor it should not be one of personal profit in any way or shape, salaried or otherwise.

One thing that occurs here is the matter of proxy voting which is almost equal to ballot stuffing in the hands of unscrupulous aspirants seeking votes to secure positions with. No committee should be entrusted with blank proxies to fill at their discretion, certainly not the committee upon credentials. There was enough wirework last year over the elections to have elected a state senator, and it was painful to witness in a gathering of professedly high-minded spiritual people. It is all very well to say proxies are the only means by which widely separated states can be represented, but if the annual convention moves round every year all sections will get their chance in turn, and each secure representation. And another point in this connection is that if local societies were represented through their state associations the larger body would be able to pay the cost of the delegates when, as it is today, the smaller one is unable to do so. The system should be the local, the state and the national, and if a truly workable national organizing of our work is ever established the foregoing is the form in which it will resolve itself.

The evening meetings we learn are to be devoted to propaganda work again. This is good, and if the speakers chosen are suitable and are well known representative Spiritualists good will result. But if it is true that outsiders are to hold the first place, even though they bear well known names in their own walks of life, they will not represent us and at a National convention held at a World's Fair the sound policy would be to let representative Spiritualists represent Spiritualism. No one need say any word against Minot J. Savage, but he frankly says he is not a Spiritualist. The well known Dr. Thomas is a good man who is sympathetic towards our Cause and admits our phenomena to be true and that there is much good in Spiritualism, while Henry Frank is frankly a materialist if he is anything. If we have no capable speakers to represent the Cause why hold any meetings in the evenings at all? But surely we are not hunting for the condescending endorsements of men who openly say they are not of us, and if we are not, then the N. S. A. has mistaken the temper of the Spiritualists of America, if our judgment counts for anything. The talent of our own field comprises Mr. Erwood, E. W. Sprague, Laura Fixen and Mrs. Cooley. Finally, on this topic of the propaganda meetings, make them free, do not place a paltry door fee as a barrier to the temple, but utilize the grandest opportunity the N. S. A. has ever had to spread our gospel without money and without price to all who will drink of the waters of life. If a ten cent show is bad in Boston, one for a quarter will be no better in St. Louis.

The "Banner" will be pleased to publish any additional information on the foregoing matters. It is willing as ever to assist the N. S. A. in doing sound, useful work for the Cause, and as it stands independently of all personal or financial relations with the national body it will sound such notes of warning, or kindly intentioned criticism, as may seem necessary and proper. But enough has been indicated for the present; at a future time more will be said, for there is more than one matter which stands in need of further action.

As we commenced with modesty let us conclude with the same note. It is unwise modesty not to publish the list by name and location of every organization affiliated with the national body, and to refrain from publishing in advance the financial statement until the convention is in session as was the case last year. If it was through stress of time, close the financial year earlier and the accounts could be in the hands of the people in due season for full consideration.

## A Step in the Right Direction.

Anything which tends to maintain and increase the dignity of our public meetings will always command the "Banner's" most cordial support and ready recognition. Too much that has been positively harmful has been tolerated upon our platforms in the unspiritual desire to attract a paying audience, and also much that was foolish and paltry has passed current without any very serious rebuke.

We have the grandest truth that "ever blessed sorrow-burdened mankind," and the most glorious philosophy that ever appealed to the highest and best mentally and spiritually that we possess. If ever gospel rightly demanded fitting temples, beautiful surroundings, harmony and melody in all things pertaining to its presentation, Modern Spiritualism is that gospel.

If ever the servants of the truth needed the inspirations of the good, the beautiful and the true to sustain them, the instruments who stand at our altars, to be illumined by the sacred fire of the spirit which blaze thereon are surely servants. They stand on the threshold of the higher life, their eyes scan some of its glory, their ears are attuned to its

melodies, their brains are touched with its inspirations. Think of what all this means, the holiness and purity that should be present in every one who attends, or ministers, at our assemblies. And when due reflection has been indulged in think further of the utter degradation of the entire service and the function of mediumship by the useless and frivolous nature of the questions so frequently presented to the spirit world, and then marvel, if you can, that the public decried our beautiful gospel as a vulgar system of fortune-telling covered up under the guise of a so-called religion!

The foregoing observations have arisen in the mind of the writer owing to the "Banner" having received a copy of the Pittsburgh (Pa.) Leader of the 5th inst., in which is an item referring to the services at the First Spiritual Church of that city, of which C. L. Stevens is the president, and, for the present month, Mrs. Margaret Gaule Riedinger is the speaker. The item reads as follows:

"Hereafter lovelies swains and lassies, intent on seeking information regarding the object of their affections, will not be able to get the desired knowledge through spirit world, that is, in the First Spiritual Church, of Pittsburgh, while Mrs. Margaret Gaule Riedinger is the medium in charge."

"This ultimatum was handed down last evening by Mrs. Riedinger, who in the course of her remarks said: 'Our Thursday evening meetings will be devoted to psychometry work. I wish, however, to say that we do not want any silly questions regarding love, or any queries relative to the stock market placed on the table to be answered.'"

In the judgment of the "Banner" Mrs. Riedinger is to be commended for taking a step in the right direction, and one which shows a distinct appreciation of the importance she attaches to her work as a medium through whom the spirits return to demonstrate the continuity of life after the great change. Such work as Mrs. Riedinger has barred from the platform rightly belongs to the seance room, and the services of the professional medium who honestly announces that "advice on business," etc., is the purpose for which clients are sought.

If all other "message" media would follow the same line of action we should find the platform being purified by the mediums themselves, who, as the case in point clearly shows, are able to really do more than many of the managers of meetings appear willing to attempt. The worker mentioned does not parade any title of "reverend," or "pastor," but stands simply as plain Mrs., and is content to let her work bring her what honor it may. Yet her example may well bear good fruit if acted upon all over the land.

Messages proving the return of departed friends, giving names and full verifiable particulars, such messages honestly given are invaluable and to our Cause, but when, instead, we have a nondescript hodge-podge of psychometry, imperfect impressions and clairvoyance, and half-and-half control, all of which we are expected to accept as the work of spirits, the judicious can but grieve while the ungodly scoff. Add to the mixture promiscuous advice about stocks and bonds, love, marriage and divorce, the finding of lost property, and the delineation of internal ailments and prescriptions for their cure, all done in the name of the religion of Spiritualism, and our services are turned into a psychological vaudeville as unseemly as unspiritual, and harmful to the real interests of the Cause at large.

## Phenomena.

An ancient fable tells how the slow going tortoise out-raced the fast paced hare. The latter animal deemed he could safely take a rest and then easily beat his lumbering competitor in the race. Alas, he was at the other end of the procession when the race was over.

To some in our ranks those who still have faith in the necessity and utility of phenomena are likened to the tortoise who lags upon the road of progress. Themselves they liken to the swift coursing hare and intimate in no uncertain tones that they are rapidly traversing the road to higher planes and wider knowledge. The more strenuous of these advanced ones openly boast they have no further use for the phenomena!

Let us at this point note a distinction which needs to be borne in mind. The word "phenomena" to a large number of present day Spiritualists means only the messages, descriptions, clairvoyance and psychometry given at the meetings by such media as Mrs. May S. Pepper, Rev. F. A. Wiggins, John Slater, Edgar Emerson, Margaret Gaule, Mrs. Kates, Mr. E. W. Sprague and scores of other workers on similar lines. But to the elder brethren in our family the word signifies other and equally important matters.

At one time phenomena occupied an important place among the evidences of spirit action. The Eddy family, the Koons family, the Allen boy, Maude Lord, Annie Lord Chamberlain, the Davenport and many other names arise, recalling the wonders of the seance room in past years, when raps, lights, the transportation of objects and the levitation of human bodies, direct voices and the first experiments in materializations were common matters of experience. Physical phenomena was the descriptive term applied to these manifestations and though many say we have outgrown them, that the Cause no longer needs them, that they were "low," unspiritual, and frequently fraudulent, yet without such evidences we should not have gained to our side such men as Gov. Talmadge, Prof. Mapes, Judge Edmonds, Epes Sargent, Prof. Zollner, Dr. A. R. Wallace, Sir William Crookes, and other eminent men.

Is it the case that our superfluous objectors to phenomena have solved the laws under which such manifestations occur? For instance, how a "rap" is produced, a "form" made visible, an article or human body lifted and carried, how matter is transferred through matter? These may all seem small and unspiritual affairs, but not only their character is involved, the more important question of "how" is ever before us. We need to revive the study of phenomena, not as a mere wondermongering craze, but as a steady scientifically pursued enquiry. With

some more certain knowledge about the conditions, laws and principles concerned, we should be able to speak authoritatively to the enquirer, and protect ourselves from the trickery of the unscrupulous. Real knowledge will ever be the surest safeguard against trickery and fraudulent phenomena.

Let the study of the physical phenomena be revived along intelligent lines. It will open up many problems in physics and psychics, it will teach us something of the unity of the universe and the interrelation of the forces of being. And particularly the phenomena are needed as a materialistic means of appealing to a materialistic age. You, gentle reader, may be beyond their need, your neighbors may not, for their sakes, then, remember that all forms of evidence which demonstrate the fact that man continues beyond death, and is capable of returning to this life and demonstrating that fact, are as useful in the world today as when the first raps at Hy'sville sent their echoes round the world, and thundering down the aisles of time.

## "Health, Power, Success."

Wm Phillips.

All Spiritualists must have been grateful to read the refreshing words of the respected Editor of the "Banner" in a recent issue under the above head. "Let us strive," said he, "not merely for the success of our own lives and schemes, but for the success of the whole world in its efforts to reach the deeper thought of the brotherhood of man, the federation of the world and the fatherhood of God."

