VOL. 96.

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

BOSTON, SATURDAY, SEPTEMBER 24, 1904.

Postage Free.

NO. 5

# Practical Spiritualism.

A COURSE OF LECTURES
THROUGH

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

With a Preface by William Emmette Coleman.

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SECOND LECTURE.

Mediumship: Its Physical, Mental, and Spiritual Conditions.

(Continued from last week.)

Viewed from the physiological standpoint the results of the development of mediumship are of two characters. If on the one hand it is judiciously prosecuted and applied, it results in the improvement of the entire physiology, in the building up, ultimately, of its weak parts, strengthening and sustaining them, and imparting a degree of excellence of operation and a healthy character to the entire body that the individual had, perhaps, previously been a stranger to. Much depends upon the means that are used in order to produce these results; indeed, so many things are involved in it, that it requires the greatest care in the development of the medium to lead up to the results just mentioned. On the other hand, if the vital powers are depleted, the great organs of the body deprived of their necessary vital power, their magnetic and spiritual influences drained out and exhausted, and they become torpid and congested, so they do not adequately fulfill their functions, then the truth is presented that mediumship does develop a class of poor, hollowvoiced, and pale-faced creatures that the world calls mediums,-people, in fact, who never ought to have had anything at all to do with mediumship.

But there is no real reason why such results should be presented. The only reason is on account of ignorance and the injudicious use of these powers. How to utilize this mediumship properly does not come before us in this lecture; we are only dealing at this point with the physiological peculiarities that are associated with mediumship in regard to health and the general character of the functional operations of the system. We must now, then, take another step, and consider it from the interior point of view; for what we have already dealt with are purely matters that lie in the external. When we go beneath the outward operations of the system we come in contact with, respectively, the muscular and nervous forces of the physiology. These muscular and nervous forces fulfill important functions, as of course you know, in regard to the bodily or animal existence; and the development of mediumship will disturb them by stimulating and exciting them, because the unfoldment of mediumship in every case pre-supposes and implies the absorption of a foreign spiritual and magnetic element, a quickening force. The doctrine of the Holy Ghost descending upon you is not quite so fictitious as some hard-headed people would have you believe now-a-days. There is a spiritual force directed by the attendant spirits that is brought to bear upon the developing medium, that, as it were, insinuates itself into the muscular and nervous forces of the subject, and necessarily stimulates and sometimes irritates these two departments; and by that stimulation and irritation leads to a cerebral excitement which may rest within the brain simply in the external sphere, or may proceed into the interior spiritual department and there produce other results upon the higher planes of mediumship. Now, this agitation of muscular and nervous force will be attended by more consulctions development of the mentality of the individual than has been induced hitherto. Therefore, working up towards the sphere of the mind and the will, all kinds of ideas, all kinds of thoughts and speculations may pass before the inner eye of the mind.

logical and the mental department of the subject. Before we enter into the mental department, let us consider the physiological in another direction. The physiological de velopment of mediumship may result in the development of mediumship which is solely related to the external phenomeua,-to those phenomena which transpire outside of the personality of the medium, but yet are dependent upon the presence of the medium; in a sentence, physical mediumship. Then we have, first, visible phenomena, as sociated with mental and muscular susceptibility; which give you those phenomena which are related to the personality of the medium, and depend upon the person of the medium, since they take place within the personal sphere of the medium. Here we have impersonation, those manifestations of individual possessions, as they are called, whereby you are able more or less distinctly to individualize the communicating intelligence. Now this phase of mediumship is the most valuable that the world can possibly have today. It is the most valuable phase of the mediumship you can cultivate, and for these reasons, briefly: You may have the most remarkable phenomena produced by the spiritual world for your edification and instruction, and as Spiritualists you may be benefited and blessed as a consequence, but the spiritual world owes a duty to the skeptical world as well as to the Spiritualistic world. Spiritualists have crossed the threshold and come into the Temple, and are enjoying all the benefits and blessings therein to be found, but the enquirer is without the sacred precinct; he would like to enter, yet he fears that he may find no means to enable him to do so. But when by the aid of the personating medium he is enabled to see his beloved friends, and they make themselves actual and visible in the personality of the medium, plain to his consciousness and understanding. and tell him specifically points and facts of identity and

Here we are trying to draw the line between the physio-

experience that were utterly beyond the power of any other intelligence to tell, then he has something borne in upon him through the senses of sight, of hearing and understanding, that appeals to him without any of the appearance of jugglery and conjuring that other forms and manifestations from the spirit world naturally suggest to the prejudiced and hostile enquirer. Therefore, we repeat, that the personating medium is the most valuable medium you can present to enquirers. We know that in making this statement we are open to considerable criticism; but we still adhere to it, and reiterate that the phase of mediumship we have referred to appeals the deepest and the clearest, to the enquirer, of any phase of mediumship that can be mentioned. We assert that here we have the most useful form of physiological mediumship, and when the individual is thus controlled the purely muscalar and mental nervous forces are being used by the operating spirits; and if those forces are judiciously used and proper attention is paid to them, and the necessary period for recuperation that should always follow every exercise of mediumistic gifts or powers is allowed, the individual will not then experience any very serious disadvantage from the prosecution of his mediumship. But if mediumship is pursued day after day without any attention or consideration being bestowed upon the bodily system, and without any attention to the laws of physical recuperation, then mental disaster and physical distress and inharmony will result in every case on the outward

We now take a step from the physiological side to the more interior department of the mental state. The mental character of mediumship is not sufficiently understood by Spiritualists at large. A great many things are expected of the mental department of mediumship that are practically impossible in the great majority of cases, while a great many things that appear to belong to mediumship in the mental departments are attributed to spirits that do not really belong to them. In the first place there are three factors concerned in this kind of mediumship: the spirit controlling, the mental atmosphere and characteristics of the medium controlled, and the mental atmosphere of the people constituting the company surrounding the medium when he is controlled. These are three very important points; and much of the confusion, doubt, and difficulty that has beset the pathway of mediumship in its mental developments could have been cleared up and relieved by an understanding of two of the factors,-the mental atmosphere of the medium and that of the sitters. We are leaving, of course, now, all consideration of what are called test controls, for they really come practically within the lines of the consideration we have formerly mentioned. We shall have to deal hereafter with the mental characteristics in the operation of spirits from the spiritual world and its effect upon the subject, and the reactionary results of that effect as affecting the medium and the control.

Experimental observation shows us that there is proceeding from every individual a certain mental atmosphere, and that this mental atmosphere contains or comprises within itself, is made up, in fact, of the mental and intellectual life of the individual,-is tinged, colored, and characterized by all the thoughts, education, experiences, reflections, and mental observations of the individual; it contains within itself, too, all the potencies that were born with the individual, and these have to be seriously reckoned with by the spirit world. For instance, a certain manner of living inclines an individual to certain forms of thought, when by natural inheritance and disposition he is inclined to thoughts in another direction; but the overwhelming influence of temporary circumstances binds down the latent thought, crushes it, in fact, and prevents its expression. When a spirit encounters a mind thus situated, it is more than likely that the spiritthought, descending upon the mentality of the medium, go right down to the bottom, so to speak, and touch those inherited tendencies, and quicken them into life and stimulate them into action; and so control the operation of that mentality, that, seemingly, a new mental character will be developed as a consequence of the unfoldment of mediumship upon the mental side. Then, if you are unacquainted with the process we have just referred to and the circumstances belonging to it, you will say the medium has imbibed the mind of the spirit and become like the forces controlling him; whereas the real fact is that the spiritual influx has quickened the latent possibilities of the medium's mentality and brought it into active operation

Now this may be advantageous or disadvantageous Generally speaking, it is disadvantageous, for this reason: nearly all the inherited experiences that you receive by birth are upon certain general lines,-general lines of ignorance concerning spiritual matters; then, if the spiritworld, by the aid of the mental side of mediumship, endeavors to give correct interpretations to the mortal world. it is absolutely necessary that all the old and erroneous opinions inherited by the medium shall be driven out, so that the mind may be clear. A practical illustration will make this matter more intelligible to you. When our medium was first developed, he was precisely in the conditions we have just referred to; the circumstances of conventional life had forced his mind in a certain direction, but inherently the character of his mind was quite different. It had inherited a somewhat religious inclination and direction, and somewhat of spiritual feeling or character, mainly of what might be called the ordinary orthodox conventional Christian form. But when the spiritual influx affected its mental sphere, it had to penetrate the two conditions,—the conventional opinions in which he had been trained, and then reach down to the inherited tendency that was underneath His whole character had an orthodox tinge or bue; and he would tell you that when he first realized mediumship it was to him something of an orthodox religious character, as he understood it, and he felt that at last he was going to be

come a good Christian. But having stimulated these latent errors of the mind into action, we, by judicious processes, gradually ejected them, and at last cleared the mind of the residuum we found at the bottom of it; and then, having cleared the mentality, it was free for us to use for the training of the mind in the direction of the larger and wider ideas that we have endeavored to express to humanity for so many years past.

When the mental sphere has been purified, much will depend upon the character of the mind, as to what use can be made of it. In some cases it becomes clairvoyant perception, in other cases it becomes inspirational; then there is an intuitive comprehension of spiritual principles, which, descending into the mind, stimulates it to activity, and enables it to intelligently express in glowing and beautiful phraseology the principles of the universe, of life and being, in other cases, there being organic and physiological susceptibility to entrancement, the individual becomes a "trance" medium through whom individual spirits may express themselves, or through whom certain particular spirits, or a particular spirit, may continue to manifest for a length of years for the purpose of exalted training and teaching humanity at large.

Thus you see there is the same breaking-up process,—
the same stimulating and purifying processes taking place
in the mental sphere when the mediumistic development
reaches this department, as have taken place in the
physiological department; and the result in both cases,
where the mediumship is judiciously developed and carefully prosecuted, is the establishment of mental harmony,
brder, peace, and stability, as well as physical healthfulness; and these ought to be the results of every proper
and orderly development of mediumship.

One stage further remains for our consideration, which is the spiritual side of the question. Here we have to consider two important things. First, the effect of the mediumship upon the spiritual body, and secondly, its effect upon the spirit itself, the essential me. The effect of the spiritual side of mediumship must be a continuation of its development from the mental sphere on to the spiritual brain,-from the external side to the internal side. If the spiritual consciousness is to be reached, it can, only be through the spiritual organism, just as the mental consciousness was reached through the physical organism. Then we have to bear in mind that this spiritual organization is a fact in existence now, and is being elaborated by the human body while it is living here in this world, that it is the intermediate condition between the outer body which is related to the external world, and the innermost of you-your essential nature-which is related to the inner world of everlasting being; it is, as it were, the body of the soul, even as the physical body is the outer envelope of your present being. The inner body duplicates the outer one, and the effects that are possible with the outer body upon the external plane are possible with the inner body upon the inner plane; and when you can stimulate these latent subjective possibilities into operation, you are getting on to that road which takes you out of mediumship and brings you into the department where the individual exercise of your own powers becomes a possibility to you; for we may now tell you, that the true cultivation of mediumship is a stepping stone to the exercise of your own spiritual powers. Where it goes on always being mediumship, where the individual is always the subject of a dominant and controlling power, the day of tutelage is indefinitely prolonged and no real advantage to the individual accrues. But when you can go progressively forward and reach that spiritual consciousness of the existence of the powers belonging to your own spirit, and can learn how to utilize them and project them through their counter parts in the material body, then you open the door of the occult for yourself and are able to perform these marvels; and being able to intromit yourself into the spiritual state, you can express through the outer life what

you gather therein. Mediumship, then, is a tutelage that leads you forward from the recognition of the fact that there are possibilities in you that others can utilize, to the understanding of the greater fact that you can utilize these possibilities for yourself. Mediumship, if you will foster and nourish it and follow it intelligently, will at last place the key in your hands; and the benign and beneficent intelligences of the spiritual world will say to you, "My brother (or my sister), open thou the gate for thyself; we will be there to help and aid you, now that you have reached that point where you are capable of walking alone; you have taken the first two steps in due and proper form; we have led you forward, we have opened the veils one and two for you, and now here stands the third already parted; take thou the step with earnest heart and hand, and steady foot; we will help you and lead you, but now your day of tutelage is almost done, and you can stand crowned with the glory and consciousness of individual culture, and the mysteries, as they are called, of the subjective realm are open to you.'

"Ah!" some will say, "that is all very well; but we see mediums utterly oblivious to all this, who have no other thought of the value of mediumship than the material wealth they can accumulate by its exercise, and who degrade the higher faculties you are referring to by stultifying them to all unworthy purposes, by pandering to ignorance, and generally doing their very best to degrade the very exalted functions they fulfill." Ignorance is the mother of many abominations, and ignorance is responsible here; for true knowledge never vitiates the divine realities of its possibilities, nor disgraces the functions with which it is bound up by development and education.

Briefly, then,—very briefly and all imperfectly, we are fain to confess,—we have passed in review before you the physiological, mental, and spiritual de elopments pertaining to the unfoldment of mediumship; and we have reached the last great conclusion, that mediumship leads on to a recognition of the "adeptship," so to speak,—a per-

sonal, practical knowledge of how to utilize your interior latent spiritual powers; and when you have attained this plane of spiritual development you are in harmony with wise and thoughtful intelligences and may be by them inspired, and by that inspiration your mind will be illuminated and your soul expanded, and you can stand up firmly. conscious in the reality and presence of the angels; for their thoughts will infilter into yours, your being will thrill with spiritual forces, and you will be rounded, developed, and strengthened in character and nature, and you can become the healer, the helper, the teacher of the world, aided by the powers of the immortal life that shall work within you, and in all such exercise find perfeet health of body, perfect soundness of mind, perfect purity of moral nature, perfect cleanliness of soul. These are the sure and certain results that shall crown your efforts, as you march up through the pathways of mediumship into the better and more delightful ways of true, spiritual growth and unfoldment.

Here, then, let us pause. Remember all we have said; take its cautionary parts clearly to your judgment and understanding; and remember in every case that success entails effort, for something will always have to be given or done if something is desired in return. There is no royal road. The greatest warning we can give you is, that in no case should this mediumistic development be sought; but wherever it spontaneously and naturally presents itself, then carefully pursue it and apply the experiences and knowledge thus obtained to assist you in making greater advancement and further advantage as you proceed upon the road of personal unfoldment. As we have often said before, it is better to perform the humblest and most menial tasks of life successfully and be a benefit to the world, than waste your time in unwise endeavors to develop occult possibilities in your natures, when your present mortal conditions allow you scarcely any possibility of either success or usefulness

#### THIRD LECTURE.

Mediumship (continued): Its Foundation, Development, Dangers, and Advantages.

The foundation of mediumship lies deeper than mere physiological sensitiveness or adaptation. It is not altogether a question of the external physiological life of man, but it relates to certain essential principles in the nature of man. If you clearly understand that through the agency of mediumship you are able to come en rapport not only with the spiritual world, but with the intelligences who people that world, there will of course then be presented to you the suggestion of subtle and subjective qualities and relationships in the nature of man which relate him to the world that lies beyond. The existence of mediumship is not only the proof, or the means whereby the proof of the existence of spirits and their return is presented to humanity, but it argues the existence of a realm of subjective possibilities in man's nature, the investigation of which causes you to realize the fact that you are actually now expressing subjective or spiritual powers,-that, in a sentence, the operations of mediumship are the indication of the existence of superior powers latent in humanity while living in this world.

The foundation of mediumship, therefore, really rests upon the existence of the immortal spirit itself; and its developments are the manifestations of spiritual powers and faculties resident in your natures now, which, through exceptional circumstances, are made manifest and visible to your sight and understanding.

Therefore, mediumship opens up a very wide series of considerations. The existence of subjective powers within yourselves; the existence of a subjective source within yourselves from whence those powers are derived, in which they inhere the existence of a g subjective universe to which that subjective or inner source is necessarily related; and as that source is the superior centre within yourselves, that universe to which it is related must necessarily be a superior universe in itself, and as you have a relationship to it by the very fact of its existence, mediumship may be said to be rooted in the very constitution of the universe itself,-is part and parcel of the orderly possibilities of existence, has nothing miraculous, nothing special about it, but is a legitimate and sequential unfoldment of the innate possibilities of the universe and man. This is the very highest presentation of the foundation of mediumship. Let us forsake it for a few moments and direct our attention to its foundations in the external life.

Of necessity we must look to the physiological system of man for the matters we are in search of. We must look also in the mental departments for the means by which sympathetic brain-waves are set in motion, and their results transmitted in the various forms of intellectual or subjective mediumship; we must look for the still more recondite expressions of mediumship in the superior faculties of the mind which are related to the spiritual nature itself, and in those departments of inspiration, of clear seeing, spiritual perception, and discerning, and those clairaudient faculties, whereby you are brought into telephonic communication with and catch the vibrating thoughts and emanations of the immortal world,-we must look in these higher branches for some of the foundations for the working of mediumship upon the subjective plane. But we must remember that mediumship is not confined to those phenomena which take place within and are actually expressed by the personality of the medium. We must remember that there is a sphere of operation in mediumistic development and phenomena that is be yond, so to speak, the individuality and personality of the medium, to a very large extent. There are, in a wor the external physical phenomena, and we must look for the foundation of those phenomena, as well as for those n more recondite nature.

(Continued next week.)

Cause for Complaint. "I don't like grandma at all," said Fred,
"I don't like grandma at all,"
And he drew his face in a queer grimace—
The tears were ready to fall;
And he gave his kitten a loving hug,
And disturbed her nap on the soft, warm

"Why, what has your grandma done?"
asked,
"To trouble a little boy?
O, what has she done, the cruel one,
To scatter the smiles of joy?"
Through quivering lips the answer came,
"She—called—my—kitty—a—horrid—name."

"She did? are you sure?" and I kissed the

tears
Away from the eyelids wet.
"I can scarce believe that grandma would

grieve
'The feelings of either pet.
What did she say?'' "Boo-hoo!" cried Fred,
"She—called—my—kitty—a—quadruped!"

#### Theosophy: An Analysis and a Criticism.

Dr. Dean Clarke.

Although the mission of a critic who seeks to expose error for the good of those who hold to it, as well as to prevent the unsophisticated from being misled by it is not always a pleasant one, but is often a thankless task; nevertheless I feel it encumbent upon me as a duty, to endeavor to show that a cult which originated in 1875, and has since elicited considerable attention by reason of its high pretensions as "The Wisdom Religion," is but a Colossus of Error, builded largely of myths and speculations, with occasional truths interposed, cemented together by ingenious sophistry, and whitewashed and gilded by the magic art of a most consummate enchantress and adventur-

As Madame Blavatsky was the great oracle from whom or through whom this strange conglomerate of ideas came, we may first question her reliability and veracity. Was or is her ipse dixit sufficient authority to pin our

As to her truthfulness, many of her best friends and followers, and even her consociates in the fabrication of the system, admit that she was a falsifier at times; and as mit that she was a faisher at times; and as to her reliability as a teacher, her books contain so many plagiarisms (over two thousand in "Ir's Unveiled," alone), so many forgeries and garbled quotations (at least one hundred and sixty in "I. U."); so many misstatements (at least one hundred and twenty in regard to Hindooism and Sanscrit literature); and so many errors in regard to important to the statements (at least one hundred and twenty in regard to all so many errors in regard to important to the statements (at least one hundred and twenty in regard to important to important the statement of the statement in regard to Hindooism and Sanscrit literature); and so many errors in regard to important subjects, as, for instance, over sixty relating to Buddhism; over one hundred regarding Hebrew religion and literature; seventy-five concerning Christianity and the New Testament; thirty about the classies; twenty-five on Egyptology; twenty upon Assyriology; and twenty more relating to Persia and Zoroastrianism—so says Wm. Emmette Coleman—that altogether they prove her utter unreliability.

The Mahatmas. And as for her Mahatmas, undoubtedly they are myths.

Sumangula a chief priest of the Buddhists, declared his disbelief in their existence to Moncure D. Conway. Sir Edwin

dhists, declared his disbeller in their exist-ence to Moncure D. Conway. Sir Edwin Arnold, who conversed with many learned Pundits, found no proof of their existence. Sir W. W. Hunter says Koot Hoomi, whom she (Mad. B.) claimed as her chief author-ity, is not a Sanscrit name or word. Orig-inally she wrote it "Cotthume," a compound Olcott and Hume, two of her "sucking doves."

