

# BANNER OF LIGHT.

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NO. 20

## A RAINY DAY IN SUMMER.

William Brewster.

All day within my city room I sit  
And watch the steady, musical, sweet rain;  
It soft besieges roof and street and pane,  
At times a bird from tree to tree will flit;  
The fields and gardens long were waiting it,  
And now it comes with whispers to the grain,  
And makes its friendship with the flowers  
fain,  
And has appeal to patient, human wit!

I picture out the good of this dear boon—  
To prairies, meadows, hills and forests  
wide;  
The prayer of earth, the answer sent so soon,  
And how thereby the world is glorified;  
And still it falls and hails the rising moon,  
And by its miracle doth food provide!

## Historical Phenomena.

### Psychic Phenomena of the Ancients.

Prof. Charles Richet, President of the British Society for Psychical Research.

(Translated by Mme Inness from "Annales Des Sciences Psychiques.")

(Continued from last week.)

#### III.

### APPARITIONS OF LIGHTS AND OTHER EVENTS OF THE SAME KIND.

April 23, 1641, the illustrious Count Nicholas Palfi, a renowned warrior and an ardent Catholic, died suddenly, as he had lived. It was not known that he was about to depart to another world. But I ought to reveal those certain remarkable facts resembling those that are here reported, which were observed by people living in his house, that had been recently built. In fact, in the month of February of that year, in the night following Ash Wednesday, his statue, which had been placed upon a table, was, by an occult power, violently displaced and thrown into the middle of the room, where it was found by the tenant of the house. Likewise a part of the head was lost, and they searched in vain and for a long time to find the lost fragments. The chairs were also turned bottom up, and they could not learn who was the author of this disturbance.

The following Saturday, between 11 o'clock and midnight, in the second story of the house of Palfi, in all the rooms, there appeared brilliant lights, which were seen by the night watch, who bore witness to the fact under oath. The tenant when apprised of the affair, affirmed on oath that he had kept at his house all the keys to the chambers and that none of his folks could have lighted these lights. It was thought that an evil spirit haunted not only Regina but also this house. They asked RegiLun, whom the spirit was harassing anew, if there was reason to suppose that this was a bad spirit. This she denied, adding that on Ash Wednesday certain souls were delivered from the pains of Purgatory; and when they asked her how she could know this she said: "It is the father of Signor Palfi."

And then, she said, this proves it, that the fall of the statue, the disappearance of some fragments of it, the turning over of the chairs, and as to the lights which have burned in the rooms, they prove that he has been freed from Purgatory. The young count, son of Count Nicholas, then had the curiosity to ask Regina what had become of the countess, his mother, who had died some time before.

"She is also in Heaven, as she deserves to be," answered Regina; "she was kept but a little while in Purgatory, and now she enjoys the contemplation of her Lord."

Then Count Paul Palfi wished Regina to go to him to tell him what she had seen and heard since the beginning of these events, and he promised her that he would cause to be made at his own expense an image of the Virgin of Griefs; begged her to ask the spirit if he would be satisfied, and why he had given Regina so violent a blow. Then he sent his agent to find a sculptor to make a statue.

The next day, the sculptor, not having found material suitable for the making of the statue, was walking on the high road, when suddenly he saw before him an old man with white locks, with bent back, leaning upon a cane, and, altogether resembling the appearance and dress which might belong to Clement. And this figure said to him in a benevolent voice:

"Friend, where goest thou?"  
"I am looking for a linden," said the sculptor, "upon the order of the count, to make an image of our Virgin of Griefs, but the trees I have found are too small or too green, and none suits me."

Then, the old man.  
"Ah, well, my friend, go to the right of this valley and you will find there a linden which has been cut these four years and will be just the thing for the statue which you must make."

The sculptor obeyed, and found exactly the tree on the right where the old man had indicated. Now, the extraordinary thing is this, that in this date, through which he often had passed, he had never noticed such a linden.

He returned home, then, delighted, but suddenly there appeared in his house the very old man who had told him where he could find a tree for the statue. Now, as it happened, his assistant was in the house at that moment.

Said the sculptor to his comrade:  
"Here is he who showed me the tree. Let us thank him, that he may not say we are ingrates."

"But," said the other, "I should say that this old man, by his countenance and appearance, was Jean Clement if I did not know that Clement had disappeared from the world of living men."

Hardly had he spoken these words before the old man disappeared. Now, the sculptor had never seen Clement, and he did not at all know why the count had asked him to make the statue.

Some days passed. The spirit returned and told the count the two things which the latter desired to know. First, that if he had struck Regina it was because she had cursed him and he had, in striking her, wished to show her that he was an instrument of divine justice. As to the statue, it must not be made with the money of another, but with that which was his own, for this money was the price of blood; indeed, that in former times for this same sum he had killed a man whom he would not name; that he had absolved the crime by confession, but that, as his confessor had imposed too small a penance, he still suffered great pain, and that he must be absolved from it.

#### IV.

EXAMPLES AND SIGNS GIVEN BY THE SPIRIT OF THE TORMENTS HE SUFFERED; AND PROOFS FURNISHED BY HIM THAT HE WAS A GOOD SPIRIT.

Up to the present time we have seen that the spirit spoke and appeared with a benevolent aspect, not showing the torments he felt and not declaring that he was a good spirit or a bad one.

We will now see that, although he was a good spirit, yet he had endured cruel torments; for his demands became more and more pressing and he admitted no delay. He then became more and more turbulent and violently leaving Regina speechless and almost lifeless; dragging chains around; and many people could hear him sighing and groaning sometimes, and sometimes rattling the doors with great noise. We will cite some of these facts.

Regina's father advised his daughter, if the spirit presented himself, to try to seize and hold him. This she did, but she could get nothing but vacancy and a mere shadow.

Then, fearing she was the victim of an illusion, she asked the spirit if he was a good spirit to touch her finger. Then he touched her right arm, which she immediately felt. Suddenly there appeared a blister, with the same feeling of pain as if it had been a burn, and to attest the phenomena the blister remained, and all the servants saw it. Then, in order to know if he had not done the work of a bad spirit, Regina asked him as proof that he was a good spirit to make the sign of the cross.

"Here," said he, "is what you ask."  
At the same time, under his clothing, he showed a cross of flame, and burned deeply the right hand of Regina, leaving there a cross, that everyone might see.

But the young girl, wishing more ample proof, demanded still another sign. And she showed him the letters that the Bishop of Smyrna had written and signed, letters in which he demanded different things of which the young girl was ignorant. The spirit replied that he did not know how to read the letters; yet he would satisfy her; and then, taking the letters with his first three fingers, his hand probably being a flaming hand, he made holes through them as if by contact with a flame.

Then he recalled with grief the crime he had committed saying that the money made by this crime still existed (which latter was shown to be true) that one part of it had been used in some domestic employment; that another had served in some other occupations; also that it must be taken from his own goods.

But Regina kept on asking for other proof. Already the proof of the cross marked upon the mantle was a very strong one. Yet it was not sufficient for Regina, who, in order to be assured of the reality of the good spirit, demanded that the hand of the spirit should make the same sign on some coins. The spirit obeyed, took a coin, threw it on the ground, and, taking from the hands of the girl a piece of cloth, threw it over the piece of money, then taking the right hand by force and burning it deeply as before, impressed upon it the mark of a triple cross. "There is another sign," said he. And this was done with so much force that the flame

went even through the young girl and touched the wall opposite. Thereupon Regina fell unconscious. Her sister heard all this, and later the domestics saw with their own eyes the mark of the flame upon the linen and the coin. And many people saw and touched the marks upon the cloth, the cloth and the coin, as well as the burning of the letters. The extraordinary thing is, first, because a cross and an image of the right hand are exactly marked; second, because the marks of the fire did not go beyond these tracings; and last, upon the cloth, which was burned, the fire would naturally extend itself.

Indeed the right hand which is marked represented exactly the right hand of Clement as if it were done by his own veritable hand. In fact when he was living a part of his index finger had been cut off by a surgeon for a malady called *Verres*; and one can see this in the annexed illustration. No more startling proof could be given. And truly such testimony ought to convince the most obstinate. Later the spirit refused to give further signs of identity to those who asked them.

#### V.

THE SPIRIT PREPARES TO DEPART AND REMAINS AT REST.

The archbishop, then, wished that some priests should watch that night, (at the hour of the appearance of Clement) in the chamber of the girl to observe what happened. There came four religious men of different orders, the superior of Strigolium and some others. Now, while they thus watched, toward eleven o'clock, hearing a violent shaking of the door, they saw that the spirit had come close to Regina.

They then entered and conjured the spirit to speak. But the latter speaking down to Regina, said he could not speak in the presence of persons other than her.

Then she showed them where the spirit was and that they might not doubt his real presence, the spirit sprinkled them with the holy water there, and they really felt themselves sprinkled with the water. At last, at midnight, when the seats and the floor had been sprinkled with holy water, the spirit traced on the interior of a china vase, not far from the top, the image of the cross. "Here," said he, "is a sign to establish the fact that I am a good spirit." Then he complained that the presence of so many strangers made it difficult for him to speak and he disappeared like a flame which is extinguished. But in going he threw down, with violence and noise, the vase full of holy water, and in the wreck it appeared that the upper part of the vase—half unbroken showed in its break the mark of the sign of the cross which could be seen and which one would not notice at first. As later he was asked why he had gone with such violence, he said, "To indicate the strength of the pains which tormented me; the fire indicates the flames which burn me. But if one compares these flames with those to which the damned submit for their punishment, these are only frozen dew." As to the priests who adjured him to speak, he wished to say nothing; for at their side constantly an angel stood who by his orders and his signs told him what he ought to do and to say.

In Regina's chamber was a little chapel with its holy candles and a crucifix. Near this an excellent statue of the Virgin holding upon her knees her son taken from the cross.

This statue had been made for two hundred florins, partly by a sum which had been found and partly by inherited property. Now the spirit told Regina that this statue pleased him; and he recommended that she rise from her bed where she lay very ill the following Sunday and to take it to the Church, advising her that in the night preceding that day something very grave would happen to her.

The twenty-third of June in the night which preceded the feast of St. Ladislas, king of Hungary, some priests and some laymen to the number of about eighty came to Regina to watch. They found themselves before the open door of the chamber where she was in bed, when suddenly at eleven o'clock they heard a great disturbance and noises like detonations. They had no doubt that the spirit was there.

But Regina asked them to withdraw until the spirit should request their presence. After they had gone she offered the spirit the crucifix beautifully ornamented with relics which the monks had given her and begged the spirit to embrace the crucifix which he did and even with more religiousness than she had asked him; for he embraced it three times after taking it and took it to the statue of the Virgin of seven-griefs and with respect put it upon the right arm of Christ near the wound of our Lord in his side. Then taking the stole which the priest without Regina's knowledge had put upon her head he went to adorn the statue and put it over the neck of the Holy Virgin. Then, taking one of the candles he put it at the feet of Christ, even in the wound made by the nails in the feet of the Lord.

No one could have decorated the statue with more piety and care.

At the same time the spirit held out to the

girl letters wherein had been written prayers and forms of litanies for the Saints as well as prayers according to the Catholic religion for the Empire and the Emperor.

Among these letters were found the Agnus Dei with the names Jesus Maria. And Regina took these letters. Then she asked the spirit upon the essential point about the two hundred florins and he answered that they must be spent: twelve crowns in alms, the rest to buy the statue, to say masses, burn candles and beyond that to use them as they wished. Surely, here were numerous pieces of testimony; and yet she did not hesitate to ask still further: "for," she said, "there still remained numerous doubts." The spirit said he could do no more; but finally he would give her a sign coming from God himself, one to which she conjured him in the name of her confessor. "O my God," said he, "how exacting you are in regard to these testimonies. Truly, I can do no more." Moreover as it might seem strange that he could not speak in the presence of the priests, he added that he would try at a desired moment to speak a few words to them; this he did indeed a little while after. Then he told Regina not to be afraid; for immediately, that is to say Saturday (he was speaking on Friday) he would appear to her no longer in a form hideous and frightful, but in the form of a dove. All this was talked about between the spirit and Regina in her bed chamber and the priests were waiting outside.

Then they entered with their sacred candles and suddenly they saw the statue, carved in wood, of the Virgin of Grief, mother of God, decorated by the spirit himself, as we have said, by the stole, the candles and the crucifix. This miracle astounded them and they withdrew a little when immediately they heard the spirit himself speak with the voice he had when living, as each one of them attested who heard and who had known Clement. It was a voice clear and very distinct which pronounced these words, "O Deus meus; tu es Dominus meus; tu es meus solatium et mea fortitudo, meum refugium et spes mea et nunc tandem ingredior aeternam beatitudinem." ("O my God thou art my Lord; thou art my consolation and my strength, my refuge and my hope and now at last I will enter into eternal happiness.") And he offered still other prayers with sighs and tears. Then the priests told him as in the responses of a choir, "Let every soul praise the Lord," and he answered, "And I do the same." They continued and recited the solemn prayer for the dead—*Requiem aeternam*—and the spirit answered "Amen, amen, amen."

Then Regina's confessor, who was a Jesuit, begged the spirit anew to give yet another sign. "Truly," said he, "you ask of me too many proofs. Have I not already given enough?" The priest answered that he asked this to convince the adversaries who were unwilling to believe. Then the spirit, "If the heretics are unwilling to believe, God will show them a sign. Let him who will believe, believe. God is my guarantor. God gives the signs. Have you not signs enough in your college?" (In fact, the pieces of money and the cloth marked by his hand had been carried to the college.) "God forbids me to give other signs." Then at last he said groaning, "Oh, what torments have I suffered!"

All this colloquy had been held by the spirit while the priests were around outside the door for nearly a half hour. Then they grew courageous and began to enter. But the spirit forbade them and threatened to frighten them if they wished to go further. "I give thanks," he said, "to all those who have aided me in what I have undertaken. They have received and shall receive recompense from God and from me." Anew they tried to enter and anew the spirit prevented them. "No one must enter here before midnight." Then they returned to their prayers and then they heard a noise in the chamber; it was the purse wherein were two hundred florins near the statue which struck the wood three times strongly and which was thrown between the two sisters, Regina and Madeleine. This is why the former remained inanimate for two hours while the latter was so terrified that for some time she was delirious. Then the hour of midnight sounded, the hour at which it was permitted to enter and the priest asked, "Is it permitted us to enter?" "Yes, Lord," answered the spirit. It was Friday, the day the spirit had fixed to show the statue.

The following morning Regina, still worn out, left her bed. With the consent of the Archbishop the statue was borne to the church. Solemn prayers for the dead were said, masses were chanted, candles lighted, alms distributed in the presence of a great crowd of people who were much moved thereby.

Saturday, the day the spirit had said to be his day of rest, had arrived (it was June 25). The priests had come to the number of about twenty, for the spirit had foretold that he would appear about midday in the form of a dove. Now in fact it happened that all who were there perceived a movement of the table (where the supper was). Then a

matron held out to the girl who felt sure the spirit was there in the form of a dove; three pieces of bread in honor of the Holy Trinity in order that they might be offered by the spirit who should appear. Then the spirit said that one of the pieces of bread ought to be taken for the girl and the others offered to the assistants. Then he ordered them to clear the table and make everything ready.

While she was attending to this duty, a miracle occurred. The Holy Virgin with four angels appeared to the girl in full daylight. The spirit then ordered Regina to stretch out her hands to the Holy Virgin, the queen of Heaven and to the Angels who were there and he told the assistants to do the same, out of respect. Now the inhabitants of Heaven did not misunderstand this homage for Regina saw them approach and extend their hands. Now the hour of midday sounded. The spirit, on the point of disappearing, informed Regina of two things, first that on the following Thursday an angel would answer the letters which Regina had shown him recently; and a second that the same angel would designate two persons whose feet Regina must kiss, either to show her humility or for a secret purpose of the Lord.

Then at last the spirit, since he had completed the task for which he had come, said with an air of triumph, "Now let them bear me away and conduct me to eternal happiness." He spoke and Regina saw him go. Before him the queen of Heaven, whom four angels followed in white garments who bore through the window the soul of Clement in the form of a dove.

Afterward Clement appeared to no one, although he often allowed himself to be seen by Regina and at the same time by her sister and another woman. Such was the happy issue of this tragic event.

## A Tale of Cosmic Multiplication.

Charles Davenport.

(Concluded from last week.)

"The work done by our sun would be impossible without his mass. And, of course, other suns a million times larger may be, perhaps must be evolving effects as much greater than that of radium as radio-activity outspeeds the vibration of a piece of burning coal. Necessarily the mortal is limited in his conceptions by his sense limits. Thus the power of mass may evolve vibrations almost infinitely beyond those of electricity and radium, but we have no words—not even thoughts—by which to express such powers, save as we may, perhaps, think of our own known forces as still manifesting, but in higher octaves. The greater mass will surely evolve a greater electricity. And if my claim that 'life' is also only an effect of sufficient mass at a certain rate of vibration be acknowledged as a natural fact, then it follows that the higher conditions produced by greater aggregation of mass will and must evolve something vastly superior to what we know as 'life.' We acknowledge that consciousness is an effect of 'life,' which ultimately exhibits in humanity as self-consciousness. Just for a moment we pause here to recall the fact that increase of mass does not exhibit its changes as once by once, and ton by ton the aggregation increases; otherwise the elephant, having more mass, should be far more intelligent than the ant. Nature advances by critical points, at which she suddenly exhibits the change she has been preparing as she added mass to mass.

We have but so far touched the fringe of the mighty thought that lies embedded in mass. For mass is all there is. It is the blended expression of intelligence, energy and substance, and is really the finite expression of infinity. When we talk of 'life' being evolved as one of its steps, just as electricity and radium are manifested by energy, we are insulting no Godhead. For these wondrous changes are the great nameless creative principle and power working in its own way, which becomes manifest to mortal sense in mass, and in no other manner.

The scientist with the mighty brow recognizes his own limitations. He has neither sense nor tool that can give him facts outside the mass, he would fain study. So he lays him down on his couch, with a rug over him to keep him from catching cold, and proceeds to dream. He dreams of the pameless 'all in all.' In his dream he calls it 'ether,' and endows it with the potentiality of everything of which he has ever thought, including himself. But as 'ether' it is beyond even dream analysis. He knows it must contain intelligence, energy and substance. A potentiality, but he cannot even dream them into his own possibilities. But somehow his dream flashes at a 'critical point' and he finds himself watching units—specks if you please—darting hither and thither amidst that ether. That unit he recognizes as substance, proclaiming its own intelligence, and exhibiting its own energy. He perceives that no two units are alike, and yet, as he dreams, he sees each one seeking a mate, and thereby he

(Continued on page 4.)



## MEMOIRS OF CHILDHOOD.

M. Little Beale.

Oh! those faces, angel faces  
Coming from the long ago,  
And those oft remembered places,  
Where we wandered to and fro.

Comes again before my vision,  
Happy days long passed away;  
As I gaze into those faces,  
That I loved in childhood's day.

When you pass the golden portal  
Of that spirit life so fair;  
When you reach the life immortal,  
I shall meet and greet you there.

There 'mid scenes of light and beauty,  
You will ever vied your way,  
Hand in hand with loving angels,  
To a bright and perfect day.

I have come today to greet you,  
Little friend of childhood's hours,  
With a loving benediction,  
And a wreath of sweetest flowers.

That I plucked in realms immortal,  
For my friend of long ago;  
As I passed the golden portal,  
For your home on earth below.

Could you see the flowers I bring you,  
Pansies beautiful and rare;  
And a wreath of blue-eyed violets,  
Now I twine amid your hair.

And the songs we both remember,  
Of our school days past and gone;  
I would sing again for you dear,  
Only remembered by what I have done.

Worcester, Mass.

## The Spiritual Rostrum.

## Prepare Ye the Way.

Mary T. Longley.

A Lecture delivered by Spirit "John Pierpont" through the mediumship of Mrs. Mary T. Longley, March 19, 1905, before the First Association of Spiritualists, Washington, D. C.

(Specially reported for the "Banner of Light" by Walter P. Williams.)

Spiritualism is our religion.

Spiritualism is based upon the foundation principles of justice, truth, love, wisdom, the four cornerstones of the great temple called Spiritualism. The foundation stones of this grand structure are the facts of spiritual life which are brought to human conception from the eternal world. These facts come so clearly, so unmistakably, so intelligently that they appeal to human reason and understanding. These facts are brought in the name of Truth from that great world of spirit, by intelligent entities who not only once lived upon the mortal plane in bodies of flesh like your own, but many of them lived upon this plane in recent years, in modern times, so that they have been in touch with your own line of experience and existence, so that many of them have been of your own homes, your families, your friends, your neighbors, they have held fellowship with you when they were on the mortal side; they knew you in your good days, in your serious days, in your times of prosperity, in your years of adversity; they have suffered with you and rejoiced with you; they have been knit close to your souls by the tender ties of affection, of sympathy, of sweet friendship, of all things that go to make up comradeship and good fellowship, therefore they understand you, they have seen you under all circumstances and in varying conditions. They are with you in thought, and they come to you from the eternal world bearing their influence of cheer, their ministrations of helpfulness, their communications of instruction and affection.

Spiritualism is based upon these facts which have been presented to the world for many years in one way and another, not confining itself in expression to one particular line, but it is diversified in that which it has to give to mankind, hence it comes with a communication direct from your spirit loved ones giving the evidence of their identity; it comes through mental processes and makes its power felt; it comes through physical demonstration and gives material testimony of its verity; it comes in the healing work of those who can lay upon you the hand or send you the thought, of help and magnetic force that lifts you from beds of pain and weariness. It comes describing to you the loving ones whom you have laid away in mortal life and shows to you that beautiful world opening in scenes of grandeur and of light, that is itself an inspiration and not a dream.