This altruistic aim is undoubtedly a noble one, and yet it must be combined with the best development of the individual. The Nazarene was only successful at healing the multitudes after a long probation in the silence. The question may well be asked, "What did he do with his thirty years prior to the outburst of his psychic powers down in Judea?" It strikes me that in order to help others to success a man must be a success himself. Few people will follow a ragged beggar unless he can succeed where they fail. It matters not to humanity whether their Cæsars or Napoleons are clothed in purple or rags so long as they are successful leaders. So, it seems to me, in this connection, that if one would help his brethren best he must help himself first. Get a grip of himself, know his own power, banish what weaknesses he had, and stand out, confident in his own strength, determined to help his brethren rise even as he goes upward.

The failing at which our Brother Morse so clearly aimed is that when men have been successful they too often turn to idleness and carelessness concerning their fellows and lose themselves in the dreamy listlessness of satisfaction. This is not the way of John Burns, the labor leader on this side. Recently he, a Londoner, had a holiday and spent it exploring the beauty spots and ugly places of our great metropolis in order that he may be better equipped for his work of ameliorating the sorrows of the sufferers of the slums. Here is the road to happiness, the consecration of our own success to the service of the "failures" in the world, then surely shall come that joy which passes the power of language to define. If cultivation of our gifts lifts us to higher stations, let us train our eyes to remember to look toward the suffering masses from which we have been called, that we might help them and bless them. Truly the responsibility of the successful man is enormous and his privileges of Heaven.

Manchester, Eng.

## First Impressions of the World's Fair.

W. J. Colville.

In accordance with my promise to write weekly letters to the "Banner" during my sojourn in St. Louis, I present herewith a bare outline of the impressions I received on Labor Day, which was also my birthday, Monday, September 5.

Having become pretty thoroughly familiar with the great exposition at Chicago in 1893, I approached the Louisiana Purchase Exposition with a somewhat critical mind, and as I have seen a great many shows of all descriptions in many parts of the world, I don't enthuse over exhibitions as readily as eleven years ago. Having thus accounted for my own comparative lukewarmness as an observer, I proceed to mention a few of the sights I saw. Entering with a party of experienced friends by the Administration Building entrance, I at once secured my credentials as an authorized representative of the Press, and am now entitled to go in and out at pleasure on my season ticket. The officials I found most kind and courteous. They certainly do honor to the best type of American manhood.

The first exhibit I witnessed was a splendid collection of Jubilee gifts presented to Queen Victoria in 1881 and 1897 by her devoted subjects all over the world-wide British Empire. The presents from India are magnificent beyond compare. English policemen explain these treasures to visitors and "Robert," always famous for his intelligence and civility is as courteous and encyclopedic in St. Louis as in London.

My next visit was to the Philippines, whose exhibit covers forty-seven acres. Twelve hundred natives representing forty distinct tribes scattered over six villages containing one hundred and thirty buildings, is almost like a visit to the Islands themselves, as every native peculiarity is faithfully portrayed. Some of these curious people appear highly intelligent; others seem quite savage and as the more ferocious among them have a great aversion to kodaks, amateur photographers are warned against irritating them by attempting to take their likenesses. The model school is very interesting and seems to show that among the Filipinos are many children and young people quite ready to joyfully take advantage of every educational opportunity extended to them.

My third experience was among the North American Indians, who show to excellent advantage in the Indian Native School, which is a fascinating place to visit and sufficient to dispel any lingering doubts in the minds of visitors whether the Red man can be truly civilized. Many of the Indians show by their very expression that they are about as highly developed in intellect as their white neighbors, and much of their work is truly beautiful. It compares to no disadvantage with that of other so-called "higher" races.

Leaving the Indian Territory, I wended my way to the Alaskan exhibit, which is another that is well worth seeing. Alaskan products and photographs of Alaska are quite a revelation, and seem to convince dwellers in this republic that they need not go to Norway to find a land of Midnight Sun, for in Uncle Sam's dominions there are fjords quite as magnificent and towering cliffs quite as high and rugged as can be seen in Europe. The prospects of Alaska seem almost fabulously bright and next spring and summer it is confidently hoped that tourists in search of health, rest, and new sensations will take advantage of the opportunity.

(Continued on page 5.)



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(Continued from page 4.)

vantage of the superb facilities offered by the Pacific Coast Steamship Company, and the White Pass and Yukon Route. Through some hardships yet remain for those who seek to penetrate to the interior of the country, there is not the slightest difficulty in going to and from the well-established centres of commercial activity in Alaska. I am so firm a believer in the desirability of a complete Anglo-American Alliance, without any necessity for giving up territory on either side, that I am quite gratified to find that the line of demarcation between British and American ground in the great New North is somewhat difficult for inexperienced eyes to trace. Two great nations speaking the same language must unite their interests in ever-increasing measure for mutual benefit, and the whole world's advance.

After spending about four hours, from 11 a. m. to 3 p. m. in these interesting places, which can be thoroughly inspected in no less time than at least as many days, I accompanied my friends to the Ceylon Exhibit, where we were regaled with excellent tea, and had a good view of the life saving performance which takes place daily by members of the Morrison Life Boat Company. The Cinghalese who brought us tea served it exactly as in Colombo. With combs in their hair and clad in picturesque Oriental costume, they make one forget western institutions for the moment, and suggest actual existence in that beautiful island only five degrees north of the equator, where the climate is always balmy, but heat rarely excessive. As all tourists and sight-seers are apt to get thirsty and hungry, it is well to know that for ten cents in the Ceylon Building an excellent pot of tea is furnished. Cakes and bread and butter (extremely good) are also served at a fair price, and whilst you are enjoying your light repast, you are regaled with exquisite music and you can occupy a chair as long as you like and make many observations from a conspicuous point of advantage.

As I entered the grounds by a decidedly side entrance I literally saw several "side shows" before beholding the main features of the gigantic exposition, which only becomes truly impressive when one approaches the monumental main structures, which in some instances, are even more imposing than the corresponding edifices in Chicago eleven years ago. The most wonderful interior is that of the Electrical Exhibit, which is a veritable fairyland of wonders, and suggests the complete realization of long, of even the wildest dreams of the most romantic prophet. A trip on the lagoon after the buildings are illuminated at nightfall is a charming experience, and among the ordinary launches are Venetian gondolas in which gondoliers sing Italian songs magnificently.

Not having time to go everywhere, and the crowded condition of every building on a public holiday rendering it difficult to see many particular things at close range, I made no attempt to "do" the exhibits, but contented myself with inspecting some of the State and National buildings. Prominent among the former stand the colossal erections devoted to Missouri, New York, and Illinois. These three are probably the largest and most imposing, but California and many other states have beautiful and interesting structures in which their special features are illustrated, and in some cases (as with California), are further advertised by means of descriptive lectures aided by stereopticon. The English and Canadian Buildings are very stately and contain much of interest. Canada and British Columbia is being vigorously recommended to homeseekers by very polite officials who gratuitously distribute a large quantity of entertaining and instructive literature. The paintings in the Canadian Building are singularly fine. They alone will well repay a visit. For the convenience of the throngs who are now going to the Fair daily, a great many rest houses are provided, and the restaurants are fairly good, taking them altogether, and prices, though not low, are certainly not exorbitant. There are many "Barbecues" where good lunches are decidedly cheap. Fruit of excellent quality and great variety is sold in all directions, and it is quite needless to carry food if one wishes to spend a whole day comfortably within the gates.

During the evening I visited the Pike, which is given up to an immense number of minor attractions, the greatest among which, and deserving to act as a major, is Haeckenbeck's Circus, in which the intelligence displayed by many animals is truly wonderful. Elsewhere on the Pike the famous firm of Simmons & Company advertise their hardware business through the agency of a singularly gifted horse which picks out letters and spells words as correctly as a child.

Including children who were admitted free, there must have been nearly 400,000 human beings at the Fair on Labor Day. No extreme discomfort was experienced, however, anywhere except on the street cars, and though every effort was made to accommodate the public, this enormous record-breaking attendance overtaxed every available facility. All the officials in all departments were evidently exerting themselves to their utmost, and only praise and encouragement should be bestowed upon them.

The Fair is beyond question an assured success, and every institution in St. Louis is reaping a golden harvest. Visitors from all over the world are turning up on every corner, and during the next few weeks I expect to have addressed more widely representative audiences than at any previous period in my career. My audiences at the Temple, Pine and 30th Streets, are extremely large, and just at this season it is impossible to find seats for all applicants except at the 3 p. m. Class Lectures which are being held daily.

2612 Lafayette Ave., St. Louis, Mo.

The Empress of Japan and Her Remarkable Vision.

The Japanese believe that the spirits of the dead are watching over their navy. That the navy has come to no harm in the recent encounters and that its work has been so successful, people in Japan believe, is due to this fact. Of a religion where ancestral worship is practically the only worship, it is not strange that the people should believe that the spirits of those who have gone before should watch over the country and the country's arms in the present crisis.

The latest manifestation of the watchful care of the dead over Japan's arms came recently to no less a person than her Imperial Majesty, the Empress. In the night a vision appeared to her. In a halo of light stood an old man, patriarchal in appearance, with white hair and a long white beard. He was dressed in the Japanese uniform of three score years ago, and he spoke to the Empress. "I have come from the land of the dead," he said, "to tell your Majesty that all is well with your navy. For many years my life was devoted to the building up of this navy and I am constantly watching over it. I have seen it, and it is good. It will be victorious and will win its battles for my Emperor. Have no fear, for, with the knowledge of the land of the dead, I know."

