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Practical Spiritualism.

A COURSE OF LECTURES

THROUGH

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San Francisco, Cal.

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, hollow-voiced, 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 unfolding 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 conspicuous 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.

Here we are trying to draw the line between the physiological and the mental department of the subject. Before we enter into the mental department, let us consider the physiological in another direction. The physiological development of mediumship may result in the development of mediumship which is solely related to the external phenomena,—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, associated 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

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 muscular 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 inharmonious will result in every case on the outward plane.

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 spirit-thought, descending upon the mentality of the medium, piercing and penetrating the conventional acquisitions, will 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 unfolding 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 spirit-world, 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 hue; 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, order, 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 counterparts 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 introit 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 utilizing 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 developments pertaining to the unfolding 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 perfect 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 therein.

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 in 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, or in which they inhere; the existence of a still more 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 unfolding 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 beyond, so to speak, the individuality and personality of the medium, to a very large extent. There are, in a word, the external physical phenomena, and we must look for the foundation of those phenomena, as well as for those of a 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 rug.

"Why, what has your grandma done?" I 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 incumbent 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, built 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 adventuress.

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 faith upon?

As to her truthfulness, many of her best friends and followers, and even her associates in the fabrication of the system, admit that she was a falsifier at times; and as to her reliability as a teacher, her books contain so many plagiarisms (over two thousand in "Isis Unveiled," alone), so many forgeries and garbled quotations (at least one hundred and sixty in "I. U. I."); so many misstatements (at least one hundred and twenty in regard to Hinduism 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 classics; twenty-five on Egyptology; twenty upon Assyriology; and twenty more relating to Persian 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 Arnold, who conversed with many learned Pandits, found no proof of their existence. Sir W. B. Hunter says Koot Hoomi, whom she (Mad. B.) claimed as her chief authority, is not a Sanscrit name or word. Originally she wrote it "Cotthume," a compound of Ocot 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 Paracelsus and Eliphas Levi; and the remainder to science, Gnosticism, Kabbalism, Neo-Platonism, 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 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 on the human plane.

In Isis Unveiled she says the elements never evolve into men; while in Secret Doctrine 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 theosophy will suffice. The doctrines of reincarnation, the septenary constitution of man, and the nature of elemental spirits are three of the most fundamental 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 Madame Blavatsky that her teachings are those of the all-knowing mahatmas, the sole depositaries of Divine Wisdom on this planet? Is this not, evidence conclusive that all her theories are the results of her own cogitations and eclectic 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 compilation 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 oosophies 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 "Key to Theosophy" thus defines Karma: "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 Unknown 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 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, 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 react 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 conditions, in order to prove that Karma has made us what we are bodily and in character.

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 mental and moral constitution as much as it does the physical. Like begots like. Traits of character 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 animals, and in stigmata, 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 law, as science now most conclusively proves. 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 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, 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 development running through nature. Every organic being, vegetable, or animal, 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.

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 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 it is a new form—a re-embodiment of the spirit of its parent in 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 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 butterfly, 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 Theosophists teach, of course it is the cause of what is termed evil, but such a definition 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 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 droughts, cyclones and earthquakes, volcanoes 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 that such calamities that come on salt 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 unvarying 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 is first in development, and when it holds the ascendancy over the moral faculties, the individual's tendencies are more to evil than to good, and it is wholly unnecessary to assume a former moral existence with bad Karma to account for the

depravity, or even the misfortunes of any human being. Heredity, ignorance, and perverted 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 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 refutation of the oute theories of those who deny 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 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 books named above. As is well known, there is great difference of opinion among Spiritualists on the question of the reality of so-called obsession; and some years ago I published various articles in denial of and critical of current theories about the doctrine that evil, malignant spirits obsess, possess, and infest the 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 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 scientific.

