

BANNER OF LIGHT.

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NO. 22

BEHOLD THE LIGHT!

William Brewster.

All things that grow for light are seeking,
The grass and tree and fragrant flower;
New light and love are always breaking—
To give us men immortal power.
The star of hope in all the ages,
Has been in souls inspired of right;
And word of heroes, saints and sages—
Was ever this—"Behold the light!"

The life that sees new glory shining,
Is grandest triumph of our day;
It has the power of love's divining,
To know the upward, onward way.
It is responsive to the calling—
Of voices urging it above;
And on its face the sunshine falling—
Reveals the splendor of love's love!

It is so blest that we are living,
Endowed with power of best to be;
That all the world of all is giving,
And ever saying—"All is free!"
There's nothing in encircled beauty,
But what, O man, is freely thine;
Accept the gifts with loving duty,
And learn the blessedness divine!"

The ages of the darkness olden,
That governed men in fear so long,
Are changed we see to morning golden,
And welcome have of work and song;
The heart of all, itself expressing,
Has found a rose, has found a man,
And still desires a further blessing—
All ignorance and wrong to ban!

We keep the old abuses going—
By still denying knowledge sent;
We must obey the truth worth knowing,
And make it life's new ornament;
We must believe it strong and hearty,
Nor care a jot for might beside,
For church or creed, for self or party
Till man as man is glorified.

O here is splendid play of gladness,
In seeking for the living right;
O here is banishment of sadness,
And God's new day, behold the light!
Behold it on the mountains breaking,
The East is all aflame with gold;
Behold the good all souls are seeking,
The truth of man and heaven, behold!

The Trend of Modern Medicine.

J. Stenson Hooker, M. D., Etc.

BEING NOTES ON THE DECADENCE OF
THE DRUG SYSTEM AND THE VALUE OF
PSYCHO-THERAPEUTICS, ELECTRICITY,
LIGHT-BATHS, AND THE FINER FORCES
GENERALLY.

In order to obtain an adequate idea of the trend of modern medicine, it is necessary to review, however briefly, the state of the science and art in question from some sixty or seventy years ago up to the present date. All will admit that the study of the systems in vogue at the commencement of the period mentioned reveals nothing but absolute crudity and coarseness. They consisted, generally speaking, of bleeding, cupping, and purging, combined or alternated with the employment of mercury and other powerful minerals. These methods were, moreover, resorted to with little or no discrimination, and upon no fixed scientific principles; but, on the other hand, with an empiricism pure and simple. It was only natural, therefore, that as time went on, and more enlightened days dawned, there was a great reaction against these crude and dangerous systems (so-called) of medicine.

THE ADVENT OF MESMERISM.

With this reactionary tendency there came into prominence what was known as mesmerism, and in spite of much accompanying charlatanism the movement enlisted the sympathy of a large section of the more enlightened portion of the community, obviously because of the many remarkable cures effected by the system, though it only met with scathing ridicule at the hands of the profession itself. Most people are now tolerably familiar with the history of Mesmerism, and I will only remark here that its advent and reception remind me of a saying of John Stuart Mill, namely, that whatever has God in it will meet with three things: first of all, ridicule, then discussion, and finally adoption. These three stages are precisely those through which the Mesmeric movement has passed. It has gone through the stages of ridicule and discussion, and is now in the process of adoption, if only to a limited extent; and there is every prospect of its being more completely accepted as our innate medical conservatism gives way to more liberal and advanced principles. We are not here concerned with the differentiation between Mesmerism and Hypnotism; they have unfortunately been hopelessly mixed up in the eyes of the public, and even some in the profession do not seem to consider that they are two separate and distinctive forces.

HOMEOPATHY V. ALLOPATHY.

Another sign of the growing distrust of the art of medicine as then practised, and the efforts made to improve matters, was the introduction of homeopathy, which came as a reaction and a protest against mere "coarse" "physicking." This "irregular" school has no doubt exercised considerable influence over the system known as allopathy. The followers of the latter have been compelled as a conse-

quence to refine their medicaments, and to lay special stress upon the questions of diet and hygiene. I believe I am right in stating that before homeopathy came into existence, the questions of diet, hygiene, and the general management of the sick were flagrantly overlooked. I am not here discussing the question of the efficacy of its principles, but merely maintaining that the system tended to make us employ more refined and attenuated medicines. With regard to the present position of homeopathy in the field of medicine, it seems to me that the number of its adherents has of late years fallen off, and that there has been a more or less merging of its principles into that of general medicine. The "regular" practitioner has adopted some of the preparations used by the homeopaths, and, on the other hand, the latter are using preparations of less "dilution." But even so recently as twenty or thirty years ago, the practice of medicine was still in a very crude condition. I remember as a lad of seventeen or eighteen years of age, under the old pupillage system, rolling out thousands of pills in the course of a year, and preparing dozens of bottles of medicine per day, the faith in the latter being in proportion to the amount of sediment, and the nastiness thereof!

THE DECLINE OF DRUGGING.

The decadence of mere drugging has for the last few years been gradually becoming more marked. Even as far back as the time of the American War, there was a tendency, with the more advanced physicians of that day, to doubt the efficacy of medicine alone. As an instance of this, there is the recorded saying of General Sherman. He was ill, and the doctors, not knowing what to do with him, said: "We have tried nearly everything upon you, and are at a loss now how to proceed. Our advice is, therefore, to leave things to Nature, and throw physic to the dogs." The general replied: "Well, gentlemen, I would; but the fact is, the dogs in this neighborhood happen to be valuable ones!"

In a word, medicine is not being prescribed to anything like the extent it was even a few years back, and further, when it is prescribed, it is usually given in a more convenient and palatable form. Our manufacturing chemists have of late busied themselves considerably in thrusting upon our notice all kinds of medicines in the shape of tablets, capsules, "synthetic" remedies, etc., the consequence of all of which is, that the homely bottle of medicine is sinking into disfavor and disuse.

A PASSING FASHION.

In these latter days the treatment by sera and antitoxins has been much in evidence. My own opinion about it, however, is that, like many other "systems," it will have its day, "and cease to be." I venture to say that the serum treatment is but a passing fashion, and is far too crude and uncertain a one to trust to permanently; whilst the remedies seem to me, moreover, to be eminently unnatural. The conscientious physician of today, in his combat with disease, is no longer influenced by any fashion of the moment, but brings to his aid any method which promises to be helpful, whether that method savors of newness or not. He certainly will not fear to tread new paths in his quest for more secure and more definite knowledge of disease and power over it.

HUMAN MAGNETISM.

One often now hears and reads of a person having much "personal magnetism," and the saying is true in substance and in fact. I have proved to my entire satisfaction, and have repeatedly written and lectured upon the point, that all of us emanate rays besides the calorific ones; indeed, I have written and spoken of this long before Blondlot proved it scientifically, and now the vital question remains, Do these rays possess curative powers? It is boldly claimed by many intelligent people outside the profession that the "laying on of hands" is as potent now as ever it was, and remarkable instances of cures by these means are often quoted. An eminent dignitary of the Church of England has been cured in this way after having been condemned to a severe surgical operation. Whether that wonderful factor, Faith, is the real healer in these cases or whether the rays one throws off are actually curative cannot be here discussed, but, at all events, I have found the practice of "magnetism" a useful adjunct in the so-called "suggestion" treatment, especially in diseases of the nervous system. In other words, it is not always necessary to induce the hypnotic sleep in order to obtain good results. I am aware that this method—which is, practically, making passes over the patient combined with giving suggestions—will not as yet receive much commendation or support from the generality of physicians of the present day; nevertheless its potency will have to be acknowledged sooner or later. The cures wrought by the saints and others by "laying on of hands" are well authenticated, and the day is not far distant when it will be generally admitted that in proportion as man be-

comes more and more spiritualized, so will he become possessed of an increasing power to heal. Father Ignatius has assured me personally that he has cured extremely bad cases, and very rapidly, in this manner; while to a man like Abbas Effendi, the teacher and prophet of Behaism, curing disease would be a very simple matter.

THE PROBLEM OF THE FUTURE.

Then we have the various Nature-cures, diet cures, physical exercises, hygiene generally, electricity, etc. All these are widely advocated and employed at the present day, and no doubt rightly so, but the point to be arrived at if possible is, shall we depend upon these various agents entirely in the future? Are these to be the ultimate, the end and be-all of treatment? Or will it ever be acknowledged that there are still other forces which we have as yet barely tapped, but which will prove still more powerful than the purely physical ones named? I am prepared to argue that there is a supreme and final force which will be resorted to more and more, but the discussion of this point must be left for another occasion. It is often said that it is dangerous to prophesy; in the swift whirl of present-day changes it is equally dangerous to deny.

ELECTRICITY AND THE LIGHT CURE.

Electricity and the Light Cure are agents now being used to a very large extent. High frequency currents, static electricity, the ordinary Galvanism, and Faradism are potent for good if used with care, judgment, and discrimination, though at times one is disappointed with them all. Truth compels me to admit that some of the enthusiasm which heralded the advent of the high-frequency current has sensibly diminished during the last year or so, though many special workers at it still maintain that they are obtaining excellent results from its employment. However that may be, there can be no doubt that electricity, generally speaking, X-rays, light baths, etc., when scientifically administered, yield good results in certain cases, and their use is helping to take the place of drugs. Undoubtedly these agents have a power of producing metamorphosis of tissue; but, on the other hand, many eminent authorities are now declaring that a great deal of the good effected by this treatment can be traced to the power of "suggestion."

This, however, cannot be said of the X-rays and light baths. Of the latter I have had much personal experience, and, with a due regard to the particular light and color, temperature, etc., employed, coupled with due consideration of the individual points of the case, I have seen some wonderful results produced. So also with X-rays and the Finest light; in superficial cancers, lupus, etc., I have witnessed very gratifying and encouraging results.

HERBS.

There is still, I regret to say, a tendency to leave the prescribing of herbs in the hands of "herbalists" and "outsiders" generally. I wish that some of the energy displayed by our able manufacturing chemists in giving us so many "synthetic" remedies were employed in placing some preparations of simple plants upon the market. It has always seemed to me that we lose much of the life principle of plants by making them into tinctures, or by using the alkaloids of them only, for there are remarkable healing powers in the fresh infusion of many a common wayside plant.

PSYCHO-THERAPEUTICS.

From my point of view, however, the agent which is claiming more and more attention and more and more cures in the present day is Psycho-Therapeutics. But we must be careful not to regard it as a cure-all, otherwise we are sure to meet with disappointment. My own experience is that in hypnosis, "suggestion treatment," and psycho-therapeutics generally we have most useful and truly beneficial agents. Many cases of nervous diseases which years of drug-taking have failed to alleviate, much less to cure, have yielded under my care to these psychical and mental methods of treatment.

But we need not necessarily stop at the psychic plane of operation, for beyond the latter we have Spirit force. Anyone who is acquainted with the trend of the cultured thought of today cannot fail to observe the great hungering after spiritual life generally, and this awakening to higher things involves and includes the principles of health as a whole—not only the so-called "salvation" (whatever individual construction we put upon the word), but "holiness"—that is, "wholeness" in its trinitarian aspect of body, soul and spirit. In other words, we now see that we have been attacking disease from the wrong end of the line. We have forgotten, or never realized, that spirit molds matter; and therefore that by appealing in the fullest trust and complete confidence to the Universal Spirit we have a remedy of profound value. The physician of today, ordinarily speaking, is still groping for purely material remedies, being satisfied to meet matter with

matter; but he will have most success who does not neglect to realize and make use of the wonderful power of spirit over matter.

INTERESTING ANALOGIES.

We shall, then, all admit that during the last quarter of a century we have passed from utter crudity to refined processes in the art of healing; and it is both interesting and instructive to judge this change by analogy with other conditions of life.

First, we will consider illuminants. As an intelligent friend observed to me recently: "Go back sixty or seventy years, and think of the old rushlight and tallow candle." These gave place to a finer kind of light—the ordinary gas, and the latter in its turn has been superseded by a still more refined light—viz., the electric. This at present seems almost all that can be desired, but it is a matter of uncertainty whether even this light may not also be eventually displaced by a still more perfect illuminant, having regard to the vast possibilities inherent in radium, for instance.

Secondly, take the consideration of sports. These are not nearly so brutal and coarse a nature as they were, say, half a century ago. Again, in the matter of diet, we have become more refined. We do not live so coarsely, nor consume the enormous amount of meat which people did even twenty years ago.

Judging by analogy of things in general, therefore, we have every reason to hope and believe that we shall soon dispense to a still larger extent with more coarse drug-taking, and trust more and more to psychical and spiritual forces.

EVOLUTIONARY CHANGES.

I believe the rising generation will be so educated and enlightened as to the principles of physical, moral, and spiritual health that they will depend entirely upon these finer forces. In this way, and by these means, much of the present chaos and inexactness will be replaced by something like order and exactness in our dealings with sick humanity, and as a result we shall have a much healthier race of beings. At present I am afraid the science of medicine is still in the period of groping for light, as evidenced by the very large amount of time, energy, and money that is being spent on cancer research, etc.

Serum and antitoxin treatments are in full swing still amongst a goodly number of the profession. Is the result satisfactory? Modern medicine, in its blind groping, still slays thousands of sentient, intelligent animals annually in the cause of "scientific research." How many patients have been cured as the result of the "experiments" and the slaughter? The number of medical men who openly admit that they have seen no good come from vivisection is increasing largely, and I cannot but believe that the practice will sooner or later die of inanition—that the time will come when, with a finer perception of things and a more enlightened knowledge, we shall unconsciously and intuitively cease to trust to such coarse and uncertain methods of seeking facts and of attempting thus to build a superstructure of science on such unreliable and faulty foundations.

THE ONLY POSSIBLE CONCLUSION.

Judging, then, from all the facts, we must inevitably come to the conclusion that the trend of modern medicine is towards refined methods. My own conviction is that we are nearing better things, that we shall not always strive with such meagre results against disease, and that we shall soon have far more to be proud of, and far less to be ashamed of in the domain of medicine. To reach this happy consummation we must move on, "without rest, without haste," with energy and with confidence, laying aside traditions which so easily beset us, and, on the other hand, ever being ready to test the virtue and the value of any remedy or force which has any promise of good in it, and thus all along the line exerting our powers to the utmost in the elucidation of the vast and important problem, the Health of the People.

Personally, though still prescribing, in suitable cases, the various currents of electricity, light baths, etc., I have of late been more largely employing those finer forces to which allusion has been made, and I have been much encouraged by the success which has attended my use of them, particularly in those difficult cases of neurasthenia, and other nervous troubles. Indeed, I consider that in most of the latter cases we have in Psycho-Therapeutics an ever-present help in time of (physical) trouble.—Psycho-Therapeutic Journal.

Every kind word you say to a dumb animal or bird will make you happier.