And then the vision gradually faded away until it had vanished altogether. When the Empress awoke in the morning the vision remained vividly with her. Every word the spirit had spoken, every line of his face and figure were vividly impressed on her mind. She told the courtiers of her dream and described to them the old man. They

were astounded and soon brought to her portraits, one of whom she identified as that of her ghostly visitor.

It was the portrait of Baron Inamoto, one of the greatest men of the early days of the new Japan. He was a great soldier, and when the country rose against the Shoguns thirty-seven years ago he took a prominent part in the fighting. He was one of the leaders of the rebels and won several great victories. When the war was ended and the Emperor became an Emperor in fact as well as in name, Inamoto became one of his principal advisers. He foresaw the future of the new Japan in the brightest of colors and aided much in the development of the plans which have now made Japan one of the greatest nations of the world.

He was particularly impressed with the necessity for a powerful navy, and, although his plans were not looked upon with favor by some of the other advisers of the emperor, he finally won his point and so became the real father of the Japanese navy. For years every effort of his life was devoted to making the navy of Japan one that would rank with the other navies of the world, and he has succeeded. Is it any wonder that his spirit should hover over the fleet that was created by his enthusiasm?

The Japanese believe in the power of their ancestors to assist them or to hinder them. Their religion is that of ancestral worship, and they thoroughly believe that their every action is watched by former generations who have gone to the land of the dead. To one who is not familiar with the life and religion of the Japanese, these things are hard to realize. All that one can understand about them is that they are true.

The Empress' dream caused a sensation in the court. She had never seen a picture of the great man who appeared to her in the vision. She did not even recall his name when telling of the vision. She had absolutely no idea who her ghostly visitor was, until the picture was shown to her and the name of the great man was told her.

The story was told on the streets and in the homes of the Japanese in whispers. People don't talk about the Emperor and Empress at any time without lowering their voices and bowing their heads. They are sacred. And when such a story is told when the gods themselves send messengers of hope and comfort to their descendants on earth, the matter is one of deep religious significance. Japan believes the story and believes it thoroughly. The people believe that this vision was sent to their beloved Empress that the country might be assured that the spirits of those who have gone to the other shore are watching over the destiny of the nation in this hour of need; that they are ready to assist the Emperor in this great battle for the rights of his people; and that they are helping new Japan to take her place among the powers of the world.

Movements of Platform Workers.

William E. Smith will open Odd Ladies' Hall, 446 Tremont Street, Boston, on Friday, September 16th, at 2.30 p. m. for spiritual progression. The meetings will be continued all season.

J. C. F. Grumline is now holding services every Sunday in Metaphysical Hall, Huntington Chambers, at 11 a. m. and 7.30 p. m.

The address of G. W. Kates and wife during September, October and November will be: 35 School Street, Lynn, Mass. They will accept week-night calls at near-by places.

G. H. Brookes writes: "I began my labors for the First Spiritual Society of Baltimore on Sunday, Sept. 4th. The afternoon audience rather small, evening audience good. I am located at 811 North Fremont Avenue, where all mail and telegrams should be sent. I will respond to calls for funerals, and also to hold some week night meetings within a reasonable distance of Baltimore. I shall try and start a Lyceum."

Announcements.

Commercial Hall, 694 Washington Street—Spiritualistic meetings conducted by Mrs. M. Adeline Wilkinson, pastor, every Sunday.

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 18th, we 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., two flights. Circle 11 a. m. Services 3 to 7 p. m. Good mediums and special music every Sunday. All mediums invited.—A. M. S., Clerk.

Unity Camp, Saugus Centre, Samuel Merchant, President.—Sunday, Sept. 18th, Conference, open to all, at 11. Short addresses and messages at 2. Mr. and Mrs. George W. Kates at 4 and 7. Mrs. Kates, soloist. Good music. Refreshments can be procured in the grove. Admission free.

The Boston Spiritual Temple Society will resume services at Potter Hall, New Century Building, 177 Huntington Ave., Sunday, Sept. 18th. Rev. F. A. Wiggins, pastor, will deliver a discourse at 10.45 a. m. and messages from the loved ones on the other side of life at 7.30 p. m. Music will be furnished by a mixed quartet of professionals from the Conservatory of Music. All meetings are free and the public is cordially invited.

V. S. U. Memorial Services.

Services memorial of our arisen brothers and sisters in the Cause, will be held next Sunday, Sept. 18, 2.30 p. m., at the Waverley Home. Speakers, mediums and friends cordially invited to attend.—J. H. Lewis, sec.

Remembering Our Forgiveness.

Forgive and remember! That is the best rule. Forgive, and remember that you have forgiven. Far too many people forgive and forget. These are just the people who say it is impossible for them to forget, as if this were a credit to them. The real trouble is that they do not know the real cause of their forgiveness. Every circumstance that brings the injury back to them finds them unmindful of the fact that they have forgiven it. They are irritated by memory of the wrong, instead of softened by remembrance of their forgiveness of it. Other hearts cherish more accurately and acutely the tenderness of their forgiving than they do the irritation of the feeling of being wronged. Here is a remembering that is worth striving for.—Sunday School Times, Philadelphia, Pa.

Grief hallows hearts, even while it ages heads.

—Shakespeare.

"He gains no strength who must be always carried lest he fall or stumble on the way."

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## Our Home Circle.

EDITED BY  
MINNIE RESERVE SOULE.

### Our Helpers.

(Written especially for the Banner of Light.)

The angels are ever beside us  
As the pathway of life we roam,  
They guide us on till we reach at last  
Our real, our immortal home.

They help us to gird on our armor,  
To win in the world's daily strife;  
They strengthen our weary hearts to bear  
The troubles and trials of life.

They help us bear all our burdens  
If only we ask them for aid;  
They help us correct in spirit-life  
Mistakes which in this we have made.

When skies are dark with clouds of despair,  
'Tis then that they help us indeed;  
They lift on our load, they smile through care;  
To them we may turn in our need.

They're with us at morn, at noon, at eve,  
They're drawing us nearer each day;  
They'll guide us on till we rest at last,  
In that home just over the way.

—Laura J. Hayes.

### A Link in Our Golden Chain.

PLANT, FOR A FLOWER MAY  
BRIGHTEN A LONELY LIFE.

A window-box filled with growing plants is no uncommon sight, and very beautiful and artistic are some otherwise plain and unpretentious cottages made by the very pretty fashion, now so much in vogue, of having window gardens. The effect is equally pleasing either inside or out. Unlike many other fashions it leads itself to the needs of the poorer classes as readily as to the tastes of the people of wealth; for it is certainly true that the laborers who seldom have an opportunity to stray into the green fields and drink in the sweet air made delicious with the odor of flowers must have a bit of the growing world beside them.

Only think of the many, many little people who have never seen a field of grass, never walked out upon a dusty, country road and watched the daisies growing, never seen the stars at night dance and twinkle right over the tops of wonderful, waving trees, never heard the music of the brooks or the lowing of the cows.

To those of us who have always known the sights and sounds of country life it seems incredible that children within a few miles of all these things can still be ignorant of them, yet such is too often the case.

The stories that the mother tells her pale-faced darling of flowers and fruits growing on trees and falling to the ground in such abundance, that no one thinks it a strange sight to see the grass hidden by the blooms in the Spring-time or the red-checked beauties of juicy apples in the Autumn, sound like fairy tales to this product of poverty and pain.

Only the faith in the mother who has never deceived her can account for the eager way in which the imagination of the child makes the picture her own experience and lights the dark present with a hope of sometime living in reality the life of her dreams.

May Heaven bless the mothers who can look back through the tears of present sorrow and recall the happy days of childhood and dwell there in memory for the help and comfort of their unfortunate and imprisoned and limited little children.

Not all of the dwellers in the "slums" are foreigners who are willing to endure the hardships of that life for the freedom which the United States can give them. Alas! that some of them are there through the folly and some through the falsity of those who should have been their protectors; but always, whatever may be the cause of their present condition, there is in the heart of each of them a reaching for something better and usually a memory of something sweet.

Passing through one of the narrowest and dirtiest streets of Boston on a very hot day, when the air of the place seemed as if it breathed out of the mouth of some horrible monster seething in heat and decay, we were amazed at the effort that had been made by the people living there to have a bit of a garden.

Wooden boxes of every description had been utilized, old tin cans, fresh from the "dumps" had been gathered in and the effect at first glance was rather grotesque. Almost every window-sill was crowded with these boxes and cans filled with plants of various kinds.

Old men were sitting behind these little window gardens smoking peacefully, or the pinched and wan faces of weary looking children peered out curiously at the passing throng.

Scarlet geraniums nodded to the yellow asters and bright colored nasturtiums fell all over their unpainted boxes in their confusion at finding themselves growing so high in the air.

Away at the top of a big tenement house, as if an alien in the midst of all this riotous bloom, stood two stalks of corn in a salt-box, their long leaves swaying as gracefully in that elevated position as if they were keeping time in the great orchestra of Nature whose music is heard in every farmer's corn-field.

What wondrous music they were singing up there so near the roof of that dilapidated tenement house, what marvelous stories they were whispering to the inmates of that dingy room it was not our good fortune to know but the beauty and the grace of those two stalks of growing corn was an inspiration to one pair of eyes at least.

Was it a woman, old and feeble, far from the home-land of her fathers, who watched the soft green blades peep forth? Was it a man, whose weakness and wandering had forever shut him away from the wide acres of his youth? Was it a mother, poor and unfortunate, who was doing the best she could to bring the rustle of the corn into the home-life of her little family? Was it a wee tot of a girl whose teacher in the "Kindergarten" had given her a practical illustration of God working in the universe?