Some of our leading workers in Spiritualism have always refused to accept the truth of obsession. If I mistake not, Mrs. Cora L. V. Richmond and Mr. W. 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 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 unclouded 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' forceful presentation of 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 "Diakka," as in sustentation of his (Peebles') doctrine of obsession. But there is a vast difference between Davis' "Diakka" and Peebles' 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' Diakka are not demons. They are not devilish, diabolical, malicious, malignant spirits, such as are many of the "demons" in Dr. Peebles' book. They are sportive, mischievous, tricky spirits, amusing themselves at the expense of the inhabitants of earth. They are deceptive and very untruthful, but not devilish nor demonic. They pretend to be earth's deceased celebrities, and teach foolish doctrines for sport and fun, like reincarnation; 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 the doctrine of demonic 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 on "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 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 repudiated and rejected. He publishes in it at length an account of "Astounding Facts," or "Revelations from Pandemonium," 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 sensitive and mediums through whom they viciously satisfy their lusts, passions, and appetites. Mr. Davis' 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 spirit-life 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 verbatim 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 truth that Jesus did cast out what the ignorance and superstition of ones of that semi-barbarous age 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 hogs, 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 fail 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' 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 demons of the New Testament being partly those afflicted with various diseases and partly those of unsound or disordered minds, or lunatics and partial lunatics. The heading of Davis' chapter, in "The Temple," on this subject, is "Ignorance and Superstition Manifested." (pp. 63-73.)

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 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 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 to believe that Nature, or Natural Law, or God, cannot do any better than to allow the inhabitants of the material world to 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 viciousness, 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 spirit-world, 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 command over lower nature, become more God-like, and are possessed with more and more of the attributes of the Creator? If so, is it not, then, in the power of the advanced, more delicate, 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 "devils" to hold high carnival on earth, as they are said to do? Do not all persons on earth have 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 dispose of the demons, even supposing they had secured temporary lodgment in the bodies or temporary control over the minds of their earthly 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 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 understanding may be had of the laws and principles 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?

San Francisco, Cal.

—The Demonism of the Ages: Spirit Obsessions so common in Spiritualism: Oriental and Occidental Occultism. By J. M. Peebles, M. D., A. M. Peebles Medical Institute, Battle Creek, Mich., \$1.00.

Character is power and strength. Righteousness, through perfect love, builds character.

Without character one is weak and miserable.

The Poltergeist, What Is It?

W. E. Garrett Fisher.

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 bolterous 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 commotion in houses, where "you hear them jumping softly, knocking at walls, racketing and tumbling on stairs and in lofts."

Many instances of their manifestations are as well attested as most historical events—that is to say, it is quite certain that some extraordinary phenomena took place which people generally attributed to superhuman 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 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 able-bodied 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 first-hand evidence. Among these the best known, perhaps, are those of the Drummer of Tedworth, the Bealings Bells, and the Wesley case.

The Drummer of Tedworth haunted the house of one Mompesson in 1661. Chairs and other objects were seen to move about the 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 Bealings Bells belonged to Major Moor, F. R. S., who lived near Woodridge, in Suffolk, and in 1834 was much exercised for two months 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. Unfortunately, Major Moor was the kind of man who preferred a far-fetched to a simple hypothesis and was moved to indignation by the suggestion 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 convincing.

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, 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 "Gazette des Tribunaux" on the authority of the police investigations. A new street was being made from the Sorbonne to the Pantheon. At one spot there stood an old house, which for three weeks was assailed every night by a regular hail of projectiles, 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 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 the marvelous. How are we to account for the widespread belief in the poltergeist, which seems to have so aimless a trick of interfering 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 paving stones. Even when we make all 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 poltergeist point to the existence of a still unknown force which certain human organisms—the so-called sensitive or mediums—are capable of excreting or concentrating, and which performs all these curious and meaningless 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, Eng.

Adversity links men together, while prosperity is apt to scatter them.—Dr. W. F. Hunter.

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.

Letters from Our Readers.

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

Preserve the Peace of the World.

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 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 Ananda, 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 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 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 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 have carefully considered the problem and 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:

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 Letter to the Banner.

As I am a new subscriber, 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 go 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

gone by. As I entered her room, she laid the paper in her lap, looked up and smiled the same old sweet smile, and said: "Well, dear, what can I do for you?" As soon as I made an effort to speak, the vision disappeared, and, to my sorrow, have never seen just the same thing since.—L. N.

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 received the foregoing 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 imagination.

Every vision which we can verify becomes 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 common 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 degree.

Work

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 work.

The work in which we find happiness makes us 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 bread."—Gen. 3, 19.

When God spoke thus, He not only placed 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 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 neither cruel nor ungrateful; it restores the strength we give it a hundred-fold and, unlike your financial operations, the revenue is what brings in the capital. Put soul into your work and joy and health will be yours!"—Luther.

"There is not a moment without some duty."—Cicero.

"The only cure for grief is action."—G. H. Lewes.