Anger is a consequence of all the irregular passions; there are in it envy and sorrow, fear and scorn, pride and prejudice, rashness and inconsideration, rejoicing in evil and a desire to inflict it, self-love, impatience and curiosity.—Jeremy Taylor.

Call to the Lodge.

T. R. Prater.

(Translated from the German of J. Kerning.)
There is a much talked of gateway at the end of a Path that leads to a beautiful Temple wherein many precious treasures may be obtained.

At the entrance of this Path many disciples, hailing from all classes and from every climate, are assembled; but only few know where the Temple is, and fewer still realize the difficulty of reaching it.

All who in their hearts and in reality constitute themselves disciples are permitted to enter the Path. Before beginning their journey they are given the Sign, Grip, and Word, so that with these powers they may enter the portal of the Temple, when they have reached the end of the Path.

Before starting on his travels the disciple pledges himself to walk the Path in all sincerity, unflinchingly, and with the firm determination of attaining the goal, despite all obstacles and difficulties which might obstruct his way. He must pledge himself to rely only on his monitor within, and to betray to no one the secrets which he might discover. He is then commended to the protection of the Divine Light, and is allowed to proceed on his way.

All goes well with the disciple during the first part of his journey. Elated by the novelty of the object of his search and by great expectations, he hurries onward. But after the sense of newness has worn off and difficulties beset his way he becomes discouraged and tired. He seeks and finds a resting place. After his rest he feels once more impelled to the search. Arousing himself, he makes another effort, but his ardor is slackened again. Gloom, evil foreboding and doubts, as to his ability to reach the Temple, assail his mind. Then he asks himself whether it is worth while to undergo the labor and hardships of his search for the Temple, and at last he doubtfully asks: "Is there such a thing as a Temple at all?"

These questions affect him deeply, for he remembers that there are those of his brethren who have never seen the Temple, yet seem to be happy and content. He also remembers the words of others of the brethren, who maintain that "The whole secret is, that there is no secret."

He quickly retraces his steps and joins the others whom he left behind. They ask him how he fared upon his journey. What he has seen. He assumes a superior air, speaks majestically and passes for one who knows much.

This continues for years. The brethren consider him a good comrade. He considers himself a thorough "Master." At last he meets the Master, who awakens him from his conceit.

The Master asks: "How did you complete your journey? What fruits have you gathered?" He tries to put him off with indefinite and high-sounding sentences. The Master demands the Sign, Grip, and Word, on receiving which with severe mien, he asks: "What would you say of one who had pledged himself to go to the next town, but who returned after having gone half way? What would you tell him if he should say with effrontery that he had been in the town, though you know to the contrary?"

The disciple replied: "I should say he was a liar."

"What would you think of him?" asked the Master.

"I would despise him," was the reply.

"My humanity prevents my despising anyone, but you have pronounced your own sentence," replied the Master with calm seriousness.

"I!" cried the other in astonishment.

"Yes, you, for you never were in the Temple," said the Master.

"I was in the Temple," replied the other impudently.

"Very well," said the Master. "Then give me the Sign, Grip, and Word."

He gives it again.

The Master says: "These are the Sign, Grip, and Word that I gave you to enable you to enter the Temple, now give me those that you have received in the Temple."

The disciple dashed at the Master in astonishment, then collecting himself, he said, with sarcasm, "There is no Temple; your Temple is our credulity."

Full of divine compassion the Master lays his hand upon his breast, looks upward, and says, "Eternal Light, this man will even dispute the existence of thy Temple, the Temple which thou hast given to humanity for an asylum, when darkness overtakes and death with its confusion threatens to overwhelm them." Turning to the disciple he continues: "There is a Temple which will open to our Sign, Grip, and Word, if we try to understand their application and will use them with a pure and faithful heart. There is a Temple that contains the Holy of Holies, but

(Continued on page 4.)

MY PRAYER.

O Thou, Whose wondrous light all worlds,
all spheres illumine,
May all the ill which stains my heart be
washed therefrom.
Not in the sacrificial blood by cruel tortures
shed,
But in tears for others' sorrow;
In dew of heavenly sympathy which, falling
upon the arid plains of other lives,
Awaken there anew the buds of love and
promise.
May the good within me strengthen and ex-
pand.
Until I feel always my oneness with Thyself,
the perfection of Thy law, my power to
do Thy will.
May every song of mine be added unto that
mighty ever-deepening chorus
Which chants forevermore Thy glory and
Thy majesty, and the happy destiny of
all peoples.
May each night bring fair dreams of those
blest abodes where dwell the discen-
thrilled, the holy ones, Thine elder
children.
Let me feel anew with every morning-tide,
the strength of Thy divine attraction,
Through which all souls must draw to Thee
at last—
To Thee, Whose wondrous light all worlds, all
spheres illumine.

Sarah Ward.

The Origin of Religion Through
Natural Selection.

Mark A. Barstow.

INTRODUCTORY.

Every Sunday morning, in our rural New
England districts, as the birds are singing
merrily among the daisies and buttercups,
blended with the hum on lilac and syringa,
comes the chime of the distant church-bell.
All within hearing of its sound are stirred by
the same impulse, and something of an in-
ward peace settles on the village church-
goers.

Away in far-off India the devout Buddhist
feels the same holy calm as he approaches his
sacred shrine, and the pious Eskimo and
Polynesian experience solemn contentment as
they offer sacrifices to their tutelary deities.
Old temples and shrines are yearly being un-
earthed, and much has been revealed of the
worship of long lost nations.

Ancient and modern men, Pagan and Chris-
tian and Heathen, have found the same calm
joy in performing their religious duties and
worshipping the gods of their fathers.

It is my purpose in this article to trace as
briefly as I may the development of the re-
ligious nature, which seems to be common to
all races and peoples, and, possibly, through
the agency of Natural Selection, to throw
some light on its origin.

I.
NATURAL SELECTION MAY ENTER NEW
PATHS.

The fact that man physically, in common
with all other forms of animal life, has been
slowly developed from protoplasmic cells,
chiefly by the principle of Natural Selection,
is too well established to need any further
argument from me. And just as lions and
tigers, and the kitten on the hearth-rug, be-
long to one general type and are descended
from a common ancestral species, so apes and
monkeys and man have a common ancestral
type way back in the upper Tertiary age.

In nature all things are delicately balanced.
A slight change in the nice adjustment and
huge streams of energy are diverted into
wholly new channels. What a prodigious
change was inaugurated on this old earth
when animal life first emerged from slimy
oceans and began to wriggle over marshes!
And later, after millions had passed, when
the first flying reptiles appeared, what
worlds of undiscovered space were traversed!
How the world of the eagle transcends that
of the snail! So we should not be surprised
if we discover that Nature, in the evolution
of man, has set out more than once on new
paths which have opened up to his ken a uni-
verse so great that it is incomprehensible
with the one in which he formerly existed.

As man emerged from brutehood and first
began to strike with a club and dig with a
stick, Natural Selection entered a new path
of development which was destined to differ-
entiate him from other animals by an im-
measurable gulf. Utilization of mechanical
devices by man has placed him on a plane as
far above other animals as the Seraphim of
Dante are above the denizens of earth.

No great result in nature is brought about
by a single principle working alone. All the
principles of nature are working simultane-
ously, and it is the combined action of all
that produce the results we see. It is a com-
mon error to presume, when we have dis-
covered a potent cause, that it is the only
cause producing a given result. It may be pre-
dicted as certain that one or more minor
principles have been at work with the major one,
and often the operation of several distinct
principles, somewhat evenly balanced, has
effected the result in question. The origin
and development of the religious nature was
brought about not by the operation of one
principle alone, but by the combined action
of several working on distinct lines, but with
a blending of results. I shall endeavor to
point out two such lines of development in
the present article, and to indicate how their
results have been blended.

When our ape-like ancestors began to in-
vent rude implements of war and weapons of
chase, and fought the neighboring tribes or
tribes, the wild or the instinct of sociability,
or companionship, gradually developed to that
state where one would risk his life to save
his friend. This degree of altruism is only a
higher development of that instinct, common
to all higher animals, to fight for the protection
of their mates and offspring. It is not a
long journey from that state of things where
the male, single-handed, will protect his im-
mediate family from vicious attacks, to an
organized effort of all the males of a com-
munity to ward off the invasion of a common
enemy and thus avert danger from their
mates and their young. And the tribes in
which this variation occurred most strongly
would be most successful in battle and would
survive through Natural Selection to trans-
mit this favorable tendency to their progeny.

Nature never neglects the slightest varia-
tion favorable to the preservation of an indi-
vidual or a tribe in the struggle for existence.
It may be accuracy of aim with the bow,
strength of the arm, keenness of vision or
hearing to detect danger, ability to plan a
battle—any slight variation from the average
abilities or qualities that give an individual,
and therefore his tribe, an advantage over
others, will be seized upon and developed by
Natural Selection. The tribes that have the
strongest brotherly feelings between indi-
viduals, and the greatest internal peace will
be more united in purpose and better able to
resist other tribes. And this is true today
with larger political aggregates—the nations
which have the greatest internal peace are
best able to carry on a successful foreign war.

Natural Selection has ever entered new
paths of development when such develop-
ment would give its possessors an advantage
over their contemporaries. Just as in an
earlier age it seized upon and developed run-
ning as of more use to man than mere mus-
cular force, or agility, in his struggle for ex-
istence, so in the tribal age a feeling of

brotherhood was of the uttermost importance
and was accordingly developed through
Natural Selection.

Thus it can be seen that the great principle
of Darwin—that the survival of individuals
best adapted to their environment has slowly
produced new types through the agency of
beneficial variations which occasionally
arose—not only has been competent to evolve
birds from fish, and physical man from ar-
boreal ape-like ancestors, but has also been
largely active in the development of that
nobler of psychical qualities—brotherly love.

II.

DEVELOPMENT OF THE GOD-IDEA FROM
FETTERED BEGINNINGS.

In order that we may better understand the
agency of Natural Selection applied to spiri-
tual qualities, hereafter to be discussed, we
will outline the development of the God-idea
from fetterled beginnings.

As man emerged from brutehood and first
became differentiated along intellectual lines,
in any marked degree, from his fellow ani-
mals, he entered a new world—a world of
thought, of ideas. Previously he had desired
something in sight and got it or failed to get
it, without having anything that we can
properly call an idea. But when he first real-
ized his individuality and his will—when he
first became conscious that he had a power not
a part of, but superior to surrounding ob-
jects—he entered a new existence scarcely
commensurate with his life. He set out
on a path which, as the Hebrew myth de-
clares, was indeed destined to make him as
one of the heavenly beings.

When pithecooid man first began to crudely
reason about the simple phenomena which
were occurring about him in his daily life, he
naturally inferred that surrounding objects
had motives very like his own. This infer-
ence was a psychological necessity; for the
only power that he knew that was able to
move ponderable matter was his own will.
And when he saw objects moved by the wind,
gravity, etc., he was forced to credit them
with a purpose and will similar to his own.
His own limbs and body were moved as his
inner self commanded; so any motion in sur-
rounding objects without visible power must
be referred, in his mind, to an inner purpose,
or will, of the surrounding objects them-
selves.

At first only the camp-fire, the rocks and
the trees, and such objects as were more
closely connected with the daily life of primi-
tive man were endowed with purpose and
will; but later, as his reasoning powers were
a little better developed, the rain that put out
the fire, the wind that tossed the trees, and
the thunder that pealed amid the rocks were
conceived as having greater and more terrible
purposes and desires than those with which
he was more familiar. Just as his own will
and power of enforcing it were greater than
his child's, so these forces that moved the
rocks and reproduced trees, and did all man-
ner of things beyond his own powers, must
needs be thought of as great personalities that
in their anger had wrought such havoc with
his familiar landscape.

Survivals of this once universal belief of a
personality in all things are found in the
earliest poetry of all peoples. Fact and fancy
were completely blended in the primeval
world. The faculty of discriminating be-
tween what was actually experience and what
was fancy was one of the last ac-
quirements of the human mind.

Ancient literature is filled with myths per-
sonifying all the forces of nature. One of
the greatest achievements of the last century
was the analysis of primitive thought through
the comparative study of languages and
mythology. This inability to distinguish be-
tween the reality of anything actually ex-
perienced and that which is only fancy may
seem incredible to the mind trained in exact
science, but one does not have to go far in
the theological literature of our own time be-
fore this becomes painfully apparent.

The habit of thinking that conceptions arise
in the mind without any relation to external
reality had its highest development in the
philosophy of Hegel, who virtually denied all
existence except the mind and its sequential
states of consciousness. In spite of Baconian
methods phantoms of this mischievous Ideal-
ism have continued to haunt many great
minds even to the present day.

When our Pleistocene ancestors became
angry they destroyed, in their fits of passion,
whatever object bothered them, just as petu-
lar children are inclined to do now. Their
companions were often killed and unru-
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passionate outbreaks. Accordingly when the
forces of nature, which were conceived of as
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The Question Bureau.

CONDUCTED BY THE EDITOR.

This department of the "Banner of Light" is not intended for personal matters, nor can the conductor undertake under any circumstances to answer questions by mail. It is intended to deal with matters of general interest, and it is the intent, of promoting the highest good to the greatest number.

Questions and Answers.

De L. W. Danielson, Conn. Q.—Do thought and action, absolutely independent of any inspiration from outside forces, previously occur in the spiritual before their manifestations in the physical? To illustrate: I write a letter today. Was that letter written in spirit previous to my penning it in the physical?

A.—The first point that would occur in the mind of the writer of this reply would be that if the author of the letter referred to was unconscious of any premeditation in his writing, and knew himself to be the subject of direct impression from a disincarnate spirit, and the letter when written was also contrary to the opinions of the mortal writer, it might be then reasonably assumed that the letter originated outside of the physical, or, more correctly speaking, outside the mind of the questioner. Even so would not imply that the letter had previously existed verbatim et literatim in the spirit world, and its writing on the earth plane was a literal reproduction. Of course, it is conceivable that a spirit guide or friend, anticipating the need of such a letter, might have prepared it on his side of life and used the mind of the earthly writer as a vehicle for its expression on this side. It is emphatically our opinion that thought and action do originate and transpire on the material plane independent of outside physical or spiritual influences. Otherwise there would be no independence of character or thought. Each of us would be mere automata in the hands of persons to whom we could attach no responsibility. Such a condition of affairs would afford the criminal, tricky and vicious, the reason for saying that what they did, thought or said, originated outside of themselves, in which case one might as well go back to the old cry of "The devil tempted me," which is the refuge of every weak-kneed sinner and sanctimonious rascal. Our relations to the spirit side of life must never be allowed to degenerate to such a level. Independence, individuality, self-centeredness and a consciousness of personal responsibility are what we need to cultivate. Co-operation with spirit friends, their assistance and inspiration to quicken and stimulate our own powers and characters, are what we should seek for through our communion with the unseen world.