It may have been any one of these who had hidden away the kernels of corn in the soft earth which that old salt-box held and who watched eagerly and tenderly the upshoot of leaves but certain it is that the life of someone was made brighter and better by that handclasp with nature through the window of Poverty's home. And that box on the window-sill did something more than give inspiration for a moment to a pair of tired eyes, dear Home Circle readers, it offered suggestions innumerable for helps along the wayside for the city-bound children.

It has been a custom of some friends of ours to go into the woods and gather wild flowers and give them away to the sick and unfortunate. Our dear friend kept a beautiful bouquet of the leaves of the woods at The Children's Mission all through the long summer months and as often as he could he carried one to the Children's Hospital. The Matrons at both these places said the chil-

dren loved them and were helped through many a trying hour by their beauty.

But those children, many of them were too ill to do anything to entertain themselves and so were content to simply admire the lovely things, while there are hundreds of boys and girls who would enjoy the planting and the caring for growing plants of almost any kind. Let all the "Banner" children begin now to save seeds from their gardens and put up as many little packages as they feel that they can give away and send them to the "Banner" office in care of this department, and when the seed-time comes again they shall be sent to the children of the "slums" to make happy the life of some little wayfarer who loves posies but cannot afford to buy the seeds.

Don't you see, little folks, what a lot you may do and how much better you can enjoy your own gardens when you realize that your flowers are not for yourselves alone but may be shared by the garretless little brothers and sisters of Boston? Who will be the first to help grow flowers in the hearts and homes of our little friends?

### Through Gates of Gold.

From Avon comes the news of the passing into the other life of that friend to Spiritualism, Mr. Thomas Tripp. It seems such a little while since he stood side by side with the mediums, who week by week, were brought to Brockton to speak of the members of a Society there whose President he was.

It was no small undertaking for a man of his years to leave his quiet home and journey from Avon to Brockton every Sunday evening and preside over a meeting, but faithfully he kept to his duty as he understood it and after the service was over he and his dear wife took the tired worker home with them and ministered to her as if they knew just what it was to be a medium and to need rest and quiet and care after an exhibition of psychic power.

It is a gift to be able to entertain a guest without display of undue attention and these two dear friends were always able to do that, as many a medium who has been cared for in their home can vouch for.

So many pleasant memories came sweeping over us as we read the familiar name among those who had slipped away from us. On one occasion as he looked out upon a sea of eager, curious faces, the hall being filled to its capacity, because a popular "test" medium was to speak, with something of a show of spirit, he gasped, "Look at that crowd, will you? We can't get chairs enough to hold them when there are to be tests but let me advertise the brightest lecturer I can get and there won't be a dozen people in the place. But I am going to do what I think is right," he continued. "I'm going to give them a good test medium tonight and next week I'm going to have a good lecture. They have got to have the Philosophy as well as the Phenomena."

The same spirit of independence was manifest in all his relations with his fellowmen. Fearless and unflinching he was, but kind and thoughtful about his own acts, content only when he was sure that he had done the right thing.

It seems to us, sometimes, as if it would be a beautiful thing for the Death-Angel to bear the children of earth into the glory of that other life, in little companies, so that the loved ones might look into each other's eyes and might feel the clasp of the clinging hand as they entered the new condition of life with its infinite possibilities for unfoldment.

And, indeed, it would be beautiful; but what could be more beautiful than this expression of unselfish devotion written by the hand of the one who waits and watches in the darkened chamber for the signal from him that tells her of his safe arrival? "I cannot realize it as yet; it is like a dream but I know that my loss is his gain." Oh, brave is the woman who can look beyond her own loneliness and find comfort in the assurance given her by those whom she has loved that the husband of her youth, the companion of her mature years, the gentle comrade of the sunset hours, has gained a freedom which is a joy to him.

From our hearts we send our dearest love to you, dear wife, of our arisen friend, and we know that from the dream of loneliness you will awake to the consciousness of his tender care. You spirit will know that his life in that realm of spirit is made bright with the hope of being able to serve you and that the "day of days" will be when the morning dawns and finds you by his side.

### A Pilgrim Boy.

Mime Innies.

#### CHAPTER IX.

##### A TRAMP ALONG SHORE.

(Continued from last week.)

They found the bay to be full of them. Again Tom lamented their inability to utilize the fish as he had when the whales were first seen at sea. The oil would have been of great service, but it all had to be lost.

Then they followed the tracks of the Indians up into the woods and found an Indian cemetery. Each grave to mark it had a small imitation wigwag, or a little hut like a house, or a tall pointed stake driven into the ground, at its head.

The shallow was lost sight of as soon as they entered the woods, and after wandering about amid the big trees all day, as the sun got low, they found the boat anchored in a creek.

John was tired and hungry. His feet were sore and his hips ached. An all-day walk for a boy who has been three months on a small ship, is a pretty hard task. The food they had with them tasted good to the hungry lad, and as soon as it had been eaten he stretched out on the ground near the fire, and was asleep before he knew it.

About midnight the rest of the company were waked up by the howls of some wolves, but John only turned over and grumbled at the disturbance. When Captain Standish discharged his matchlock to frighten away the prowling creatures, that brought John into a sitting position. In a second he was wide awake, and asked,

"What is it, Indians?"

"No, boy," said his next neighbor, "a different kind of a savage. When I was in Newfoundland on this coast I often heard the wolves, and I faith, they were louder than these, in their growlings and roarings. Go to sleep, son, get thy rest."

John was not so easily satisfied. It sounded to him more like an imitation of an animal than like the creature himself, and he was quite uneasy. He told Tom, who was still his bed fellow, that is, slept next to the ground, that he believed it was Indians. Tom's only reply was a sleepy grunt, and he was soon snoring again. John could not fall asleep so easily. So he told his friend on the other side, who happened to be John Howland, that he should think that they would get their arms in nearer the place where they were lying, instead of stacking them outside the camp. They might need them, and that, too, quickly.

"Oh, go to sleep, boy. 'Tis but a nightmare fright. Thou wilt laugh at thy fears in the morning. If he awake thou must, why do it, but disturb me not. I could sleep though a dozen savages danced a war dance upon my body. I am dead tired. Go to sleep, wide awake."

Getting so little comfort John kept quiet. The noise was not repeated and he concluded that, indeed, he had been mistaken.

His lids grew heavy, and the tired body once more claimed its due of rest and repose, and John slumbered.

John Howland was not so certain as his talk to the boy would indicate. His worryment did not, it is true, keep him awake; but it did rouse him at daylight the first of the company. He was aye reckless and, in the spirit of dare-deviltry, he rose and stalked boldly forth into the forest.

A cracking twig not far away at his left made him quickly drop and try to conceal himself in the underbrush. For a while all was still, and he was about to rise and proceed, laughing at being so easily frightened, when an object moving met his sight scarcely a rod in front of him. It was an Indian, hideously painted, who was crawling and wriggling through the bushes as quietly as a snake, directly toward him and the camp. Howland's hair felt like separating from his scalp. But he kept quite still. A low grunt "ugh" near the creeping savage caused him to look in its direction, only to discover another wily red man, and a snapping twig on his right discovered still another. Scarcely daring to remove his eyes from the three in sight, a quick glance to the left showed all another.

Deeming that they had seen him, and were intending to surround him, all the stories of scalping he had ever heard flashed through his mind. It was enough. With a bound he was back in camp yelling,

"They are Indians, Indians! Get your arms, quick!"

In an instant a rush was made, and the arms secured just as the warwhoop rang out through the startled quiet of the morning woods.

To John it sounded like "Woach, woach ha ha back woach." To his frightened ears the woods seemed filled with Indians, and scarcely knowing what he did he rolled himself under all the blankets he could reach.

Captain Standish shouted: "Behind trees, all of you, and shoot down the first savage ye see."

The brave little soldier was now in his element. Seeing his men were all well disposed, he poised his matchlock and fired at one who seemed to be their leader. Their arrows fell thick and fast. One hit, as it was sped, the pile of blankets where John lay concealed. It could pierce them only a little, but that was enough for John, who leaped from his hiding place, and seeing a tree unoccupied, quickly "put it between himself and the foe." As he ran toward it an arrow pierced his stocking just at the calf of his left leg. It hung there, and John kept it as his trophy. It was tipped with horn of some sort, and was sharp enough, had it been well aimed, to have made an ugly wound.

The bravest of the red skins was he who seemed captain. He wore no clothing but a clout about his loins, and moccasins. His face was painted with different colors, and his body was oiled till it shone in the darkness of the woods. He exposed himself recklessly as he put arrow after arrow into the very faces of the white men. The arrows seemed hastily aimed, for none took effect.

Standish's matchlock had been fired at random to frighten the foe, but the boldness and effrontery of the big chief raised the ire of the Pilgrim captain and he shouted to Bradford:

"Master Bradford, if thou'rt loaded, let go thy piece at the big fellow. If thou fail, I will be loaded again by that time, and I will follow thy shot. We must curb these fiends, and the death of their chief will without doubt send them away."

Bradford blazed away. The only effect was louder and more defiant yells. Evidently the "savages" felt they were gaining the mastery.

As soon as Standish had loaded his piece again, he said, "Ha, now, thou viper of a heathen, look to thyself. Thou'lt yell in hell before another minute if this old matchlock of mine doth her duty."

With slow aim he balanced his heavy gun, resting it on a limb, and held it as the match burned down. The discharge, almost as loud as a small cannon, was followed by a howl of pain, and the big Indian hobbled into the woods. The arrows ceased and the woods were still.