Furthermore, Mr. W. E. Coleman, one of the ablest and most erudite Oriental scholars in this country, says there is scarcely an item in the 1,500 pages of "Secret Doctrine" which he cannot point out in the published literature of the world, though she claims to have got it direct from Mahatmas; and he has traced their pretended teaching to the following sources, viz.: About one-fourth to modern Spiritualism; one-third to Brahminism and Buddhism; one-third to Prancelsus and Eliphas Levi; and the remainder to science, Gnosticism, Kabbalism, Neo-Platonism, Rosicrucianism and other forms of Mysticism.

Rosicrucianism and other forms of Mysticism. (Exit Mahatmas!)

Again the Madame's authority is impeached by her many self-contradictions. In Isis Unveiled she (or her Mahatmas) teaches the three-fold nature of man and the trinity of Nature; while in Secret Doctrine she insists on seven-fold principles in both. In Isis Unveiled she says that reincarnation seldom course twice on this placetry while in dom occurs twice on this planet; while in Secret Doctrine it is claimed it occurs many times in the mineral, vegetable and animal kingdoms successively, and over 5,000 times

ingdoms successively, and over s,000 thates on the human plane.

In Isis Unveiled she says the elementals never evolve into men; while in Secret Doc-trine she says: "They are all future men."

Says Mr. Coleman, "Many other radical contradictions between the two books might be cited but those on these three cardinal

points in thosophy will suffice. The doc-trines of reincarnation, the septenary con-stitution of man, and the nature of ele-mental spirits are three of the most funda-mental spirits are three of the most fundaspirits are three of the most funda-constituents of Blavatskyite theosophy; and upon all three the exact opposite is taught in one book to that which the other inculcates. Does this not demonstrate the worthlessness of both as authorities, and the untruth of the oft-repeated claims of Ma-dame Blavatsky that her teachings are those worthlessness of both as authorities, and the untruth of the off-repeated claims of Madame Blavatsky that her teachings are those of the all-knowing mahatmas, the sole dedepositaries of Divine Wisdom on this planet? Is this not evidence conclusive that all her theories are the results of her own cogitations and eelectic plagiarisms from other writers, and that the whole of her writing and teaching about the Himalayan adepts, the Tibetan Koot Hoomi and his coadjutors, is 'absolute fiction,' devoid of any foundation in truth? The entire scheme of theosophy is due to the active brain of Helen P. Blavatsky, its bases and nearly all of its details being borrowed by her from the writings of other authors—a compliation of the grotesque and the bizarre from a variety of sources."

Thus those who are not victims of the "glamour" she confessed that she cast upon her hypnotized followers, ought to see on what conflicting authority their boasted "Wisdom Religion" rests. Will such a conglomerate house, "divided against itself" stand the test of further investigation? Let us see if the superstructure is not as rotten as the basis. Is Theosophy Philosophical? Granting that all cults, isms and osophies must be judged on their intrinsic merits, as well as the assumed high authority of their source, let us candidly and impartially examine at least two of the main pillars of Theosophy and see if they are logical and rational. Its great high priestess made Karma, Reincarnation and Seven Principles the great trinity of her alleged "Wisdom Religion." The first two, she said, are "inextricably interwoven," hence we will consider them together. It is claimed that they explain the Problem of Evil and all the diversities of human life.

The "Karma is the ultimate law of the universe, the source, origin and fount of all other laws that exist throughout Nature. It is the unerring law which adjusts effect to cause,

on the spiritual, mental and physical planes of being. It adjusts wisely, intelligently and equitably, each effect to each cause, tracing the latter back to its producer."

Another high priest of this "osophy" says: "Karma is another name for the great Unknowable Causeless Cause." God, we suppose. In personal application by its teachers it seems to mean character.

It is assumed that each person's Karma acquired in one incarnation determines his condition of life physically, mentally and morally, in the next succeeding incarnation termed "reincarnation." In other words, by the thoughts and deeds of many a previous mortal existence, we made ourselves what termed "reincarnation." In other words, by the thoughts and deeds of many a previous mortal existence, we made ourselves what we now are constitutionally, and our present happiness or misery is the exact result and measure of our good or bad deeds in our previous incarnations. Logically, Theosophy denies the law of heredity, for it assumes that we are what we made ourselves and not what nature, through parentage, made us. But when confronted with innumerable facts from universal Nature that prove heredity, some Theosophists illogically admit that our physical nature was determined by inheritance, but mentally, morally, and spiritually, they claim we made ourselves!

This position, to which the logic of facts has driven some teachers of Theosophy, assuredly is not consistent with the definition of Karma as "the law of cause and effect acting on all planes." From the facts that body and spirit are developed together and are counterparts of being and mutually act and re-act upon each other, it must be logically inferred that if Karma produced the condition or state of one, it did of the other also.

Granting that our "Spiritual Ego" is the primum mobile, and the maker of our bodies, it must first be positively proved that it has pre-existence as an individual and an entity, and that it selects and controls parental condi-

existence as an individual and an entity, and that it selects and controls parental condi-tions, in order to prove that Karma has nade us what we are bodily and in charac-

These postulations of Theosophy have not been demonstrated as facts. On the contrary, the great Law of Heredity is more thoroughly established scientifically than the law of Evolution, and this law determines the men-Evolution, and this law determines the men-tal and moral constitution as much as it does the physical. Like begets like. Traits of char-acter and mental qualities are everywhere transmitted to children. Race characteristics and family characteristics that persist from generation to generation, would cease, were it not for this law. All improvements in ani-mals, and in stirpiculture, are made by and in accordance with this universal organic law. The generation and "descent of man" from remotest periods has been governed by this remotest periods has been governed by this law, as science now most conclusively proves. The seeming exceptions, where children ap-The seeming exceptions, where children appear, in some respects, unlike either parent, only show that the law is far-reaching, that atavism is a fact that the child "takes back" to some progenitor, or perhaps that a peculiar combination of parental qualities as with some chemicals, has produced a "compound" differing from either element. When a genius is born from commonplace parents, it is not differing from either element. When a genius is born from commonplace parents, it is not necessary to resort to the far-fetched theory of Reincarnation, to account for its superiority, but a knowledge of antenatal influence both of a psychic character, as has often been proved, and of the post-natal law of inspiration, will fully account for these exceptional instances. So also, when idiots and criminals are born of intelligent and virtuous parents, the causes may be found in the heredity line, in violated laws of nature by the parents or some peculiar antenatal influence, parents or some peculiar antenatal influence, known or unrecognized. Innumerable instances are known of physical and mental peculiarities resulting from some powerful excitement affecting the mother during pregnancy. And scientific anthropologists find ample evidence that the child, spiritually, as well as physically, is an off-shoot from the variously combined parental life forces and principles modified in expression and manifestation, as we have shown, by antenatal environments and influences.

There is one universal law of organic deparents or some peculiar antenatal influence,

There is one universal law of organic de-velopment running through nature. Every organic belng, vegetable, or animai, or human, starts from a physical germ containing a spiritual monad. This monad is the ego that evolves itself, and all its future forms, by inherent force, governed by natural tendency, and modified to a greater or less extent by its environments.

environments.

Heredity and not Karma, as understood by Theosophists, determines the nature and innate tendencies and potencies of each germ, else how could each "bring forth after its own bridge." else how could each "bring forth after its own kind"? Is each new plant and tree an old one reincarnated? A tree, or perennial plant, may produce millions of germs, each of which will develop into a tree or plant of the same species as its parent, but is each new form a re-embodiment of the spirit of its parent tree or plant, which lives on just the same as before it produced the seed? If not, why claim each human child is a reincarnated spirit? It sprang from its parent source by the same law as the vegetable, or inferior animal, and is no more of a re-embodiment! One of the ablest advocates of Theosophy One of the ablest advocates of Theosophy claims that reincarnation is a universal law of Nature, and to prove it cites the annual growth of vegetation, and the metamorphosis of insects—that of the caterpillar into the tterfly, for mstance butterily, for instance—both of which are sophistry. There is no analogy in either instance. The same reasoning would prove that we are reincarnated each morning when we awake from sleep as the vegetable life in the root does each Spring, or that we are reincarnated at least once every seven years (or much oftener) because then we have an entirely new body! Change of form while still connected with it, is not what is understood as reincarnation. Such reasoning is specious and fallacious.

Does Karma Account for "Original Evil".

If it is the "causeless cause" of all things, as some Threosophists teach, of course it is the cause of what is termed evil, but such a defnition is hardly consonant with the general use of the term, which is to signify the sum of the effects of human conduct in one human life that gives shape to the conditions of the life that gives shape to the conditions of the next mortal existence. Even in this sense it is questionable whether all the ills of human experience can be traced to human action. Mankind often suffers from natural disturbances of the elements. Floods and drouths, cyclones and earthquakes, volcances and thunderstorms, excess of heat and cold, famine, plagues, wild beasts, and venomous reptiles and insects, and many other natural things destroy human life, health, and happiness regardless of human conduct. To say ness regardless of human conduct. To say that such calamities that come on saint and sinner alike are "Karma-Nemesis" is a ness regardless of human conduct. To say that such calamities that come on saint and sinner alike are "Karma-Nemesis" is a great strain upon credulity and imagination. Nature's great forces have no regard for man good, bad, or indifferent. They operated before man's existence by the same undeviating laws as they do now, and all the Karma of the human race causes not the slightest deviation in their operation. Man's ignorance far more than his Karma, has caused most of the evils of his existence, and the fact that every child is born completely ignorant, is strong evidence that he has had no previous conscious personal existence, and the evil tendencies may be traced to selfishness rooted in his animal nature that is the common inheritance. The animal nature in the natural order of evolution, is first j development, and when it holds the ascendency over the moral faculties, the individual's tendencies are more to evil than to good, and it is wholly unnecessary to assume a former mor'al existence with bad Karma to account for the

depravity, or even the misfortunes of any human being. Heredity, ignorance, and per-verted powers, explain it all. Evil is born of an undevelopment—that's its origin. (Continued next week.)

Dr. Peebles' Work on Obsession.\*

Wm. Emmette Coleman.

Not long ago Dr. J. M. Peebles published Not long ago Dr. J. M. Peebles published an excellent pamphlet expositive of the errors and absurdities of the doctrine of Reincarnation. A few years ago he published a valuable work, "The Christ Question Settled," containing a large collection of facts in referation of the outre theories of those was deep the historical existence of Jesus of Nazareth. Between the publication of these two the Doctor gave to the world another excellent book, called "What is Spiritualism; who are these Spiritualists, and what has Spiritualism. book, called "What is Spiritualism; who are these Spiritualists, and what has Spiritualists done for the world?" All of these books are timely and valuable, and I can most cordially endorse and recommend them to the impartial truth seekers of the world.

Still another book has just been issued, from the prolific pen of Dr. Peebles, upon Spirit Obsession. To this work I am unable to extend that unqualified approval which I can conscientiously give to the three other

can conscientiously give to the three other books named above. As is well known, there is great difference of opinion among Spiritual-ists on the question of the reality of so-called obsession; and some years ago I published va-rious articles in denial of and critical of current theories apent the doctrine that evil, ma-lignant spirits obsess, possess, and infest the inhabitants of earth.

inhabitants of earth.

I have no disposition to dogmatize upon the matter. I do not know, and cannot know, beyond doubt, whether obsession is a truth or a delusion; but I have decided opinions upon the subject, and they are not at all favorable to the truth of this dogma. While not denying the facts, the psychological phenomena, upon which the theory rests, I, and other Spiritualists, would account for them in a manner différent from that in which the believers in different from that in which the believers in obsession explain them. At best, on either side, it is a matter of opinion only. But to me the doctrines and ideas of the obsessionists do not seem either reasonable or scien-

tific.

Some of our leading workers in Spiritual ism have always refused to accept the truth of obsession. If I mistake not, Mrs. Cora L. V. Richmond and Mr. V. J. Colville do not believe in or teach the truth of obsession. Mrs. Maria M. King, one of the most remarkable of inspirational mediums whose writings are among the most diums, whose writings are among the most profoundly philosophical and scientific of all Spiritualistic productions, most emphatically denied the truth of obsession. She published a pamphlet entirely devoted to this subject, aptly named "The Spiritual Philosophy versus Diabolism," in which she (or the highly unfolded intelligence that used her as an instrument) declared that no demons or evil spirits ever obsess, infest, or possess men or women on this earth. She examines, in detail, the facts supposed to establish the verity of obsession, and explains them on philosophical, scientific, and Spiritualistic principles. The witchcraft delusions and other cognate manias, as well as the so-called obsessions of present-day mediumistic phenomena, are all treated of and explained on a rational basis. It is always well to know both sides of a subject, and to those who believe in the truth of obsession I would suggest that they procure Mrs. King's pamphlet (for sale, I think, at the "Banner of Light" office, price 25 cents), and see what can be said in refutation of prevalent obsessional doctrines. After reading Dr. Peebles's forceful presentation of the affirmative side of the question, read Mrs. strument) declared that no demons or evi the affirmative side of the question, read Mrs. King's in the negative, and judge for yourself which is most likely to be nearest to the

truth.

Dr. Peebles, in his work on "Demonism," quotes from Andrew Jackson's little book on the "Dinkka," as in sustentation of his (Peebles's) doctrines of obsession. But there is a vast difference between Davis's "Diakka" and Peebles's demons, although in various places The Peables has placed the yeard "demons" in Peebles's demons, although in various places Dr. Peebles has placed the word "demons" in parentheses after the word "Diakka," as if the Diakka were the same as the demons. Davis's Diakka are not demons. They are not devilish, diabolical, malicious, malignant spirits, such as are many of the "demons" in Dr. Peebles's book. They are sportive, mischievous, tricksy spirits, amusing themselves at the expense of the inhabitants of earth. They are deceptive and very untruthful, but not devilish nor demoniacal. They pretend to be earth's deceased celebrites, and teach foolish doctrines for sport and fun, like reincarmation; and it may be that among the false doctrines they palm off on their credulous dupes is that of obsession by demons.

A. J. Davis has always denied the truth of A. J. Davis has always denied the truth of the doctrine of demoniacal obsession. In his "Philosophy of Spiritual Intercourse," published in 1851, he examined in detail certain phenomena at Stratford, Conn., that seemingly indicated the action of evil and malicious spirits, and explained them all as being in no sense produced by any such malefic agencies; but, so far as they were of spiritual origin, as the product of good, well-disposed spirits. In the section in this book of posed spirits. In the section in this book on posed spirits. In the section in this book with the Doctrine of Evil Spirits" no countenance is given to the theories of obsession or to that of the action of evil spirits on earth's inhabitants. In his sequel to his "Spiritual inhabitants. In his sequel to his "Spiritual Intercourse," called "The Present Age and Inner Life," published in 1853, much attention is paid to certain alleged diabolical manifestations of spiritual power; and the evil-spirit theory of their origin and cause is resulted and related the published in the control of the c

tion is paid to certain alleged diabolical manifestations of spiritaal power; and the evilspirit theory of their origin and cause is repudlated and rejected. Ite publishes in it at length an account of "Astounding Facts," or "Revelations, from Pandemonism," which had been ascribed to the action of "demons," devils," and 'devils damned;" and these he explains upon psychological principles, independent of all demons and devils. He urges that "no medium" should "believe in evil spirits" upon evidence of this character, and explains why they should not.

Many Spiritualists believe that evil spirits obsess and control sensitives and mediums through whom they viciously satisfy their lusts, passions, and appetites. Mr. Davis's views on this matter being asked, his reply is found in his "Answers to Ever-Recurring Questions," 1862, pages 214, 215. He says "We know of nothing in the whole realm of spiritife to substantiate the above statement." Dr. Peebles has a good deal to say about the casting out of "devils" by Jesus as recorded in the New Testament, and quotes the narratives therein given as if they were exactly and verbally accurate,—as if the language ascribed to Jesus and the persons said to be possessed with devils was the "ipsissima verba" of those parties. As no short-hand reporter was present, and as these stories of the casting out of devils were not written down till many, many years after the time when the exorcisms were said to have been made, the narratives are far from being accurate or genuinely historical. No doubt there are some historical data in them, and in a general sense they embody the fruth that Jesus did cast out what the ignorance and superstitious ones of that semi-barbarous are regarded as devils. But the details cannot be relied upon; great exaggerations and many mythical accretions have attached themselves to these stories.

One of the most graphically described of these devil-stories is that where a whole legion

(some 3,000 or 4,000) of devils had all entered into and were living comfortably in the body of one poor man. How these devils could get into the man's body, why they did this, and what enjoyment they could have had in living day after day cooped up this way in his body, I think, would puzzle the obsessionists to answer satisfactorily. After they were ejected from the man's body they entered into the bodies of two thousand bogs, we are told. What sense or reason there is in one devil, or a thousand devils, wishing to live in a man or hog, I fall to see. To me, the whole conception is ridiculously foolish, What do the devils or evil spirits gain by obsessing human beings and dwelling in them? What good does it do them to incite persons to commit crimes and act in the manner the so-called obsessed persons act? How does a demon get inside a man's body, and how can the demon possibly be comfortable in such a position? The spiritual body of the demon of course differs in size and general conformation from the body of the man or woman he is said to infest or live in. How does the demon body fit in the material body of his victim? The more one examines this matter closely, the more absurd and preposterous is the entire theory of devil possession: A psychological influence exerted from without by an evil spirit upon a man is readily understandable, but the actual possession of a man's body by another spirit is rationally inconceivable—a wild chimera born of ignorance, credulity, and love of the marvelous.

In Davis's work, "The Temple," or "Diseases of the Brain and Nerves" (it has these two names), which was published after his "Diakka," he considers the alleged casting out of devils in the time of Jesus. He denies that they were cases of "obsession" or "demoniacal possession,"—these theories being due to "the imagination of uncultured minds" at that time who adopted the "supernatural explanation rather than the truly scientific;" and the supposed demoniacs of the New Testament being partly those afflited with various

disordered minds, or lunatics and partial lunatics. The heading of Davis's chapter, in "The Temple," on this subject, is "Ignorance and Superstition Manifested." (pp. 68-73.)
Many Spiritualists have taught that a great deal of the insanity of the world is caused by obsessing evil spirits, and that these insane persons can be cured by the exorcism of the evil spirits infesting the poor unfortunates. What a repulsive idea, and, to my mind, how repugnant to common sense! Why should the demons cause persons to become insane? For what purpose do they do this, and what possible enjoyment can there be to an evil spirit to disordered minds, or lunatics and partial luble enjoyment can there be to an evil spirit to live cooped up in the body of an insane person? Insanity is very often a permanent thing. It is not contrary to good sense to think that any "devil" would live year after year in the body of a lunatic? Even if not actually inside the lunatic, he must be permanently attached to him, in constant association with him; and what possible reason any evil spirit would have for doing such a thing as this, I think, no sensible person can ever find out. I am sure no sensible demon would be guilty of such foolish things as the obsessionists attribute to the hosts of devils be enjoyment can there be to an evil spirit to obsessionists attribute to the hosts of devils preying upon poor, defenceless humanity. And what shall be thought of Nature, or Deity, or the Power in the universe that makes for righteousness, that ordains and permits such diabolisms as these? Is it reasonable the believe that Nature. sonable to believe that Nature, or Natural Law, or God, cannot do any better than to allow the inhabitants of the material worlds to be at the mercy of hosts of unseen, invisto be at the mercy of hosts of unseen, invisible devils, to whom is given the power to obsess, possess, and infest those in their physical bodies, inciting them to crimes and all manner of viclousness, and rendering insane thousands and millions of unprotected men and women? What manner of Universe would that be, with diabolism rampant in it? And where are the many millions of the progressed and highly-unfolded spirits of those who have passed to the spirit-world from earth during all the ages past? Where are all these, that they do not stop or prevent the deviltries of the lower, undeveloped spirits, practised upon the residents of this planet! Are they powerless? Which has most power in the spiritthe residents of this planet! Are they power-less? Which has most power in the spirit-land, the low or undeveloped spirits or those who have progressed and developed in love, wisdom, and power? Is it not a truism in Spiritualism that, as the spirits progress from circle to circle, and from sphere to sphere, they gain more and more knowledge of the laws of Nature and of how to use and apply them,—that they acquire greater com-mand over lower nature, become more God-like, and are possessed with more and more of the attributes of the Creator? It so, is it not, then, in the power of the advanced, more of the attributes of the Creator? If so, is it not, then, in the power of the advanced, more delife, spirits to check and rule the inhabitants of the lower circles and spheres? Is it reasonable to think that the philanthropists and the beneficent-minded of the higher spheres would for a moment permit the "devits" to hold high carnival on earth, as they are said to do? Do not all persons on earth lave spirit-friends, guardians, etc., and must these guardians not know what is being done to their friends on earth by the demons; and so knowing would they not at once dispossess the demons, even supposing they had secured the demons, even supposing they had secured temporary lodgment in the bodies or temporary control over the minds of their

friends and relatives? Does Hell or Heaven, God or the Devil (symbolically speaking), rule in the spiritual country?