As before suggested, this does not imply that we do not receive inspirations or thoughts, or intuitions from the spirits, or that they have not already previously prepared the materials for such matters on their own side of life. The questioner's reply is intended to convey a simple message to the unwise tendency on the part of some people, to attribute everything to the spirits and allow nothing possible to themselves.

The Same Questioner. Q.—To me the air seems filled with shadows, as it were, literally filled with them. One's eyes cannot discover any difficulty in my eyes. What is your explanation?

A.—Provided there is no latent difficulty in the optic apparatus, which the oculist is unable to discover, what the questioner describes as shadows may be the effect of psychical vibrations acting upon the visual organs, and may themselves be indications of incipient clairvoyant or psychic sight. If the consciousness of these shadows is unaccompanied by any pain or neuralgia or other symptoms, the explanation suggested appears to be the correct one. The opinion of the writer of this reply is that the questioner is a psychic and possesses the faculty of psychic visualization, which would probably be brought into action through the use of the crystal.

An Easy Way to Make Money.

I have made \$500.00 in 80 days selling Dish-washers. I did my housework at the same time. I don't canvass. People come or send for the Dish-washers. I handle the Mound City Dish-washer. It is the best on the market. It is lovely to sell. It washes and dries the dishes perfectly in two minutes. Every lady who sees it wants one. I will devote all my future time to the business and expect to clear \$1,000.00 this year. Any intelligent person can do as well as I have done. Write for particulars to the Mound City Dish-Washer Co., St. Louis, Mo.

Mrs. W. B.

Closing Report of the Mediums' Relief fund Collection.

To the Editor of the Banner of Light:

It gives me pleasure to submit the following report to the readers of your valuable journal. The thousands of dollars called for by the Mediums' Relief Fund have been secured, with additions—and the other thousands promised by our noble Washington friend is in the N. S. A. treasury. We herewith extend the sincere and heartfelt thanks of the N. S. A. Board and its constituents—including the medium pensioners—to the Editors of the spiritual papers for their unflinching courage and aid in collecting this sum; and to every medium and worker, society and individual, who have contributed their labor and money to this worthy object, all are highly appreciated. Wheeling, W. Va. has contributed—by aid of mediums, individuals and society, by zeal of Brothers Brunhans and Way—the sum of \$64.25, while Newark, N. J., under the work of Brother Dorn, has also done more than well.

The many letters received here have been mostly of commendation and blessing for this relief work—including contributions for the same—a few have come from carping critics who find fault that the mediums are not self supporting. These latter, except from one dear lady, who did not understand that we aid but the aged and crippled and ill, did not contain even a nickel for the work. We do not consider the pensions are given for charity, but rather a small part of the due of the aged ones who have worn out their lives in the service of humanity. One of our dear pensioners—aged and battle scarred in the Cause of Truth, almost blind and feeble, one who is beloved by thousands of Spiritualists for his eloquent and unselfish work on the rostrum for forty years—has recently received a most insulting anonymous letter from Chicago signed "Our Committee," berating him for being on our list and calling him "Shifless," and a lot of other things which he is not at all ashamed to state that he is subject to "Charity." This is a cowardly blow from a coward whom I venture to say never gave a dime to our Relief Fund or any other good Cause. The subject of the attack is one of the world's workers. Were I to give his name thousands of Spiritualists would start up with indignation that he should be so abused.

The following list shows what the benevolent have done in a few months, and enables

us to go on caring for our worthy mediums. As we pay out one hundred and sixty-five dollars monthly to our pensioners—in addition to temporary aid given now and then—our friends need not think we are too rich to need more contributions, but their donations for the fund will be welcome at any time. Many whose names appear below have sent contributions over and over again and their names will be recognized by all who have kept tab of the lists as they formerly appeared.

The following sums have been received since May 1st:

Francis Nickerson, \$100.00; A Friend in New York, \$52.55; C. L. Stevens, \$25.00; Dr. Geo. B. Warr, \$15.00; Mrs. J. W. Storrs, \$14.00; San Francisco Entertainment by "Bright Eyes," \$13.50; Mrs. L. M. DeLano, \$10.00; F. Crompton, \$10.00; A. B. Gleason, \$10.00; Ellen Munn, \$10.00; Dr. H. N. and Cora Forbes Brown, \$10.00; H. M. Edmondson, \$10.00; G. W. Way, \$10.00; Mrs. Shogland and Mrs. Gott, on quilt, \$7.25; H. C. Dorn, \$6.00; A. W. Kaiser, \$6.00; J. A. Trimball, \$5.00; Mrs. D. C. Leavitt, \$5.00; Julian F. Hyde, \$5.00; J. R. Francis, \$5.00; F. H. Morrill, \$5.00; Sophia Meyan, \$5.00; Galveston, Texas, Lyceum, \$5.00; J. C. Ferrill, \$5.00; A. H. Brittan, \$5.00; Mary T. Longley, \$5.00; Gottlieb Friedmann, \$5.00; C. P. Lyceum, Baltimore, \$5.00; A Friend, Augusta, Wis., \$5.00; Mr. and Mrs. E. L. Nicholson, \$5.00; Ellen J. Orr, \$5.00; Mrs. M. A. Johns, \$5.00; Thomas Johns, \$5.00; Phila. German Society, Mrs. Snyder, \$5.00; Woodland, Cal., Friends, \$5.00; A Friend in Hamburg, Ia., \$5.00; Laura W. Eager, \$5.00; Friends in Folsom, Cal., \$5.00; Lily Thibault, in memory of her mother, Sara J. Keene, \$5.00; Wm. Ray Tanner, \$5.00; Benevolent Relief Society, Washington, D. C., \$5.00; David Williams, \$5.00; Wm. Williams, \$5.00; Mrs. Sarah Nichols, \$5.00; T. S. Landborn, \$5.00; A Friend in Geneseo, Ill., \$5.00; Mary A. Thompson, \$5.00; J. E. Hopkins, \$5.00; O. F. Brand, \$5.00; Mrs. Cecilia Nelson, \$5.00; Laura H. McKee, \$5.00; Topeka, Kan., Lyceum, \$5.00; Mr. and Mrs. D. O. Lamb, \$5.00; Mrs. Dr. Dobson Barker, \$5.00; I. H. M. Bennett, \$5.00; J. O. McGrath, \$5.00; Mrs. Yette Geoltz, \$5.00; Dr. Mary Havens, collected in Hartford C. Church, \$4.00; Bradley Webster, \$3.00; Evansville, Ind., Society, \$3.00; Hoover, Almes, Miller and Leitz, \$3.00; A. L. Bliss, \$3.00; Dr. Emma Jackson, \$3.00; Sarah Law, \$2.00; Mrs. L. A. Manning, \$2.00; Friend, per Mrs. Waite, \$2.00; Friend, Astoria, Ore., \$2.00; S. Carter, \$2.00; Mrs. S. Paige, \$2.00; Susie C. Clark, \$2.00; Lars Score, \$2.00; John B. Chrisney, \$2.00; Mrs. A. N. Briggs, \$2.00; Elizabeth Schauss, \$2.00; Mrs. E. W. Barnes, \$2.00; Geo. Drummett, \$2.00; R. M. Fricke, \$2.00; S. J. Friend, Watseka, \$2.00; Spiritualists' Social Union, Washington, Pa., \$2.00; Geo. A. Baer, \$2.00; Hannah J. Smith, \$2.00; Sarah Marlowe, \$2.00; John and E. H. Gregory, \$2.00; David Hoyle, \$2.00; A. B. Gaston, \$2.00; A. J. Webster, \$2.00; Herman J. Kunkle, \$2.00; John Butler, \$2.00; M. E. Jones, \$2.00; Jacob Weber, \$2.00; Thirza Rathburn, \$2.00; A. N. E. Spiritualist of Va., \$2.00; C. V. Jackson, \$2.00; Wm. Rose (or Ray), \$2.00; Mrs. M. A. Howe, \$2.00; Hannah Diebel, \$2.00; Albert Bodman, \$1.50; W. S. Thompson, \$1.50; Thomas Caulson, \$1.25; Wm. Pierson, \$1.25; Isabel Clark, \$1.00; Maggie J. Donaldson, \$1.00; D. E. S., \$1.00; Unknown, Wis., \$1.00; C. Grove, \$1.00; Duluth, Minn., \$1.00; G. F. Wink, \$1.00; Helen G. Harmon, \$1.00; J. W. Mathews, \$1.00; Frank Aulaut, \$1.00; Eli Randle, \$1.00; Shannon Todd, \$1.00; A. W. Galloway, \$1.00; T. A. Theibald, \$1.00; O. M. Ambler, \$1.00; Minnie and Mary Rich, \$1.00; M. B. L., \$1.00; Geo. A. Bacon, \$1.00; Mr. M. A. Koch, in memory of Mrs. Hopkins, \$1.00; D. O. Carlson, \$1.00; Mrs. Lining, \$1.00; Elizabeth Reynolds, \$1.00; Virginia Conley, \$1.00; F. M. Foltz, \$1.00; A Friend, San Pedro, \$1.00; V. A. Tambling, \$1.00; I. C. Waite, \$1.00; M. L. Waite, \$1.00; Mrs. J. Huntly, \$1.00; One who loves the Cause, \$1.00; Mrs. M. T. Harland, \$1.00; Elsa Hornbeck, \$1.00; Howard Moore, \$1.00; Mary Leone, \$1.00; A. W. Pratt, \$1.00; Friend in Dorchester, \$1.00; C. W. Wilcox, \$1.00; Spinsters, \$1.00; Friend, Clinton, Ia., \$1.00; Harriett M. Crafts, \$1.00; Chas. Wiggins, \$1.00; Jane D. Churchill, \$1.00; A Friend in Melara, Ore., \$1.00; Mrs. D. M. Rowin, \$1.00; Mrs. H. D. Bissell, \$1.00; S. W. Smith, \$1.00; Jane Marshall, \$1.00; I. Steinborn, \$1.00; Gratitude, \$1.00; Mrs. Wm. Wright, \$1.00; E. T. Laken, \$1.00; Arnold Madsen, \$1.00; Mary E. Day, \$1.00; Mrs. Francis Phillips, \$1.00; Ruth Miller, \$1.00; Wm. G. Olson, \$1.00; R. Lord, \$1.00; S. Anderson, \$1.00; C. O. Dobson, \$1.00; Philipp Bower, \$1.00; Lucy A. Amberg, \$1.00; Caroline M. Reed, \$1.00; Friend of Spiritualism, \$1.00; Friend, Manhattan, \$1.00; E. T. Avery, \$1.00; Ella Chute, \$1.00; A Friend of the Cause, Mellette, S. Dak., \$1.00; Mrs. A. M. Gifford, \$1.00; T. M. Gottsville, Cal., \$1.00; Sallie E. Stiver, \$1.00; Mrs. C. E. H. Bowen, \$1.00; Gardiner G. Eastland, \$1.00; John Brooks, \$1.00; Augusta Tripp, \$1.00; Mrs. A. L. Chapman, \$1.00; Effie I. Chapman, \$1.00; B. A. Montgomery, \$1.00; Aaron Bancroft, \$1.00; Mrs. W. H. Wakefield, \$1.00; C. H. Leonard, \$1.00; Mrs. Lee C. Church, \$1.00; Kate Stoddard, \$1.00; Martin Pierson, \$1.00; A. S. H., \$1.00; Mrs. L. D. Bunker, \$1.00; book of poems sold, \$1.00; Mrs. C. Flohr, \$1.00; Mrs. Shines, by sending to Mrs. V. Barrett for song "Katydid," \$1.00.

The following list was sent by Missionary Sprague, his collections for the Mediums' Relief Fund:

Collection at Los Angeles, Cal., \$12.32; Clinton Bayard, \$1.00; Mrs. C. Forth, \$1.00; Collection Leadville, Col., \$5.00; Collection at Denver, \$10.51; Mary M. Bennett, \$2.00; J. C. Smolensky, \$2.00; Mary E. Mutch, \$5.00; May M. Dodge, \$10.00; Mrs. Jos. Rhodes Buchanan, \$2.00; Mrs. August Raht, \$2.00; W. C. Marshall, \$10.00; Mrs. Rachel Braucher, \$2.50; Free Prog. Church, Farmer City, Ill., \$1.00; Collection at Peru, Ind., \$3.45; E. W. Sprague, \$1.00; A. W. Thomas, \$1.00; J. H. Hoyle, \$1.00; Clement Rockhill, \$1.00; W. T. Speet, \$1.00; Wm. Shem, \$1.00; Harry Russell, \$1.00.

The foregoing, with amounts previously acknowledged, make a total of fourteen hundred and seven dollars and eighteen cents. This, with the thousand dollars from our noble treasurer, gives the sum of twenty-four hundred and seven dollars and eighteen cents to the Mediums' Relief Fund. Again with thanks and loving greetings to all friends.

Mary T. Longley, N. S. A. sec.
Washington, D. C.

For Over Sixty Years

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

The Effect of Immortality.

Mime Innere.

The world at the birth of Christ was sunk in a materialistic line of belief, or unbelief, where religion was merely and entirely form without substance; where the poor and middle classes were sunk in hopeless despair. The philosophy of the day gave no possible escape from the evils which were the inevitable accompaniment of poverty except a death which ended all. The majority of mankind in the early Christian and middle ages were oppressed, driven, suffering. To them this life was most truly a vale of tears, with no possible relief except riches and power until death should come to end all.

Into the dark mass of hopelessness came a prophet who taught an immortality, a life beyond, where the hardships and evils, the suf-

fering and pain not only ceased but were compensated by a life of never ending happiness and rest. To the poor and oppressed he welcomed this doctrine. As we believe usually that which we wish to believe, the Christ doctrine of the life to come was eagerly seized, the conditions said to be necessary to the attainment of this happiness were gladly and willingly complied with and through persecution of the rich and powerful (to whom the doctrine appealed with much less force and power) through the attacks of the literati, against the most overwhelming strength of the natural instincts and inherited tendencies to evil from which human nature cannot even yet escape, this star of hope has persisted and Christianity, although attacked often as viciously by influences from within its guardian church as by those without, has prevailed the world and still stands strong. It is not by Divine influence directly exerted, as many suppose, that Christian doctrine has spread and continued so much as by its appeal to the longing in the human heart for an escape from trouble, from misery, which social conditions imposed and impose, from the belief that no man is so poor, so low, so bad that he may not look forward at last to a release, to something better, to a friend in Christ. It has been encumbered by foolish theology, by horrible dogma and by creeds which strove within the pale of the church to continue the reign of terror, hatred and fear which through the ages the powerful have employed to crush and keep down the weaker.