"Give them one more charge of powder and shot, ye who have loads," shouted Standish.

Again the roar of guns was followed by the snapping of twigs as the red men hastily sneaked away from the terrible implements of warfare which bore thunder and lightning in their throats, the like of which they had never seen before.

Then all was still. In half an hour Standish, who alone had boldly penetrated the woods, returned to say that all were gone.

"Pick up their arrows. We will send them home by the ship that our friends may save them as curiosities," said the little warrior.

But John kept his as long as he lived.

They call this camp the "Place of the First Encounter."

#### CHAPTER X.

##### CLARKE'S ISLAND.

"The modest isle of yonder bay  
Screened from the rougher blasts and spray."

It was then they decided that the mainland, as they termed the Plymouth shore, was the better place for a settlement. Accordingly in the morning once more the shallow was turned northward.

She was a slow little tub of a boat and it was long after dark when they found themselves inside the capes of the Garnet on the north and the long arm of beach on the south. As the tide bore them in and the wind from the east grew stronger, it took but a few minutes for them to be off Clarke's Island.

Not a man knew aught of the coast. It was dark. They were wet, cold and discouraged. In fact a sort of numbness seemed to settle over them. The wind blew almost a gale and the weather was bitterly cold. John had curled up under the gunwale where he could keep off all but the spray from the biggest waves and was so chilled with his wet clothing, which was scarcely sufficient for the December weather, that he had ceased to care whether he went to the bottom or not. All he knew was that he wished he had not come. If he could be back on the ship, he felt he would never complain again.

A sudden blast of the gale and crack, the little mast had broken short off. The sail fell into the icy water. The boat swung round and her headway stopped. This seemed to them a terrible disaster in the darkness, the icy spray and the shrieking wreck, for the man who steered, little knew where he was going. In the night he could see nothing. In fact he was steering straight for Saquish beach and would very soon have been among the breakers. Just in time Tom discovered the foaming beach "dead ahead" and he shouted,

(Continued next week.)

It was one of those recitals, says Harper's Weekly, which are usually avoided by musicians. The friend said, "I have just heard one of the pupils, a little girl of eight, play your piece, 'To a Wild Rose.'" The musician sighed and said, "I suppose she pulled it up by the roots."

Clever people are the best encyclopedias.—Dr. Stuart Robinson.

## SPIRIT

### Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SHIP OF

MRS. MINNIE M. SOULE.

Report of Seances held September 7, 1904. S. E. 57.

### In Explanation.

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

### To Our 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.

Our Father, who art in Heaven and earth, and everywhere expressing Thyself through Thy children, we would turn our hearts and our spirits to that expression so beautiful and sweet, of life after death, and would find Thee there and would be comforted by that expression and helped through the influence of that life. Into this little company of waiting spirits we would bring an assurance and a faith that passeth all understanding, and would help them to express to their own that which they feel—that which they understand now as never before. We would take them by the hand and lead them to the hearthstones silent and deserted since they have left. We would take them tenderly as little children and lead them to the fathers and the mothers, and loved ones waiting, and let them whisper back their expression of undivided love and their interest in all things pertaining to those who are dear to them. It is no unnatural thing, no unusual expression, but only the sweet and simple truth—only the love that is bound to find its way to its own. Understanding this we would feel united with all these children whether they be in one sphere of life or another. Just to feel that we are in the Father's keeping; just to feel that no child of His can ever be lost; just to understand that He can and will bring us all together in that triumphant state of perfect goodness, is our religion and our joy. Amen.

### MESSAGES.

#### Ernest Clark, Leominster, Mass.

There is a spirit of a young man who comes first to me this morning. He is rather slender, fair complexion, blue eyes, and brown hair. He is about five feet, ten inches tall. He has a serious face and an air of an almost troubled condition. It seems to bother him so much to tell what he wants to say, as though he were worried about the affairs at home, and that affected him in his expression. He says, "I particularly want to talk to my brother. He is not well, and I thought if I could come I could get them interested in spiritual healing so that he could be healed and stay longer with the family." This boy's name is Ernest Clark and he says, "I used to live in Leominster. I want Fred to get away from all the associations that he is in now. The thing that is troubling him is a too constant application to the affairs close about him. He is not sick, bodily, as the doctors say. The cause is of the spirit, and I feel that if he could be released and could get away and have a new atmosphere about him, and his thoughts of something else, he would soon be better and could stay to accomplish the things that he can't do now because of his condition. I have with me Anna, and she is growing quite strong, in fact, I think she's stronger than I am, but she wanted me to tell the story because she thought they would be more pleased to hear from me than from her. That's because I haven't been away so long. Anna has been studying music. She always had a desire to, but could not seem to get an opportunity, and she says, 'I was pretty old when I began, but it doesn't seem to make any difference. I am mastering the art, and I am so fond of it that I shall keep at it for some time to come.' I didn't know that I had a little brother over here until I found him, and I want mother to understand that the little one is growing and is just as much a part of the family as any child she ever had. I wish I could send a message to Gordon, but I suppose that's out of the question, because he would be so sarcastic about it, but I shall say this much, that I can see him, and he cannot hinder that. He can only put a fence up and refuse to receive. I can see and know him just as well as I want to. Thank you."

#### Frank Morrison, Cambridge, Mass.

There is a spirit of a man. He's rather tall and slender, and he wears spectacles. He has side whiskers and his hair is pushed back from his forehead and is rather long. He is a very beautiful spirit. That does not mean that his make-up is so beautiful, but shining through his eyes and out of his whole spiritual body is a spirituality that makes him a most beautiful spirit today. He seems surprised that I should say this because he has no conception of how really good and true he is. I am sure that his effort must have been always to do the thing that was best for everybody around him, and that he forgot what he wanted in his desire to help somebody else. His name is Frank Morrison. He writes beautifully—a plain legible hand, and I think he was quite a scholar. He says, "I lived in Cambridge. I am familiar with Boston and with all the institutions about the town. It is true I traveled very much when I was in the body, and it is true that I was interested in many religious movements. Some way I did not class Spiritualism as a religious movement. I can't see how I overlooked the possibilities that might come for helpfulness through communications, but I suppose it was one of those lapses that we are sometimes unable to account for in ourselves, and I am more than anxious to add my testimony to what has already been given, but mine shall be that the most beautiful expression of the goodness and fatherly care of the Creator of men has been given to the one who receives spiritual communications. The one thing that the church has been trying to understand is the life after death. They were striving to overcome all the unhappiness of this life with a joy supreme and supreme in the next. They were trying to make the shadow of death a stepping-stone to glorious immortality, and yet they failed to get the evidence which the simplest Spiritualist or to-

day is accepting as the key-note of his life. Now how a man who really wanted the truth, could forget this or overlook it, seems incomprehensible to me today. I have talked with many spirits on this side of life, and they agree with me that we had set our faces toward a goal, and were running the race, and could not stop to see what was being sold on the side, or what was being told us by the different parties that we passed, so one must not get too much absorbed, even in a goal. The secret is to live day by day and forget the goal, and if I have one word for the Spiritualist it is that he must not think too much about what is coming after, but must have both these lives intermingling with each other until the whole makes a present that is beautiful and complete. This is my message. I wanted very much to have my friend, Benjamin Whittier, understand that I have come and that I can see him in his queries, his interest, and his religion, and that I will answer as often as possible in the way that he and I best understand, the questions of his soul. I thank you."

#### Emmeline Ford, Brattleboro, Vt.

There is a woman, I should say, was about 60 years old. She's quite small, has very dark hair, and her eyes are dark. I think her hair is not her own. It looks more like a wig than if it grew on her head, and she seems proud and as though she would take a good deal of interest in making herself look as nice as she could. She's rather fussy about her appearance—more about that than she is about what she does. Her name is Emmeline Ford, and she says with a funny little piping voice, "They always called me Emily. I didn't like the name or Emmeline, and so I used to write my name 'Emily,' but I thought when I came today I would give the name just as I was christened. I am from Vermont. I lived in Brattleboro. I have there a sister named Lucy and a brother named John. They know something of Spiritualism, and are mildly interested, but the most of my family had to learn lessons of spirit return after they got over here, and to tell you the truth, I wasn't particularly interested in it, but I always had a curious turn of mind and I decided that I'd see just how far this thing extended, so I've been looking among my friends and not those who are in the church and go because it is their habit, are not understanding what they are hearing. They go more because it is a part of the week's work. I thought I'd drop a little bomb here and get them awakened to the fact that it doesn't make a man religious to go to church, and it can't save his soul to say his prayers. He has got to know what he is doing and have some interest besides keeping up with the procession. I find enough to do. I never was a very hard worker when I was in the body, and I don't work very much with my hands now, but I just keep things stirred up wherever I go, asking questions and dropping down suggestions. Perhaps that's as important as anything that I do. I don't like cats any better than I used to, and I'm as afraid of horses as if I'd never seen one. Now my friends who knew me will know that those are my weaknesses. I'm not unhappy, and I can't see that I've gained so much by coming over here. 'Twas just one of the things I had to do, so I came, though I think I'd just as soon be in one place as another so long as I can talk to my friends. Much obliged to you."