Spiritualism, then, based upon the four cornerstones of Truth, Love, Wisdom and Justice, and having the entire structure built upon this foundation of fact, presents a temple of beauty, of purity and of service to mankind.

Spiritualism has come to humanity as a herald of immortality. It has come as one crying in the wilderness to all human hearts and minds that it can reach. "Prepare ye the way, make your paths straight, prepare ye the way for that which is to come, for that grander revelation of truth which must come in the days of human progress and of spiritual unfoldment."

Prepare ye the way for the coming generations who are to follow in your steps and who will profit by your examples and grow stronger and better by the precepts which ye have given.

Spiritualism, we repeat, is a religion. It is that which, when fully understood, appeals to the highest, the noblest, the purest sense of humanity. It appeals to the religious nature of mankind, to the devotion, the reverent, that within man which is devoted, reverent; that which reveres the majestic and beautiful, whether it be in art or displayed through the revelations of science, or whether it be in the proclamations of glory in this wonderful universe at large. Man reveres that which is majestic, that which is noble, that which is unifying. He must do so since his spiritual nature comes into kinship with the noble, the lofty and the grand and calls out that which is beautiful from within.

Spiritualism, in its highest sense, and when well understood, appeals to these elements in humanity. It is that which gives the precepts and the code of moral ethics and the outline and scheme of right living, of doing right, of thinking right, of seeking to live according to the highest light; therefore, it is a religion. It comes with a beautiful moral code of ethics which proclaims that those who do right and do by their fellow men as they would wish to be done by will find the higher light, the sweeter peace, the grander consciousness of spiritual consolation and harmony, and all things that tend to make for the highest happiness.

Spiritualism tells us that we have something more to do, however, than simply to do to our fellow men as we would be done by. We are in this seeking to do or give that which we require or ask from others, but true Spiritualism expects us to do more

than this; we are to give our cup of cold water, or our meal of bread, or our helping hand, or our substantial aid to some fellow being in need, not because we expect him to give in return, not because we ask for reward, but because we know it is the thing to do, because we know that that fellow creature is suffering, needs our sympathy and aid, and that we as spiritual beings should offer what we can to assist him in his travels along life's way.

Spiritualism tells us that we are not to deal by the precept or axiom that "Honesty is the best policy." In order that we may acquire something good and helpful for ourselves, but that honesty is what we should exercise—honorable dealing is what we must have, what we must dispense if we would under any circumstances develop the spiritual nature.

Spiritualism tells us that as we sow we shall reap—it matters not when or how we sow that which is wrong, that which is unhelpful to our fellow men, that which is of the selfish and carnal state, we must inevitably reap the harvest belonging to such sowing. It matters not when or how we sow good deeds, right living, pure thinking, helpfulness to our fellow men, we shall reap the harvest in beautiful flowers from the flowers of peace, of harmony and of spiritual happiness, because we have sown the seed that is true to itself and produces its kind.

Spiritualism in its code of ethics is beautiful and uplifting, but we must seek to understand it; we must realize within ourselves what this lesson is. We must prepare ourselves by clean thought, by the exercise of reason, of that which the world calls "common sense," good judgment, in order to take up these lessons and comprehend them.

Spirits, or intelligences of the other world, are returning day by day and year by year to communicate with mortals, and they have a purpose in their coming. True, the sweetest thought of all with them may be that they will convince their friends of earth of their continued existence and abiding love—tell them of reunion by and by, and of the sweet home that may be found when the bodies of clay are given up to decay. But, while that is the sweetest of their message, they have still something more to reveal, and that is these instructions which are concerning the life spiritual which we all may lead right here and now.

Spiritualism came in its time, came when the world was prepared for it, and could not have come to any extent earlier, because nature works along such ways as to give whatever she has to bestow at the time when preparation is made. Always in the history of mankind there had been revelations of spiritual power and presence and intelligence, to one individual and another along the ways of time, from the earliest dawn of human conception there have come gleams and glimpses of the immortal life. In the earliest forms of human thought very little could be understood of the realities of the spiritual world and of the intelligence and identity of those beings who sought to communicate, but as the centuries passed and human beings came to know more and more of these wonderful laws and of the inwardness of life and of humanity, more and more was revealed of spiritual life outside of this physical frame, and so here and there came tidings of beings apart from matter or physical body—communications and physical manifestations—whatever could call the attention of mortals to that spiritual realm peopled with living entities.

As the years rolled on startling discoveries were made by certain individuals of some wonderful power they possessed which brought them into contact with the world of spirit, and so, age by age and century after century and decade after decade, spiritual intelligence wrought and labored and sought to make themselves known to earth, to open wide the gateway of immortality and bring forth to mortal conceptions the glories and wonders of the spiritual world. But it remained for a later age to bring out into human thought and understanding the full communion which, which gave knowledge and tidings of life beyond which could give something intelligent of the world of spirit, of how spirit entities live and how they labor in those other realms—something of their conditions and varying states of progress. These have been given time and time again within the last half century. They could not have been given to any extent before because the world was not prepared for them. Now Spiritualism has spread over the entire world, wherever civilization has made its mark; even more than this, Spiritualism or communion between the two worlds is known in many quarters and among many people that are not considered civilized by your race, but they receive and have communion, they know there is a world beyond from which loving ones come and minister unto them and amid many savage tribes, so-called, among races called barbaric by you, who are so highly civilized, there is greater truth manifested concerning spirit life in its sweetness and simplicity, concerning the world of causes and of activities, of how they have ever received from Spiritualism as it is understood.

But it is here, it has made its way, its mark is upon humanity and it cannot be erased. Spiritualism came as a great and potent factor in the progress of humanity. It had to come. The gates of immortality were flung wide open and throngs of angels came trooping back to give their testimony of what they had found beyond death and the grave. So it came, and it is calling to you, ye people, who have received the message and have gained the light. Many of you may perhaps not have fully received as yet the communication that you are longing to hear, the tidings that you hope to get, that which you crave and ask for. Perhaps many of you are just coming into the pathway of investigation, and therefore you know but little, but you are open to conviction, you are ready to receive when the light can be poured in upon you, and if so, you are in the right attitude. We do not ask you to take all that you hear or see without reasoning upon it, without bringing your best judgment to bear upon it, and if you find that it does not agree with your reason, if you feel that it is not true to your understanding of things, we do not ask you to accept it; we only ask you to come in the true spirit of investigation, the true attitude that will accept truth when it is revealed to you, that is willing to put aside prejudice and misconception and to take up the light and the knowledge that may open to you. We only ask you to be fair-minded, and if then Spiritualism can bring the message and the light and the truth into your souls, accept it and go ye on helping to prepare the way by living out this truth in your daily lives for those who are to follow.

Prepare ye the way, oh, ye Spiritualists, for a divine responsibility rests upon you. This truth has been brought to you by unseen hands, because it was a grand thing for you, because they rejoiced in it and felt that having this priceless treasure if they could only present it to the loved ones here and take away from them the fear of death, the sense of loneliness and sorrow and the pain of error and the misconception of life here and hereafter, they would be giving to those loved ones a jewel of rare value. And so this has been brought to you who are Spiritualists. It is waiting for those of you who have not come into the full knowledge but who hope, who pray that it may be true, who desire the light, who ask for the truth and are willing to receive. That treasure

shall in some time and in some way be yours as well as mine, and it will be to you if you receive it in the right spirit and make of it the best you can, a prize and a blessing such as earth itself can never give.

So, dear Spiritualists and friends, we say to you, a tremendous responsibility rests upon you, that which is a greater obligation to you than to all the world besides. You have something which the outside world, not having received or studied the subject, does not hold, and you have a knowledge which the material life cannot give. You are then under a responsibility and an obligation to live better lives, to grow more beautiful in thought, and in spirituality, than are those who have not received the tidings and the light from the angel world.

Spiritualism based upon these principles of which we have spoken—upon the grand foundation of these immortal facts—rears its structure in beauty and splendor, and this structure is the temple of its religion. You may call it philosophy if you will, it matters not, it appeals always to the highest sense and the finer nature of mankind, to the religious aspect of right living, and therefore it is a religion, though as a philosophy it presents to your thinking minds the reason and the cause of many things in life which, without it, you could not discern. This temple of light is for the weary and for those who are happy and glad, it is for peasant and serf and for king—for all, no matter what their race or standing.

It offers its truths to all mankind, though you may not be able to comprehend its teachings or to receive its revelations today; you may be tomorrow. Our doors are not closed as the universe; it takes in all life, all pulsating energy; it is the all in all, and Spiritualism itself is as broad as the universe and could not shut out any from its doors. The universe itself is the grand temple of this wonderful revelation and therefore wherever human minds may be found, whether in high courts or grand places or in hovels and plains, in temple cities or in mountain fastnesses; whether here amid your noble structures and grand civilization or afar off upon the desert where the Arabian mounts his steed, or upon plains where savage tribes may roam, it matters not, the temple of spiritual revelation is there and everywhere, and therefore its gleamings and its light, its truth and its power, may be felt by the humblest individual of a dusky race as strongly and as helpfully as it may be felt by any one of your psychics or mediums in this day and generation in what is called the civilized world. This glorious structure is of truth and it opens for mankind instructions that are helpful, that are uplifting, that are abiding by them. If the human soul seeking for light, for consolation, for evidence of immortality from the great world of causes and of spiritual potentiality only does so with the desire to learn—learn of self for self, learn of humanity, learn that which will broaden out the entire nature and bring forth its blossoms of beauty—then will Spiritualism be to that soul a wonderful, invigorating, uplifting power. But if one only desires to learn of it for the mere furthering of some material advantage and simply to know whether the loved ones again form a family circle and live or not, regardless of the question of right and privilege, it will not prove to be the instructive power and elevating spiritualizing light that it can and should be. It depends entirely upon how we proceed to receive and comprehend this revelation of spiritual thought and intelligence, and when we go to it in the proper spirit, some day this revelation will be made and we shall have in the light we shall bathe in its beauty and be elevated by its power.

Prepare the way, oh Spiritualists, oh friends of humanity, make your paths straight that the grand revelations of truth yet to be poured out upon the world may have the opening and the opportunity of reaching humanity in their best and sweetest guise. You have received something of truth, some portion of light has come to mankind, and within half a century has lifted millions of human hearts to a higher plane of happiness and of knowledge, but this portion of truth and knowledge is after all but slight to what is waiting in the boundless heavens for opportunity to make its way unto human conception. You can receive only as far as you can understand. You, dear friends of the present day, can widen your understanding by reflection, by meditation, by thought, by the exchange of opinions, by the study of current events and by bringing your minds to bear upon all things that pertain to spiritual or intellectual subjects within your range of knowledge, and thus widen your understanding and receive day by day some expansion so that tomorrow or another year you have more knowledge, you have more wisdom, you are better fitted to cope with life and its duties, but with all that you are capable of gaining today and in your present stage of existence on earth there is still more, infinitely more, of truth waiting in the universe to be poured out upon the children of men.

The universe itself is one grand truth, a truth of existence, of revelation, and you receive part of that truth every day as you walk your streets and go about your duties and come in contact with your fellow men and with nature at large. You comprehend more of life by thus exercising your reasoning faculties, but out of this great storehouse of truth there can come only gleams and glimpses which, illuminating as they are, are but small compared to that which is within, and as ye prepare the way by your own thought, your own deeds, your own influence, your example, your passage onward through this material life in the best and the truest sense that you know, so shall it be made more plain, more beautiful, more helpful for the coming ages. So shall the glory and the magnificence of life be more fully revealed to those who are to come after you, and you shall be the pioneers for them, breaking the way and throwing aside the rubbish that they may not be hindered and held back and cramped and confined as perhaps you have been, but may find the way better fitted for their advancement and their growth.

It is beautiful to think that one can here in daily life go forward and help make a path straight for some brother man. It is very sweet for us to realize that we can cast away the stones, and the rubbish in the road and make it easy for some of our fellow men to travel that way and it is our duty to do this in any and every respect that we can and it is also beautiful and sweet when we can realize that by living our best, by putting forth our utmost to make the truth plain to humanity as we behold it, by helping our fellows to gain the same illuminations and the same knowledge that have come to us we are preparing the way for a greater influx of light from heaven, preparing the way for a grander revelation of knowledge from beyond, preparing the way for a more glorious manifestation of spiritual power upon the earth, upon individuals, upon communities, upon nations, for as individuals are benefited and blessed so are nations uplifted.

Wars are here and there, discord reigns, but if there was no inhumanity in the individual life, if there was no disposition on the part of any individual to crowd his brother man to the wall, to ride over him rough shod and take advantage of him in the various conditions of life and marts of trade there could be no warring of nations, there could be no clashing of arms, for it is harmony, good fellowship and kindly love and all these that make for spiritual righteousness and if

they were in every heart no one would dream of war, no one would think of going out into conflict with his fellow man.

The time must come when this planet will have sufficiently advanced in its own development, when humanity shall have reached such a stage of unfoldment in the higher spiritual planes, in the grander intellectual attainments, as to know no such thing as war. There will be no conflicts then, for harmony shall reign; justice in its truest spirit of equity will maintain, and how can there be warring of nations when justice and equity, harmony and peace abide in the hearts of men? So shall ye prepare the way for that which is to come, if by your thought and your deeds and your living and your influence, you help to make the pathway straight. So shall ye help to prepare the way for those who shall soon follow in your steps. You are passing onward. Spiritualism brings its message to the world. We are here tonight to give you a part of that message and it is these words which we have spoken for the living and the thinking, the doing and the working in all directions are those things which tell, which make their record in the spiritual life of individuals, upon the national and the communal. That which affects individuals in suffering and pain, in discord, in all these conflicting elements and affects nations, accordingly we are all welded in one great chain of human existence, we are individual links in that divine chain. The chain itself is no stronger than the weakest part, and if any link in that chain is weak and easily broken or damaged, then is the whole chain of weakness because of that particular part.

Take a golden chain such as you wear around your neck and when you find a link broken or very weak you are in haste to have it repaired and put in good condition, you know that the chain is no stronger than that weak portion and you may lose it or it will become worthless to you unless it is repaired. So with this great chain of human existence; let one link be broken and the whole chain suffers; strengthen every part and the chain will become divine, and every individual soul is a link which must be polished and rounded and made to glow beautifully in order that the whole of humanity may be grand and beautiful and free.

And thus, dear friends, it is our message from Spiritualism which we give to you tonight when we say as did one crying in the wilderness, "Prepare ye the way." We mean that individually you must remember the responsibilities laid upon you, the obligations you bear to your own souls, to your spirit friends, to humanity at large. Prepare then yourselves to go forward and you will prepare the way for the golden age which is to come. We need not look back over the past centuries and ages of human history and say, "Oh, the beautiful age was then, the golden age has gone by, the world now is in conflict and sorrow and pain." Ah no, the world has struggled up through varying conditions of suffering, of sorrow, of terror, of all things that have been dreaded and feared. The world has struggled on to greater light and grander knowledge and higher truth and the golden age lies just before. The millennium will not dawn in this century, nor in the coming century, but it is in the glowing future and will surely come and you and I—of the mortal, we of the immortal world—have each to do a part in preparing the way for that grand coming of the golden age when justice shall rule, when human equity shall maintain in every heart, when peace shall abide in every soul.

Thus, as we join hands and link ourselves together heart to heart and soul with soul in this grand and great mission of life to do our part well and to bring forward anything we find of error that truth may live and shine, so shall we march in unison onward and onward to the great highways of immortality, joining hands with the angels in their work for human emancipation, from error and from wrong. We can be their servants, their helpers, their companions. We may do our part in spreading this beautiful light. Thus marching onward step by step, knowing that angels are with us, that God himself is on our side, we know that with him and with our own conscience we may conquer every ill.

E. J. Schellhaus, M. D.

## Things and the Conception of Things

In physics it is easy to see things and the conception of things. The idea of a horse is not a horse. The conception of a thing is not the thing conceived. We do not bridle and saddle an idea and with whip and spurs ride away upon it. That is absurd.

But in ethics, we take the conception of a thing for the thing. We bridle and saddle it and with the whip of justification and the spur of conceit, we mount it and ride away among the clouds of speculation and the mists of error, and leave the thing behind in the shades of obscurity. This, also, is absurdity.

Like a witch on a broomstick, we wander amid the bogs of superstition and the assurance of self-assertion, while the Thing itself, like Truth, lies hid at the bottom of the well, in "innocuous desuetude." The Substance is ignored, while the Shadow flourishes.

Such is the result of putting the cart before the horse. We mount the cart and exhaust our energies in trying to make it go. We put knowledge (conception) before the thing known, and ascribe to it what belongs to the Thing. Such is the absurdity of conceiving the fallacy that "Knowledge is power"—a concept formulated by Bacon, and accepted by all the wise ones for centuries. So deeply rooted in the mind is this absurdity that like the geometric theory, it may take centuries to eradicate, unless the earnest and considerate thinkers of this age will be brave enough to get off their hobby (the cart) and discover the horse (feeling sensation in consciousness), the psychic forces in which we move and have our being.

We will then be able to comprehend the meaning of the proposition—Feeling gives rise to the sense (consciousness), of reality in what is felt. The kind of knowledge we are after is that of which Solomon spoke: "For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." (Ecc. 1: 18.)

## The Pilgrim for July.

The policy of giving lands in severalty to Indians was originated by a woman who was also the founder of the National Indian Association. The object of the association is to awaken a public sentiment which, with due regard to the principles of justice involved in past treaties with Indian tribes, shall aid the government in its Indian policy, and to give to Indians the same protection of law, education, and citizenship that is enjoyed by other races in the United States. The work of the association consists in interesting the public through the press and by popular meetings.

Because you insist upon your way as the universal way is no sign that you excel in individuality. Constant assertion is chronic assiduity.

## The Question Bureau.

CONDUCTED BY THE EDITOR.

This department of the "Banner of Light" is not intended for personal matters, nor can the editor undertake to answer inquiries in answer to questions by mail. It is intended to deal with matters of general interest, and it is the intent, if possible, to present on the 5th and 10th of each month to the greatest number.

## Questions and Answers.

A. H. T., Baltimore, Md. Q.—What in your opinion will be the next great upheaval in the history of our race?

A.—It is somewhat difficult to decide what will be the next "great upheaval in the History of our race," because upheavals are constantly occurring in every quarter of the globe. The lines of distinction separating nations are becoming less pronounced every year. The separation of religious bodies is becoming a thing of the past, as religious teachers are more closely mingling with each other upon the broad lines of truth and ethical development. World politics are gradually broadening out, and the political rights of the people are steadily being realized along the lines of political freedom in all civilized countries today. The abolition of caste lines is also proceeding, that is the caste lines that rest upon the arbitrary foundations of the accident of birth, inheritance, or money. The natural divisions due to variations of abilities and development will ever remain, providing that variety which is the spice of life, and assuring to each of us a special individuality of our own.

In this age of intense mental activity in every class of society, upheavals are constantly occurring. Things which 50 or 100 years ago would call for special notice, because mental life was less alert and took more notice of the unusual than is the case today, now pass us by and scarcely excite our wonder. The French Revolution thrilled the whole world, but if its episodes were repeated today, it would scarcely be a nine days' wonder. The fearful war in the Far East, probably the greatest in the history of civilized life, would have bulked far more largely in the public eye several generations ago than it does today. All upheavals, of whatever size and importance, are but questions of relativity to the periods in which they occur, and the people who are observers.

If the present signs and portents signify any one thing more than another, the next really important upheaval, which has actually commenced, is the prevailing conditions, will be industrial in character. The laborer, whether he be the worker with muscle or mind, will surely emerge from wage earning conditions. He is realizing the iniquity of being cheated out of a fair proportion of the product of his industry. Socialism, Trade Unionism, Co-operation, Anarchism, Municipal Ownership are all external symptoms of the spread of radical economic principles. The upheaval will be accompanied by friction between the classes, and here and there cataclysmic revolts against prevailing conditions; undoubtedly blood will be shed and bitterness created through the community. The upheaval will eventually be accomplished, and industrial re-adjustment be the outcome, and when employers and employed are sufficiently adapted to realize their mutual duties, then toil will cease to be even a modified slavery like it is today. The next great upheaval, then, will be socialistic and industrial.

"Humanitas," Portland, Me. Q.—Is suicide justifiable, and what is the condition of the suicide after death?

A.—Suicide has been defined as the retreat of the coward. It is also charitably assumed that it is at times the outcome of temporary insanity, and some even go so far as to assert that both murder and suicide are indications of madness. In some cases, undoubtedly, the above statements are correct, but not all suicide is the result of a loss of self-control, as sometimes it would appear as an indication of self-control and determination, which, if applied in other directions, would be capable of producing every desired success. The main objections to suicide are sometimes more sentimental than practical. Hamlet remarks, "Oh, that the Infinite had not set its canon against self-slaughter," which but echoes the religious objection to the act. It is urged that we have no right to destroy that which we did not originate, namely, our life, while criminals are executed without reference to the allegation referred to. It is urged that suicide is a cowardly running away from difficulties which, too frequently, the actor has brought upon himself, but the two strongest objections which occur against the action are: First: It does not relieve the suicide from his mental condition, as he takes that with him, but rather makes it keener, and he usually discovers that a little further perseverance would have enabled him to turn the corner and the other objection is: the load of trouble and difficulty, and often disgrace, which is placed upon the shoulders of the innocent survivors of the person who thus breaks through the boundaries of mortality. We are inclined to the opinion that while we sympathize with the person who is driven to the act, yet nevertheless, suicide is an unjustifiable exercise of our boasted prerogative to do with ourselves as we please. But here the words of the poet again apply, "He jeers at scars who never felt a wound," and it is ill to condemn our fellows, even for the act of suicide, for we know not what compelling forces overmaster their sober self.