The work of Dr. Peebles is timely and useful, even though the theories and doctrines in it may not be in consonance with psychological laws and verities. His book shows that there is a good deal of disorderly psychical phenomena going on in Spiritualism (and out phenomena going on in Spiritualism (and out of it). He gives us many facts which seem on the surface, to justify the current theories of obsession and demon-possession. It is well that these facts should be brought to the attention of the public,—should be discussed and ventilated, so that some better under-standing may be had of the laws and principles governing their production and of ples governing their production and of the ways and means to prevent the recurrence of and to remedy the existing evils attendant thereon. In these matters, as in all others, we should "judge not by appearance, but judge righteous judgment." The believers in obsession are misled by appearances, just as the ancients were misled by the apparent movements of the sun each day into thinking that the sun moved with respect to the earth, instead of the earth moving on its axis constantly, thereby causing the appearance of the sun moving across the heavens daily. It is well, then, that this book of Dr. Peebles has been published, to stir up attention to these important matters and to provoke discussion as to the best way of mitigating the evils that are presented in such fullness in this book. It is to be hoped, then, that it will be extensively circulated and widely read. The facts exist; the question is, What are the producing causes of the phenomena, and how can they be prevented and remedied?

Sau Francisco, Cal. ways and means to prevent the recurrence of

-\*The Demonism of the Ages: Spirit Obsessions so common in Spiritualism; Oriental and Occidental Occultism. Py J. M. Peebles, M. D., A. M. Peebles Medical In-stitute, Battle Creek, Mich., \$1.00.

Character is power and strength. Pighteonsness, through perfect love, build

Without character one is weak and miser

The Poltergeist, What Is It?

W. E. Garrett Fisher. .

One of the most characteristic and inter-

One of the most characteristic and interesting types of ghost has made its appearance in the village of Upholland, near Wigan, England.

"Ghost," of course, is a rather antiquated word, which one uses for convenience, because it does not do to be always talking of a "psychical phenomenon." But its use must not be supposed to beg the question. What is the agency which every now and then breaks out in some quite ordinary house and "raises Cain" with its furniture and appurtenances? In the Upholland case it is easy to recognize one more appearance of the "poltergeist," or bolsterous spirit, to use the handy name which we have borrowed from the German. In the present case he tears paper off the walls and flings books about the rooms—no doubt he will soon go onto more adventurous manifestations.

From the earliest recorded times our ancestors have firmly believed in the existence of these poltergeists—spirits, as Grimm defines them, which make noises and cause common.

tors have nimity believed in the existence of these poltergeists—spirits, as Grimm defines them, which make noises and cause commotion in houses, where "you hear them jumping softly, knocking at walls, racketing and tumbling on stairs and in lofts."

tumbling on stairs and in lofts."

Many instances of their manifestations are as well aut inticated as most historical events—that is to say, it is quite certain that some extraordinary phenomena took place which people generally attributed to superhumber of the property of the propert man agency, though, of course, it does not follow that we need accept this explanation. Possibly they indicate the existence of some mysterious form of energy which still awaits discovery and investigation.

The vagaries of the poltergeist are singularly akin to the physical phenomena which

The vagaries of the poltergeist are singularly akin to the physical phenomena which mediums like Home or Slade profess to produce with the aid of spirits. They consist, as a rule, of the kind of pranks that an ablebodied lunatic might play, if he had the gift of invisibility. The poltergeist rackets about the house, makes alarming noises, throws the crockery and furniture about, and flings tiles at people passing by in the street. Dr. Alfred Russel Wallace, who is a firm believer in the supernatural origin of these manifestations, quotes nine cases for which there is tions, quotes nine cases for which there is first-hand evidence. Among these the best known, perhaps, are those of the Drummer of Tedworth, the Bealings Bells, and the Wesley

The Drummer of Tedworth haunted the other objects were seen to move about the room of their own accord; a "bloody noisome room of their own accord; a "bloody noisome smell" of sulphur was often diffused in the house, mysterious lights were seen, people asleep in bed were suddenly waked by their bedclothes being pulled off by an invisible hand, and a countless number of similar tricks were played. All this disturbance was supposed to be due to the black art of a drummer whom Mompesson had imprisoned as a vagrant, and whose drum—invisible but audible—was beaten all about the house.

The Beglings Bells belonged to Major Moore.

ible—was heaten all about the house.

The Bealings Bells belonged to Major Moor,
F. R. S., who lived near Woodridge, in Suffolk, and in 1834 was much exercised for two
menths by the singular behavior of his house
bells, which took to ringing without any apparent cause. Major Moor made a careful
investigation into the affair, and was quite
unable to assign a cause for it, though he
firmly persuaded himself that no human trickster could possibly be at work. Unforthfirmly persuaded himself that no human trick-ster could possibly be at work. Unfortu-nately, Major Moor was the kind of man who preferred a far-fetched to a simple hypothesis and was moved to indignation by the sugges-tion that it might be as well to see if the bells would ring when his whole household was kept under supervision in one room, so that his elaborate record of the barometric and thermometric readings, the electrical state of the atmosphere, and so forth, are not con-vincing.

The Wesley case is famous because of the eminence of the family to whom it occurred. Epworth Parsonage, the birthplace and home of John Wesley, was haunted by a poltergeist, whose behavior is fully recorded in the letters and diaries of the Wesleys. It became quite familiar with the children, who took a certain pride in so interesting a hanger-on. quite familiar with the children, who took a certain pride in so interesting a hanger-on, and used to call it "old Jeffery." Its manifestations mostly consisted in odd noises-often sounding as if all the bottles in the cellar were flung down stairs at once, or as if bags of money were being emptied on the floor. But it also used to lift up beds, with people in them, to open doors, and frighten dogs, while three times it went so far as to push old Mr. Wesley against his desk.

Perhaps the most remarkable of all poltergeists was that which haunted the Sorbonne quarter of Paris for three weeks in January, 1849, and was described in the official "Gaz-

1849, and was described in the official "Gaz-ette des Tribunaux" on the authority of the police investigations. A new street was being made from the Sorbonne to the Pantheon. mader from the Sorbonue to the Pantheon. At one spot there stood an old house, which for three weeks was assailed every night by a regular hail of prejectiles, such as paving stones and ashlar, from the demolished buildings, which gutted it as if it had come through a bombardment. They rained down on the house in full view of observers stationed on neighbouring roofs, seemingly coming from a great height and never deviating from the well-aimed course. The police rell-aimed course. The police were utterly baffled.

Such cases are numerous in the annals of the supernatural, and it is quite impossible to set them all aside as delusions—though there is no doubt that their details have often been exaggerated by the mythopoeic faculty of the human mind, which loves to embroider

of the human mind, which loves to embroider the marvelous. How are we to account for the widespread belief in the poltergeist, which seems to have so aimless a trick of in terfering with the course of nature?

There are three hypotheses in the field—the inquirer may take his choice. The first, the simplest, and perhaps the most probable, assumes a human agency in every case. But this theory, that there is always a practical joker at the bottom of poltergeist cases, in imperfect, in that it supposes so much skill on the part of the deceiver and of stupidity on that of the observers as to be almost incredible in many cases—such as that of the Paris paying stones. Even when we make all allowance for exaggeration in the narratives, allowance for exaggeration in the narratives, the residuum seems beyond the powers of the suspected person—generally a rather hysterical and uneducated girl.

The second hypothesis, that the poltergeist is really a spirit, can hardly be discussed at present.

The third holds that the phenomena of the The third holds that the phenomena of the poletregist point to the existence of a still unknown force which certain human organisms—the so-called sensitives or mediums—are capable of excreting or concentrating, and which performs all these curious and meaningless tricks.

ingless tricks.

We can only hope that further investigation of cases whenever they occur—as now
at Upholland—will help us to decide between
these various views: we wait, like Sir
Thomas Browne, for "the courteous revelation of spirits."—The Daily Mail, London,

Adversity links men together, while pros-

Blessings may appear under the shape of pains, losses and disappointments; let a man have patience and he will see them in their proper figure.—Addison.

The editor is not responsible for opinions expressed y correspondents and sumetimes publishes what he set not agree with for the pury so of presenting eres that may stielt di cussion.

Preserve the Peace of the World. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

"Unity," that excellent religious paper, edited by that able and thoroughly informed theologian, Rev. Jenkin Lloyd Jones, has the following: "This the greatest of Russians in an article in the London Times says: All over Russia, says Tolstoi, the pastors of the churches calling themselves Christians, appeal to that God who has enjoined love to one's enemies and to the God of love himself, to help the work of the Devil, to further the slaughter of men." More than 2,000 years before Jesus blessed the peacemakers and turned water into wine, "the Creed of Egypt forbid the use of intoxicating beverages also war. Those who put forth their hands in anger were ostracized. More than 30 years ago Congress resolved that the President is authorized to negotiate with other powers to secure the adoption of adjusting by arbitration disputes, without recourse to war." It is strange that this administration has not interposed to stop the horrid slaughter now going on in the Orient. Secretary Hay is regarded as the first diplomat of this age. The is strange that this administration has not interposed to stop the horrid slaughter now
going on in the Orient. Secretary Hay is regarded as the first diplomat of this age. The
horrid slaughter in the East is a blot on the
civilization of the age. This nation could
alone stop the slaughter, but the co-operation of Great Britain could undoubtedly be
secured. Acting in conjunction they can preserve the peace of the world. The vast naval
power of the two nations could be in no
nobler and useful business than in preventing
war, forcing the adjustment of disputes by
arbitration. They can enforce Great Grant's
noble dictum "Let us have Peace."

Quaker.

#### Pure and Simple Mysticism.

The Eternal and Universal Brotherhood of Holy Mystics are establishing their North American headquarters at Framingham, Mass., where they will teach the doctrines of pure and simple mysticism. All the writings of Brother Auanda, the Blissful Prophet, Brother Hosea, Sister Joan and other mystics will appear in The Mystic Magazine, which is to be started by the Brotherhood in a few weeks. Spiritualism, in its highest and purest form, is to have good and active friends in the Mystic Brothers and Sisters. Further particulars may be had by addressing Brother Ananda, Framingham, Mass.

#### To the Friends of Mrs. Colby Luther.

We feel that it will be interesting to the friends of Amelia Colby Luther to know that the ladies of Camp Chesterfield and Muncie are making an effort to raise a fund to purchase a stone to mark the resting place of her remains at Muncie, the sexton now being the only one that can give information. It is not the design of the ladies to purchase anything elaborate, but merely a small stone or marker bearing her name, date of birth and death. We will be pleased to have any of her many friends through the East contribute such sums as they may deem best, which will such sums as they may deem best, which will be thankfully received. Miss Susan Wing, 325 W. Adams St., Muncie, Ind., will receive all donations.

#### A Temple for Spiritualists.

We have carefully noted the progress of Spiritualism during the past fifty years, and have fully realized how rapidly it has increased. As we look about us, we wonder why Spiritualists have no temples to worship in; why they have no institution for the aged. Why no orphan asylums. And then we ask: If Spiritualism is true, why do Spiritualists not have temples of their own, and not be holding their meetings in halls? There must be something wrong or else they would have temples, and homes for the aged and orphans. They are not recognized as a religious body. These comments and many more are often heard as we intermingle with the world. From my standpoint I feel to say more are often heard as we intermingle with the world. From my standpoint I feel to say that Spiritualism is the only true religion. I hold it very sacred. There is no other religion I hold so dear. It is the earnest desire of my heart that we might be recognized as a religious society. Here in Vermont Spiritualists are organized and recognized as religious bodies, but they have no temples such as others have. Why is it so? Is it not time that we should unite in one grand effort to build us a temple and by so doing help ourselves to, be recognized as are the other churches? I propose to start a movement in that direction. The Spirit directed me to Barre, Vermont, to work for the Cause. I Rarre Vermont to work for the Cause have concluded to present my plans to every true Spiritualist in the country and earnestly solicit their aid in building a temple of granite in Barre.

MY PLANS ARE AS FOLLOWS:

MY PLANS ARE AS FOLLOWS:

To every person contributing five, ten or fifteen dollars to have their names inscribed on a tablet of granite in the side or rear of the temple. To those-contributing twenty-five to fifty dollars to have their names inscribed on a tablet of granite on the side near the front. To those giving \$100 or more to have their names and addresses placed on a tablet in the front of the temple, and, to all those who contribute to the purchase of the land to have their names inscribed on a special tablet to be placed near the entrance. We desire to have the money to pay cash for the land and also to pay for the digging of the cellar and putting in the foundations and the erection of the temple. We desire to have three memorial windows. To all contributors we will give a certificate on which will be a picture of the proposed temple and a block of granite on which will be written their names and the amount they give. This will be a receipt. We earnestly desire that all who can will kindly send their contributions as soon as possible so that we may purchase the land. Due recognition will be given to all. Address all communications to Rev. Douglas H. C. Thompson, 82 Maple Ave., Barre, Vermont.

#### A I offer to the Banner

As I am a new spbscriber, though not a, new reader, I would like to send a contribution to the "Banner." Each week I look in Mrs. Soule's department wondering if there will be a message for me, but there has not been one yet, so perhaps you will let me tell you of a strange experience I had recently. One night, I was lying on my bed, wide awake, though trying to get to sleep, my eyes were wide open. As I lay there, I seemed to be in the presence of an aunt (who is a semi invalid) whom I have not seen for at least ten years, as she resides so far away. She seemed to be reading a paper, sitting beside the fire. On her left was a table with a lamp on it, just as she used to do in years

The editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the pury is of presenting views that may skiel did custom and sometimes to of presenting views that may skiel did custom and statement of the pury is of presenting views that may skiel did custom.

We are very glad to have our friends write us of their experiences and many times by a mutual consideration of them we are able to explain and classify them. From L. N, we explain and classify them. From L. N., we received the toregoing account of an interesting vision. It may have been a case where the released spirit was able to visit a familiar scene or it may have been a recalling and reliving in spiritual intensity some hours from out the past. Many times we are able to recall incidents and experiences of our past life so vividly to mind that it is with difficulty that we can realize that they are not scenes of the present time. And, too, instances are not at all rare where the spirit of a person travels to places more or less distant, sometimes familiar and sometimes not.

Our effort should always be to distinguish between the two. If L. N. can by inquiry find out exactly what the Aunt was doing at the particular time when she had the vision then she can decide the character of her experience. Let us take note of these things and not be satisfied to sit in wonder when we hear about them or wait until some one comes and tells us that we have been victims of an active invariant.

and tells us that we have been victims of an active imagination.

Every vision which we can verify becomes a wearon in our hands when we are attacked

a weapon in our hands when we are attacked by the skeptic.

Often a picture of our friends in their homes and engaged in the daily life is brought to us by a familiar spirit, or a guide. Mediums, perhaps more frequently than others, have these experiences, but they are cominon enough among people who are not conversant with these psychic manifestations to prove that all may receive from the spirit friends impressions and visions in some expree. impressions and visions in some Legree.

We are indebted to a contributor for the following quotations on work and we might add our word of testimony as to the joy of

The work in which we find happiness makes as strong and useful men and women which goes to prove that it is not idleness we want or need but congenial occupation. Will R. S. W. accept our thanks for the carefully prepared manuscript?—M. M. S.

"In the sweat of thy face shalt thou eat

brend."—Gen. 3, 19.

When God spoke thus, He not only placed us under a curse, but also gave the greatest

us under a curse, but also gave the greatest blessing of life.

"And also that every man should eat and drink, and enjoy the good of all his labor, it is the gift of God."—Eccl. 3, 13.

"The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust."—Ruth 2, 12.

"The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt lend unto many nations, and thou shalt not borrow." many nations, and thou shalt not borrow."-

many nations, and thou shalt not borrow."—
Deut. 28, 12.

"Then I said, I have labored in vain, I have spent my strength for naught, and in vain: yet surely my judgment is with the Lord, and my work with my God."—Isa. 49, 4.

"Only slaves die of overwork. Work a weariness, a danger, forsooth! Those who say so can know very little about it. Labor is nelther cruel nor ungrateful; it restores the strength we give it a hundred-fold and, unlike your financial operations, the reyenue is what brings in the capital. Put soul into your work and joy and health will be yours!"—Luther.

-Luther.
"There is not a moment without some

"There is not a moment duty."—Cicero.
"The only cure for grief is action."—G. H. "Every moment of resistance to temptation is a victory."—Faber.

"This is the gospel of labor—
Ring it ye bells of the kirk!
The Lord of Love came down from above
To live with the men who work.
This is the rose he planted,
Here in the thorn-cursed soil;
Heaven is blessed with perfect rest
But the blessing of earth is toil!

-Henry Van Dyke.

#### Spiritualism and Universal Brotherhood.

Synopsis of an address delivered by James B Townsend.

On the program of this Camp I was advertised for an address Sunday, August 14th. Owing to my absence on the Pacific coast, Mr. Hull my associate, kindly read the address prepared for that occasion. A second date was made, which accounts for my presence here today. My inability to keep the former engagement shows that it is impracticable for me to make similar promises. However, were such a thing possible, I should greatly enjoy complying with the many invitations received. Were I a worker in the field, and permitted to follow my own inclination, I would concentrate my thought and speech upon the theme of Universal Brotherhood, hoping thereby to expand "Spiritualism" so as to include this proposition in its philosophy as a working hypothesis for the earth. Since the publication of the above address in the spiritual press I have received letters pertaining to the same. To answer some of the questions contained in them and make my meaning clearer I shall renew the letters pertaining to the ame. To answer some of the questions contained in them and make my meaning clearer I shall renew the discussion of some of the leading points contained in that address, especially the following: "The physical body is an instrument, a device for the use of the spirte man within;" "that notwithstanding we thus reduce in importance the rank of the physical body, still, in accordance with the teachings of spirits man in the future must give greater consideration, than it now receives;" "that at present the man within gets little, if any, consideration, while the body, the instrument, engrosses both individual and social effort," which state, in the light of the testimony of spirits, may be described as a "state of universal slavery." Spiritualists who know the truth must therefore bear the burden of their advanced knowledge. Among these burdens will be "to enlighten mankind and demonstrate the mistaken principles and grierous wrongs of existing civilization," and finally "to inaugurate a campaign of education in behalf of Universal Brotherhood."