#### Caleb Simpson, Kennebunk, Me.

There is a spirit now of a funny old man. I think he is about 70 years old. He is small, and one of those active men, that seem to be always on the jump. He laughs as blithely as though he were only sixteen, and he takes his pipe out of his mouth, for he says, "I can't come without smoking. Nobody ever knew me if I didn't have my pipe, and it is as much a part of me as my nose." He puts his hand through his hair and pushes it off from his forehead, and says, "This is not entirely new to me. I believed in spirits ever since I can remember. Why, I used to see them! I didn't have any name for it, but I saw men and women that nobody else saw, and I knew I must be seeing spirits. I never asked any questions about it, or didn't care anything about it. I simply knew that they were there, and after my wife died she came and talked to me and told me where things were in the house just as plainly as though she had still been alive. I used to get raps on a clock that I had and though were never answered, and I felt as though were never alone. My name is Caleb Simpson, and I am from Kennebunk, Maine." This man is very near-sighted, but he does not wear glasses. Everything he looks at he holds right up close to his eyes, and he says, "You may think it's funny that anyone who was so near-sighted could see spirits so plainly, but I had an idea that it helped me. It shut out other things, and made me see more definitely the forms walking about. It's the strangest thing in the world to me that everybody don't see these things and believe in them. I can't understand just why they don't make more of an effort to find out about it. I have a sister Mary who is alive and she sees spirits too, but doesn't seem to pay much more attention than I did. If anyone told her she was a Spiritualist she wouldn't believe it, and yet if they told her spirits couldn't come back, she wouldn't believe that either. The fact of the matter is, she doesn't know anything about what spirits are teaching or preaching, and so I thought I'd come back and tell her that she ought to join the ranks as soon as she can, for she don't dare open her mouth and tell what she sees. She's just about as independent as she needs to be, but I'd like to see her broaden out a little bit and get among people where she can talk what she believes. Mother is with her about as much as she was with me and tries to have her understand that she's interested in everything that she's doing. She goes regularly through the summer up to the graveyard where our bodies are put away, but I wouldn't show myself there for anything. If I couldn't come to a better place than a place where there's nothing but tombstones, I wouldn't try to come back. I'd like to come at home and sit under the fire and feel that I'm one of the family, just as I used to be, and when Mary will just talk back to me so that I can have a conversation, I believe I'll enjoy myself ten per cent. better."

### Recompense.

If I, through bitter, blinding tears,  
A strength have gained to hush another's  
trembling fears,  
If I, from pangs that I have known,  
Success have found to still another's moan,  
If I, from darkened skies have brought a  
rainbow bright,  
To fill another's life with light,  
If I, from thorny paths I trod alone,  
May lead another to God's throne,  
Shall I not count it gain,  
Sweet recompense from pain,  
An aftermath of bliss,  
When life is done?  
If I no kindred voice may hear,  
Nor to some loving heart draw near,  
I'll only think of this—  
How sweet my mother's kiss  
When I go home.

—Ashby Blackford Bryson.

Character, good or bad, has a tendency to perpetuate itself.—Prof. Van Dyke.







## 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 Spiritual Church.—Sept. 11, 1904, regular services were held during the day. The services were conducted by the pastor, Rev. Clara E. Strong, assisted by Walter I. Mason. The morning lesson was found in Matt. vi, prayer being the leading thought. Grand thoughts upon the need of prayer, how and where to pray, the results and the power of prayer. Mr. Mason, Dr. Willis, Mr. E. F. Browne of Los Angeles, Mr. Hersey, Mr. Mackie, Miss Strong and Mr. Brower all spoke very earnestly. Several communications were given by the mediums present.

At 3 o'clock the subject was Jeremiah iii, "Call unto me and I will answer thee and show thee great and mighty things." Mr. Mason spoke very earnestly. Mrs. Davis, Mr. Baker and Mr. Cutter gave communications. I piano solo was given by Mr. Winter. Mrs. Lewis sang another of her inspired hymns, after which the pastor closed the meeting. At 7.30, the Prudential Son, Luke xv, was the subject. Mr. Mason spoke very earnestly. Miss Strong and Mrs. Davis gave communications.—A. M. S., clerk.

Berkeley Hall, Sunday, Sept. 11.—John Slater, the well known test medium, before a large crowd of Boston's representative people, for an hour and a quarter held them in rapt attention by the many evidences of spirit return. In every instance the recipient acknowledged the test as correct. Service every Sunday evening at 8 sharp. The "Banner of Light" for sale at the door.—Cor.

Malden. Progressive Spiritual Society, Pleasant Street. Sunday, Sept. 4th.—Meeting for the day: 1.30 p. m., Lyceum; 3.30 p. m., circle for healing, developing and readings, conducted by the president, Harvey Redding. We had with us Prof. Arthur, the blind medium, who voiced fine thoughts and gave excellent messages. Alice M. Whall, controlled by her new guide (Indian) gave words of comfort to many present. Mr. John Goddu made good remarks upon "Why he became a Spiritualist." Evening service opened with song service and Scripture reading by the president. Invocation in foreign tongue by one of the guides. "Cyrus the Persian" rendered "Gallies" in his native tongue. Mrs. Abbie Burnham, in her usual pleasing way, made a brief address on "Education and Lights." Mrs. Osgood Stiles gave fine evidence of spirit return. Mr. Stiles spoke very ably on "Obsession" and gave fine messages. "Little Golden Hair" came for a few moments to ask Indian control "Big Dog" her usual question question, "If a man die shall he live again?" and is awaiting his answer.—C. L. Redding.

Lynn Spiritualists' Association.—The quarterly meeting of the Lynn Spiritualists' Association was held in lower Cadet Hall, Market Street, Tuesday evening, and officers for the ensuing term were elected. President Alexander Caird was unanimously re-nominated for the office of President of the association for another term, but positively refused to accept the nomination, much to the regret of his many friends in the association. He was made an honorary member of the Lynn Spiritualist Association for life. It was voted at the business meeting to hold a bazaar at Unity camp next summer. The following officers were chosen: President, Samuel Merchant; vice president, John O. Allan; secretary, Mrs. A. A. Averill; treasurer, Edward P. Averill; board of directors, Charles Popp, Geo. R. Pease, V. A. Oliver. The election of officers for the Children's Lyceum was postponed until the regular meeting of the association in December. The newly elected officers were sworn in by Christopher Metzger, a Justice of the Peace. George W. Kates, Dr. Alexander Caird, President-elect Samuel Merchant and J. S. Scarlett were elected as delegates to the national convention of Spiritualists which is to be in St. Louis in October.

Waverley Home, Sept. 4th.—Said a Spiritualist to me today: One of the most hopeful signs, for one who has the progress of the Cause at heart is to notice an increased interest and attention to those things pertaining to the science, philosophy and the religion of Spiritualism, when spoken by well informed lecturers and even laymen, as the postulates of Spiritualism are demonstrable, and scientific and governed by psychic law. The people expect and even demand practical and instructive information of things spiritual that will assist us in attaining a higher standard of ethics, while yet in the body, help us to understand Spiritualism, is the cry of the people, do not lead us into metaphor or rainbow chasing, do not weary us with mysticism and meaningless expressions, give us teachers to instruct us, to so harmonize our lives with our spiritual environment and to so live, and act and work in this life, as to become worthy members of the great fraternity of souls in spirit life. The meeting was very interesting today. Spirit influences moved upon those who could speak, and see, and hear. Messages of hope and comfort came to many a soul in the form, and all felt happier and better in body and in spirit, in feeling that the spirit world was high indeed. Invocation, Miss Parker; address, Rev. Mr. Brewer; spirit messages by Mrs. Robertson, Mrs. Chapman, Mrs. Raymond, Mrs. George, Mrs. S. E. Hall, Mrs. Fredricks; remarks by Mr. Grieves, Mr. Tuttle, Mr. Berry; poem by Mr. Webster; Mrs. M. A. Bemis, musical director; Geo. C. Clark, conductor.—J. H. Lewis.

## General.

Fitchburg, Mass., Sept. 11th.—The First Spiritualist Society open their Sunday meetings Sept. 18th. Edgar W. Emerson, of Manchester, N. H., the well known speaker and test medium, will address the society.—Dr. C. L. Fox, President.

Portland, Me. Congress Hall, Sept. 4th.—Mr. J. S. Scarlett spoke for our society today and although the attendance was light in the afternoon the evening service fully made up for it. Mr. Scarlett's subject for the afternoon was taken from the audience and was the "Antiquity of Spiritualism," and all were thoroughly interested. The evening subject, "The Gospel of Spiritualism," held the concentrated attention of the large audience throughout. A number of messages were given and recognized. After the lecture the speaker renewed the acquaintance of old friends and made many new ones. We look forward with pleasure to his return to us. Mrs. M. A. Bonney will be with us next Sunday. The regular monthly meeting of the society will be held on Wednesday evening at No. 42 Oxford Street and a number of slight changes will be made in our business arrangements.—S. H. R.

Love is a circle, and an endless sphere; From good to good, revolving here and there.

"The person who allows his mind to dwell on one thing while the hands do another, is scattering force and laying the foundation for weakness instead of strength."

## Campmeeting News.

Lilly Dale, N. Y.

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

(Continued from last week.)

Miss E. Edna Grant rendered a sweet solo and was recalled for a second song. Mrs. Charlotte Gilman, of New York, was the next speaker and was received with a long continued round of applause. Mrs. Gilman has just returned from Europe and said that the International Council, held in Berlin, Germany, was the most inspiring she had ever attended. It was composed of delegates from national councils all over the world, and meets every five years. It was a question how Germany would receive this great movement, since children and churches, kitchen and clothes, are the limit of interest to German housewives. The delegates represented the best class of people among the arts and professions, and doctors, who are studying the woman question scientifically, after the manner of the German. A reception was given by the Empress of Germany and a banquet by the city government of Berlin, where the officers wore big gold chains and made pompous speeches. The Empress had a chair brought to Miss Anthony and stood while she talked to her. Every honor was conferred that the great capital could bestow, showing the dignity of the movement that lies so near the heart of the suffrage advocates.