"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 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 spirit 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 to the body to fit it for its future function, than it now receives;" "that at present the man within gets little, if any, consideration, while the body, the instrument, crosses 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 grievous 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 never possess a physical body. Again, when you consider mediumship, are we not warranted in speaking of the bodies of such mediums as a "member" or a "device" serving as an "instrument" for vast numbers of spirits 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 spirit, while the body of the medium is used by communicating spirits. Consider the imbecile; 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 physical body, is it not correct to speak of 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 mothers comprehend that the question of mating is so far reaching that it extends even to the consideration 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 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 brethren 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 the 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 Tuttle 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 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 counselors when we come 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 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 germane 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 built 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 the other spheres to the earth (the first sphere) they see their brother man like the caged eagle beating against 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 slavery is still universal and coming; races due to decay, unless the real man is freed from his present environment, given a perfect body, and allowed to unfold in accordance with spiritual laws, provided with the requirements that are prophetically outlined by the teachings of Bellamy. However, in presenting our Cause we must be fair and remember that the philosophers and law-givers know not of this spirit man within; hence, when we come to combat their errors and systems, with malice for none and charity for all, always keeping in mind that we are in the dawn of a new era, and that the horizon of man has been vastly extended through Spiritualism.

Recently, while strolling along the shore of one of our great inland lakes, its waters in fancy were transposed to the great ocean of life, along whose shores had walked countless ages of men. The first man after the animal period saw a craft coming out of the west bearing to him the idea of the cave and the jungle. With stretches of time better craft appeared; and now in the living present of today, looking over its waters with eyes strained and shaded, we observe the stately ship of "spirit return" grandly sailing into the harbor of Universal Brotherhood.

I thank you for your attention, and bid you adieu.

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September a Delightful Month in the Mountains.

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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 natural park.

The wonders of the mountains are many 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 Mt. 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.

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

Little Bodies with Great Minds.

Begging the pardon of the college athletes, and of the university sports, athletics, is a most arrant humbug. The statement, frequently 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 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 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 absolute 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.

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: Aristotle, Socrates, Plato, Newton, Leibnitz, Spinoza, Mendelssohn, Pascal, Descartes, Voltaire, Rousseau, Kant, Schleiermacher, Hegel, Darwin, Virchow, Schiller, Heine, Goethe, 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 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.

Those 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 kind-hearted 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, Boston, 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 closeness of human insight and content in the way of fact and reference with which the book is crammed. It is a thesis I agree with.—Prof. William James, Harvard University.

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

Here is a man who sees and says things for himself. He is not retreating 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.—Albion W. Small, Head of Dept. of Sociology and Director of United Work of the University of Chicago.

I am somewhat familiar with the tendency in modern thought to give priority to feeling—what James calls "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 choice—I can ascribe to.—Prof. Oscar 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 into 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 Catholics there are very many. But after all these converts are accounted for, what of the vast host who acknowledge no spiritual fraternity or social bond that has Christianity woven through it? It is not a matter of congratulation, nor a good omen for the country that Christianity, even in what we consider a corrupted form, has been unable to hold its own adherents.—The Congregationalist, Boston, Mass.

His soul, well fired 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 twentieth Century cry. Come, let us all try to be more fraternal in our relations with each other and all.

The world needs an ever-present God: we need the consciousness of the truth that there is an omni-present God.—Ananda.

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

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ton, D. C., October, 1903.

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of na-
ture, physical and spiritual, are the expres-
sion 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 per-
sonal identity of the individual continues
after the change called death.
5. We affirm that communication with the
so-called dead is a fact, scientifically proven
by the phenomena of Spiritualism.
6. We believe that the highest morality is
contained in the Golden Rule, "Whatsoever
ye would that others should do unto you, do
ye even so unto them."

Brevities.

"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 halcyon days of youth; back to the
fields of active manhood's ambitious expecta-
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
son.

All wanderers are prodigals, not in a way-
ward 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 di-
vides 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 meet-
ings of friends, acquaintances and kindred
souls.

And then, as in the theory of reincarnated
power, to return and find once again the
chair, hallowed by previous efforts in the
nobler of causes; a life well spent; no
skeleton closets; no desecrated honors. 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 ex-
pected 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
speak, surrounds the land of which we are
familiar. 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 Nep-
tune.

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 un-
less we have forgotten from whence we
came, and have completely lost sight of the
fact that there is no boundary to the law of
kin.

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
exactly than 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
it."