In the light of spirit teaching I believe Spiritualists should speak of the body as a "member" of the spiritual man within. Recalling the functions of the spirit body, is not the physical body performing a part similar to that of the limbs for the physical man? Furthermore Spiritualists know that the physical body is not prerequisite to eternal life. Multitudes now in the spirit world (through premature birth) show that in the grand scheme of life it is possible to proceed in an eternal career though the individual may now consider mediumship, are we not warning our consider mediumship, are we not warning the individual may never possess a physical body. Again, when you consider mediumship, are we not warning the medium ship of the process of the physical body is not prerequ

ranted in speaking of the bodies of such mediums as a "member" or a "device" serving as an "instrument" for vast numbers of sp.rits besides the incarnate spirit? In the case of unconscious trance mediumship, the spirit of the medium is seen to withdraw from the physical organization much as the hand is withdrawn from a glove, the spirit remaining attached to the physical by the silver cord of stirit, while the body of the medium is used by communicating spirits. Consider the imbeelle; though his physical body is defective and his earth career thereby prevented, he is seen later to unfold and become a fully developed being. When therefore, in the light of Spiritualism you take up for consideration the use and function of the for consideration the use and function of the physical body, is it not correct to speak of that body as the "member", "instrument", "battery" or "device" for the use of the man that body as the "member", "instrument", "battery" or "device" for the use of the man within; if so, let us keep this understanding clearly in our minds. What would we say of a people who declare that the arm (a member) is greater than the body; that is, that the part is greater than the whole? Outside of Spiritualists, the world knows little of this spirit man. In dealing with man and his present needs, our efforts should be to bring this spirit man forward and at the same time in some measure reduce in importance the physical body of that man, and while doing this strive to correct the teachings of philosophers by showing that this body under right environment should have a use different from that heretofore assigned it by the world; a use so sacred as to require man to begin-the thought and care of that body years in advance of its birth. To that end men and women must be enlightened on the sacred functions of life, and before becoming fathers and meters comprefore becoming fathers and mothers compre-hend that the question of mating is so far reaching that it extends even to the consid-eration of blending of the colors of those uniteration of blending of the colors of those uniting in matrimony. Such an understanding of the sacred office of the body will, in time, through this knowledge and the laws governing prenatal culture give rise to a race of men who shall attain thereby their true individualism. The civilization required will necessitate the parents devoting many years after the birth of the child to its almost exclusive care and growth. So far I have laid great stress on the fact that the physical body should be designated an "instrument", and briefly pointed out the care and attention such member ought to have prior and subsequent to its birth. To lift the fog and clear the vision of Spiritualists would it not be wise for us to determine once for all the relations of our earth to the scheme of eternal sequent to its birth. To lift the fog and clear the vision of Spiritualists would it not be wise for us to determine once for all the relations of our earth to the scheme of eternal life? And in that connection I ask "should not the earth in the future be spoken of by us as the first sphere of spirit." You who have tried to interest people in Spiritualism have often met the saying "that subject does not interest me, as I advocate the doctrine of one world at a time". Among our own brethern there are many who may be observed to lean this way. I mean such as are willing to receive the counsel of spirits on matters pertaining to the next world, but speak lightly of their advice that may be given on the affairs of the earth. Do they not, by their attitude, show that they believe in the doctrine of "one world at a time"? However, when they give their ideas of the earth as being related to the universe they speak of it as being attracted and repelled by every part thereof; composed of the elements out of which all worlds are made; even conceding that earth's inhabitants are each affected by influences that proceed from other worlds, such effects constituting the science of Astrology. Therefore, are not they inconsistent in still clinging to the threadbare adage—"for me, one world at a time?" Read the words of our distinguished Andrew Jackson Davis, Hudson Tattle and other noted pioneers, and you will-observe that they speak of the earth as being the "first sphere of spirit." Therefore, if man is a spirit and the earth a part of spirit land, surely spiritual laws should be the ones obtaining and in force on the earth plane. If this be true, it is proper in the light of these laws to determine the character of the civilization and environment best suited to this spiritual man. In so doing call into our councils those who possess the greatest wisdom on spiritual laws. Will not Spiritualists agree that the inhabitants of the spirit land are the only witnesses who deserve the name of experts on these questions? Have they that the inhabitants of the spirit land are the only witnesses who deserve the name of experts on these questions? Have they not possessed both the physical and spirit body and passed through the first sphere of the earth? And later, freed from the physical and in full possession of the spirit part, prepared to speak as one in authority on these questions, the true counsellors when we come to consider the laws and environments that should obtain on earth, the "first sphere of to consider the laws and environments that should obtain on earth, the "first sphere of spirit." Why not in this as in other matters of inquiry seek the best testimony we can obtain. Suppose we were investigating a question in mechanics; a question which involved the use and function of both steam and electric locomotives. Would you not in that case regard as experts witnesses who that case regard as experts witnesses who showed by their testimony that they had used and operated both kinds of locomotives? Therefore, I ask in the case at hand, is not the testimony of such spirits entitled to great consideration, in fact, more relevant and germain than the testimony of any other class of witnesses? Do they not in one voice assert that man, if left to grow and unfold in accordance with natural and spiritual law would be shown unselfish in principle and desirous of working for others as do those who are further advanced in spiritual development? Our spiritual witnesses tell us that the laws and institutions builded upon the idea that man is selfish are the main sources of all their burdens in spirit; and in their operation on earth cause the rise and fall of succeeding races of men; that as they look back from consideration, in fact, more relevant and ger on earth cause the rise and fall of succeeding races of men; that as they look back from the other spheres to the earth (the first sphere) they see their brother man like the caged eagle beating ngainst the iron bars of environment; environments which dwarf and prevent on earth the evolution of his true individualism; and mankind in general, by reason of this environment, in a state of "universal slavery." Long ago it was proven a nation cannot stand half slave and half free.

More appalling is the declaration that slave-

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#### September a Delightful Month in the Mountains.

LOW RATES VIA BOSTON & MAINE R. R.

The fall is the ideal time of the year for a visit to the White Mountains. The forests are rich with their beautiful autumnal mantle, and the sharp, brisk, invigorating quality of the mountain atmosphere infuses one with life. The usual apathy of summer is lost, and one feels more inclined to ramble and stroll to the numerous haunts and walks in this great

The wonders of the mountains are many and the scenic vistas are rare and handsome. At Intervale is the beautiful verdant valley and the scenic vistas are rare and handsome. At Intervale is the beautiful verdant valley leading to the dome-shaped summits of Big Thorn, Little Thorn and Baby Thorn mountains; while away in the distance are the towering peaks of Mts. Washington, Jefferson and Madison; Mt. Washington, the grand observatory of the mountain region with its novel incline railroad invites the traveler to make an ascension, while the natural wonders of the Profile, Franconia and Crawford Notches are beyond description.

From September 15th to October 8th the Boston & Maine Railroad will have tickets on sale at greatly reduced rates to all White Mountain points. Side trips will be on sale in the mountains at low rates; and the hotel proprietors will make special low rates for the fall tourists. For rates, etc., see Boston & Maine posters or send to the General Passenger Department, Boston.

senger Department, Boston.

Piso's Cure is an effectual remedy for cold on the lungs. All-druggists. 25 cents.

#### Little Bodies with Great Minds.

Begging the parden of the college athletes, and of the university sports, athletics, is a most arrant humbug. The statement, fre-quently made, that the best athletes are also the best students is as ridiculous as it is false. The truth of the matter is, that the champion athlete is the pet of the college, is treated leniently, and frequently comes to his passing mark or prize unfairly; that such favoritism victor is prostreated. exists in most college is an open secret. From my personal experience in American and European universities I can say that, as a rule (which of course, as every other rule, has exceptions), the students who possessed the best physique, excelling in all athletic sports, also possessed the dullest intellect. We all, of course, believe in "Mens sana in corpore sano" (a healthy mind in a healthy corpore sano" (a healthy mind in a healthy body), but are athletics necessary to a healthy body? In fact, though it may be heresy for a physician to say so, it has always seemed to me that even an ordinary healthy body is not an obsolute essential to a great, active mind. I reached that conclusion many years ago, through the careful study of the lives and characters of the great men of all ages—great in science, philosophy, religion and poetry.

poetry.

Only too often have I been struck by the fact that the truly great men (not kings and warriors), those men who move the world, and make the internal history of the nations, were physically frail, often afflicted with chronic ailments. I could extend the list a hundred fold, but the following names will suffice:

suffice:
Aristotle, Socrates, Plato, Newton, Leibnitz,
Spinoza, Mendelssohn, Pascal, Descartes,
Voltaire, Rousseau, Kant, Schleiermacher,
Hegel, Darwin, Virchow, Schiller, Heine,
Boerne,—everyone of them would have been
knocked out in the first round by a Yale or
Harvard freshman. But it does not seem
necessary to possess a powerful biceps in
order to discover the motion of the planets,
to establish a new system of philosophy or to establish a new system of philosophy, or to establish a new system of philosophy, or to write the sweetest and most sublime poetry. I am acquainted with many persons whose bodies are withered, whose muscles are flabby, but who, nevertheless, work indefatigably and turn out more brain work in an hour than could ever be turned out by a whole class of college athletes in a year.—

The Character Builder.

Paste This up for Use Next Year.

Paste This up for Use Next Year.

These who have gone away this summer leaving dogs and cats uncared for have committed a double crime, cruelty to animals and cruelty to human beings. The deserted dog or cat is almost certain to make some kindhearted man, woman or child miserable. These true cases may serve as illustrations. A homeless kitten being found crying in the yard of a busy and tired working woman caused her to lose some hours of greatly needed rest at night, and took time she needed for other important matters the next day, as she felt it her duty to go all about the neighborhood and make inquiries if the kitten had been lost. Thus one woman suffered for another person's cruelty in dropping the kitten in the neighborhood.—Our Fourfooted Friends, Bosfon, Mass.

Romanism Decreasing in U S.

An American Roman Catholic writing in Germania, Berlin's leading Roman Catholic journal, is pessimistic. He says that during the nineteenth century eight million Catholics emigrated to this country, and they and their descendants today should number fully 24,-000,000. Yet the census of 1900 showed only ten and three-quarter million Catholics. The New World, Roman Catholic, repeats and does not challenge Bishop McFaul's recent statement that the Roman Catholic population of America would now be 40,000,000 had the faith of Catholic immigrants been preserved. That estimate is too high, but un-

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

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

I am somewhat familiar with the tendency in modern thought to give primary place to feeling—with James' "Will to Believe," with Ward's social philosophy, with Shelley's and 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 ascribe to.—Frof. Uscar Lovell Triggs, University of Chicago.

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questionably the number of those of Roman Catholic ancestry who have become Protestants or secularists runs up unto the millions, and the fact explains not a little of present day secularity. Not a few of our Protestant city churches have in their membership those known to have been born and reared in the Roman Catholic fold, while of those whose grand and great-grandparents were Catholica there are very many. But after all these converts are accounted for, what of the vast host who acknowledge no spiritual fraternity host who acknowledge no spiritual fraternity or social bond that has Christianity woven or social bond that has Christianity woven through it? It is not a matter of congratu-lation, nor a good omen for the country that Christianity, even in what we consider a cor-rupted form, has been unable to hold its own adherents.—The Congregationalist, Boston,

His soul, well fixed upon the Lord, Draws heavenly courage from His word; Amidst the darkness light shall rise To cheer his heart and bless his eyes.

Fraternity! Fraternity! is the Twentietl Century cry. Come, let us all try to be more raternal in our relations with each other and

The world needs an ever-present God; need the consciousness of the truth that th is an omni-present God.—Ananda.

Bear through sorrow, wrong and rath, In thy heart the dew of youth, On thy lips the smile of truth.

—Longfellow

PUBLICATION OFFICE AND BOOKSTORE

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

TERMS OF SUBSCRIPTION IN ADVANCE 

Issued by

THE BANNER OF LIGHT PUBLISHING COMPANY.

EDITOR.....J. J. MORSE All communications to be addressed to

IEVING F. SYMONDS. urer, Business Manager and Managing Editor.

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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 Washington, D. C., October, 1903.

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

ture, 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.

"Home!"

"Sweet Home!" "Sweet! Sweet! Home!"

Such are the joyful words that spring to the lips from the gladdened hearts of those who turn once more to the scenes of their childhood and to the well known paths trod in the haleyon days of youth; back to the tions, there to rest for awhile in the favored haunts of by-gone times, and to eat of the fatted calf, ever prepared by the friends of yore in rapturous welcoming to the prodigal

All wanderers are prodigals, not in a wayward sense, but as explorers after knowledge, or material gain, in foreign climes,

And are we not all prodigals in this world of physical activities; wanderers from the spirit realm to which we will all return when we have completed our service in material form to which we were mustered for good or ill in the land of Adamic desires?

And they will meet beyond the river; that broad and billowy expanse of blue which divides continents and nations and peoples. That majestic river of oceanic proportions filled with such exhilarating hopes and fears Yet once beyond, and how glorious the meetings of friends, acquaintances and kindred

And then, as in the theory of reincarnated power, to return and find once again the hallowed by previous efforts in the noblest of causes; a life well spent; no skeleton closets; no desecrated honors. This! this must be the joys of the eternity of spirit life in passing from world to world; from shore to shore; from heaven to earth, and from earth again to heaven.

The ups and downs of life, they say, is when upon the ocean, and there we are expected to contribute from the inner recesses of our physical being, to the demands of Neptune—lord and master of the waves.

The ocean, of which we most familiarly nest, surrounds the land of which we are familier. In like manner a great ocean of celestial waters surrounds our entire solar system, and this belt of density, we are told, is also under the ruling power of old Neptune.

And we joyfully and thoughtlessly sing: There is one wide river to cross," and then again we sing: "We shall meet beyond the river." Is the great ocean that divides our worldly continents but a type of the celestial ocean that divides our earth life from the spirit life, and shall we pay toll to Neptune when we cross?

"Only the land-lubber objects to the toll," says the weather-beaten tar. "Only the ma-terialist objects to the toll," says the veteran Spiritualist.

The physical ancestry of us all is from the eastern continent. The spiritual ancestry of us all is from the other side of the great river. Shall we fear to go home? Not unless we have forgotten from whence we came, and have completely lost sight of the fact that there is no boundary to the law of

Neptune is not an object of charity. He is not in need of our worldly offerings, but, if we are not physically or spiritually pure, he overhauls us in crossing his domains more exactingly that a revenue officer. Back to earth he returns the goods that we have smuggled in the outer walls of our chest, for "nothing is lost." Dust they are and unto dust they must return.

All are refreshed and the spirit is made pure and wholesome in the crossing of the river.

Somebody says to somebody, and somebody repeats it to everybody, and that makes the following a moral maxim: "If we do not want the young folks to do certain things, we must not do them ourselves. It is only one step from seeing a thing done to doing

Why would it not be better for us to say: Whatever we feel is good and satisfying for us to do, is in no manner harmful for the young folks to do whenever in their heart and soul they feel that it would be good and satisfying to them."

Suppose, for instance, we take a dose of bitter medicine because we think it good for us to do so. Did we ever see a child follow our example? Certainly not. Children more truthfully follow their spirit guidances than grown people do. Children will never do what their elders do, unless they think as their elders do, that it is good for them to do it.

The efforts of the ladies of Camps Chesterfield and Muncie to erect a fitting memorial to that wonder-worker, Mrs. Colby Luther, is highly commendable and worthy of donations from those who know how much better it is to give than to receive. It is a matter of reproof to the mind of those who so well know the able workings of her spirit in the flesh, to think that recognition of such has not sooner been made since her transition, See notice to the friends of Mrs. Colby

#### World Unity.

The Universal Peace Congress meets Boston, in October, and religious journals of eyerv stamp, are more or less free in the advocacy of a World Unity. R. L. Bridgman, has a strong article on this point in the "Christian Register."

"Recognize the truth and apply it," is "the motto of the movement," he says, "in which many public spirited men and women in this country and in Europe are deeply interested." That has been the motto, for ages and for ages, and acting upon that motto, the worldhas been again and again deluged in blood. The fundamental position has ever been that the human race is one. But, which one! That has ever been the rub.

The differences have ever been over that one great question propounded by Pilate to Jesus of Nazareth, "What is the truth?" Not until that question is settled, can the world ever expect to be united in unity. Not until ve are able to concede to others the fullest liberty of conscience, and of morality, and of the right to enjoy the fullest liberty of political and social and industrial and religious opinion, without fear of neighborly ostracism "for opinion's sake" need we ever expect that the world will be blessed by unity.

Unity is an Universal Oneness, but its inte gral parts are many. The body is one, but its members are many. There is but one God, but, there are diversities of mental expression and bodily action and each diversity is as much entitled to a "truth" adapted to its own especial needs, as is any other diver-

The great attempt among the teachers of the world has persistently been to cry "thumbs up" or "thumbs down," and when the poor souls without thumbs have been unable to obey, then they have been shunned and despised by those who had more thumbs than they knew what to do with.

There are hewers of wood and drawers of water, and the atmosphere in which they dwell is as much a truth to them as that of the Isle of Como. "No new theory is proposed," say those who favor the movement towards unity. Wherein then could there be unity? Ther must be some new theory, and that theory should be the theory of fact.

Moses endeavored to unify the race by the Divine law of twelve tribes, but one tribe claimed the truth to be resident only with it. The compact was broken. Solomon endeavored to unify his followers, but they differed regarding the truth.

Jesus of Nazareth endeavored to establish unity, but a Judas was among the twelve. covenanted one with another for unity, but the witchcraft delusion and Quakerism were

phases of truth which they were unable to

The North and the South banded together as exponents of unity, but the South had to be whipped into submission to the Northern

The Catholic Church was established for a unified purpose, but split into a hundred di-

other ideas whenever they could.

"And the earth was of one tongue and of one speech" before the days of Abram and Abraham, and as a unit they endeavored to build a tower to the heavens. As fast as one put a brick on another pulled a brick off, and each one was as carnest as the other in the expression of his own idea of truth. Each one recognized the truth and each one attempted to apply it, and yet, with all of these examples of fallure, "no new theory is

The island of Luzon offers a grand oppor-tunity for a world's capital, but can the truth be centralized peacefully there with a harmonious blending of the varied interests of the world that surround it like a circle?

It is a religious and not a political unity that is needed in the world, and such will never come until those who have failed with their old theories are willing to admit that the theories of those that have not as ye failed are as good as any that have.

All men will agree where commercial interests are mutually satisfactory. It is religious differences that have ever arranged brother against brother, from the days of Cain to the present day.

#### Be Our Own True Selves.

The truths of Spiritualism do not depend upon landed estates, nor landlordism. Every Spiritualist owns and has the right to own and to enjoy, "a temple not made with hands," a temple designed to be eternal in the heavens. That temple is the mortal body, which we have not as yet learned how to preserve and to keep. The world has been so much engaged in securing and holding lauded estates, and temples of brick and stone, that man has forgotten that he has a temple to worship in of far greater value, and which suffers neglect by reason of man's greater attention to brick and mortar.

There is nothing wrong in Spiritualism for having no great institutions such as the Hospitallers of old inaugurated. It is the world that is wrong in requiring such institutions. If the higher laws of Spiritualism were better known and observed, there would be no need of hall, even, for there would be meetings everywhere-wherever one Spiritualist could grasp the hand of another. Old age and invalidism will eternally disappear when the thin veil is brushed aside and our eyes are permitted to behold the fullness of

Those who are not in harmony with a thing are not expected to recognize it. If anyone is desirous to have Spiritualism recognized as a religious body, the better way is to recognize it as such themselves. Why should Spiritualists care about having their enemies recognize them. Enemies never recognize each other until they begin to tread pretty strongly on each other's toes. They then fight, or one surrenders to the other.

If Spiritualists should have temples, on no better reason than because their enemies have them, the same reason might be made for a return to all the other requirements of the enemy, which Spiritualists have outgrown. Temples are good enough; hospitals, homes, almshouses and all other things of benefit to weary bodies are like a refreshing drink to the dust-covered traveler; not because the Catholic and Episcopal and Protestant churches have grown materially rich in brick and mortar; for the history of ages proves that spiritual temples and material temples do not often harmonize with each other, and never can until a condition of equilibrium is attained in the mind, the soul and the spirit of both heaven and of earth.

There are two ways of viewing ourselves, whether as Spiritualists or anything else. First, see ourselves as others see us, in the glass. Then, see ourselves as we truly know ourselves to be. The first is a material view, the second a spiritual view. When they are both precisely alike, then, indeed, are we blessed.

To see ourselves as others see us, what a sight some of us would be. The world is a mirror in which we see our inner self reflected. It is all, all right, until some one informs us of the views of others. Then, mosto change unless non vulnerable, fortified by the spirit,

#### Just What We Mean.

An old subscriber sending in payment for a new year's subscription, asks: "Do I understand correctly, that you will send to each subscriber of the Banner, a key to the tables under Wonder Wheel Science, which I am very much interested in?"