Christianity has not been accepted in the Mohammedan lands, nor in the Chinese empire, nor in the land of the believers in Brahma; for, unlike the Greeks and Romans, their religions taught in a way a release from pain, a life beyond preferable to this; and was not, as were Greece and Rome, sunk in a mere physical and intellectual morass of materialistic philosophy. In the western world Christ and his teachings of a happy release in the life beyond filled a long felt want which did not exist in the eastern mind.

Incompetent and Non-progressive Teachers of Religion.

W. T. Stead of London, Eng., editor of Review of Reviews, whose views on religion have been published in this country, makes statements which illustrate the dictum of that eminent theological scholar, the late Prof. Max Muller, who said: "Those who know but one religion know none."

Mr. Stead ignores all other religious teachers except Jesus. If he desires to know the truth Mr. Stead should consult his countryman, the Rev. Dr. Moncrief of London, Eng.—the eminent scholar, in his address when in this country, to define religion, quoted from a Hebrew prophet as follows: "Cease to do evil; learn to do well. Seek judgment; relieve the oppressed; judge the fatherless." etc. The well equipped editor and preacher, Rev. Jenkin Lloyd Jones of Chicago, administered a well deserved chastisement to that "stone age" cult—the "traditionists"—as follows: "The vicarious atonement, a supernatural savior, a miraculous salvation, a cramped heaven and an ample hell, belong to the credulity of ignorance; the evidence of damnation the damnation of one who sets convention and tradition against science and history; and the ever-expanding vision of the wise."

There can be no abrogation of the moral law—God's law—for every false word or unrighteous deed, for cruelty and oppression, the penalty has to be paid: Justice and Love and Truth never die. They are graven on the Tablets of the Eternal.—Quaker.

Take Piso's Cure for Consumption. It will cure your cough. 25c. By all druggists.

IMMORTALITY.

Immortal life is something to be earned by slow self-conquest, comradeship with pain, and patient seeking after higher truths. We cannot follow our own wayward wills. And feed our baser appetites, and give Loose rein to foolish tears year on year. And then cry, "Lord, forgive me, I believe!" And straightway bathe in glory. Men must learn.

God's system is too grand a thing for that. The spark divine dwells in our souls, and we can fan it to a steady flame of light. Whose lustre glides the pathway to the tomb And shines on through eternity, or else Neglect it till it glimmers down to death And leaves us but the darkness of the grave.

Each conquered passion feeds the living flame; Each well-borne sorrow is a step toward God. Faith cannot rescue and no blood redeem The soul that will not reason and resolve. Lean on thyself, yet prop thyself with prayer. All hope is prayer. Who calls it hope no more.

Sends prayer footsore forth over weary waste; While he who calls it prayer gives wings to hope. And there are spirits, messengers of love, Who come at call and fortify our strength. Make friends with them and with thine inner self. Cast out all envy, bitterness and hate. And keep the mind's fair tabernacle pure. Shake hands with pain, give greeting unto grief. Those angels in disguise, and thy glad soul From height to height, from star to shining star. Shall climb and claim blest immortality.

Ella Wheeler Wilcox.

What good may we not be given from the loved ones beyond the veil of death, if we but have hearts ready to receive. The influence of the good is not bound by the planes of being. It passes everywhere. Open the heart and it shall bless you.

WHAT IS SPIRITUALISM? An Address by delivered by THOMAS GALLS FORTY, in Spirit Hall, Boston, Mass., Sunday afternoon, October 22nd. This address possesses great merit. It is terse and to the point. Societies should circulate this pamphlet in their respective localities with a lavish hand.

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"I read your poems frequently during my recent illness and they were a great help to me. I am a great admirer of your work and I will gladly do all I can to give publicity to your beautiful book."—Mrs. A. P. Jones, Sec. of the Publisher.

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Aid of a Physician.

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By J. J. MORSE.

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A Lecture delivered by FRANK ALFRED S. WALLACE, at Metropolitan Temple, San Francisco, California.

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In the World Celestial

DR. T. A. BLAND.

This is a wonderful book, being the personal experiences of a man whose dead sweetheart, after appearing to him many times, etherialized, materialized and through trance mediums, has him put into a hypnotic trance by spirit scientists and held in that condition for ten or twelve hours, she spends with her in the celestial spheres, and then returns to earth with perfect recollection of what he saw and heard in that realm of the so-called dead. He tells his wonderful story to his first wife who gives it to the world in his best style. This friend is Dr. T. A. Bland, the well-known author, scientist and reformer.

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by a typographical error. The central dealing with the most varied questions of religion is a carefully selected and edited. The Question Bureau still maintains its position, while Dr. Peck's "Basket of Varieties" is as pleasing as a beautiful bouquet of flowers. The report of the N. S. A. Medium Relief Fund will be read with pleasure, and it is hoped inspire other philanthropic souls to send subscriptions to the secretary. The publication of the amounts received and the names of the donors is a sure way to inspire confidence in the work.

The presence of Mrs. Richmond and W. J. Colville at Onset next month will surely attract large audiences to the meetings which these widely known speakers will address. Mr. and Mrs. George W. Kates are due next month at Unity camp, and Mrs. Pepper, we learn indirectly, has lately had a successful season there.

The "Banner" for next week will contain a lecture by Dr. George W. Carey of Los Angeles, Cal. The subject treated upon is "The Discovery of God," and it will prove interesting reading to all who may peruse it. As this is the season for light reading we will give next week an excellent story by a rising English writer of fiction.

The August Century will bring the second of Mr. Frank J. Sprague's papers on "The Electric Railway," giving special attention to later experiments and the present state of the art. It is Mr. Sprague's opinion that every road presents a special problem, and that the wisdom of adopting electricity can be determined only by a most careful analysis of all the conditions affecting it.

The summer holiday maker is not necessarily a cruel person, but many are most undeniably thoughtless. The editor is living in the Back Bay section of this city and surrounded by numerous large apartment blocks. Since the vacation season commenced, many residents have stored their furniture and departed for shore or country and have, either thoughtlessly or cruelly, turned into the street the harmless, necessary cat, to starve or to be harried and stoned by the urchins who think it fine fun to hunt a cat. A member of the editor's family has lately rescued several poor hunted and half famished pussies, carrying them off to the Animal's Rescue League, Carver street, in this city. This is a most admirable institution and cares for the strayed, sick and deserted cats and dogs in the kindest manner. The hopeless cases are painlessly destroyed, homes found for the sound animals and the sick are nursed until recovered. The league depends upon voluntary contributions for support. Let each one who can, after reading this item, send a dollar to the secretary to support the work, especially as all officers give their services free of cost.

\$2,000,000.

Two Million Dollars! How long would it take to count them one by one? Big, heavy, cartwheel silver dollars, not the familiar strips of green paper bearing Uncle Sam's promise to pay you a dollar. Just think of it, twenty hundred thousand silver coins.

Consider the mere weight of the metal! Pile them one on top of each other, or lay them edge to edge, and stretch them out in a straight line, how far would they reach perpendicularly or horizontally? Or, laid out end on end, as bills, how many miles would the line lengthen to? Two millions of dollars, as one of Dickens's characters remarked, "It's a powerful sight o' money," and it is.

Nowadays money is the generally accepted standard of success. Men have allowed conditions to come into existence which permit the astute to get possession of money which, though legal, would nevertheless have caused the patriotic forefathers of this Republic to blush with shame. The huge aggregations of capital and the combinations of men who lack the nice scruples of the true spirit of morality, are creating anew the plutocrats of past ages. But the foolish public smiles when it learns that so and so has a million or a trillion, or even a billion!

Money is useful. It is the "love of money" which is "the root of all evil." It is the soul starving which the money grubber suffers from which is so painful for wiser souls to see. The use of money either blesses or curses the individual or the community. Log rolling and lobbying, the influencing this, that, or the other one, the purchasing of certain forms of press assistance, these, and many other ways in which money is so wrongfully expended, have cursed the world ever since money or its equivalents first came into use. What schemes have been floated, what tyrannies, what falsehoods, have been upheld, what foolish things have been carried out by the all powerful aid of money. Far be it from us to say that all rich men are bad men. Personally we know those who, blessed with means, do good therewith by stealth. They have made their money honestly and fairly, and listening to the voices of the Angel world they open their purses and do good for our Cause.

But to the two millions in question. Here in this city of Boston (and in the aristocratic Back Bay at that), celebrated for its culture, the metropolis of New England, which is celebrated for shrewdness, the sum named at the head of this article is now in process of being expended. Not for any philanthropic purpose, nor for art, science, or reform of any kind, but for the building of a massive shrine wherein a cult may celebrate its worship to a travesty of religion and science, and glorify the name of an alleged discoverer who has never denied her revelations did not originate with her teacher, who taught them first! Two millions of dollars given by the faithful, drawn from their "mortal" pocketbooks, if not from their "mortal" minds! Massive stone walls, ponderous steel girders, ornate sculpture, stained glass and variegated polished marbles, a truly splendid edifice, the very best that two millions of dollars will permit. All

for a "fad" that will as surely pass away as every other fad based on fanciful interpretations of what is called Christianity has passed away. But for the work provided for the artisans, for the money put into the pockets of the landowners, the contractors and manufacturers, and all trades really benefited, the two millions extracted from the supporters of this colossal extravagance will be entirely wasted.

Here we have another illustration of a well known fact in popular experience. Affix the name "Christian" to your enterprise and you can attract all the foolish lambs in sight to your fold. While because of the association of "health," "happiness" and "success," and the artificial use of the word science, in conjunction with your jumble of pseudo science and hotch potch of religion (?), negative men and emotional women will swear they have found in your teaching the only divine religion the world has ever known!

Yet all around us in this city are poverty, ignorance and disease. Yes, good causes for the helping of the needy in mind, body and estate which are languishing for funds to enable them to accomplish their work. How much good would two millions of dollars do for the charitable and reformatory institutions of this city? Help for the sick, comforts for children, assistance for humane rescue work. It is pitiful each meeting night, and the writer of these lines lives in full sight of the Mother Church of Christian Science, to see the scores of women troop into the present temporary edifice. While to think that most of them have to work hard for the means of a livelihood, and yet put out their money to build this ornate structure, is to set one wondering whether women have the intellect the advocates of woman's ability assert.

Spiritualists, if you were as devoted as these Eddyites, if you were as liberal as are they in giving, if you were possessed of their enthusiasm, you would easily raise as much money for your work. But, soberly, we are glad you have not done so. Your movement is not to be measured in money, it is precious and far above such a gross standard of measurement. You do not aim to glorify a leader, nor to perpetuate your truth in stone and marbles. Your lectures do not "copyright" their "sermons" and "lessons" as is done for those given every Sunday in this mother church, nor when you are criticised do you make maudlin appeals for silence, because your feelings are hurt. The time will come when we shall endow our training schools, found hospitals for the psychic treatment of diseases—mental and physical—build our temples, and in other ways wisely expend your means over the widest area, and not concentrate your means and powers on one little church in one city, and for the glorification of one frail woman, who has not yet learned the simple but beautiful truths Jesus taught, nor realized what science really stands for.

An Almost Forgotten Power.

Some forty years ago one of the strong arguments in favor of the utility of spirit return was based upon the healing of disease by the assistance of the spirits.

Probably the most distinguished exponent of that phase of spirit mediumship was the celebrated Dr. J. B. Newton, whose fame spread literally the length and breadth of the United States, even crossing the Atlantic Ocean and pervading the United Kingdom of Great Britain. Hundreds of other remarkable and successful mediums, less known to fame it may be, but equally effective in their own spheres, also exhibited a similar ability to alleviate physical distress when under the direction of their spirit guides. The method employed was usually the laying on of hands, and it was pointed to with pride that in the spiritual manifestations then being vouchsafed to us we were reproducing at least one important phase of the alleged miracles associated with the Man of Nazareth and His career on earth two thousand years ago. Accompanying this particular phase of spirit operation was the use of the clairvoyant faculty, which was applied for the examination of the patient and the diagnosing of the disease which the healer was called upon to treat.

One of the earliest of the most distinguished medical clairvoyants and administrators of psychically discovered remedies was the revered Andrew Jackson Davis, who, by the way, is still with us administering to the sick in body and in mind. The spiritual healers were supplemented by magnetic healers, who in turn became "magnetic rubbers," and then came the long list of various schools of mind healing, down to the existing cult of the Christian Scientists. As these other schools multiplied, the function of the mediumistic healer steadily declined, partly because it was found more profitable to drop out the recognition of spirit help, and partly because the medical laws of various states were used against the practice of what is usually described as an irregular healing. But in the decline of the mediumistic healing was sacrificed one of the strong appeals in favor of our facts when presenting them to the religious world. To heal the sick has ever been considered one of the most valuable prerogatives of the philanthropic reformers in all ages.

We have a personal recollection of being present on a number of occasions when Dr. Newton was in England and witnessing the marvelous cures he made in London and various large sections in the Provinces. The excitement created was intense, and equally so was it the case at his various public healing demonstrations in all parts of this country. It is a pity this faculty, if not exactly allowed to fall into desuetude, has at least for many years been presented under a different form to its original appearance, because there is no real antagonism between the medium healer and the psychic healer. Indeed each may readily co-operate with the other, both of them depending primarily upon the existence of psychic elements in human nature. The ordinary non-mediumistic healing operates without the assistance of spirit direction or

guidance, depends upon his own susceptibility to sensations and impressions derived from his contact with the patient, while the medium healer not only has such facilities at his service, but he is also further advantaged in having spirit assistance to enable him to successfully carry out his task. As a step in the right direction, we at one time welcomed with much hope the labors of the lately departed Dr. Babbitt, and undoubtedly his teachings and methods have done a very large amount of good. In fact the various schools of so-called Mento-Therapeutics have done good work in alleviating the sufferings of humanity, but at the present time Spiritualism seems to have almost lost its distinctive relationship in such work owing to the largely diminished numbers of mediumistic healers one hears of at this time.

Our British brethren are much in the same condition. The English Spiritualist papers contain numerous advertisements of healers, but only a few of them apparently depend entirely upon psychic or spiritual forces, as a large number advertise special remedies, mostly herbal in character, as the agents employed to effect their cures. There is, however, in London, a very valuable society constituted some four years ago for the purpose of treating disease upon psychological lines. This society is called the Psycho-Therapeutic Society, and its president is Mr. George Spriggs (well known in former years as a most remarkable medium for materialization previous to his departure to Australia), in which colony for upwards of twenty years he most successfully practised as a medical clairvoyant. The society has a department for treating the poor free of cost, and it has effected a number of remarkable cures, and afforded great relief from suffering in numerous instances where all other agencies have failed. Not only does it do the practical work which the foregoing remarks imply, but it conducts classes for the study of psychotherapeutics, hypnosis and suggestion, the development of psychic power for healing purposes, and the unfolding of clairvoyant sight as a means of medical diagnosis. It publishes a monthly Journal, edited by our friend Arthur Hallam, which is filled with most interesting articles upon this most important subject, and during the winter season it holds regular meetings for the consideration of the subjects to which it is devoted. On the front page of the "Banner" for this week we reproduce Dr. Hooker's article on the trend of modern medicine, which will show the standard of the literary matter the Psycho-Therapeutic Journal presents to its subscribers.