In spirit life, the suicide will find it needful to make amends for the wasted earthly life which his act resulted in. Regret, pain and remorse will all be his for the sorrow and pain he has caused those who were and are dear to him, and to the burden of the consequences of evil living pressing upon him, there will be added the consciousness that the world he has left behind has learned his disgrace as the result of his action, than his path will be acutely indeed. Finally, in the words of the "Swan of Avon," "Tis better to bear the ill we have, than fly to others that we know not of."

M. H. F., Ottawa, Can. Q.—Can you tell me if any child, a baby for instance, has ever been controlled to write by spirits?

A.—Yes, the infant child of Kate Fox Jenken. When Kate Fox, as she is better known was living with her husband in London, England, she received a short legible sentence through the hand of her baby on one occasion. The incident was fully recorded in the English Spiritualist journals at the time, and it excited considerable interest, as a natural consequence.

Aylmer E., Toledo, O. Q.—Is it a legitimate use of spirit help to apply for assistance in business speculations?

A.—Experience has shown, we believe, in the great majority of cases, that where spirits are asked to help in purely speculative commercial business, the results have proved disastrous to the inquirer, when the advice has been followed. At first, in many such cases, the advice has appeared all that could be desired, and a large measure of success has followed from its adoption, but eventually, the proceeds have turned to "Dead Sea Fruit," and failure and disaster are the final result. Those spirits who are willing to direct or advise upon commercial conditions of any kind, are found among such as are still



attracted to the earth and its conditions. They still have a recollection of the "Tricks of the trade," are not conspicuous for moral development or spiritual elevation, and combining their forces with those of the material inclined, who are mainly the people who seek for such assistance, they are not the class of spirit helpers that it is desirable to come into close relations with. In many cases, too, their advice is practically worthless, as it needs must be when we recollect the fact that the little Indian guides, and child controls, perfectly honest and straightforward though they may be in themselves, know nothing at all of the chicanery and double dealing associated with much that is called commercial enterprise in these strenuous days. Whenever wise and philanthropic spirits see fit to assist benevolent enterprises, they can always find ways and means of doing so without making a display of their activities through any particular mediumistic channel. If Spiritualism has for its purpose the spiritualization of men, it will hardly accomplish its end if we look upon it as an aid to any scheme that may be adopted for acquiring wealth. Jesus thrashed the Money Changers out of the Temple in olden days, so they say. What would happen if he visited the "Temples" of Spiritualism today.

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

Having read of the success of some of your readers selling Dish-washers, I have tried the work with wonderful success. I have not made less than \$9.00 any day for the last six months. The Mound City Dish-washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-washer Co., of St. Louis, Mo. I used it to take orders and sold 12 Dish-washers the first day. The Mound City Dish-washer Co. will start you. Write them for particulars. Ladies can do as well as men. John F. M.

#### An English Archdeacon Upon Spirit Phenomena.

In the large Albert Hall of that world-famous resort, Leamington, England, there was lately delivered a lecture by a well known dignitary of the English church, the Ven. Archdeacon Colley, upon the subject, "Phenomena," Bewildering, Psychological, in the course of which he narrated numerous incidents he had witnessed during his long-continued investigations. The reverend lecturer was quite an active writer on spirit phenomena upwards of five and twenty years ago, and was a firm friend of the at one time well known spiritualist medium, Dr. F. W. Monck. The archdeacon has traveled widely, but is now the rector of Stockton, a quaint old town and seaport on the N. E. coast of England.

Commencing his address, and we quote from the Leamington County Chronicle, Archdeacon Colley said the subject announced was "Phenomena," Bewildering, Psychological, Bewildering? Yes, said the self-satisfied cynic, bewildering to the mind of those whose wild fancies suggested a wilderness where nothing was a mental waste where brain capacity is small, where proper discipline, application, diligent study and observation of the rational faculty were unknown. Bewildering, not else. Well, he had written some, seen much, pondered more, and yet was puzzled still. A fool quickly settled matters, but the matters about which he had to speak settled him. He spoke in the conviction that as things go the time was not far off when the invisible would be seen, the intangible sensibly felt, when matter should rarely to spirit and spirit solidify to matter, and a strange transition takes place wherein we of earth, properly qualified, might go on a spiritual journey into the realm of the transcendental, and one of spirit might be able, rightly conditioned, to visit us as in Bible times, the one using the life atoms and bodily constituents of the other fitted to temporary need, and one from us taking the nature of a spirit and occupying the place in the unseen vacated by our guest. Now, if this was not the wildest stuff ever written out of Bedlam parallel to much of a like sort for which they had the warranty of Scripture, it was indeed a sane prophecy of future possibilities, and his many experiences through some thirty years in many lands forced him to the conclusion that it was the latter. The speaker went on to give some remarkable extracts from his diary. Four of them were sitting with the medium in perfect accord, and taking the utmost care in the tests, which were of a most stringent nature. The first form from within that appeared was that of a little child, like any English child of six or seven years of age. This small figure, in view of them all and in full daylight, was observed to grow out of the left side of the medium, as in a black coat he stood in the middle of the room beneath the chandelier. The artist had all the attention of the audience, clapping his hands, pursuing his mouth to receive the kisses they all gave it, and speaking in childish language, the medium instructing it and sending the little one to bring this or that from different parts of the room. Then, drawing with affectionate embrace, it gradually disappeared back into the left side of the medium, and the Archdeacon watched it to within eighteen inches of withdrawal and strange evanishment, leaving for the moment on the black coat of the medium a vapor which presently faded away. A very artistic and romantic incident marked the visit of the child. It was a very wintry night, and a roaring fire had been made. This was banked up to last the evening. When the maiden from within was reaching to get some ornament from the mantelpiece the fire suddenly blazed up with scorching heat, which made them draw back their chairs. The little one started away in alarm into the recess of the chimney-stack with all the appearance of pain. Involuntarily he asked, "Did it burn you, my dear?" "Yes," said the medium for the child, "I felt it." Yet he was standing in the middle of the room far away from the fire. Most strange was this community of feeling that existed between the sensitive or mediums and the spirit or abnormal form casually related to them. He had tried to understand it, but could not. The next form which appeared in the same way was that of the medium's former earth friend, fellow student and brother minister. One of the company had known this being, and recognized him as his pastor of former days. In this case the medium was cautiously awakened, astart, astonishment and alarm being produced on the medium consequent on seeing his old friend, who had died years ago, now in bodily form before him. It was in the highest degree dramatic, and suggestive of what might have been the astonishment of the disciples on seeing the risen Christ. For a while the spirit, temporarily incarnate, stood and walked about the room with his old friend, greeted his other friend, and did many things to show how perfectly he was a man. The third spirit form was that of a stalwart Egyptian, eight inches higher than the medium. He having made ancient Egypt, his study, addressed it as such. The spirit walked about with a manly step and dignified carriage. He looked at the naked arms and bronzed flesh through

a Stanhope lens, closely observing the frontal ornament of the turban, and as his fingers passed over it, it seemed to melt all away like a snowflake, and then to grow up again. From the medium these spirit people seemed to come, and through the medium they seemed to go back to invisibility. Had he said enough? Yes, more than enough for those who thought he was lying, or who thought that he was fool enough to believe what he affirmed to be true, lacking the mental qualifications of seeing through fraud and trickery, or that he was knave enough to know what he stated to be false, or that he made such a siner of his memory as to believe his own lie. He did not believe in what was called Spiritualism; it was not a matter of belief with him, it was a matter of positive knowledge. The explanation? That was a different thing; to explain it was thoroughly beyond him. His friend, Archdeacon Wilberforce, of Westminster Abbey, had quoted the following of his (Archdeacon Colley's) words at a meeting of the Church Congress some years ago, when he was in Natal: "I am not astonished at the incredulity of the ignorant touching these astounding marvels, for even now, after all my large experience, the things I have witnessed and recorded are so overwhelming that, should a cessation of these inexplicable phenomena take place, and should the progress of these marvellous things be arrested, and further evidence of the reality of what I know to be true not be forthcoming, the future might, perhaps, find me in a doubtful mood relative to matters most assured; yes, incredulous, perchance, regarding what I have pledged my word as a clergyman for the truth of, and imperiled my clerical position and prospects carefully and accurately to report." That had not come about yet, and so to the present time he stood before them an impatient offender in the eyes of many who attacked for rubric, article, and creed, who thought poorly of truth that did not square with their own notions of it. The speaker went on to relate further experience, in which he saw at a distance of a few inches the psychic form of a lovely maiden extruded from the left side of the medium. The form at first failed in its efforts to detach itself, and when it at length did so there was an attachment as of a gossamer filament, which gradually, as she left the side of the medium, attenuated and then disappeared. On her retiring the filament again appeared. He had seen the same thing in the shape of a water-spirit at sea or a sand column in the desert. The final instance was that of a spirit form coming from another spirit form—that of the Egyptian—which had taken materiality from the medium. The second form had a message for them, and the name it gave was "Alice," dear to them from their remembrance of her in the body. The Egyptian remained with them in close communion for an hour, and during that time wrote characters on the back of a visiting card which had since been examined by an authority at the British Museum, and declared to be in the nature of an optic writing. He would show the card to anyone present. In conclusion, the Archdeacon said he was willing to answer questions, but he did not care to debate the subject with those who were opposed to it. No amount of talk about Spiritualism would convince him. He learnt by experience, patient experiments, years of quiet study and research. Let them go and do likewise if they wanted the same result. For controversy, this life was too short, and, as someone had said, controversy equalized wise men and fools, and the fools knew it.

Piso's Cure is an effective remedy for Colds on the Lungs. Sold by all druggists. 25c.

#### Massachusetts and Her Resorts.

Nature has done much for the New England coast, lakes and forests, and the Boston & Maine R. R. has done its part to bring those beauties to the notice of New Englanders, and all others, in search of health and recreation amid beautifully picturesque, and invigorating surroundings and conditions. The Passenger Department of the railroad has excellently this year in producing its descriptive literature, issuing the following thirteen beautiful descriptive books describing in detail every portion of Northern New England and entitled, "All Along Shore," "Lakes & Streams," "Among the Mountains," "Central Massachusetts," "Valley of the Connecticut and Northern Vermont," "Monadnock Region," "Southeast New Hampshire," "Southwest New Hampshire," "Lake Sunapee," "Fishing and Hunting," "Lake Memphremagog," "Hoosac Country & Deerfield Valley." Any one of the above descriptive books will be mailed upon receipt of two cents in stamps for each book, but that is not all, we have two beautiful colored maps, one a birds eye view of the White Mountains, showing each ravine, mountain peak and valley. The cream of the season's booklets is, however, the beautiful series, presented in six dainty portfolios, and reproduced in the highest style of the engraver's art, of the most noted rivers, mountains, lakes and seashores of New England, each picture 4 by 6 and 210 pictures in the set. The set contains: "Rivers of New England," "Mountains of New England," "Lakes of New England," "Seashore of New England," "Picturesque New England," "Charles River to the Hudson." The entire set will be mailed upon receipt of thirty-six cents in stamps, or six cents will procure any one book from General Passenger Department, Boston & Maine R. R. Poston, Mass. Each of these portfolios is honestly worth half a dollar at least.

#### There is No Disease on Earth

but what can be cured if treated in time and the proper remedy is used. Medical authorities have known for a long time that the berry of the Saw Palmetto is one of the best remedial agents known. Vernal Palmettona (Palmetto Berry Wine) is made from a combination of Palmetto berries and seven other vegetable drugs of well known curative properties, and the remedy is meeting with a hitherto unheard of success in the cure of all diseases of the stomach, kidneys, liver and bladder, and the minor ailments that are brought on by diseases of the mucous membrane and impure blood. This remedy works in harmony with nature, and the Vernal Remedy Company, of Le Roy, N. Y., will cheerfully send you, free of charge, a trial bottle and booklet. Do not send any money as they wish to convince you first that the remedy is all or more than they claim for it. It is also sold by druggists everywhere.

The thing which must be, must be for the best.—Owen Meredith.

Manners give the whole form and color to our lives.—Burke.

Look at the flowers at your feet, the sun in the sky and into the eyes of every child. This is one way to find heaven.

Virtue alone is sweet society; It keeps the keys to all heroic hearts, And opens you a welcome in them all. Emerson.

#### Foreign Correspondence.

##### Dr. J. M. Peebles in England.

Contributed by "Town Hall."

A visit to Great Britain by Dr. J. M. Peebles always arouses much interest amongst his friends in the mother country. His many friends are alike anxious to meet with him again, and also to bring fresh adherents to the Cause to see and to hear one who has done so much for the whole world over in the interests of Spiritualism.

It will be easily understood, therefore, that all his meetings during his recent visit have been well attended, and have moreover made several pleasant marks in the history of the Cause in Great Britain. Speaking candidly, there is perhaps no name held more in reverence and warm esteem than that of "The Spiritual Pilgrim," and it is with a feeling of affection that I send this account of the doctor's doings so that the readers of the "Banner" may know something of his movements while away from home.

As was fitting, the doctor made his first appearance at the Cavendish rooms, the meeting place of the Marylebone Association of Spiritualists.

The society at Hackney, another of the senior societies of London, was next visited, and on Sunday (April 9) a fine audience gathered to hear the venerable speaker. Mr. Councillor John Lobb, in presiding, gave a very cordial welcome to Dr. Peebles and arrangements were made for a second visit during his stay. Unfortunately it was found impossible for the promise to be fulfilled.

The next engagement of importance was one which had been made before Dr. Peebles left for England. Touching this, the "Banner of Light" (May 6) referred to the matter as "a peculiar set-back." This phrase fits the case, but is well on the side of extreme mildness. "Immortality" was the subject of a paper which Dr. Peebles had arranged to read before the members and associates of the Victoria Institute on Monday, April 17, at half past four p. m. For the present moment I prefer to quote from a letter which Dr. Peebles wrote to "Light," and which appeared on April 29.

"The hour had come. The people had assembled. The reporters were at the table. Then, and then only, was I summoned into the council room and gravely informed that the council had decided that, for good and sufficient reasons, the paper was not considered appropriate to be read before the members and invited guests."

The following letter addressed to the editor of the "Daily Mail" was duly ignored, but, thanks to the editor of The Two Worlds, found a place in the columns of that journal on May 5.

"Sir, I was one of the interested audience assembled at the Victoria Institute, Adelphi Terrace, eager to hear Dr. J. M. Peebles in his essay on 'Immortality.' It is difficult to imagine the courtesy or honorable treatment of this aged and distinguished visitor comes in, inasmuch as his views are so well known, the subject of his address not only well known, but the address itself already in print before the day of the lecture, and that, notwithstanding these facts, only about ten minutes' notice of the closure was given. One can only surmise that at the 'eleventh hour' the courage of the members of this august society failed to stand them in good stead at the time when they had the opportunity of learning something. With a good wish for their reformation, I am, yours respectfully, A. J. Case."

From London the doctor traveled to Manchester, where a series of excellent meetings were held. Sunday, May 7, found good audiences, both morning and evening, ready to welcome the traveler. Wednesday was devoted to the purpose of a "Reception," when nearly two hundred enthusiastic friends attended in force to a most enjoyable function. During the remainder of the week successful meetings were held, and altogether it may be taken that Manchester did quite its fair share of honoring its visitor.

Glasgow was visited, and I am indebted to a worth Glasgow friend for the following notes on the visit.

"After an absence of some eighteen years Glasgow friends were delighted to again welcome the Venerable Pilgrim. There are few Spiritualists but know something of Dr. Peebles. His books are amongst the most valuable we possess. 'Seers of the Ages' is a spiritual encyclopedia which has gladdened many hearts, while his volume on 'Immortality' has thrown a flood of light on many problems. A benefactor of the noblest type who has lived by his colors for half a century. When it was known that his visit to Glasgow was an assured fact, more than ordinary interest was manifested. Persons from all the neighboring towns gathered in force, many being left of those who welcomed him in the old days and who had bright recollections of his fervent and soul-stirring speech."

The doctor was the guest of Mr. James Robertson, the honorable president who had welcomed him on his former visit and who had said good-bye when he returned to America on that occasion. The hall, which comfortably holds 600, was filled at the morning service, and was thronged to look up the Old Moses of Humanity, with unabated power pouring forth his rich spiritual treasures. It was something to behold the man who had labored in all lands, whose teachings are bright and pure, and whose faculties are undimmed after so many years of vigorous servitude in the good Cause. May 14 will long be remembered as a red letter day in Glasgow history.

Mr. James Robertson occupied the chair and before introducing the speaker dwelt on his noble life work. In the evening many had to go away, the place being crammed before the lecture in America. Years had passed since the two had met. Mr. James Robertson was the chairman on the occasion who delivered a lengthy address on the features of the guest's work, his association with the notables of the past, his endurance and the great value of his books and his noble character. Song and sentiment were given by several and the welcome accorded could not have been exceeded in warmth. "And Lang Syne" brought the tears to the eyes of some and as a parting farewell the audience sang, "Will You No Come Back Again." This refrain brought forth a "that with" with two years he would again seek to pay a visit to Scotland and give his services to all the Scotch societies. He also promised to send

supplies of his numerous books to the libraries of the Scotch societies. No doubt the promised visit will do much to further the growth of the Cause. A wave of enthusiasm is passing all over the country and all felt how useful was the old hero's presence to quicken and advance it onward. It is to be hoped that many years will be granted him to carry on his work, so that day by day he may see more clearly the fruit of his labors.

Dr. Peebles had several sittings with Mr. David Duguid during his visit. On a previous occasion "Hafed" gave forth some important matter which has been incorporated in the doctor's book on "Immortality." Again those guides expressed their satisfaction in meeting once more with one of the noblest spiritual servants. Dr. Peebles also attended a parting seance at the house of Mr. Robertson regarding which he will have something to say at a future time. Firmly as of old he is certain of the bona fides of the notable medium David Duguid.

The "Daily Independent," a journal of considerable standing, gave a very good account of the lecture delivered by Dr. Peebles on Wednesday, May 17th, at the Attercliffe Vestry Hall. The chair was taken by Mr. Councillor J. C. Whitely, the hall was crowded, and on this his first visit to Sheffield the doctor delighted his listeners with "The Spiritual, the Real, the Wonderful Phenomena I Have Known." Some excellent music was rendered during the evening.

At Leeds three of the societies had joined forces to welcome the speaker and on the 15th a fine meeting was held in the People's Hall of that busy town.

A flying return to London preceded the next provincial visit, Merthyr being the destination this time. Here on Sunday, May 21st, the Welsh friends gave a most hearty welcome to the doctor. In the afternoon Mr. J. T. Lewis presided, "Spiritualism, a Truth" being the subject dealt with. Mr. W. Scott, of Cardiff, took the chair at night when "Conditions of Death" formed the subject of the address. At this meeting Dr. Peebles spoke at length on the subject of "Prayer."

Returning to London the next day, the doctor devoted the 23rd to visiting the venerable Dr. A. Russel Wallace, at his home. With this visit the "Pilgrim" expressed himself as being pleased in the extreme and it was with reluctance that he was compelled to decline an invitation to stay overnight.

The following day (Wednesday, 24th) was an exceptionally busy one, the fore part of the time being devoted to a series of calls, etc., while 6 p. m. found the doctor at Fulham, where he was due to take tea with the members and friends. On his way thither he was accompanied by several well known London Spiritualists, including those veterans, Mr. and Mrs. Thomas Everitt. An excellent tea was served by some of the lady members of the society and Colvey Hall was crowded when the tables had been removed and the platform occupied for the evening meeting. Mr. Everitt kindly consented to preside and was, as he ever is, an excellent chairman. In addition to the doctor, who gave an interesting address, short speeches were made by the president, vice president and Mr. Adams (Battersea). The doctor congratulated the members on their evident increase since he attended their opening meeting nearly three years ago.

Only one more engagement now remained to be filled and this was with the London Spiritualist Alliance. Previous announcements had given "The Gleanings of a Spiritual Pilgrim During 55 Years" as the subject for the address on this date (Thursday, 25th), but the action of the Victoria Institute Society opened the way for an invitation to the doctor to give his paper on "Immortality" instead of the one already announced. That invitation was accepted and the beautiful Gallery of British Artists, Suffolk Street, Trafalgar Square, was crowded by a large audience of representative London Spiritualists who had taken tickets in order to be present at the doctor's farewell meeting.

Mr. E. Dawson Rogers, the Editor of "Light" and president of the Alliance, presided over this truly fine gathering, and in welcoming Dr. Peebles thought that most likely the Victoria Institute had unconsciously wrought a great good, as the lecture about to be given would be now sent out broadcast instead of being buried among the records of the Institute.

Mr. E. W. Wallis kindly relieved the doctor of the task of reading the paper and no doubt, under the circumstances, the author fully appreciated such thoughtfulness. During the delivery there were frequent interruptions by way of approbation and applause. Indeed, all present seemed very keen on closely following every point and it is no empty compliment to Dr. Peebles to say that few addresses could have received more attention. At the end of the delivery there was much applause.

Rev. John Page Hopps, a man esteemed alike for his oratory and his outspokenness, then proposed a vote of thanks to the doctor for his presence and the excellent address to which all had listened with such interest. He was not one of those, he said, who had any sort of sympathy with the treatment which had been meted out to the doctor, and considered that the best thing the Victoria Institute could do would be to change its name, because he was sure "Victoria" would never wish her name to be associated with such behavior. In really touching and very graceful language Mr. Hopps then bade the veteran "God speed" on his return journey. Dr. A. Wallace seconded the vote of thanks in brief, and shortly afterward the chairman declared it carried unanimously.