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 sat-
isfying 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 Chester-
field and Muncie to erect a fitting memorial
to that wonder-worker, Mrs. Colby Luther,
is highly commendable and worthy of dona-
tions 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
Luther.

World Unity.

The Universal Peace Congress meets in
Boston, in October, and religious journals of
every stamp, are more or less free in the ad-
vocacy 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 world
has 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
we are able to concede to others the fullest
liberty of conscience, and of morality, and of
the right to enjoy the fullest liberty of politi-
cal 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 in-
tegral parts are many. The body is one, but
its members are many. There is but one
God, but, there are diversities of mental ex-
pression and bodily action and each diversity
is as much entitled to a "truth" adapted to
its own especial needs, as is any other diver-
sity.

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 un-
able 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 pro-
posed," say those who favor the movement
towards unity. Wherein then could there be
unity? There 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 en-
deavored to unify his followers, but they dif-
fered regarding the truth.

Jesus of Nazareth endeavored to establish
unity, but a Judas was among the twelve.

Our Puritan forefathers advocated and
covenanted one with another for unity, but
the witchcraft delusion and Quakerism were
phases of truth which they were unable to
endure.

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

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

vergences, each idea of truth persecuting all
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 earnest as the other in the
expression of his own idea of truth. Each
one recognized the truth and each one at-
tempted to apply it, and yet, with all of
these examples of failure, "no new theory is
proposed."

The island of Luzon offers a grand oppor-
tunity for a world's capital, but can the truth
be centralized peacefully there with a har-
monious 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 yet
failed are as good as any that have.

All men will agree where commercial in-
terests are mutually satisfactory. It is reli-
gious 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 pre-
serve and to keep. The world has been so
much engaged in securing and holding landed
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 in-
stitutions. 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 Spiritu-
alist 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
the truth.

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 Spiritu-
alists care about having their enemies recog-
nize 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 re-
flected. It is all, all right, until some one
informs us of the views of others. Then,
presto, change, unless, perchance, we are in-
vulnerable, fortified by the spirit.

Just What We Mean.

An old subscriber sending in payment for a
new year's subscription, asks: "Do I un-
derstand 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 Sci-
ence has so promised. He tells us that there
are several departments in the life and na-
ture of every one, and each department has
a key of its own. A department of Honor; of
Commonalities; of Stability; of Means (vul-
garly called "Money"); of Energy; or enter-
prise; of Love; or vanity; of Intellect; or
passion; of Eccentricities, romance or Bo-
hemianism. These are the particulars, and
are uppermost in everybody's life at particu-
lar times. They express themselves strongly
or weakly at special periods, in everybody's
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 depart-
ment (Honor) upon which all other depart-
ments 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
the other departments, it is necessary to
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
charged 10 cents.

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

It is not as yet begun in the "Banner," yet
it 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 Spiritu-
alism.

"Be sure you are right, then go ahead,"
was old Davy Crockett's motto. It is the
motto of all successful leaders. A large por-
tion of the world's people appear to be no
more than hypnotic subjects, moved hither
and thither by the opinions of others. These
others may be on the right track for them-
selves, 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
the road.

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 dirt-
train 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, with-
out 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 op-
posite 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 op-
posite directions, then we feel easy, comfort-
able and contented. We cannot help it, but
if they are at work interfering with our pur-
poses, 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
track 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 obstruc-
tions, no cares, no sorrows, no heart aches,
no pains, no jealousies, no differences of op-
inions, nothing but a straight road and clear
sailing when the soul and the body, the cele-
stial 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 we
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,
looks, friends, acquaintances, etc. Many
a one with money galore would rejoice to ex-
change 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 Mont-
ague, who has for many years occupied a
distinguished position as lecturer and clair-
voyant in California and is just returning
from her second visit to England where she
has earned a host of friends by the excel-
lent service she has rendered in London and
elsewhere in Great Britain. This highly ac-
complished sensitive in accompanied by Mrs.
Agatha Bell-Lewis, a frequent contributor to
Light and a well-known member of the Lon-
don Spiritualist Alliance. As a teacher and
practitioner of mental healing Mrs. Lewis
has won for herself a very high place in the
esteem of multitudes. 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
her 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 exami-
nations 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 suc-
cessfully together are expected to arrive in
Montreal on the Allan steamship, "Ionian,"
which left Liverpool September 15. The ad-
vent of these good workers to these shores
fulfills a prediction made through my instru-
mentality 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 Allan Steamship Co.,

Montreal, will receive prompt reply. As
Mme. Montague extended so many courtesies
to me when she was in London and pre-
sided 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 re-
garding it.