Now, cannot something be done to revive interest in the old time spirit healing work done by the mediums of former days, that we as a people may realize the old injunction, "Ye shall lay hands upon the sick and they shall recover," so that we may show to the world that we have not lost sight of the beneficent side of our mediumistic work? Not only that, but also that we may help mankind to escape from the thrall of drug medication and all useless surgical operations. Then shall we be helping the world to a realization of the part the higher forces of nature play in our well being. Health is a blessed thing to have, a sad and sorrowful loss when it departs, doubly blessed when it returns, but most of all will the world be blessed in the matter of health when it realizes how to maintain it so that neither mediums nor medicals, hypnotists, metaphysicians or Christian Scientists, or any other cult, will be needed to thrive upon our physiological misfortunes and distresses, for the ideal state of man's life is harmony with the laws of his being—health under all circumstances, which is but another name for the harmonious balance of functions, without which ease of body, harmony of mind and happiness of soul are impossible.

Call to the Lodge.

(Continued from page 1.)
which opens only to pure and divine aspirations. Speak! has anyone prevented you from searching for the Temple? Was the entrance to the Path obstructed by deceit or fraud? No, on the contrary, you were admonished to be courageous, whatever might befall you, certain victory was promised if you did not fear the labor. But what have you done? Have you passed through the storms of the North? Have you conquered the Fire and the Flood? No! You have accomplished none of these. Having traveled a short distance on the Path, you thought it easier to turn aside, and to complacently deceive a few of the ignorant instead of going forward like a true Man. The strong soul and brave heart would press on and claim the prize, but this prize cannot be gained by the weakling, the boaster, the conceited, or the proud.

Humbly, the disciple now stands before the Master. Seeing his confusion, the Master continues: "The Temple stands today as it has in the past. The Sign, Grip, and Word you have received. If you have courage then try once more. But let this be your lesson: no day must pass without a sincere endeavor. Unplanted by lower influences you must advance upon the Path. No desires, no glitter, no business must claim your attention so much as to cause you to forget for one moment your sublime mission. If you thus pursue your object, the Star of the Temple will rise for you, it will be a beacon to you and will give you power to overcome all dangers. But should you lose courage for the second time, and allow yourself to be frightened by the phantoms of your mind, then I ask you, by all that is sacred: do not pass judgment upon that which you do not know, do not blame another because of your own weakness, nor because you cannot attain to the Divine. Thus you will save yourself from the reproach of having drawn others into the abyss."

Silently the disciple goes away. He reflects on the Master's words, and at last he firmly resolves, that, even though death should confront him, he will begin his journey again and accomplish his purpose. He quickly

passes over the path which he formerly tread; he knows it well. He proceeds undauntedly. The horrors of darkness frighten him not, the heat of day prevails not against him, nor does the raging storm prevent his progress, but through the noise and turmoil of battle with his lower nature, the self-proclaimed "Liar" sounds in his ear, and with heroic courage he continues on his way. But lo! Through night and tempest, he sees a Star rising in the East; its magic power strengthens and encourages him. "There stands the Temple," he exclaims, "The Star on its pinnacle sheds its light for me. There is the Star that in my ignorance I shamelessly denied. Forgive me, Eternal Light! Now will I follow thy guiding rays, for now I am sure of victory, though night and storm surround me. He advances, to all appearances, to annihilation, and nature seems to obstruct his path. But he sees the Star and falters not. Boldly he presses on through Fire and Flood; with gaze fixed on the Star he falters not. Phantoms of the nether world confront him; yet trusting the Star he trembles not. So he advances from victory to victory until he suddenly finds himself before the steps of the Temple. He is surprised. The path seems to him a dream but he is impelled onward to the goal. He ascends the stairs, stands before the door and uses Grip, Sign and word; the portals open, he enters, and what he sees and hears no pen dare write.

As one newly born he returns to his Teacher. The way has changed; what was before a desert is now a paradise; the Floods have dispersed, all storms have quieted down. Heaven is in his heart and all around him.

He comes to the Master, with gratitude he grasps his hand, and filled with love he exclaims "Brother."

The Master says: "Thou art my Brother, and I am thy Brother. There is but one Master; thou knowest him now."—The Word.

A Basket of Varieties.

J. M. Peckles, M. D.

Be at home—partake freely! More fruits, more nuts, vegetables, and choicely prepared grains, and less animal flesh, is the voice of experience from the past to the present. It is largely true that men grow to be like what they eat and what they think. Thoughts are not "things," as are potatoes, pots, and kettles, but they are refined, etherialized forces, originating in the conscious spirit, and manifesting through the brain organs, some of which are depressed and others are clogged and cloudy. Many a crystal stream from the mountain gets to be muddy and marsh-poisoned before it gets to the ocean.

We have had a self-announced "professor from the East" in our city lately, discoursing in parlors upon the "relations of Greece and Rome to ancient India." He was fairly well read in history, but painfully prolix and tiresome in his repetitions of "Greece culture—Greece culture." While fully appreciating Grecian sculpture, literature, and oratory, it must be admitted that the Greeks in their palmy era were great braggers. One would think from reading their reiterations and historic achievements that the wisdom of the world originated in Greece. Learned Hindus accuse them of borrowing extensively from India without giving credit. He that as it may, it is certain that, with few exceptions, the most of the illustrious Greeks were not born in Greece.

Solon was born in the Island of Salamis. Plato, whose real name was Aristokles, was born, according to the most eminent writers, on the Island of Aegina. Aristotle was born in Stagira, Thrace, and though residing for a long time in Athens, he was at last roughly driven out of Greece. Aristotle, the greatest philosopher and metaphysician of the age, pointedly denied the India-borrowed doctrine of reminiscences relating to reincarnation.

Illustrous jurists of the past and present say: Whatever is just, is also the true law, nor can this true law be abrogated by any written enactment.—Cicero.

The precepts of the law are to give everyone his due, to hurt no one, and to live strictly according to the law.—Justinian.

All laws derive their force from the law of Nature, and those which do not are accounted as no laws.—Fortescue.

The reasonableness and justice of law is the very soul of law.—Noyes.

The absolute right of the case is the law of the case.—Justin.

It is generally considered that acts of Parliament contrary to the highest reason are void.—Lytleton.

Statutes against equality and fundamental morality are void.—Judge McLean.

The basic foundation of all true law is justice to the individual in the maintenance of his personal rights.—Justinian.

The primary aim of government is to protect individuals in the enjoyment of those absolute rights which were vested in them by the immutable laws of Nature. Hence it follows that the first and primary end of human law is to maintain those absolute rights of individuals.—Blackstone.

If these definitions of law, by the most distinguished jurists of the world, are correct, the law of compulsory vaccination is incorrect, unjust and void. It violates personal rights, and is a menace to the liberty of Americans. It is admitted that the United States Supreme Court has pronounced compulsory vaccination law constitutional, but this Court is not infallible. Had he it to state, that this Supreme Court in the past pronounced American slavery constitutional. This decision was handed down by Judge Taney of Maryland, but it died with the death of the rebellion.

The last of our Civil War poets in the line of war-song writers was Walter Kirbridge of New Hampshire. He has just passed on to the higher life. He wrote: "Setting on the Old Camp Ground," and "Scatter the Flowers Over the Gray and Blue."

The great and the good have spoken of war in these terms. Considering the Paganism of Russia and the higher Christianity of Japan, these words of the wise, ancient and modern, seem appropriate:

Still in the right hand, carry gentle peace.—Shakespeare.

One murder makes a villain: Millions a hero. Princes were privileged To kill, and numbers sanctified the crime.—Pope.

Take away the cause, the cause can be saved without it.—Bulwer-Lytton.

There never was a good war, nor a bad peace.—Benjamin Franklin.

War is entirely inefficient towards redressing wrong. It multiplies instead of indemnifying losses.—Thomas Jefferson.

I hold war the greatest of human crimes.—Lord Brougham.

War suspends every idea of justice and humanity.—Wecker.

War—a damnable profession—is the trade of barbarians.—Charles Sumner.

War is hell.—Gen. Sherman.

Just now the trend of thought throughout the world is peace, and it is looking to the Hague. This Conference will doubtless suggest and plan, and put in form a general treaty of arbitration, and ask the nations of the earth to appeal to this court of courts for the settlement of their international differences.

I am just in receipt of a very excellent letter from Durgha Prasad, editor of the "Harbingers." He gives a vivid description of the late earthquake in Punjab. In the northeast hills of this part of India there is a volcano whose crater is constantly sending out fire and smoke. It was crowned with a temple. Some 20,000 lost their lives in this earthquake occurring on the 24th of April. Prof. Milne estimates that in the course of a single year there are probably 30,000 earthquakes in the world, and only about six or seven of these occur in Great Britain. Commander R. J. Morrison's observations show that: "Earthquakes generally follow close on the heels of eclipses; and they happen more frequently when there are planets—especially the larger planets, Saturn, Jupiter, Mars and Uranus—in the signs Taurus and Scorpio, and when there are several planets on or near the tropics or equator."

Morrison has illustrated the truth of this axiom by foretelling several earthquakes, especially the one occurring in Charleston August 31st, 1886. It is to be hoped astronomers and seismologists will no longer ignore the evidence that astronomical causes largely account for the great earthquakes that have leveled to the earth cities and destroyed millions of lives. It should be remembered that Piny found that "Earthquakes are caused by the congress of Saturn, Jupiter and Mars with the sun, or with each other; and this chiefly happens about the time of equinoxes, and the time of eclipses." Democritus is reported to have said that when Jupiter is in Taurus "you must pray there will be no earthquake." Doubtless the time will soon come when tornadoes, cyclones, tidal waves and earthquakes can be foretold as can eclipses at the present time.

Many erudite and scholarly thinkers are getting tired of the words "subconscious," "subliminal," "super-subliminal," etc. "Sub" means under, little if anything more, and only raises the question, "Under what?" And then there is the ever-recurring word, "unknowable," "the unknowable," referring to God. To know any fact, or reality, is not implied that we must comprehend and know all about it. The pebble stone by the wayside is a fact; but its origin, its age and how so rounded and polished are all "unknowable." Spiritualists should distinguish between definition and opinion, and should strive to make their language lucid. God is incomprehensible, but not necessarily, absolutely unknowable.

"How can we reason," said Socrates, "but from what we know?" Is the parent utterly unknowable to the playful child? By no means; for the child feels, and partially appreciates, the father's love, and looks up to him most trustfully. True, to the child the father is undefinable and incomprehensible, but not utterly unknowable; for just in the ratio that the child recognizes the father, and senses the father's love, in that same ratio does he know the father.

Personally I know the rose from the lily—know something about the size, weight, color, odor and arrangement of the leaves of the rose; but that attractive power which so gracefully arranges the leaves and holds the qualities of the rose in unity, is to me undefinable, incomprehensible. Shall I therefore deny its existence? My watch, composed of hundreds of pieces, or thereabouts, is to me unknowable, and yet I know enough about it to know that it keeps good time. Science, which is only classified and systematized knowledge, too often ignoring the spiritual side of man's nature, does not know the atom—does not know things, but only their qualities and external manifestations. While the immortal spirit, conscious of its divine origin, conscious of its almost infinite possibilities, cognizes, knows something of God—knows enough of His power and wisdom and goodness to place in Him unbounded confidence.

A recent writer, forgetting the well-established phenomena, sums up Spiritualism as "an effort to establish brotherhood by this phrase has the taint of age. It is very old. Unitarians for a hundred years and more have been teaching the fatherhood of God, and the universal brotherhood of man."

The Universalists have been teaching and preaching from their pulpits, the brotherhood of man, for over a hundred years.

The American Shakers have taught the equality of the sexes, all things in common, the universal brotherhood on a high spiritual plane, for over a hundred years. Swedenborgians and Theosophists have been teaching universal brotherhood.

With my lecture, comrades and trance speakers, I have been teaching for over sixty years the grand truth of universal brotherhood. But what does all this teaching, this eloquence, this pious profession of brotherhood and altruism amount to unless put into vigorous practice? "Sell what thou hast, said Jesus; come and follow me." How many have done it? How many are doing it?

When by invitation of a former editor of the "Banner of Light" I was invited to write an essay of a thousand words or more upon Victor Hugo, I forgot to insert this letter of his to the illustrious Lamartine in his hour of deep affliction. Here it is:

"My dear Lamartine: A great affliction has stricken you. I wish to place my heart near yours. I revered her whom you loved. She was in the highest sense a good woman. Your elevated spirit sees beyond the horizon. You perceive distinctly the life to come. It is not to you that it is necessary to say 'Hope.' You are among those who know—and who wait. She whom you loved is not dead, though the body be cold. She loved you, and is still your companion, invisible yet present. You have lost the wife but not the immortal spirit. Dear friend, let us live in the dead."

"Yours," "Victor Hugo."

Victor Hugo was an enthusiastic Spiritualist whom I once met in a séance room in Paris. In writing of the tragical death of the kind-hearted Louis XVI, he exclaimed: "Yes, I declare against this remnant of savage penalties that old, unimpeachable law of retaliation, that law of blood for blood."

I have combated it all my life, all my life, gentlemen of the jury, and so long as there shall remain a breath in my bosom, I will combat capital punishment with all my efforts as a writer, with all my acts and votes as a legislator. I declare it. (M. Victor Hugo here extended both his arms, and then pointing to the picture of Christ at the end of the court room above the tribunal) before that victim of the death penalty who is there, who looks upon us and who hears us. I swear it before that globe where 5,000 years ago for the eternal instruction of the generations, the human law nailed the law divine."

Spiritualists are naturally opposed to that Mosaic relic of barbarism, capital punishment, opposed to vaccination, to vivisection, and to the use of drugs for experimenting upon the sick. While surgery is a science, medicine is not.

A reporter of the Boston press once asked Alcott, "What is your real opinion of Emerson?" "Emerson," he replied, "is a wizard, an enchanter. He is descended from a fine race. His father was a genius; his mother a woman of great spiritual beauty. A dozen generations of culture are behind him. He fascinates you in spite of yourself. He gets possession of your secrets. He is so magnetic that he fills you with his thought to the exclusion of your own. Emerson has the finest brain in the country. He is a poet, a prophet, a seer. He is in advance of the century, and nothing can crowd him out of the age that he has illumined by the radiant wonder of his individuality."