This was truly a fine meeting and one which all will long remember.

Next day (Friday 26) shortly before noon a few of "the faithful" met at Euston "to see the doctor off" en route for Liverpool. Mr. H. Blackwell succeeded in photographing the little group, and then steam being up, the farewell words were said and the parting hand grips taken.

I trust these notes will be of some interest to the "Banner" friends and that they will be accepted in the spirit in which they are sent.

#### For Over Sixty Years

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#### Friendship.

Annie Knowlton Hinman.

Some one has said, "Friendship is an artificial relationship where circumstances make brothers of people."

In this association we often fail to realize the significance of our attitude one toward another, and because we are disappointed in, and think we have been deserted by, these same friends we drop to the self plane and the whole experience stands an enigma.

As our thinking changes us, our environment and our perspective of life, we must sooner or later learn that friends are simply loaned us to bridge over a temporary condition, and must pass on to some other struggling soul.

Our selfish thought says of such friends, "false, untrue," while our higher thought ignores such accusations.

Sometimes we have to recognize the fact that in our appropriation of friends we began by idealizing them, but ultimately made us sit in judgment upon them from the self plane; then we shut ourselves and friends from the higher thought. Again, poised in the higher thought we idealize, or hold to the thought of perfection, when our attitude, like a magnet, draws these friends up to a pedestal above, where our higher thought has placed them, no "cloak of charity" is needed, for we see no faults to hide, now harmony, which is heaven, is restored, and the pearly gates of right thinking swing wide open to the glories beyond of a blessed companionship, not only with humanity, the representatives of God, but with Divinity Himself.

One of the divine essentials of friendship is sympathy. Sympathy is a telephonic system that reports back to us the pains and pleasures of another.

True sympathy never depletes, but energizes, and binds us in one unbroken bond of universal brotherhood, not only recognizing man, but all manifested life in the various kingdoms of nature. In this attitude we recognize all life as a unit in the infinite plan, co-workers of and for good. With different, outward manifestations of life, but divine energy the motive power of all.

A man is as large as the sphere of his sympathy. Pinned to the self plane he is a pigmy. If, however, his attitude is Christlike, he is a giant, with power to stand over, not under, circumstances, and thus can work out his own salvation. Then, instead of entertaining pessimistic views, he becomes optimistic, until he re-echoes the words of Thomas Paine:

"The world is my country,  
To do good, my religion."

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(From "In Lighter Vein" in the July Century.)

Judge not an auto by its smell; all comparisons are odorous.

A tack in the tire is as a thorn in the flesh; both are tiresome.

It is a short ride that hath no mending. All does not go that glitters.

An auto is not without odor save in its own front seat.

Say not, "We shall return at five," ye may return at sixes and sevens.

Oil well that ends well. Approach railroads warily, lest they lead thee to heaven.

Though thou swear by thine auto seven times, the eighth thou wilt swear at it that is thine.

The horse goeth not ten passages an hour, neither doth he explode. To speed is human; to be caught is—don't.



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it is made known that dishonest or improper persons  
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## Banner of Light.

BOSTON, SATURDAY, JULY 8, 1905.

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

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

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

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

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

### Brevities.

Angel Ministry.  
All undreamed of by many.

Nevertheless, countless instances could be collected.

The religious call it Divine Providence, the thoughtless call it coincidence, the Spiritualists know it is the watchful care of the dear departed.

All Scriptures contain narrations of this ministry. Secular history abounds abundant illustrations. Individual lives are constantly blessed thereby.

Not always does the guiding hand fully disclose the purpose of its guidance. At times the guiding seems vague and uncertain, and, occasionally, as if leading entirely astray. Then, when the end is disclosed, it is seen that all was done wisely.

Until then we shed our tears, have our hours of darkness and nights of pain, and declaim against angel ministry, denying our Lord because we cannot divine the purpose of our travail. Yet the ministry we doubted was there all the time, the hand we could not see was making our road, and when the daylight burst upon us we found our faith, poor as it was at times, had been wisely placed, and was fully justified.

The bereaved and sorrowing are blessed with this ministry. The desolated home is re-peopled, the empty heart has its treasure returned to its inner sanctuary. Hope's sweet star pales in the glory of the splendid sunlight of realization, and the angelic forms of the dear ones bring "life and immortality to light" in deed and truth.

This ministry is a joy to the angels themselves. They rejoice that death is not a final separation from those on earth. They delight in knowing that it is within their power to continue their loving watchfulness over dear ones still in the flesh. The ministry is as joyous and soul satisfying to the ministers as it is to those to whom they minister. Let us welcome it when it comes, use it for our highest good and allow no taint of self to tarnish its blessings when they come to us. "Lead kindly Light," and let us take the "one step" at the time with full confidence that we may be led aright.

The Occidental Mystic for July has reached the Editor's desk. It is a fine issue and contains among other contributions articles from the editor Arthur S. Howe, Jessie Twiss Harris, Marie Louise Kern, E. F. Cobb and others. A useful feature is a list of meetings in San Francisco, Oakland, Alameda, Los Angeles and other points in California, with notes of the work being done. The latter

feature must be very useful to Pacific coast Spiritualists since the death of the Philosophical Journal, which a well known lecturer in that section recently contemplated becoming a joint owner with a San Diego capitalist.

We have on file, for as early publication as opportunities afford, valuable contributions from Mabel Gifford, Mimi Innes, Wm. Phillips, William Brunton, Dr. Geo. W. Carey, "Salvarona," E. Ruthven, Beatrice E. R. Thomson, Annie Knowlton Hinman, Mark A. Barwise, Geo. W. Kates and others.

The following excerpt from the address delivered by President Hyde, to the graduating class at Wellesley, says the Boston Herald, is well worth thinking over: "The first duty of a college woman is to forget that she has any special advantage over other people. If you dare to feel superior, if you draw yourselves apart, if you condescend even to pity and to serve, there will be no lost wretch in the stums, no downtrodden drudge in the tenements, no obscure toiler at the looms, who will have, and deserve to have, a sadder, heavier heart than you. Now that the old aristocracies of church and state are broken down, let us not rear new aristocracies of wealth and culture to corrupt and embitter both despisers and despised." We endorse every word of President Hyde's cautionary remarks. Many send their sons to Harvard or Yale and find a college course has established notions in their minds which unfit them for the democratic rough and tumble of an honest working career. Or the daughter is sent to Wellesley or Tufts and emerges with all the accomplishments which are not required to make a sensible, practical woman and mother, after her college course is done. Many a class man has found his level on the car platform, while his strenuous but less highly "cultured" chum has made a success of an honorable business career. There is no shame in honest labor, but the college "caste" spirit has ruined more men than it has made.

The City of Light Assembly Sunflower Special has reached us, and it reflects much credit upon Bro. Bach, its wide-awake editor. The entire paper is practically devoted to Lily Dale affairs. Portraits of Mrs. Pettigill, the president; Mrs. F. E. Evstaphiev, the secretary; H. W. Richardson, the vice president, adorn the front page, and a large number of excellently executed views of the grounds and edifices in the "city" are scattered through the paper. The rates of railroad transportation are given from various points, including New York, Philadelphia, and Washington, D. C., but, apparently, poor little Boston is ignored! Perhaps only so few go from this section that no rate is given by the railroads? If a rate is made why leave us out in the cold? Lily Dale is now "a Summer School." We knew it well when it was a Spiritualist camp, and have spent quite a few pleasant days amid its leafy beauties, and the old time officers, now, alas! no longer here.

Dr. E. J. Schellhous, whose able contributions occasionally grace our columns, is preparing a work upon "The Elements of Ethics," which he hopes soon to publish. In his announcement to the public he remarks that disregarding all theories, he employs a strictly Scientific Method, entirely new and essentially different from any System of Ethics hitherto given to the world. He recognizes the Reign of Natural Law in the Realm of Mind, and holds that Human Achievement for the Moral and Spiritual Welfare of Man may far surpass his material interests afforded by the discovery and application of Physical Science. The doctor can be addressed, for particulars, at 2925 Mercer Street, Kansas City, Mo.

### Our New Name.

From time to time suggestions have arisen as to changing the name of our Cause. Various reasons are assigned for such a procedure, among them being such as, "Spiritualism is so unpopular," or "it is so often mistaken for infidelity," "is generally considered irreligious," and it has "become so contaminated with the misdoings of its apostles and believers," therefore if we changed the name we should slough off all these objectionable elements. To all such suggestions the writer has ever and always steadily turned a deaf ear, and "let the charmer charm never so wisely," his charming failed to produce any effect than other unacceptable music would produce.

In addition to the reasons recited above for changing our name there is yet another calling for special notice. It is this: that the word "Spiritualism" is a misnomer as a descriptive title, and therefore another name is needed. In effect the claim is that Spiritualism is simply the science of communication with the spirit world, and as such is no more religious or ethical than is any other science. Far be it from the writer to deny freedom of opinion or expression to any who differ on the question under consideration, and still less is there any intention to misrepresent the views of anyone upon this, or any other issue. But one may pause a moment and reflect when a Spiritualist journal in effect, frankly says our name is a misnomer, and our effort to build up a religion a mistake.

The foregoing remarks are the result of perusing a large type double column display heading to an article appearing in an esteemed Western contemporary, which reads as follows:

"We have tried to impress upon Spiritualists the kaleidoscopic characteristics of spirit return, and that the same is in no sense supernatural, but simply a fact in science—the simple result of a natural law with an intelligent being behind it. "Anyone on the spirit side of life, whether a Jew, Mohammedan, Catholic or Spiritualist, who understands the law, can communicate with the mortals of earth, and that fact has been stamped as Spiritualism."

A far better name would be Naturalism, for then it would be divested of everything supernatural, and there could be no religious sect founded thereon, and no protests would be made by gullibles. You

are injuring Spiritualism by parading fraud before the world.

"The exposures of fakes then would be considered as legitimate and desirable as the detection of counterfeiting the United States Currency."

Let us briefly examine the foregoing declaration.

As to the first paragraph there need be no discussion, every intelligent Spiritualist, lecturer, writer, and all rational spirits, have always so asserted. The same remark can rightly be attached to the second paragraph. But the last eight words of the paragraph, which read, "and that fact has been stamped as Spiritualism," calls for a little careful examination.

In the first case the quoted words seem to express only half the truth in the case, and we all know how dangerous half truths are. The phenomenal facts do not stand alone, they involve of necessity an enlarged concept of life, death, the next world, our relatives therewith; a system of philosophy in a word. The Spiritualists realize that facts and philosophy are essential elements in the make up of what "has been stamped as Spiritualism."

The opening sentence of the third paragraph raises the issue expressed in the title to this article. The substitution of the word "Naturalism" would, in accordance with customary usage, prove seriously misleading to the multitude, for Naturalism is usually associated with Materialism, the non-belief in that aspect of the universe which the word "Spiritualism" covers, and concerning which we, as Spiritualists, claim to have made some discoveries as a result of intercourse with those who dwell therein. While in hearty agreement with the sentiment expressed that there is nothing "supernatural" in such intercourse, or let it be added, the means by which it is enjoyed, the apparent suggestion that supernaturalism affords a foundation upon which to erect a religious sect of Spiritualists, strikes one as being somewhat in the nature of a non sequiter. The supernatural is not necessarily the superstitious, religion may be associated with what is super, i. e., beyond the range of the ordinary, or natural, as are the facts of our phenomena, but that does not make our phenomena superstitious. While, further, much depends upon the use of the word religion. The final sentence of this paragraph is an arguable proposition, for the continual "parading of fraud before the world" is a method of suggestion which has certainly done no small work towards leading the outsider to think the Cause is literally honeycombed with rascality.

Admitting the premises laid down in the first paragraph quoted, the final paragraph of the quotation stands as true, and indeed it is true anyway, but the question of how such exposures should be treated after having been effected is not so easily disposed of.

What seems most conspicuous in the declaration referred to is the absence of a recognition of the fact that there is more than the mere fact of spirit return in what is "stamped as Spiritualism," for that fact touches the vital points of the religion and ethics of the ages. It effects a complete revolution in our ideas concerning post-mortem life for the individual, and as to the circumstances and conditions under which we shall live in that other state. Not only have these issues important bearings upon science and philosophy and religion, but especially upon the ethical problems of man's life. While, further, the coming of the spirits to our world is not as the coming of a horde of tourists from another land to this, who come to see the sights, stare at the natives, procure curios and souvenirs, and then depart mayhap to poke fun at us after they have gone. The visitors are those whom the dearest ties have bound to us in former days. Those who have become sacred to our memories by the hallowed loves and lives of long ago. They come to soothe our griefs, ease our pains, solve our doubts and answer our questionings. To tell us the truth as they have found it about life beyond death, and how the evil of this life finds its retribution and the good its reward, beyond the grave.

Is there not, then, abundant material out of which a science of mediumship, spirit return, and the relations between the two states can be constructed? Are there not sufficient elements to build up a wider philosophy of the universe, of man's nature and destiny and the purpose of being? And, as religion is truly reverence (religio, I revere), surely we can be pardoned for believing that a religion of fact, reason and morality, and reverence, can be erected as the practical outcome of the lessons deducible from the natural fact of spirit return? Why quarrel with the word Spiritualism? Why discard it for its cold-blooded cousin Naturalism?

Under this name, Spiritualism, we have fought our fight, and now when victory is in sight why invite us to trail our banner, and seek a new cognizance under which to serve in future?

Who would know us if we made a change?

### Not So Contradictory as Appears.

One of the difficulties besetting an inquirer into Spiritualism is that to him it appears that neither Spiritualism nor the spirits seem to present a consistent and agreed upon teaching regarding any of the important questions which engage the minds of thoughtful persons. This creates a feeling of disappointment, for the average inquirer thinks that now he is coming into communication with spirits they will be able to solve all his difficulties and answer all his inquiries. This mental attitude is natural, for it is the result of religious or church training. A man is a Methodist or an Episcopalian, or a Swedenborgian, and he believes according to the accepted tenets of whatever form of faith he follows. Definite statements are made by the various bodies, and each authority settles the questions the believer asks according to the creed, doctrine, or belief, of the church concerned.

It is difficult to emancipate from credal

bondage even a liberal minded church member, and if the member has held tenaciously to his beliefs, or is stubborn, as men who are narrow-minded are apt to be, there is a sense of loss and insecurity when the doctrinal supports of his life are taken from him. Hence the feeling of insecurity, and in many cases of positive dissatisfaction, regarding Spiritualism when the divergencies of opinion referred to above are noticed. Time and experience work wonders. Presently it is learned that each spirit tells his own story about the next life, just in the same way that each man tells his story of this life in his own way. While, in either case, the telling is done in accordance with the capacity, intelligence and experience of the narrator.

A further acquaintance with spirits and what they tell will show that on certain fundamental facts they all agree, to wit: they are still the same mentally and consciously as when on earth; that they possess bodies and act and live as personal beings; that they live in a world as real to them as was earth; they have not seen the old-fashioned Heaven, Hell, God or Devil. The world in which spirits dwell is infinitely varied and while some say there are homes and others say they are wanderers, while some say they are Methodists or Episcopals or Swedenborgians still, and others say they profess no faith at all, such varying statements are not contradictory in fact, but only indicative that life there is as diversified as here, and that immediately we have left this mortal life we do not solve every problem of the universe, as was once fondly and ignorantly imagined. Unity in diversity reigns everywhere in nature. Differentiation from simple to complex is God's way of expanding the universe and his children's natures, therefore, a widely diversified world beyond is our heritage, and as no spirit has learned all, and each one can only tell of his own limited experiences, so it must be that we find exemplified, in what the spirits tell us, the truth of the law of unity in diversity; therefore, to collate rather than to dispute, is the best method for enabling the inquirer to gain a clear idea of the unity in the revelations, we receive regarding the life hereafter from those whose feet tread its sweet sward.

### A Useful Confession.

An esteemed subscriber to the "Banner of Light," whose name we are permitted to use, sends us a budget of printed matter, accompanied by a personal letter, which she has recently received from one H. Sommer Shagren, of San Francisco. We print below, just as it is written, the letter of the lady's Californian correspondent:

"San Francisco, Cal.

June 16th.

"Mrs. N. S. Morrill,  
Amesbury, Mass.

"Dear Friend:—  
"Replying to your valued favor of June 8th, beg to say that there is so little demand for 'the tricks of bogus mediums,' to make it practically impossible to get out a catalogue. A few Conjuror Firms add some Pseudo-Spiritualistic Effects to their general catalogue. I am enclosing you a list of a few effects and will be pleased to write you concerning any of them. If you will write me a letter giving me your desires along these lines I will be most pleased to write and let you know my prices, etc. I can furnish (sic) you a vast amount of reliable information of the most practical kind, and my charge is as low as the instructions can be prepared. I thank you much, very much for your kind interest.  
"Yours very sincerely,  
"H. S. Shagren."

Quite a nice friendly sort of a letter, is it not, particularly so when it is understood that the lady to whom it was directed had never written to the writer of the foregoing epistle! Now peruse the reply that was sent:

"Amesbury, Mass.

June 22d, 1905.

"H. S. Shagren.

"Sir:—  
"Yours of the 15th just to hand. First I want to inform you that I care for no favors of such as you are. I must confess I was more than astounded that any person in this world should dare to send such a letter as yours to a person they did not know. What in heaven's name are you thinking about to be trifling with a cause so sacred as Spiritualism? How dare you do it? I should think you could not go to sleep at night, being mixed up in such a business as you are doing. I am absolutely ashamed of you, and would like to know how you got my name in connection with any such conjurors as you are? I want no more confidential letters or information from you or anything whatever to do with you. Not even your best thoughts do I care for. All I want is to know how to down your nefarious work. I wish you ill success until you stop it. Last of all will say I do not envy you your happiness when you pass to Spirit Life if you believe in Spiritualism as you claim. You know very well you will have to meet the consequences of your deception."  
Mrs. N. S. Morrill.

The letter signed "Shagren" is a poor specimen of typewriting done on paper as poor in quality, and is an artful concoction designed to make it appear as an answer to a previously received enquiry. But what the writer was thinking about to send such an epistle is not very clear, for his correspondent is not a public medium! Questionable as was the letter, the matter sent with it was much more so. Passing by the rubbish advertised as books on "Fortune Telling," "Diabolism," "Success," etc., there remains one enclosure which more nearly concerns the matter in hand. It is a mimeograph circular in which the following tricks, which are described as "Pseudo-Spiritualistic" manifestations are listed. The circular states that, "A little practice will make any one a first class 'Spirit Medium.'" The tricks are thus described: "The Great Chalked Slate Test," "The World's Greatest Slate Test," "My No. 3 Spirit Slate Writing," "Spirit Photography," "The Great Pellet or Ballot Test," and "Spirit Materializations of Hands, Faces and Forms" the circular closing with this astounding statement: "I am a Spiritualist and my wife is a true Psychic, so by my letter do not infer for one moment that I believe there is nothing in the great Spiritual

belief. I will be most pleased to have you call on us, either in a business or social way, or will be pleased to have you write if you cannot call. My best thought to you. Very sincerely yours,  
H. Sommer Shagren."

In this circular the names of three mediums are given whom this dealer in tricks alleges he has supplied.

We heartily commend Mrs. Morrill for her outspoken repudiation of any connection with this "Shagren," and particularly for her permission to allow her letter to appear with name attached. It is just that courageous attitude that is alone effective in dealing with such deliberate attempts to make money by the processes disclosed in the circular in question. But the one point of greatest significance is the confession that "there is so little demand" for these tricks that it actually does not pay to get out a catalogue of them.

The significance of the foregoing admission is this: that in spite of the cry of fraud in connection with the manifestations the number of persons that may use such aids is so few that the trade is evidently of the smallest dimensions, so in a way, this confession is useful as tending to show that the fraud cry has evidently been sadly over-worked.

For the present we turn from a disagreeable topic holding in reserve certain of the materials in our hands for future use if the need arises.

### A Tale of Cosmic Multiplication.

(Continued from page 1.)

discerns the eternal law that progress depends upon one becoming two. That critical point had evolved the one, intelligence and all, and by its intelligence it perceives its own need. That critical point was Creation, and all that followed was evolution. But the dreamer dreams some more and presently discerns, or thinks he discerns, that the unit mated into two is still unsatisfied. The two become a dozen, a thousand, a million, and the dreamer calls them an atom, and notes they are yet unhappy. But this unhappiness does not mean they are needing something new. It only means they have potentialities and powers yet unsatisfied. This unsatisfied crowd the dreamer calls an 'element' by which he means he can't imagine what that crowd is going to do next.

His dream is really becoming interesting, and if his wife will let him alone for another hour or two, that dreamer fancies he may find out something. But on this occasion the planets smile and he goes on dreaming. And presently he sees, or he thinks he sees, a lot of these element crowds associating with another crowd that is not so select. In a word, the gathering seems to him in his dream like a little of everything, and to grow larger and larger, till he calls it a mass. And the bigger it grows the more plainly he sees that every individual molecule, whether of element or otherwise, is full of powers that are unexpressed, and cannot be expressed until the mass has grown a great deal bigger.

So he dreams on and watches. And in one spot where there are a whole lot of units tightly squeezed together he sees, like a flash, a crystal make its appearance. It was the child of a 'critical point,' for he could not detect any preparation. It just came when there was enough mass for intelligence to show itself a little more clearly. So the crystal became the then highest expression of intelligence possible in that mass.

As he watched it seemed to him as if every unit had two hands—a right hand and a left hand, which in his dream he called positive and negative—and as the mass spun faster and faster the swinging of these hands in the dance seemed, in his dream, to be electricity and magnetism, or sometimes scintillating as light and heat or gravitative attraction. But as he dreamed on he felt sure they were all original properties of the unit, and the ether back of the unit, and that it was the growing size of the mass that permitted this unit play to be perceived by his sense.