W. J. Colville.

This Republic is Committed for Peace.

The Peacemaker, that excellent magazine of
Philadelphia, Pa., and ably edited by Alford
H. Love, President of Universal Peace
Union, is entitled to high praise for the pub-
lication of the Resolution adopted by Con-
gress 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 Legisla-
ture 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 civil-
ized sections of the world, is an "armed camp"
and the enormous burden of the military es-
tablishments sorely oppress the people of
those countries. Many thousands of years
before Buddha taught and illustrated return-
ing good for evil "pagan" Egypt's code ex-
cluded from heaven those who thrust out
their arms in anger. Is this great Republic,
so influential and potent in the affairs of the
unions 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? Quaker.

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
short talks and selections by the faculty and
students as well as visiting friends in the
afternoon.

Friends of education are invited to be present
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
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-
sects, the Hymenoptera, perhaps contain spe-
cies that cut from the leaves of plants a
covering for their young, which pieces they
unite upon a fixed and traditional but ap-
parently premeditated plan."

"The cutting or parasol ants may be
grouped with these species, and the leaf cut-
ting 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 elder-
stock, 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, then clipping out a
circular patch, which she carries to her quar-
ters. 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
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 sat-
isfied, which at times is not until several sepa-
rate rooms are tapestried. This 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
soul:—

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 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 tem-
poral order, at once the possessor of a con-
scious and a subconscious mental life. It is
fully intelligible only to the degree that we
take into account both its profoundest aspira-
tions and its total environment; and the total
environment of the soul is, its planes of
consciousness, its subconscious life, its com-
munion 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
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 realize.—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 al-
ways behind her."—Emerson.

Man is his only stumbling-block, his only
disappointment. 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 peo-
ple. 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.

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But it is just here that the crucial difficulty presents itself. The teacher has no evidences 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 airily replies, "It is all from the devil." Believes it not. It is a delusion of the evil one to ensnare 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 conclusion?

Washington, D. C.—Owing to the cool weather the Ladies' Aid Society has discontinued the meetings at Marshall Hall down the Potomac 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 a sumo wrestling club. The extra 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 sum.—E. R. Fielding.

A woman who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirits, once said 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. I have had 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.

As there is a law against burying in the city of Albany the Bishop had to have a special act of legislature to be buried 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 buried within the precincts of the Cathedral at Albany. This act to take effect immediately."

—June Lippincott's.

and better Eye Sight. I can help you. I will fit your eyes by Clairvoyance and Spirit assistance, at your own home, or my improved method of Fitting Eyes, to see near and at a distance. Write for latest card circular showing styles and prices, also my spirit method of treating that restores lost vision and impaired eye-sight. I guarantee to fit your eyes, and safe delivery by mail.

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Dear Sir—Your Magnetized Malted Pebble Spectacles received. I am delighted, they are perfection in every way.

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PANY, Boston, Mass.

Our Home Circle.

EDITED BY
MINNIE RESERVE 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 back
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 Autumn
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." —M. M. S.

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
cheerful "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
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.

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 vainly striving
to hide itself away from some impending
doom.

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

Just vanished from the sight of her who
knew them in anguish, unconscious of every-
thing save her grief.

There was no music in the song of birds
for her; sunshine or rain, flowery summer or
snowy winter were alike to her for her heart
was buried in the grave with the body of her
loved one.

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
peddler were faintly borne to us by the sum-
mer breezes, but they seemed so dim and dis-
tant 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 departed.

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?

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 com-
munion is to them, we repeat the question
over and over again and now we ask the
dear Home Circle readers to put the ques-
tion 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
homes of 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 re-
solve themselves into thuds of an intruder.

We must awaken to the fact 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 house
of mourning and seek an interval 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 op-
portunities to tell the whole glad story. An
undue lead leading to unwise methods is often
as harmful as a lack of interest and fre-
quently warrants the name of "crank" so
readily applied to the over zealous convert in
any cause. But there are many ways, legiti-
mate and sure, in which we may help to
break the shackles of sorrow still blinding too
many of our fellow-travelers.

Almost all of us are familiar with the
regulation rules for the new convert to fol-
low, such as, Never be afraid to speak about
the spirits as naturally as you speak of any-
thing else that is sweet and lovely; Show
your consciousness of spirit guidance by com-
muning with them at stated times and by giv-
ing 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
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 min-
isters 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
give. Active service, devoted lives, ample
money will accomplish infinitely more than
criticism, a shirking spirit and a tight purse
string.