After leaving Michigan last March for London and Scotland, articles appeared in the "Banner of Light" (which you, friend Morse, are making so bright and brilliant with your brain and pen), from E. Brackett and W. E. Coleman. Mr. Brackett's article being offensive I pass quietly by, as I would a bunch of Canada thistles in a beautiful pasture-land where flocks of herds were grazing, and birds were singing. Friend Coleman's article was headed, "Observations on Pre-existence." What direct relation the one has to the other, or ever had, I cannot divine. When I get time—it may be six months hence—I shall fraternally reply to some of the points brought out in Mr. Coleman's article. In the meantime, I am a firm believer in the philosophy of pre-existence—a belief that nothing can become something, and that nobody can become a brilliant somebody.

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 diseases, that if they will send their address to him, he will without any charge whatsoever, 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.

Mrs. Cora L. V. Richmond.

Corry, Pa., July 12, 1905.—Mrs. Cora L. V. Richmond of Chicago, Ill., spoke in the Opera House Sunday, July 9, to a very large and appreciative audience. After answering a number of questions, offered by the audience, the subject for a discourse, "What is the object and aim of human life on this planet?" was selected, and was treated by the guides in their usual clear, concise and instructive manner, to the great satisfaction of all present.—R. F. Livermore.

Movements of Platform Workers.

C. H. Webber ("Prof. Henry") is now making up his list of lecture engagements for the coming fall and winter season. He prepares special lectures on any line of occultism that may be suggested by the lecture committees, or he speaks extemporaneously, preferring the former always, before promiscuous audiences. November 5 and January 7 are already booked for Lowell, Mass. G. W. Kates and wife have engagements as follows: Lake Pleasant, Mass., Camp, July 30 to August 4; Unity Camp, Saugus, Mass., August 1 to 13; Vicksburg, Mich., Camp, August 15 to 20; Tekonsha, Mich., August 22 and 23; Haverhill Park Camp, Mich., August 25 to September 3; Decatur, Mich., September 10 to 12; Conneaut, Ohio, September 17 to 24. Their permanent address is Thornton, Delaware Co., Pa.

Miss Florence Morse has booked the following lecturing engagements for the present year: Methuen, Mass., Aug. 6; Ouse Bay, Aug. 15, 20, 22, 23; Worcester, Mass., Oct. 1, 8; Waltham, Mass., Oct. 15; Haverhill, Mass., Oct. 22; Providence, R. I., Oct. 23; Methuen, Mass., Nov. 5; New Bedford, Mass., Nov. 12; Newburyport, Mass., Nov. 19; Portland, Me., Nov. 26; Greenfield, Mass., Dec. 3; Greenfield, Mass., Dec. 10. Address all letters to 51 Falmouth St. (Suite 6), Boston, Mass.

Local Announcements.

Unity Camp, Saugus, Alex. Caird, M. D., Pres.—Sunday, July 23, Mrs. S. C. Cunningham, test medium; conference at 11; regular services at 2 and 6; concert at 5. Cars leave Boston direct for the camp gate every half hour. Refreshments can be procured in the grove. Ample protection in case of rain.—A. A. A.

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

First Spiritual 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.

That load which is cheerfully borne becomes pleasant.

A handful of good life is worth a bushel of learning.

Who has not felt the thrill of divine chemistry surge his being like a mighty tidal wave sitting in the sunshine that poured its effluent waves of glory down upon the plain below and broke into golden ripples among the verdure of forest and field; or when listening to the anthem of gladness burst forth from a thousand bird throats, from the lips of the opening wave, from the diamond eyes of the dewdrops, from the great heart of nature, throbbing with life and love?—Martha P. Owen.

Campmeeting News.

Parkland Heights, Pa.

The second annual session of Parkland Heights Spiritualists' Home and Campmeeting Association opened on Sunday morning, July 9, at 10.30, with services at the auditorium, which was gaily decorated with sunning and choice, fragrant flowers, while from a nearby pole "Old Glory" triumphantly waved its colors.

Mrs. M. H. Shope ably presided at the organ, accompanied by H. M. Shope. Services opened with singing by the congregation, after which the president, Richard F. Adams, in a few earnest words, gave the address of welcome, extending to all the freedom of the grounds. Singing followed after which President Adams introduced Miss Elizabeth M. Fish, secretary of the society, who voiced an original poem entitled "Welcome," which embodied our aims and hopes for Parkland, giving to all a loyal welcome to come and join in this great work.

More singing followed, when Captain F. J. Heffer, honorary president of the First Association of Spiritualists, was introduced, and in a dignified, earnest manner spoke from the heart on the foundation work now fairly begun at this beautiful and rural spot. How years ago, this very location had been designed by the spirit friends of progress for campmeeting purposes.

After more singing, Hon. Thomas M. Locke, president of the Philadelphia Society of Spiritualists, and also one of the directors of our Camp Association, was introduced, stating that all could see for themselves the needed improvements which had been made since last season. The commodious tent in front of the auditorium, and the dining-room and kitchen adding much to the comfort of visitors. These we now desired to pay for, and heading a subscription list with a bank note, he so enthused the people that others quickly followed until a neat sum was raised.

An invocation was then given by G. W. Kates of Thornton, Pa., followed by a fine address by Mrs. Z. B. Kates, who never fails to command the close attention of her audience, for she always has something well worth the saying, and says it well.

Mrs. Shope rendered a solo, followed by Mrs. Kates with spirit messages in a very satisfactory manner. After more singing the morning services closed.

Shortly after 2 p. m. meeting again convened, opening with singing, followed by a short talk by Captain Heffer. Thomas M. Locke then made a few remarks, then again more singing, followed by an invocation by Mrs. Kates.

The address of the afternoon was given by G. W. Kates, who began by speaking of the improvements made on our grounds since the work accomplished. Then he had some doubts as to our succeeding, but now all doubts were swept away; now thought there would be no end to our work; that we would succeed even beyond our highest expectations, all of which was duly appreciated by those of us who are giving the best of our lives to this work, without price. He spoke of the importance of understanding our relation to our real selves, our soul selves. To have "faith in ourselves, in the God within," saying, "I reverence Christ, but am not willing to place my sins on him. We our brought into this world with something; that something shall go out with us; that something is the Life Principle. We must outgrow all imperfections by the slow process of development. What we need today is truth." He enlarged upon the "power of the spirit" and his eloquent as he told of what Spiritualism had done for him.

Mrs. Shope followed with a beautiful solo, which was enthusiastically received.

Mrs. Kates again gave spirit delineations in her usual pleasing manner, followed by Mrs. Augusta Volk, who gave a little talk, which appealed to the hearts of her hearers, after which came readings by Mrs. Elizabeth Cutler, Mrs. Fannie Essinger and Mrs. Mary E. Welch, which were well received.

The Ladies' Aid Society, organized last summer, and pledged to work for the good of Parkland, now has a membership of 23, with Julia R. Locke president, Elizabeth M. Fish secretary, Annie B. Palmer treasurer, and will this season have charge of the dining room, where those who so desire may be provided with meals and refreshments.—Elizabeth M. Fish, secretary.

Parkland, Eden P. O., Pa.

DOUBLE BIRTHDAY ANNIVERSARY.

Monday, June 26, was a gala day at Floral Heights, in commemoration of the double birthday anniversary of Miss Lois Elizabeth Fish, youngest daughter of John T. and Theresa R. Fish of Fallington, Pa., and her aunt, Miss Elizabeth M. Fish.

Since the little maiden spent the first anniversary of her birth here five years ago, year has been celebrated by a family reunion at this place on the 26th day of June.

One special feature of this recent celebration was the dedication of a Rose Bower of fifty crimson rambling vines. Around a centre pole fifteen feet high, a rustic frame twelve-feet in diameter has been placed, and over this the fifty rose vines are to be trained, four of which are now in bloom. The rest grow in tiny plants, but with their rapid growth in two or three years they will make indeed a bower of beauty. Over the arched doorway on a golden beam are placed five shining letters of her name: "Lois E." In this the little lassie was seated, in her great-grandfather's old arm chair, to which was attached a white canopy, decorated with red roses, then crowned with a wreath of the same bright flowers, "our little queen of hearts." Around her stood six little maids of honor, each holding in her hand red roses and other sweet flowers. Miss Elizabeth M. Fish then dedicated this rose bower to her little niece, by voicing an original poem, and with sweet blossoms christened it the "Lois E." In the latter she was assisted by the little maids of honor, who lovingly laid their flowers on the lap of their little queen; after which two of them, Lillian and Esther Greenlee, read a sweet poem about the roses. All the little maidens were fittingly arrayed in white, and with the red roses all about them, and their sweet faces shining with delight, they made a beautiful living picture long to be remembered by those who witnessed the same. After the dedication services dinner was served, followed with ice cream and cake, to which all did full justice.

On this occasion the family reunion was complete, four generations—each member being present—from Joseph Fish, who is 81 years of age, to his little great-granddaughter, Miss Theresa Ellen Cooper. Besides these there were a few other relatives and friends, the following being present at dinner: Joseph Fish and daughter, Miss Elizabeth M. Fish, John T. Fish and wife, Miss Lois E. Fish, John Cooper and wife, Miss Theresa E. Cooper, LeRoy Williams and wife, Miss Theresa H. Fish, Andrew Smith and wife, Mrs. George DeConner, Mrs. R. F. Adams, and the maids of honor, Miss Lillian Greenlee, Miss Esther Greenlee, Miss Marjorie Dunn, Miss Mildred Dunn, Miss Margaret Watson and Miss Minnie Wilke. Beside these, all through the day there were callers at Floral Heights with good wishes and kind remembrances of the day, and the

two in whose honor they assembled were the recipients of many handsome and useful presents, all of which were greatly appreciated.

Lake Pleasant, Mass.

Miss Florence Morse, Special Correspondent and Agent for the Banner of Light.

The second session of the Children's Lyceum, which was held in the Temple on Wednesday forenoon, July 12, was decidedly interesting. Mrs. S. A. Kimball, conductor, presided, and was assisted by the secretary, Mrs. T. E. Jordan. A. G. Baxter and the writer distributed the flags for the march, which was led by Mrs. Jordan and Mrs. Boyden, with about 30 children in the line. Interesting remarks were made by R. F. Churchill of Greenfield, and Mrs. Kimball, while under control, talked briefly. A number of the young ladies, among whom are Miss Bertha Bryant, Miss Gladys Atwood and the Misses Cook, are taking a great interest in the Lyceum work, and their example will do much to influence more of our girls in the same direction.

Miss Florence Morse, who occupied our platform on Sunday afternoon, July 9, made an excellent impression upon our people. Her songs were splendidly rendered and her sweet voice, with piano accompaniment by Miss Flossie Merrill, was thoroughly enjoyed. She took subjects from the audience and gave very interesting discourses upon the subjects, "What about reincarnation and obsession?" "Do we have soul mates?" and "Can an ancient spirit control a medium and deliver a lecture?" Her messages were all recognized and the audience manifested a hearty appreciation of her work.

On Sunday afternoon, July 16, the platform was occupied by our local speakers and mediums and a grand meeting was held with Mr. R. F. Churchill presiding. We have a large number of local workers on the grounds, among them being Dr. C. L. Willis, Mrs. H. C. Mason, R. F. Churchill, Mrs. Alice S. Waterhouse, the second vice-president of the association; Mrs. Nora Dowd, Mrs. J. J. Fremont and a number of others, and the remarks and communications were interesting, impressive and convincing.

Next Sunday afternoon we hold the last conference of the season prior to the opening of the convocation. The local workers will be in attendance.

The Lake Pleasant Hotel is rapidly filling with guests. Landlord Yeaton sets an excellent table, looks well to the comfort of his guests and charges moderate rates.

Excursion tickets from all points on the Boston & Maine railroad go on sale June 29. Alden's lunch room at the old depot is well established and well patronized.

Manager Stratten is arranging for a series of special dancing parties to be held in the pavilion during August that will be attractive to old and young, and will form one of the interesting features of the camp season.

A grand illumination of the grounds is being arranged and Director Streeter is making a personal appeal to the cottage owners to assist. It will probably be held on the night of Tuesday, July 25, and the Turners' Sunday corps will be in attendance for the event.

The Ladies' Schubert Quartet will arrive July 29. Misses Dorothy and Edith Wilson of New York are stopping with Mr. and Mrs. J. R. Stratton at the Rattles' cottage.

Dr. and Mrs. M. A. Shaw, with Mrs. L. R. Westcott, are occupying a suite in Fales' block.

Mrs. A. S. Waterhouse has opened her cottage for the season.

Mrs. A. E. Barnes, with her grandchildren, Lucia and Grace Blinn, and the writer, were suddenly called to Boston on Thursday by the death, from heat prostration, of her son, James Q. Blinn. The funeral was held on Saturday, July 15.

Among the arrivals of the week were Miss Edith Hall, Miss Maude Caswell, Mrs. Irene Westcott, George C. Allen and wife, Henry Allen, Mrs. M. C. Carver, Mrs. John Douglass, Barton Douglass, Miss Alice Wilkins, Mrs. Seaman and Miss Sherwood, Mr. and Mrs. Westover, Miss Foss, K. D. Childs and wife, Mr. and Mrs. Dodge and Mrs. Eldridge.

The souvenir stand at Fales' block, the dry goods store and Miss Ross' display of painted china are very attractive to the transient visitor, as well as to the permanent camper, all ready for the opening of campmeeting, Sunday, July 30.

Queen City Park Notes.

M. B. Gore and daughter, Stella, who have been visiting his sister, Mrs. I. W. Hatch, returned to Lincoln yesterday.

Mrs. C. P. Westall of Middlebury is stopping at the Ferguson cottage.

Charles Bean of Lincoln is visiting his mother at the Bean cottage.

W. Hunt of Toronto and his niece, Mrs. H. W. Alperia, of New York, who have been stopping at the hotel for two weeks, have rented the Evans cottage.

Charles Bernard of Rockville, Conn., was a visitor in camp yesterday.

E. M. Smith and P. W. Southgate of Bridgewater were guests at the hotel yesterday.

J. M. Dalley is building a new cottage just off the park on the shore.

E. F. Palmer, Jr., of Waterbury, visited Mr. and Mrs. James Crosssett yesterday.

Mrs. George Silcock and daughters, Dorothy and Marjory, Mr. and Mrs. Frank Silcock and Miss Silcock of Montreal arrived at the park yesterday and will spend several days at the Tremore.

R. W. Rock from Ogdensburg was in camp Saturday on business.

Miss Carrie Nye has returned to the park after spending several days at Thompson's Point.

M. E. Fingura, a trance medium, has rented the Thomas cottage for the month of July.

Mrs. E. W. Freeman returned to Richmond Saturday. Her son, Earl, will remain several days with her grandmother, Mrs. Watson, at the Owl cottage.

Camp Progress, Upper Swampscott.

A large gathering of people were present at the grove Sunday, July 9. Everyone enjoyed to the full the grand gifts that mother nature, has bestowed upon her children.