Yes. That is exactly what the "Banner" means. The author of Wonder Wheel Science has so promised. He tells us that there are several departments in the life and nature of every one, and each department has key of its own. A department of Honor; of Commonalities; of Stability; of Means (vulgarly called "Money"); of Energy, or enterprise; of Love, or vanity; of Intellect, or passion; of Eccentricities, romance or Bohemianism. These are the particulars, and are uppermost in everybody's life at particular times. They express themselves strongly or weakly at special periods, in everybody life, and they are the impulses upon which health, disease, success or failure depend. The key to one department will not fit the other departments, but the general department (Honor) upon which all other departments hinge is the one that is given on page 8. All other departments are read in the self same way, but are not based on the same Birth Number. To give the Birth Number of have the birth data (month, day of month and year). In order to make the work easy for our generous contributor, the key will be given in turn to each subscriber as the sub-scription price is paid in. Privileges deviating from this rule will be

We wish further to say that Wonder Wheel Science is not a mere feature of the hour.

vergencies, each idea of truth persecuting all It is not as yet begun in the "Banner," yet has been running for 10 weeks. We are supplying back numbers. The author is in no way disposed to throw away his efforts upon the desert air, but when a general interest is awakened, on a plane higher than that of mere "fortune telling," he is prepared to show that all there is in life,—here or here-after—is contained in the understanding of Wonder Wheel Science. It proves Spirit-

> "Be sure you are right, then go ahead," was old Davy Crockett's motto. It is the motto of all successful leaders. A large portion of the world's people appear to b more than hypnotic subjects, moved hither and thither by the opinions of others. These others may be on the right track for themselves, but their "right track" may not be our right track.

> Take a steam railroad track for instance. The right track for the up train is not the right track for the down train and vice versa. When all trains attempt to run on the self same track,-express trains, local trains, freight trains, coal trains, dirt trains and hand cars, it is necessary to have an endless amount of turnouts and switches, and delays, annoyances and every sort of perplexity is constantly on the mind of the employees of

Life is a spiritual road. What we see from day to day merely indicates where we have progressed to, and our difficulties from day to day are due to the lack of turnouts and switches. We have to wait for some dirttrain to get off the track that we are on, and the dirt-train is in just as much trouble on account of our being on its track.

For ages the churches have been striving to teach everybody to run on the same track, and to "look both ways for Sunday." They have failed because they preached about the goodness of the road for all purposes, without providing the turnouts and switches, and without so much attention to the souls that travel the road, as to the road itself.

Spiritualism has found another road, just as the electricians did. One on which life forces can move on the same wire in opposice directions, provided the man, or soul, at the ticker understands his business, but, even in this case, switches are needed. The lesson is this, that everybody and every spirit, every atom, and every mass, every thought and every action, has to be governed by its own especial laws, or it will not work, because it cannot.

Now, friends, are you working as you would like to work, from the natural impulses of your heart or soul desires. If not, why not? If you were in your proper place in the universe, then you would fit the place you are in as neatly as the paper on the wall. If the forces that are operating upon our body, and the forces that are operating upon our mind, are not pulling and hauling us in opposite directions, then we feel easy, comfortable and contented. We cannot help it, but if they are at work interfering with our purposes, our desires and our comfort it is a moral certainty that we are on the wrong track, or that some other mortal is on the tack that we are on, and, like a dirt-train or a freight train, or an express train, they are in our way, and we are in theirs, be cause both are on the wrong track. There are no difficulties, no obstacles, no obstructions, no cares, no sorrows, no heart aches, no pains, no jealousies, no differences of opinions, nothing but a straight road and clear sailing when the soul and the body, the celestial and the mundane spirit are moving as one individual train of cars on the self-same track. The better way to get on the right track is not to attempt to force some one off of the track ahead of us, but to shift our own train off on to a track of our own. All roads lead to the Great Eternal Kingdom of Spirit Power, and we get there quickest by our own route, on which no others are.

It is no disgrace to be poor unless happen to think it is. If so, then it is an awful disgrace and it is a shame to admit it, There are all kinds of poverty. Some are poor in flesh, others in spirit, others in health, others in mind, education, manners, oks friends acquaintances etc. etc. Many one with money galore would rejoice to exchange it all for the health and rollicking laughter of a penniless urchin, or for the loving companionship of a true friend. The richest man in the world is he who can say: 'As I am, I am, and that is enough for me.

#### Two Remarkable Women Coming to America.

Permit me through your widely circulat-ing columns to call attention to the return to this hemisphere of Mme. Florence Mon-Permit me through your widely circulating columns to call attention to the return to this hemisphere of Mme. Florence Montague, who has for many years occupied a listinguished position as lecturer and clairwoyant in California and is just returning from her second visit to England where she has earned a host of friends by the excellent service she has rendered in London and elsewhere in Great Britain. This highly accomplished sensitive in accompanied by Mrs. Agatha Bell-Lewis, a frequent contributor to Light and a well-known member of the London Spiritualist Alliance. As a teacher and practitioner of mental healing Mrs. Lewis has won for herself a very high place in the esteem of implitudes. Her success in the comprehensive field of suggestive practice has been phenomenal. During three of my recent visits, to England I have worked with Mrs. Lewis and resided in her house. I can testify from experience to the excellence of ber work in several of its varied departments. Not simply as a healer, in the ordinary sense of the word, does this indefatigable woman demonstrate her power, but she is quite as successful in aiding students to pass examinations and in helping artists to pass examinations and in helping artists to succeed at public appearances, as she is helpful in cases where physical disorder needs to be overcome. These two ladies who are working most successfully together are expected to arrive in Montreal on the Allan steamship, "Ionian" which left Liverpool September II. The advent of these good workers to these shores fulfills as prediction made through my instrumentality early in July when there seemed no likelihood whatever that Mrs. Lewis would leave England where she lived all her life. All letters addressed to Mme Montague and her friend, care Alian Steamship Co., Montreal, will receive prompt reply. As Mine Montague extended so many courtessies to me when she was in London and presided over the Psychical Society in 1903, I feel that the very least I can do is to seek to pave the way for her successful work now that she is again returning to fulfill her noble mission in America. Mrs. Lewis will not long remain a stranger on these shores and I know I am fully justified in bespeaking for her a triumphant career under the stars and stripes. As all my friends know, I am special correspondent for this paper at the World's Fair. I shall hope to contribute ere long some items of interest and importance regarding. It. garding it.

W. J. Colville.

#### This Republic is Committed for Peace.

The Republic is Committed for Peace.

The Peacemaker, that excellent magraine of Philadelphia, Pa., and ably edited by Alford H. Love, President of Universal Peace Union, is entitled to high praise for the publication of the Resolution adopted by Congress empowering the president to negotiate with civilized nations for the adjustment of international disputes by arbitration without recourse to war. As the resolution was adopted 30 years ago it seems that the wise and beneficent action of the National Legislature has had few exponents. That great Republican president, Jefferson, declared his policy would be in accord with Quakerism. Europe, supposed to be one of the most civilized sections of the world, is an "armed camp" and the enormous burden of the military establishments sorely oppress the people of those countries. Many thousands of years before Buddha taught and illustrated returning good for evil "pagan" Egypt's code excluded from heaven those who thrust out their arms in anger. Is this great Republic, so influential and potent in the affairs of the nations of the earth, putting forth energetic and persistent efforts to stop the horrid slaughter in the far East and to preserve the peace of the world?

#### The Morris Pratt School.

September 27th will mark the opening of the Morris Pratt School for the third year.

The prospects are for a better attendance than during either of the previous years. Most of the last year's students are to return and a number of new ones have secured rooms in advance. Everything promises a successful opening this year.

The day will be given over to arranging for classes, etc., in the morning and a program of

classes, etc., in the morning and a program of short talks and selections by the faculty and students as well as visiting friends in the afternoon.
Friends of education are invited to be pres-

ent and participate in these exercises.

Regular Sunday services will be held in the Temple during the year.

Fraternally.

Clara L. Stewart, sec.

#### Vegetable Patchwork.

From Harper's Magazine we take the account of the way the leaf-cutting bees and ants make their homes beautiful and safe from the standpoint of a "Tailoring Animal:"
In tailoring establishments the cutting department represents the highest trained skill. To plan a garment and then cut its various parts from the stuff is distinctly the skill. To plan a garment and then cut its various parts from the stuff is distinctly the work of a finer intelligence than to put the parts together. It may be forcing analogies too far, but at least it is a fancy that lies close to the fact that the highest order of in-

too far, but at least it is a fancy that lies close to the fact that the highest order of insects, the Hymenoptera, perhaps contain species that cut from the leaves of plants a covering for their young, which pieces they unite upon a fixed and traditional but apparently premeditated plan.

"The cutting or parasol ants may be grouped with these species, and the leaf cutting bee has even a better claim to the first honors in the cutter's association of their guild. Her brooding nest is a tapestried tube made in soft wood, in the pith of an elderstock, the hollow of a tree, an opening in an old wall, the shelter of a cornice, or a hole in the ground. Having chosen and arranged her quarters, she proceeds to get material to drape its walls. You may see her then squat upon a roseleaf, revolving upon her feet while she uses her jaws as scissors, thus clipping out a circular patch, which she carries to her quarters. The piece is thrust into the tube, with the serrated edge, it is alleged, habitually placed upon the outside. The elasticity of the cutting causes it to cling to the walls, and when a dozen pieces, more or less, are laid in and overlapped a small thimble shaped cell is formed.

"Into, this the mother drops an egg, and

and overlapped a small thimble shaped cell is formed.

"Into this the mother drops an egg, and puts a bit of bee-bread and seals up the cell with a cutting or two. Like cells are added until they are lengthened out into a chamber two or three inches long. Other chambers follow, the mother placing half a dozen cells in every one, until her maternal zeal is satisfied, which at times is not until several separate rooms are tapestried. Tals feat, in the number of pieces cut and placed, rivals that of our grandams' patchwork quilts. For the bee may cut and carry and drape a thousand pieces ere her task is done."

#### The Soul.

Horatio W. Dresser, thus defines the We therefore define the soul as precisely

such that it can live ever in the current of divine life, yet be in an intimate sense itself. It is fuille to try to define the soul apart from It is futile to try to define the soul apart from these its richest experiences. It is at the same time a resident of eternity and the temporal order, at once the possessor of a conscious and a subconscious mental life. It is fully intelligible only to the degree that we take into account both its profoundest aspirations and its total environment; and the total environment of the soul is, its planes of consciousness, its subconscious life, its communion with God and the world. The world and the soul—that is our life. The world is in part what we call nature, in part our social life, and in part our more direct union with God. The soul is related to nature, it is related to other souls, and it is related to God. Thus the divine order is the true organic Thus the divine order is the true organic unity of all that we experience, the divine will is its center, the divine love its heart, the divine wisdom the method, and the divine beauty the ideal we seek to realise.—Unity.

Knowledge has its beginning from the mind, its introduction from the senses. "The soul looketh steadily forward: creating a world always before her, leaving worlds always behind her."—Emerson.

Man is his only stumbling-block, his only disappeintment. Man begins to plan as soon as he can think, and puts his mortal will and his personal self into all that he does. He has not been taught the way of the spirit, consequently his schemes fail to materialize and his finest projects go astray. Discontent eats into his bones and the time comes when there is "no more health in him."

The planet is mostly occupied by such people. It does seem pitiful, when it is such a beautiful planet and when there is really no sort of need of such failure and disaster.—Eleanor Kirk,

#### READ THIS!

# **Extension of Time**

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#### The Practical Test.

The aims of all forms of religious teaching are practically two-fold in character. Primarily, to assist men to live good lives on earth; ondarily, to prepare them for a life beyond the earth. These aims involve certain necessary forms of teaching, which teaching is in accordance with the special forms of belief upon which the religion in question is based. Those beliefs predicate certain assumptions regarding the origin, nature, and possibilities of man. It matters not whether it is pure Animism or the most refined Spiritualism: whether it be the voudoo or fetish worship of the Savage, or the more cultured rites of the ancient Egyptian or Roman, or of the later ritualism of Christendom, each, according to its light and conception of the purposes in view and the priciples involved, has the same ends in view.
In regard to the first aim, anything in the

way of teaching which helps to make the world better today than it was yesterday, is worthy of acceptance, not as a finality, but as a stepping-stone to something better tomorrow, and so on each day, indefinitely. We live in a world of constant New Thought, New Effort, New Developments, New Aspirations, New Unfoldments. We are constantly making all things new, and the im-proved conditions of human life that exist at this time show how the world has progressed during, let us say, the last thousand years. But one must look beneath the surface even when idealizing in an optimistic frame of mind, that is if justice is to be done all round and that looking beneath compels us to enquire whether the concepts that any religion contains regarding man's nature, are correct. If not, certain elements of human character may be emphasized as worthy, and their cultivation insisted upon with the result that in the end it may be discovered that undue emphasis has been laid upon the application of certain faculties and too little upon others. It may be that the peculiar mixing of the selfish moral and spiritual ideals and elements in human society today arises from the fact that the religious world has not appreciated or understood the real character of man. Hosts of ideals which it has held up for man's acceptance, whereby he would become a good man and citizen, have not been altogether the correct ones, and the obedience through this mixed idealism has caused a condition which we deplore in the forms of selfishness, greed, and almost anarchy prevail-

But leaving aside the material aspect, even with its moral and spiritual associations, let us turn for a moment to the post mortem aspect of the case as regards religious teaching. Given as a predicate, a certain conception of man's origin and nature: following this by the logical deductions to be rationally made therefrom, one is inevitably led to the conclusions which are the cutcome of the mental process in question, and the outcome is a certain concept regarding the continuity of man's life, his character beyond the grave, and the circumstances which he will encounter when he has departed from the mortal life. It can be readily perceived, that if a false start is made, erroneous conclusions will inevitably be formed. It must also be borne in mind that if the starting point is pure assumption, the arguments then following, though logical, will be simply but inferences, and the conclusion will be an assumption as well as the original premises.

Without slaying the dead ass it may be prudent to ask what kind of concept the theological world has presented regarding the nature of man, his character after death, and his conditions in that other world; we venture to say the conception of man's character is utterly erroneous. He never fell, he never became sinful and wicked, in the way theologians affirm, he never lost the favor of God or imperiled eternally his immortal soul. He has never had a single sin forgiven. No man's sacrifice has ever absolved another from the consequences of his life. If there is truth, and surely there is undeniably in our communion with the other world, man, when he enters that life, does not become a discarnated devil writching in the flames of an unquenchable hell, nor an angel clothed in white and eternally singing praise to the great is not existing at death. The ties of kindred the love links uniting soul to soul, the swee companionships and achievements of the mind, the graces of the spirit, and the virtues of the mind which some of us at least have achieved while on earth, are all sacrificed and death may well be called "the grim destroyer." For death, it would appear, dehumanizes men, women and children, robs them of the acquirements of life and ushers all in to a state that has not the least semblance of likeness and relationship to former conditions and therefore at one fell swoop destroys the continuity of our existence. Now the test of religious teaching in regard to the post mortem life lies in the facts of that life itself. If the facts there conform to the teachings here, then there is no more to say. The religious teacher is telling the truth. We must accent his doctrine as correct. We must obey it and live it if we wish to reap the fruits thereof. and whether we like it or not, some of us may look forward to a warmer climate in perpetuity than the torrid sone of earth presents, while some may hope to bask in an atmosphere even more pleasing than that of the fortunate islands.

But it is just here that the crucial difficulty presents itself. The teacher has no evidence to support his teachings. He even denies that it is possible to obtain evidence, and when confronted with the fact that evidence has been obtained and is being obtained continually, he airly replies, "It is all from the devil, Believe it not. It is a delusion of the evil one to ensuare your soul." The judicious grieve, the thoughtless smile, the skeptical ridicule—such plain subterfuge as a means of escape from a serious dilemma. Is it not, as we suggested above, a question of assumption for a premise with assumption for a conclu-

The real test of the value of any form of

tion hereafter is the conformity of that teach-ing with the facts of the life beyond.

What warrant have we for saying this? The word of the spirits, literally the millions of departed human beings who have communicated to the world during the past 57 years. They all unite in saying humanity continues beyond the grave. Affections are not sacrificed at death: Spiritual links bind souls together there as here. Our spirits unfold their powers to sublimer glories. Death not only does not dehumanize us but it intensifies the humanity of our divinity. There is no break in the continuity of consciousness, memory, individuality or personality, as attold us, and there can be no doubt that the religious teachings of Christendom having been weighed in the balance are found want-

The dead man returns and says nothing that the popular religions taught us on earth regarding our future life has been found to be true; that those teachings may nowadays be called allegorical, and symbolical, and that they no longer represent real facts and therefore should never have been taught to the world as representing realities.

Let us beware of shielding the faults with

the twining vines of idealistic interpretations. We are but covering ruins and perpetuating obstructions. Let us build our building fair and square, chisel its columns perfectly, adorn it and decorate it with truth in all her varied 'Twill be a more beautiful edifice than the moss covered remains of antiquated Danes, and no longer serve the purposes for which they were designed. The practical test of all religions regarding the future can only be found in that future itself.

Spiritualism teaches the humanity of man beyond the grave, his innate divinity, power of progress, which begins to unfold itself on earth and urges that Justice, and Lovable-ness, and Kindness, and Good Will, are the sure seeds for happy fruitage in this world, and the prophecies of happiness beyond. The facts we have learned from the spirit side are the vindication of the teachings of the spirits.

#### General.

The Church of Sacred Communion of Brooklyn, N. Y., reopened its services the first Sunday in September after the vacation season had passed. The attendance was very good. Mr. J. D. Glover, president, and Miss Emma Resch, medium, have resumed the good work very excellently. Mr. Peter J. Loeb, soloist, also continuing rendering his work, which is highly approved. The envelope system has been adopted by which the congregation can give weekly contributions. The church will hold its first annual fair some time next month.—Gustave A. Rabel, sec. Portland, Me. First Spiritual Society, Sept. 11th.—Mrs. M. A. Bonney was with us today and she made many friends here on this her first visit to Portland. Her messages were all of the most helpful nature and were recognized. She speaks for us again on the 18th of this month. Some changes have been made in the officers since last January. Mr. Sargent, so long trefsurer, being unable to attend to his office as he felt he should, resigned his place in favor of Miss Ethel Wilkie. Mrs. F. E. Allen, clerk, being unable to attend to her office this summer, resigned and Mrs. S. H. Ross was elected to fill her place. The clerk's address is now No. 42 Oxford Street. At the business meeting held last Wednesday it was voted to have our service, beginning with Sept. 18th, at 10.30 a. m. and 7.30 p. m. instead of 2.30 and 7.30 as formerly. The collection will be taken at the door, too, and better results are expected. Three new members were enrolled on our bauner—long may she wave.—Cor.

were enrolled on our bauner—long may she wave.—Cor.

Washington, D. C.—Owing to the cool weather the Ladies' Aid Society has discontinued the meetings at Marshall Hall down the Potomae River. Mr. F. A. Wood, president of the First Spiritualist Society, has returned from his vacation. The Ladies' Aid met at Mr. Wood's to greet him. After the business session Mr. Wood was presented with a beautiful bouquet of flowers, Mrs. M. T. Longley was selected to make the presentation. She found in each flower something sweet and appropriate to remind Mr. Wood of his loyalty to the Cause. Among the home arrivals were Mr. Payson Longley. Mr. Longley responded to the roll call by singing "Only a Thin Veil Between Us." Many new features are to be added to the different societies; one is a dramatic and literary club and ties; one is a dramatic and literary club and a sum is to be set aside for several beds for the sick in some of the hospitals which will be selected later with donations from one cent up. They hope to realize quite a sum.—E. R. Fielding.

#### Happiness Makes Happiness.

A woman who had many sorrows and heavy

A woman who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirits, once stid in explanation:
"You know I have had no money. I had nothing to give but myself; and so I made the resolution that I would never sadden any one else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let anyone go from my presence without a happy word or from my presence without a happy word, or a bright thought to carry with him. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate."—Selected.

#### Legal Burial.

As there is a law against burying in the city of Albany the Bishop had to have a special act of legislature to be burled in the Cathedral. He was successful in having the act pass the law-makers, but his friends were astonished and worried when they read its text. It began with the usual verbiage. The ending was something like this:

"We do grant that Bishop Doane be burled within the precincts of the Cathedral at Albany. This act to take effect immediately."

—June Lippincott's.

Many a man thinks he is looking at truth when he is only looking at the spectacles he has put on to see it with.—Drummond.

### DO YOU NEED SPECTACLES

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#### Our yome Circle. EDITED BY MINNIE MESERVE SOULE.

Jack Frost.

One bright morning in September, I was much surprised to see Many of my choicest flowers Just as wilted as can be.