He saw the mass keep growing larger and larger, as units kept coming from the ether, till he noticed, in his dream, that in the greater whirl many of the molecules pressed less closely on the centre. So he dreamed that they surrounded the mass most compressed and became its atmosphere. Continuing to look, in his vision he saw the intelligence in the mass now expressing itself as mineral at the core, but becoming liquid, and even yet more free as atmosphere, but still mass to its utmost 'gases,' as he called those dancing units.

Now another critical point was passed, for he saw a new effect when the mass began to push out from within, a new expression of the unit's inherent power which could not peep out before. And he dreamed that it was 'protoplasm,' and he called it 'cell life.' And because the mass was now large enough to permit the unit to so far satisfy its longings that cell multiplied, and the collected units, spinning round in the ether, became a world. In his dream he saw that vegetable life and the animal life had now appeared on the outside of this last 'critical point,' although they had been latent in the unit from its beginning, and in the ether from which that unit had emerged.

The dreamer still dreamed on, for it seemed to him that his vision was giving him the key to many a mystery, at least in his dream. He could see intelligence, with vast energy, pushing this manifestation of 'life' out through substance and into 'consciousness,' and at each step nothing seemed lost, but everything gained. The electricity flashed into light and heat as before, for the unit was continuing its eternal dance, and the waving of its two hands. But now there was added a 'consciousness' that grew and grew, affecting substance in its form and its powers by a process which the dreamer called 'evolution.'

It was here he learned the wonderful lesson of 'critical points' which meant something new and unexpected peeping out whenever there was a mass of sufficient size. He had watched in his dream the unit mating with



unit, and yet always a potency left unassisted; that is to say, the new partnership, whether exhibiting itself at certain critical points as solid, liquid or gas, was always ready for yet another step onward. And nothing more seemed required to that end, at least in his dream, but a sufficient accumulation of mass. As he continued to watch he saw that wherever units gathered and blended into mass there was always 'form,' and intelligence, sing that form to its own end. Then he perceived that the more solid the matter the less manifestation of intelligence seemed present. And then the dreamer, who had discovered that at one 'critical point' life had appeared, and at another consciousness, now perceived that in his own form intelligence had gained another step and become 'self-consciousness' which was watching and studying the powers of its own selfhood.

But the dreamer grew very impatient for the tools which he dreamed he had evolved, and called his 'five senses' were clumsy and imperfect. But once again he discovered it was a question of mass. The core of the mass was too solid for his 'self-consciousness' to work in and use. When it became liquid conditions were a little better, though little but monsters were able to be evolved by intelligence. A step forward and he saw the mass become gaseous, which he called 'atmosphere,' in which intelligence evolved the form of manhood, and first gained its 'self-consciousness.'

The dreamer was now struggling for a yet greater manifestation of his intelligence. He wanted to see more, and hear more, and think more, for the eternal unit was yet unsatisfied. It still had powers that it had not been able to manifest. It needed more mass, but the trouble for the dreamer was that the mass was becoming vaster than he could grasp, even in his dream. He presently discerned that where his five senses found their limit was another 'critical point.' There was mass, plenty of it, more of it than ever before, but its units and molecules were still further from the solid. So he dreamed that beyond this last 'critical point' was still 'form,' for self-consciousness cannot manifest without 'form,' but it was not the old form with its five senses. It was from a different part of the mass, and therefore with new senses, and a higher 'self-consciousness.'

In his dream he saw that the old form and the new had faint possibilities of touching each other at just a few points. He perceived that where the old form was slightly sensitive to the new in a manner, the old sense could not express, the mortal called it clairvoyance and intuition, because not one of his five senses could tell the tale.

It was now the dreamer thought he saw that this last step past a 'critical point' left the Ego with two form personalities, one on one side the point and one on the other, but both existing at the same time and having an essentially some faint connection. Still when the mortal form could not maintain itself any longer they called it 'dead.' It soon dropped apart and then the Ego lived altogether in his new form.

Watching while both forms were in existence the dreamer saw, or thought he saw, that while living in two forms might be progress it was not happiness, for each was numbered and confused by the other. So he perceived that when Ego was released by the dropping to pieces of the old form he presently encountered more 'critical points.' But at each step it was always a question of mass, for the more mass the greater the power.

It was now the dreamer noticed that by this last accumulation of mass, electricity and light and heat seemed to change their nature, while new forces, for which he had no name, were manifesting around him. And with these new forces burst out new life, taking new form for the indwelling Ego. The dreamer was here obliged to cry 'enough,' for he could bear no more. But at every step, as he looked back, he saw it had been always a result of mass growing larger and larger, for even the humble unit had contained within itself vast potentialities and powers that only needed association with its fellows to enable him to become manifest and active.

The dreamer confesses to himself that he can conceive of no limit—no 'critical point'—beyond which lies exhausted power, for every unit is itself but a manifestation of infinity.

When the dreamer woke he had learned the lesson that creation is an impossibility, and even theologically unnecessary, for the great unknowable is absolutely complete. His every manifestation is through mass, whereby intelligence can alone exhibit its mighty power. And this is the Tale of the Cosmic Multiplication Table.

San Leandro, Cal.

#### Cure Your Own Kidney

and Bladder Diseases at Home at a Small Cost.—One Who Did It Gladly Tells You How.

Mr. A. S. Hitchcock (Clothing Dealer), East Hampton, Conn., wishes us to tell our readers who are suffering from any kidney or bladder disease, that if they will send their address to him, he will, without any charge whatever, direct them to the perfect home cure he so successfully used.

Knowing, as he so well does, the failure of almost every other treatment in stubborn cases, he feels that he ought to place in the hands of every suffering man and woman this simple, inexpensive and withal positive means of restoring themselves to health.

Our advice is to take advantage of this most generous offer while you can do so without cost.

#### Items from Far and Near.

Mrs. Anna L. Gillespie, the successful pastor of the People's Spiritual Church, San Francisco, has left for the East to fill a round of campaigning engagements covering the ensuing three months.

Mrs. Nettie P. Fox has been lecturing to much acceptance in San Jose, Cal. Dr. Henry Milton Barker—husband of Mrs. Ellen Dobson Barker—has passed to spirit life from Carlsville, Cal. Dr. Barker was an efficient officer in the state and local organizations. He was born near Saginaw, Mich.

in 1845 and served in army from 1863 until the end of the war.

James ("Farmer") Riley, the well known Western medium, has lately been holding very successful seances at Bemidji, Minn. Rev. Minot J. Savage considers Mary A. Livermore "the greatest speaker of them all." High praise, but deserved.

Dr. Charles C. Pease renounces Christian Science and resigns from the First Church of Christ Scientist, of New York City. One more member converted down and out.

Out in Indiana is a "child wonder" who tames, controls and masters beasts and birds, no matter how vicious. Even field mice will rest content in her hand or pocket.

George B. Wane asks: "What need have the spirit hosts of luminous cheese-cloth, ill-fitting wigs, concealing masks and convenient dummies? The clothing of heaven is good enough for sitting visits to earth. Why compel them to patronize old clothing dealers and fake paraphernalia houses?" Dr. Wane will be the next N. S. A. president.

Lyman C. Howe had a successful season's work during June in Buffalo, N. Y. The one great need is for tolerance in all matters dealing with the unseen. It is truly through the calms and tempests of ages the world moves slowly forward; man has experienced the tempests—now is the time for calm consideration.—The Two Worlds.

Andrew Lang, writing in the Manchester Guardian, Manchester, Eng., says: "I have superintended experiments in starting into a glass ball for the purpose of trying to detect the object of the thought of a third person not in contact with the gazer, and the results left no shadow of doubt in my mind that something strange was occurring. The gazer would describe not only the person, never seen or heard of by her, of whom the other party to the experiment was thinking, but would also describe that person's dress and what he or she was doing or had recently been doing. In one case the persons were described in singular sets of circumstances and in singular landscapes. This was on a Saturday night; Sunday's post brought a corroborative letter from India. The things seen had thus occurred three or four weeks before they were viewed in the glass ball. A series of such successes tempered by three or four failures persuaded me that, whether you call the process 'telepathy' or associate it with 'N-rays' (which I reckon absurd), there exists a faculty in human nature which demands attention. Indeed the evidence for it seems better than the evidence for the existence of 'N-rays.' Even if these do exist, what have they to do with conveying to the brain information which exists only in brains perhaps very remote?"

The escape of King Alfonso of Spain, says the Truth Seeker, New York, from death by the explosion of a bomb in Paris was celebrated by a Te Deum in Madrid upon his homecoming. It all depends on the point of view. The friends of the bystanders who were killed by the bomb may think providence acted with poor judgment in suffering other lives to be lost and protecting that of Spain's little king.

The [Roman Catholic] Fathers were patient and painstaking to the end—and California, to a great extent, owes much of her present prosperity through the pioneer work of the Spanish Fathers.—New York Magazine of Mysteries.

#### Compound Lake, Conn.

The Compound Association of Spiritualists held their forty-first annual picnic at Compound Lake, Bristol, Conn., on June 21st. The morning session opened at 10.30, with the President, Mr. E. B. Kenyon, in the chair. Mrs. Storrs was appointed as the head of the finance committee to collect the membership fee, twenty-five cents, and she appointed Mrs. Lena Jones, and Mr. Herbert Tracy as her assistants.

After the reading of the constitution and by-laws the report of the secretary-treasurer, Mrs. Dillon, was read and approved. Mr. J. W. Storrs, the delegate to the National Convention, held in St. Louis, in October, 1904, being unable to be present, Mrs. J. F. Storrs reported for him, and the report was accepted.

The old board of officers were re-elected. It was voted to send \$5.00 to the N. S. Association.

After business closed, Mr. Kenyon opened the conference by alluding to members who had passed into the "Higher Life," making friendly, loving allusion to them; and also requested that healing thoughts be sent out to our former president, Mrs. A. E. Pierce, of Natick, and all others who were suffering, and a few moments were given to the silence for that purpose. Interesting remarks were then made by Mr. Bingham, Mr. Callender, Mr. Kenyon, Mr. Sanford, Mrs. Storrs, Mrs. Haven and others; and a pleasant hour was passed. The meeting was then adjourned.

At 1.30 p. m. the meeting opened with all available space in the pavilion filled to its utmost capacity, fully 1000 being present to listen to the speaker for the afternoon, Rev. May S. Pepper of Brooklyn. The exercises opened by singing: Mrs. Pepper gave an invocation and commenced her lecture by reading a poem entitled "The Eternal Justice." She touched upon her work in Brooklyn, of the opposition she had encountered from the press and the churches; but said that truth had prevailed and would always. She gave an interesting lecture, and the silence which followed her talk was marvelous, an every convincing of the truth of her mediumship.

The musical part of the program was rendered by Mrs. Emma H. Strickland, of East Hartford, and was much enjoyed.

The day being stormy the meetings could not be held in the open air theatre, as intended, but did not seem to prevent the crowd attending.—J. E. B. Dillon, sec'y.

#### Mr. T. J. O. Volkman.

The above named genial gentleman and earnest Spiritualist arrived in Boston from London, Eng., on Saturday last, in the White Star liner Republic. Mr. Volkman is a native of New Zealand, hailing from Wellington, the capital of the colony. For a number of years, in fact down to his recent departure from his home on his round-the-world tour, he acted as treasurer to the Wellington Association of Spiritualists (Registered), the leading Spiritualist organization in New Zealand. We were pleased to welcome our good friend with whom we had much pleasant association when lecturing in his country and city a few years since, and also glad to extend to him such fraternal courtesies as circumstances permitted. Mr. Volkman purposes an extended tour of the States, and we cordially commend him to all Spiritualists as a good Spiritualist and a worthy representative of our brethren down in the Southern seas.

#### Miss Florence Morse at Lake Pleasant.

Miss Florence Morse, of England, the cultured singer, interesting speaker and satisfactory message medium, will make her only appearance at Lake Pleasant this year on Sunday next, July 9. As this is Miss Morse's first appearance at Lake Pleasant, no doubt she will receive the warmest welcome and a large audience will assemble to listen to her.

#### Mrs. Cora L. V. Richmond.

By request of many friends, we publish the following program of Mrs. Cora L. V. Richmond's summer work.

Leaving their home, in Rogers Park, July 23, Mr. and Mrs. Richmond will be at Corry, Pa., July 24 to July 14th. Cuba, N. Y., July 14th to 21st. Lily Dale, N. Y., July 21st to July 28th. Lake Brady, O., July 30th. Mantua, O., Aug. 1st to Aug. 6th (inclusive). Onset, Mass., Aug. 7th to Aug. 14th. Unity Camp (near Lynn, Mass.), Aug. 20th to Aug. 27th (inclusive). New York City and the Catskills, Sept. 1st to (about) the 15th. Services will be resumed at The Church of the Soul in Chicago, Sunday, Sept. 17th, 1905.

#### Helen Stuart-Richings.

The above able and eloquent worker desires to return to the eastern lecture platform, and correspondence is solicited with secretaries of societies wishing the services of an inspirational lecturer, psychometrist and dramatic artist.

Five years among the mighty mountain ranges, giant forests, and wild rivers of the great Northwest, have deepened this well-known speaker's intellectual grasp of the great verities, broadened her spiritual horizon, and developed her psychic powers.

Her wonderful gift of prophecy has been again and again tested. Reasonable terms, especially for engagements from three to six months. Open to camp engagements for summer of 1906. Address: P. O. Box 115, Seattle, Wash.

Will Carleton's magazine Every Where, for July, contains some especially happy contributions. The leading poem by Will Carleton, "The Fourth at Sea," gives a graphic picture of boys with limited facilities overcoming all difficulties to celebrate the Fourth. Margaret E. Sanster has her usual quota of ever popular poems. The special articles, "Fire Crackers, Little and Big," by a Summer Girl, and "Eating at Sixty Miles an Hour," by a Retired Conductor, are both timely and of unique interest. The short story, "Wanted—A Heart" is a tale of life with our naval officers, who are credited with a sweetheart in every port. The fashion department, with its free pattern coupons, is justly popular with the ladies everywhere. Will Carleton's magazine is a usual reading, steady improvement in all its features, and is giving splendid value for its small subscription price. Every Where Publishing Co., Brooklyn, N. Y.

#### Movements of Platform Workers.

Mrs. J. W. Stackpole, the well known Boston medium, desires to inform her many friends and patrons that during the summer months her address will be 220 Shirley Street, Winthrop Beach, Mass.

#### Campmeeting News.

##### Bazaar at Unity Camp.

The Lynn Spiritualists' Association will hold their annual bazaar at their grounds, Saugus Centre, on July 12 to 15, inclusive. All articles usually found at fairs will be on sale.

Spiritual meetings will be held every afternoon. Rev. Mrs. Pepper, the most wonderful psychic in the world, is expected to be present each day. Refreshments can be procured on the grounds. Private readings will be given by many of the best known mediums engaged in the work.

Will mediums desiring to give readings please notify the secretary what days they will be present, that they may be advertised. The fair will be open afternoons and evenings. Cars leave Scollay Square every half hour. A. A. Averill, Sec.

##### Lake Pleasant, Mass.

Albert P. Bilan, Agent and Special Correspondent to the "Banner of Light."

The meetings which are being held here each Sunday in the Temple are well attended and very successful.

On Sunday, June 25th, interesting remarks were made by Mrs. Hattie C. Mason, Dr. C. L. Willis and Mrs. Josephine Haslam. These speakers being followed by Mrs. J. J. Fremont, Mrs. Helen A. Whittier, and Mrs. Nora Dowd, who gave excellent spirit messages. The music was furnished by Mrs. Mason, and the writer presided.

On last Sunday afternoon Miss Elizabeth Harlow was greeted with a splendid audience and delivered one of the most eloquent discourses that we have ever listened to. Miss Harlow has been popular here and her work last Sunday has brought her new laurels. The music was especially good and we greatly enjoyed the selections rendered by Miss Annie Hartman, who was ably accompanied with the piano rendition of Miss Dyer.

The dancing season opened on Saturday night with a grand ball in the pavilion. Stratton's orchestra of Athol, Charles M. Bickford, conductor, furnished the music and Jesse R. Stratton acted as prompter and manager. The pavilion was crowded. Mr. Stratton will hold dances here during July and August.

Mr. C. H. Alden has leased the old railroad station and entirely renovated it. His lunch room is a credit to the grounds, and his home cooking is much sought after by the campers. Mr. Yeaton has finished his painting and papering inside the Lake Pleasant hotel, and now has a range of carpenters at work outside. He had a number of guests here for the Fourth.

The funeral services of Mrs. Grace V. Holcomb were held in the Temple on Friday, June 23rd. Mrs. Hattie C. Mason and the writer officiating. The floral tributes from campers and friends were very beautiful.

H. S. Streeter has opened a dry goods store in Fales' Block. His show window presents an attractive display of goods.

Cephias Burnham is building a new house. Ceph hasn't much money, but we are beginning to think the erection of his new domicile is a government contract (it takes so long). He started on it a year ago last fall, and his many friends will be glad to know that he expects to move in by next Thanksgiving—if he has good luck. In the meantime the writer has to look elsewhere to get the necessary cleaning done about the grounds. Ceph can't leave the house!

Among the recent arrivals were Mrs. M. L. Sanger, Miss Alice Kimball, J. R. Stratton and family, Miss Nellie Wightman, Geo. W. Seaman and family, Mrs. Lyons and Miss Ruth, Miss Grace Rillan, Mr. W. L. Pope, Miss Jennie Harvey and Grace Henderson, Mr. Bert Douglas, Miss Sadie Bickford, Carlos and Florence Washburn, J. H. Rising and family, and Mrs. S. B. Johnson.

Our landscape artist, A. B. Valentine, has made the terraces near the depot a place of beauty and a joy forever. They are very handsome.

Miss Florence Morse, whose genial manners and spiritual personality add such charm to her graceful work, will occupy our platform on Sunday next, July 9. She will sing some of her sweet songs, her controls will speak to

us and give some of those remarkably clear and distinct messages which are so effective a feature of Miss Morse's labors.

#### Camp Progress, Upper Swampscott, Mass.

It was a red letter day at Camp Progress Sunday, June 25 and a feast of reason was the reward of the large gathering that was present.

Lectures, readings, messages, poems, instrumental music and many very beautiful song selections were given.

Three meetings were held. The morning service was conducted by the vice president, Prof. Holden of Salem, afternoon meetings conducted by the president, B. H. Blaney of Marblehead, and the following took part in the exercises: James Smith, Mrs. Mabel Page, Mrs. Sarah Belcher, E. J. Graham, Mrs. Abbie N. Burnham, Mrs. J. Smith, Prof. Arthur, Mrs. E. B. Frye, Mrs. Mabel E. Witham, Mrs. S. Dix, Prof. E. J. Holden, Mrs. Bertha Merrill, Mrs. Annie Hall, Miss Vera Page—Mrs. Hattie S. Gardiner.

#### Local Announcements.

First Spiritual Church of Boston, Inc., Rev. Clara E. Strong, holds its services every Sunday at America Hall, 724 Washington Street, on two flights. Conference, 11 a. m.; services with test circles at 3 and 7.30 p. m. All are invited.—A. M. S. clerk.

We desire to announce that with the Fall Session the Sunshine Club will form an advanced class of its older members and will have vacancies in the Tuesday and Thursday classes for which applications can now be made of the president.—Rev. C. E. Strong.

First Spiritual Science Church of Boston, Inc., Mrs. M. Adeline Wilkinson, pastor, meets every Sunday at 11 a. m. and 2.30 and 7.30 p. m. in Commercial Hall, 694 Washington Street.

The First Spiritualist Church, Cambridge, Mass., (Inc.), 573 Massachusetts Avenue—Sunday services at 7.30 p. m., Mrs. Annie Banks Scott, pastor. The afternoon service is discontinued until fall.—D. H. H. clerk.

Lynn Spiritualists' Association, Alex. Caird, M. D. president, Unity Camp, Saugus Centre, Sunday, July 2nd Rev. May S. Pepper will be present. Be sure and hear Mrs. Pepper, as she returns to New York for another year, at the close of her vacation. In connection with the regular services, a conference is held, at which many good mediums will assist, also a concert with well known soloists and elocutionists. Refreshments served. Cars leave Scollay Square 19 minutes past and 11 minutes of the hour.—A. A. A.

Malden, Mass.—The Progressive Spiritual Society, Louise Hall, 138 Pleasant Street. Circle every Sunday at 3.30 for development and tests—Evenings at 7.30. Song service, addresses and communications. Thursday evenings, at 7.45, social circle in the rear of Brown Building. The best of talent always present.—M. J. E.

#### OUR DEAD.

Dr. J. A. Marvin.

Dead? We call them dead. But they are no dead. They who were our earthly friends. They whom we loved most dear. Are not dead. That which was earthly Has to the earth returned. But they have ascended to A higher, better life. And, living, greet us From the other shore. Dead? No, not dead. But born again. And in the world of spirits They are still ours. And cling more closely to us Than while in earth life. We with these earthly eyes Beheld their earthly forms. Dead? No, not dead. There are no dead. But resurrected from the earthly tomb (the earthly body) The immortal life lives on. And on, into eternity. Then mourn we not for them as dead. But in memory hold them ever near. And as we decorate their graves with flowers Reminful of the love we bear, We will turn a loving thought To them in spirit life. And Ask that on us, they their blessings shed. With flowers eternal from their homes above.