A conference meeting is held Sunday morning, conducted by the vice-president, Prof. Holden of Salem. The meeting is of unusual interest as everyone is invited to take part that would wish. The camp is in a fair way of being a grand success. The 2 o'clock meeting was presided over by the president, Mr. B. H. Blaney of Marblehead. Opened with singing by the audience. Invocation by J. S. Searlett of Cambridgeport. Inspirational song written by Mrs. E. E. Frye of Beverly and sung by Mrs. Frye and Mrs. Hall. Poem, Mrs. Kate Ham of Haverhill. Singing by Mowbray and Quartet. Address by Mrs. Kate Ham. Remarks, Mr. M. A. Graham, Boston. Four o'clock meeting opened with singing. The rest of the session was occupied by Mrs. Kate Ham with remarks and readings which were very fine.—Mrs. Hattie S. Gardner.

Northport, Me.

The Temple Heights Spiritual Corporation will hold its twenty-third session at Northport on the dates of 12th to 20th of August.

and a fine program has been prepared. The grounds are pretty, the management using every effort in making the season pleasant, and nature's beauty blended with the spiritual conditions lends that which makes a camp session one of luxury.

The officers are: President, J. G. Harding, Morrill; vice president, Mrs. M. W. Williams, Conant; Fells, R. L.; secretary, Orrin J. Dickey, Belfast; treasurer, E. A. Packard, Northport.

Charmingly situated on the banks of the Penobscot River, with wooded hills in the rear and springs of cool, refreshing waters, healthful and attractive, Temple Heights appeals to the lover of natural beauty with a little of the artificial. To the lover of a spiritual campground Temple Heights affords all that can be desired, having good drainage, sloping land, a large park with plenty of seats, and spacious auditorium where the meetings are annually held.

The good beaches, and mountains rising a thousand feet in the rear, easy of access and affording delightful views, makes this place one of the most desirable as a summer home. Only six miles from a railroad station and having daily steamboat lines and a good pier, with the quiet surroundings, or amusements if one desires, combined with the sweet spiritual influences as in the gathering of ancient Indian tribes in this spot in years gone by. The sunsets are fine, the Penobscot being likened to the Bay of Naples. Cottages are plenty and rates low. All are welcome and made so by the management of the grounds.

The scenery has no equal and the drives are beautiful, glimpses here and there of the bay, showing the thousands of little islands with sail and steamboats plying over the water surface. The sailing is safe, boating and bathing good, combined with mountain climbing, fine beaches and fishing. The spring waters here possess medicinal value having been the centre of an early Indian camping ground.

The grounds are laid out in streets and avenues and the lots and cottages are all pleasantly located. The meetings are always of interest and this season there will be, presented an excellent program. An invitation is extended to all to visit the grounds and partake of the beautiful philosophy, or absorb from nature the benefits they can. During the week of campmeeting a small admission charged daily or season ticket being sold. Daily announcements will be made of the changes and features of the program.

This season workers of well-known repute in spiritual circles will grace the platform. Mrs. Juliette Yeaw, Leominster, Mass.; Mrs. Effie Webster Chapman, Cambridge, Vt., and Edgar W. Emerson, Manchester, N. H.

Congregational singing will be rendered and there will be excellent musicians and singers during the camp session, who have been engaged for the week.

Tests will be given each day from the platform by Mrs. Effie Chapman and Edgar W. Emerson.

Saturday and Wednesday evenings there will be dancing at the auditorium for those interested. Tuesday and Sunday evenings Mrs. Effie Chapman will give readings in the auditorium, and Mr. Emerson on Friday and Sunday evenings. The first Sunday evening will be devoted to a social meeting and Thursday evening will occur the annual concert. Saturday evening will be the Ladies' Aid Society sale of cream and fancy articles with dancing following.

The Ladies' Aid Society of Temple Heights have done a great deal toward the success of the grounds and they have proved most enthusiastic workers in the cause. The officers are: President, Mrs. Nellie M. Kneeland, Boston; vice president, Mrs. Ellen Shibles, Knox Station; secretary, Miss Ellen Smiley, Auburn; treasurer, Mrs. J. P. Stearns, La-grange.

At reasonable rates, nice cottages, board or lodging can be procured, or rooms when one desires to board themselves. The grounds and cottages are all well located and desirable. For cottages, board or information apply to Orrin J. Dickey, Belfast, Me., secretary of the Corporation.

Carriages will run daily from Belfast during the week. The Maine Central Railroad and Eastern Steamship Company have given reduced rates from August 11th to August 23d, via Belfast and Northport respectively. The steamer Golden Rod between Bucksport and Camden gives reduced rates on above dates, leaving Belfast on arrival of the train at 9.45 a. m., for Temple Heights, returning in the afternoon, making connections for Waterville and Bangor. Passengers from Boston should land at Northport, where they will be met by C. O. Dickey or A. F. Elwell, when notified and be taken to the "Heights." Excursion steamers will run to the grounds on Sundays.—Orrin J. Dickey.

Unity Camp, Lynn, Mass.

The announcement of the appearance of Rev. May S. Pepper, the wonderful test medium and psychic, at Unity Camp, Saugus Centre, had the effect of attracting a large crowd of the season to the camp Sunday, it being estimated that fully 300 people were present during the day.

At a conference meeting which was held at 11 o'clock remarks were made and messages were given by Mrs. L. B. Sears and A. G. Hill of Boston, Mrs. J. A. Pettigill of Malden, James A. Litchman, Mrs. Nellie Handlett of Boston, Mr. Fowler of Salem and Mrs. Jacobs of Lawrence.

The 2 o'clock meeting was opened with singing by the audience, followed with an invocation by Mrs. Pepper.

President Dr. A. Caird read the notices, after which Charles La Grand rendered a vocal solo entitled "Signal Bells at Sea."

In his introductory remarks before presenting Mrs. Pepper, President Caird said that the practical things in life have not been secured in the past, through the efforts and teachings of the educated class, but that they had been obtained through the needs of the common people, and today such men as the Rev. Dr. Frank, Dr. Funk and Rev. Minot Savage are writing books on Spiritualism.

Mrs. Pepper made a short address telling of her work in Brooklyn, N. Y., after which she gave many convincing and satisfactory tests.

From 5 to 6 o'clock the following concert program was presented: Baritone solos by James Singer, soprano solos by Miss Abbie Corbin, dramatic readings by Prof. Albert E. Meade.

The evening meeting was opened at 8 o'clock with singing by the audience, followed with an invocation by Mrs. Pepper, after which she read a poem.

Mrs. Pepper gave an address in which she told of the progress which Spiritualism has made and is making in the world, and among the people of other beliefs, and what progress it has made since its first inception and what wonderful influence it has developed.

She followed by giving many remarkable messages and tests, which were received with great favor by the audience.

Never be quick to believe that the life of another is too troubled to allow of happiness. From any other planet the world we live on must look wholly unattractive. By the masses of clouds, like water in the air, and the winter mist, upon the earth look dead. So, too, the suffering appearance in other lives may not be as bad as they seem.

while his portion of food is being eaten
ers, as to expect mental development
do his own thinking.—H. C. Morse.

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Write to-day! Address Dr. Weston Johnston, 105 Main Street, Boston, Mass.

Banner of Light.

BOSTON, SATURDAY, JULY 22, 1905.

Societary 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. We wish to assist all, but our space is limited. Use ink and write plainly.

Boston: City and District.

First Spiritual Church of Boston, Rev. Clara E. Strong, Sunday, July 16.—God's Power was the subject of the morning and all were much pleased with the thoughts given by "Sitting Bull" controlling his medium, Mr. Mason. Mr. Newhall and the pastor followed and were very well enjoyed. Communications were given by "Blue Bell" and others, after which Mrs. Lewis and Mr. Brewer both spoke with great interest. "Brotherly Love" was the subject of the afternoon and it seemed as if every speaker were especially endowed with the power from on high. Mr. Mason opened the meeting, after which, as announced last week, Miss Strong gave communications. After a solo by Mrs. Morgan, Mrs. Lewis, controlled by the "Doctor," spoke and then Mrs. Reade gave messages. Prayers were then formed and many communications were enjoyed. Christ's wisdom formed the subject of the evening. Mr. Mason was controlled by "Sitting Bull," after which Miss Strong gave communications. Mrs. Edmister then spoke and all were glad to hear her spiritual words. After one of her own hymns by Mrs. Lewis, messages were given by Mrs. Morgan. After a few practical thoughts Mr. Tuttle gave messages.—A. M. S. clerk.

Malden, Thursday, July 13.—The Malden Progressive Spiritual Society, The regular weekly meeting was well attended, and a new inspiration had indeed entered into it under the direction of our new president, Mrs. Alice M. Whall, who is untiring in her efforts to make this the star society in the N. S. A. The meeting was opened by song service and invocation by Mr. Milton, after which readings by Mrs. Mosier, giving many full names, which were at once recognized. Then our visiting brother, Mr. Graham, gave psychometric readings and a beautiful spiritual address, after which "Prairie Flower" gave many accurate messages and answers to questions. This meeting, as well as our Sunday afternoon meeting, is for spirit unfoldment and development and all anxious enquirers are cordially invited.

Sunday, July 16.—The afternoon meeting was largely attended and many willing workers gave many beautiful messages from beyond. After the invocation by Mrs. R. P. Morton, Mr. Morton, through "Tiger Lily," after a short address gave spirit messages. An inspirational hymn was then read by Mrs. Everettson that was well received. Then Mr. Goddard made a short address. Jennie G. Milton, through her guide "Snow Flake," gave some fine readings. "Golden Hair" made an interesting little speech. A short address on spirit unfoldment was then given by Mrs. Edmonstone, Cambridge. Mrs. Everettson gave a spiritual address which was very elevating. The president's guide, "Prairie Flower," closed the circle. The evening meeting, which was well attended, opened with song service and invocation by Mrs. Morton, after which our president, Mrs. Whall, gave a beautiful reading culled from the famous author, Ralph Waldo Emerson. Then for an hour and a half she made many hearts glad through her spirit guide, "Prairie Flower," giving messages. Mediums who have open dates will please communicate with our assistant recording secretary, J. R. Milton, 33 Albion St., Malden. (The reports for Sunday, July 16, came too late for use. All reports must reach this office on Monday, or they cannot appear until the following week.—Ed. B. L.)

Lowell, Mass.—The First Spiritualist Society of Lowell are to hold grove meetings of the grove of Mr. John Taylor, Wilmington, Mass., during the summer months. On Sunday, July 23, Mrs. E. D. Butler of Lynn will be the speaker. Services at 2 o'clock.—A. E. Jordan, clerk.

First Spiritual Science Church, Sunday, July 16.—M. A. Wilkinson, pastor. Morning circle. Afternoon and evening readings and spirit messages. Mediums of the day: Captain Baily, Mrs. Reed, Mrs. Blanchard, Dr. Brown, Mr. Privoe, Mrs. Irvine, Mrs. Lewis, Mrs. Fox, Mr. Macurda, Mrs. Cunningham, Mrs. Robertson and Mrs. Kemp. Tuesday afternoon, Indian Healing Circle. Thursday afternoon, Psychometry.—Rep.

Waverley V. S. U. Home, Sunday, July 16.—One of the most pleasing events in human life is to be placed in harmonious social relations with our fellows. Such events do, occasionally, occur in our spiritual meetings, and these conditions were brought about today, notably by the efforts of Mrs. Abby Burnham. In the drama of life events occur that impel us to turn for sympathy and consolation to those we love. Our nearest and our dearest friends pass out of our sight, one by one. The heart is indeed bowed down and relief comes only in tears and consolation. A ministering angel indeed is he, or she, who can assuage the grief of the poor, the yearning of the heart in its hour of trial and distress that impressed us. We all felt in closer kinship one to another after she closed her address. We thank her for awakening sacred memories in our hearts, for the awakening of sacred thoughts are the soul of the gospels. Mrs. M. A. Bemis conducted the services today, assisted by the following speakers and mediums: Invocation, Mrs. Brewer; address, Mrs. Abby Burnham; remarks and messages, Mrs. Bolton, Mrs. Fredrick, Mrs. Bemis, Mr. Womborg, Mr. Smith, Mr. White, Mr. McCordy, Mr. Adams, pianist—J. H. Lewis.

New England States.

Portland, Me., July 16.—The First Spiritual Society. We had an especially large audience. The meeting was opened by Mr. F. W. Vaughan. Mrs. Libby, better known as Madam Kincadee, of this city, served as this evening with a very pleasant talk, followed by some beautiful messages, which were all recognized. Our honorable member, Mr. John M. Todd, also helped by giving an excellent lecture on "Spiritualism" which made the evening a very pleasant one. We are in hopes that we will have the pleasure

of introducing to the public here next Sunday Rev. E. J. Weaver of the Morris Pratt Institution for Spiritualism, and will be aided by Mrs. Sadie J. Sargent of Lexington, Mass., who will give us messages. The society will also hold an ice cream social July 21st at Lyric Hall.—Francis Vaughan, clerk.

Verona, Me.

The twenty-fourth annual campmeeting at beautiful Verona is close at hand, and the cottages are fast filling up. Mr. W. E. Bailey, of Waterbury, Mass., is erecting a fine cottage. Mrs. Alice Sanborn has beautified her cottage and is occupying it. Dustin Farnham, the celebrated actor, is here for the season with an elegant touring car. Robert and Rufus Emery of Bucksport, with their families, are in their cottages, also Mrs. C. S. Parker, Frank Conner, Mrs. Ada Joyce, Mr. Rogers of Orrington, Mrs. F. L. Kenner, W. W. Frost, Mr. T. H. Dodge and Mrs. Smiley of Bangor. J. W. Leonard of Bangor is managing the hotel, which has received important improvements this season. This camp is noted for beautiful scenery, pure, cool air, excellent water, boating, fishing, driving, as well as harmony, rest and recreation.—F. W. Smith, sec.

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. Malden, Mass.—The Progressive Spiritual Society, Louise Hall, 133 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.

CAMPMEETINGS.

Season 1905.

Ashley, O.—August 6 to 27. Will Randolph. Camp Progress, Up. Swampscott, Mass.—June 4 to September 24. E. P. Colley, 205 Elliot Street, Boston, Mass. Chesterfield, Ind.—July 15 to August 27. Mrs. L. Jessup, Anderson, Ind. Freeville, N. Y.—July 23 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 28. J. W. Ewing, Grand Lodge, Mich. Harmony Grove, Escondido, Cal.—August 6 to 20. T. J. McFeron, 523 Fir Street, San Diego, Cal. Island Lake, Mich.—July 23 to August 28. 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. 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. Nantico, 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 Heights, Pa.—From July 9 to August 31. Queen City Park, Vt.—July 30 to August 27. 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. Temple Heights Campmeeting August 12 to 20. Orrin J. Dickey, Secretary, Northport, Me. 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. Jeanette Fraser, Vicksburg, Mich. Wonewoc, Wis.—August 5 to 27. M. M. Blah, Wonewoc, Wis. Names and addresses of secretaries inserted when sent.