"What has happened, dear Miss Balsam?" Asked I, when I saw her face; "Are you ill this lovely morning?"
Are you weary of this place?"

'Oh," she sobbed, "last night a robber Came when I was fast asleep; And he shook my dress to pieces; Not a petal could I keep.

"Oh, he had such icy fingers!
When he touched Miss Poppy's head,
She just fainted in a minute,
I'm afraid that she is dead.

"And the Heliotropes were frightened. Mrs. Heliotrope turned black When she saw that her dear husband And the children were attacked.

"But the lovely yellow asters
Did not seem the least afraid.
They stood up as brave as could be
Every moment that he stayed.

"When the sun came up this morning, Grandma Dahlia bowed her head. She was much distressed, she told me, When she saw this flower bed.

"She said we were very foolish
To be frightened in that way;
That if we had shown good courage,
We might all be well today.

"And she said 'twas not a robber But a boy, called sharp 'Jack Frost,' Who had come to say that Autum Had the Summer line just crossed.

"Next year I am sure I'll know him And I'll say, 'Here comes Jack Frost. Come, good mistress of the garden, Take us in ere we are lost.'"

#### A Link in Our Golden Chain.

LOVE IS THE STRONGEST SOLVENT IN THE CHEMISTRY OF LIFE .-Charles B. Newcomb.

Through the silent city where all that was mortal is forever put away from the sight of loving eyes we wandered. Oh, how beautiful was everything there! Grasses like velvet, flowers in such profusion that one dreamed of Eden as one walked along; birds in the beautiful trees and squirrels lightly moving over the telltale mounds and everywhere the marbles and bronzes telling to the visitor the story of sorrow and the tragedy of death.

Here a stone on whose white face had been chiseled "Mother," and beside it a little moss-covered marble with the scarcely readable words, "Our Baby."

It seemed as if the tears of sorrowing humanity had been materialized in marble and that at any moment they might be thrilled with life and fly like white sheeted spirits out through the vine-covered gates to Through the silent city where all that was

thrilled with life and by like white sheeted spirits out through the vine-covered gates to the familiar homes of the past.

A woman, alone, with garments heavy with blackness knelt over a mound of fresh earth and touched tenderly the flowers still fresh and fragrant as when brought by loving hands to pay silent tribute to the life that had been.

had been Her attitude spoke desolation and despair. Not an upward glance, not an embracing gesture, but a wild, hunted movement, like a frightened creature that was valuly striving to hide itself away from some impending

doom.
We knew too well what it meant. Under

We knew too well what it meant. Underneath the flowers and the freshly turned earth was lying the body of one dearly loved.

Just vanished from the sight of her who knelt there in anguish, unconscious of everything save her grief.

There was no music in the song of birds for her; sunshing or rain, flowers summer or

for her; sunshine or rain, flowery summer or snowy winter were alike to her for her heart snowy winter were alike to her for her heart was buried in the grave with the body of her

Just beyond the scent of the pine trees, just Just beyond the scent of the pine trees, just outside this garden of the dead was the busy, bustling world. Now and then the rush of the electric cars or the cries of the passing peddlar were faintly borne to us by the summer breezes, but they seemed so dim and distant that they hardly roused us to the fact that we were still a part of the world we had known and loved.

We, too, were walking with the spirits of the denarted.

the departed. We were n

We were no longer a part of the rushing crowd that surges up and down the land ever seeking peace and ever driven back to the silences of life to find it.

It was so easy to open the spiritual eyes, so easy to catch the faintest whisper from the spiritual spheres in this beautiful spot consecrated to the memory of the loved and lost.

Loved and lost? Yes, that is what the average mourner thinks as he lays his dead away and yet we are receiving messages from the spirits of those gone on almost every hour in the day. How can we tell that sad woman who kneels there weeping over that new grave that her tears are needless?

that her tears are needless?

It seems sometimes as if we ought to stand at the cemetery gates and speak our word of cheer to every heavy hearted one who enters there and on a day like this when the beauty and the stillness make it possible for us to feel the presences of the many, many loved ones who wait with bated breath for the moment when they may whisper the comfort and consolation the knowledge of spirit comfort and consolation the knowledge of spirit com-

moment when they may whisper the comfort and consolation the knowledge of spirit communion is to them, we repeat the questions over and over again and now we ask the dear Home Circle readers to put the question to themselves. How may I tell the glad tidings to the sorrowing ones of earth?

It certainly is not enough to know the truth yourself. It certainly is not enough that the pain of sorrow has been lifted from your heart, for as surely as the sun shines on the members of some other family than your own and as surely as the germs of disease are swept to your own hearth from the smitten

members of some other family than your own and as surely as the germs of disease are swept to your neighbors so the echoes of their sorrow will be borne by the sweet winds of heaven to your ears and make discord in the melody of your life.

Nothing but the most complete selfishness will dull the ear to the cry of pain and the bar that holds fast the door against the cry of the world in its agony is a barricade against which the sweetest tones of joy resolve themselves into thuds of an intruder.

We must awaken to the fact that we are indeed all of one family and that what affects one affects all. As soon as we do this we will never be content to sit quietly down to enjoy what the spirits say to us in a corner with our backs turned to the waiting world, but we will find some way to let the glad note be sung wherever the shadow of death has fallen.

It would seem unwise to enter every honse of mourning and seek an interview with the stricken ones; so, too, it would be a waste of energy to follow the black robed figure to the last resting place of her friends. The opportunities for complaint against one for intrusion would be more numerous than opportunities to tell the whole glad story. An undue zeal leading to unwise methods is often as harmful as a lack of interest and frequently warrants the name of "crank" so readily applied to the over zealous convert in any cause. But there are many ways, legitimate and sure, in which we may help to break the shackles of sorrow still binding too many of our fellow-travelers.

Almost all of us are familiar with the regulation rules for the new convert to follow, such as, Never be afraid to speak about the spirits as naturally as you speak of anything else that is sweet and loyely; Show your consciousness of spirit guidance by communing with tnem at stated times and by giving them an opportunity to guide and instruct you; Prove to the world your absolute faith in the knowledge which you claim to possess by that buoyancy of spirit in time of disaster and physical death which can only come through a consciousness of eternal values and eternal life; but these are general rules of good order in a Spiritualist family or community and there are more specific measures to be employed to further the good work.

Every avenue of expression with the great, throbbing heart of humanity must be utilized

throbbing heart of humanity must be utilized to carry the message.

Press and pulpit, class room and lecture platform must be made means to an end and that end be to tell our good news to the sorrowing sons of men.

We cannot sit still and wait for the ministers of other denominations to tell our story as a tail piece to their own, we cannot wait like beggars at the gate for some one with means to whip the newspapers into line so that they give us proper representation, we cannot stand idle and wonder why our Cause is not all that we would have it.

There is so much that we may and must do. Something more than mere approval we must

Something more than mere approval we must give. Active service, devoted lives, ample money will accomplish infinitely more than criticism, a shirking spirit and a tight purse

Let us support our own churches, our own

Let us support our own churches, our own periodicals, our lecturers and mediums, our healers and writers and we can soon determine what sort of stuff they are made of.

One would never dream of getting the sweetest music out of an instrument which had been so illy cared for that it had become out of tune and wellnigh unresponsive to the touch of a master; nor would one dare judge of the power of a master if he attempted to produce music on such an instrument. For of the power of a master if he attempted to produce music on such an instrument. For the best production something more is needed than a critical ear. Surely, then, dear friends, if we really want to see the clouds rolled back and the sunny philosophy of the truth we love become a part of the life of the home, the community, the nation, we will seek some opportunity to lift on the burdens that are now being borne by a few consecrated men and women who love truth more than ease or wealth or, position and who today are doing your share and mine unless we are making equal sacrifices with them.

It is worth thinking about and if we truly love Spiritualism as we think we do, we will

love Spiritualism as we think we do, we will find a way to prove that our "love is the strongest solvent, the mightiest re-agent in the chemistry of life."

A Pilgrim Boy.

Mime Inness. CHAPTER X.

CLARKE'S ISLAND. (Continued from last week.)

(Continued from last week.)

"About with her and pull if ye be men or we shall all be wracked." Quickly, and none too quickly, the sleepy men revived, the oars were gotten out and the stern soon moved away from the beach. But only in time. There was no moment to spare. It was hard and slow work rowing the shallop against the wind with her sail and mast dragging overboard. They finnlly got her off far enough to make it safe to stop while they drew in the sail and disentangled it from the mast. Then they could row in a more orderly fashion. Thus aroused, they kept a better watch and in half an hour John waked un when the boat was beached on a quiet shore in the lee of Clarke's Island. He worked the stiffness out of his joints in gathering wood and a flint and tinder gave them some fire. When the blaze crackled skyward, John joined the others in a cold supper and was soon, thanks to the fire's warmth, as dry as ever.

In the morning, surrise came bright and clear with an air just cold enough to brace the little party up for an early start. John was up before anyone and nursed a new fire from the embers of the old.

There to the west of them lay Plymouth harbor, then called "New Plymouth" to distinguish it from the older Plymouth it England for which it was named. The tide was full and the sun kissed the waves and warmed the barren hills. In one place on the opposite shore the ind rose from the beach in a series of terraces, formed by the hills an nature had placed them. There the forest

ne barren hims. In one piace on the opposite shore the land rose from the beach in a series of terraces, formed by the hills an nature had placed them. There the forest had been cleared away and John soon saw that the older men fancied the spot as a location for their permanent abiding place.

"They all seem to fancy yonder hillside," said John to John Howland, who stood a little apart from the group which after breakfast was looking toward the land. "Shall we not go across to see how it looks? Why do we wait longer?"

"Be not impatient, youngster," said Howland, "Bide thy time. We shall learn Capt. Standish's orders in due season."

The bustling Commander was at once ready for the work of the day.

"Captain Clarke, let us know how long it will take to repair our broken mast. We must be about our business. The fragrant junipers hereabout should among their number furnish a new mast, unless forsooth thy skill is equal to the task of mending the old one. What say you?"

"Captain Standish, had I proper tools, I could make repairs which would make the old mast as good as new. It broke so near where it was stepped, that perhaps even yet with the hatchets and knives we have, a little shortening may be all that is needed. By noon we should be ready to proceed."

"Then get thee and thy men at it," replied Standish.

"Meantime let those of us who are willing go with me to look about this land. Let us not go far into the interior and we will so gauge our journey as to be here again by midday, if perchance the shallop be theu ready to proceed."

Some of the men preferred to remain to rest, dry their coats and garments which the night had not yet made dry and repair the damast which their three days of transites.

Some of the men preferred to remain to rest, dry their coats and garments which the night had not yet made dry and repair the damage which their three days of tramping and sailing had made.

John watched for Tom's decision and when Tom said "I'll go with 'ee, sir," John's mind was at once made up.

The little party soon found that their joh as explorers was but a short one, for the land, whereon they had landed was but an island. It contained less than one hundred acres and the trees which covered it were not thickly grown but sparsely scattered. As Standish had said, they were mostly Juniper or Bed Cedar. There seemed to be no animals

or human inhabitants of the little land and the only land mark of note upon its entire surface was a large boulder. "Let us name this newly discovered land for our shallop's Captain" said Standish when he had returned and reported, "and hereafte, it shall be known as Clarke's Island." To this all agreed and Clarke himself felt much pleased.

It took all day to repair the shallop. The breaking of the mast had strained her so that some further rough repairs were needed and it was night ere Capt. Clarke said she was

some further rough repairs were needed and it was night ere Capt. Clarke said she was ready for the water again.

When they lay down to sleep that night, no watch was needed, for there were no Indians or other prowling foe to disturb them. The next day was Sunday. John hopewithey would go, for the day was clear and bright and the sun's warmth seemed to have prevalled over the icy wind of the day before. But it was not to be.

After breakfast spoke William Bradford. "To me it seems that on the Lord's day—and you all are aware in your minds, in spite of our troublous wanderings, that this is the Lord's day—to me it seems not only advisable but in truth to be our holy duty to rest here this day, rest and refresh our weary bodies and our hungry souls. Capt. Standish, do you agree with me?"

"Nay, good William. We have business on hand which presseth for its completion and today biddeth fair to help us onward. If we go now, we can examine yonder shore and, if desirable, be back again to our ship tonight. In time of war the Sabbath counteth not, and to us our plight is in faith not that of any encamped army. Let us have prayers and

In time of war the Sabbath counteth not, and to us our plight is in faith not that of any encamped army. Let us have prayers and proceed on our way."

This position of the doughty Captain was again combated by Bradford, and so strong was the opposition of others that Standish in deference to their strong feeling, yielded; and for one day, as their old chronicle has it, "they rested."

#### CHAPTER XL

Across the bay the Mayflower bears The waiting Pilgrim band, The seed of mighty Commonwealths On Plymouth rock to land,

When the tide was out they had seen that the harbor was not deep. Indeed, the greater part of it was bare flats at low tide with a lot of crooked little channels running up to the shore, where brooks and rivers emptied their floods into the salt water. These channels, some of them, they sounded; and thus slowly made their way to land. The shore, as they approached the beach, was seen to rise suddenly and then a flat place would be succeeded by another rapid rise. These terraces took them to the highest spot, whence they could look far to sea and over miles of woods north and south. Their west view was shut in by other hills, wooded to their tops, and beyond these lay the great, unknown country, peopled by they knew not what sorts of wild beasts and, as they dreaded, by still more dangerous Indians.

The terraced territory was all cleared of woods and seemed to have been planted with some attempt at regularity. They afterward learned how and by whom it had been cleared; but that day they did not know.

On the beach, as they approached and looked for a good landing place, stood a blg, granite boulder. It was grey with the lichens of ages, except its base which was dark brown where the high tides of centuries had laved it with their salty waves.

The tide was at the right height to make this stone a good landing place and as usual John made a leap upon it as soon as the boat touched. Tom followed and, walking along, drew the boat's side close to the rock so that all might step out. When the tide was out they had seen that

all night step out.

With great care and with careful circumspection, they climbed the hills, fearing another attack; but it was to be many days before on this shore an Indian was to be seen.

seen.

John, the water finder, thought he saw a spring bubbling up on the south side of the hill where it sloped steeply down to a big brook, and with a boylsh whoop sprang toward it. Sure enough, there it was, bubbling up, as clear and cool in summer's heat as in winter's chill, the Pilgrim Spring of today which has given sweet and pure water to which has given sweet and pure water to thirsty men for nearly three centuries, and is

which has given sweet and pure water to thirsty men for nearly three centuries, and is running today.

After they had climbed to the upper level, all turned and gazing seaward in the bright sunlight over the waters sparkling in the clear cold air, were silent. Perhaps they thought of the old land they had left. Possibly they wondered if their lives here would be as sweet and peaceful as were the waters of the beautiful bay, guarded so snugly by the embracing arm of the Plymouth Beach.

Then they looked north to the wood-covered summits of the Kingston Hills and, across the bay from them, the Knob where Standish's granite effigy now surmounts the monument raised in his honor near the home where he died; and to the south, across the valley to the hills beyond, all denuded of trees, with their grass-covered sides browned by the cold of December.

Then Carver spoke:

"In truth a fair scene. Land lies here prepared for us as by the hand of the Lord with a brook in the yalley and this marvelous sweet spring nearby. From this emi-

with a brook in the valley and this marvel-ous sweet spring nearby. From this emi-nence we can send our eyes, with our hearts' yearnings, back toward the land which gave

us birth but denies us life.
"Aye, the hand of the Lord, God of Hosts, hath led us hither."

"Aye, the hand of the Lord, God of Hosts, hath led us hither."

And Bradford, whom John loved as well as respected, said,

"In solemu truth hath He prepared a table for us in the presence of our enemies. Here will we abide and here will we rear our habitations and worship the Most High."

"Aye," said Standish, "It is a goodly spot and here, where we stand, we will plant our fort and prepare our defences. It commands all the country round about and will verily ensure us safety.

all the country round about and will verily ensure ns safety.

And now back to the ship. Master Clarke, thou art gulde now. How is the wind? Fair for our return voyage?"

"Aye, aye, sir," said the mate, whose sallor habit of reply shaped his response. "It should be only a matter of forty knots and we can make our port tonight, if the wind will but hang in this quarter."

"Then let us back," said the bustling little Commander. "But first let us refill our puncheon from the spring and take a bit of victuals, if any be remaining."

John was sent for the puncheon and departed to fill it. Empty, it was merely an awkward load with which to climb the eminence with its sides of slipping sand. Filled, John could only roll it along the ground. But Tom rigged a sling from a pair of poles and with another saflor, carried it down to the rock and the waiting shallop.

(Continued next week.)

(Continued next week.)

Where is the Holy Land, The chosen shrine where pilgrim hearts may bow, And feel the Master of the world at hand, And offer prayer and vow?

The Holy Land is home,
Where pure and gentle love abides;
Where from God's hand, the joys and sorrows And still His care provides.

SPIRIT

# Message Bepartment.

MESSAGES GIVEN THROUGH THE MEDIUM. SHIP OF

MRS. MINNIE M. SOULE. Report of Seance held September 14, 1904 S. E. ST.

In Explanation.

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

#### To Our Beaders.

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.

Out into the great world of pain and suffer-Out into the great world of pain and suffering we would send our message of peace and joy, and truth this morning. Into the darkened homes where death has come we would send our word of consolation, the only word of consolation that can serve through the darkest hours when grief hangs heaviest. To the sin-sick soul seeking to understand itself, striving to rise above the past and fasten itself more securely to all that is good and true, we would send a word of hope, and steadiness we would send a word of hope, and steadiness and faith. O, may we never get so far away from those who are seeking for the light that we shall forget their struggle and their cf. we shall forget their struggle and their effort. O, may we never be so enwrapped with the beauty and the delight of spirit existence that we may forget those who are still suffering and in pain—those who through agony of soul are treading out a weary existence and know nothing of the joy and peace of the real spiritual life, but rather let us, O, spirit of love, draw so near to all these who know not that the very influence of the air we hereather the very power of the heart of our spirit of love, draw so near to all these who know not that the very influence of the air we breathe, the very power of the beauty of our lives, shall enlighten and glorify them and give them courage to step out of all that is dark, all that is unclean, and be pure and sweet and spiritual. May we help all to understand that not alone after death can the spiritual life be lived, but in the midst of the world with its distractions and its many cares, with the material conditions heaping high mounds of care before, still can the spiritual life and the spiritual poise be sustained. May we help them to understand that this is one of the sweetest messages being borne from out our life to this one in the earth plane. To everyone who mourns we would send a word of comfort. To every heart that suffers we would send our word of joy, and clasping hands the world around we would encircle everyone of God's children with something of this beautiful life of the spirit. Amen. spirit. Amen.

#### MESSAGES.

Thomas Grover.

The first spirit that comes to me this morning is a man about fifty-five years old. He has gray side-whiskers, gray hair pushed well back from his forchead, and he wears gold spectacles. He is very quiet and unassuming, and seems to be very eager to send a message to his own people. He says that he lived in Portland, Oregon, and that for a good many years he has dreamed of a time when he would be able to send some word to them and give them another understanding of his life and his power. His name is Thomas Grover, and he says, "If you please, I would so like to have Hattie understand that I have never been far away from her, and that of late I have been very near because of the sorrow that has been in her life. She has had almost everything that a woman could have to make her despondent and unhappy, and if ever anyone needed the assurance from the other life, that there is something better than there is in the earth life, she is that one. Her mother is with me, and she's just as beautiful as an angel. She never seems to get the least bit out of patience over anything that happens, but calmly and evenly pursues her way. She says to please tell Hattie for her that the little boy and the father are with her and that they are very much concerned over the trip she is about to take. I don't see her coming to our life yet, but by and by when she does come she will find it much easier and much simpler than she thinks of it now, for she's one of those people who's afraid The first spirit that comes to me this morn coming to our life yet, but by and by when she does come she will find it much easier and much simpler than she thinks of it now, for she's one of those people who's afraid of the change and clings to life with very great tenagity. I have seen Edwin, and I have talked with him a good deal about the last conditions that he was in, and he thanks Hattle for all that she tried to do, although her efforts were unavailing. I wish that there was something more that I could say that would give her courage. I am interested in her financial affairs, but I feel more intensely interested in the conditions among her friends. The financial condition doesn't seem to change one way or the other, for the present, but the friends will make very great difference in her surroundings. Tell her to keep her own counsel, do what she thinks is right, and not to be suspicious that anybody is going to upset her, and she'll be very much betfer off. I send my love, and the very fact that I have come proves my interest in her life. Thank you.