#### Beneficial "Ifs."

If Love fills our hearts, our hands will do for ourselves. If we dwell in Peace, contentment and joy is our portion. If we guard our tongues, our thoughts will be of good only. If we live in Sunshine, our souls will be filled with the light of Eternal things. If we live in Harmony, discord, strife and discouragement will vanish. If we live in Activity, success is a continuation. If we are Truthful, we are of God. If we rest in All Power, we are Perfection. If we want to know the Truth of our Being—at-one-ment with God—we must rise from our slumbers, and accept the "Ifs" of the now.—Washington News Letter.

Spiritual strength is of transcendent importance; and here is the secret of power divine—that we do the will of the Father. Grace is added for used grace, and knowledge for used knowledge. Only by acts of virtue, deeds of love and steadfastly treading under foot the temptations of illusion do we partake of the more abundant life and link ourselves with Omnipotence. This strength is in all, but awaits the necessary conditions in order to manifest; and it is therefore the bounden duty of those who would attain to banish from their hearts all that is contrary to the will of God. The Hand that guides the Universe is tenderly leading you to joys unfeigned and perfect peace. Resist not, but obey. "In confidence, and quietness shall be your strength."

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Illustrated with Diagrams and Engravings of Celestial Harmony. Cloth, 50 cts., postage 5 cts.; paper, 25 cts.

### Tale of a Physician;

or, The Seeds and Fruits of Crime. Cloth, 75 cts., postage 10 cts.



## Our Home Circle.

EDITED BY  
MINNIE RESERVE SOULE.

## The Song of the Soul.

Fast the waves of progress roll,  
Freed from error's long control;  
"Let me out" cries every soul.

"Out of darkness, out of sin,  
Out of wrongs discordant din,  
Till we gain the heaven within."

Every good thought is a seed,  
Daily asking to be freed,  
Reaching for a loving deed.

Every truth by us concealed,  
Seeks its golden fruit to yield,  
Pleads with us to be revealed.

Have we gifts that others need,  
Lessons they may wisely heed?  
Giving we shall live indeed.

Let them out, oh let them out!  
Ever in life's toilsome route,  
When by cares we're tossed about.

Let us wake that simple lay,  
Tell of what the waters say,  
And go singing on our way.

Then we'll be in speech and look  
Like the little nameless brook,  
The light of some sequestered nook.

Or, if mid life's busy throng  
We will walk with spirit strong,  
Ever singing freedom's song:

"Let us out of Error's night,  
Out into the fields of light,  
Champions of the true and right."

Belle Bush.

## A Link in Our Golden Chain.

TAKE CARE OF THE CHILDREN:  
THE FUTURE BELONGS TO THEM.

Waverley has never been the scene of a happier meeting than it was on Saturday, the twenty-fourth of June when the children of the Lyceums became the guests of The Veteran Spiritualists' Union.

The day was all that could be desired, for after the clouds cleared away in the morning there was no more sign of rain and the grasses and flowers were deliciously fresh, the air was warm and inviting and the birds made music in the trees.

When we arrived at the home early in the day we found everything in "apple-pie" order and our dear friends, Mr. and Mrs. Lewis and Mrs. Nason with happy, expectant faces watching the wide open gate on the lawn, eager to give a greeting to all who might enter.

We were not the first one on the grounds, however, for George Freitas had come over from Chelsea and was sitting on the bank with his box of luncheon by his side and he looked as if he were half afraid that the rest of us had forgotten what day it was. Later in the day he laughingly told us that he had spent the most of the day with Master Sharp of Boston and Master Keen of Brockton and he thought it rather funny as he said the names over.

The names might have been Keen and Sharp but the boys did not "cut" any body but were as attentive to their little friends as could be desired.

Although the Brockton people came the longest distance they were the first to arrive and a sweet little girl had brought a bunch of flowers all the way and put them into our hands with a hope that "they were not too much wilted to look pretty" and indeed they were not, for after they were put in water they lifted up their heads and added beauty and fragrance to the audience room where later the Vesper service was held.

Then the Lyceum children arrived with bats and balls and Mr. Yeaton, whose pockets must have been loaded with prizes, for it was he who awarded the winners of the races with gifts which he brought.

It was hardly twelve o'clock when the cloths were spread under the trees on the grass and the merry groups were hungrily devouring the lunches which the early ride had given them an appetite for.

Mrs. Allen brought a "barrel of ginger snaps" and found her way from group to group dispensing the spicy sweets. Cameras were adjusted and the merry faces of that company were caught by the amateur photographers and will for many a day be a sweet reminder of a happy, happy day.

At four o'clock the company were invited into the house and a sort of a union service was held. Mr. Irving F. Symonds, the president of the Union, presided and in the name of the Union gave greeting to the guests. In a few words he told the children some of the hopes we have for the Home and the joy we feel in carrying on a growing philanthropic work that shall make easier the lives of the workers who serve in the great Cause of Spiritualism.

Mrs. Allen was expected to address the children at this point but a short time before the service she had withdrawn and so an impromptu entertainment was arranged and a most delightful hour was spent.

Speeches, messages, recitations and songs by the members of the different Lyceums made up the program.

At the close of the service the children were offered an opportunity to take a little gift box which had been especially prepared for the purpose and which bears the inscription, "Children's Offering for the Veteran Spiritualists' Home, Waverley, Mass."

It is a new idea to have the children interested in this particular branch of Spiritualism but it is a most excellent one for the influence of interest in a work so broad that it embraces all the societies not only of New England but wherever the name of Spiritualism is known will extend the line of thought beyond the local work and at the same time give the local work a place of vastly more importance in their young minds because of its connection with liberal and progressive and philanthropic enterprises.

Just as we are glad to be a help and an influence in all the great and good things done in our cities and our states and our Union and our home-lives are made richer and better for our interest in these things so we should strive to make our children feel glad to help and have an interest in every good thing that is being done by those interested in the cause of Spiritualism.

It will surely increase the interest in the local work and produce a devotion to the centre nearest at hand to know that there is a union with it and other like centres.

It creates a sort of religious patriotism and every one knows what a patriotic citizen supports his flag and what it represents wherever he finds it.

In the streets of Italy an old man in blue takes off his hat and with tears streaming down his cheeks hurries through the crowd to stand beside a man who is carrying an American flag and as the folds fall earnestly about him a smile of sweet content steals over his worn old face.

He told his story though no word escaped his lips.  
He was an American citizen and he had suffered for his country and fought in the battles that made it a strong, unassailable Republic and the flag, well the flag had been the torch through the dark and tortuous way; enemies might have trailed it in the dust but up, up, ever up and out into the bright light of peace and triumphing Right it had led him.

Because he had followed it as a beacon through the darkness and had supported it with his life-blood it had a value for him that the untold soldier might never know. Wherever the breezes of heaven lifted its starry folds from the staff there it was the flag of his country and a friend must be dwelling near.

Italy or France, far India or Japan, what mattered it where it might float? 'Twas the wave of a hand of the country he loved.

Some such feeling as this our babies must have for the wonderful light which has been revealed to the Spiritualists and everything that is being done to command their respect and admiration in the name of this Truth they must know about and have a part in it if it be possible.

So we want them to have a part in the Waverley Home movement and so the boxes were offered them for that purpose.

Many took them and not only many of the children but some of the grown people as well. Mrs. Butler, whose work among the children has for many years been a labor of love, was one of the first to accept the invitation and let us whisper you a secret, she put a bill into it the very first thing and passed it back to the Secretary to be opened with the others when we have the box opening.

After the exercises in the Home everybody felt a little better acquainted and the purpose and aim of the Directors was evident and plain to them. Then we all took a walk through the "Waverley Oaks" as the last bit of festivity for the day and with happy hearts and a thousand new best wishes for the work we left the scene of a happy, happy day.

So the first "Children's Day" at Waverley has passed into history but the influence of it will last for many a day and next year when we all meet again we hope to have many more of the precious little ones there and to be able to tell them of much that has been accomplished through the inspiration of their little lives.

## Let the Little Dogs Alone.

A man set out to walk a hundred miles. Two days later another man followed on the same road and on the fourth day overtook the first man. The latter remarked: "This is the worst road I ever traveled. There is the greatest lot of barking little dogs I ever saw, and it has taken half my time to drive them off."

"Why," said the second man, "I didn't pay any attention to them, but came right along as if they weren't there."—Our Dumb Animals.

## Our Sick Friend.

We are glad to acknowledge the receipt of three dollars from Mrs. Mary A. Thompson, Hancock, New Hampshire, which increases our fund to twenty-two dollars and forty cents. It is rather slow work, but the need is so great that we cannot afford to be discouraged nor give it up. Is there not some little luxury, dear friends, that you can put aside for a day or two and give its equivalent to our patient friend who sits alone and waits for our aid? We are here to help each other, not to get for ourselves all the things we think would delight our senses or tickle our palates. Our lives should be so finely adjusted that the slightest vibration of pain in the life of our friends would be a summons to our spirits to relieve the agony. What may we not do when we really want to? Surely we want to help in a substantial fashion this worker in our ranks who in her distress has appealed to our generosity.

## The Humming Bird.

Agnes McClelland Davison.

Out in the orchard high o'er head,  
In a bell-flower apple tree,  
A bough rocks safe a wee, wee nest  
That is wonderful to see.

It's made of lichen gray and green,  
And with cat-tail stuff it's lined;  
There in its cup two baby birds  
In a mother's care you'll find.

No father tends these tiny birds,  
For on emerald wings he flies,  
With throat of flame and dashing beak,  
To the honeysuckle hies.

"The ruby-throated humming bird!"  
Such a joyous note he wins—  
But children do not know he's left  
A wee widow home with twins.

"All we have willed, oh hoped, or deemed of  
good shall exist;  
Not its semblance, but itself; no beauty, nor  
good, no power."  
Whose voice has gone forth, but each survives  
for the melodist.  
When eternity affirms the conception of an  
hour.

"The high that proved too high, the heroic  
for earth too hard,  
The passion that left the ground to lose  
itself in the sky,  
Are music sent up to God by the lover and  
the bard;  
Enough that he heard it once; we shall hear  
it by and by."

Browning.

## Definitions of "Sympathy."

The staff on which trouble leans.  
Sympathy is food to a starving heart.  
Sympathy is two hearts pulling at one  
load.

The least the rich may give, the most the  
poor can offer.

Sympathy is the cream that rises on the  
milk of human kindness.

Sympathy in sorrow's hour is like the gentle  
rain to drooping flowers.

Love's healing balm, spread by pity's tender  
hand, on sorrow's heart-wound.

Perfect forgetfulness of one's self in true  
feeling for the unhappiness of others.

Sympathy is the most powerful human  
magnet for attracting and holding friendship.

Sympathy is the blossom grown from the  
costly bulb, called personal suffering.

Sympathy is a well-tuned instrument that  
readily responds to notes of weal or woe.

"A heart at leisure from itself,  
To soothe and sympathize."

May (9 years old)—Papa, things pertaining  
to a horse are equine, to cows bovine, to  
cats feline, to dogs canine, but to dogs, is  
what?

Fay (5 years)—Porcupine, O course.

"Your husband," said the physician, "has  
a serious attack of gastric fever."  
"You don't say," exclaimed Mrs. Oak-  
cake, "How in the name of goodness did  
he ever get it when there's no gas in the  
house?"—Selected.

## Sunshine and Music.

A laugh is just like sunshine.  
It freshens all the day,  
It tips the peaks of life with light,  
And drives the clouds away.  
The soul grows glad that bears it,  
And feels its courage strong—  
A laugh is just like sunshine  
For cheering folks along!

A laugh is just like music,  
It lingers in the heart,  
And where its melody is heard  
The life of life depart:  
And happy thoughts come crowding  
Its joyful notes to greet—  
A laugh is just like music  
For making living sweet!

Selected.

## White-Tailed Deer.

It is evening, and as I sit here in my study on the border of the Blue Mountain forest, I see through the open window five deer stealing out from the shadows of the trees to feed on the dew-wet grass. They are in their thin, red summer coats, which in a month or two will begin to give place to the longer and warmer-winter garb of brownish gray. Daintily they step along on their slender, sinewy legs, stopping here and there to nibble a leaf or a bunch of grass, ever and anon raising their pretty heads to see that no danger threatens them. Their tails, which are rather long, are deeply fringed with white, and when not swaying from side to side, hang straight down behind. Now and then one of them will stop to lick its flank or to scratch its head with its sharp hind hoof. I step out on the porch, and instantly all five heads are raised and all five noses are pointed straight at me. The large, sensitive ears stand out to catch the slightest sound, and the big, round eyes are fronted to the least movement. For an instant the wild things are at "attention," then one of them stamps his black hoof and snorts, and then the five, wheeling as though at the word of command, are speeding away, through the long grass, over rocks and bushes, often leaping much higher than necessary, as though they loved the sport. And as they go their broad tails, snowy white beneath, are held erect, and explain at once the origin of the name, white-tailed deer. As the agile creatures disappear into the forest I return to my desk, half wondering if those deer were really afraid, or if they were not sped away for the very joy of speeding.

The white-tailed deer, otherwise known as the Virginia deer, because of its wide distribution, is one of the best known of American animals. According to Hornaday, it is found in at least some part of every state and territory save Delaware, Oregon, Nevada, California and Arizona. It was the first member of its family seen and hunted by the early settlers along the Atlantic coast, and Hornaday prophesies that it will be the last of the large hoofed animals of North America to become extinct. In the first place it is chiefly a dweller of the forest, often coming out into the open to feed, but seldom found far away from the friendly cover of the trees. Moreover, it is a cautious animal, keeps a bright-lookout for enemies, and, when hiding in the forest lowers its head and thus escapes notice. Owing to steady persecution for generations, the white-tailed deer was driven from most parts of New England, and it was feared that it would never come back, but during the last few years, owing to good game laws, properly enforced, these timid creatures have taken heart and have come back to the woods which were known to their ancestors. And they will stay and add to the beauty of the country and to the profit of its inhabitants, if the woods are but kept habitable by proper legislation.

In February and March, and occasionally as late as April, the male deer shed their antlers, which drop from the head without any flow of blood.

In about two weeks there may be seen on the pedicle of each antler a round lump, which looks a good deal like a brown tomato. This is the beginning of a new horn, but as the velvet is soft and full of blood. Soon it becomes elongated, and grows with great rapidity, first assuming the form of a blunt club, from which the points afterward branch off. Until they reach their full size, which they do in about four months, the antlers are soft and easily injured, and, being covered with minute hairs, are said to be "in the velvet."

The growth of these new antlers in so short a space of time is, of course, a great drain upon the animal's vitality, and he entirely lacks the vigor for which he is famous at other times. Having attained their full growth, the horns begin to harden, first shrinking and becoming sharp at the points and gradually becoming bonelike all over. The velvet covering then peels off and the deer regains his wonted strength and spirit. And the horns of the white-tailed deer differ from those of any other species. After rising for a short distance from the forehead, they drop forward, and from the beam, which is almost horizontal, three long, sharp tines rise perpendicularly. The antlers of most other deer point backward as they rise.

We often hear discussions concerning the shedding of the horns, and many persons will scarcely believe that great antlers, which seem as much a part of the animal they adorn as his legs or his skin, are renewed each year in the short space of four months. "And what," they say, "becomes of the horns which are shed? We never find any in the woods." Yes, we do, though, if we look for them carefully at the right time; my next-door neighbor has perhaps a dozen antlers which he has picked up at different times. That many more are not found is largely due, no doubt, to the fact that they are soon eaten up by mice and squirrels, and I have here on my desk the horn of a white-tailed deer, more than half of which has been gnawed away by rodents.

In May the fawns are born, and beautiful little creatures they are—reddish brown, beautifully spotted with white. So carefully are they hidden by their mothers that they seldom see them when they are very young, unless we accidentally come upon one where he lies in some shady nook. But in June they become strong enough to follow their mother, and we may see them skipping after her when she steals out to feed in the evening. And at this time, too, then following the doe's trail along the muddy bank of a stream or lake, we find a tiny hoofprint close beside her own.

In winter, when snow lies deep on the ground, the deer often live in "yards," spaces where they have trampled down the snow, with paths running in many directions. Here they seem to live chiefly on the food which is growing on the ground, and which they uncover with their hoofs, though they also browse more or less on the twigs which grow near their pathways.—Washington Star.

"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.

SPIRIT  
Message Department.

MESSAGES GIVEN THROUGH THE MEDIUM.

KEPT BY  
MRS. MINNIE M. SOULE.

Report of Seances Held June 23, 1905. S. E. 57.

## In Explanation.

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

## To Our Readers.

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

## INVOCATION.

Unto Thee O Father, We lift our hearts and voices. Unto Thee O Spirit of Truth and Life, we would come with every thought, every aspiration, every hope and every doubt made plain. Openly we would stand in the sunlight of Thy presence and let the sweet thought and influence of Truth so illuminate us that we may be stronger and better and brighter souls than ever before. Out of the mystery of the present, we would walk with steady feet, up through the darkness of the present hour we would look with unflinching eye, and always we would ask for the strength that shall make us strong, the faith that shall make us steady and the hope that shall cheer us through the darkest hours of the night. Whatever is ours to give of Joy, of Faith, of Hope, we would pass on to those who are less fortunate and have not yet come into the understanding of this last and best of truths. May we be as a staff in their hands, may we be as bright suns in their shady lives, may we be as a purifying influence in all that is low or mean in their common daily existence. So may the world be made better because of the influence of love and hope that overflows our lives and make some other life better and purer. May the dear spirits who eagerly seek this opportunity and are so anxious to speak a message to their own very strong and clear souls. May no shadow of the past shut out the light for them, and may no undue haste hinder them in their expression of love this hour. Amen.

## MESSAGES.

## Washington Evans, San Antonio, Texas.

The spirit of a gentleman comes to me first this afternoon, and he says that his name is "Washington Evans." He is very tall, rather slim, with blue eyes and gray hair that is quite long. I would think that he must be about 70 years old, and still there is a light and fire in his eye as if he were ready to face any emergency of life and take up any duty even when he went to the spirit land. He says, "Well, well! So this is the way I come. Well, this is better than nothing, though I can imagine a much better way to reach my people. I am from San Antonio, Texas. There is not very much to lead a man to spiritual things in the kind of life that I lived, but there is a good deal to make him think of a Supreme Power, of an Almighty and powerful influence in the world, but it seems so big and powerful that it is apt to fill a man's heart with fear rather than love. It is all very well for you people who live where all the beautiful things of nature and all the wonderful things of civilized life make it easy to see an expression of God. It is all very well for you people to grow into the spiritual life and I wish that the whole world could have it in just the same way, but I can tell you that there are many thousands of men and women who are trying to dig out an existence from barren land and uncultivated conditions who have not much time to think about the communion of spirits. They are afraid that they will be communing with them on the other side of the grave before they want to, and they have to fight to overcome that difficulty. I have a wife, her name is Maria. She is about as afraid of death as a woman can be, and I had an idea that if I could come back and tell her that there was nothing to be afraid of that, perhaps she would have a little more peace. Why dying is easy compared to living. There isn't anything to be afraid of except in imagination of what may come sometime. I had a son whose name was Frank, and he is with me today. He had been gone 40 years or more when I came over and to be with him and to know that he had been with me was quite enough for one man, and it seems to me a little better than the heaven we hear talked about. I want to send this particular message to Joseph Gaskell. I want him to do what he can towards getting this message to my wife, as if he does not, she will never get it, for she never sees your paper, and she would be scared to death if anybody told her about it. So I ask my old friend Joe to see what he can do towards getting the right light on this matter. I thank you for your effort, and will say Good day."

## Nellie Weaver, Lewiston, Me.

Here is the spirit of a woman, I should think about 35 or 38 years. She is quite slender, hair and eyes dark, and she is very nervous and edgier. She rushes up to me and is so eager to say what she has to say that she almost throws herself out of the circle with her anxiety. Her name is "Nellie Weaver," and she says, "Oh! dear, Oh dear, how can I tell you what I want to. My mother is here with me and my father, and step-mother are alive and they live in Lewiston, Me. My father is a medium, but he does not know that it is mediumship, but only knows that he sees me sometimes, and he wishes he could know what it is. I want the other day when he was at the table, and they were having strawberries I was there and he saw me, but he was afraid to make any remark about it because he has been laughed at so much. None of my people understand about spirits, but quite a number of them have had experiences. Uncle George is with me and he urged me to come and send this message, hoping that it might get some of them interested so that they would not go on living in the same old way year after year. I came over here rather unexpectedly, and it was like going out of a room leaving everything just as though you expected to come back in 15 minutes and pick life up. I have never been able to say any-

thing, but I hope I will be better for having said this? Essie is growing and is becoming as much a medium as her father is, if she does not get so scared that they have to close her eyes so that she cannot see. Tell my father that I am not unhappy, but that I only want to talk to him. It is lovely over here with ever so much to make me happy, but I just feel a homesickness once in a while to say something to him. I did not remember my mother, but she remembered me, and she is just as good as any mother could be. I am glad they had the new paper put on the house. It has made a great improvement, I think. Thank you."

## William Henry Burgess, Worcester, Mass.

There is a man who comes here now. He is short, rather stout, just like a flash, quick in his movements and in all he says. He used to keep a grocery store, for I can see a picture of his past life and him in this store weighing and selling things, just like any grocer would do. He says, "Umph, I should think you might see a grocery store. I never knew any other business. It was a pound of tea, and a pound of sugar, and a bar of soap, and a gallon of molasses all day long. My name is William Henry Burgess, and I lived in Worcester, Mass. I have two boys, one named Charles and the other named Henry. I suppose they would laugh and think it was a joke if anyone told them that I had come back, but I feel as if I would like them to know the truth of things. They are not in the same business I was. They left me to potter round, and they would do something better. One of them travels, and one of them is settled down in Worcester. I do not know what to say now I have got here, but the very fact that I am here ought to be sufficient evidence to show that I am interested. I used to think that people ought to go to church and only swear once in a while and never cheat their neighbors. That is about as far as my religion went. I did not see any particular thing to do except to get ahead and make the most out of life that you could do without gulping it out of your neighbors, but now that I have come over here, I feel as if I had made a fool of myself and wasted a lot of opportunities and I wish to goodness that I could find a chance to come back and pick up old life. I would like to begin all over again like a baby. I suppose that I would make the same fool mistakes and do the same stupid things, but that don't help me now. I have seen our minister, and he is about as much at sea as I am, and he says that if he had known he would have told things different from what he did, and from what I have seen of ministers, I think they tell you about what they expect you want to hear, except when the salary is behind and they get a red-hot sermon about paying your debts to the Lord through the minister."