Thursday afternoon Mr. Willard J. Hull discoursed on Economic Equality.

Mrs. M. E. Cadwallader, of Philadelphia; Mrs. M. Ripley, of Toronto, Can.; also H. H. Hunt, of Connecticut, O., are old time visitors at the camp. Mrs. Flora Cabell, of Washington, D. C., and Mrs. Sadie Billings, of Boston, are spending the season at the Leolyn.

Mrs. Charlotte Gilman, of New York, made her second appearance on Friday, with Human Nature for her theme.

After the lecture, Mr. and Mrs. Woodmansee, of LaPorte, Ind., who were visiting here for the first time, were invited to the platform to receive congratulations, it being their golden wedding anniversary.

Friday night witnessed the annual exhibition and entertainment of the children, and right royally they did their part. Fancy dances constituted most of the program, and flower costumes with the gorgeous stage decorations made a perfect fairyland. The house was packed and the performance elicited rounds of well merited applause.

Saturday morning, Mr. Wright talked on Human Evolution, and said "the strongest brain had been the evolution of progress. In reason and in philosophy the master brain rules the concept of thought. Genius is personal and comes through the spiritual nature of the universe. There is no democracy in talent. It comes out of the material universe of things. Its power is back of all institutions and rests in the domain of the cause world, and the cause world is expressing largely through the intuitions grow slowly and by gradual steps. There is always an idea, a popular standard of intellectual and moral worth. Progress on the material plane has been more rapid than on the social and moral planes."

Saturday afternoon, Mrs. Gilman spoke in the place of Mr. Hull, as he had filled her appointment on Tuesday. She did not take any special subject, but made application of some of the things previously talked about.

On Sunday morning, Rev. Paul Tyner, pastor of the New Thought Church, at Mt. Vernon, N. Y., appeared for the first time in the City of Light, and after congregational singing, was happily introduced by Chairman Lilly Dale. He said, "I am profoundly grateful to have the privilege of giving such thought as I may to the purpose to which Lilly Dale is dedicated, and I feel I can best employ the moments endeavoring to get at a realization of the natural and the spiritual. We are beginning to understand the effort of all the past ages, to bring the spiritual into actual realization. Looking back, we see in the struggle that we have been sadly misled, the attainment of our divine desire delayed. The asceticism of the east has been carried into the orthodox faith, and they have thought to realize the spiritual by separating it from the natural. The way to heaven by mortifying the flesh. We see the mistake in the wars and conflicts, the death in life that has walked among us. Walt Whitman said, 'All things that are natural are divine,' and the converse is equally true. The highest hopes of the race depend on coming into a realization of the spiritual in and through the natural. The soul manifesting through highly cultivated conditions of the natural. Emerson walking the streets of Concord and, being told the end of the world is near replied, 'Well I shall get along very well without it.' The glory of this world comes only when we seek first the kingdom of heaven and its righteousness, confident that all things else without stint or limit will be added unto us. This thought, the supremacy of the spiritual means not a getting away from duties and desires, from inclinations and interests, but a right relationship, the doing of commonplace duties, a realization of the one life that fills all things, which is more than meat, yet needs the body for its full expression. We must cast off the allurements of the senses before we can have the light of the spirit; we want to get power into our lives to go forward and accomplish something, and not sit like children on a merry-go-round and never get anywhere."

On Tuesday afternoon, Paul Tyner discoursed on Living Forever. Mr. Tyner avowed his full belief in the facts and phenomena of Spiritualism as evidence of its truth, had been received direct and personally. He said, "I do not remember the time when I did not see what was happening beyond the seas and over the mountains." Paul Tyner said, in his last lecture, "I wish to acknowledge the debt the race owes to the philosophy built up by the spiritualistic movement. On Wednesday afternoon, Mrs. Kate Alexander, of Columbus, O., gave a delightful talk on birds, their habits and peculiarities. Scarcely one among the feathered songsters escaped her unique descriptions, such an immense flock passed under her vivid delineation. The exercises were prefaced by sweet bird songs rendered by a quartet of Lyceum children. The daily meetings at Forest Temple attract great numbers and are of inestimable value to the student who is interested in all phases of mental manifestations.

## Unity Camp, Lynn, Mass.

Sunday, Sept. 4th.—There was a large gathering of people at Unity Camp, Saugus, Sunday, to welcome the return and to greet Mr. and Mrs. George W. Kates, who in their previous engagements in Lynn with the Lynn Spiritualists' Association won a warm place in the hearts of Spiritualists and all others who afforded themselves of the pleasure of listening to them.

On their arrival at Unity Camp Sunday, Mr. and Mrs. Kates received a cordial and hearty greeting from their many friends.

Since their departure from Lynn last season, Mr. and Mrs. Kates have been filling successful engagements with Spiritualist associations in the western part of the country.

Mr. and Mrs. Kates have won for themselves a reputation as lecturers which easily places them in the front rank, while Mrs. Kates is not only an eloquent, forcible and logical speaker, but she is a most excellent medium as well and the many spirit messages and accurate tests which she gave Sunday were received with evident satisfaction to the ones to whom they were given. Some of the tests so vividly depicted a number of those who received them that the tears were brought to their eyes.

The services of the day were as follows: At 11 o'clock conference meeting in charge of Vice-President Samuel Merchant. Addresses were given by Rev. James Smith of Cliftondale and Dr. James Nichols of Lynn, and messages were given by Mrs. James Smith.

The two o'clock meeting was addressed by J. J. Morse, editor of the "Banner of Light," Boston, who spoke on "Spiritual Philosophy," his remarks, witty and serious, eliciting hearty approval from the large audience. James Litchman of Boston made an address and gave messages. The meeting was opened with singing by the audience, following with an invocation by Rev. James Smith.

A large audience was present at the four o'clock meeting, which was in charge of President Dr. Caird. The meeting was opened with singing by the Arion Quartet of Peabody, followed with an invocation by Mr. Kates.

Mrs. Kates was introduced. She took for her subject "What Does Spiritualism Stand For?" The speaker dwelt at considerable length on the subject, and she very emphatically claimed that Spiritualism stands for all that is good and gave many instances of what had been done through the mediumship of spiritual philosophy for the uplifting and elevating of the people and said that the church people really believe in Spiritualism, but they call it the New Thought.

"Shall We Gaudier at the River," was sung by the audience, after which Mrs. Kates gave messages.

An enjoyable song service was held from 6.30 to 7 o'clock.

The seven o'clock meeting was opened with singing by the audience.

Mrs. Kates sang a vocal solo, entitled, "Face to Face," and Miss Eva Manning sang a selection entitled "May Be."

George W. Kates delivered a forcible and entertaining address on "The Philosophy of Spirit Phenomena."

Mr. and Mrs. Kates have a three months' engagement with the Lynn Spiritualists' Association. They will be at Unity Camp during the month of September each Sunday, at the four and seven o'clock meetings. They will rotate in their lectures each Sunday.

During the month of October and November they will occupy the platform at Cadet hall, 28 Market Street, Lynn, Sunday afternoon and evenings, lecturing at 2 o'clock and 7.30 o'clock in the evening.

## Camp Progress, Upper Swampscott, Mass.

A large audience was present at Camp Progress Sunday, and three interesting meetings were held as usual, the morning conference and the 2 and 4 o'clock services.

The following took part in the exercises: J. J. Morse, editor of the "Banner of Light," Harvey Redding, president of the Malden society; Mrs. Abbie N. Burnham, of Malden; Mrs. S. Dix, of Boston; O. Stiles, of Boston; J. S. Graham, of Boston, and Mrs. M. Hubbard Miller, of Boston.

Song service led by Prof. Holden, of Salem. Duet by Mrs. B. Merrill and Mrs. A. Hall, also quartet singing.

Miss Annie M. Foley, of Haverhill, the young girl medium, will be at the grove Sunday, Sept. 18th. Meetings will close the last Sunday of this month.—Mrs. H. S. Gardiner, sec.

## Anniversary at West Braintree, Vt.

The West Braintree Spiritualist Association will hold its Anniversary Meetings on Saturday and Sunday, September 16th and 17th in Hall Chapel, three sessions being held each day.

The following speakers are engaged: Miss Ida Lewis, Bethel; Mrs. L. B. Holt, Montpelier, and A. F. Hubbard, Plymouth, all in Vermont. Good music will be furnished. A good meeting may be expected. Conferences, addresses, test sittings and music.—By order of the committee.

## 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. S. J. CUTTER, CHICAGO, ILLINOIS.

Sister Cutter was born in Prospect, Maine, and passed to the higher life from Chicago, Ill., on the 30th of last month. She was an able worker, honest and ever willing to do her utmost for the Cause. She was a member of the Sun Rising Spiritual Missionaries of that city. She will be greatly missed by all who knew her, as she was much beloved and an ever welcome visitor at our homes and meetings. Five children remain in earth life still, and they realize the spiritual presence of their departed mother. The funeral services were conducted by Dr. Geo. B. Warner. Beautiful floral tributes from different societies and friends, adorned the casket. The ceremonies were truly spiritual in their character. May the blessed angels of love and light draw their protecting mantles over the surviving members of her family.—J. L. Jaquet, Chicago, Ill.

The Golden Age we will revive,  
Each man will be a brother;  
In harmony we all shall live,  
And share the earth together.  
In virtue trained, enlightened youth  
Will love each fellow creature  
And future years shall prove the truth  
That man is good by nature.  
Then let us toast with three times three  
The reign of Peace and Liberty.

—Robert Burns.