Greenfield, Mass.

A BIRTHDAY CELEBRATION.

To the Editor of the Banner of Light: A birthday party of unusual local interest was given on the afternoon and evening of July 3, at the pleasant summer home of Mr. and Mrs. H. C. Lyons, the occasion being to celebrate the birthday anniversary of Mr. E. F. Churchill, president of the Greenfield Society of Spiritualists. There was a goodly gathering of friends and the day was an ideal one. Nature put on her very best robes and smiled. Everybody present forgot their worries and their cares, if they had any, and for the time being, at least, was glad. Every room in the hospitable home was opened to the guests, but many preferred to stroll about on the lawn. Others, cozily seated, enjoyed conversation, some quietly discussing the grave questions of the day, and exchanging opinions as to the claims of so-called "Christian Science," as a factor in revolutionizing the human race, and still others indulged in some of their favorite games. A sumptuous and choice supper was served, which was fully appreciated, after which the whole company repaired to the lawn, when Mr. Churchill, with a few well chosen words from Mr. Rich, was presented in behalf of the Spiritualist society and the Helping Hand, together with a few personal friends, with a very handsome chair as a slight token of their regard and appreciation of his untiring devotion to the welfare of the Spiritualist society, of which he is president. Mr. Churchill responded in his happy way, thanking his friends and leaving no question as to his full recognition of the high motives and friendly interest that prompted the gift. Later in the evening Miss Hartman sang several well selected songs, with accompaniment by Miss Dyer, and, finally, when the time for parting came, all said good night with the assurance that they had enjoyed a good time and were carrying away memories tender and lasting. Of course, this is vacation time, and we are having no meetings, but we have good prospects ahead, having engaged some of the best speakers for our platform next year. We are bound to grow, for with Truth on our banner we cannot fall.—L. Clark.

A little thing—a happy word. A cruel frown at night. And smiling hearts went on their way, And smiled throughout the dreary day. Disheartened, sad and lone. Let us be silent, so that we may hear the whisper of the—Emerson.

The Spirit Within Me.

Mary E. Stumhardt.

Against the East burns the red flame of war! We sense the desolation of its ravages. What have we done to speed the blessed day of its extinction? What word have we sent forth to meet some nobler word, uttered by lips more eloquent than ours which, gathering strength thereby, shall ring around the world, "Have done with war!"

We see man grinding into dust through greed his brother man. Have we gone forth in mercy to the rescue? What help have we yet rendered in driving forth this evil thing, monopoly?

We look on marriage and witness age, and vice, sanctioned by law and blessed by the paid priest, united to young innocence. Is this help?

Through dreams at night we hear the piteous cries of tortured brutes, God's helpless creatures struggling in the throes of vivisection. What brave words, fifty spoken, have been ours?

We look within, and here, too, sin has entered.

Thou hast wrong? Then great is thine obligation. O Spirit that I bear, strive evermore! Press on to righteousness! Milltown, Me.

Anniversary Greeting to Mr. and Mrs. A. F. Butterfield.

Marietta F. Willis.

Now, brightly, oh, brightly, may angels entwine Fair garlands for this blessed day; Now, cheerily, merrily, greetings combine With blessings at Onset Bay!

Not only at Onset, but far o'er the land, Whose flag you have honored so well, Dear friends would fain gather in one goodly band To meet you, their true love to tell.

Oh, may these vibrations of life-thrilling love Your loving cup fill with joy, And blend with the notes of the dear ones above. In harmony naught can destroy.

You have graced largely Onset for many a year With your presence, your love, and sweet flowers; To the cause you have held to your hearts ever dear You have given, most precious of dowers. Your life and your love, while your sweet home has been A haven for seekers of light; No effort seemed ever too great, could you win One heart to the standard of right.

As the flowers you have fostered in that favored spot, Your tribute to Beauty's bright shrine, Are the fair spirit flowers of your cultured thought Which your heavenly bowers entwine.

Each plant you have nurtured—the sweet flower life, You have blessed with your love and sweet care, You will find in your heavenly bowers, all rife With the fairest of bloom, over there.

Yet fairer, yes, fairer, the seeds you have sown In the vineyard of spiritual thought, And never, oh, never, on earth can be known The extent of the good you have wrought.

As when, long ago, in the bushes so dense, The bright checkerberries you found, And rested on rocks where is now, years thence, The home, floral beauties surround.

So the cause you have honored, through weal and through woe, Although rough stones your footsteps have pressed, In unselfish devotion and tireless zeal With the fruit of your labors is blessed.

Then take the bright blossoms the friends scatter round The garlands the angels will wreath, The blessings of flowerlets that spring from the ground, And the sweet benedictions that breathe.

From the angels above and your dear friends of earth As tributes in your right divine, For these blessings most rare you have proven your worth, So brightly gleams forth each life-line.

Heaven grant all your days may sweet harmony bless Your friends as your lives be as true! In all your good works may you meet with success, And the dearest of loves wait on you.

With the blessings of others be mingled our own, With prayers that, even yet, many days As bright as the hours we together have known, Be granted to our earthly ways.

'Midst Time's sweetest jewels we treasure the day You sweetly and graciously passed, In our little cottage, safe led o'er the way, By her whose sweet bonds hold us fast, 87 Norfolk St., Cambridge, Mass.

Schiller's Unbelief.

Schiller rejected practically the whole theological system of the church as he understood it, and very explicitly.

All impeachments of the law-fulness of the universe, including special revelation, the inspiration and peculiar authority of the Bible, the exceptional divinity of Jesus, His miraculous origin and deeds, and especial providences.

He distrusted religious organizations of all kinds, fearing their tendency to fetter the human spirit, whereas he found the very life of the spirit to consist in the liberty to discover and assimilate the will of God. Hence he avoided and to some extent antagonized the hierarchy, the clergy, public worship, and all rites and ceremonies.—W. H. Carruth in the June Open Court.

A single gentle rain makes the grass many shades greener. So our prospects brighten on the influx of better thoughts. We should be blessed if we lived in the present always and took advantage of every accident that befell us, like the grass which confesses the influence of the slightest dew that falls on it, and did not spend our time in stoning for neglect of past opportunities, which we call doing our duty.—Thoreau.

WONDER WHEEL SCIENCE.

July 22, 1905. (Copyright, 1905, by C. E. Wilson.)

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

Birth Nos.	1	2	3	4	5	6	7	8	9	10	11	12
July 24-25-26	B	F	G	M	E	K						
27-28	K	B	F	G	M	E						
29-30-31	E	K	B	F	G	M						
Aug. 1-2	E	K	B	F	G	M						
3-4	M	E	K	B	F	G						
5-6	M	E	K	B	F	G						
7-8	G	M	E	K	B	F						
9-10	G	M	E	K	B	F						
11-12	G	M	E	K	B	F						
13-14-15	F	G	M	E	K	B						
16-17	F	G	M	E	K	B						
18-19-20	B	F	G	M	E	K						
21-22	B	F	G	M	E	K						
23	B	F	G	M	E	K						

your favorable days. Carry your eye over 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. 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. 13.

TRIUNE POWERS OF THE MIND.

"What do you think, professor, about the two terms, Spiritualism and Naturalism? Does astrology shed any light on the question?" asked Dr. Merton, the first doctor with whom the reader was made acquainted.

"All terms in use were originally formed to express some specific idea, but, in time, the people get other ideas mixed with the term, and the followers of the term, as a body, go reeling along like a drunken man, not knowing just which side of the street belongs to him. Spiritualism is a term that implies Spiritual concepts. Spiritual concepts are considered to be the acme of purity. There is Spiritual matter, which means that the matter is absolutely pure matter. Pure matter is as unseen as spirit. We cannot see the body of either spirit or matter. We only see the form in which matter or spirit is expressed, for the sake of convenience to our physical eyesight. The material body is inside of the form. The spiritual body is outside of the form. They meet each other on the borders of the form. We see with the physical eyes only such forms as are adapted to our physical eyes, or to our mental vision. The latter is termed our 'inner sight,' yet it is no more inner than outer, for all forms must be within our minds, or we could not see anything. If we do not think, then we have no concepts. The mind is no more than a stone wall, until by reason of some object, it extends itself towards the object either through the powers of the organs of physical sight, or through the faculty of mental conception which is termed vision, thinking, imagination, or intellectual powers. Thought is to the mind as cold is to the block of ice; or, as heat is to a piece of red hot iron. The mind is fixed at its resting place, and sends out its messages by power of radiation, or extension, which in the Kingdom of Humanity, we call 'thought,' or, man; Man, or thought, then, is the creation of mind, but, no more so the mind itself, than a son is in his own father. The block of ice creates cold, extending in a circle about it. The red hot iron creates in like manner a circle of heat. The mind, by the same law, only differently expressed, sends out a circle of thought. Thought forms the circle into a concrete image and by use of the physical organs sets the tongue into shape to express that ideal in words, in order to communicate with other stationary minds, through the thinking circle, or radiations of those other minds. If the circles of the minds in audience are not in harmony with the communicating mind, then the situation between the two is like the electric wire extending from the power house, and an electric car on the track, but 'off its trolley.' This is all purely contained in true Astrology. All people will unite in harmony when the circles of thought, radiating from their several minds are in proper aspect, or connection, with each other, but no two minds can agree when their thought radiations are not in proper connection.

"What has this to do with the terms-Spiritualism and Materialism?" asked Doctor Merton. "Everything," replied the professor, "because, if I do not understand the meaning of these words, precisely the same as another understands them, then one of us would be 'off his trolley,' so far as the other is concerned. The communication of the mind of one could not have the proper effect upon the other. It would be like an operator sending a message on a wire, and the operator on the other end interpreting the words into quite a different message. Spiritualism has many different meanings. It pertains to both, State and Church, and to all walks of life. It is an old word so far as its meaning is concerned, yet, as a cult has assumed a new form. Mind can communicate with mind, understandingly, only through harmony of thought. Everything in the universe has mind. Around the mind of everything is its circle of radiation, according to its sphere in the universe, from the merest atom to the great universe itself. We have our sphere, as human beings, both collectively and individually, yet, as individuals, we are attuned to different octaves, or keys, in the music of the Spheres. Spiritualism is a belief in the fact that all spheres that are in harmony with each other may communicate with each other, understandingly, and that command and obedience are as natural as are the communications between friend and friend. Jesus of Nazareth taught this when he said 'If ye have the faith of a grain of mustard seed, He did not say 'Faith the size of a grain of mustard seed,' Mustard seed invariably obeys the dictates of its mind. Thought, or man, does not."

"Now where are you getting to?" cried the doctor. "Am I off my trolley?"

"I don't know," replied the professor. "I am quite sure that I am not. Now listen, a lobster has several claws."

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 act 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. 5 has an Especial Ruling over the whole world. This makes Birth Numbers 7, 9, 12 and 3 more favored than others during these dates in the Table, and Birth Numbers 8, 11 and 2 less favored than others even on the E, G, F, K and M.

For other matters such as Finance, Love, Real Estate, Literary, Occult, Law, etc., a Key will be sent for is 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, as best you can. For list of Prof. Henry's books on Astrology see advertisement on other page. For sale by "Banner."

"Cracky!" cried the doctor, "now you are going a fishing."

"Well, follow me," insisted the professor. "Don't think of the fish as an object to be eaten, but of the principle in which the fish life is contained and compare it to the mind. The mind has three circles of extension; only one of which is Thought, or the man-part. Emotion is not thought. Emotion belongs to another circle of radiation from the mind. Will is neither Thought nor Emotion. It is another circle of radiation from the mind. These radiations of the mind, are like unto three distinct claws of a lobster. Each have their own distinct work to perform, yet, each may draw aid from the others, by concentration of power in either department. Will is the judicial power of the mind. Thought is the Legislative power, and Emotion is the Executive power. If Thought is careless and neglectful of its purposes, like an inefficient Legislature, then the Emotional part of our nature, like tyrannical or heedless officers, will make us conform to its laws instead of to the true laws of the State, which is our mind. We will then be under the will of the emotions, far removed from the true judicial law of the mind. Now, are you off your trolley, doctor?"

"Not a bit of it," replied the doctor. "As for the fishing, I have caught a better fish than any in the briny ocean. I see now what Jesus meant, by 'Follow thou me.' Most people are hunting for physical fish; but I am now getting a bite from the true man, or Spiritual man, and find that he is not the only pebble on the beach of what we call the human mind. The true will, is the Father's will, the will of the mind, and not the Thought will, the Son, nor the other fellow, the Emotional will. What do you call this other fellow?"

"Well he comes without calling, generally; but, when he is called, he comes in forty league boots and monopolizes the whole road like a millionaire's automobile. There is no true will, nor any true thought in such coming. It is all selfish emotion. When emotion acts as an executive officer, under will thought in harmony with the true Spiritual mind—our Divine head centre—then Emotion is the most useful of all the Spirit forces on earth. Mind has no power over mind, any more than water has power over water. Thought has no power over thought. Emotion over Emotion. Errors arise from the wandering tendency of Thought, to gratify Emotion, who like an officious policeman, wants to run the whole corporation to please himself. We are all born with a Divine mind, as pure and as powerful as any mind ever yet manifested in the flesh; but we are born into a world of Thought, that has been under an Emotional Hypnotic spell for ages, and the world has lost its knowledge of how to free itself, by reason of the fact that the true Astrology has been tampered with and altered into thousands of different religious shapes, and paraded under all sorts of names, the true meanings of which half of the followers know nothing about, only as they have been taught to define them, or to repeat them, as a parrot imitates its teacher, when it swears at the minister. Spiritualism is Naturalism, and Discord is both spiritual and natural, as well as harmony. Soul is natural no matter how artificially it is made. Mutual understandings are the only thing needed in this world to make peace on earth, good will to men. It is just as natural for two people to disagree as it is to agree. The trouble only arises from one person trying to jam things down another person's throat, when the throat is too small to stand the jamming. Knowledge is what we need in preference to facts."

"What do you call yourself?" asked the doctor.

"Well, I don't have to call myself," replied the professor. "When any one else calls me, if the call appears to be in harmony with my mind, then I respond. I just shut my eyes and my ears to everything else, and permit the will of my mind to engineer my Thought (which is my man) and then I let this man play with my tongue or pen, regardless of what other people think. If I find that the wrong man was called to suit the occasion, then I tell my man to stop, until some other call is made. In that way I find that my man draws a heap of stuff from the mind, which no worldly purpose would give me the slightest idea of. It is much easier than going through college."

"We all consent to wear shoddy, eat adulterated food and read faked up war reports, so as to keep the wheels in our heads so busy that we cannot look at the Seven Faithful writers of God's history, or Book of Life, in which every act is recorded by mathematical precision."

(To be continued.)

Wait and thy soul shall speak. Wait until the necessary and overwhelming overpower you, until day and night avail themselves of your lips.—Thoreau.