## Susie Goddard, Nonantum.

A spirit is here now of a girl about 14. She says that her name is Susie Goddard. She is very fair, with blue eyes and a long braid of heavy light brown hair. She has a pile of books before her and seems to be studying as if it was all that she could do to get over her lessons. She is just as pale as she can be and nervous, too, and she wants to get to her father and mother and she says that she lived in Nonantum and she says, "Oh! I did want to live so and go to school and I thought if I could get through High School then I could be a teacher, but I could not do it. I broke down, and had a fever and died. Any way, that is what mama and papa both think, but I did not die but was sick there all the time, but for a long time I could not understand how I could be in two places at once. My grandmother is over here, and she has got a home just like she used to have when in the earth life and I thought I was there until I saw a lot of people that I never knew before come in. I go to school now a lot and see a lot of people so much older than I am studying in the same class with me. We study about people and flowers and birds and all those things and most of my lessons are out of doors. I seldom go into a building and I do not study after I am tired that is, I do not study on that thing, but take up something else. I think it is beautiful here and sometimes I get so anxious to have my brother and father and mother come over that I cannot wait, or it seems as if I could not. My mother has been to a medium but she did not get much satisfaction, and she is a little afraid that it is not the thing to do. I wish you would tell her that I had tried again. I will try and have stronger, because I think it would be fun to be able to talk to her. This is not so very much different from the old life. Tell Annie that I can see her and help her and that I am going to keep on doing it as long as she needs me."

## Katie Clafin, Louisville, Ky.

Now comes the spirit of a girl who I should think was about 22. She says her name is Katie Clafin. She is just as pale as she can be and nervous, too, and she wants to get to her father and mother and she says that she came from Louisville, Kentucky, and I always had an idea that Boston was a dreadful cold, barren kind of place. I did not think there was so much going, but I have been standing here looking around and it has been noise, noise, noise and people, people. Now I want to go to my husband. Perhaps you do not think I was married but I was, but he has married again and I knew it and am glad that he has. I am glad to know that he did not feel that he had to go on living by himself just because I had gone away. I know he does not forget me, and I know he did not forget me when he married again, and that his life would be lonely without someone to take a special interest in him and to care for him. I have got a baby here. It was just a wee little bit of a thing, but it grows just as it would if it was in the body, and if Johnny could only see it, I know he would be happy to know that I had got it with me. Aunt Lou is just as full of fun and has a lot of company and goes to everything that there is to go to just as she used to and she remembered that we put lilies on her coffin and she thanked me for them almost the first thing she did when I got over here. She is quite happy and says that she would not come back for anything and I do not think that I would as I am not needed very much except to tell my friends how much I love them. If I could get to Mabel and Emma, I think I would pinch their ears just to let them know that I was there, but I was not able to do so although I tried. I thank you, so much, for helping me to come."

## Better Than Spanking.

Spanking does not cure children of bad wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 337, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her today if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Small service is true service while it lasts;  
Of humblest Friends, bright Creature,  
scorn not One!  
The delay, by the shadow that it casts,  
Protects the lingering dewdrops from the sun,  
Wordsworth.



## Morris Pratt Institute Association.

## CONSTITUTION AND BY-LAWS.

Although no special report had been made of the doings of the convention, held on June 3, 1905, some most important legislation was transacted. Parts of the original constitution were amended and a complete set of by-laws adopted. This matter has been purposely postponed until there should be a membership large enough to be considered representative of the people whose voice shall regulate and carry on the school.

The most important amendment to the constitution relates to the date of the annual convention. It has been moved from the first Saturday in June. Last year that was found to be unsatisfactory for many reasons. First, the work could not be done and members return to their homes before Sunday; and this also prevents speakers and workers attending the meeting, thus losing to the convention the very valuable assistance they might give. Secondly, it is too late for students, as many must return to their homes earlier in the season, who would gladly remain if it came near the time of closing the school. It will now be held the third Tuesday in May and the closing exercises of the school will follow in the same week on the finishing of the association work. First year's exercises will probably be Wednesday and the graduation exercises Thursday. This makes it possible for those interested in the school to attend both the convention and closing of the school at the same time and still return home for Sunday.

The by-laws adopted are as follows:

Article 1.—Order of business: 1st. Reading of minutes of last meeting. 2d. Reading of communications. 3d. Reports of officers. 4th. Report of executive committee. 5th. Report of other committees. 6th. Business. 7th. Election to fill vacancies of directors whose term expires.

Article 2.—The board of directors shall consist of the president of the National Spiritualist Association of the United States of America, the president of the Wisconsin State Spiritualist Association, and seven directors. The directors shall be elected annually after the passage of the law as follows: viz, three for three years, two for two years, and two for one year; and every year thereafter the vacancies caused by the outgoing directors shall be filled by electing the same number for three years.

Article 3.—It shall be the duty of the officers to report at each annual meeting as set forth in the following sections:

Section 1. The president shall report the condition of the affairs of the Association, make suggestions for such improvements as he thinks are needed, and appoint an auditing committee which shall perform the duties usually devolving upon such committees.

Sec. 2. The secretary shall make a full and itemized report of all moneys received, and from whom, and when received; also shall make a full report of all indebtedness, of the financial standing of the Association, and the number of members thereof.

Sec. 3. The treasurer shall make a full report of all funds received, disbursed, and remaining in the treasury.

Sec. 4. The financial agent, or any one receiving money for the Association shall make a full report to the secretary every quarter, or when requested by the president, giving a complete and itemized account of all moneys received together with names of the donors.

Article 4.—The secretary shall send notice of the annual meeting to every voting member at least thirty days before the time of such meeting.

Article 5.—Quorum. Seven members at least must be present in order that a meeting may transact business.

Article 6.—These by-laws may be amended at any regular annual meeting by a majority vote.

All the old directors immediately tendered their resignation from office on the adoption of these by-laws, and the election of the present board was in conformity with the foregoing constitution. The present board consists of the president of the N. S. A., President W. J. Erwood of the W. S. A. and for three years Moses Hull, John C. Bump, John D. Vail. For two years, Dr. George B. Warner, C. L. Stewart. One year, A. J. Weaver, Wm. Rogers.

That gives two new directors next year, and the following year two. In three years the old board will give way to new officers, and so each year will install for a term of three years, in pursuance of the by-laws.

The officers are the same as last year: President, Moses Hull; vice-president, J. C. Bump; secretary, C. L. Stewart; treasurer, A. J. Weaver.

There is little change in the duties of the officers, the only one noticeable being that our work has been outlined by the Association, and personally I have been relieved of some of the care and responsibility that has been assigned me since the opening of the school. In addition to the work connected with the secretary's office, I have acted as financial agent in the field, and had the care and oversight of the affairs of the house, which alone requires the attention of one person. My repeated resignation to that part of the work has at last been accepted, and I shall in the future confine myself to the financial interests of the Association. With the opening of the camp season I will start eastward. Where we have been assigned a day, I will endeavor to represent the work. Where no day has been given us, I shall hope to be met with sympathy and co-operation in this good work. Catalogues will soon be ready for distribution. A delay in printing has caused us to be slow about sending them out. All persons wishing one will be furnished with it if they will send us their names. Constitution and by-laws will soon be issued and can be had on application to either Moses Hull or myself.

Spiritualists, this is your school. Its officers are your servants. Will you assist us in doing the work? I am ready now to go into the field for the year's work, and by a special vote of the board of directors Mr. Hull has been released from some of his duties as teacher, and has been granted permission to answer to calls and engagements which in his judgment will be beneficial to the Morris Pratt Institute. Make an opening for us and let this be the most successful year since the opening of the school.

Clara L. Stewart, sec.

Whitewater, Wis.

## California Notes.

While at San Diego, California, recently, we made two trips out of town, visiting the Mt. Loma Theosophical Home, and also the town of Tijuana (pronounced Te-a-wa-na) Old Mexico.

At Tijuana the Plaza de Torres, where the bull-fights take place, was pointed out to us; also the ruins of an ancient Catholic Mission. We visited the art stores, where many beautiful and useful articles, some of them real works of art, were for sale. We saw the native Mexican in his home, which in some cases was a house made of mud. They are called "adobe houses." Some modern dwellings were to be seen here and there. After what we saw in this brief visit to this Mexican town, we concluded that the country was about one hundred years behind our own United States of America.

On our return we visited National City and the great Sweetwater Dam. This dam is a wonderful piece of engineering and was built

to hold the water that falls during the winter and spring to be used for irrigating purposes in summer.

MOUNT LOMA, CAL.

Having read the notices in the daily press and in the illustrated circulars distributed to tourists and sightseers informing them what is to be seen and how to see it, and finding among the many attractions mentioned the Mt. Loma Theosophical Home and School, we decided to visit it. Following the directions in the circular we secured tickets which were to take us to the grounds, boarded the naphtha launch with a dozen others and crossed the bay. We were met at the landing by men with omnibuses who took our party to the entrance to the grounds, about a mile distant, where a number of others were added to our party.

We saw three or four "guards" in uniforms (yellow duck suits) one of whom informed us that the admission to the grounds was 10 cts. We paid our admission and were permitted to enter the gates.

We found a "guide" waiting for us near the main building who escorted us along the road and pointed to the "Home," the Conservatory of Music, the home of Mr. Spaulding, whom he said was the financial backing of the institution, the private home of Madame Tingler, and a few little cottages where, he said, little children were cared for. He also told us of a proposed "Grecian Theatre" that is to be built, and pointed out the site. We were permitted to look up that way, but were refused permission to go any nearer.

The "Guide" then turned and pointed, not reluctantly, but with evident pride, to the great Pacific Ocean and we were allowed to feast our eyes on its wonderful beauty. Dear reader, we shall always be thankful to this Theosophical Society for letting us see all the above mentioned buildings and their Pacific Ocean, and all for the small sum of 10 cts. each, and all, too, from this beautiful point of view, the middle of the road.

A lady asked the "Guide" how many children were in the "Home." He said: "I do not know there may be several hundred." We ventured the question: "How large a tract of land belongs to this home?" He said he could not tell, but thought there were some thousands of acres.

We asked for literature giving information regarding the school. The "Guide" gave us no information that would help us to get it if such literature is in existence.

We were told of the cost of the main building, of the wealth of the principal donor, supporter of the school, but our "Guide" gave evasive answers to some of the questions of members of our party and volunteered but little information of importance.

Our party of earnest men and women seeking information regarding this much talked of "Modern School" (?) had to leave the premises without having seen the inside of a single building or meeting a single person other than our "Guide," and without learning any definite fact about the workings of this institution.

Our experience shows that this institution is truly "Esoteric" according to Webster's definition of the term, which is as follows: "Esoteric, designed for and understood by the specially initiated alone; not communicated or not intelligible to the general body of followers; private; interior; acroatic; opposed to Exoteric or public."

This kind of treatment was enough to cause the members of our party to declare with De Quincey: "Enough if every age produce two or three critics of this esoteric class with here and there a reader to understand them."

The ten cents admission fee for the privilege of walking in these roads for half a mile or less and looking at a couple of buildings from the outside that are not very remarkable for anything in particular, we thought was a good investment.

If it gave us no knowledge of what was transpiring within those walls, it enlightened us upon how Mt. Loma Theosophists treat honest inquirers regarding this new school of "reform" (?)

We were taken back to the dock in the omnibuses to wait the coming of our launch. We all kept our good humor and enjoyed the five mile return trip across the bay very much, though we are still wondering what this Esoteric Philosophy amounts to anyway?

E. W. Sprague.

## Female Universal Suffrage.

William B. Ketchum, of Mendota, Mo., outlines a plan of organization and campaign for securing universal woman suffrage in the United States, as set out in part in an article in the Putnam (Mo.) Journal.

Some weeks ago a lady in New York invited the writer to suggest a plan to secure universal suffrage in the United States, which he did. I now take the liberty of sending you a copy of the plan, with the hope that some big-souled reader may be favorably impressed with the thoughts suggested and reach out a helping hand to this noble band of grand women, who have been pleading for fifty-seven years for the simple act of justice, equal rights with men.

A brief outline of a plan to secure universal suffrage in the United States. The importance of unity is strikingly illustrated by the result of the last presidential election. I would form a great national organization of women to work for equal rights and for the elevation of womanhood on all desirable lines. I would invite every woman, white and black, ringed, streaked and speckled, and every girl 12 years old in the United States to become a member of this association. The membership fee might be 50 cents a year for women and 25 cents a year for girls. I would locate the headquarters of this association at Des Moines, the capital of Iowa, as this is near the geographical center of the United States. At the meeting called to organize, the name of the association could be determined upon. A president and vice-president should be selected, who should select a vice-president at the capitol of every state in the union to work in the interests of the association. This association should work in harmony with all the other influences working for the same result, justice to all. I would back this association up with a strong newspaper, a woman's newspaper, published at headquarters. It should be a weekly paper, price one dollar a year. The duty of the vice-president would be to work up the membership and secure subscribers for the paper and report same to the president.

This paper should be a great educator and civilizer. The editorial page should be largely devoted to the cause of woman suffrage and every other movement calculated to elevate humanity. The balance of the paper should be devoted to general news of the world, excepting that nothing should be published that might have a debasing influence upon the morals of the people. It should be a paper that would be a welcome visitor in any home in the world. It should be conservative in all things, but never cease to plead for equal rights and exact justice to every human being. It should never lose sight of the fact that every human being is a child of God.

The whole period of youth is one essentially of formation, edification, instruction. There is not an hour of it but is trembling with destinies—not a moment of which, once past, the appointed work can ever be done again, or the neglected blow struck on the cold iron—Ruskin.



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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 this 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.—Alison W. Small, Head of Dept. of Sociology and Director of Affiliated Work of the University of Chicago.

I am somewhat familiar with the tendency in modern thought to give primary place to feeling—with James' "Will to Believe," with Freud'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 form by its choice—I can subscribe to.—Prof. Oscar Lovell Triggs, University of Chicago.

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## Banner of Light.

BOSTON, SATURDAY, JULY 8, 1905.

## Society News.

Correspondence for this department should be addressed to the Editor, and must reach this office 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: City and District.

First Spiritual Science Church of Boston, Mrs. M. Adeline Wilkinson, pastor, Sunday, July 2.—Colored Jubilee Singers at morning circle. Very interesting meetings afternoon and evening. Mediums assisting through the day were Mrs. Reed, Mr. Privoc, Mr. Baker, Mrs. Blanchard, Frank Wheeler, Mrs. Jackson, Mr. Hathaway, Dr. Barker, Mrs. Cunningham, Mrs. Fox, Mr. Roberts, Mr. Brewer, Mrs. Lewis, Mrs. Wilkinson, Miss Anne Morgan and solos by Mrs. Lewis. Tuesday afternoon, Indian Healing Circle. Thursday afternoons, psychometry. Meetings all summer.

Waverly Home, June 25.—That there is a Higher Power that intervenes in the affairs of men, was verified at the home today in a remarkable way. A Mr. Brewer, a former minister of the Gospel, but now an ardent Spiritualist, came from his home in Chelsea just one week ago to attend our meeting. Mr. Brewer had arrived but a few moments when one of his children entered in great distress, the tears streaming from her eyes. She told her father that she had been sent from home in great haste, to tell him that word had been sent from the hospital for him to appear as soon as possible if he wished to see his daughter alive. He immediately departed as fast as steam and electricity could take him to the Frost Hospital in Chelsea, where his daughter lay at the point of death, suffering from an operation for appendicitis which had not turned out well, peritonitis having set in, which in the minds of the doctors surely presaged a dissolution of the spirit from the body. Upon entering the hospital, Mr. Brewer went directly to where his daughter lay. He found her almost unconscious, with no power to move a limb or muscle, and no strength to utter a word. Life was flickering in the balance. Mr. Brewer laid his hand upon her forehead and prayed to the Giver of All Life, and to the Angel World, with all his mind, and soul, that his daughter might be restored to him, and brought back to health. How well this prayer from the soul was granted may be answered by saying that when Mr. Brewer came to us today, his face wreathed in smiles, and in his heart, thanksgiving to God, for the restoration of his child back to health again. I am now happy to relate from Mr. Brewer that his daughter is on the way to full recovery, and we all rejoice with our brother that his child has been restored to him through the intervention of the spirit friends. Our meeting was conducted by Mr. Geo. Clark, assisted by the following workers: Mrs. S. E. Hall, Mrs. Bolton, Mrs. George, Mrs. Smith, Mrs. Curtis, Mrs. Cutler, Mr. Brewer, Mr. Newhall, Dr. Greenwood and Mr. Peterson; Mrs. Bemis, organist.—J. H. Lewis.

## New England States.

Haverhill, Mass.—Haverhill Spiritual Union.—We have continued our Sunday evening meetings through June with marked interest, as there seems to be an ever-increasing desire to hear the truth. We had with us June 4 our dear sister, Ruth A. Swift, of Haverhill, whose words of hope and cheer always touch a responsive chord. She voiced many messages from the unseen world which were readily recognized. June 11, Miss Nellie M. Putney, of Lowell, another earnest and very interesting speaker and message bearer. June 18, our sister, Mrs. Amanda A. Cate, of Haverhill, who is ever ready to help in our work. Her lecture on "What Shall the Harvest Be?" was heard with great pleasure, and was followed by messages. June 25, Annie L. Jones, of Lowell, a very instructive speaker, whose large number of friends are ever increasing in numbers. Her message work was very convincing. We shall continue our meetings through July.—C. E. I.

Worcester, Mass.—Worcester Association of Spiritualists held their annual meeting at G. A. R. Hall, 35 West Street, Wednesday, June 28th, at 8 p. m. The following officers were elected for the ensuing year: President, Woodbury C. Smith; vice president, William L. Westworth; secretary, Hattie E. Sherwood; corresponding secretary, M. Lizzie Beals; treasurer, George H. Woodie. Directors: Henry J. Newhall, John R. Farr, Charles Nichols, Mrs. W. C. Smith, Mrs. L. H. Harrington, Mrs. G. H. White, and Mrs. C. F. Randall.—M. Lizzie Beals, cor. sec.

Fairfield, Me., June 18.—Edgar W. Emerson of Manchester, N. H., lecturer and test medium, was in this town Tuesday and Wednesday, June 13 and 14, and gave two sittings at the home of Mr. B. M. Bradbury. The meetings were very largely attended and proved very interesting.—A. L. H.

Portland, Me., The First Spiritual Society, Mystic Hall, July 2d.—Our meeting was opened by an address short but pleasing by the president, Mrs. Heinson. We had a happy surprise in the presence of Mrs. Carrell Adams, of Waltham, Mass., who delivered a fine lecture on "Spiritual Growth." She has been kindly offered her services for the following Sunday for both lecture and messages. She was assisted by Mr. W. E. Bradish with tests, also recognized. Mrs. Dobson, one of our sisters, also added her testimony as to spirit return. Mrs. Fuller sang beautifully under spirit power and with piano selections added greatly to sociability and pleasure of the meeting. A very successful strawberry festival was held last week, and during the evening a fine entertainment program was rendered. Vocal solos "The Maid of the Mill," sung by Mrs. Lynch, piano accompaniment by Mr. Vaughan; vocal solo, Mrs. Fuller (under mediumistic control); reading, William E. Bradish; vocal solo, Mrs. Dobson; reading, Mr. Lynch; reading, Mr. Bradish. A handsome "Guess Cake" was presented as by the well known baker, Geo. F. Hillborn, and was won by Miss Nellie Davis and Mr. Augustus Libby, each having guessed the same weight. The society will hold an important business meeting Monday evening, July 10, at No. 19 Quincy Street, and a full attendance is requested.—Francis H. Vaughan.

New Haven, Conn., June 20.—Having lately formed a small spiritual society in this city, I was asked by the members of the same to ask your advice of how best to secure a good medium for test and lecture work. We have about 25 members, but have no doubt we would increase rapidly under the guidance of a good medium. There are no public speakers here at the present time and therefore a medium would have a free field. If you know of any and would send me their addresses you would confer a favor upon us. As to terms and time of engagement, I would not

speak here about it, as it may be largely influenced by the abilities of the mediums. Yours for Truth, C. H. Burper, 15 Grove St., New Haven, Conn. [By publishing our correspondent's inquiry it may come to the notice of some worker who will correspond with them for a season.—Ed.]

## CAMPMEETINGS.

## Season 1905.

Ashley, O.—August 6 to 27. Will Randolph. Camp Progress, Up. Swampscott, Mass.—June 4 to September 24. E. P. Colley, 305 Elliot Street, Boston, Mass.

Chesterfield, Ind.—July 15 to August 27. Mrs. L. Jessup, Anderson, Ind.

Clinton, Ia.—July 30 to August 27. Mrs. M. B. Anderson, Clarksville, Mo.

Freeville, N. Y.—July 15 to August 20. Miss V. C. Moore, Dryden, N. Y.

Forest Home, Mich.—July 30 to August 20. Mrs. R. Eastman, P. O. Box 69, Mancelona, Mich.