#### William Grisbow.

William Grisbow.

There is a spirit-of a man, red-headed (oh my, as red as fire), and red whiskers. His hair is bushy, and it makes him have an appearance of a gressiveness that really isn't a characteristic of his. He comes bristling in here with an air of hurry. "I must say what I want to quick, and get out as quick as I can, for I'm afraid I'll get lost in the whirlpool. My name is William Grisbow," and he xays, "I lived in South Boston, and my soul, this is the first time that I've ever been able to say a word that I felt sure would reach my friends. I want to send this to Hannah, and tell her that I don't care much about the change that has been made. I'd a good deal rather she had stayed as she was. I think it would have been better for her, and that is all the interest I have. I've been over here about five years, and the whole thing was so sudden that it kind of knocked the senses out of me. I could have gotten ready for a trip of this kind. I suppose, if I'd had any idea of it. I know I thought that the rest of the family made a great fuss over Jim, and they had better have let him go in peace, but when I came to take a little

walk myself, all of a sudden, I found that it was not quite so simple a thing as you'd think. In the first place, I didn't find anything being settled up the way it ought to be. Any man of them that had anything to do with my affairs just took advantage of my sudden passing out. I can't see how a man who's got anything like decency in him can rob a widow, but some of them seem to think it's their opportunity. If I could have got hold of about a half a dozen of them within sixty days of my decent burial I'd have just shaken the life out of them and shown them that there was some power somewhere that they would have to recognize. But the way of it is, when you first come over here, you don't have any idea of all you can do, and by the time that you've got an idea that you can do much, you've got an idea that you can do much, you've got a little more sense and don't want to do it. I had to get to work. I couldn't stand around like a milkjust got to work. Found some fellows that I had known, and I asked them what was doing. They said that there was a good deal doing, and there really is. You can sing and pray and talk about the Land of Rest, but it's a rest, I guess from the things you've been doing. There's enough going on over here to make a good smart city any time. I am not printing. That is the chief thing that I want to tell yo i. I don't know as I could tell you just what it is. I found a man here that wanted to be lifted over a place, and a boy there that had lost his father, and a child in another place that wanted to pick some flowers, and I find myself pretty busy. And then there is a quiet time, and I find I can come and give you a lift on your own life. That is when I draw near. I have impressed you more than you have any idea of, and I'm giving you many a tip on the people around you. Don't be discourgaed. Don't let them make you think that you've got to do this thing and that thing and the other thing, but do just what you think is right and let the rest alone. If I had that Lizzie I wouldn't be as p

#### Clara Brigham.

Clars Brigham.

There is a spirit of a woman, I should think about 40 years old. She's delicate and pretty, and seems to feel almost out of place in coming here. She says that she has often been to the home of her friends, but has never been able to speak in this way, and she thought perhaps it would be more definite if she came and sent a message. Her name is Clars Brigham, and she says she lived in Troy, N. Y. I have been over here some time. I speak of it as "over" but it doesn't mean anything when you interpret the word. I simply moved out of my body and became conscious of a lighter and more beautiful expression of life. I knew myself and knew my friends. My sister who had preceded me only a short time before was so real to me that I thought at first I had dreamed that I was with her and we talked and talked about my death and theh we found mother beside us and I grew into it as naturally as one goes into a new room at school. I had previously taught school, so my first desire was my death and then we found mother beside us and I grew into it as naturally as one goes into a new room at school. I had previously taught school, so my first desire was to find the children over in this life and see what they were like. It has been my pleasure to work with them and among them ever since. I wanted to send a message to Hallay and tell her that I have seen how ill she felt and how poor it seemed to make her life when I came away. I did not renize that she was so dependent upon me. I knew that I was very much devoted to her, and I have thought that if she only knew just how I was situated and just how I am able to do almost anything that I want to, that she would feel very much better and would live in the hope of coming to me and enjoying this life with me. My mother is the sweetest and dearest woman in the world, I believe, for she never seems to think of anything except the friends she has left behind. She says those who are here can see her and be with her, but it's those who are left that she wants to minister to. Every night and morning too she goes to find Arthur and she makes him as happy in spite of all the troubles he has had, as a man could well be. He feels her and he sees her sometimes, but he isn't quite sure that it is she as a person. It seems more like a vision. In time he will grow to understand she is very near to him all the time. Thank you.

#### Fauny Palmer, Columbus, Ohio.

There is a spirit of a woman. She seems to be about thirty years old. She is in great distress. She flies about from one side of the room to the other as though she were taking on the last conditions of her earth life. She was certainly in great agony before she went to the spirit life. She had taken polson, but she says it was an accident, although nobody has ever been quite sure whether it was or not, but she wants to say right here and now that it was. Although she had had a good deal to make her unhanny, she near had are that it was. Although she had and a good deal to make her unhappy, she never had any-thing that would make her want to take her own life, but in her stupid, nervous state she made a mistake, so she says. "I practically did commit suicide through losing my poise. If I had been calmer and more at ease I would never have made the mistake which I did. It's no pleasure to come over here and leave a life-work unfinished. I have suffered about the same as though I had deliberately taken my own life. There are a thousand things (and I think I am not exaggerating it), taken my own life. There are a thousand things (and I think I am not exaggerating it), there are a thousand things that it seems to me' I ought to be doing in the earth life. I have two children, and I have other relatives that were very much upset and disturbed through my death. You may say that it was their own fault, that they ought to have gained control over themselves and made the best of things. That may be true, but if I were the cause of their disturbance it doesn't help me a bit to blame them for being disturbed. I haven't given my name. It is Fanny Palmer, and I am from Columbus, Ohio. I would like to have Jack make some effort to get into communication with me. Some of the things that I didn't do I be lieve I would be able to do now. It seems to me that I might be of some help in directing him, because I can see plainer than he. I don't pretend to be married to the Almighty, so that I haven't the key to the Treasury or all the knowledge given me, but I do know that, that there are very many things that he doesn't, and that seeing them I might help him to take advantage of them and to make better conditions for the girls. He knows that my heart is with the family. Whatever else I did, or however nervous I may have gotten, nobody had any question about my love, and while I might come through a mother's interest, that is not all that brings me. I love my family and I want them to know that I am just as interested to do everything for them today as if I had never gone away from just as interested to do everything for them today as if I had never gone away from them. This is all I can say, but I have so many things I think of when I get away that it seems a very meagre message after all."

Use not today what tomorrow may want. Many a man lives on the reputation others make for him.

#### N. S. A. Missionaries' Report for July and August, 1904.

During July we visited Ciyde, Delphos, Van Wert and Southworth, Ohlo, also Jackson, Rockford, and Snowflake, Mich.

We organized two good societies, one at Clyde, O., with Mrs. A. B. French as president and Miss Kittle Grover secretary, the other one at Delphos, O., Mr. A. C. Pratt president and Jessie Pratt, secretary. Both societies have first class officers and the membership is composed of earnest Spiritualists. These societies will grow strong and become permanently established if they are properly cared for by the State association.

The N. S. A. missionaries should not be expected to become responsible for the continued growth of the societies they organize. The State associations should attend to that, and have State missionaries and State officers visit them often to encourage them.

The Ohlo State association, through our efforts, has two more good societies, and ten dollars charter fees added to its treasury, free of cost.

At Van Wert the weather was extremely

efforts, has two more good societies, and ten dollars charter fees added to its treasury, free of cost.

At Van Wert the weather was extremely warm and the andience consequently small. Mrs. J. W. Dull, the president of this society did all she could to help us make the meetings a success.

At Southworth, O., the meetings were well attended and a lively interest was created and much good accomplished.

At Jackson, Mich. we held two meetings with the society presided over by Dr. Julia M. Walton. Only a small addience greeted us in the afternoon, but in the evening a fair sized audience was present. The society had adjourned its meetings for the summer and many Spiritualists were out of the city, some attending camps and some at other summer resorts, which of course made our audiences smaller than usual. This society is doing a good work for our Cause and is loyal to our organization.

#### SNOWFLAKE CAMPMEETING.

We arrived at Snowflake, Mich., July 30th, and the opening services at this campmeeting were held by us on the following day. The weather was fine and considering the fact that this was the opening day of this year's session, and that it is the youngest camp in the state, we were pleased with the good audiences that were present at both meetings. Snowflake camp is located on the west shore of Central Lake which is a beautiful sheet of water some eight or nine miles in length. The camp ground is between Central Lake and Bellaire, three miles from the former and five miles from the latter place, and about thirty miles south of the city of Petosky.

tosky.

The Pere Marquette railroad stops its trains The Pere Marquette railroad stops its trains right at the grounds. The steamboats, naphtha launches, etc., stop at the camp dock. It is a beautiful spot. One part of the grove was once a nursery and is filled with ornamental trees set in rows. Another part of the grounds, next to the lake, has a natural grove which will greatly add to the beauty of the grounds when the trees are trimmed and the underbrush removed.

of the grounds when the trees are trimmed and the underbrush removed.

The climate is lovely at the time of year that the campmeetings are held. When people in the south are sweltering with the heat, everybody is comfortable at Snowflake. Hay fever is unknown in this part of the country. Thousands of people visit Pctosky and other resorts in this part of the state to avoid this dreadful disease.

This campmeeting is a needed factor in the

avoid this dreadful disease.

This campmeeting is a needed factor in the work of Spiritualism. It has a large territory from which to draw its patronage. There are no other camps within two hundred miles of it. This campmeeting should be well patronized by the people of the northern part of Michigan and from the great cit'es, of the south, and it will be, more and more, as the people become acquainted with it, and the camp improvements are made to take care of all that may come. Anyone wishing to know more about this campmeeting can get particulars by addressing Mrs. Ruth Eastman, secretary, Mancelona, Mich.

#### VICKSBURG (MICH.) CAMPMEETING.

The first Sunday in August we began filling our engagement at Vicksburg campmeeting where we met many dear friends who are faithful workers for the success of this camp. We have filled engagements at this campmeeting from time to time for years and can truly say it is one of the real Spiritual camps. It is presided over by that energetic, thorough-going and spiritual woman, Miss Jeannette Fraser, who is the whole thing, president, secretary, treasurer, and the full board of trustees, combined in one little body weighing less than one hundred pounds. She is a decided success in filling all of these offices, as the success of this campmeeting proves.

Vicksburg has advantages that some other Vicksburg has advantages that some other campmeetings have not, viz: it is located at the crossing of the Grand Trunk and the Grand Rapids & Indiana railroads, and the G. R. & I. railroad runs Sunday excursions from Kalamazoo to the camp grounds. One Sunday there were one thousand people on the grounds and the following Sunday the number exceeded that. Taken altogether this was one of the most successful meetings.

#### HAZLETT PARK CAMPMEETING

We next visited Hazlett Park, where we filled a six days' engagement. We have also served this camp association for several seasons and know something of the great work it has accomplished. It has had its adversities and its successes and we are glad to say that it now has brighter prospects before it than it has had of late. Arrangements have been completed whereby the association has come into possession of the west half of the park and all the buildings on the old ground. They own it in fee simple and free from debt. Street's are being laid out, lots leased for building cottages. Buildings will be moved and other improvements made. Another year we may look for a transformation of Hazlett Park. New enthusiasm has taken possession of the New enthusiasm has taken possession of the old veterans of this camp, and the results will surely be beneficial to the cause of Spiritualism.

#### ABHLEY (OHIO) CAMPMEETING.

Ashley (OHIO) CAMPMEETINO.

August 20th found us at the Ashley campmeeting where we filled an engagement of two Sundays and week days intervening. This was the fourth consecutive season that we have served this camp association. We thoroughly enjoy meeting dear friends each year many of whom are the pioneer workers in the camp at Ashley. This association, like Hazlett Park, has never been favored much by the railroad companies. No train stops at Ashley on Sundays, consequently the attendance is not as large as it should be.

The grove is beautiful and the auditorium is one of the finest in the state. There is a mineral well on the grounds, the water of which has good medicinal qualities. People come many miles for it. This campmeeting should supply the spiritual philosophy to thousands each Sunday, where now it furnishes it to hundreds. There is an electric line survey across the camp-grounds and it is said its building is assured. When it is completed it will open a direct line from Columbus, which is only about thirty miles from the city of Ashley. This camp, like

others that have an electric line, will then be a greater success.

The reader will easily see by the foregoing statements of facts that all of these campmeetings are doing excellent work for our Cause and that there is much promise of a still greater work for them in the future. Each of the above named camps have a camp society chartered with the State Association, which shows they are loyal to our organization.

which shows they are loyal to our organization.

Evidence is plentiful that our Cause is growing, that our organization is becoming more thoroughly established; that the wheat is being sifted from the chaff and Spiritualism is being accepted and applied more and more each successive year.

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By the beautiful gate
There are angels near
Don't shut the door between
its, mother than the state of the

The evergreen mount life The land bevond Such beautiful hands The real life Waiting Beyond It's weary the waiting My mother's beautiful land ilfo
The land beyond
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o'er me

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### Societary Aems.

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

#### Boston and Vicinity.

First Spiritual Church, 694 Washington St., M. Adeline Wilkinson, pastor, Sept. 18. At the conference meeting at 11 o'clock, "Prof. Henry" was the opening speaker, clucidating Wonder Wheel Science, with the Wonder Wheel. The matter became so interesting that the speaker's 15 minutes extended to an born amount of the control of the wheel. The matter became so interesting that the speaker's 15 minutes extended to an hour, answering questions on vital points. Followed by the test seance, In the afternoon Mr. John Slater made some line remarks, followed by Mrs. Belle Robertson, Mr. Jackson, Mrs. Blanchard and Mrs. Wilkinson. In the evening the following mediums assisted: Mrs. Forrester Graves, Mrs. Reed, Prof. Brooks, Mrs. Robertson, Mrs. Blanchard, Mr. herry, Mrs. Carrie Brown, Mr. Jackson, Mrs. Burns, Mrs. kredericks, Mrs. Kampe, Mr. Evans, Mrs. Raymond, Mrs. Penk Johnson. Sunday, Sept. 25, in the afternoon, Mr. John Slater will give a benefit seance to Mrs. Wilkinson at Commercial Hall. The Jubilee Singers (colored), will be at the hall the first Sunday eve in October.—Reporter.

Berkeley Hall, Sunday, Sept. 18.—John Slater, the platform test medium, before a large audience, held one of his interesting and instructive test seances, and as usual gave good satisfaction. Skenties are narticularly

Slater, the platform test medium, before a large andience, held one of his interesting and instructive test seances, and as usual gave good satisfaction. Skeptics are particularly invited to attend these meetings every Sunday evening. Mr. Slater will be at Mrs. Wilkinson's meeting Sunday afternoon. "Banner of Light" for sale at the door.—Cor.

First Spiritualist Church of Cambridge.—The opening services for the present season were held in Washington hall, 573 Mass. Ave., Sunday, Sept. 18. Our pastor, Mrs. Annie Banks Scott, has returned from a three months' vacation spent at Onset and has taken apartments in "The Elmwood," 409 Green St. The 3 o'clock service was fairly well attended and at 7:30 the hall was well filled. Among those who participated in the exercises were Mrs. Annie Banks Scott, Mr. Micks and Mr. Eveleth of Chelsea, Mr. Marston, Mrs. Smith, Mrs. S. E. Hall and Thos. A. Scott of Cambridge, and Mr. F. F. McLillon of Everett. Miss Celia C. Fowler, accompanist.

A business meeting of the church society will be held at 5 p. m. Sunday, Sept. 25. Ap-

A business meeting of the church society will be held at 5 p. m. Sunday, Sept. 25. Ap-plicants for membership are requested to at-

tend.

A class for the development of mediumship will be held at phstor's residence Thursdays at 3 and 8 p. m.—Addie I. Cushing, clerk.

First Spiritual Church of Boston, Sept. 18, 1904.—Regular services were held by Rev. Clara E. Strong, pastor. The morning lesson, Mark x:38, was brought to the minds of those present by the pastor, clerk and Mr. Newhall. Mrs. Hewes gave communications. Also Mrs. Davis, Mrs. Reed and Mrs. Mellin. Mr. Hersey and Mr. Brewer gave helpful thoughts.

Mr. Hersey and Mr. Brewer gave helpful thoughts.

The test for the afternoon was 1 Cor., xiii. Miss Strong spoke quite earnestly and then gave communications. Mrs. Davis gave communications. A kindly thought was given by Mrs. J. L. T. Little of Newburyport. Communications were given by Mrs. Hewes and Mrs. Reed.

First Cor., 2:2, was the subject of the even First Cor., 2:2, was the subject of the even-ing, George giving thoughts upon this sub-ject. Mr. Hill followed with his usual good thoughts. Mrs. Davis, Mrs. Hughes gave communications, also Mr. Tuttle. Mrs. Lewis sang one of her beautiful spirit-given hymns. Mrs. M. J. Butler gave many beautiful thoughts. After a few messages of love by the pastor the meeting was closed.—A. M. S., clerk.

elerk.

Boston.—The first meeting of the Spiritual Progression Society was held in Odd Ladies' Hall, Friday, Sept. 16, 1904, with a fair attendance. The meeting was opened by Mr. W. E. Smith with a few remarks and singing. A brother from Dedham spoke for the good Cause, and Miss Ewertson made a few remarks under inspiration. Mrs. Abbott, of Forest Hills, also spoke.—H. A. C., sec.

Malden Progressive Spiritual Society.—The

remarka under inspiration. Mrs. Abbott, of Forest Hills, also spoke.—H. A. C., sec.

Malden Progressive Spiritual Society.—The ladies of our society gave their regular monthly supper Friday evening. Sept. 16, vegetarian this time, which was a success, as usual. These suppers have become very popular and well attended and have been the means of bringing the people together, thereby increasing the sociability of the same, also adding to our membership. We have another the third Friday in October. We had a very interesting meeting after the supper. Among the mediums present were Mrs. Abbie Burnham. Very interesting remarks. Mr. Johnnie Bird rendered "The Blacksmith's Story" with fine effect. Mrs. Alice Whall, with "Prairie Flower," was excellent, as she always is. "Little Golden Hair," although urged to work said "she would keep quiet and listen to the older ones." Mrs. Johnnie Bird was very correct in her messages. Mr. Daniel Hall, of Brighton, made fine remarks on "The Selection of His Religion." Selections on violin and piano by Mr. Fuller and Miss Jennie Milton. Meeting closed with singing and benediction by president.—C. L. Redding, cor. sec., 202 Main St., Everett.

#### Movements of Platform Workers.

Thomas A. Scott will accept calls to serve societies as a lecturer. Address 409 Green St., Cambridge.

"Prof. Henry," of Boston, occupied the platform at the Spiritualist Grove meeting in Lowell on Sunday, Sept. 11. The invocation and messages were given by Mrs. Robinson, of Boston. "Prof. Henry" is booked for hall services in Lowell, in November. His subjects are usually connected with Wonder Wheel Science and its foundation-relationship to all known truths. He is also booked for a course of lectures at Mrs. Wilkinson's meetings, moraing services in Boston. These services Mrs. Wilkinson devotes to educational lines, adapted to minds in search of the highest light of truth.

First Spiritualist Church of Cambridge, Annie Banks Scott, pastor. Services each Sunday at 3 and 7.30 p. m., Washington hall, 573 Mass. Ave., Cambridge.

Mrs. M. A. Bemis, who answers calls from societies during the fall and services dering the fall and services dering the fall and services and proceedings.

Mrs. M. A. Bemis, who answers calls from ocieties during the fall and winter, may be ddressed at 52 Quincy Street, Medford, and ot New Bedford, as was previously stated.

not New Bedford, as was previously stated.

E. H. Tuttle, for many years a worker in the cause of Spiritualism, has again resumed his labors after long years of severe alckness. Would like to make engagements with societies for platform work this present season. Will also attend funerals. Please address 8 Pine Street, Boston, Mass.