Let us support our own churches, our own
periodicals, our lecturers and mediums, our
healers and writers and we can soon deter-
mine 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 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 con-
secrated men and women who love truth more
than ease or wealth or position and who to-
day 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
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 Inniss.

CHAPTER X.

CLARKE'S ISLAND.

(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 finally 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 up
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, sunrise 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 dis-
tinguish it from the older Plymouth in Eng-
land 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 op-
posite shore the land rose from the beach in
a series of terraces, formed by the hills as
nature had placed them. There the forest
had been cleared away and John soon saw
that the older men fancied the spot as a lo-
cation 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 break-
fast 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 How-
land. "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 num-
ber 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," re-
plied 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
gauger our journey as to be here again by
midday, if perchance the shallop be then
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
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 job
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 Red 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 hereafter
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
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 hoped
they would go, for the day was clear and
bright and the sun's warmth seemed to have
prevailed 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 ad-
visable 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 flat 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
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 XI.

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 chan-
nels, 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 ter-
races 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 big,
granite boulder. It was grey with the
lichen 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 landing 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.

With great care and with careful circum-
spection, they climbed the hills, fearing
another attack; but it was to be many days
before on this shore an Indian was to be
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 boyish whoop sprang to-
ward 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
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. Possi-
bly 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 Stand-
ish's granite edify 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 de-
nuded of trees, with their grass-covered
sides browned by the cold of December.

Then Carver spoke:
"In truth a fair scene. Land lies here pre-
pared for us as by the hand of the Lord
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."

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

"In solemn 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."

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

"Aye, aye, sir," said the mate, whose
sailor 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
punches from the spring and take a bit of
victuals, if any be remaining."

John was sent for the puncher and de-
parted 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 sailor, carried it
down to the rock and the waiting shallop.

(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
come,
And still His care provides.

SPIRIT

Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

SHIP OF

MRS. MINNIE M. SOULE.

Report of Seances held September 14, 1904. S. E. 57.

In Explanation.

The following communications are given by
Mrs. Soule while under the control of her
own guides for the good of the individual
spirits seeking to reach their friends on
earth. The messages are reported stenog-
raphically 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 Readers.

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

INVOCATION.

Out into the great world of pain and suffer-
ing we would send our message of peace and
joy, and truth this morning. Into the dark-
ened 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 sick-soul seeking to understand itself,
striving to rise above the past and fasten it-
self more securely to all that is good and true,
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 ef-
fort. O, may we never be so enraptured with
the beauty and the delight of spirit exis-
tence that we may forget those who are still
suffering and in pain—those who through ag-
ony of soul are treading out a weary exist-
ence 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
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 unclear, and be pure and
sweet and spiritual. May we help all to un-
derstand 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 sus-
tained. 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.

MESSAGES.

Thomas Grover.

The first spirit that comes to me this morn-
ing is a man about fifty-five years old. He
has gray side-whiskers, gray hair pushed well
back from his forehead, and he wears gold
spectacles. He is very quiet and unassum-
ing, 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 be-
cause of the sorrow that has been in her life.
She has had almost everything that a woman
could have to make her despondent and un-
happy, and if ever anyone needed the assur-
ance from the other life, that there is some-
thing 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
of the change and clings to life with very
great tenacity. I have seen Edwin, and I
have talked with him a good deal about the
last conditions that he was in, and he thanks
Hattie 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 in-
tensely 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 any-
body is going to upset her, and she'll be very
much better off. I send my love, and the
very fact that I have come proves my in-
terest in her life. Thank you."

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 ap-
pearance of aggressiveness 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 says, "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 any-
thing 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 a little more sense
and don't want to do it. I had to get to
work. I couldn't stand around like a milk-
jug waiting for somebody to move me, so I
just 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 you. 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 take it all and all, the
days go by 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 im-
pressed you more than you have any idea of,
and I'm giving you many a tip on the people
around you. Don't be discouraged. 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 patient with her as you are.
I'd just tell her that it's about time she
got to thinking about something else than
herself. I wish you'd read this to her and let
her know that I know that she's just working
you to take care of her and I don't like it
much."