Grand Lodge, Mich.—July 23 to August 23. J. W. Ewing, Grand Lodge, Mich.

Harmony Grove, Escondido, Cal.—August 6 to 20. T. J. McFeron, 528 Fir Street, San Diego, Cal.

Island Lake, Mich.—July 23 to August 23. H. R. LaGrange, 185 Montclair Street, Detroit, Mich.

Lake Pleasant, Mass.—July 30 to August 27. Albert P. Blinn.

Lake Brady, O.—A. J. Keck, Akron, O. (No dates supplied yet.)

Madison, Me.—September 1 to 10.

Milford Park, Cal.—June 25 to July 25.

Mount Pleasant, Clinton, Ia.—July 30 to August 27. Mrs. M. B. Anderson, Clarksville, Mo.

Mantua, O.—July 6 to August 27. F. H. Sherwood, Mantua Station, O.

New Era, Oregon.—July 9 to 30. Rev. G. C. Love, 354 College Street, Portland, Ore.

Niantic, Conn.—June 12 to September 11. G. Hatch, South Windham, Conn.

Onset, Mass.—July 23 to August 27. Dr. Geo. A. Fuller.

Ocean Grove, Harwich, Mass.—July 9 to 23.

Onset Wigwam, Onset, Mass.—July 15 to September 15.

Parkland, Pa.—(No dates supplied yet.)

Queen City Park, Vt.—(No dates supplied yet.)

Dr. E. A. Smith.

Sunapee Lake, N. H.—July 30 to August 27.

Lorenzo Worthen, Hillsboro, N. H.

Tacoma, Wash.—July 30 to August 20. Geo. E. Gnowden.

Unity Camp, Lynn, Mass.—June 4 to September 24.

Verona Park, Me.—August 13 to 27. F. W. Smith, Rockland, Me.

Vicksburg, Mich.—July 30 to August 20.

Mrs. Jeannette Fraser, Vicksburg, Mich.

Winfield, Kansas.—July 15 to 25. Mr. M. K. Gates, 807 N. Manning Street, Winfield, Kans.

Wonewoc, Wis.—August 5 to 27. M. M. Blish, Wonewoc, Wis.

Names and addresses of secretaries inserted when sent.

## Mahatmas at Loggerheads.

The derogatory remarks made by Miss Ward, a prominent London Theosophist, concerning the "Tiger Mahatma," Agamya Guru Paramahansa, have widened still further the breach between the eastern and western Theosophists. Miss Ward's remarks in the Express were shown to a friend of the mahatma, who indignantly repudiated the attack on the character and standing of his friend. "In a recent letter," he said, "the mahatma makes the prediction that the unfortunate people who have used the beautiful teachings of the Vedas to build up a business for the support of spiritually uneducated people will in the end be terribly punished. 'For,' he says, 'ordinary deceivers are punished in their next reincarnation by being passed into the bodies of monkeys or birds, but some sink so low as to enter into stones.' But the present leaders of Theosophy will not have even that privilege, because stones are useful; they will become the thorny hedges of waterless plains."—Evening Chronicle, Manchester, Eng., June 7th.

## "A New Decalogue."

Dr. William Barry—as well known alike as priest and novelist—has lately discussed the relations between Agnosticism and National Decay, in the National Review, of London, Eng., and in the course of his article presents the following presentation of the conditions which appear to him as brought about, or rendered possible, by the influence of the agnostic spirit upon the times.

Says Dr. Barry: "The evidence is abundant, and is accumulating, that the agnostic negation is not simply negative. Under its influence, precepts most positive, shaping the creed of no small number, have risen from the depths. When we look at the ways of business, fashion, literature, and at social statistics, a new decalogue appears in view. What are its commandments? I seem to read among them these: 'Thou shalt make money, have no children, commit adultery, plead in the divorce court, and, such duties done, commit suicide.' Not the individual only, but the nation, if it loses its old Christian prejudices, will enter on this journey toward Hades. The test and proof that a mistake has been made by our agnostic philosophers are to be found in the national decay which follows on their teaching, as darkness follows on eclipse. And by national decay nothing else is meant than the suicide of the race, consequent on frauds in marriage, a dwindling birth-rate, unlimited divorce, degeneracy in offspring, the abuse of stimulants and of pleasure, the clouding of intellect, all of which are fated to terminate in one disease—the denial of the will to live."

In the same article the able writer presents a bird's-eye view of social conditions, as he sees them, which may well excite the anxiety of all concerned for the moral welfare of society everywhere. Does the doctor overstate the case when he writes:

"We hold that civilization, here in England, overseas in the United States, in Australia, and coming back to the Old World, above all in France, is exposed to a great danger, and may, during the twentieth century, enter on a period of decline. We believe that period has begun in France, which seems to have lost the power of selecting fit governors, and is utterly given over to Malthusian practices. But we observe the like phenomena, due to not unlike causes, though not yet on so large a scale, in Great Britain and many of its dependencies; while in the United States a dissolution of marriage seems to be spreading far and wide. The Puritan families, on which the greatness of America was founded, are dying out of the land they refuse to occupy with their descendants. President Roosevelt, who is famed at the reign of trusts, now calls for legislation to stem the tide of divorce. These are grave symptoms, not confined to any one race, constitution, or social degree, in the hundred and seventy millions who we may describe as the vanguard of progress: I will not extend the survey across the Rhine, although in Germany too, and elsewhere on that side, the prospect is assuredly disquieting. But when

we perceive whole nations liable to one disease, which every year returns only to multiply its ravages, we are led to imagine that it cannot have its various positions different causes; but that a certain kind of atmosphere and climate favors the deadly infection. What, we ask ourselves, has happened to bring about this plague and to give it strength? In social changes it will be seen, if we look closely into them, that a revolution in thought is always the beginning, wherever some great cosmic influence—some glacial period or some abnormal increase of temperature—cannot be invoked. A glacial period, truly, is setting in; but of the mind, not of the globe. And its name is agnosticism. The intellectual sun is darkened; human life is moving away from the centre of light toward the depths of space."

Is our civilization all summed up in the old assertion, "let us eat, drink and be merry, for tomorrow we die?" If so, civilization is a farce.

## IS IT WORTH WHILE?

Is it worth while that we jostle a brother? Bearing his load on the rough road of life? Is it worth while that we jeer at each other, in blackness of heart, that we war to the knife? God pity us all in our pitiful strife!

God pity us all as we jostle each other; God pardon us all for the triumphs we feel. When a fellow goes down with his load on the heather, Pierced to the heart: words are keener than steel, And mightier far for woe or for weal.

Were it not well in this brief little journey, On over the isthmus, down into the tide, We gave him a fish instead of a serpent, Ere folding the hands to be and abide Forever and aye in dust at his side?

Look at the roses saluting each other! Look at the herds all at peace on the plain! Man, and man only, makes war on his brother, And laughs in his heart at his peril and shame, Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble Some poor fellow soldier down in the dust? God-pity us all! Time left soon will tumble All of us together, like leaves in a gust, Humble, indeed, down in the dust.

Joaquin Miller.

## PASSED TO SPIRIT LIFE.

[Notices under this head will be inserted free when not exceeding twenty lines in length, beyond that a charge of fifteen cents per line will be made. About seven words make a line.]

## HIRAM PRESTON, SHARON, VT.

Passed to the higher life Hiram Preston, of Sharon, Vt., on June 2d, aged 31 years, 2 months and 9 days. Mr. Preston was brought up a Universalist, but for some years was a Spiritualist. He lived an exemplary life. He was the oldest of seven children; two sisters and two brothers are left to mourn his loss, besides one son. He was always an attendant at the campmeeting at Queen City Park and always felt that he received good from there. He has gone to a world where there shall be no more death, neither sorrow nor crying. Neither shall there be any more pain, for the former things are passed away in the wonders of the heavenly birth.—S. A. J. Downs, June 29, 1905.

## CLARKSON D. FULLER, ONSET, MASS.

Mr. Fuller, who was born at Troy, N. Y., Aug. 12, 1846, passed to the higher life from Onset, Mass., June 19, at about five in the morning. Having responded to an alarm of fire caused by a bolt of lightning at the stable of Mrs. May C. Weston, while standing in the doorway of the house, knowing that some very beautiful flags were stored in the loft of barn cried out: "Try and save the flags, boys," dropped backward and passed without struggle into the beyond. Mr. Fuller had a remarkable war record, having been in every battle of his regiment, which numbered 28, and in none was there less than 40,000 men. He was a member of Wm. T. Sherman G. A. R. Post No. 208. He had been vice president of the Wigwam society and was its secretary at the time of his decease. He was also clerk of the First Spiritualist Church of Onset. Funeral services were held in the church at Onset on Wednesday, the 21st, at 2:30, the writer officiating. An appropriate poem was read and brief remarks were made by Mrs. Weston. Mr. Fuller, at the same point as Mr. Fuller, made very sympathetic remarks. Mr. Hall, of Post 10 of Worcester, paid a tribute to the memory of the departed and the writer of this obituary read a poem written for the occasion by Mrs. Julia R. Walcott, and Mrs. Taber and her sisters rendered appropriate musical selections. The church was crowded and many were unable to get in. The floral tributes were many and very beautiful. The writer closed with a tribute to Comrade Fuller written automatically that morning, ending with these words: "Comrade! We bid you Good Night, as we take our leave of the earthly form. Rest has come to the tired and weary body, but to the spirit dimly seen through the clouds that surround us we cry out, 'Good morning,' for the day of freedom has just dawned for it, and the enfranchised spirit answers back to us, 'Call me not back! I am free indeed! Pain and struggle are mine no more. Come ye forward where I stand.'"—Geo. A. Fuller, M. D., Onset, Mass., June 28th, 1905.

## MRS. J. C. WATKINS, DALLAS, TEXAS.

Mrs. J. C. Watkins of Dallas, Texas, passed to the higher life June 21.—she had been ill for some time. She knew for weeks previous to her death that she was going and made all preparations as if going on a long journey not to return. Her passing was a beautiful demonstration of our philosophy, that death is but a transition. She will be sadly missed in Dallas, for hers was the home where many found rest and speakers and mediums from abroad on going to that city found a welcome abode with her, and many both in and out of the Spiritualist ranks found in her a friend and helper in times of need. The funeral services were held at the home, and at the cemetery. Laura B. Payne, pastor of the Temple at Fort Worth, delivered the funeral address, which was preceded by a vocal solo, (In Heaven We Shall Know Our Own), sung by Mrs. Mary A. Wilson. At the cemetery the form of service given in Tuttle's Lyceum Guide was used, and conducted by Mrs. Carrie M. Hinsdale. A host of friends and strangers were present at the services. She leaves a husband and many relatives and friends to mourn her absence, but who rejoice in the knowledge that she still lives and loves them.—Laura B. Payne, Fort Worth, Texas.

Infinite Peace is born of Infinite Love.

## WONDER WHEEL SCIENCE.

(July 8, Copyrighted, 1904, by C. H. Webster.)

## Daily Guidance for All, by Birth Numbers.

By Professor Henry.

According to your Month-Date of Birth, in the following is your Birth Number.

1.—March 31 to April 30.	4.—June 31 to July 31.	7.—Sept. 30 to Oct. 31.	10.—Dec. 22 to Jan. 21.
2.—April 30 to May 31.	5.—July 31 to Aug. 31.	8.—Oct. 31 to Nov. 31.	11.—Jan. 21 to Feb. 20.
3.—May 30 to June 31.	6.—Aug. 31 to Sept. 31.	9.—Nov. 31 to Dec. 31.	12.—Feb. 20 to Mar. 21.

(These Birth Numbers are otherwise explained in my books as elsewhere advertised.)

Having found your Birth Number in the above, as given for the above dates of Birth, then find that Birth Number in the Top line of Figures marked "Birth No." in the following Table. The Column of letters under your Birth Number is YOUR Column, and no other, unless you have a Key for other Columns. Look down your Column and see what Letters are Marked in it. The letter means your favorable days. Carry your eye on the line of the letter over to the left and there you will find the Date of your favorable days during the days for which the Table is made.

Birth No.	1	2	3	4	5	6	7	8	9	10	11	12
June 22-23-24	-K-	E	-M-	G	-F-	B						
24-25-26	B	-K-	E	-M-	G	-F-	B					
26-27-28-29	-B	-K-	E	-M-	G	-F-	B					
29-30	F	-B	-K-	E	-M-	G						
July 1-2	-F	-B	-K-	E	-M-	G						
2-3	G	-F	-B	-K-	E	-M-						
4-5	-G	-F	-B	-K-	E	-M-						
6-7-8	M	-G	-F	-B	-K-	E						
9-10	-M	-G	-F	-B	-K-	E						
10-11-12	E	-M	-G	-F	-B	-K-						
12-13-14	-E	-M	-G	-F	-B	-K-						
15-16	K	-E	-M	-G	-F	-B						
17-18	-K	-E	-M	-G	-F	-B						
19-20-21	B	-K	-E	-M	-G	-F						
22-23	-B	-K	-E	-M	-G	-F						

ing the days for which the Table is made. It may be one or both of these days. Take advantage of both, anyway, as best you can. The letter B shows where the Moon is each day. If the letter is E, it means that your

## Chats With the Professor—No. 11.

## HUMANITY'S BETTERMENT.

Each and all of them, no doubt, are honest and sincere in their efforts towards a betterment, but what is better for one class of mentality or for one individual is not better for another. These modern organized movements put me in mind of two people on a cold night sleeping in the same bed with a quilt too small to comfortably cover the two. While one is feeling comfortable and sleeping peacefully, the other wakes up to his condition, and, feeling cold, sneaks the quilt over to his needs and soon goes to sleep. The cold soon wakes the other fellow up and, seeing how he has been out-generaled, he sneaks the quilt back again. Soon they begin to realize that there is a spirit of selfishness on the other side of the bed and then the matter begins. In course of time, if they do not betray a feeling of universal brotherhood, or else get a larger quilt, war is sure to follow, and it is apt to continue until, as in the Strait of Korea, one of them sinks the other fellow's navy. By these illustrations, doctor, mayhap you see what I mean. Organizations, Christian, heathen, civilized or uncivilized, are governed and act precisely the same as individual men, because they are composed of individual men. The Divine laws provide for all. Not for all alike in quality and quantity, because we do not all alike desire or require the same at the same time. The only trouble with the world is that some are shivering for a quilt, while others who are not in need of the quilt have stowed it away in a cedar chest to feed the moths upon; provided that the moths are smarter than the fellow that shivers and can outgeneral the natural powers of the cedar chest. Even the moths fight the battle of Socialism, but in all cases each Socialist is like every other Socialist, whether he be czar or Slav. Each human being is desirous of bettering his condition. Rockefeller and Morgan are not satisfied; neither is Carnegie. Each wants all others to strictly observe their own particular idea of betterment: to forsake their own Divine Lord, Ruler and Master, and bow down to their golden calf, to their enactments of labor laws, or to the terrors of some other kind of bombastic assumption or the combustion of a dynamic bomb.

"Education into the Divine laws by other than fairy tales and Santa Claus stories, is what the twentieth century demands."

"But, professor," interrupted the doctor, for the professor had got wound up to an uncertain length, "do our aches and pains come by change of law, same as the rising and the setting of the sun?"

"Yes, and no," replied the professor. "The power of thought is man's domain. If we know the law and think in accordance with it there are no aches or pains, but we are subject to the general thought in our environment, as well as to our individual thought. We have a will power in the domain of thought, but not in the domain of mind. We are compelled to obey the law of mind, but we may think that compulsion to be good or evil. We cannot pervert the obedience of mind to the Divine law; we can only in our thinking change our momentary appreciation of that obedience. If someone, or something, tickles me in the ribs I can cry with pain or laugh with pleasure, according to my mode of thinking or of appreciation, but I must mind it as long as I am sensitive to touch. So, too, are our political, religious, social and other troubles or pleasures governed under the law of 'as man thinketh, so is he.' Hence, if I thought myself a Socialist, I would be one, totally regardless of what other people thought. I would be advocating betterment to myself. In the world's eye I would not be a Socialist; a Christian; nor a heathen, unless my advocacy was recognized by others. When some organization becomes founded on the infallible laws of the Divine, then, and not until then, we will be on the straight and the narrow way that leadeth to 'peace on earth, good will to men.' Until then we may try to be happy in our own delusions, or follow, as a monkey follows the organ grinder, the delusions of those who are sneaking the quilt away from our bare bones."

## HOW FAR CAN WE SEE?

"Any man may be a reformer, doctor, no matter whether his reformation is salutary, intellectual or mere animal greed. We may urge any fellow man to become a saint, or a robber and a cutthroat. He may agree to faithfully follow the tenets of the reformer, but that would not make him either saint or sinner. By their works ye shall know them and not by their declarations of faith, nor by the high sounding tag with which they are labeled. No man can see along the line of the horizon, nor up into the heavens beyond the focus of his two eyes. At that point the ethereal blue creates a semi-circular arc, and only through that arc are incomprehensible

conditions are Easy. If G, it means they are Good. If F, the influences about you are Friendly. If K, the influences are Kindred, or Kindly. If M, they are Mutual or Equalized. These are Spirit Forces in the Unseen World about you, and if you do not oppose them, but set with them, they help you more than anything else can. They are the Higher Spirits. Other days have other Spirit Guides about you, but they are not so favorable to your highest interests in the long run of your life. Let wisdom be your intellectual effort on these favorable days and in the long run the other matters will come your way, as sure as the rising of the Sun.

During the dates in this Table, Birth No. 4 has an Especial Ruling over the whole world. This makes Birth Numbers 6, 8, 11 and 2 more favored than others during these dates in the Table, and Birth Numbers 7, 10 and 1 less favored than others even on the 2, G, F, K and M.

For other matters such as Finance, Love, Real Estate, Literary, Occult, Law, etc., a Key will be sent for 10 cts., by which such matters may be guided by the same Table. These Tables will continue indefinitely, and the Key holds good for life. State which Matter you desire the Key for. Send full date of Birth with request, to Prof. Henry, Boylston Centre, Mass. Subscribers to the "Banner" receive the Key free. Nativities, or other Astrologic work, promptly attended to. Lessons by correspondence, or any information furnished.

For list of Prof. Henry's books on Astrology see advertisement on other page. For sale by "Banner."

glimmerings of light, the mysteries of which are unknown to earth. Every individual mind is likewise encompassed by a circle measured by the power of the individual thought. A man whose range of thought extends beyond the range of another's cannot make that other think, nor know what he thinks or knows, any more than a man with telescopic eyes can make a near sighted man see what he sees. Many may be called to see, but those only who are blessed with powers equal to the occasion are Nature's chosen ones to be favored by the extensive view. There are near-sighted people who have not yet learned that their sight has shorter range than others. There are people who can hear a sound at 25 feet which another can hear at 50 feet, and yet they may both imagine that their hearing is perfect. There are those who think that they are as able to think or reason as any other mortal can, and yet every faculty in man is regulated to a certain pitch, like the strings upon a harp of a thousand strings. The harp itself may not know how many of its strings are out of concert pitch until it attempts to join the concert, and the concert itself may not know how far away its own pitch is from the music of the spheres.

"Our eyes perceive the face of an object, at its exact size, when the object is placed from the centre of sight at a distance equal to the size of the face. Aside from the object, we can then catch only side glimmers of other objects about the borders of its face, as a sort of a framework background. When the object is beyond the distance of the size of its face, then the face is gradual, smaller and smaller apparently until the focus of our eyes obliterates the face entirely. It has gone beyond the range of our circle of sight. Only in memory is the object known; otherwise it is to us as if it never had been. We may at any time look in the direction of an object, that is beyond the perspective point of our circle of vision, and we are unable to see it because Nature has concealed it in the folds of that mysterious thin veil, which divided the seen from the unseen."

"The Mind and even the Soul, has its circle of vision in like manner as have the eyes. Forms are nothing but material signs or symbols of principles and laws. If we have never seen the form then we are unable to explain or describe the principle, even though conscious of the fact that something or other that is tangible does in reality exist, and, furthermore, we are unable to cause any other mind to see, or conceive of that which impresses us, unless their minds or thought is more or less in harmony with our own. This is the law of affinity. Mind and thought must be in tune one with another, or there is sure to be discord. A social community must be equally balanced in mind, thought, purpose and action, to prevent the strong from oppressing the weak. The laws of the heavens provide for such organizations, but the laws of the heavens are ignored, hence we have tyrannical rulers in the flesh instead of Most High Rulers."

"If we know of an unseen object that is governed by a constant, eternal and infallible law, and we ourselves conform to the mathematical operations of that law, then we may be able to locate, or follow the course of any unseen object, wherever it may be within the range of our mathematical power. We see it then by spirit law. Though it be in the farthest region of the heavens, we bring it to view within our own circle of comprehension, and even under our very eyes, just as a picture of Saturn drawn on our slate brings that distant planet, spiritually, to within a few inches of our eyes."

"Distance of the farthest star, in the spiritual power of our life, is nothing, apparently. It is measured not in furlongs nor in miles, but rather in the minutes, degrees and signs of our Circle of Understanding."

"Nothing is lost in the eternality of space, and every atom in the Solar system is under the All Seeing Eye of the Sun. An object may change its form, by a different combination of stellar, or elemental forces, yet it can never get beyond the boundaries of the Solar System so long as it contains any of the elements which belong to the solar system."

(To be continued.)

Assume a virtue, if you have it not. That monster, Custom, who all sense doth ape. Or devil's habits, is angel yet in this: That to the use of actions fair and good. He likewise gives a frock, or livery. That aptly is put on. Shakespeare.

Just to be good, to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet and avoid all manner of petty anger and irritability—that is an idea as noble as it is difficult.—Edward Howard Grieg.