If you start wrong, you can never be right until you have completely worked out the troe of your starting. In time, of course, for will get on the right Unck, for nothing a less, but think of the dimentics, the doubts,

### Campmeeting Aews.

#### Lake Pleasant, Mass.

At the present time, Saturday, Sept. 17th, there are about forty-five families still here enjoying Lake Pleasant's autumnal beauty. The quietnde of this month after the crowds and excitement of August is decidedly soothing and refreshing.

The hotel and grocery store are still open, though the guests at the former are few in number and the stock at the latter decidedly small.

number and the stock at the inter decided, small. We still have on the grounds several good mediums. They gather at the cottages in the evenings, attended by friends both seen and

Mrs. A. S. Waterhouse continues to be with us, and interests herself in the work to be done.

Mrs. A. S. Waterhouse continues to be with us, and interests herself in the work to be done.

The last dances of the season were held in the pavilion on Thursday and Saturday night under the management of Messrs. Blinn and Streeter, large parties being present both evenings. The post office and railroad station will close Oct. 1st.

Through the efforts of the clerk a sufficient sum has been raised by subscription to keep the water plant in operation until October.

Mr. L. W. Bixby, of Boston, has purchased Lot No. 9 Massasoit St., upon which is located the band quarters of the association.

Mrs. M. E. Andrews has sold her lot on Second Ave, to Mrs. A. P. Bixby of Milford.

Mrs. E. S. Loveland is having her cottage or Lyman St. painted by J. J. Gurney.

Mrs. A. E. Barnes has purchased two large lots of land on the Highlands.

The recent heavy storm gullied our roads in bad shape, but did no damage otherwise, except to cause our genial station agent, H. S. Streeter, to "take up his bed and walk" at midnight. Brother Streeter says "tent life has its advantages, but the hotel is a handy institution for the 'newly baptized.'"

The past season has been successful to all doing business here, and the board of management has raised the fees for the privileges with the result that some of the privileges with the barber shop and Mr. F. A. Baker will sell souvenirs, while Dwight Hilliard will be located at his stand on the "Highlands." Probably by April 1st all the privileges will be rented, as usual.

The various committees have been appointed, with A. H. Dailey and the writer on committee on speakers, R. F. Churchill as chairman on music, A. P. Blinn chairman on care of hall and temple.—A. P. Blinn, clerk.

#### Unity Camp, Lynn, Mass.

Sept. 11, 1904.—The beautiful weather permitted the largest crowd of the season at our Sunday gathering. The 11 o'clock conference meeting, president, Samuel Merchant, was addressed by Mrs. Carrie Twing of Westfield; Rev. Jas. Smith of Cliftondale, and by James Litchman of Boston, who also gave readings.

field; Rev. Jas. Smith of Cliftondale, and by James Litchman of Boston, who also gave readings.

The 2 o'clock meeting, under Vice-President John O. Allan, was addressed by Mrs. Twing, who is so well known as one of our most prominent workers. Mrs. Kate Ham, and the young medium, Miss Annie Foley, gave recognized messages. Mrs. Pettingill of Malden and Rev. Mr. Beals of Brockton contributed to the successes of the hour. At the 4 o'clock meeting, in charge of President Merchant, the invocation was by Mrs. Kates. The principal speaker was Geo. W. Kates, who explained "Why I am a Spiritualist." He claimed to be more interested in the philosophy than in the physical phenomena. Mrs. Kates followed with messages. The twilight hours were enjoyed in song service, after which another meeting was provided for through the instrumentality of Mrs. Kates, Thirty members of the Haverhill Helping Hand Spiritualist Society, with President S. S. Ham and others from the Lawrence workers, and Mrs. Fannie Allyn, were among our visitors.—Eva A. Cassell.

#### Sunapee Lake, N. H.

The season just past of the Sunapee Lake Spiritualist Campmeeting, has been most suc-cessful and satisfactory, and the association stands today on a firm financial basis, with a stands today on a firm financial basis, with a substantial surplus in the treasury. Back dues have been paid, old members, long absent, have returned to renew their associations, and non-members, realizing the practical value of the campmeetings to the lake as a summer resort, have contributed liberally to their support. The many favors of the Woodsum Steamboat Company and the Boston & Maine Railroad are thoroughly appreciated and are not reckoned among the least of the causes of the happy results experienced. Already, with the purpose of making the campmeeting second to none the country enced. Already, with the purpose of making the campmeeting second to none the country over, the officers of the association are busy with plans for next year. The best talent possible to procure will be placed upon the rostrum, and come who may to attend, believer or non-believer, no one can fail to find some-thing edifying, satisfying, and morally help-ful.—Thomas Burpee, Jr.

#### Brief Mention.

We received too late for full reports, our friends' tributes as here mentioned;—
From S. H. R. Portland, First Spiritual Society, Mrs. M. A. Bonney was the speaker. Mrs. Fuller sang. A change of time from p. m. to a. m. is noted. Business meeting on Friday at Mrs. Sewell's.
From Dr. C. L. Fox, Fitchburg, First Spiritual Society, Edgar W. Emerson, of Manchester, N. H., was the speaker. Miss Howe and L. L. Harrington contributed. Mrs. S. C. Cumming, of Cambridgeport, next Sunday. E. J. Bowtell, 21 Washington St., New London, Conn., is in the field as a lecturer. Notice received of the passing out of Geo. A. Eames, of Worcester. Funeral service was by Mrs. Harriet W. H. Hildreth.
The report of E. A. Blackburn, of the closing service of the season at Onset, with marvels of healing performed, is necessarily deferred until next week.

We cannot all wear the same suit of clothes, at the self same time. In fact, the clothes, at the self same time. In fact, the self same suit of clothes will not fit each one of us. On some of us it would be too tight: on others it would be baggy or draggy, while on some one cise it would fit so perfectly that his form would appear divine. The spirit world surrounds our earth body as do our clothes. If we try to move in a spirit at-mosphere not suited to our soul desires, then our spiritual garments will fit us too tightly, or will be so loose and so slouchy that we will never feel comfortable in them.

Waverley, Sept. 11th, 1904.—Said a speaker today: "While the operations of the material and spiritual laws differ in their effects upon the human entity, they are both imperative and affect the happiness or unhappiness of our lives according to the degree of intelligent interpretation we apply to them. A knowledge of physical laws enables us to obtain a sound mind in a sound body, in order to perform our daties faithfully and well while here. A knowledge of spiritual or psychic laws enables us in some degree to understand the conditions that prevail in the world that we are sure to go; and just in the degree in which you apply your knowledge of physical and spiritual laws in your daily life, for the betterment of yourself and helpfulness toward your fellows, just in that degree are you made free. The whole plan of how to obtain peace and happiness in one's soul was uttered by the master nineteen centuries ago, so simple, so beautiful: 'By this shall men know' that ye are my disciples, that ye show love one to another.' This simple, beautiful command the Founder of the Christian religion, the embodiment of a spiritual being encased in the flesh, spoke as a truth that is imperative upon us all today. Cast from your mind all theological forms and ceremonies, their lumber, their rubbish, their trash, but follow closely to the line, the precepts, commands and exemplification of the Hre of one of the grandest spiritual teachers of our era." The meeting was interesting and instructive. Workers in the Cause presented their offerings as follows: Invocation, Rev. Dr. Brewer; address, Mr. R. A. Grieve; remarks by Mrs. Wilde and Mrs. Lowe; communications by Mrs. Banks Scott, Mrs., George, Mrs. Kemp, Miss Burns; inspirational kong by Mrs. Parker; musical director, Mrs. M. A. Bemis; conducted by the president, Harvey Redding. We were pleased to hear from another new guide through Alice M. Whall, giving the name of John Wendall Murray, an English minister. He spoke well on "Soving Seeds." Waugh gave very fine delineations. "T

time. She gave very accurate communica-tions to several and promised to be with us again in the near future. Indian control "Big Dog" completed the service. The "Banner of Light" on sale at all of our meetings.—C. L. Redding, cor. sec., 202 Main St., Everett.

#### Announcements.

Commercial Hall, 694 Washington Street.—
Spiritualistic meetings conducted by Mrs. M.
Adeline Wilkinson, pastor, every Sunday.
First Spiritualist Church of Boston, Inc.—
Rev. Clara E. Strong, pastor, holds services every Sunday at America Hall, 724 Washington St., up two flights. Circle 11 a. m. Services 3 to 7 p. m. Good mediums and special music every Sunday. All mediums invited.—
A. M. S., Clerk.

The Order of the Magi will open its meetings for the season of 1904-5, Oct. 9, 8 p. m.
Training classes will also be instituted, to propare teachers to represent the order. For particulars address O. H. Richmond, 221 W.
117th St., New York City. Reception hours, 1 to 8-p. m.—Wm. O. Doane, sec.
Unity Camp, Saugus Centre.—Samuel Merchant, president. Sunday, Sept. 25th will be the closing day of the camp season. Mr. and Mrs. George W. Kates and other good speakers and mediums will be present. The regular winter season will open on Sunday, Oct. 3d, at Cadet Hall, 28 Market Street, Lynn, with Mr. and Mrs. Kates as speakers. Supper will be served in the hall. The usual circles and song service will be held.

Appleton Hall, Boston.—A special meeting of the Ladies' Spiritualistic Industrial Society will be held at Appleton Hall, 9 Appleton Street, Boston, Mass., Saturday evening, Sept. 24th, at 8 o'clock. All members are requested to be present as business of importance is to be brought before the meeting.—Ida P. A. Whitlock, pres.

The Spiritual Progression Society, Mr. Wm. E. Smith, conductor, held meetings for spiritual development at Odd Ladies' Hall, 46 Tremont Street, every Friday at 2.30 p. m., "Banner of Light" for sale.

Malden Progressive Spiritual Society hold meetings every Sunday, "D. Lyceum, 1.30 p. m. Come and bring the children. Circle for healing, development and readings at 3.30 p. m., conducted by Pres. Harvey Redding; 7.30 p. m., inspirational speaking and messages. The best of talent always present. Sept. 18th and 25th we shall have with us Alice M. Whall, "Cyrus the Persian," "Golden Hair," "Morning D Banner of Light on sale at all of our meetings.—C. L. Redding, cor. sec., 202 Main St., Everett.

#### What the World Calls Death.

Our material form, which we call "body, is fitted to a spirit groove in the great unseen world of space about as. We suffer only when we try to jump our body off the track and we lose our body when we finally succeed in our efforts to jump. This is what the world calls "Death," but not death to the spirit. We have merely ruined the coach in which we were riding. Our own soul will not be thrown off the track, and when other forces than our own get possession of our mind, and lead us by their assumptions away from the desires of our own soul, then the soul and the mind begin to pull in opposit directions, which wears upon the body, until finally the soul leaves the body for the material mind to care for and that is called "Death."

The church people are now beginning to speak of their leaders and teachers as "seers." They used to call them "Divines," until they lost their power to divine. Now, it seems they are beginning to see, and, if their eyes do not again become blinded they may again, in time, learn how to divine. It is to be hoped, however, that they do not become noped, however, that they do not become "fortune-tellers," and workally-wise oracles. There is room enough in the spirit world for sail the churches in creation, but none are admitted whose faces are marked with the "I am more holy than thou" expression. That according to the Revelation, is the mark of the "Beast."

# WONDER WHEEL SCIENCE.

BY PROF. HENRY.

Table by which Every Individual may know his True Standing. From September 22 to Oct. 8, 1904, inclusive.

Birth Numbers	1	2	3	4	5	.6	7	8	9	10	11	12
September	17 31	one i	illa a	1000	0.00	14 (1 )	i ten	Winter Fig. 64		areasi vist i	Oken.	April 1
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2-3	D	K	0	В	P	F	A	G	?	M	?	E
4-5	E	D	K	0	B	P	F	. A	G	?	M	?
6-7	2	E	D	K	0	В	P	F	A	G	?	M
8	M	?	E	D	K	0	В	P	F	A	G	?

#### PRIMARY TABLE OF INFLUENCES.

SPECIAL BULINGS.—For the above period, Birth Number 7 is the Buler of the World, favorable for Numbers 9, 11, 3 and 5, to put forth their best efforts. People born within a few days of April 19, June 19, Aug 21, Dec. 21, and Feb 19, are promised disabilities as or gain. People born be ween the 10th and the last of October, February or June, are promised a happy period in the above seventeen days. We should be pleased to receive the testimony of Bankbur enders as to te experience as of those whose birth numbers or dates come under the crulings. "Frow all things hold fat to that which is good." These whose birth numbers or dates come under the crulings of Frow all things hold fat to that which is good." The Tangens on the Tangens of the Capital Company of Birth Number Cycle. O, means the testing best is Open. Experience so the way. D, means a Desirable resting place. Et means time for English is the path is Open. Experience of Questionable period. M, means the Mateinstime or Minualities. G, means Good Will. A, means Ambition. F means Friends 19s. F, means Possible Good or Evil. E, E, G and F, are favorable days for m, st everything. The other days are unfavorable or indifferent.

#### Birth Numbers.

#### LOVE OF THE MYSTERIOUS. (Continued from last week.)

(Continued from last week.)

The laws of the table above are based on the Sun, for the Solar laws are the permanent and abiding laws. Not what is termed the Heliocentric system, but the Geocentric acasurements, of the Solar rays as they vertically affect the things of earth.

Mathematical accuracy is not needed; neither are the considerations of a Horoscope for conditions, states, or feelings of life are herein contained, and not the events or accidents on the physical plane of life.

Conditions for Honor.

Conditions for Money.

Conditions for Money.

Conditions for Travel.

These conditions are what this table provides for, and not for a Guaranteed Getting.

Good and bad influences in life can never manifest without a leading up to them, and when they have manifested, there must be a separation from the event.

Mathematical Astrology, often based on guessed at data, endeavors to bring events to the certainty of a day. If the data is accurate—and it seldom is—the efforts are laudable, but, when the conditions under which such events take place can be brought to within four hours of the time, without the use of a horoscope, or of exacting mathematics, it is certainly time thrown away to figure out a Horoscope not really needed. The horoscope is used mostly to impress upon the client's mind. All clients love to be mystified, as a stepping-stone to knowledge. There is no detail that can overcome the general trend of the So'r law, as presented in the above table. Two and a half to three days are always necessary for the passing of a solar influence from good to bad, or bad to good.

If our readers will take advantage of the days marked K, E, G-and F, as shown in their Birth Number Column, they will soon realize that somehow or other the wheels of life-actions appear to be well greased on those days.

Each subscriber as he pays his subscription, should leave his or her date of birth, and

fying to our mind. Our feelings from day to day are as the sun,

Our feelings from day to day are as the sun, the moon and the planets are in our lives. The above table, with the key, tells us the general condition of our mind, changing—as all minds do—from one condition to another every two or three days.

Without the key, the table does the best that can possibly be done, and gives the Basic General Good or Bad, so-called, beginning always with B, and going through all the other letters and back to B again in about a month's time.

The key shows where the good times are in

The key shows where the good times are in the month, for money, for affectional interests, for intellectual power, for travel, or for personal gain through sobriety or through enterprise. This key will be sent to any reader of the Banner for 10 cents, or will be sent to any subscriber who sends in his date of birth, together with his subscription. The date of birth is necessary in order to give the

"As the twig is bent so the twig inclines" is a strictly astrologic saying, for it is the mind that is affected by the planetary con-

mind that is affected by the planetary configurations.

When the letters in the above table, under the Birth Number, are K. E. G. or F, then the minds of those having the Birth Number, that is marked above those letters, is being bent kindly, easily, generously and in a friendly manner by the spirit forces or vibrations typified by the several planets, and efforts put forth at such times always lead to beneficial results, either at once, or in the future; while on the dates when the other letters are marked, the spirit forces are working to prevent excessive efforts, or individual assumptions, or the forcing of personal desires, and he who puts his will in opposition to such Divine laws will find his efforts laborious, expended in vain labors, in the immediate present or productive of evil results in the end. "There is a time for all things under the sun, and he is wise who observes the laws of these times."

MATERIAL BLAVES. SPIRITUAL FREEMEN If our readers have not by this time noticed conditions in their daily life running some-

what after the manner of the hints as given by the letters in the table of their birth-number, then the cause is due to a condition of their own mind.

The condition of the mind is due to influ-

The condition of the mind is due to influence in the heavens, which bears in particular upon the especial mind of the reader.

These medifying conditions, upon particular minds (in everyone's life, at some time or another), make life matters difficult to understand. In one life the modification may be towards a betterment; in another it may be a hinderance.

The ones favored are apt to ascribe the favor to their own ability or to their will power, and, in a boasting manner, deride those less favored for not doing as they do. Those who study these forces deeply will learn that "every dog has his day;" that a human life is but a day, and that the ups and downs of life are only the changing hourly, monthly and yearly conditions of an individual life.

ual life.

A modifying condition for good or evil may

al life.

A modifying condition for good or evil may be only of a temporary nature and may not again occur at the self same place in these meuth cycles, for quite a while. In other cases, the same modification at the same place in the cycles may continue for quite a while. In still other cases the selfsame modification may lold for many years in the life, and, in still other cases the same modification may continue to occur and to re-occur, all through the life.

By virtue of these modifications the human mind and will are subject to all sorts of changes, from time to time. The modifications are superficial, yet, in the past century, superficial things have been mostly sought after. This condition of the world mind is now at a clanging point. Superficialities will soon puss away by a moral law that will sweep over the earth, and the solid, basic qualities of life will come to the fore. Some call it "Brotherhood," but, "The Age of Humanity," or of "Unified Differences" is a better term.

Primaries, simples, elementals, fundament-

the Sc ar law, as presented in the above table. Two and a half to three days are always necessary for the passing of a solar influence from good to bad, or bad to good.

If our readers will take advantage of the days marked K, E, G-and F, as shown in their Birth Number Column, they will soon realize that somehow or other the wheels of life-actions appear to be well greased on those days.

Each subscriber as he pays his subscription, should leave his or her date of birth, and a KBY will be malled showing the days for money, love, travel, or comfort, with more wonderful accuracy than can be without the key.

The above table has nothing whatever to do with a Horoscope, and yet it has 12 Numbers, just as a Horoscope, has 12 Houses. The table also has an Ascendant and a Zenith, and a Nadir and a Point of Union, or Marriage. These points, however, are spiritual, or mental, and not material.

It is in the spiritual sphere of our life that we enjoy or suffer. Our mind is our Heaven. "Heaven is within." Not within the fiesh and bone cannot enter the Kingdom of Heaven." "Heaven is within." Not within the fiesh and bone of the erceything of which we are cognizant. If we feel good, then everything about us appears good to our mind. If we do not feel good, then nothing appears satisfying to our mind.

Our feelings from day to day are as the sun,

theirs. It is their Place, in World Life.

Occultism has its material and its spiritual sides, like everything else, and may be used for either present superficialities, or for solid futurities. A dollar may be used in like manner. In both the material and the spiritual worlds of thought and action, one class of people live for present enjoyments, whilst another lives for future expectancies. There is a third class who have no personal interest in either present or future. This third class are spirits in our world occupying temples of flesh which are mortgaged, leased, or owned by other spirits in the flesh.

This condition of landlordism over flesh and upheld by our civil ideas of right and wrong, create this third class of people, who know nothing, and care nothing, about Israel or the Word. Like the faithful dog, they follow their master through instinctive desires. They have no time, no money, no mental appreciation of the laws of these tables, and yet, these self-same basic laws apply to them as well as to Rockefeller, the Czar of Russia, or to the "sparrow" that falls not to the ground "without the Father's care." The biblical terms, "Father," "God," "Lord," "Christ," etc., are all good terms when their true meanings are understood. Their meanings have been perverted. Let us see now if we can get an idea of how the human family is been perverted. Let us see now if we c get an idea of how the buman family mixed.

#### (Continued next week.)

The Father of Love loves all His children and is ever ready to help them if they will let Him do so; if we ignore God and spurn Divine Help, and utterly refuse it, how can we expect assistance? Close the soul, heart and mind to Divine Power, and it will not force its help on you. It is like expecting the sunlight to enter your darkened room when you securely close the shutters and draw the blinds of all the windows of your room. To live in worldly darkness is to live in the black darkness of misery. The blinds and shutters of greed, avarice, envy, hate and selfishness are what keep the eternal Radiant Light of Spirit out of our souls. God wants to speak to us, but we refuse to listen; the ministering angels want to help us, but we laugh with derision at the mention of their existence.—Frank Harrison.