Clara 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 com-
ing 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
Clara 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 ex-
pression 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 then we found mother beside
us and I grew into it as naturally as one
goes into a new room at school. I had pre-
viously 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 pleas-
ure to work with them and among them
ever since. I wanted to send a message to
Hattie 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 real-
ize 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

Society News.

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

Boston and Vicinity.

First Spiritual Church, 694 Washington St., M. Adeline Wilkinson, pastor, Sept. 18. At the conference meeting at 11 o'clock, "Prof. Henry" was the opening speaker, elucidating Wonder Wheel Science, with the Wonder 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 fine 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. Perry, Mrs. Carrie Brown, Mr. Jackson, Mrs. Burns, Mrs. Fredericks, Mrs. Kampe, Mr. Evans, Mrs. Raymond, Mrs. Peak 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. 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. Hicks and Mr. Eveleveth of Chelsea, Mr. Marston, Mrs. Smith, Mrs. S. E. Hall and Thos. A. Scott of Cambridge, and Mr. F. F. McMillon of Everett. Miss Celia C. Fowler, accompanist.

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

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

First Spiritualist 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.

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 evening. George giving thoughts upon this subject. 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.

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. O., 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 interesting meeting in October. Among the mediums present were Mrs. Abbie Barnham. 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 message. 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.

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Campmeeting News.

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 quietude 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.

We still have on the grounds several good mediums. They gather at the cottages in the evenings, attended by friends both seen and unseen.

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 on 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 are hesitating about taking out licenses for next year. Mr. Philip Yeaton has rented the Lake Pleasant Hotel, however, and Messrs. Day, Ball and Wood have again taken out vegetable licenses. Mr. Prezioso will again have 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 grounds, privileges and transportation, Mrs. E. H. Blinn chairman on entertainments, and Mrs. Waterhouse 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.

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. Pettigill 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 successful and satisfactory, and the association 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 Woodsman 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 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 something edifying, satisfying, and morally helpful.—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 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 else 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 atmosphere 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 duties 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. Crust 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 life 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 song by Mrs. Parker; musical director, Mrs. M. A. Bemis; conductor, G. E. Clark.—J. H. Lewis.

Malden Progressive Spiritual Society, Sunday, Sept. 11th.—Meetings for the day well attended. Lyceum, 1:30 p. m. Circle for healing, development and readings, 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 "Sowing Seeds." Waugh gave very fine delineations. "Tiger Lily" through her medium, gave several nice messages. She is progressing and we hope that she will soon be a constant worker in our midst. Mrs. Morton also did excellent work in the same line. Evening session opened as usual with song service, Scripture lesson and explanation of the same by president. Invocation and recitation by "Cyrus." "Twilight" and "Prairie Flower" gave comforting messages to many in the audience. Mrs. Johnnie Bird of Hyde Park was with us for the first time. She gave very accurate communications 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.—Spiritualist 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 prepare teachers to represent the order. For particulars address O. H. Richmond, 321 W. 117th St., New York City. Reception hours, 1 to 3 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, 25 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' Spiritualist 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, hold meetings for spiritual development at Odd Ladies' Hall, 446 Tremont Street, every Friday at 2:30 p. m. "Banner of Light" for sale.

Malden Progressive Spiritual Society hold meetings every Sunday, 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 Dew," Indian control "Big Dog" and others, to demonstrate the continuity of life. Song service precedes each session. The 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 us. 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 opposite 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 "fortune-tellers," and worldly-wise oracles. There is room enough in the spirit world for all 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.

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

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												
22-23	P	F	A	G	?	M	?	E	D	K	O	B
24-25-26	B	P	F	A	G	?	M	?	E	D	K	O
27-28	O	B	P	F	A	G	?	M	?	E	D	K
29-30	K	O	B	P	F	A	G	?	M	?	E	D
October												
1	K	O	B	P	F	A	G	?	M	?	E	D
2-3	D	K	O	B	P	F	A	G	?	M	?	E
4-5	E	D	K	O	B	P	F	A	G	?	M	?
6-7	?	E	D	K	O	B	P	F	A	G	?	M
8	M	?	E	D	K	O	B	P	F	A	G	?

PRIMARY TABLE OF INFLUENCES.

SPECIAL INSTRUCTIONS.—For the above period, Birth Number 7 is the Ruler of the World, favorable for Numbers 11, 3 and 9, to put forth their best efforts. People born within a few days of April 19, June 10, Aug. 27, Dec. 21, and Feb. 19 are promised financial ease or gain. People born between the 10th and the last of October,