## "The Effervescent"

Relief for

**Head-aches.**

Stops the ache, Clears the Brain, Corrects acidity, Settles the stomach. Brings the liver and bowels into healthy action. Contains no heart depressing, dangerous drugs. Sold by druggists for 60 years.

The TARRANT CO., 44 Hudson Street, New York.

## 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 RULINGS.**—For the above period, Birth Number 6 is the Ruler of the World, favorable for Numbers 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, and 13. People born within a few days of April 19, June 10, Aug. 24, Oct. 7, 20, and Feb. 19, are promised financial ease or gain. People born between the 15th of September and the 15th of October, are promised a happy period in the above twenty-one days. We should be pleased to receive the testimony of BIRTH READERS as to the experiences of those whose birth numbers or dates come under the above rulings. "Prove all things, hold fast to that which is good." Brief explanation of the Letters in the TABLE:—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 Mature time or Mutualities. G, means Good Will. A, means Ambition. F, means Friendship. P, means Possible Good or Evil.

## Birth Numbers.

(Continued from last week.)

These same twelve laws were laid down as the basic laws of the Great Republic of Rome before the birth of the Christian Era, but plain as they were the masses could not comprehend them. A few enlightened people who could take advantage of their superior perceptions and, using the tables, became the advisers and counsellors of the masses. From that beginning arose in the world that great body of professional people known as lawyers, counsellors and judges, and on the basis of these twelve laws our civil laws of today are founded, but politics, politicians and unscrupulous minded people have carried the civil laws far away from the principle of equality to all, at the appointed time for each, and made civil laws very prominently one-sided. Let us begin again at the fundamental point and if people cannot read these tables for themselves let all who can read them for their fellow man.

If all people were enough interested in the knowledge that comes from the spirit-realm of Astral Light, through the animated life-power of the Zodiac there would be no need of teachers or professional men of any type. Minds of progressed or enlightened power, called by some "illumined," have to keep the light of the spirit forever burning while the others engage themselves as "fillers of the soil," to provide for the animal necessities of the world; hence both the spiritual and the material minded people of earth are necessary helpers of each other, while working our way towards the fullest enjoyment of the Astral Light, shining as the sun in the heart, soul and mind of all. Then will be "peace on earth, good will to men," without any jealousies or bickerings over the "loaves and the fishes."

## LOVE OF THE MYSTERIOUS.

The Sun is the Light of the World. It is the Divine Spark of the Universe, the Heart of the Solar System, with Mars as the Head, Earth as the Breast, Mercury as the Active Bowels and Arms, and Venus as the Waist. The lower extremities, from hips to toes, are the superior planets, Jupiter and Saturn. Uranus is the envelope (or thin veil, nimbus or aura) which separates the solar system from a knowledge of the Great Beyond.

In speaking of these celestial factors in this manner, I mean their circuits of action, as well as their bodies.

We easily recognize the light of the sun and the planets, and consider them as distances apart. We fail, perhaps, to realize that each of them fills a particular circuit of action, which, though unseen to our senses, is the antithesis of material solidity, and that these circuits surround each other and connect one with another, over or under each other as closely as do the layers of skin upon an onion, and as nearly related to each other as the organs or parts of a human being.

The Sun is like unto the heart or core of the onion, with Uranus as the outer skin, or the Sun as the yolk of an egg, with Uranus as the shell. To appreciate this condition of solidity, which our senses perceive only as Space, we must reverse the light and the shadow to our eyes; the feeling to our touch; the sensations to our ears, tongue or nostrils. Then, Space, to us, is solid, and matter becomes the reverse.

This reversing of the sensations, or of phenomena, is what makes in the breaking of the egg-shell, a new world to the life within the shell. When the life in the egg breaks through the shell and stands upon the outside, nothing but the shell remains, of all that was before such a grand embodiment. The darkness of the inside has changed to the light of the day, and on the outside, all sensations are reversed. This fact is what the influences of Uranus teach to all minds that venture near to the borders of the other side of knowledge.

Man's greatest enjoyment is not in knowing, it is in learning to know. "Knowledge is Power," but the powerful are not the ones who best enjoy.

The sweetest touches of life-experiences are in the enjoyments of expectant knowledge. When the knowledge is fully secured, it is too often found to be less enjoyable than the expectations concerning it.

Life is made up of mysteries. It always was and ever will be. It could not be life without such fact. All knowledge is no knowledge. Absolute peace and rest is non-existence.

God was a nonentity before His creations began. He was Nothing, and out of Himself He created Something, since which that Something has ever been seeking to find the Nothing from which it came. Think of the chicken after its birth trying to find that which was inside the shell. That Nothing is still "God," and God is still Nothing and yet He fills the universe with His nothingness, and thereby constitutes the antithesis of Nothing which is All Things.

The more we try to see into this, the greater are our perplexities and our enjoyments, but the moment we become fully conscious of the fact that it is so, then the enjoyment is gone, for we stand alone in the conclusion.

The mystery of life has gone when we know. The spirit is inanimate; there is nothing more to see, hear, feel, touch or smell; either with the physical senses, or with the spirit-perceptions. Life has ceased to be life. It has become Material, for matter, though classified, as all things, is in reality nothing, when mystery is completely denuded.

So, by the law of Perpetuity, Life begins with mortals at the breaking of one shell and ends at the breaking of another shell. It chases phantoms, and rainbows, and tantalizing problems, and laughs or cries as it runs, but, when Life arrives at the outer limit of Solar perception and peers through the Uranian veil, it finds all laws reversed; all sensations of an opposite character, and, for further enjoyment in Eternal life, it must break the next shell whereby it may pass over, or enter into a new species of enjoyment by witnessing the new scenes beyond the new veil and under a reversal of lights and shadows.

Only they with eyes to see can behold this swinging of the pendulum from side to side, to keep the mysterious tick of Time awake. As in the life of ant, so, too, in the life of man; the life of the world; the life of the Solar System, and the life of the mighty systems beyond.

Merely on and on, and on, with another thin veil behind that one so recently broken. For eternity and for eternity the beckoning finger of Time pointing to that most entrancing collection of words: "Mystery, God, Babylon, Peace, Success, Triumph and Delusion." Each and all are but a momentary delight, and then—the Regulation-Transition.

Penetrate this Uranian belt of Mysteries, as the chicken inside the egg penetrates the shell of the egg, by picking at it from within, and the whole solar system will burst into the glory of a new life, and be in close communion with the Fixed Stars.

Man, as we know him, is but an Image, a miniature-expressions, in the life of the Solar Breast (Earth), but, true Man, which is Thought—not flesh and bone—is a dweller in all of the planets, expressing Intelligence therein according to the requirements of the respective planets, and, in such various forms as the occasion demands. Dost thou like the picture? It matters not. The workings of the Spirit through all the Universe moves on and on, and is in no manner jarred nor moved by our puny likes or dislikes. We are but ants, and hill and ruled by passions and desires till "Time, Time and the Division of Time," transfers us to some other life of Atomic duty. We are individually endowed with spiritual knowledge, according to the duties designed for us now and beyond the next Transition.

Knowledge cannot be forced into the unprepared mind, because such mind is not broad enough to mind more than is adapted to its immediate future requirement. Crowd more knowledge into a mind than the mind can retain, and it will run over the sides like an over filled bucket.

The mind that is prepared for knowledge will receive it in the very air breathed into the nostrils. It will be impressed by knowledge in dreams. Knowledge is not contained in books. Only letters, signs and symbols of knowledge are contained therein. Knowledge is in the whispering breezes; in the murmuring brooks; in the chattering of the feathered songsters; in the colors of the rainbow; in the tramping of armies; in the stillness of the night; in the sunshine and in the rain. It can be received by no one until the mind is open to receive it. When it comes in pleasing forms it is angel-friends from the realm of Spirit-bliss. When it comes in other forms it is from the Adversary. "Get Wisdom, but, with all thy getting, get Understanding. All troubles in life are due to Misunderstandings.

The sun as the Central Spark of the Divine in the Solar System, gives Soul-life to Man. The Moon, as a reflection, or a mirroring of the Solar light to earth, gives the image of the Soul, as our senses. We are born in the image. We remain attached to the idols of our senses, or we advance to the Spiritual enjoyments of the Human Soul, which emanates from the Great Beyond, through the seen and the unseen influences of the Sun.

These facts were recognized by the Spiritual Christians of the first three hundred years of the Christian era, and each morning they assembled with songs and praises to the majestic splendor of the rising sun. Through Constantine and Pagan priestcraft the Animal man gained supremacy over the Spiritism of Christianity, but the power of Sunday, the glorious day of the Sun—not the Sabbath—could not be annihilated.

The teachings of the Wonder Wheel is the Soul part of Astrology, with the Animal Astrology omitted, as of a secondary requirement. People born to Animal life, will learn the Animal part, without much coaxing. The Anima is the shadow of the Spirit, without the substance.

Exclusive devotion to life, regardless of Spirit, causes the loss of Soul appreciation. The Soul is the Substance of the Spirit, or the Spirit is the Action of the Soul, just as Thought is the Action of the Mind, or Mind the Substance of Thought.

By a series of errors the world is almost impenetrably tangled with all sorts of jams, and fads, and notions, and customs, and moralities, and it will never get back to substantial ideas until it first starts on a line of Thought and a fixity of Mind, towards the Centre of Fundamental Principles, the Mystery of Mysteries, which reside in the Sun, in our Solar System. The Sun is, like the Moon to the Sun, the image, or reflection of the Universe, or of that Great Beyond which is behind the thin veil which Uranus guards against all but those who are worthy to penetrate.

(Continued next week.)